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

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

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No. 20

## EDITORIAL

### THE DUKES ARE LIBERAL.

The Dukes, of North Carolina, have given to Trinity College another handsome amount of money. This time it is a round \$500,000. Yet there are people in North Carolina who speak disparagingly of the Dukes. People who empty their money in blocks of this size into the education of the young manhood of their State are worthy of the love and respect of their kind. The Dukes are Methodists and Trinity College is a Methodist institution, so that this wonderful gift to this fortunate school is for the Christian education of young men. Would that some Texan could see his way clear to do something like this for Southwestern University. We have more than one Methodist layman in Texas who is abundantly able to emulate the example of the Dukes, but he has not yet signified his willingness to part from any of his great wealth. What an opportunity for some good man to immortalize himself and at the same time bring the Methodist young manhood of the State under obligation to him for his outlay of means!

### PROHIBITION HURTING SALOONS.

Is the prohibition movement slowing down the saloon business any in the United States? Well, let's see. The Internal Revenue figures given out at Washington tell us that there are twelve thousand fewer saloons in our country today than there were twelve months ago. This means the exit of one thousand of these institutions every month, or three hundred and thirty-three every day in the year. This is going some, if we read the figures correctly. But this is not all. These same Washington figures show us that we have 680 fewer wholesale liquor houses than we had one year ago. But this is not all. These same figures show us that we have 75 fewer distilleries and 100 fewer breweries than one year ago. Yet some people tell us that prohibition waves are receding. Let the recession, at this rate, continue through the years to come. Besides these results, we have more stringent liquor laws in most of our States than ever before, and the sentiment against the saloon is growing stronger and stronger with the passing of the years.

### LATITUDE OF THE BISHOPS.

We believe in giving all needed latitude to our Bishops in making the appointments. If they are the wise men that they ought to be, they are impartial judges of the needs of the Church and of the abilities of the men to meet these needs. We already have them hedged about with law so that it is well-nigh impossible for them to abuse their prerogatives and to inflict unnecessary hardship upon their brethren in assigning them to appointments. It is very rare that a charge is brought against any of our chief pastors of hurt done intentionally to his brethren in the exercise of his appointive power. We also believe in giving the Bishop

a great deal of latitude in the transfer of one preacher from one place to another, but we think that he ought to consult the presiding elder, if not the entire cabinet before he makes such a transfer. He owes it to them to take them into his confidence, and after he has gone over the entire situation, if he does not agree with his advisers, he can go ahead and make the appointment any way. But he ought to show his confidence in their judgment and listen to their arguments, pro and con. This will relieve him from the charge of arbitrariness and a lack of confidence in his cabinet. Whether we need any law to this end or not, we are not so clear. A sort of unwritten law would answer the purpose, if the Bishops would follow it. This is the only point where there is any chafing under the authority and practice of our Bishops. Otherwise nearly all of them give eminent satisfaction in their cabinet work.

### OUR HOME MISSION WORK.

That we need to have a separate department for our home mission work seems to be gaining ground. The experiment tried during the present quadrennium of endeavoring to work this department in connection with our Foreign Board has not been altogether satisfactory. Nevertheless, the experiment has developed the fact that the work of home missions is one of the most urgent and imperative demands of the Church. City missions, work among the rural poor and among our rapidly-growing foreign population, are special lines of service that have come to light under the effort so far put forth. But the work of our Foreign Board is so absolutely important and the demands so great that it overshadows the work of the home feature. The two ought to be separated and the Home Department put under a board of its own, with a Secretary elected by the General Conference, to give to it his special ability and attention. We are not indissolubly wedded to this plan, but something ought to be done by our General Conference to emphasize and develop this department of our work. It can never be done satisfactorily by coupling it with our Foreign Board.

### CHANGE OF NAME AND CHURCH REUNION.

We do not take much stock in the agitation to change the name of our Church. It has answered us a good purpose for sixty-five years, and we have done well under its present designation. Some reasons far more cogent and far more convincing than any yet assigned will have to be given us before we change our mind on this subject. We are too far away from the days of strife for people to stay out of our Church on sectional ground. In connection with this suggestion to make this change is another question that is finding some advocates—the union of the two Episcopal Methodisms. If by this is meant the organic union of the two Churches, the proposition does not appeal to us. We did not get along very well together prior to 1844, and we do not see how we could

mend matters at this late date. There is a radical difference in the temperaments and ideas of the people in our two great sections, and there are some questions that divide us now just as distinctly as the questions in the long ago. These questions differ somewhat in their nature, but not in principle. However, the Virginia Conference recently passed a memorial to the General Conference that is not without its merit. Our Northern brethren would not accept that view of the situation, but it opens the matter for discussion, and out of it may come in the future some sort of solution of this vexed problem. The memorial would give us four General Conferences with the autonomy of each complete—a Northern, a Southern, a Western and a Colored General Conference. The plan carries with it a higher body to be known as an Appellate Court, composed of representatives from the four divisions, with power to adjust all differences and to define the missionary operations of each. This is a mere outline of the plan. It will come up at the General Conference, and its discussion will prove a very interesting subject.

### THE TIME LIMIT.

The agitation in certain quarters for the removal of the time limit in our pastorate goes merrily on, yet the figures indicate that at the late sessions of our conferences more than half of the preachers were changed, and most of them had only been two and three years in their charges. There were one hundred and seventy in the appointments in the North Alabama Conference, one hundred and sixty-five in the South Georgia and two hundred and thirty-seven in the Oklahoma Conference. They were so numerous in our several Texas conferences that we ceased to keep an account of them. Where is the demand for the removal of the time limit? Not in the actual condition of things in our ministry, but in the desire of the brethren who have good appointments and do not want to move from them. But how about the congregations served by these favored few? We have not heard from them yet. There may be rare exceptions in our appointments where it would be better to have an indefinite tenure in the pastorate, but in our judgment they are few and far between. These exceptional charges are mostly in the downtown sections of our city Churches, where it requires a man of rare gifts and rarer adaptability as a pastor. To meet these emergencies we would favor a modification of our system so as to give the Bishop and his cabinet some discretion in these exceptional cases; but to eliminate the time limit altogether would be unwise from our view of the question.

### THE TWO-THIRDS RULE.

\* Dr. James Burrow, of the Holston Conference, and Dr. George B. Winton, of the Nashville Christian Advocate, are advocating the abolishment of our life-time usage as a Church in electing our Bishops by a majority vote, and adopting in its stead the two-thirds rule. Bishop Hoss has answered their

arguments in the St. Louis Advocate and put them to rest. There is no good sense in such action, and precedent and usage are against any such innovation. In the long ago the Democratic party adopted this rule in order to defeat the aspiration of a certain candidate in the National Convention, but they split the party and there has never been much unity in it since. The Northern Methodist Church adopted the two-thirds rule in the election of Bishops some years ago, but it was to keep a certain man out of the office. In his case the rule failed, and the objectionable man was elected. He blocked the conference until they were forced to elect him. That Church has kept the rule to this good day, but they have done it in order to keep a negro from being elected to the Episcopacy. More than one negro has received a majority vote in that body, but he falls down on the two-thirds majority. But we have no such nightmare hanging over us. We live in a country where the majority vote controls, and it would be folly to make the innovation in our General Conference at this late day. We have no inordinately ambitious men in our Church seeking the office. They are all good men, and if a majority of their brethren want to elect them, their will ought to prevail; and it is our judgment that it will continue to prevail.

### ELECTING PRESIDING ELDERS.

We do not favor the election of presiding elders by the conference. In the first place it would inject an element of small politics into our conferences that would do no good to our Church. At present we have but little of that nuisance called politics among us, and we do not need to make a change in our system that would cultivate that pernicious state of things. In the next place, the man who would thus become dependent upon the good-will of his official brethren for this office would be trammelled in the performance of his official duties, and every time he offended some brother in the discharge of his duty there would be formed a certain clique against him. In addition to this objection, the presiding elders make up the Bishop's cabinet. They represent him in his absence, and he ought to be allowed to choose the men who are to represent him in the work of the Church. The President of the United States is left to choose his cabinet members, and were it otherwise he would be involved in endless confusion and embarrassment. But we believe that there ought to be some rule adopted whereby no one man can stay in the presiding eldership indefinitely. This practice has wrought harm and given dissatisfaction. Let the man who occupies the office one quadrennium take his place in the pastorate for a season and give some of his brethren an opportunity to occupy the position. This will give variety to the office and remove practically the opposition to the presiding eldership.

The words of Jesus are as fresh and sparkling today as they were when he uttered them to the Galilean multitudes.

THE CHRIST-CHILD.

The earth was wrapped in slumber deep; The shepherds were dreaming o'er their sheep; Some wise men wandered towards a star, Whose radiance they had seen from afar.

It was the beautiful Star of Bethlehem God placed in the sky as a guide to them, That they might find the place where lay The holy Christ-Child on Christmas Day.

So they journeyed on till the star stood still, Then holy joy their hearts did fill; For they knew they were near unto the place And soon would look upon his blessed face.

They came to a manger cold and bare, And found the infant Jesus lying there; Though no pomp or splendor did there abound, They knew their Lord and King they'd found.

And kneel before him in thankful prayer, While angels' voices filled the air, Singing, Glory to God, peace, peace to all men, And freedom from the stain of sin.

Then all nature woke at once to rejoice, And sing God's praises in one grand voice; Praise for a Savior to humanity given, To sweeten life here and gain entrance to heaven.

ADA GILL, Oakwood, Texas.

THE "COUNTRY MOVEMENT."

An Address to the Methodists of the Texas Conference.

I have some good news for you and I trust I may have your patient and careful attention while I relate it to you.

At last we are about to bring "order out of chaos" and restore our Church to the position intended by "the fathers." The "shriveling up" policy which has been heretofore followed, whether so intended or not, has been abandoned and cast to the winds as being unworthy of a Church whose mission is to go into "all the world." The old "moss-back" idea of limiting the duty and usefulness of the Church "at home" while proclaiming it has no limit "across the seas," is "wiped off the map" of Christian duty, and hereafter the two duties are to go "hand in hand" and the waste places in our own vineyard are to be again reclaimed.

I refer to the policy announced in the resolutions adopted at the recent session of the Texas Conference. They were adopted without a dissenting vote, they take a wide range, and they express in strong terms the future policy of the Church upon the all-important question of its duty to the people in the "rural districts." They have already been published in full in the columns of the Advocate and are, in substance, as follows:

- 1. They recognize that there is a large portion of the territory of the conference in the "rural districts" that is not occupied by the Church.
2. They admit that a large portion of the population of the conference is not reached by the Church.
3. They declare it to be the DUTY of the Church to send the gospel to every portion of this unoccupied territory where a Church can be organized.
4. They affirm that "every effort" in the power of the Church to extend its teachings and principles into this territory and among all the people not now reached by the Church should be made.
5. That to this end Churches should be organized in this territory as "rapidly" as possible.
6. That these new places should be supplied with a ministry "capable" of establishing the Church there and putting it on a firm footing.
7. That so far as can be done these new Churches should be so organized as to be self-sustaining.
8. That where they can not be made self-sustaining, the Church should aid them with mission appropriations in every way commensurate with the importance of the undertaking and with the ability of the Church to so aid them.
9. That the pastors of the Church should, as far as practicable, extend their work out from their charges and stations into this unoccupied territory where no preacher is sent, and should extend every aid possible to the ministers who may be sent into ANY of this territory.
10. That the "policy of the Church" shall be to establish an organization in every "community" within "the bounds" of the conference.
11. That "a preacher" shall be sent to every one of these new organizations.
12. That to "hasten" the accomplishment of the purpose of the resolutions, the hearty "co-operation" of the presiding elders, the Conference Board

of Missions, and "all other" departments of the Church (which takes in the Laymen's Missionary Movement) is requested.

The Plan.

It will be seen that these resolutions are broad and far-reaching, and that while they announce the PURPOSE of the Church and its POLICY for the future, they also outline a plan by which this purpose and this policy can be accomplished. The plan set out may be epitomized as follows:

- 1. The organization of Churches in this unoccupied territory.
2. That they be supplied with a strong and capable ministry.
3. That so far as can be done they should be made self-sustaining.
4. That where they can not be made self-sustaining in themselves, they are to be made so by "mission" appropriations from the Church.
5. That the pastors are to "reach out" from their stations and charges and aid in every way practicable in this great work of "Church extension."
6. That every "community" shall have a Church and every Church "a preacher."
7. That ALL departments of the Church shall co-operate in this great work.

Our Duty in the Premises.

It is perfectly clear from even a cursory reading of the resolutions that a great and important duty is imposed upon not only the ministry of the Church, but upon EVERY member in it. In other words, no member of the Church can hinder the purpose expressed without at the same time violating the express command of the Church, and no member can discharge the duty thereby imposed on him except by aiding in the work to be done. This is a solemn pledge, and one that can not be broken by any sort of means whereby the WILL of the Church may be thwarted. Any sort of "strangling" policy, no matter where nor by whom it may be attempted, should be visited with the strongest condemnation of the Church, and the officers and members should see to it that no such attempts shall succeed. The Church has taken "high ground" on this question and has unequivocally declared its policy to be "A Church for every community and a preacher for every Church." This is a most laudable undertaking, and its accomplishment is worthy of the most untiring efforts of the entire membership of the Church. Of course, by reason of the position of the pastors and presiding elders they can, if they will, do more for the advancement of the plans of the Church than any other class of the membership. They are in position to ascertain where this unoccupied territory is to be found, and their one aim should be to find this territory, and then to see to it that Churches are organized there, that missions and circuits are formed, and that they be supplied with preachers. This is not an impossible task, but it is one easy of accomplishment if the co-operation asked for is extended in the proper spirit. It is to be hoped that the full value and import of the undertaking will be appreciated by all the membership and that neither time nor labor will be spared whereby its accomplishment may be hastened. Every reason exists why this should be done, whereas not one can be found why it should not be done. It is nothing more than a duty which the Church owes to the "country people," and the Church has commanded that this duty must be performed.

Duties of the Church.

