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I Plead For A More Spiritual Ministry

By BISHOP EDWIN D. MOUZON, D. D.

Not that I am an accuser of my brethren. Far from that. These three years of going in and out among the Churches, and this more intimate association with and knowledge of the preachers of our Church, have not led me to think less of my brethren, but rather to esteem them the more highly in love for their work's sake. Nevertheless, I am pleading for greater spirituality in the pulpit, both as to ends sought and as to methods used. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

This plea is needed, and always will be needed, because of the subtle temptations which forever assail ministers of the gospel of Jesus Christ. When the temptation of Jesus at the opening of his ministry is read, not as something personal and private, but rather as typical and representative, as a temptation—or rather as series of temptations—which befell him as the Founder of the Kingdom of God, then it becomes wonderfully suggestive and illuminating. (1) "Turn stones into bread."—Establish the Kingdom of Plenty. Be the poor man's Benefactor. (2) "Cast thyself down from the pinnacle of the temple."—Do something spectacular and sensational. (3) "Bow down and worship me."—Use political means to accomplish spiritual ends. Here fell Mahommed. And here Rome is forever fallen. How subtle all this is! There is so much that can be said in favor of it! Otherwise these things would never have tempted Jesus, and otherwise they would not tempt so many of our best men today. But Jesus rejected them all, and took, instead, the Way of Teaching, the Way of Living, and the Way of Dying. And he has given us an example that we should follow in his steps.

A letter recently received from a prominent laymen of our Church contains the following thought-provoking sentences: "I am profoundly convinced that the extent to which our ministers have participated in unwise political discussion largely accounts for the dearth of spirituality among us at this time. I am an ardent prohibitionist, and stand for it on all proper occasions; but our ministry is to all classes, and I think we should be careful to erect no bar to the hearts of any." Concerning the attitude of every Methodist preacher on the abolition of the liquor traffic, there is, and can be, no doubt. The Methodist Church, as a Church, stands against it; and every Methodist preacher is the sworn enemy of that awful evil. Whenever the ques-

tion becomes acute (and it is always acute), the Methodist preacher, of necessity, must cry aloud and spare not. But there are several things which must be kept in mind. Because they have not always been kept in

Jew has been hated and persecuted, until this estrangement would seem permanent, if it were not for the Divine promise. What a protest is that which Shakespeare puts on the lips of Shylock!—"I am a Jew." Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same



BISHOP EDWIN D. MOUZON, D. D.

mind that the cause has suffered and the Church has suffered.

The preacher's first duty is to his own Church and congregation. First he should deliver himself upon his people, and then they will deliver themselves upon the world. This may be a slow process, but it is the only sure way. He is to hide the leaven in the lump and let it work; he is to let the light shine, and shine on, until it dispels all the darkness. And let him remember that if he is the friend and brother of men, the pastor and teacher of the people whom he has been sent to serve, he will make the deepest impression and have the most lasting influence.

The Methodist preacher's mission is also to the Churchless thousands. Amor omnia vincit. (Love conquers all things). We never gain anything by harsh measures and hard words. The alienation of the Jewish people from the Christian religion is one of the tragedies of Christian history. And to a large degree, the Christian Church, in its ignorance and sin, is responsible for this alienation. In many centuries and in many lands the

food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? and if you wrong us, shall we not revenge? *If we are like you in the rest, we will be like you in that.* There are thousands of strangers from other lands who dwell among us. How shall we ever win them to Christ and his Church, if we do not love them? A man gets what he gives. If he gives contempt, he gets contempt; if he gives love, he gets love. Love is the magic word before which barriers fall down. Love is the mystic power under the influence of which the hardest hearts yield. Mercy is God's way. God's supreme word, spoken by his Son, is just this great word, Love. And whether the men be Jews or Gentiles, or our own neighbors who for reasons which to us seem altogether insufficient differ from us on certain great moral questions of the day, we shall never be able to bring them to our way of thinking,

not to speak of bringing them to Christ and his Church, we have first alienated them by treating them with contempt. I fear that we have all sometimes overlooked or forgotten how careful Jesus is to teach us a proper regard for man as man. Said he: "Whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." As St. Paul wrote to Timothy, so do I write to my brethren: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." It goes without saying that the Lord's servant must sometimes rebuke men. But if he does rebuke, let him "reprove, rebuke, exhort with all longsuffering and doctrine." And if he cannot "rebuke with longsuffering," then let him not rebuke at all.

And there is a third thing to be remembered to save men, individual men, from sin—this is the preacher's chief business; and without this we shall never bring in the Kingdom of our Lord and Savior Jesus Christ. Some men have misread the words of Jesus. It is not written, "Except the Kingdom of God come, ye cannot be born again;" but rather, "Except a man be born again, he cannot see the Kingdom of God." Certainly, forevermore will the Church of Jesus Christ be fighting every evil in the world; but the slow method of saving men one by one, here a man won at his place of business and here a sinner converted at the altar—this is the only way by which the Kingdom of God will ever come. I recall hearing Bishop Candler on this subject some time since. Said he: "James Martineau once said, 'There are some people who are very much inclined to offer Jesus Christ as a chief of police.' We do not offer him as a police officer, but as the Savior of the world. When you have gotten men to accept Christ, you will have solved every other question. On one occasion Senator Colquitt and myself undertook to carry prohibition in a certain county in Georgia. We didn't carry it. We spoke unanswerably, but they did not vote with us. Later I got a telegram one morning that the county had gone dry. I called at the Governor's mansion to talk with him about it. He asked why it went dry when he and I could not carry it. I said: 'Nothing has happened, except that they have

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Address of Bishop Atkins

Delivered at the Laying of the Cornerstone of the Dallas Hall, Southern Methodist University, Dallas, Texas, November 28, 1912.

Ladies and Gentlemen:

"I wish the first word of my message to be one of congratulation and gladness. I felicitate the citizens of Dallas, the Methodists of Texas, and all the friends of Christian education in the State upon the coming of this auspicious occasion. This is a truly great day in the calendars of the Church, the city, and the commonwealth of Texas. The city itself sounded the bugle blast when it gave this magnificent site and the landed estate about it, and \$300,000 in cash for the erection of this splendid structure to be known as Dallas Hall—the first of a series of great buildings to furnish the home and working places of the Southern Methodist University. It has been truly said that no such popular gift has ever been made by any community in the history of education. Then all Texas, with a quick ear for the aggressive and the great, heard the call and is answering with a splendid courage and a triumphant liberality. But these were not all that heard. Dr. Wallace Buttrick, the best informed man on educational matters in our nation today heard, and turned his attention hither, and found Dallas to be the center of the best of all the unoccupied territory in the United States for a great university; and he and his honorable co-workers, the General Board of Education, dropped into the strong box of the board \$200,000 to be ours so soon as we shall have met the very reasonable conditions of the gift. I dare to say in advance of the event that Texas Methodism will begin to call on the generous donor for that golden store on the first day of next July.