Referring to the "duties of the Church," a certain writer has said that they are "few and plain," and among them he mentions these: "The duty of teaching the people, young and old, the will of God; the duty of extending the kingdom of Christ to distant fields; the duty of providing financial support of the work of the Church, and the duty of active leadership and assistance in works of charity and reform." And the same writer has said, "If the evangelization of the world is the foreign business of the local Church, the Christianizing of the community in which it is set is just as much its duty." Victor Hugo also declared in his vigorous style, "The holy law of Jesus Christ governs our civilization but does not permeate it. The permeation of society with this holy law may be described as the domestic office of the Christian Church, and like its foreign mission, it is the obligation of the laymen as much as that of the clergy." And another writer, in discussing the duty of the Church to the country people, has said, "With just cause we boast of our great undeveloped resources of mineral and coal and timber, and we devote our best energies to their development. But I declare to you that the greatest undeveloped resource of the South is these young men and women, with their pure blood, their fine natural minds and their inbred love of liberty and country. They respond to the teachings of religion and culture; they long for education and the opportunities it brings. No nobler work

can engage our energies. We can confer no greater blessing upon our beloved country than by giving to them the religious teaching and educational facilities which they need."

These are great and important truths and it behooves the Church to which we belong to heed them and to put forth every effort to comply with them and put them into practice. The polity of our Church, as outlined by the resolutions above referred to, is profoundly encouraging, and they show that the Church is fully alive to its obligations in the premises. It has mapped out a plan by which this great Christian duty can be met, and its officers, preachers and members will be recreant to the imperative command of the Church and to the discharge of a plain duty if they fail to carry out the purpose and the policy it has so clearly expressed. We have now done our duty "on paper." Our next step should be to "get results"—to do things. We should now do less talking and more work. A policy of "wind-jamming" will not do the work, and we may resolve on it until doomsday and accomplish nothing. So, let us all go to work and do what we ought to do. If we will, we will have worked a revolution in this all-important matter in the Texas Conference within the next twelve months. Let every presiding elder look into the needs of his district along this line, and let every pastor, every missionary, and every circuit rider ascertain the wants of his county, and let all see to it that every particle of this "unoccupied" territory is occupied just as rapidly as possible. And in this connection I will say that the Church of Houston County, ably assisted by its former presiding elder, Bro. H. C. Wilks, and our beloved pastor, Bro. F. M. Boyles, has already started the ball to rolling here by organizing a mission with eight good appointments in the western part of this county, and through the constructive statesmanship of Bishop Key, who is heartily in sympathy with this movement, a good preacher is already on the ground and at work. This mission covers a territory where it has not been the special duty of a Methodist preacher to preach for the past ten years. But, with it, we now have the whole county practically covered and we are determined to hold the fort from this day on. This only shows what can be done with only a little effort, and it is nothing more than what can be done in all this territory if our people will only try. Now let us see how many are going to try.

Additional Reasons.

There are excellent additional reasons why the Church should take this very important step. There can be no doubt that there is going to be a wonderful exodus of our population to the "rural districts" in the near future and a readjustment will be the consequence. In fact it has already set in, and a recent writer on this subject has had this to say:

"The stupendous growth of urban population in the United States at the expense of the rural sections has reached the 'turning point.' An era of change is noted everywhere the country over. The overcrowded cities are sending forth armies of people as settlers in the 'new country,' and the rural life is again potent. The reaction has begun, and a new America is in the making. Men are leaving spots where building lots are sold by the foot and are bringing the same price into the country where it will command acres—where they can live in the open, where there are no fences to ambition, where they can plan a bigger future for themselves and for their children. The city dweller has awakened to the realization that he is entitled to more out of life than the mere right to exist through it. America has become 'land mad'—the sanest madness that ever stirred a people. There was never a time when a young man had less show in the old towns and where he had a bigger play for ability than he will find in the new irrigated and drained lands, and in the hitherto inaccessible ranch sections now available for culture. The same chances without the same hardships and privations which the other generation underwent—crude transportation, a rude sod house, unutterable loneliness for the women, and years and years of uncertainty before the 'silver lining' turned. This is another century, another era, and things are being done in another way. The farmer's wife no longer lives in exile, starving for the sight of friends, with no recourse and no resource to break the blank, the blind and lonely stretches."

To the careful observer of the changes going on around him, the foregoing expresses a situation that must be patent to him, and there is every reason to believe the statement absolutely true. If it is, then we may expect an early "drifting" of the population of the towns and cities back to the soil, and country life will become the Mecca of happiness for the future homeseeker. And there are various agencies at work that may be

Your Liver

Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice. He knows. J. C. Ayer & Co., Lowell, Mass.

Better stir up your liver a little! Not too much, just a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Sold for over 60 years.

reasonably expected to very materially aid in bringing this condition about. Never before in the history of this country did the National Government take the interest in agriculture and the agricultural interests that it is taking today. A fresh impetus is being fostered for the advancement of agriculture in all its departments, and "experimental farms" along the lines of various industries are now dotting the whole country and much practical good will undoubtedly flow from them. And then the Nationwide movement that has been inaugurated for the betterment of the country life and the advantages derived from the rural free delivery mail system that is penetrating the whole country, both of which are enhancing the spread of knowledge and adding to the conveniences of the country people, will have a telling effect upon the promotion of the state of things above indicated.

With all this will come increased educational facilities and increased opportunities for the Church, and the question is, Will the Church awake to its opportunities, take advantage of the new situation, and adapt itself to the changed condition of things? Evidently the "powers that be" in the Texas Conference are getting ready for the change and will be on the ground floor when it does come if they will only push the work contemplated by the resolutions which have been so unanimously adopted. An era of usefulness never before known by the Church is just ahead of it if it will only live up to its pledges, and there is every reason to believe that no "backward step" will be taken. It has burned the bridges behind it and "Go Forward" is the eternal watchword it has emblazoned upon its banner. Led by the Captain of our salvation we may expect it to march on to even greater victories than were witnessed by the fires of Pentecost. May God speed the day!

J. W. MADDEN, Crockett, Texas.

PASTORS' CONFERENCE OF THE GATESVILLE DISTRICT, NORTHWEST TEXAS CONFERENCE.

The pastors of the Gatesville District were called together by the presiding elder at the district parsonage on the 15th of December. The District Stewards having been called to meet at the same time and place, the pastors were allowed to counsel with them, after which the preachers' conference was called to order and much important business brought before them.

Our new presiding elder, Brother S. J. Vaughan, announced that he had no cut-and-dried program, and did not want any stereotyped speeches, but rather it was his desire to have a conference wherein each could express himself and in his own way, and thus the body get the full benefit of each other's counsel.

This method proved very interesting and most profitable. The chat announced such subjects as "Revivals and School-house Appointments," "The Church Conference and Keeping of Church Registers," "Class Meetings and Pastoral Visiting," "Financial Plans," "The Sunday-school—How Do You Run It?" and many others which were of equal importance and productive of much speechmaking and information.

The consensus of opinion of presiding elder and pastors was that this ought to be the greatest year in the history of our district. In view of the progress of the past and the foundations which have been laid, there ought to be a forward movement along all lines. Therefore, it was decided to take some steps at this meeting toward this great end.

The first of these was the establishment of a central office for the Sunday-school work of the district. The plan is to enlist every Sunday-school in the district in a forward movement. It is the purpose to have every school to make a weekly report to the central office, in which such items as the percentage of attendance, the enrollment and the collections are to be reported. Some suitable reward will be furnished the school making the best record. Meridian was selected as the place of the central office, and it is desired that these reports begin with the first Sunday in January.

The matter of holding a district camp-meeting was discussed and the matter placed in the hands of a committee to be definitely settled. It was decided to hold a series of meetings throughout the district on the fifth Sundays for the purpose of preaching

the peculiar doctrines of Methodism. For this purpose the district was divided into four sections or groups.

The presiding elder asked each pastor about the school houses adjacent to his charge, and whether or not there was any Methodist preaching being done there. By this means arrangements were made whereby there is to be preaching by Methodist preachers in more than twenty school houses where now there is none. It is also hoped that a revival meeting can be held in these way-side places.

The preachers were delighted to have with them Prof. G. T. Bladworth, of our District Training School, who made a very pleasing address, giving the present accomplishments and the future expectations of the school. He reported an enrollment of 149 (counting no names twice), and that the income is almost sufficient to meet the expense in this the first session.

It was the opinion of the pastors that the fourth week in June will be the most suitable time for the meeting of the District Conference.

NEAL W. TURNER, Secretary.

NORTH TEXAS CONFERENCE.

To the Preachers and Sunday-school Workers of the North Texas Conference:

At the last session of our conference the undersigned were appointed as a committee to employ a field secretary for the Sunday-school work within the bounds of our conference. We take great pleasure in notifying you that we have engaged Mr. W. E. Hawkins for this important place. Bro. Hawkins has spent a great part of his life in this work and has every qualification for the position. He begins work in our conference on the 15th of January and will give his entire time to it. We want him to devote four weeks to each district in the conference, giving two weeks the first part of the year and two weeks again in the latter part. We do not deem it necessary to urge you to give Bro. Hawkins your cordial support. He will prove a blessing to your school and Church. He has been in the interdenominational work for several years past and is thoroughly posted on all progressive methods of Sunday-school work. His itinerary will be given you very soon. Yours in the work,

B. M. BURGHER, A. L. ANDREWS, W. F. BRYAN, Committee.

NOTICE TEXAS CONFERENCE.

The undergraduate members of the Texas Conference at Jacksonville subscribed \$140 toward paying for furniture for the house of Bro. C. D. Montgomery, who was appointed to the American congregation in Mexico City. The sum of \$300 is needed. Let those who subscribed send the amount to me by January 15. And if others can do so let them subscribe five, ten or fifteen dollars, and send the sum to me.

H. M. WHALING, JR., Treasurer for the Fund, 818 McKee Street, Houston, Texas.

PREACHER WANTED.

I need a preacher for a circuit with two appointments. There is a parsonage and the salary is \$600. Not on railroad. A. J. WEEKS, West End, San Antonio, Texas.

IF THE BABY IS CUTTING TEETH.

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

SUPPLIED.

I have supplied Cornish and Loco. Please let this answer all letters not yet answered. I. K. WALLER, Ardmore, Okla.

FERRY'S SEEDS. To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere. FERRY'S 1910 Seed Annual. Free on request. R. M. FERRY & CO., DETROIT, MICH.

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December De Stand fast soul's e Courage to Let! From Go Sweet Chai stay With bless lone O Faith, I at! To gathen And see Inscribe 3 We've been Old Year Watch on t deep Watch for more From Go Greet the 5 ways That we sh days To his l O Faith, I afra To sit aga And see By every 1 We shall 1 New Year Stand fast soul's Through a wait From Go Stand with in y Like peak rived Tall pea O Faith, I afra To journe any And see Beyond th be Forever o The Yea Eleven the Gospo that Jest title. Th stand Go stupendou Who by s Who is c need not ence, w crets of r to find a The best ther's hea ther is to more, G ness, all sion, all hearts of world, in God. A dren wh As a fat children, As a fat dren at accessible was bur great w not find there wa at all tin whom c come to he will r The t it easy t of sins. things fo cause of God, i our ov own un the tran is easy, ry to fo lieve in we are ther. The t God imp we live ally belie mine hi he belie world a and fool his law world m be a col God in has no p God wh in every eye of p the wh

# Devotional--Spiritual

## MY COMRADES.

Stand fast, there, guardians of my soul's deep quest,  
Courage to hope and faith to know the best.

From God's heart unto mine;  
Sweet Charity and Loving Kindness, stay

With blessings on the world this last, lone day  
Of Nineteen Hundred Nine.

O Faith, Hope, Love, ye shall not be afraid  
To gather in this midnight undismayed,  
And see the Old Year die;

Inscribe across the parting of the way:  
We've been as one congenial company,  
Old Year, and you and I.

Watch on there, guardians of my soul's deep quest,  
Watch for the dawn that brings once more the best.

From God's heart unto mine;  
Greet the New Year and say, in all his ways,

That we shall walk together down the days  
To his last sun's decline.

O Faith, Hope, Love, ye shall not be afraid  
To sit again at midnight undismayed  
And see the New Year die;

By every truth of truth declare it ye:  
We shall be one congenial company,  
New Year, and you and I.

Stand fast, there, guardians of my soul's deep quest,  
Through all the endless years where wait the best

From God's heart unto mine;  
Stand with me, comrades, high up there in your heaven,

Like peaks of granite by no lightning riven,  
Tall peaks of Palestine.

O Faith, Hope, Love, ye shall not be afraid  
To journey on through cycles undismayed

And see Time age and die;  
Beyond the last dead midnight we shall be

Forever one congenial company,  
The Years, and you and I.

## OUR FATHER.

Eleven times in a single chapter in the Gospel by Matthew it is recorded that Jesus repeated this endearing title. This title helps us to understand God. It is the key to the most stupendous problem in the world. Who by searching can find out God? Who is God? What is God? We need not go to philosophy or science, we need not pry into the secrets of nature, nor read many books to find an answer to these questions. The best answer is found in the father's heart. All that an earthly father is to his children, and infinitely more, God is to us. All the tenderness, all the mercy, all the compassion, all the love ever found in the hearts of all the best fathers in the world, have come from the heart of God. As the father hears his children when they cry, God hears us. As a father pities and cares for his children, God pities and cares for us. As a father is accessible to his children at all times, so God is always accessible to us. When Mr. Lincoln was burdened with the cares of a great nation in the agonies of a great war, many dignitaries could not find easy access to him; but there was one person that could come at all times. It was the little son, of whom he was so fond. So we can come to our Father at all times, and he will receive us.

The teaching of this title makes it easy to believe in the forgiveness of sins. This is one of the hardest things for men to believe, partly because of the holiness and justice of God, and partly because of our own sense of guilt and our own unforgiving nature. But when the transgressor is your own son it is easy, it is a pleasure, it is a luxury to forgive. So it is easy to believe in the forgiveness of sins when we are assured that God is our Father.

The thought of the fatherhood of God imparts new beauty to the world we live in. The kind of God one really believes in will go far to determine his thought of the world. If he believes in God who made the world and then took his hand off, and looks on with indifference while his laws are being carried out, the world may be beautiful, but it will be a cold world to him. There is no God in it, and the God who made it has no pity. But if one believes in a God who made the world and is still in every part of it watching with an eye of pity and the heart of a Father, the whole scene will be changed.

Every bush and flower will be divinely beautiful, for our Father made them and is in them showing forth his love and care. One may see heirlooms in some houses—an old chair, a cane, a spinning-wheel. The owner says, "It is of no intrinsic value, but I prize it more than rubies because it belonged to my father. He made this cane with his own hand from a stick cut from the battlefield where he laid his life on the altar. In that old cane a part of the life of my venerable father abides." So when we look at the stars and the sun, the mountains and the sea, feeling that the life of God is in them and that this God is our Father, how divinely beautiful they all are.