Duty of Church.

"It seems to be proper on an occasion of this kind to consider at least briefly the duty of the Church in founding and maintaining institutions of this class.

"It is perfectly clear to me that the educational function inheres in the Church of Christ, and that its obligation in that direction is absolute and unmitigable. The school is therefore as inevitable a product of the gospel as are the hospital and the orphan's home.

"That Jesus was the supreme teacher of the race is a matter of universal consent. But commonly this is held to be true as touching only those aspects of teaching which deal with man's spiritual nature and relations, and it cannot be denied that this was ever an uppermost purpose, but it was not all. He could not but include within his Kingdom all of man's interests, from the highest to the lowest. Jesus was not only the world's greatest teacher, but he was also its greatest educator in the sense of furnishing the ideal and inspiration out of which the educational movements of the past have come, and must come till the ideal is realized. As educator, the three steps which he pursued were those which are now in a good measure, but not sufficiently, dominating the educational thought of our day. The first of these was to recognize and touch the sense of individuality in man, thus lifting him out of the mass and causing him to realize in consciousness his separateness and consequently the directness of his relations. The second step was to incite to the development of the individuality into a well rounded personality, and the third was the sinking of this life. It is true that Jesus as teacher and educator constantly put the spiritual nature in man foremost and uppermost, but in so doing he was as truly psychological as theological, for now it is the chief glory of psychology that it can say boldly and without the semblance of apology that the highest end of education is not knowing, but being; and that the true inquiry at the end of every man's labor in school is not, What has the pupil learned, but what has he become? All this—and much more there is—means exactly what the great Teacher taught nearly two thousand years ago, that the great objective in all education is character, which endures and creates, rather than mere knowledge, which passeth away. The Church's right apprehension of this educational doctrine and its insistence upon it through all manner of educational fortune has resulted in giving to men the one true view of the real objective in the world's educational systems. I am sure it is not going too far to say that the universal education plead for by Pestalozzi is but one of the inevitable universalities involved in the method and doctrine of Christ, while the edu-

cation of the individual for what he is to be about what little time he is in the flesh, as plead for by Froebel, is only a small segment of that circle of education for which Bushnell and others have stood, and for which the Church now stands, namely this: That the complete education of every man makes the most effective agency for the doing of all the things that are to be done in this world, and leaves above all mere achievement the fully developed man as an end in himself and forever.

"Furthermore, it needs to be remarked that in the organization of the Church Jesus made ample provision for the educational side of its work. In the catalog of divinely imparted gifts as described by St. Paul in Corinthians and Ephesians, we find that the gifts of wisdom, of knowledge and of teaching are made co-ordinate with those of the apostle, the prophet, the evangelist and the pastor. When Paul further declares the end to which these varied gifts are bestowed, he says they are first for the furnishing of the workman for his work, but the further and only real objective is the upbuilding of the Church and the attainment by each member to a full-grown manhood, "unto the measure of the fullness of the stature of Christ." These passages alone are enough to furnish the Church with a perpetual claim to priority in educational work, not to the distinctly religious kind only, but of all that is essential to the fully developed and thoroughly furnished man. Indeed, the ideal of manhood here and elsewhere proposed as the ideal of the Christian system makes the Church's obligation to educate in the broadest sense both binding and perpetual.

Creation of Man.

"The simple truth is, that God cannot alone make a man. He has so designed man that he cannot be made by mere fiat. The creation of every man is, therefore the result of a conspiracy of divine and human energies. God brings man into existence and endows him with faculties. The other part is the development of the faculties, and is in reality the process of education. It is on this account that the education of the race is the problem in comparison with which every other dwindle into nothingness. God made man a tripartite unity, and is as fully the author of one part as of another. The completion of the man, therefore, demands the education of the spirit, the mind, the body; and with all this the Church has been charged by virtue of its divinely appointed guardianship of the race.

Scheme of Education.

"That the Church in the execution of this scheme of education places the development of the spiritual nature first in importance does not stand as of mere authority, but rests upon thoroughly rational foundations. The spirit is the highest part in man. Psychology will as surely recognize this in the future as theology has in the past. The whole purpose of all the under faculties is one of subservency to the ends of the spirit. But as has been already said, man is a unity, and it happens hence that the ends of the spiritual nature cannot be attained in their completeness without the proper development of the mental and physical faculties. The Church is bound, therefore, by the very ends for which it exists to foster all the forms of genuine education. If the Church had taken any other position in any age it would have evinced an unspeakable insanity. And now, especially, if the Church should consent to go out of the schoolhouse, it ought to go into the asylum for the insane.

"The interpretation which the Church has from time to time made as to its educational function is to be found in the history of its work on this line. At the first its educational horizon was limited chiefly to moral and religious training, but with a growing perception of its obligation to bring the whole man into harmony with the aims of his being under the Christian system, and into greater happiness and efficiency as a member of the Kingdom of God, the sphere became widened so as to embrace the complete man. I think it is not going too far to say that the history of modern education is chiefly a history of the labors, sacrifice and leadership of the Christian Church in behalf of the more liberal and universal education of men. There is scarcely up to this day an institution of learning of note for the quality of its work and its power to make men which is not the direct or nearly direct product of such labors and leadership on the part of the Church. It has happened, therefore, that the men who are now guiding the world's great movements in politics, commerce, literature, educa-

tion and religion are the products of those schools which the Church has established and controlled, or has so far influenced as to make their work one with its own.

College Training.

"The assumption that the province of the Church in education includes but does not go beyond the lower and intermediate grades, seems to me to be both inconsistent and irrational. If there be any obligation at all, it must be co-extensive with the demands for training for the work of life and with the ability of the Church to command the means for such training. The pupils while preparing for the college and university are in the home and in contact more or less with the religious order of the community. But when they go to the institutions of higher learning they are separated from these gracious and restraining influences. This is the point above all others when they need to be surrounded by a broad and wholesome religious atmosphere. The work of a young man in the college or university is not merely one of preparation for living. It is actual living. Moreover, it is living in the region of the "variable winds," where the subject is at intervals blown upon by influences from every direction, so that the final course of the average university student is about the most uncertain of human events. Dr. W. P. Few of Trinity College, cites a saying common in the German universities, that one-third fail, one-third go to the devil, but that the remaining third govern Europe. I have no doubt that somewhat similar proportions hold good in the case of American universities, provided exception be made of those students who have been prepared in distinctly religious colleges, or who have been so firmly anchored by the religious influences in the home as to stand steadfast against all antagonism to a life of faith and purity. This decay of youthful manhood at the top of and amidst the most splendid opportunities is an awful fact, but it is in some measure preventable and the Church's office is that of prevention to the full extent of its ability. If, as we have assumed and as the Church teaches, the end of all education is character and efficiency based upon character, then the abandonment of this work at the point of greatest danger and greatest opportunity is nothing short of infidelity to a sacred trust.