The thought of the fatherhood of God gives a bright interpretation to all the dark scenes and bitter experiences of life. What a puzzle life would be if God were not our Father! But with this fact before us all the dark things are tinged with light. All things work together for good to them that love God because our Father presides over them all. The little boy on board a ship in the midst of a terrific storm taught us all a beautiful lesson when he said the reason why he was not afraid was because his father was at the helm. Let the storm rage, our Father is at the helm.

This idea of the fatherhood of God exalts manhood. Some have unworthy notions of themselves. They think they are ciphers in the world, but it is not so. God is your Father. You may not be able to trace your ancestry back to a royal family, but you can trace it back to the King of Glory. Claim your heritage and live as the child of a king. Some hold mean views of their neighbors. If a King or a President of the United States should ride down the street they would walk a mile to see him, but if a common laborer should go down the street they would not care to see him. This fact shows what ignorant notions of humanity we have. The apostle says, "Honor all men." They are all the children of our Father.

Since this is true we are all brethren. Thy neighbor is thy brother. He may be your enemy, but he is your brother. He may be a lost sinner, but he is thy brother still. We do not forget the distinction between the righteous and the wicked, a distinction as wide as the diameter of the universe. Yet while the wicked have by their own sin put themselves in an evil case and are hurrying down to ruin, they are not despised, but pitied and helped. God is their Father, and as a father goes after his wandering son, so God goes after the wicked and is ready to welcome them to all the blessedness of the saints in light.

If the thought of the fatherhood of God and the brotherhood of man could be burned into the minds of all men it would make a mighty change in the world. It would make an end of oppression and cruelty and injustice and war, for we are all brethren, and one is our Father, even God. Creating big navies will not keep the peace of the world. Nothing will do it but a general conviction that God is the Father of us all and that we are all brothers.—Selected.

## EVERYDAY RELIGION.

There exist, my brothers, two ways of being religious. The one consists in having a separate category for religious things, for the sphere of thoughts and sacred emotions, and to keep, on the other hand, a province for the things of this world, the ordinary tasks and the daily life.

According to this method, a great and ardent piety may be developed, at the moments partic-

ularly consecrated to religious matters. One enters, at such a time, as into a sanctuary, and, in this sanctuary, one finds the customary religious attention; the saintly words resound, the images attract the eye, the accustomed hymns soothe the ear. One is surrounded by an edifying atmosphere, favorable to comforting and elevating thoughts, in praise of which too much can not be said.

But afterward, what happens? One leaves that sanctuary as one has entered it. The sanctuary remains; its doors close behind us, its images are blotted out, its voices die away, and, slowly, by a well-worn road, we retrace our steps to the ordinary world, to the affairs of every day, the current events.

In the sanctuary we have refreshed our hearts, lifted our hands to heaven in righteous and pious prayers. Once outside, for the contest with our fellow men (remember that I am speaking of the method which classes the religious world apart), once outside, we roll up our sleeves. The time for sentiment has passed, the hour has arrived for action and calculation, for that which we call worldly affairs, which must be conducted with worldly wisdom. There must be a time and a spirit for everything. For directing everyday affairs, an everyday spirit is necessary, one of the earth earthy. For conducting religious affairs the garment of religion is donned. In the sanctuary one is a different man. But that man and his garment are afterward carefully put away.

This religion is not the religion of Jesus. No matter what good it contains, it is not the religion of the Master. The Master has taught us another religion, not one, which, with great skill and spiritual ingenuity separates the religious from the temporal, but a religion which blends the spiritual and temporal after the manner of heaven.

I do not hesitate to say that the other way of regarding religion seems to me pure dilettanteism. It is a luxury, sometimes agreeable, bearing much solace to esthetic souls, but it is a deceptive luxury. In short, its beauty is altogether superficial. It permits a man to be filled with unctuous sentiments and, at the same time, with the most dire egoism; so to order his life that its practical side mingles no more with his religious emotions than does oil with water. This conception of religion constitutes, during his entire existence, a separation between man and that which he proclaims to be his faith, his belief; a separation of his life from his theories.

Religion is not a theory. Religion is not a momentary retreat, in which one gives one's self up to certain joyous emotions, none the less personal, exclusive and purely selfish, by reason of their assumption of the garb of human kindness.

Religion is a power which assails life, as the sculptor assails the block of marble or granite, for the graving of a soul. You remember the wonderful parable in which Christ seeks to make men comprehend the true religion, when he says to them:

"I will make clear to you that of which I speak; I will tell you that which shall come to pass in the last day, the day of final reckoning. You will all be there. These shall be told to come and those to go. And one shall be as astonished as another. One word explains all, a word of elemental justice: That which ye have done unto one of the least of my brethren, ye have done unto God. We are told that God is not an individual, having interests of his



We borrowed this dance  
From the days of the past  
And the wonder grows as  
we dance it—  
How they kept up the pace  
And the strength of the race  
without

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own, which must be acknowledged by separating him from man and then ignoring him. We are taught that there is a partnership between God and man, signed, sealed and inviolable.

According to the Master, the true religion, which alone counts and prevails, is that which tends toward the finding of the Eternal in the ephemeral, God in man, the highest and holiest things along the ordinary course of life.

True religion and the religious spirit consist in transforming that which is purely commonplace, and sometimes even banal, into something noble, lofty, and spiritual. Christ has never shown us any other way.—From "The Home of the Soul."

## FAITH IN PRAYER.

While everybody prays, few really believe in prayer. It is as natural for men to speak to God as it is for them to speak to each other, but the prayer instinct in the majority of cases remains a mere instinct and is not lifted up into the region of reason and made the intelligent utterance of the whole man. Like the fabled lady who prayed for the removal of mountains and then opened her eyes expecting to see them still standing in the old place, so Christians use words without meaning. There is a prayer that is answered and there is a prayer that is not answered. The determining factor is faith. The prayer of faith is a chief gauge of the reality of religious experiences. A praying man is a strong man, and a praying church is an aggressive, strenuous, triumphant church. It ought to be as natural and inevitable for Christians to pray as it is for children to talk with their parents. Unless prayer is a reality, both as an expression of experience on the part of the believer and as a moving force in the realm of God's moral government, there is no reality in spiritual religion. The prayer of faith is the prayer that

is answered. Such prayer has a foundation in experience and in reason.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"The effectual fervent prayer of a righteous man availeth much."

"And this is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—From "The Old Evangel and the New Evangelism."

The Christian life must be in its own degree something like the Master's own life, luminous with his hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

## MEMBERS OF NORTH TEXAS CONFERENCE TAKE NOTICE.

I am very anxious to secure a copy of our printed minutes for 1880 in order to complete the conference file as I wish to have them bound at a very early date. At conference some brother told me that he could furnish me with this number, but I failed to make a memorandum of his name and forget who he was. Anyone having a copy of the minutes for that year that he is willing to give to the conference please send to me at once.

R. G. MOOD, Sec.



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TO OUR CORRESPONDENTS.

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

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

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

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

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

This week we send out only a half size issue of the Advocate. We want the printers and the office force to have some of the benefit of the holidays and in order to give them this vacation, the people get this reduced copy of the paper. But it is good as far as it goes, and next week it will assume its normal size.

Rev. Thos. H. Morris, of Bryan, is making a fine beginning for his second year. For all purposes last year his charge paid \$2,196.72. They raised all their conference collections amounting to \$612.87. The ensuing year is giving promise of another year of successful pastorate in that most excellent charge.

A good sister living at Anson had a very personal note in our issue of the 16th sent the editor; and while she wrote in the goodness of her heart about us, nevertheless the note slipped into the Advocate without our seeing it. Sometimes the publisher in the goodness of his heart slips things in about us in our absence. We permit hard things about us to be published once in a while, but it is very rare that we allow correspondents to heap praise upon us. We did not know that the note was in the paper until this week. By some means it escaped us in the makeup of the paper.

Clarendon College has closed out its first term of this scholastic year most successfully. The attendance has been larger than any previous term and the quality of the student body holds up to its high moral standard. The snows and the rains in the Panhandle country have been fine and the farmers are greatly encouraged. They have large wheat crops in the ground and the season is having a fine effect. Material prosperity will bring an increased prosperity to the college, and the spring term is most promising. Rev. George S. Slover is proving himself the right man in charge of that institution.

SECOND BIENNIAL CONFERENCE OF LAYMEN.

The most significant fact of the early years of the twentieth century is the uprising of business men in America for world-conquest in the name of Jesus Christ.

No war proclamations, no guns, no battleships; but silent and spoken prayer and quiet determination to give every son of Adam a square deal. No effort to kill, but a persistent endeavor to make alive the bodies and minds and consciences of every human being.

Such a purpose and such a task is worthy of the Christian men of America. We are fast learning that war is a useless waste of men and money; that evolution is better than revolution; that constructive genius is better than destructive generalship; or, in the words of Jesus Christ, the world-statesman of Galilee, that "it is better to make alive than to kill."

The plan to hold meetings of business men in seventy-five cities of the United States, practically covering its territory and getting men of all denominations together to discuss world-evangelization, is unparalleled in our history.

It is a breaking away from stereotyped methods and a call to men of brains and means to take an objective outside of self and the immediate business and family circle, and so relate themselves to world-problems as to become a world-force.

Foremost among these "new crusaders" are the men of the Methodist Episcopal Church, South. At Dallas, Texas, on February 22, 23 and 24 they will hold their second Biennial Conference of the Laymen's Missionary Movement. The voting delegates number twelve hundred, and a like number of honorary Commissioners are also expected to attend. These last named will have the right to seats in the conference hall and to take part in the discussions of the body.

In these days of fraternal and business gatherings it is sometimes hard for men to decide just when and where to go; but the wise man seeks to learn the philosophy of life so aptly expressed in the telegram of Sir George Williams to the International Committee of the Young Men's Christian Association when he said: "Put first things first." Men do the things they really want to do and find time to go on the trips they really desire.

To see two thousand business men travel thousands of miles and pay their own expenses, not to gratify the sight of the eyes, or to shout themselves hoarse over partisan politics, or to get a line on a new scheme to make money, but to plan how they can be a real factor in giving every living man a chance to hear about and accept Jesus Christ in this generation, is an inspiring spectacle. Canada had over four thousand men at such a convention, and the platform which they adopted reads like a new Declaration of Independence for the world at large.

A suggestive feature of this great movement is that it is provoking the Churches each to its best, in order to keep pace with the others. The Presbyterians at Birmingham, Alabama, had about twelve hundred men present, and that Church has a membership of only about 250,000. The Methodists of the Southern Church, numbering a million and a half, should easily have three thousand men in the great convention at Dallas.

Some of the features of this meeting are as follows: It will be held in the largest State in the world.

It will be an open conference of business men.

There will be at the door a question box, in which any man who wishes to know "how" or "what," is at liberty to put a written question or suggestion. All those in attendance will get the benefit of the questions and answers.

Twelve hundred or more regular delegates will be elected, an equal number of alternates, and an equal

number of honorary Commissioners, from all parts of the South.

There will be a few great speeches, but most of the time will be spent in giving and getting practical instruction regarding the purposes, plans and methods of the Laymen's Missionary Movement.

It will have a missionary exhibit worth going thousands of miles to see.

Its mottoes and charts will inspire your faith and effort to nobler life and service.

It will have Sectional Conferences where the lay leaders, committeemen and preachers will meet and discuss their several problems, and their relations to each other and to the movement.

It will discuss and recommend to business men some practical method of financing the kingdom of God at home and abroad.

It will help you to begin to think in world terms and to become a citizen of the world.

If you go and are a man, you will have a seat where you can see and hear.

It will be a meeting of men who desire to get under the load and carry their share.

Each man who attends will be expected to get something and when he goes home practice the motto: "It is more blessed to give than to receive."

The motto for every speaker will be: "Talk to the point and quit when you get through."

REV. H. D. KNICKERBOCKER'S LECTURE.

Last week Rev. H. D. Knickerbocker, of First Church, Fort Worth, came over and lectured to his old congregation at Trinity Church. He was pastor when Trinity Church was originated and he did some manful work and saw it completed before his four years closed. His friends over there are numerous; and notwithstanding the fact that it was a pay lecture, the auditorium was filled to hear his lecture. His subject was "Sights and Smells," and it gave a brilliant sketch of his observations while traveling in the Orient. It is pronounced by his large audience to have been one of the most entertaining lectures ever heard in the city. It was humorous, witty, poetic, descriptive, and filled with bits of wisdom. Brother Knickerbocker is gifted as a lecturer and this theme gave play to all his versatile powers, and when he brought his lecture to a close the audience felt like they had been on a journey to the Orient. The home mission workers of Trinity made a "hit" when they got Brother Knickerbocker to lecture. Other Home Mission Societies will doubtless take advantage of the lecture and the lecturer and realize benefit from this source.

A MILLIONAIRE'S BENEFACTION.

John Stewart Kennedy, one of America's little known rich men, who died of whooping cough in his New York residence recently, left bequests of more than \$25,000,000 to religious, charitable and educational institutions in his will, filed for probate here to-day. The gift is the largest single contribution of its kind every made, and the beneficiaries include fifty-nine educational and Church institutions in all parts of the United States and several abroad.

Nearly half of the \$25,000,000 goes to institutions connected with the Presbyterian Church, of which Mr. Kennedy had been an active member for many years. Other large beneficiaries are the American Bible Society, the Metropolitan Museum of Art, the New York Public Library, the United Charities of New York, Columbia University and Robert Cooper College, Constantinople. Aside from these gifts Mr. Kennedy left \$35,000,000 approximately to his wife and his relatives and a great number of friends and employes.

The widow's share will be about \$16,000,000. All of the testator's employes received gifts from \$500 to \$2000 each. The charitable, religious

and educational institutions which receive the largest bequests are to share the residue of the estate left after definite gifts of approximately \$12,000,000 have been paid out.

Their shares are estimated by counsel for the executors as follows:

- Presbyterian Board of Foreign Missions, \$2,250,000.
- Presbyterian Board of Home Missions, 2,250,000.
- Presbyterian Church extension fund, \$2,250,000.
- Presbyterian Hospital, New York, \$2,250,000.
- Robert College, Constantinople, \$1,500,000.
- Presbyterian Board of Aid for Colleges, \$750,000.
- Metropolitan Museum of Art, New York, \$2,250,000.
- New Public Library, \$2,250,000.
- Columbia University, \$2,250,000.
- United Charities, New York, \$1,500,000.