Scope of Church.

"Those who would deny the Church this broad educational function and field to which I have made so brief a claim, hold that the Church should instead occupy a limited sphere for special purposes, such as theological schools and schools for the training of leaders for work to be done in behalf of the Church as an organization. Such a view is due to a misapprehension of what the Church really is and of what it is appointed to do. This view evidently regards the Church as an ordinary institution, being an end within itself, or at most a mere cult on terms of equality with other cults. As a matter of fact, the Church does not exist for itself at all. To become an end within itself would insure its ruin. The Church is not after leaders as mere technicalist, but it wants leaders only for the sake of the led. Its mission is not within itself, but beyond itself. Its object is not self-satisfaction, but self-sacrifice. Its work is one of revolution, ceaseless, progressive revolution until the old things are made new. The Church having a divine commission to work these far-reaching revolutions, dare not withhold its hand of authoritative guidance from the youth committed to its care in respect of all those developmental movements which determine the quality and scope of the man, and finally of the civilization which the Church is empowered to produce.

Christian Education.

"It will be noted that the non-religious school makes efficiency the chief end of education, and thus allows success in temporal achievement to assume the place of the summum bonum. The Church in its insistence upon Christian education does not discount efficiency, but seeks, indeed, to provide for an even broader efficiency than that contemplated in the scheme of non-religious education. The difference is that secular education makes efficiency an end in itself while truly Christian education makes even the broadest efficiency a means to the higher end which is the man himself, and finally the whole of humanity. Christian education when rightly conducted aims at the development of the entire man, and thus seeks to create what may be termed the universal man. It declines, therefore, to accept the developed intellect as the full measure of the educated man. The highest aim of Christian education is character rather than knowledge or even efficiency, but to all the incentives to both knowledge and efficiency furnished by secular education it adds the demands and forces of the conscience, or moral nature. In short the chief aim of Christian education is the good man; but the ignorant man

is not roundly good, nor is the inefficient man soundly good. It is this view, of the man first, which alone makes knowledge virtuous and efficiency both virtuous and sacrificial. Efficiency for the highest ends of self interest, and for wholly unselfish ends is the Christian ideal. If I had the privilege of suggesting a motto to stand over every department of learning in this institution it should be this: "Let him that is greatest among you be the servant of all." Furnished to serve all, and willing to serve all, is the measure of the largest man the race can produce.

"In view of what has been said of secular education the question may arise: Does the Church, therefore, antagonize or condemn it? Certainly the Protestant Church does not. On the other hand, the Church holds that all truth is God's truth and that the correct teaching of it is a work of great value. The evil of secular education is not on its positive, but on its negative side; not in what it does but in what it fails to do. Its incompleteness is its crying fault. It does not recognize that because man is by constitution a religious creature there must be provision for the development of these Godward faculties in order to possess a thoroughly rounded manhood. It seems not yet to have heard the voice of the bolder and larger savants in the realm of psychology when they proclaim that no man may be truly called an educated man whose religious nature is undeveloped. It is true, however, that some of the ablest leaders of public education are confessing that just at this point lies the fatal defect of their system, that it is unable to make the good citizen for the lack of that moral stamina which religion alone can produce. This is a clean confession that religion is a necessity in the making of a clean and effective citizenship. This is in part the position which the Church has held from the beginning, and is, indeed, the rational of its wonderful work in behalf of the education of the people. Its theory has always been that a man who is fitted for the highest citizenship of the world which now is, is ready for the citizenship of the world which is to come.

Wish for University.

"If I might be allowed to express a wish for this University on what may be called its economic side it should be this: that the school shall have even at the height of its glory and prestige the moral courage to decline to require too much work within a given time. In the world's attainments knowledge shall doubtless "grow to more and more" but in the schools let us hope that it may grow to less and less till it reaches the limit of what is needed for truly educational ends. Universities should give men all the time they need, and bestow their titles upon men not for attainments alone but for development. Nearly all the schools of our times from the graded schools to the universities seem to be controlled by the bald old maxim: "Knowledge is power"—a maxim which contains a valuable truth but which has been much abused by misuse. Food when digested and assimilated is also power, but overfeeding where there is more

than an animal nature, leads to weakness and death. So in the intellectual realm overcrowing cannot but result in weakness. When knowledge is sought in the schools as a mere attainment the process is pedagogically false and in a large measure futile. It is on this account that our institutions of higher learning turn out so many men who show plainly that they have mistaken attainments for education; men who can neither talk nor think, whose minds are little more than distended memories, and whose mentality consists almost wholly in the power to grasp and hold in orderly form a large amount of fact knowledge. It is needless to say that such men can never attain to genuine leadership in any field of human endeavor. This theory of education cannot but lead to the continued substitution of learning for culture—an evil which has long since become worthy of the attention of our best universities.

Territory of University.

"The region normally tributary to this institution includes all the area between the Mississippi and the Rocky Mountains and from the Gulf to a line at least as far North as the Northern boundary of Missouri and Oklahoma. There are now within this domain ten millions of people. By the time this university can attain to real establishment, that is, to a somewhat seasoned existence, this territory will contain a population of not less than twenty millions. This population is marked by two properties which make it the most inviting field possible for an institution of this class.

"First, it is homogeneous in a sense and to a degree not to be found in any section of equal size in the United States. Second, it contains a variety of population not to be found in any other really homogeneous settlement. The organizing principle of this homogeneity is the spirit of the West, while the basis of this variety is the wide range of resources to be handled, the differences of climate and the variant stocks from which the population has come. There is here another fact full of significance which needs to be mentioned because of its bearing upon the work which we are doing. When Texas was opened the Cavalier, the Huguenot and the Puritan with various interminglings poured into it, each hoping to establish a civilization after his own type, or at least maintain his type against all invasions. But when they all left the old environment and traditions and had entered upon the new and broader life of the untrammelled West, they soon found themselves fused in the furnaces of mutual trials, and from this unity of the furnace they came out purified from the dross of their types, a new civilization—what may rightly be called the Texas civilization. It is on this account that this region possesses a rallying force which possibly no other section of similar extent can claim. An institution such as this will, if broadly based and so conceived and constructed as to be capable of indefinite expansion, command the loyal support of these homogeneous millions until it shall become the pride and glory of this unique civilization."

Where Is My Wandering Boy Tonight?

Rev. W. H. Hughes.

When I was a young preacher we had a number of books on how to govern children. I thought they were all right, and, with other preachers, I preached on the subject, and like every man and woman who never had any children of their own, I thought I could tell exactly how it ought to be done. But after awhile I found myself at the head of a family and with a number of these little responsibilities on me with dispositions as different as if they were of no kin. I found no one iron-clad rule would meet all the emergencies and came to the conclusion that this was a problem that every parent must solve for him or herself with the aid of the Bible common sense and much prayer to God for divine help. So I have never tried to preach on that subject since.

But while we may not be able to prescribe specific rules in detail on family government there are some general rules of universal merit and application which must be observed by every thoughtful parent and which, if neglected, imperils the child. One of these rules is suggested by the question: "Where is my wandering boy tonight?" Temperance workers sing these words to plaintive music and many broken-hearted fathers and mothers, with sad anxiety, repeat them; and often, if the question were truthfully answered, it would crush the spirit and bow the head of many good but negligent parents. While parents are absorbed trying to make provisions in temporalities for every want of their children so that they

may enter society and be respectable, they often neglect to train the children and make them worthy of the place they so earnestly seek to prepare for them.

Who is responsible for the ruin and downfall of these exuberant and inexperienced boys and girls? The truth is we too often spend all our time in preparing good things for our children instead of laboring to make them worthy of these good things.

If I were to accuse good parents of thinking more of the immortal dollar than they do of their children they would be mortally offended. The Bible says: "By their fruits (works) ye shall know them." Guided by this infallible rule let us test this matter. You keep up with the whereabouts of your money. You do not lie down at night without knowing the horse, cow, pig and chickens are all in their proper places. If not, you use every effort to get them there. But what of that crown jewel, your boy? Where is my boy tonight? You do not know the whereabouts or environments of that boy. He may be in the gilded saloon, or in a gambling hell, or a disgraceful brothel. Indeed, he may be in all at once, for they are born triplets. Another reason you should keep your children in at night is because the streets are largely occupied by different classes. In day time good people are abroad and attending to business and at night are at home. Bad men "love darkness rather than light because their deeds are evil;" therefore like beasts of prey they lie hidden in daylight, but at night they creep forth seeking whom they may devour. The saloon is brilliantly lighted, the gambling hell is crowded

and the brothel is visited and the boy is ruined while the thoughtless parents are at home, it may be, reading the Bible and vainly anticipating the joy their boy is to give them in their old age. Sometimes these thoughtless parents are a little worried at the little interest the boy takes in the sweet family circle. He is never at family prayers, and he is up so late at night that he does not eat breakfast with the rest of the family. He loses all interest in the sweet refinement of home life. He falls in love with revelry and sin, and is disgraced and parents are broken-hearted. Therefore, with all the looseness of family government in these days, every parent ought to know the whereabouts of his boys at night. If a boy is allowed to run at will at night, especially in the towns and cities, and is not ruined, it is a mercy, but thoughtless parents deserve no credit.

I might call the name of a boy who was allowed to run at will at night who soon became a sot, a gambler and a pauper, and was shot to death in a brothel. Parents, look out for your boys. By neglecting the simple rule of keeping your boy at home at night you are jeopardizing his health. He is at the age when he will build up a

strong manhood, or by overtaking his strength in sleepless revelry and dissipation he is laying the foundation for a sickly manhood and premature old age. I saw two old men meet. They were strangers to each other, and after the usual compliments, they began to talk of their ages. One was weak, feeble and bent at sixty years of age. The other was strong, straight and healthy at eighty-five. The feeble, premature old man said to the other: "I can tell the history of your youth. When you were a boy you did not undermine your constitution by midnight revelry and frolic." The strong old man of eighty-five years replied: "You have certainly guessed right, for my parents never allowed me to be out after night without their knowledge and consent. Would it not be better to temporarily offend the boy by wise restraint than to permanently ruin the man for want of a little caution at this point?"

If I were required to write just one law on family government to take the place of all other human law on the subject, I would write all in one sentence: "After dark keep your children in the safe environments of the home circle." Dallas, Texas.

sertions with no scientific basis in fact has passed. The modern preacher or prophet must have deep and mighty convictions that have come as a result of his grasp of the facts and truths in the case involved. And when he has these facts he must be fearless in his denunciation of the wrong and courageous in his stand for the right.

San Benito, Texas.

SOME THINGS TO THINK ABOUT.

By G. H. Collins.

Man needs to learn the great gospel truth that service is the true object of life. Whatever scholars may say about the Messianic consciousness coming to Jesus at the hour of his baptism, of one thing we are sure: His was a supernatural conception, life and wisdom.

At twelve years of age, and perhaps for the first time he participated in the Jewish feast at Jerusalem. The feast having ended, Joseph and Mary with a company of fellow travelers return home. They had gone some distance when the boy Jesus was missed. His parents returned to Jerusalem and found him in the temple asking and answering questions with the doctors of the law. When asked why he had so dealt with his parents, he replied: "How is it that ye sought me? Wist ye not that I must be about my Father's business." In other words he declared to them that service is the true object of human life. That humanity has a life far above the whirl of social functions. A business much holier than the common toil of office, market and shop, a home more settled than the unsettled tents of this world; a father whose care is so minute that he numbers the hair of his earthly children's head, a provision that is as ample and as constant as that of the fowls of the air and the lilies of the field.

This answer of Jesus declares another thing which is the basis of human life and society in this; God is the Father of all men. Whatever scholars may say, the Bible is the best authenticated history of the human race; and the Bible with unequalled language declares "in the beginning God created man in his own image and likeness; male and female created he them." St. Paul after a marvelous experience which he called the "third heaven," and where he "heard unspeakable words, which it is not lawful for man to utter," declared that "God, that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth." And Jesus in his commission to the disciples, bade them "Go into all the world and preach the gospel to every creature."

To know God has been the eternal heart thirst of humanity. Every tribe and nation have had their conceptions of God, however crude they may have been. This eternal heart thirst has not been to simply know God, but to know what He is to man and what man is to Him. If God is the Father of all men, then all men are the sons of God. If God has made it possible for one man "born of woman, born under the law," to know Him as Father and thus satisfy the eternal heart thirst of that man, then all men must have the same possibility. To grant one man the privilege of knowing God as Father and deny it to another man, would make God a demon rather than a father.