- American Bible Society, \$75,000.
- Charitable Organizations' Society, New York, \$750,000.

The smaller gifts made by specific bequests are as follows: Yale College, \$100,000; Amherst College, Williams College, Dartmouth College, Bowdoin College, Hamilton College, University of Glasgow (Scotland), where from my infancy I resided until I came into this country, \$100,000 each; Tuskegee Normal and Industrial Institute, Hampton Normal School and Agricultural Institute, \$100,000 each; Lafayette College, Easton, Pa.; Oberlin College, Oberlin, Ohio; Wellesley College, Barnard College, Teachers' College (Columbia University), Elmira College for Women, Elmira; Northfield Seminary, Northfield, Mass.; Mount Sherman Boys' School, Gill, Mass.; Anatolic College, Marsova, Turkey, \$50,000 each; Syrian Protestant College, Beirut, Syria, \$25,000; American School at Smyrna, Turkey, \$20,000; Lake Forest University, Lake Forest, Ill., \$25,000; Centre College, Danville, Ky., \$25,000; Berea College, Kentucky, \$25,000; Presbyterian board of relief for disabled ministers, \$30,000.

There are also numerous bequests of from \$5000 to \$25,000, generally to local religious and charitable organizations.

Mr. Kennedy, whose death occurred on Sunday with only brief comment by the press, was one of the millionaire philanthropists, whose gifts, though measured in millions, were made with as little publicity as possible. As he gave, so he lived, unostentatiously, and made his princely fortune with little blare of trumpets. Besides being a banker, he was one of the country's chief builders of railroads, a patron of art and education, and, in his own quiet way, one of New York's foremost advocates of scientifically organized charity.

DEATH OF MRS. PILLEY.

The sad news came by cablegram on Monday, December 13, that Mrs. Pilley had died of meningitis on the 8th of December. Our heartfelt sympathies go out to Brother Pilley and his motherless children in their poignant grief and irreparable loss. Brother Pilley and his family had just returned to China from the United States, where they had spent their fifteen-months furlough. They were present at the session of the China Mission Conference which met in Sochow the last of September. Their home was in Huchow, where Brother Pilley has done efficient evangelistic work for many years.

Mrs. Pilley (nee Miss Emma Poteet) was a native of Texas, from which State she went as a missionary of the Parent Board to Japan in 1901. For two years she did effective work there as a teacher in Palmore Institute, and as an assistant teacher to Miss Bonnell in the Bible Woman's School, in Kobe.

In 1903 she was married to Rev. E. Pilley, and went with him to China to share in his labors for the Master in that field. She soon had many friends in her new field of service, both among the missionaries and the native Christians. She was a model mother, and an efficient missionary, and her death will be keenly felt, not only by her bereaved husband and children, but by the whole mission, and especially by the little band of missionaries at Huchow, with whom she was so in-

timately associated, and who had come to love and esteem her very highly for her rare qualities of mind and heart. May the God of all comfort comfort the stricken husband, as He only can, and may He throw His loving arms in protecting care around the four motherless children.

PERSONALS

Rev. J. F. Sherwood, of Cochran Chapel, made us a pleasant visit. He has gotten moved and is delighted with his new charge.

Rev. Minor Bounds, of Garland, was to see us last week. He is opening up in his new charge and the outlook is most encouraging.

Rev. H. H. Vaughan, of Lancaster, goes back to his old charge, and he has a promising year before him. We enjoyed a brotherly visit from him recently.

Rev. A. E. Carraway, of Hubbard City, was in the city last week and paid the Advocate a delightful visit. He and his people are contemplating a new church enterprise.

Brother A. E. Clardy, of Fort Worth, made us a pleasant call last week. We knew him in the long ago back in old Georgia, and it was a pleasure to meet him again.

Rev. F. B. Wheeler, of Rockwall, made us a pleasant visit the other day. He is beginning his new year and in his new field most pleasantly. He is well pleased with his charge.

Mrs. E. A. Morrison, of De Ridder, La., has issued invitations to the marriage of her daughter, Miss Minnie Dee, to Mr. Mordaunt Thompson, the event to take place December 23.

Rev. G. S. Sandel, a superannuate member of the Texas Conference, is living in Dallas, and he often calls on the Advocate force. He is bright and cheerful and keeps up with the doing of the Church with great interest.

Rev. D. K. Porter, the new pastor at Oak Lawn, has made a most favorable impression on his people, and they are much pleased with him. He has a good field and the future is bright for that congregation. Brother Porter will render them most efficient service.

Rev. J. M. Peterson, of the Dallas District, had an enthusiastic meeting of his District Stewards last week; and they made ample provision for him for the ensuing year. They expressed great pleasure in the results of his work on the district during the year that has just closed.

The address of Rev. T. J. Beckham is Denton, and those having any correspondence with him will address him at that point. Brother Beckham is one of the best posted men in Texas on the doctrines and polity of our Church. He is also a man of exceptional ability as a preacher.

The good wife of Rev. E. A. Prince, late pastor of Forest Avenue, but now stationed at Key Memorial, Sherman, has been quite ill since conference; but we are glad to say that she is improving. They both did admirable service at Forest Avenue, and we are sure they will do well at Key Memorial.

Hon. Jno. H. Traylor, formerly a citizen of Dallas, but now living in Rockport, recently visited his numerous friends in this city. While here he had a severe spell of illness, but we are glad to say that he has recovered. He is one of the constant readers of the Advocate, and never fails to renew his subscription.

Dr. A. L. Andrews, of Grace Church, has had an urgent request from Bishop Hoss to go to Mississippi and take charge of the Bishop Galloway Memorial Church, at Jackson. But he can not go for two reasons. In the first place Bishop Key desires him to stay at Grace, and in the next place, the Grace people would not hear to the change. He is deservedly popular with them and they are much gratified that he is to fill out his quadrennium.

Rev. and Mrs. James A. King, of Pandora, Texas, celebrated their golden wedding December 22. They were married December 22, 1859—fifty years ago. During all these years the Lord has been good to them, and they had a delightful occasion at the golden wedding celebration. May the

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hand of a kind Providence continue upon them, and may there be light at the eventide of their earthly pilgrimage.

From the Daily Panhandle, published at Amarillo, we notice a fine and deserved notice of the charitable work being done by Jennie C. Young. She devotes much time to the poor, the needy and the sick; and the paper tells us that her work is a benediction to the unfortunate and the suffering.

### UNIVERSITY STUDENTS ENTER MINISTRY.

Ten Texas University students have volunteered their lives to the work of the ministry. These are: Will Campbell, Rhinehardt Schuman, Joe Mayer, Milton Hill, Brandenburger, Haskell Whaling, Cecil Crockett, Edgar Soule and J. W. Daniels. Sunday night, at University Methodist Church, when the evangelist, Rev. H. D. Kulekribocker, called for volunteers, these young men, with three others who are not students, offered their services in the work.

A good number of these had announced previously their intention of engaging in the ministry, but not until Sunday night had others of them ever made any announcement.

These students have been in the University from one to four years and are the most of them well known. Whaling, Campbell and possibly others will take their Bachelor's Degree this year. Some will remain until they have finished and then go elsewhere, while others will remain here only through this year, going to other institutions next September.

Among those who will enter Vanderbilt University next year are, Messrs. Whaling, Soule, Campbell and others although yet undecided, will probably go when the time comes. One or two have said that they will probably enter Oxford when they have finished here, and do their graduate work there.

These young men are among the very brightest in the University of Texas and will all do a great work in their chosen field. Their decision in most cases has been reached after long deliberation and comes as the result of deep thought and careful study. With them the best wishes of student body and faculty always go.—The Texan, Dec. 8.

### SOME CHRISTMAS GREETINGS.

Here it is Christmas again, and the dear old Advocate is still making its weekly visits to us. I hardly see how some of our Methodist folks get along without this splendid paper. We always read it with a relish. This splendid paper was a weekly visitor in my father's home during my childhood and youth and since I left the old home I have been a subscriber nearly all the time, and for over 20 years we have read the Advocate with delight and profit and in our estimation the paper is better now than ever. This is my 20th year in the itinerant ministry and the Advocate has been in every way a great help to me in my work. I have always tried to get my people to take their Church paper, believing that it would greatly help them to live right and build character; and I am now more thoroughly convinced than ever that our people who read the Advocate and keep in touch with our institutions are the most loyal to support them. Looking back over nearly 20 years in the ministry I feel devoutly thankful to God for the help the Advocate has been to me. During this time I have served nine pastoral charges. I have found in every charge those who read the Advocate were always friends to the Church and pastor, where we get our literature in the hands of our people we do them a real service. If all our pastors would make a canvass for our Church paper we could swell the subscription list at least 25 per cent. Too much can not be said in commendation of the work of our faithful editor who is fearless in condemning the wrong and speaking the truth in love. Wishing the Advocate continued and increasing success, with a merry Christmas and happy New Year, I am, yours in Christ's service, I. E. HIGHTOWER. Grapevine, Texas.

### WARD MEMORIAL ENDOWMENT FUND.

Texas Methodism is offered the best possible opportunity for commemorating the memory of our great and good Bishop Ward through the proposed "Ward Memorial Endowment Fund" now being secured by our Commissioner of Education, Rev. B. R. Bolton. When we remember that the last great effort of our ascended Bishop on behalf of Methodism in the State was to secure an endowment fund for Southwestern University, it becomes pathetically important that the Church should erect this monument to his memory. Many of us remember very distinctly that just before his departure for this endowment fund, and wherever he went he encouraged the Church to look forward to its completion. Now that the Commissioner has appointed the fourth Sunday in January, 1910, as a day on which all Texas may contribute an offering to this fund, I sincerely trust that every presiding elder and every pastor of the Northwest Texas Conference will magnify this opportunity. Surely our love, sympathy and expressions of appreciation of Bishop Ward will not come to naught in the presence of this privilege. Let the old Northwest Texas Conference in this closing year of her united strength do valiantly in this worthy cause. JEROME DUNCAN. Stamford, Texas.

### WESTERN COLLEGE.

It has been some time since there has appeared a write-up of this institution in any of our Church papers. The Commissioner of Education (whatever that may mean) has had one or two formal notices in the Advocate, which a few have read and one or two hath inquired thereof: "Who is this 'Common-sinner' of Education, and why speaketh he thusly?"

The people are rallying to the school, some liberally and willingly, some in the same spirit and at the same rate as Congress has given Statehood to New Mexico and Arizona. All are agreed that it is an excellent thing, but not a few are persuaded that it is best to "leave well enough alone," and so have rallied to us with the same heartiness that Texas would welcome a negro Governor.

Six years ago the undersigned was serving as pastor in a small town, which was largely owned and controlled by a wealthy Methodist layman. Learning that the pastor's purse was as "empty as a last year's bird's nest," the aforesaid rich man called him in and showered praises upon him. Then, while visions of golden eagles flitted before him, the merchant prince dived deeply into the darkened recesses of his jeans, and with his face lit up by a splendid glow of benevolence, he exclaimed: "God bless you, my noble boy; here's a dollar." But the prophet sinned, also, for he ought to have had that dollar framed and preserved it as the only one of the tribe that has ever escaped.

"The moral?" did you say? Well, it was not moral, but then I find some who are fully as extravagant in their praises of Western College and as liberal in their support.

Without jesting, however, those who have understood our needs and are informed as to the work we are doing are becoming interested and showing their interest by planning to give their moral and material support to this truly great work.

This is to notify our men of means, who owe a liberal tithe and a gracious thank-offering to the "Lord of the harvest," that Western College is a worthy enterprise of the Church. It needs your support, and should have equal claim upon you with any other cause of the Church and kingdom of God. It is evangelical, for it stands for the development and perfection of Christian character. It is educational in the highest and noblest sense of the word, for it strives for that all-round culture which truly draws out and builds up all that is worth while in human intellect and soul-life. It is missionary in spirit and purpose, for it aims at that equipment for service which means a vision of the world's need of Christ and an ability and eagerness to answer that need. I feel that I do not exaggerate when I say (in addition to all the above) that this cause is a vital one. The history of the Christian Church everywhere shows how intricately the advancement of the gospel is wrapped up with the success of Christian Education.

Last summer met an old brother from the hills, who said he was going to will all his flock of goats to the college when he died, but he looked too husky to kindle much hope within my breast. Now, we are not asking to be remembered in your wills just now, for we don't want you to die at so early a date. We are asking to be remembered in your prayers and in your plans for the Church and kingdom of God.

Remember Western College in your

Christmas giving, and coming generations will honor your name, not by empty epitaph and dead stone, but by honoring God and the race in the influence of your gift let loose through this institution.

We are perfecting plans now for the organization of a \$25,000 Club for an endowment fund. Our plans will be before you the first week in the new year.

If any want a report from the Commissioner of Education, he has asked me to say that he has done enough to keep busy, but not enough to brag about.

At Artesia the faculty is doing high-grade work, and giving complete satisfaction to the patrons. The Church and citizenship have done and are doing their part nobly, and expect to do still more as the years go by. It is not to be expected that the other towns will be as enthusiastic over this school as Artesia; it is expected, however, that all Methodists will be as loyal to this their own conference school as they are to other worthy and vital causes.

An account of our educational rally and formal opening will appear soon. This is but an effort to "stir up your minds by way of remembrance."

J. F. HEDGPETH.

### FROM REV. ABE MULKEY.

My year's work for 1909 has just closed. I am now arranging my slate for 1910. On January 7, I open up at Clarendon—my third meeting there. January 21, I begin at Gallup, N. M., Mission field; February 4, at Kingsville. This is the third time I will have served Bro. C. W. Shorter. I will have to cut my work shorter this year, and will give out dates for only twelve meetings.

I anticipate for the summer a study course at Chautauqua. God blessed efforts this year it seems as never before in some particulars. I am enjoying my month's stay at home very much. While I have been resting I have launched a city and county hospital and sanitarium to be located in the city of Corsicana and is to be called by the name of "The Navarro." I have been hoping to do this for twenty-seven years and my long anticipation is now about to be realized. I have also another enterprise in which I am interested and am anxious for and that is to build a superannuated preacher's home in Corsicana. I have in the press at this time a book from which I hope to realize enough to construct it—known as "Abe Mulkey's Budget No. 2," and will let you have a copy, both as 'tis you, for 50 cents, and you can send it by return mail and I will send you the book soon as it is out. I am now about 60 years old, I may look it but can't feel it. Louisa seems to feel it but don't look it. Am planning to have a great year's work and hope to have the prayers and cooperation of the people. Success to you for 1910. ABE MULKEY.