Philosophers, scientists and religionists have tried to satisfy this eternal heart thirst of man after God, but they have absolutely failed, for no man by "searching can find out God unto perfection. He dwelleth not in temples made by hands," but "in the fullness of time," one man did come "born of a woman, born under the law;" a man who was "born not of the will of man, nor of the will of the flesh, but of God;" a man who dwelt among us, and we beheld his glory; the glory of the only begotten of the Father full of grace and truth." It is he who answered the eternal heart thirst of humanity after God, for "he that hath seen Him, hath seen the Father," and "no man cometh to the Father, but by him."

It was he who gathered all the Jewish and Pagan conceptions of God into himself and taught the race to say, "Our Father who art in heaven," etc. This child teacher in the temple at Jerusalem taught another vital truth in human life and society, which is that the fatherhood of God and the sonship of man implies service, a service that is mutual. Man, God's earthly child and son, is to be God's visible presence in this world working out a "kingdom wherein dwelleth righteousness."

Hence, life in man means service and man's glory is in the service he renders to his Heavenly Father. Man is not to be sailing about in this world like a crab; he belongs here as God's son, and his task in the world is "to keep and dress it," and the keeping and dressing shall be in harmony with man's service. Man's highest success is in service both to God and man, and as the son of God, the question is not how little service

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can he render, but how much; that the purpose of his Heavenly Father may be accomplished both in the world and in man.

Service is a fire kindled by God himself in the bosom of man, and man is in high honor bound to warm his hands, brain and heart at this fire, and this is the only fire that can save a man from spiritual death and the eternal condemnation that shall be pronounced upon the non-serving when God shall say, "Bind them hand and foot and cast them out."

Every cry of need from the great sea of human life is a challenge to man to serve; it is a challenge to man to launch out upon its bosom and wrestle with its billows. The cry of ignorance after knowledge has moved men to service and they have builded schoolhouses and maintain them that men may slake their thirst for knowledge and prepare themselves for service in the "kingdom of their Father," and he who enters their student body or the faculties for selfish personal gain is unworthy a place in either. The cry of pain for relief and health has moved men to build hospitals that they may serve, and he who enters them to enrich himself by avariciousness is a traitor to his race. The cry of the human soul after righteousness and communion with God has moved men to service and they have builded churches and maintain them as soul saving institutions, and he who enters their pulpits for bread or their pews for respectability and not for service is an enemy of both God and man. History, philosophy, science and art are nothing. Yea, worse than nothing, except they inspire man to serve, and satisfy the eternal heart thirst after God. Music in the voice and hand of woman is a broken harp, except as it is used in service to cheer the disconsolate. Philosophy, science and art in the hands, mind and heart of man is hardened mortar, except as they serve to build up man in righteousness and God-likeness. Science in all its departments is the God given heritage to his earthly sons that they may serve and be engaged in their Heavenly Father's business.

The difference between life and service is a difference of room; life occupies small space, service occupies large space; life only touches the individual self but service touches the boundaries of the universe. Service is the steam of manhood that strikes with tremendous force upon the piston-rod of man's unselfishness sending it to and fro like a shuttle weaving clothing for the naked, or turning the driving wheel of industry grinding corn to feed the hungry; or, sending Christian help over the mountain summits or the waves of Atlantic and Pacific, until the whole world shall be vocal with praises unto the Father of us all.

Service is a restless wave that cannot rest until it has washed the shore of every life. Whether men believe it or not, service struggles in every man's bosom like a wounded giant for an outlet. Let service once get hold upon man's hands, brain and heart, and ever after he hates narrowness, selfishness. Man as God's earthly child yearns with unspeakable desire to brake the fetters of sin that hold man a slave, and loose him and let him go to the service of his Father. Service stands at the door of a dead Church and cries aloud, "Awake, awake, oh, Zion, put on thy beautiful garment; oh, Jerusalem." Service kindles aspiration in the heart, mind and life of every man with whom it comes in contact, that never dies. The measure of every man's life is the measure of his service, and the measure of his service is the measure of the sacrifice he puts into his service, and the measure of his sacrifice is measured by the subordination in which he holds the affairs of this world to his Heavenly Father's business.

THE STEWARD AND THE PASTOR'S SUPPORT.

The steward occupies a vital place in our system. He has charge of the commissary of the kingdom and by his attitude must help or hinder. While no one can be more helpful in promoting the work and making the position of the pastor strong with his charge, no one can more effectually block the way to success.

The first requirement in any officer of the Church is genuine piety. So our Book of Discipline says, speaking of the requirements of those who are to fill the office of a steward, "Let them be men of solid piety." Everything must inevitably fail in the hands of men who do not fear God and love humanity.

Again, they must be men of intelli-

gent devotion to the teaching and polity of the Church. "Let them be men of solid piety, who both know and love the Methodist doctrine and Discipline." Nothing could be more rational than this requirement. A failure to meet these requirements on the part of stewards has been the chief cause of hindrance in many a charge. Shallow piety and a still more shallow conception of the doctrine and polity of the Church have blocked the way of organization in many charges, so that the pastor's leadership has been handicapped to the point of failure.

Above all, the steward should be a man of liberality. A man of narrow views is always a hindrance to the work of the Church, and especially to the support of the pastor. We have few charges that are not amply able to give the pastor a liberal support. The reason why they do not, in most cases, is the obstructive methods of some men in the office of steward who will not allow the estimate to be made. Frequently such men exercise more concern about getting an estimate that they feel sure will be paid than one that will give the pastor an adequate support. In such cases a pastor would be better off if the stewards would make no estimate at all. Most of our congregations would develop in liberality if the stewards would show them the example of liberality, and so systematize the work as to make it easy for the congregation.—North Carolina Christian Advocate.

THE MASTER WENT.

Jesus went apart into the mountains for fellowship with his father. The pastor must have such times of meditation. No moment is unbroken in the regular round of ordinary work. Suggestions for work needed come wherever the eye goes. He is drawing out of his life for other people steadily. How valuable it is then, to find a quiet spot and think the way clear to God. Every common bush may then be aflame with His presence. The sky may suddenly be aglow with steps down which angels come with blessings. The God of Eden's Garden may then walk with him also in the cool of the day. That kind of spiritual exercise will create an appetite for spiritual manna equal to that which mountain air makes for the body. Such souls "shall be filled." The filling will give an eagerness for work as fresh as the buoyancy of youth. The minister will be as ready for service as a rested horse with the snap of frost in his blood is to run. The droning lethargy will be gone. The sparkle of spiritual snap will be in the eye. Ozone and iron will be in the plans and declarations.—Christian Advocate.

No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion.—John Ruskin.

STEADY HAND.

A Surgeon's Hand Should Be the Firmest of All.

"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day. (Tea is equally injurious because it contains caffeine, the same drug found in coffee.)

"The dyspepsia became so bad that I had to limit myself to one cup at breakfast. Even this caused me to lose my food soon after I ate it."

"All the attendant symptoms of indigestion, such as heart burn, palpitation, water brash, wakefulness or disturbed sleep, bad taste in the mouth, nervousness, etc., were present to such a degree as to incapacitate me for my practice as a surgeon."

"The result of leaving off coffee and drinking Postum was simply marvelous. The change was wrought forthwith, my hand steadied and my normal condition of health was restored." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

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The Place of Legislation in the Program of the Church

By Henry M. Ratliff, B. D.
 Number One.

The Christian Church of every century has certain general tasks to perform which have been common to every other century, but along with these have gone some specific tasks that are the peculiar problems of each age. The specific task of the Reformation was to emphasize the individual and his rights, as opposed to the dogmatic authority of the Church of Rome. The specific task of the modern Church is to shift the emphasis to the social life of the times as opposed to an extreme individualism, and to present a gospel sufficiently comprehensive to Christianize the whole of society as well as an individual plucked apart here and there.

This new emphasis by no means ignores the importance of the individual as the basis of all real Christian activity, but it does propose properly to relate him to his fellows according to the fundamental teachings of Jesus. The old evangelism has been almost entirely based on the individual, but has not always properly related him to his fellowmen. The work of the Church today is at least two-fold. In the first place, it is called to rescue men who have fallen, "the down and out," and in the second place it is called to prevent whatever induces men to fall. It is a work of cure and a work of prevention. The Church in every age has been a great force in the world for rescuing the sinful; even unto the uttermost depths of sin and disgrace, she has gone to lift up the disconsolate and discouraged. This work of rescue and cure must ever go forward in its saving and redeeming blessings to our humanity. We must build more hospitals, more rescue homes, more orphan asylums, and establish rescue centers in every slum of every city throughout the entire land. We must have faith enough to preach a gospel that is amply able to save every murderer, every prostitute, every drunkard, and every criminal in all our land. We must have men to go to these classes of sinners and proclaim this gospel of universal redemption heroically, and perseveringly. But when all this is said and done the modern Church of Jesus Christ has not by any means performed its whole task.

The primary task of the Church today is not to rescue the occasional "down and out man," but to exercise such a preventative force in society as to keep men from becoming "down and out." The task of the physician is not so much to heal the sick, though that is a part of his task, as to keep them from getting sick. The task of the lawyer is not so much to keep men from paying the penalty of violated law as to prevent them from breaking the law. Just so the task of the Church and ministry is not so much to rescue the fallen, though that is an important part of the task, as to prevent men from falling into the snares of vice. It is much better to prevent the father's son from becoming a drunkard than to rescue him from the gutter after his fall. It is wiser to prevent the mother's daughter from plunging into the shame of prostitution than to rescue her after her disgrace. Our task is primarily one of prevention rather than one of rescue. It is a great compliment to pay to Christianity to say that it is able to save every man unto the uttermost depths of sin and vice, but it is a greater compliment to pay to Christianity to say that it has the power to keep men from ever falling into the cesspools of vice. It is far wiser to build a strong fence about the top of the precipice to prevent men from falling over than to build a hospital at the

bottom to dress the wounds of those who have fallen. The old adage that "an ounce of prevention is worth a pound of cure" is as strikingly applicable to the work of the Church as to any other department of life. The new task calls for the removal of the causes of drunkenness, prostitution, murder, suicide, gambling and such vices, rather than the rescue of individuals who have been snared by these evils.

If the above be true the task of the Church is not to be confined within the narrower channels of individual effort, but to properly perform its double task, it must reach out into the broad field of society. In this age of such specialization there are those who would force the Church and ministry into an ever-narrowing sphere of activity, excluding its influence from the realms of State, education and industry. But to the contrary the voice of the unseemly is calling the Church to an ever-widening field of labor, and a work is to be done that demands a strong leadership and a social evangelism.

Hence we may say that the task of the Church today is to save the entire individual, and to save the entire society. The two are complimentary. For in saving the individual it is also putting into him a force that will tend to change his environment, and in changing the conditions about men, that furnish the cause for vice, it shall also be helping to remake the individual after the Christ pattern. The individual is social and the social is individual.

A gospel that is "other-worldly" and indifferent towards the physical welfare of humanity in this present life, cannot hope to make any strong appeal to a very large part of the people of today, and is wholly inadequate to meet the demands of life.

If we go back to the times of the prophets we shall find them crying out against all kinds of oppression and injustice, hurling message after message at those who are joining house to house and land to land, depriving the poor of their rightful privileges and possessions, feasting on the plunder of the poor and helpless. The prophet dared to hurl his message into the faces of the rich and kingly, and they were compelled to pay heed to the fearless men of God.

In the teachings of Jesus also we see both in word and deed his willingness to minister to the needs of suffering humanity. He healed their diseases, opened their eyes, unstopped their ears, and loosened their tongues. He taught by his works that the bodies of men are worth while. He came to give the world a completely emancipated humanity. Likewise the Church today cannot ignore the physical welfare of men if it would give them the greater blessings of the eternal life. Men want life here and now as well as hereafter. And to refuse to give them the conditions of the abundant life here is to go counter to the life and teachings of Jesus.

The Church of Jesus Christ naturally should be the most interested in furnishing for humanity the proper conditions for the development of the whole life. It must strive earnestly to remove the causes of human woe and ruin wherever found. To do this it must first have a firm grasp of the problems to be solved. This always calls for such investigation as will reveal the facts in the case. Nothing can be thoroughly done until the conditions have been revealed by close scientific investigation. Then with the facts in hand it is time to begin a process of agitation and education of the public mind. The day when preachers could hope to influence men to proper action by mere dogmatic as-

Continued from Page 1.

had a great Methodist revival which has made them all sober." And this bit of history from Georgia has been duplicated here in Texas over and over again.