### PREACH AND DEFEND OUR DOCTRINES.

I have just finished reading the Advocate of December 16. The Advocate is good all the time, but I believe this one is above the average. It is brim-full of strong meats from "The Interests of the West and the Southwest" to the close of its choice "Table of Contents." Each article is opportune. The subjects discussed are worthy to be carefully considered. Of all questions discussed, none eclipse in importance those "Ancient Doctrinal Tracts." As Methodists we should awake to the necessity of standing always ready to defend our doctrines. I don't mean that we are to strut about "with a chip on our shoulders," inviting combat with other denominations, but we ought to be able to give a more convincing reason for being Methodists than merely that our fathers were Methodists. It is astonishing how ignorant we Methodists are as to our doctrines. And we preachers are largely responsible for the ignorance of the laity on this subject. We preachers do not study and talk our doctrines as we should. And many of us do not talk on the doctrines of our Church because we feel that we are not prepared to talk intelligently on that subject. We ought to talk Methodist doctrines in the homes as well as in the pulpits. We ought to scatter doctrinal tracts in Methodist homes. Our people do not love our Church as they should, and it is because they do not know its history, polity and doctrine. A well-informed Methodist is invariably an ardent lover of his Church.

We boast of our "broad and liberal spirit." It is well to be broad and liberal, but there is such a thing as broadening so wide that we are too thin to be of any account. We are so afraid we will hurt some one's feelings, if we attempt to defend our doctrines. But my experience teaches that the people of other denominations really admire you when you make a fearless



Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

The strong man has a strong stomach. Take the above recommended "Discovery" and you may have a strong stomach and a strong body.

GIVEN AWAY.—Dr. Pierce's Common Sense Medical Adviser, new revised Edition, is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. K. V. Pierce, Buffalo, N. Y.



and manly defense of the doctrines of your Church. The only rebukes I have ever received have been from weak-kneed Methodists. He will sit for hours and listen to a Campbellite or a Baptist preach the doctrines of his Church, and even submit meekly to hear his Church abused, and open not his mouth, but he can not bear to hear his preacher make a clean, manly defense of the doctrines of Methodism. There is a vast difference between preaching the doctrines of our Church, and criticising the doctrines of other Churches. The former is our duty; the latter we should refrain from doing. We need backbone to enable us to stand in defense of our doctrines, and then we ought to be informed so that we can make a creditable defense, and not a mere pretense.

I trust that I shall be pardoned if I make a reference to my work as a beginner in the conference. Last year I baptized 20 babies. I have baptized 35 adults, and have not had to wet the sole of my foot to do it. I do not think I have an unusual field. I know I am a very weak defender of our doctrines. But it is so easy to do, if only you have a mind to do it. Methodist doctrine is easy to substantiate from the Bible, because it is Bible Doctrine. I preach the doctrines of our Church from the pulpit, and I talk them in the homes. The proposed tracts are good, and I say, let's have them, but they can never take the place of the private talk as you are on your pastoral visits. It is in the homes that I have had the greatest degree of success in showing the father and the mother their duty to have their babies baptized. It is not so much a convincing of duty as it is an awakening to duty. Only a few days ago I talked to a mother on the subject of having her children baptized, and she declared that I was the first of her pastors who had ever spoken to her on that subject. She is the mother of three children, the oldest being 8 years old. But this is only one of the distinctive doctrines of our Church. As before stated, I have never yet had to enter the "liquid grave" with anyone. This was not because I happened to meet a host of people who believed beforehand in pouring or sprinkling for baptism. Some of those baptized were descendants of Campbellites, others were children of Baptist parents. It is not natural to suppose they would be very strong affluents. But in no case have I had to spend more than 20 minutes to convince that immersion was not taught in the Bible. I do not say I would not immerse a candidate, but I would prefer to talk the matter over with him before doing so.

But I am making this article too long for my debut. Still I must say in conclusion: I love all evangelical Churches, and pray that God may bless them in all their efforts to save lost men, but I must insist that I love the Methodist Church more dearly than any other. I sometimes declare from the pulpit that I believe the Methodist Church is the best Church on earth. I do not think I am narrow when I say it. I act it, why not say it? Then, if this is the Church of my choice, I would not be true to it, did I not do all in my power to advance its interests. I had rather see one join the Methodist Church than any

other, and I do not keep it a secret from the world. Still I would not proselyte from another Church, but I am after all I can get from the world. I am glad I am not in the presiding elder's district who would have me keep my mouth closed, about whom Bro. Ballard writes. We would have trouble, I fear. In conclusion: Let's have those tracts as an aid to us in our work of instructing our people in our doctrines. Not that our people may become more narrow or bigoted, but that they may be less ignorant. Not that we may love God and lost man the less, but that we may love the Methodist Church, which has been so abundantly blessed of God in man's salvation all the more.

W. J. MAYHEW, Valley Mills, Texas.

### A GOOD HOLIDAY GIFT FOR YOUR PASTOR.

By a Reader of the Review.

Doubtless at this glad Christmas season of the year everybody who has a good, faithful pastor thinks of him and wants to gladden and encourage his heart by some expression of appreciation and sympathy. You would like at the same time to do this in some way that will be of substantial benefit to him as well as a help and inspiration to his ministry. But it is really a difficult problem to think of a present that would meet all these ends. There is probably nothing that would so surely and effectually do this as to make him a Christmas gift of a year's subscription to the Methodist Review. On all hands those who know the Review—the editors, the connectional officers, the pastors, the presiding elders, the Bishops, and the laymen—agree that it is one of the freshest, liveliest, most stimulating, most informing, and in every way most helpful of all the journals of this day of multiplied high-class journals and magazines. It is especially so for the preacher, and most specially so for the pastor in Southern Methodism. Moreover, this Christmas gift is not exhausted during Christmas week, but it will spread its benefits and its blessing throughout the livelong year.

### San Antonio Business College

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are not pleased with his school work, you should at once get in touch with LAKE-SIDE CLASSICAL INSTITUTE, San Antonio, Texas. The school that gives results: the right school for many boys. Entrance age limit, 6 to 16. Special condition for older.

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## The Woman's Department

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

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

### SELF-TRUST.

Fear not to build thine acie in the heights  
Where golden splendors lie,  
And trust thyself unto thine inmost soul  
In simple faith alway;  
And God will make divinely real  
The highest form of thine ideal.

### DROWNED!

By Mary Culler White, Author of "The Days of June."

I have just seen a child drown. It is Monday and I have been to Chang-shu (Zang-zok) on an itinerating trip. We left Chang-shu at daylight this morning without so much as moving from our beds for my Bible woman and I have lived on my horse-beat during the entire trip. The boatman ate and some rice for my Bible woman and I cooked my own simple breakfast on an alcohol stove. We had just begun to eat when I noticed a child on one of the many fishing boats which we were passing. It was a girl about thirteen years old. She was alone in a little boat, and was leaning over working with a net. Just as I was looking she lost her balance and tipped over into the water, giving one wild scream as she sank. She was about fifteen feet from the shore and almost within reach of her were other fishing boats with whole families living on them. I screamed to my boatmen to head in to the shore, never dreaming but that by the time I got there they would have rescued the child and I could assist in bringing her to. I saw her rise and saw a boat moving toward her with an outstretched pole. But when we got to shore and I clamored on one of their boats they were simply stamping their feet and wailing, and not a soul would venture into the water. I was almost certain that they could swim and I took hold of one or two and tried to shake them into reason, telling them to hurry and go into the water. They only stamped and screamed the more, and did nothing except feel along the bottom of the canal with their boat poles. I next appealed to my own boatmen, but they, too, refused to go into the water, saying that they could not swim. Their only effort was to get the people to pull in their nets, in the hope that the body might have lodged in one of them, but the nets came in empty.

A crowd had gathered by this time and it was very hard for me to believe that out of all that number of boat people and farming people, not one was able to swim. Never in all my life have I so wished that I could swim and dive. I could so easily have saved the child, and yet I stood there as helpless as the rest. I then began to beg them to drag the canal and they said that it was already too late; the current was swift, the body had probably drifted and that even if they should find it now the child was past resuscitating. I told them that if they would find the body I would undertake to resuscitate it; but still nobody did anything except that the poor mother tried in a rather dramatic way to throw herself into the canal and die with the child. The family and friends waited until they exhausted themselves, and when the hubbub subsided a little I heard them say that somebody had fallen off a boat and been drowned in that same spot two days before.

We waited until it was too late for me to do anything with the body even if they should find it and having gotten the mother out of the place where she had thrown herself into the water's edge, we came away.

Before we left, however, I got her attention for a moment and told her God would take a child like that straight to heaven, and that she must pray to the Heavenly Father and make ready to go and meet the child.

As we came sadly away, my Bible woman told me what was the matter with the whole crowd. They believed that there was a "water spirit" who had power to pull people into the water and kill them by drowning. This spirit was particularly active in this spot. The person who had drowned two days before was but one of a list of victims, and now the child of today was added; should one of them venture into the water, even though they could swim, the spirit would seize upon them and they would certainly drown! And then in answer to my question the other information—"they practically all could swim!"

And so they had let a child drown because of their superstitious fear of spirit—a ghost! My mind went sick to our own deeds of heroism. I thought of how men have laid down

their lives in their effort to save the drowning, how they will even risk life itself to find the body of a dead friend; and I knew as I had never known before that back of our every deed of heroism, there is an impulse, conscious or unconscious, from Him who gave His life to make us free. We have had the knowledge of Him for a long time; it is wrought into our civilization and inseparably woven into our literature. Every man in America is the beneficiary of it, though he may know it not. But here, nobody knows, and nobody is free! It is like what Paul said in Romans: "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth together in pain until now."

My friend, if you did not know about the groaning and travelling over here, let this dead child teach you. Hear her dying cry and see the crowd chained to the bank by superstitious fear. And when you have seen and heard, thank God you were born in free America and pledge to Him your all to give to others that knowledge which has made you and your country free!

Near Soochow, China, Oct. 18, 1909.  
(We are indebted to Mrs. M. J. Stokes, President of the W. F. M. Society, of the West Texas Conference, for the foregoing article from Miss White, one of the missionaries of our Woman's Board of Foreign Missions.—Editor Woman's Department.)

### REPORT OF QUARTER ENDING NOVEMBER 30, 1909, FROM SAN ANTONIO MISSION HOME AND TRAINING SCHOOL.

Tenth Street, Austin, box, . . . . .	\$ 8 00
Tenth Street, Austin, cash, . . . . .	7 50
Sherwood, box, . . . . .	2 50
Rochelle, cash, . . . . .	2 00
Floresville, cash, . . . . .	3 00
Brownsville, box, . . . . .	25 40
Batesville, box, . . . . .	17 50
Pearsall, box, . . . . .	28 00
Travis Park, San Antonio, cash, . . . . .	35 25
Total . . . . .	\$129 15

For Waco Orphanage.  
Port Lavaca, box, . . . . . \$ 10 00

Total . . . . . \$139 15

MRS. W. E. SMITH,  
Supt. Supplies and Rescue Work,  
West Texas Conference.

### THE WOMAN'S FOREIGN MISSIONARY SOCIETY, LIVINGSTON, TEXAS.

The Woman's Foreign Missionary Society of the Livingston Methodist Church held one of the most interesting and enthusiastic meetings in its history on Thanksgiving day at the residence of Mrs. Jas. E. Hill. Five new members were added as a result of the membership crusade. The success of this meeting was due to the interest and enthusiasm that the members have been manifesting. After an interesting program the hostess served chocolate and cake, and a social time was enjoyed. Every one departed with the feeling that they had received a great spiritual blessing.

(MISS) EDNA GEER,  
Press Reporter.

### AUXILIARY W. H. M. SOCIETY.

Having been silent thus far I thought it not amiss to give a report of our auxiliary. That we are doing good work as a society may be seen from the following statement:

Beginning with January 1, we had eighteen members. Our membership now is thirty-three, lacking only three of doubling our membership.

The society has sent away boxes to the value of sixty-four dollars; spent five dollars on the district parsonage; sent three dollars to the Woman's Building at Epworth, also spent seventy-five dollars on furnishing and repairs for the parsonage.

We have made 238 visits to the sick and strangers, also helped seventy needy.

A year book has been used for the first time in the history of the auxiliary and it has proven a great help to us in our work.

Written reports only are accepted from the different departments at the regular business meetings and this has expedited matters.

The contest plan, which was recommended at the district meeting, has

been used in our auxiliary. This plan has worked quite successfully in securing new members, attendance and studied lesson.

The district meeting of the Bowie District was held with our auxiliary, and from this meeting we got broader visions of the work, and are determined to make this year mean more to us in our society work than ever before.

MRS. S. M. BLACK,  
Press Reporter.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaparilla—it restores health and strength.

### THE PRESIDING ELDERSHIP.

(By a Local Preacher.)

The most distinctly American feature of our Methodist polity in its origin is the presiding eldership. Not having a diocesan episcopacy, it was necessary that such an office be developed in order to give real efficiency to our connectional episcopacy. The presiding elders are essentially the representatives of the Bishop within given districts. Such was the imperative need of those early times, and the phenomenal growth of Methodism in this country since has fully justified the wisdom of our fathers in creating the office.

From the first, however, there has been a difference of opinion as to whether the presiding elder should be the representative of the Bishop and chosen by him or the representative of the preachers and chosen by them. Nearly a century ago the latter view prevailed in the General Conference, but one of the Bishops-elect protested so firmly that the action was revoked. And well that it was, else it would have been a serious blow to the efficiency of our unique form of episcopacy.

An elective presiding eldership (as some still desire) would give us an amount of office-seeking that would hardly help the harmony and spirituality of our Annual Conference sessions. Are those who favor it sure that the general character and grade of presiding elders would be improved thereby? Many have their doubts about it. Beyond question, some men of pre-eminence would be elected solely on merit. But the shrewdest politician would often get there, too. An elected man would possibly respond more readily to the requests of the preachers, but it would mar the strength of our episcopal organization. Then the layman will have something to say, too. He helps to elect the Bishops, so he would want to vote for the presiding elders, too. Such a modification of the office would likely raise more problems than it would solve.