I am pleading, I say, for a more spiritual ministry—for a ministry which draws men to Christ, even as Christ drew men to himself. How wonderfully he drew men to himself! No one ever hated sin as Christ did; but the poor woman from the street came and wept her tears of penitence at his feet! No one ever hated sin as Christ did; but the publican climbed up into the tree to see him as he passed by, and welcomed him to his house and to his heart! Christ did, indeed, denounce sin. The twenty-third chapter of Matthew, with its seven-fold thunders of woe, is the most awful chapter in the Four Gospels. But

even here the "Woe" is not the Woe of denunciation, but the woe of grief; not the woe of condemnation, but the woe of lamentation. And this chapter, with its seven-times repeated, "Woe unto you scribes and Pharisees, hypocrites!" comes to a conclusion with a sob: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!" How perfect is that picture of the Christian minister which John Bunyan has drawn! In the House of Interpreter, Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: "It had eyes lifted up to Heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded

love your enemies, and do them good, with men, and a crown of gold did hang above its head." "It stood as if it pleaded with men." So does the true minister of the gospel stand. "We beseech you, be ye reconciled to God."

And if we are to be spiritual men, we must love one another. "Beloved, let us love another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Love is far more than a mere sentiment; Christian love is ethical through and through. The verb, to love, does have an imperative. Love can be commanded. "Love God;" "Love the Brotherhood;" "Love your enemies." A Christian man can will to love. Hence that great command: "Love your enemies." I give the entire passage, according to the Revised Version: "But

and lend, never despairing." (Luke 6:35). "Never despairing!" or as the margin has it, "Despairing of no man!" How wonderful is Christian love, "never despairing," even of an enemy! And if thy brother—thy brother in Christ, and one whom you would have supposed in advance to be your friend—"and if thy brother trespass against thee," love him still. And then, if, after you have done your best to win him, you see that you have failed, and become aware that you cannot any longer trust him as a brother—"let him be unto thee as a heathen and a publican." "A heathen and a publican?" Yes, but remember that we send missionaries to the "heathen," and that Jesus was called "the friend of publicans." Let us strive to be like Him.

San Antonio, Texas.
Christmas Day, 1912.

☞ The Proper Use Of Our Ritual ☞

The Discipline of the Church prescribes a ritual for all our services. It is brief, elegant, rich and spiritual. No preacher has any right to add to it or to subtract from it. Even the wisest and the smartest preacher among us is not capable of improving upon it. It appeals to that which is the most esthetic and religious in our nature, and no one ought to deviate from it in conducting our services.

Take the ritual for our public worship, and how beautiful and inspiring it is. If any pastor does not want to use the whole of it, then he is authorized to use such portions of it as will comport with his wishes and the wishes of his congregation. But to set the whole of it aside and substitute one of his own, is out of the question. Yet some of our preachers do this very thing, and do it, too, right in the face of the Discipline of the Church.

Take our baptismal and communion services, and they cannot be excelled. They comprise the experience and the wisdom of the Church on these questions. Yet we have heard some of our pastors abridge both of them until a registered Methodist would hardly recognize them. The Discipline makes no provisions for abridgement in these forms of our ritual and the man who does it, "does not keep our rules, but amends them" to suit his own whims. That is, he sets himself above the authorities of his Church and conforms these services to his own wish.

But take our marriage ceremony. It is one of the most beautiful in the English language. And the spirit of our New Testament religion runs through it from beginning to end. There is nothing put into it or left out of it that can possibly improve it. It is as perfect in its form as human wisdom can devise. It is neither too brief nor too lengthy. It is exactly what it is needed to make a marriage service complete. Nevertheless, we often hear some of our preachers mutilate and mangle this beautiful ceremony until we almost feel like shedding tears. And sometimes we have heard them make an entirely new one—and a miserably poor one at that. What is the need of this torture? There is none, unless it is found either in the ignorance or the presumption of the preacher guilty of the offense. It is absolutely intolerable in either event. There is not the slightest ex-

cuse for it and to do such a thing is a breach of the rules of the Church and an exhibition of egotism out of all question. When our preachers, therefore, are called upon to perform a marriage ceremony, they ought to hold our Book of Discipline in their hands and either read or repeat it word for word and not deviate from it one solitary syllable.

When we take upon ourselves vows of the ministry, we solemnly promise to "keep our rules and not mend them," and by what right do we turn round and so disfigure our own short and appropriate ritual that it becomes unrecognizable? And in behalf of our Discipline and in behalf of our beautiful ritual, to say nothing of our obedience to our vows, we most heartily enter our protest against the habit of distorting and disregarding our splendid forms of service as adopted by the Church and prescribed by our Discipline. Let us be Methodists and stand by our rules.

Budget Plan In Church Collections

What is the budget plan in Church collections? It is a method adopted by many of our city congregations by which the current expense account of the Church, including the conference collections and all other annual obligations of the congregation, is summed up in one total; and an assessment levied by the Board upon the congregation for the whole amount to be collected by the Stewards, usually on condition that the preacher be relieved of all concern in these matters, and at no time take any sort of public collection at the public services. We admit that the theory of this plan is plausible and it is qualified to appeal strongly to the preacher as a very practical and sane method of providing for the Church finances. The preacher naturally is favorable to any plan that will relieve him of all obligation to look after any part of the assessments.

But, in reality, is it the best plan in the end? We are inclined to doubt it very seriously. Bishop Mouzon very wisely called attention to the defects of this plan at the two conferences held by him recently, and he entered his protest against it. Even if the plan succeeds in raising the whole amount assessed against the congregation for its current expenses and for

its conference assessments and leaving the Church with a clean balance sheet at the end of the year, or even with a small sinking fund, the plan is a doubtful one. These conference collections are left in the hands of the preacher and he is absolutely responsible for them. And in order to raise them, he ought to feel the necessity for preaching some strong sermons on the different causes for which they stand: such as missions, education, Church extension, the Bible cause and the like. It is through such preaching that the congregation becomes educated and made acquainted with the needs of these various fields. Only in this way can a spirit of liberality be inculcated and the vision of the Church made wider and clearer. But when this obligation is taken off the preacher, these sermons are not usually preached and this needed information is not given.

In addition to this, when a public collection is taken for these worthy causes, everybody has an opportunity to contribute to them and to enter into sympathy with them. But the budget plan appeals to the few and for the most part does not touch many of the great masses of the congregations. For it is a well known fact that from fifty to sixty per cent of each congregation do the great bulk of the paying at best. Whereas, the public collection reaches a great many of the people and receives their contributions and they become benefited by the giving. There is a needed education that people alone receive through the medium of the public collection, at least once a year.

But the most serious objection to the budget plan for all these collections is found in the fact, that in a great majority of the congregations adopting it, they find themselves face to face with a heavy deficit at the close of the year. And what do they do? Why, they will not violate their plans and have the preacher take a public collection, neither do they want him to go to conference and report a shortage; so in order to make ends meet, the stewards go to the bank, make a note for the balance, get the money on an overdraft of from one thousand to eighteen hundred dollars and send the preacher to conference with a full report. This, of course, is legitimate but it is a very poor method of Church financiering. If the preacher returns to them, then they start out on the new year with this debt against them and it stands there as a sort of barrier to any con-

templated forward movement. But if he is sent to some other charge, then it entails upon his innocent successor an obligation that will burden him the rest of the new year.