There are those who wish to do away with the office entirely. They make various claims; such as, it is a useless expense; a conference committee could do the work just as well; the local Churches should have more to say in the selection of their pastors, etc. It is a large expense but the results justify it. No Methodist who is at all familiar with the inner workings of other Churches will doubt the superior efficiency of our system. The great lessening of strife in local Churches due to choice of pastors is worth all the expense alone. It is advantageous to have an office that the disappointed preacher can blame, and one that the dissatisfied Church can find fault with. It is a great help to keep peace in the Church. But seriously, the presiding elder can select a pastor with far better judgment than a pastoral charge can, and he can select charges for the preachers a great deal better than they can for themselves, because of his personal knowledge of the men and the charges. Then his attention to weak charges, and neglected sections of the district, are of utmost importance. Herein lies the great power of the presiding eldership in our Methodist economy. It is worth all it costs.

The presiding elder is not such an autocratic person as some would have us believe. His office at best is only temporary. He will again be returned to the pastorate. His sympathies, and even his prejudices, will be rather with the brethren among whom he dwells, than with the Bishop. His salary is fixed by the laymen, and that may act as a check on him. They value the influence this gives them with the presiding elder. He is the servant of all—the Bishop, the preachers and the laymen. It is hard to understand how we could better limit his power and yet have due regard to the interests of all.

The writer is forced to the conclusion that the office of the presiding elder is all right and indispensable to our polity. The trouble seems to be with the men, or rather some of the men, who hold the office. That is quite a different question, and will right itself readily under our system.

The average discussion on this subject advocating the modification or abolition of the office would give the following impression: (1) All the worthy or efficient presiding elders died or

were reduced to ranks some years ago. (2) That the men now holding the office are so ambitious, tricky and prejudiced that they are not worthy to be in the ministry, much less in such an office. Now it is hard to believe that this is true. Hence it creates a suspicion that some persons discuss this question more from personal motives than from the standpoint of the larger interests of God's kingdom. If there is no real ground for this suspicion, then there should be a less violent discussion of this question by some of the present-day opponents of the presiding eldership.

The personal feeling often comes from the preacher who fancies he has been mistreated. He thinks the presiding elder has a grudge against him, when as a matter of fact the charge he wants does not want him. His feeling of injury is often intensified by his family's needs. It is no grudge of the presiding elder. In any other Church such a preacher would likely be forced to seek a livelihood in other walks of life. But here the presiding elder does the best he can for his unfortunate brother, who sometimes fails to recognize the fact. There are times when it is painful and necessary to sacrifice personal and individual interests for the greater welfare of the kingdom of God.

A renewed loyalty to presiding elders, giving them our hearty support and seeking their counsel, will certainly do us no harm, and may result in much good.—Southern Christian Advocate.

### THE BIBLE SOCIETY'S ENDOWMENT BULLETIN NO. 7.

One hundred and sixty-three thousand dollars still remains to be subscribed before December 31, 1909, in order to secure Mrs. Russell Sage's offer of \$500,000 and create the Endowment Fund of \$1,000,000. \$137,000 have been paid in or subscribed.

Seventy-four thousand dollars have been added since the issue of Bulletin No. 6. The largest gift included in this sum is \$10,000, given by a generous donor. Widespread and growing interest appears in the subscriptions daily received. A gift hardly less notable than the one just mentioned is \$5,000 from a missionary in Korea; another five-dollar gift is from an aged Grand Army veteran of small means in Ohio, who has been a contributor to the society since 1849; a Church in the New England States composed of Armenian immigrants from Turkey sends \$11 for the fund because, as the pastor remarks, they know what they owe to the Bible Society. In answer to a special appeal for a Christmas dollar, from every State in the Union letters bring gifts from one or two dollars up to one thousand dollars.

The subscribers of \$1000 or more now number twenty-five men and twenty women. But the goal is not yet reached. Very sincerely yours,

JOHN FOX,  
WILLIAM I. HAVEN,  
Corresponding Secretaries.

### READY TO HELP.

I now sustain a superannuated relation for a time, on account of my eyes, and am ready to help any of the brethren in meetings at any time. My address is Jacksonville, Texas.

W. W. ADAMS.

### OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

PATTERSON. — Mrs. Permelia A. Patterson (nee Stellwell) was born in Marshall County, near Lewisburg, Tenn., November 12, 1828; was married to N. B. Patterson February 8, 1849, to which union were born eight children, five of whom survive her. She professed religion and joined the M. E. Church, South, at about the age of fourteen, in which Church she held an active membership until her death, which sad event took place at Atlas, Texas, on December 10, 1909. She and her husband settled in Lamar County in the year 1859, and spent the most of her life in Lamar and Delta Counties. Hers was an exemplary Christian life. While eighty-one years old at her death, she was active and faithful. Her children are all Christians, and the most of them are members of the Methodist Church. Her Christian influence is widespread, and many shall rise up and call her blessed. In the old cemetery at Lake Creek, by her loved ones, she

### HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

sleeps to await the resurrection morn. This writer performed the last sad rite in the midst of many sorrowing friends and children and grandchildren. I can say to these bereaved ones: You know where to find her, and some sweet day you may meet her.

W. J. BLUDWORTH,  
Rosston, Texas.

RIZER.—In the midst of the darkness of the cold and cloudy night of December 10, 1909, the home of Brother and Sister J. H. Rizer was made sadder still when the white-robed angel came and took with him little Emma Gene to heaven. She was 1 year, 8 months and 7 days old. She was a beautiful, sweet, loving and very active child of her age, and seemed to be in the bloom of health. No one ever thought death was so near. On the next day she was laid to rest in the Meridian Cemetery. Like the flower that has budded and was kissed away by the angel to the sky, there to open in all its beauty and fragrance in paradise, so this sweet babe has gone. To the loved ones from henceforward heaven will be sweeter. Let us so live that there will be a complete and happy reunion in the skies. Her pastor, A. D. LIVINGSTON.

NORTON.—Little Ray, infant son of W. B. and M. A. Norton, while playing around a pool of water in his father's barnyard, fell into the pool and drowned. The family was at the barn doing the chores, and little Ray had only been missing thirty or forty minutes when found by them; but all efforts to restore life failed. Little Ray was born December 27, 1907, and was drowned October 28, 1909. He was the youngest of a family of eight children. One older than little Ray was burned to death, and another was drowned in a barrel of water, this being the third shock to the family. Little Ray was the idol of the family, and they were extremely devoted to him. Little "Buster Brown," as he was called, was always something new. May God's rich grace sustain the grief-stricken family. We cannot always understand God's providences, yet we believe they are "true and righteous altogether." The Psalmist David said: "More to be desired are they than gold" \* \* \* and in keeping them there is great reward." Our heart goes out in sympathy for the bereaved family, and especially for the mother who has had to meet these shocks. We pray that the family may have grace to bear this sad bereavement, and may they be an unbroken family in glory. May this sad providence be a means of the salvation of the two unsaved brothers. Little Ray has gone to be with Jesus, and will live forever in glory.

M. C. SOOTER, P. C.

### CHURCH ORGAN MOTOR FOR SALE

Electric organ with power sufficient to pump a two-manual organ of about 12 to 15 registers, perfect, as new. This is was \$195; now \$135. Little expense to connect. Write

WILL A. WATKIN, Dallas, Texas.

IF YOU WANT A FARM or ranch in Donley County or the Panhandle, it will be to your advantage to see or write R. M. Morris, of Clarendon, Texas Box 151, who has been in the Panhandle for twenty-one years, and can give you valuable information about the Panhandle country.

THE HOME CIRCLE

IF I KNEW.

If I knew the box where the smiles were kept, No matter how large the key Or strong the bolt, I would try so hard— 'Twould open, I know, for me, Then over the land and the sea, broadcast, I'd scatter the smiles to play, That the children's faces might hold them fast For many and many a day. —The Young Evangelist.

THE SAVING OF MAGGIE.

It was the close of the first teachers' meeting at the beginning of the school year. The same hands which had laid down the work in June were now taking it up again in September. As they rose to leave the room, the professor said with a smile: "I suppose you are to be congratulated, Miss Sidons, I see Maggie has passed out of your room."

"Indeed I am," responded the teacher. "In all my experience I never had a pupil whom I was so glad to see go. You have my sympathies, Miss Browning," she said, turning to one of the teachers near, "I know you have a record for patience, but if you are not driven to its limit inside of two weeks with her, I shall be surprised. Of all the problems I ever tried to solve, Maggie is certainly the worst. Reprehensions in public or private, punishments, coaxing, praising—I exhausted my resources with her, everything turned out alike. She is simply incorrigible."

"And I found her the same," said the teacher in the grade below. "She made me more trouble than any other three scholars I had to deal with."

"What do you think of that?" said the professor.

"Oh, I am not surprised at all," said Miss Browning; "I have known Maggie's record for some time. How I am going to get along with her, I confess I don't know."

"Well," said the professor, as they left the room, "call me at any time; if I can give you help I'll be glad to do so."

"Here she comes, boys, now let's have some fun. Four boys were stretched out in the shade of an elm-tree, waiting for the last ringing of the bell. Just entering the school grounds was an undersized, shabby child, whose garments and person bore the unmistakable signs of pitiable neglect. Let's call her Mag tag—that makes her the maddest," said one of them, and four boyish voices began: "Mag tag! Mag tag!" while one with a burst of inspiration not given to the other three added the word "rag" to his vocabulary.

"She ain't goin' to pay any 'tention to us, boys. Say it louder." This they did with the desired result. Pausing and looking at the group, the girl said sarcastically: "Think you're smart, don't you?" The only answer was another "Mag tag tag! Mag tag tag!" Quick as thought she stooped, and picking up a stone, threw it with such good aim that it brought a howl of pain from one of the group.

They started to their feet, but Maggie darted away, exclaiming as she ran: "Good, goodie, good, I'm glad of it," while the angry boys retorted: "You'll get your pay for this. We'll tell teacher on you."

Scarcely had the school been called to order that afternoon when Tommy Baker raised his hand, and said: "Teacher, Mag White threw a stone at me this afternoon, and hurt me awful; in proof of which, pushing up his sleeve, he showed a reddish spot on the surface of his plump arm."

"Didn't," said Maggie, not even waiting for the preliminary raising of the hand; "never; threw no stone; didn't do nuffin' to him nor nobody."

Four boyish hands waved wildly in the air. Four heads were nodding with all the force of which their respective owners were capable, and four boyish mouths were shaped into different exclamations of points and emphatic assertions of "Oh, she did, she did, she did!" "That will do," said the teacher, "we will let the matter rest for the present."

When the bell struck for dismissal of the school that afternoon, Miss Browning was still undecided as to what disposition to make of Maggie's case. While the desks were being put in order, she said: "Maggie White may remain, I wish to see her after school."

The boys as they filed out of the room, when shielded from the teacher's view, signalled their delight at

Mag's detention by an expressive pantomime, which she, to show her indifference not only in them but to the whole world in general, answered in kind by twisting her face into grotesque shape. The last scholar was gone, only the teacher and the miserable little specimen of humanity remained.

Never did an attitude express more sullen indifference than did Maggie's as she sat with her arms partially folded on the seat in front of her, her head on her arms, her face turned toward the open window. She did not move nor take her gaze from the apparent study of the treetops in the distance, even when Miss Browning came slowly down the aisle and paused beside her.

Again the question went through the teacher's mind, "What can I do?" when, as if looking on a picture, there came to her mind's eye the pitifulness of the child's life. Heredity, environment, fatherless, worse than motherless, robbed of all that should be the legitimate right of child life, tormented at school, neglected at home—what was there in such a life to live for? A wave of divine love and pity filled the teacher's heart as the tears filled her eyes, and stooping over, she kissed the dirty little face as she softly said: "Poor child, I am so sorry for you."

The waters of the deep were broken up. The sun went down below the western hills before Maggie and the teacher parted that night. It was the beginning of a new life for the child. For the first time she apparently seemed to realize that somebody might really care for her.

Not easy work was the saving of Maggie. It was little by little and step by step, but whatever came, the loving hold on the child's heart was never relaxed or lost. The teacher's work is finished, and she is sleeping in the "City on the Hill," but the good she did lives after, for Maggie grew up into respectable womanhood, married, and is a consistent Church member. What her life might have been but for the loving hand given, no one knows; but the probabilities are that it would not have been what it is today.

No teacher can know all the results which may come from the efforts so often put forth by them for the moral, as well as mental, upbuilding of humanity; but who can doubt that the seed sown with conscientiousness of purpose, often perhaps in perplexity of spirit, weariness and discouragement of heart, shall sometime in some way bring forth a harvest of good; and though they may not be privileged to see it here, "when from life's turmoil they enter rest." He who loved the children on earth may say to them in that "Beautiful Beyond": "Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Exchange.

A SCENE FROM LIFE.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the Church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor.

"He'd skin a flea for his hide," said number two.

"A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbors. They called him "Old Skinfint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He was never seen in Church," remarked the deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten-egged," added the local politician.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbors.

A new pastor came to the country Church, and he was very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost an opportunity of persuading some to turn from his way.

One evening, as he stood talking

with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No, no! it will never do," they protested in one voice. "He's sure to insult you," said the deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the Church; "it will be wasted time, and you'll have your feelings hurt."

"I thank you all, brethren, for your advice," said the pastor; "but, nevertheless, I'm going."

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the pastor at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face, as well as in his words. There was no arrogance visible there—only brotherly love.

"Very well, sir; I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I have longed to talk with somebody about religion and my soul, but they all shunned me, and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowman apart. I never knew how it was until now—but the message you have brought makes it clear—I must love my neighbor as myself—and I will."—Rev. Wm. H. Hamby, in Western Christian Advocate.

ECCLESIASTES, CHAPTER 13.

1. Better is a plug of star-navy and the juice therewith than savory viands to a starving pilgrim.

2. Whoso maketh the chewer stirreth strife.

3. When thou asketh a chew of another, take what is given thee; and prove thy appreciation by much spitting.

4. And if the ambers run down the beard, even thy beard, great is thy dignity.

5. The dew of his mouth comes from the quid, and the comfort of his soul from the square plug.

6. Sweeter is his breath than flowers of springtime; his children enjoy the fragrance thereof and his wife sips the fine nectar from his lips.

7. A young man sheweth dignity by the smoke he doth make.

8. He puffeth his jaws and looketh wise, and anon the curling smoke issues from his nostrils in great volume.

9. The cigarette encourageth fancies of the soul, while the pipe is the dreamer's delight.

10. To some a ten-cent cigar is better than debts that are paid.

11. Vanity of vanities; all is vanity, saith the preacher.

12. The preacher offered good counsel with great wisdom.

13. With great wisdom the preacher admonished the young man to forsake his evil ways, and to cease making so much smoke.

14. To this the young man smilingly replied: "I smoke and I chew, and the bans to you, if you like not my style of living; my ways I have made, and now, you old jade, I want no advice you are giving."

15. Vanities of vanities; all is vanity, saith the preacher.

16. The wise man then thought of the wisdom he had spoken and decided to speak to the women of the land.

17. He therefore speaketh to the young women who chew the snuff-stick, and who carrieth the sign thereof in the corners of their mouths.

18. Great is the commotion he hath caused, because there are many who chew. J. H. MARABLE. Mineola, Texas.

POSTOFFICE ADDRESS.

Rev. S. H. Renfro, Kingston, Texas.

NOTICE.

If any of the children of Rev. Samuel Williams, one of the pioneer preachers of East Texas, are still living will they please write me at once. I have information that will greatly interest them. L. M. FOWLER. San Augustine, Texas.

A CALL FOR HELP FROM THE FAR WEST.

Recognizing the importance of organization, in order to keep up with the progress so rapidly transforming this Western country, realizing our inability to hold our people together without a building adequate to the demands, I am sending out two thousand letters asking for one dollar (\$1.) from each Home Mission Society.

This is a small amount, but if all will respond it will make possible the buildings we so much need at this place. I came to the New Mexico Conference, as many of you brethren will remember, in response to Brother Clark's appeal to us at Stamford.

I came here with my family on the 21st ultimo and found no house to go into. Am now living in a house with another family.

We expect to build a church and parsonage at the same time. These are your people. Many of them have helped to pay your salaries and to build your churches in the past. They are not now financially able to help in their own behalf. Will you hear our appeal? To this end we are praying.

Send all contributions to F. G. COX, Pastor, or A. C. SMITH, Sanderson, Texas, Dec. 6, 1909.

TEXAS TRACT SOCIETY.

The various Texas Conferences adopted a plan for the organization of a Texas Tract Society, and members from each conference were appointed by Bishop Key to perfect this organization. The full committee will meet in the Publishing House, Dallas, Tuesday morning, January 4, 1910, at 10 o'clock. All the members appointed by Bishop Key have been notified direct by mail except those from the Texas Conference, whose names we have been unable to secure. They, of course, know who they are and this will be their notice to attend this meeting. All are urged to attend as an editor must be elected and other definite plans formulated for carrying out the purpose of the organization.

W. C. EVERETT, For the Committee.

CENTRAL TEXAS COLLEGE, BLOOMING GROVE, TEX.

Our students and teachers are on the home-run to-day. They were greatly pleased yesterday when they learned that Mr. T. S. Hill, of our town, had presented the school with a \$125 microscope, which being greatly needed will be highly appreciated. We hope to have it on hand ready for the use of certain classes by the time they return to take up their work. Step by step our school is going forward and Mr. Hill's donation is one calculated to do much for the future of this institution.

J. H. WISEMAN.

NOTICE TO PREACHERS OF TEXAS CONFERENCE.

I have sent to Mr. J. E. Hannegan, joint agent Clergy Bureau, St. Louis, an official list of the appointments made at our conference, with the changes made since adjournment. In writing for your annual half-year permits you will only need to refer to the list that I have furnished.

O. T. HOTCHKISS, Secretary.

CRUISE TO THE HOLY LAND.

If anyone who reads this notice expects to make the trip to the Holy Land, sailing from New York, February 5, 1910, on the steamer, "Grosser Kurfuerst," please write me, as I expect to make the trip and would like to get into correspondence with anyone going from Texas.

W. F. BRYAN.

Sulphur Springs, Texas.

San Antonio District—First Round.

Moore Cir., at Moore, Jan. 1, 2. Laredo Sta., Jan. 7. Carrizo Springs and Asherton, and S. B. Crystal City, Jan. 10. San Antonio Cir., Jan. 13. Laurel Heights, Jan. 14. Dilley Cir., Jan. 15, 16. Rock Springs, Jan. 22, 23. Christine Cir., Jan. 29, 30. A. J. WEEKS, P. E.

Pittsburg District—First Round.

Atlanta Sta., Jan. 4. Queen City Cir., at Q. C., Jan. 5. Douglassville Cir., at D., Jan. 6. Linden Cir., at L., Jan. 8, 9. Henry Memorial, Texarkana, Jan. 16. Central Church, Texarkana, Jan. 16, 17. Dalby Springs, at Spring Hill, Jan. 22, 23. New Boston and DeKalb, at D., Jan. 23, 24. Redwater Cir., at R., Jan. 29, 30. Winfield Circuit at W., Feb. 5, 6. Mt. Pleasant Sta., Feb. 6, 7. Quitman Cir., at Liberty, Feb. 11. Winstboro Cir., at Morris Chapel, Feb. 12, 13. Hughes Springs, at H. S., Feb. 19. Daingerfield Cir., at Cason, Feb. 20, 21. Naples and Omaha, at O., Feb. 24. Pittsburg Cir., at Union Ridge, Feb. 26, 27. Pittsburg Sta., Feb. 27, 28. JOS. B. SEARS, P. E.

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust 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 Wels 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 Flushes of Heat, Burning in the Flesh. A few doses of

Radway's Pills

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

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Albuquerque District—Second Round. Albuquerque, Jan. 15, 16. San Marcel, Jan. 22, 23. Magdalena, Jan. 29, 30. Gallup, Feb. 5, 6. Los Cerrillos, Feb. 8, 9. Watrous, Feb. 12, 13. Moriarty, Feb. 19, 20. Cimarron, Feb. 25, 27. Tucuman, Mar. 19, 20. Logan, Mar. 22, 23. San Jon, Mar. 26, 27. Cuervo, April 5, 6. Ricardo, April 2, 3. Star, April 9, 10. Puerto, April 14, 17. District conference will convene at Tucuman May 4. J. H. MESSER, P. E.

Bowie District—First Round. Bellevue Sta., Dec. 12, 13. Blue Grove Cir., Dec. 18, 19. Nocona Cir., Jan. 1, 2. Nocona Sta., Jan. 2, 3. Bonita Cir., Jan. 4. Crafton Cir., Jan. 5. Archer City Mis., Jan. 7-9. Archer City and Bell, Jan. 9, 10. Wichita Falls Sta., Jan. 11. Byers Sta., Jan. 12. Petrolia Mis., Jan. 13. Electra Mis., Jan. 14, 16. Iowa Park Cir., Jan. 15, 17. Missionary Institute, Jan. 19-21. Montague Cir., Jan. 22, 23. Bowie Sta., Jan. 23, 24. Sunset Circuit, Jan. 29, 30. Henrietta Mis., Feb. 5, 6. Henrietta Sta., Feb. 6, 7. Post Oak Cir., Feb. 12, 13. Montague Mis., Feb. 19, 20. Holiday Mis., Feb. 26, 27. Dandee Mis., Feb. 27, 28. Bowie Mis., Mar. 5, 6. JNO. E. ROACH, P. E.

Beeville District—First Round. (In Part.) Jan. 3. Brownsville. Jan. 4. San Bonito. Jan. 6. McAllen. Jan. 15, 16. Alice. Jan. 19. Aransas Pass. Jan. 22, 23. Pleasanton. Jan. 29, 30. Kingsville. Jan. 31. Sinton. Feb. 1. Corpus Christi. Feb. 5. Rockport. A. L. SCARBOROUGH, P. E.

PELOUBETS SELECT NOTES The World's Greatest Commentary on the International Sunday School Lessons for 1910 by Rev. F. N. Peloubet, D.D. and Prof. Amos R. Wells, A.M. 36th ANNUAL VOLUME Next to the Bible, the teacher's best friend PRACTICAL—UP TO DATE—CONDENSED Advanced methods of teaching, when deemed practical, have been incorporated into the treatment of the lessons; modern thought and the result of recent research are always found in this commentary, and all that is essential to the Bible student is presented in a condensed form and is arranged so that it can be easily and effectively used. Cloth, price, \$1.25, postpaid W. A. WILDE COMPANY BOSTON AND CHICAGO

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# Notes From the Field

## Merit.

I am at this place in a revival with H. M. Cosby. The outlook is fine. Several have already professed conversion and some happy shouts in the camps of Israel. Bro. Cosby is starting off fine on his work. I hear nothing but nice things said of him. He has a fine crowd of young people. We organized two Leagues yesterday with a good start in each. Praise God from whom all blessings flow.—W. H. Brown, Dec. 27.

## Weinert.

After spending three very pleasant years at Dickens and one equally as pleasant at Bryan, we find ourselves, by order of Bishop Key, now stationed at Weinert. I don't think there is a more promising farming country in all West Texas than the country adjacent to our little town. We need at Weinert some good, substantial Methodist business men, and have the openings now for two. We can locate a good blacksmith in one of the best shops (said to be) in Haskell County. Also a good, well-equipped general mercantile establishment. Anyone seeing this sketch can get particulars by writing me. Our work starts off well.—O. P. Clark, Dec. 20.

## Grapevine Charge.

We have been kindly received for another year by the Grapevine charge. We have been greatly hindered in our work by the cold and rain since conference, but we are glad to have the ground wet again after an excessive dry year. Our people seem hopeful for the future. Many have been the acts of kindness shown us—not by a storm but by bringing to the parsonage sausage, spareribs and backbone, and a few days before Christmas the Home Mission Society of Coppell, sent us, by the hand of Brother Thomas, a fine 18-pound turkey, and sent money to get the cranberries to go with it. So Christmas we feasted and feasted; but I will hush, lest some hungry preacher will want my job. We turn to the future with renewed zeal and a prayer to God to make us more efficient in his service.—I. E. Hightower, Dec. 27.

## Brashear.

We were at Brashear by Friday after the appointments were read, and by the next Wednesday we were located in the parsonage. I have already preached at three appointments and have been very well received. On Monday night after the second Sunday the parsonage was stormed by the good people of Brashear. Led by Brother Russell, local preacher, there were men, women and children, and many were the good things deposited in the dining-room. Then, after spending an hour in pleasant conversation, a good old song was led by Brother Russell, in which all joined; then prayer, led by ye scribe, and then the good people all gave us a very cordial invitation to come to see them, and left this preacher and his wife with happy hearts and an earnest resolve to do our very best this year. The good women of the Home Mission Society are now preparing to paint and improve the parsonage in general. So ye scribe and his wife are happy and hopeful for the year.—Fred A. Bond, Dec. 21.

## Iowa Park Revival.

On December 5 we began our revival at Iowa Park, and continued for two weeks. Evangelist D. L. Coale, of Fort Worth, did the preaching, and Prof. Nicodemus, of Fort Wayne, Ind., led the singing. With reference to the weather, it was what one might call a "North Pole" meeting. But, notwithstanding the snow and cold, the people came to the meeting, and many were gloriously saved. With reference to spiritual results, it was as good as any meeting that I ever witnessed in torrid weather. Many were heard to say that it was the best they had ever attended. It was in many respects the greatest meeting ever held in this town. There were 24 conversions and nearly as many reclamations. That that had per-  
ter an  
sple-

about  
**Think Right**  
an  
organ

They fling them together of poor material and varnish them nicely and call them as good as Estey Reed Organs at less price

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Makers of Pipe and Reed Organs  
BRATTLEBORO, VT.  
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which makes the meeting singularly distinguished is the fact that four of our brightest and most capable young men consecrated their lives to the work of the ministry. So, you see, Iowa Park is making a liberal contribution toward relieving the ministerial dearth that is now prevailing in some quarters of the Church. One accomplished young lady consecrated her life to foreign missionary work. The meeting was, indeed, an epochal one. A new era has dawned upon the spiritual horizon of my people. Brother Coale's work and preaching in a revival bear the marks of one who is skilled in the high and holy art of leading men to Christ. His sermons were thoughtful and heart-searching, and were delivered with power and unction. Of course, we are entering upon the new year with our colors flying and victory perched upon our banner. The Lord has already wonderfully blessed us, and we trust that we have only received a foretaste of the great achievements that are in store for us during the year. By God's help, we expect to make this the greatest year of our ministry so far. On last Saturday the pastor and his wife were informed that they were wanted at the church at 4:00 p. m. When that hour arrived we appeared on the scene. Although the snow was falling, quite a number of people were present. They had come to give us a nice reception and pounding. After a few minutes spent in a social way, we had some songs and a prayer, and then some speeches were the order of the hour. Our stay in Iowa Park has been a pleasant one, and we were glad to be returned for the second year. We are serving a loyal and aggressive people, who, in many ways, have convinced us of the fact that we are among our friends. We pray for grace and wisdom to lead them onward to greater and grander conquests in the Lord's kingdom.—Chas. P. Martin, Dec. 22.

## Emberson Circuit.

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# TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea, Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling at the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, when caused by weaknesses peculiar to our sex.  
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures old and young. To Mothers of Daughters, I will explain a simple home treatment which speeds and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Firmness and health always results from its use.  
Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address  
MRS. M. SUMMERS, Box South Bend, Ind., U. S. A.

Atkins will cease to call for ten thousand dollars for Portland or Seattle. The General Conference in May, 1910, should give very careful and devout attention to this question. It is the most important question to come before that body. The attitude of the M. E. Church seems to be against federation and for organic union, as will witness these utterances of 1908: "We thank God for the common hymnal, the common order of worship and the common catechism, which speak of our growing unity with our Southern brethren. Believing, singing and worshipping alike, we shall surely find other unities appearing in their time." (Bishop's address, Journal, page 140.) An amendment was offered (page 363), touching the Freedmen's Aid Society, so offensive to the M. E. Church, South, "which Church we greatly love and esteem, and hope the glad day is near at hand when that Church and our own shall be one and the same great body." And also by the fact that ten separate memorials were presented to the General Conference asking for steps to be taken towards organic union, while the subject of federation with our Church was unheard in memorials. The Bishops, in their address, 1908 Journal, page 140, said: "We cannot believe it is the will of the Lord Jesus Christ that those who are practically identical in faith and order should be rivals on the same field or remain wholly separate except as to polite yet formal fraternity. We ought not to be separated by bulk, geography or color." Yet in their earnest desire for us to become one with them they clearly indicate that when it comes it will be the return of the prodigal sister. Take this utterance (Episcopal address, page 130, Journal, 1908): "We rejoice in the position of the Methodist Episcopal Church. She has always been a leader in ethical and social reforms. She suffered herself to be divided rather than have her episcopate tinged, however remotely, by slavery." That sounds to me like organic union, sought so urgently by our brethren of the M. E. Church, and means that we are to go back to '44 and over the graves of Lovick Pierce and his compeers, and say with Ezra: "Since the days of our fathers have we been in a great trespass unto this day." If we are to consider organic union, let us face it and decide either for or against; but let us not permit ourselves to be entrapped by a decoy in the form of federation. J. E. HARRISON. December 20, 1909.

Inward and Outward.  
The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles, and endanger the whole system. Hood's Sarsaparilla eradicates all humors and cures all their effects. It's the great alterative and tonic medicine whose merit has been everywhere established. Accept no substitute.

NOTICE OF CHANGE OF DATES, CLEBURNE DISTRICT.  
Godley Quarterly Conference will be held January 5; Glenrose Mission Quarterly Conference, January 15, and Cresson Quarterly Conference, January 22. Let all concerned take notice. E. A. SMITH, P. E.

PERSONAL.  
If any of the brethren should need my help in meetings I hope they will write as early as possible so I can arrange for the year's work. I am making dates and help those who write first. R. J. TOOLEY. Weatherford, Texas.

There is no cure for a fool.

MARRIED.

Reding-Summers.—In the parsonage of the First Methodist Church, in Austin, Texas, December 15, at 5:30 p. m., Mr. W. E. Reding, of Webberville, Texas, and Miss Mary E. Summers, of Delvalle, Texas, Rev. V. A. Godbey officiating.

Mann-Eaton.—At the home of the bride, near Martins Mill, VanZandt County, Texas, December 20, 1909, at 11 o'clock a. m., Mr. Hyma Mann and Miss Maude Eaton, Rev. Frank Everitt officiating.

Johnson-Strickland.—At the home of the writer, near Holly Springs, VanZandt County, Texas, December 23, 1909, at 2:30 p. m., Mr. R. T. Johnson and Miss Nellie Strickland, Rev. Frank Everitt officiating.

Elder-Turner.—At the residence of the bride's parents, China, Jefferson County, Texas, December 9, 1909, Mr. J. Freedland Elder and Miss Ella Turner, Rev. Geo. H. Phair officiating.

Graham-Jenkins.—At the residence of the bride's parents in Bryan, Texas, December 23, 1909, Mr. Angus DeWitt Graham and Miss Charley ("Tat") E. Jenkins, Rev. Thomas H. Morris officiating.

Melton-Phillips.—At the Methodist parsonage in Bryan, Texas, December 24, 1909, Mr. N. T. Melton, of Tyler, and Miss Jessie Phillips, of Bryan, Rev. Thomas H. Morris officiating.

Bell-Patterson.—At the residence of the bride's parents, near Knox City, Texas, August 12, 1909, Mr. Mat Bell and Miss Johnie Patterson, Rev. J. David Crockett officiating.

Selman-Harper.—At the old Confederate Hall, in the court house, Fort Worth, Texas, December 26, 1909, Mr. B. F. Selman and Miss Naunie Harper, Rev. Thos. Reece officiating.

Farr-Newberry.—At Wiley Schoolhouse, near Abilene, Texas, at 7:20 p. m., December 16, 1909, Mr. Ebb Farr and Miss Lulu Newberry, Rev. M. D. Hill officiating.

Barrow-Ellis.—At the residence of Mr. Highsmith, in Austin, Texas, December 19, 1909, at 3:00 p. m., Mr. M. P. Barrow, of San Antonio, and Mrs. Lena C. Ellis, of Austin, Rev. V. A. Godbey officiating.

Gilliland-Grimmer.—In the parsonage of the First Methodist Church, Austin, Texas, December 20, at 7:00 p. m., Mr. Neely M. Gilliland, of Led-better, Texas, and Miss Mary P. Grimmer, of Austin, Texas, Rev. V. A. Godbey officiating.

Wood-Pruden.—At the residence of the bride's mother, in Hamlin, Texas, October 24, 1909, Mr. John D. Wood, of Quanah, Texas, and Miss Lalla Rookh Pruden, of Hamlin, Texas, Rev. J. David Crockett officiating.

A COINCIDENT OF MARRIAGE.  
On December 27, 1885, in Salado, Bell County, Texas, I united in marriage Mr. J. F. Pruden and Miss Mary E. Huntoa, my wife's sister, and on October 24, 1909, nearly twenty-six years after marrying her mother, I united in marriage the daughter, Miss Lalla Rookh Pruden, in Hamlin, Texas, to Mr. John D. Wood, of Quanah, Texas. J. DAVID CROCKETT. Knox City, Texas.

Growling promotes no one's growth in grace.

**HARTSHORN SHADE ROLLERS**  
Beware the spelt name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers



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# Notes From the Field

## Merit.

I am at this place in a revival with H. M. Cosby. The outlook is fine. Several have already professed conversion and some happy shouts in the camps of Israel. Bro. Cosby is starting off fine on his work. I hear nothing but nice things said of him. He has a fine crowd of young people. We organized two Leagues yesterday with a good start in each. Praise God from whom all blessings flow.—W. H. Brown, Dec. 27.

## Weinert.

After spending three very pleasant years at Dickens and one equally as pleasant at Bryan, we find ourselves, by order of Bishop Key, now stationed at Weinert. I don't think there is a more promising farming country in all West Texas than the country adjacent to our little town. We need at Weinert some good, substantial Methodist business men, and have the openings now for two. We can locate a good blacksmith in one of the best shops (said to be) in Haskell County. Also a good, well-equipped general mercantile establishment. Anyone seeing this sketch can get particulars by writing me. Our work starts off well.—O. P. Clark, Dec. 20.

## Grapevine Charge.

We have been kindly received for another year by the Grapevine charge. We have been greatly hindered in our work by the cold and rain since conference, but we are glad to have the ground wet again after an excessive dry year. Our people seem hopeful for the future. Many have been the acts of kindness shown us—not by a storm but by bringing to the parsonage sausage, spare ribs and backbone, and a few days before Christmas the Home Mission Society of Coppell, sent us, by the hand of Brother Thomas, a fine 18-pound turkey, and sent money to get the cranberries to go with it. So Christmas we feasted and feasted; but I will hush, lest some hungry preacher will want my job. We turn to the future with renewed zeal and a prayer to God to make us more efficient in his service.—I. E. Hightower, Dec. 27.

## Brashear.

We were at Brashear by Friday after the appointments were read, and by the next Wednesday we were located in the parsonage. I have already preached at three appointments and have been very well received. On Monday night after the second Sunday the parsonage was stormed by the good people of Brashear. Led by Brother Russell, local preacher, there were men, women and children, and many were the good things deposited in the dining room. Then, after spending an hour in pleasant conversation, a good old song was led by Brother Russell, in which all joined; then prayer, led by ye scribe, and then the good people all gave us a very cordial invitation to come to see them, and left this preacher and his wife with happy hearts and an earnest resolve to do our very best this year. The good women of the Home Mission Society are now preparing to paint and improve the parsonage in general. So ye scribe and his wife are happy and hopeful for the year.—Fred A. Bond, Dec. 21.

## Iowa Park Revival.

On December 5 we began our revival at Iowa Park, and continued for two weeks. Evangelist D. L. Coale, of Fort Worth, did the preaching, and Prof. Nicodemus, of Fort Wayne, Ind., led the singing. With reference to the weather, it was what one might call a "North Pole" meeting. But, notwithstanding the snow and cold, the people came to the meeting, and many were gloriously saved. With reference to spiritual results, it was as good as any meeting that I ever witnessed in torrid weather. Many were heard to say that it was the best they had ever attended. It was in many respects the greatest meeting ever held in this town. There were 24 conversions and nearly as many reclamations. That that had power and spirit.

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Free to You and Every Sister Suffering from Woman's Ailments.

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I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Man cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea, Whiteish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, when caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the doctor. Man cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea, Whiteish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, when caused by weaknesses peculiar to our sex.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly help any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours. Also the book, "Write today, as you may not see this offer again." Address: Mrs. M. SUMMERS, Box South Bend, Ind., U. S. A.

Atkins will cease to call for ten thousand dollars for Portland or Seattle.

The General Conference in May, 1910, should give very careful and devout attention to this question. It is the most important question to come before that body.

The attitude of the M. E. Church seems to be against federation and for organic union, as will witness these utterances of 1908:

"We thank God for the common hymnal, the common order of worship and the common catechism, which speak of our growing unity with our Southern brethren. Believing, singing and worshipping alike, we shall surely find other unities appearing in their time." (Bishop's address, Journal, page 140.)

An amendment was offered (page 363), touching the Freedmen's Aid Society, so offensive to the M. E. Church, South, "which Church we greatly love and esteem, and hope the glad day is near at hand when that Church and our own shall be one and the same great body." And also by the fact that ten separate memorials were presented to the General Conference asking for steps to be taken towards organic union, while the subject of federation with our Church was unheard in memorials.

The Bishops, in their address, 1908 Journal, page 140, said: "We cannot believe it is the will of the Lord Jesus Christ that those who are practically identical in faith and order should be rivals on the same field or remain wholly separate except as to polite yet formal fraternity. We ought not to be separated by bulk, geography or color."

Yet in their earnest desire for us to become one with them they clearly indicate that when it comes it will be the return of the prodigal sister. Take this utterance (Episcopal address, page 130, Journal, 1908):

"We rejoice in the position of the Methodist Episcopal Church. She has always been a leader in ethical and social reforms. She suffered herself to be divided rather than have her episcopate tinged, however remotely, by slavery." That sounds to me like organic union, sought so urgently by our brethren of the M. E. Church, and means that we are to go back to '44 and over the graves of Lovick Pierce and his compeers, and say with Ezra: "Since the days of our fathers have we been in a great trespass unto this day."

If we are to consider organic union, let us face it and decide either for or against; but let us not permit ourselves to be entrapped by a decoy in the form of federation.

J. E. HARRISON.  
December 20, 1909.

Inward and Outward.  
The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles, and endanger the whole system.

Food's saraparilla eradicates all humors and cures all their effects.  
It's the great alternative and tonic medicine whose merit has been everywhere established.  
Accept no substitute.

## NOTICE OF CHANGE OF DATES, CLEBURNE DISTRICT.

Godley Quarterly Conference will be held January 5; Glenrose Mission Quarterly Conference, January 15, and Cresson Quarterly Conference, January 22. Let all concerned take notice.  
E. A. SMITH, P. E.

## PERSONAL.

If any of the brethren should need my help in meetings I hope they will write as early as possible so I can arrange for the year's work. I am making dates and help those who write first.  
R. J. TOOLEY.

Weatherford, Texas.

There is no cure for a fool.

## MARRIED.

Reding-Summers.—In the parsonage of the First Methodist Church, in Austin, Texas, December 15, at 5:30 p. m., Mr. W. E. Reding, of Webberville, Texas, and Miss Mary E. Summers, of Delvalle, Texas, Rev. V. A. Godbey officiating.

Mann-Eaton.—At the home of the bride, near Martins Mill, VanZandt County, Texas, December 20, 1909, at 11 o'clock a. m., Mr. Hyma Mann and Miss Mandie Eaton, Rev. Frank Everitt officiating.

Johnson-Strickland.—At the home of the writer, near Holly Springs, VanZandt County, Texas, December 23, 1909, at 2:30 p. m., Mr. R. T. Johnson and Miss Nellie Strickland, Rev. Frank Everitt officiating.

Elder-Turner.—At the residence of the bride's parents, China, Jefferson County, Texas, December 9, 1909, Mr. J. Freedland Elder and Miss Ella Turner, Rev. Geo. H. Phair officiating.

Graham-Jenkins.—At the residence of the bride's parents in Bryan, Texas, December 23, 1909, Mr. Angus DeWitt Graham and Miss Charley ("Tat") E. Jenkins, Rev. Thomas H. Morris officiating.

Melton-Phillips.—At the Methodist parsonage in Bryan, Texas, December 24, 1909, Mr. N. T. Melton, of Tyler, and Miss Jessie Phillips, of Bryan, Rev. Thomas H. Morris officiating.

Beli-Patterson.—At the residence of the bride's parents, near Knox City, Texas, August 12, 1909, Mr. Mat Bell and Miss Johnie Patterson, Rev. J. David Crockett officiating.

Selman-Harper.—At the old Confederate Hall, in the court house, Fort Worth, Texas, December 26, 1909, Mr. B. F. Selman and Miss Nannie Harper, Rev. Thos. Reece officiating.

Farr-Newberry.—At Wiley Schoolhouse, near Abilene, Texas, at 7:30 p. m., December 16, 1909, Mr. Ebb Farr and Miss Lulu Newberry, Rev. M. D. Hill officiating.

Barrow-Elis.—At the residence of Mr. Highsmith, in Austin, Texas, December 19, 1909, at 3:00 p. m., Mr. M. P. Barrow, of San Antonio, and Mrs. Lena C. Elis, of Austin, Rev. V. A. Godbey officiating.

Gilliland-Grimmer.—In the parsonage of the First Methodist Church, Austin, Texas, December 20, at 7:00 p. m., Mr. Neely M. Gilliland, of Ledbetter, Texas, and Miss Mary P. Grimmer, of Austin, Texas, Rev. V. A. Godbey officiating.

Wood-Pruden.—At the residence of the bride's mother, in Hamlin, Texas, October 24, 1909, Mr. John D. Wood, of Quanah, Texas, and Miss Lalla Rookh Pruden, of Hamlin, Texas, Rev. J. David Crockett officiating.

## A COINCIDENT OF MARRIAGE.

On December 27, 1882, in Salado, Bell County, Texas, I united in marriage Mr. J. F. Pruden and Miss Mary E. Huntoa, my wife's sister, and on October 24, 1909, nearly twenty-six years after marrying her mother, I united in marriage the daughter, Miss Lalla Rookh Pruden, in Hamlin, Texas, to Mr. John D. Wood, of Quanah, Texas. J. DAVID CROCKETT, Knox City, Texas.

Growing promotes no one's growth in grace.

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Beware the cheap name of Stewart Hartshorn on label. Get "Improved," no leaks required.  
Wood Rollers Tin Rollers

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They fling them together of poor material and varnish them nicely and call them as good as Estey Reed Organs at less price

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