This condition is not just and it ought not to obtain. It puts the congregation in a false light. They are only paid out by going in debt, and one debt is a poor way to meet the obligations of another debt. In reality, it is not a discharge of the obligation against the congregation. It leaves the debt still there and unpaid. Whereas, if the preacher looks after his conference collections, he succeeds in raising them and this gives the stewards a clear field in which to look after their current and incidental expenses without facing an ugly deficit at the close of the year.

Some stewards are too afraid of a public collection and they need to have this false fear taken out of them. A public collection for the benevolences of the Church is an actual means of grace and the congregation ought not to be deprived of it. It is not a correct idea to get the impression on the mind of the preacher that he is to have no concern about the finances of the Church. He ought to share the concern of his Board of Stewards and keep himself in vital touch with their financial plans and methods. The bulk of this work ought to be done by them, but he needs to know what they are doing along this line and how they are doing it; and whenever all this responsibility is taken off him, his interest deteriorates just to that extent, and the work is sure to suffer more or less as a result. Work the budget plan as far as it is practicable, but no preacher ought to allow it to interfere with his management, before the public congregation, of his conference collections. And every preacher ought to see to it, that when his year closes, there is no deficit in the form of a debt carried over either to harass him or his successor during the work of the new year.

There's a lot of bigness about good men that only God sees.

All things come to him who comes to Christ.

Christ came to bring joy into the world. That makes it the business of those who represent Him to find the spots around them where there is no joy and bring a little of it there.

Notes From the Field

Clyde Mission.

I have made a round on my work and visited nearly all the members; made 85 pastoral visits and visited 73 families. The first Sunday night in December the house was crowded at Oplin, one back slider reclaimed, six joined the Church and a number came forward for prayer.—J. D. David Crockett.

Mt. Pleasant.

Mt. Pleasant has received us graciously; furnished the parsonage with every needed article up to ferns and flowers. Also gave us a great Texas donation. The stewards set the salary at \$1200 as a minimum and hope to make it \$1500. Eight have joined the Church and I have sent for letters of four more.—G. L. Taylor, Dec. 21.

Oglesby.

We were returned for the fourth year and our people received us gladly and this preacher was glad to return, and we received the greatest pounding it has ever been ours to receive, and there have been many tokens of love and appreciation. No man ever served a better people than they. We are expecting a great year. We ordered our new church pews immediately after conference. Our church is paid for, and out of a \$3100 subscription only \$40 yet unpaid. And we have the money and subscription to pay for and pews which will cost \$700. So we expect to leave this work without a debt hanging over it. I almost forgot the most important item. There is a new Methodist preacher at our house and as prohibition is the issue, we just named him Rankin. Our meeting at Oglesby will begin March 23, led by Rev. J. W. Fort, of Mart. We are expecting a great meeting.—A. C. Lackey.

Bonita.

On our arrival home from the North Texas Conference where we received our marching orders we began to pack our things to start for our new fields of labor. On arriving at Bonita we at once began to look for some Methodist with whom we might lodge for the night, as the day was far spent and the weather cold. We had scarcely started on our hunt until we met one of our brethren who took us to his home and did all in his power to make us feel comfortable. Since the hour of our arrival we have met with a hearty welcome not from our brethren only but every one we have met in and out of the Church. Our first Quarterly Conference is a thing of the past though we did not get over the work, yet we had a great conference. Every Church represented and reports were the best the charge has had for some years, salary being more than one-fourth paid, and after the conference the pounding came in due form. We have a loyal official board, a fine people to serve, so we are expecting, under God, a great year. By the help and leadership of our Lord I expect to do the hardest year's work of my life.—H. M. Cowling, P. C.

Scranton.

My, what a move! From the very center of the Texas Conference clear across the Central Texas to the border line of the Northwest Texas Conference. But the trouble and expense of such a move is all atoned for in the fact that we are in the midst of good people who are capable of appreciation and support. Even the proverbial pounding came in due time, and since we arrived at the comfortable little parsonage, substantial tokens of appreciation have not ceased to come our way. Truly we can say with the Psalmist: "The lines have fallen unto us in pleasant places; yea 'we' have a goodly heritage." May the good Lord abundantly bless these good people and help us to render such service as will enable them to be yet more helpful to the Church of Christ.—R. B. Young.

Bangs.

The great Methodist wheel has made another revolution and we are at Bangs for another year. We had served Hornhill two years, and were loathe to leave our many friends there, but landed in Bangs November 28. We were met at the train by Sister Dale and taken to her home where we were abundantly cared for for two days, then, our things not having arrived, we continued to receive invitations from others of our members, and were well cared for till we were at home. Then we were at home in the parsonage, where all was quiet till December 16. I had heard of the storms of this country, but I was an unbeliever till on the 16th the wind began to blow and blew Brother Spence over from Salem with a ham of meat and some butter.

I still was not scared, but the wind continued to blow so about seven o'clock the storm came. The front yard was literally filled with Methodists, Baptists, Disciples, Presbyterians and some of no creed. They just opened the front door and walked in and through to the kitchen. When they returned to the front room the kitchen looked like a grocery store after a cyclone. So after a few songs and prayer they all went home. We thought surely it was all over then, but Wednesday morning Brother Curry, from Salem, came in his wagon. My, how these people treat a fellow. Yes, and I told the presiding elder on them, but he said divide with him and it would be all right. December 18 was our Quarterly Conference. Brother Stewart preached us a great sermon. We had dinner on the ground, conference in the afternoon—had a good conference. Now we are at work, trying to show our appreciation of these good things. May the Lord help us, that this may be the best year of our ministry. To Him be all the praise; to Him we look for help.—W. A. Neill.

Sipe Springs.

We were glad that Bishop Atkins and his Cabinet returned us to this place for another year. The pounding came soon after conference, or we should have said began for it has continued until now. The climax was reached yesterday evening when a large box of Christmas presents was brought by the deliveryman, sent by the good people of this place. Our hearts are stirred by these tokens of appreciation and we are trying to render the best service possible. Just now there seems to be quite a lot of our people moving to other fields; have lost thirty members since conference. But we are not discouraged. We are planning, praying, working for a great year in Sipe Springs charge.—O. A. Morton, P. C., Dec. 25.

Gordon.

Bishop Atkins at our late conference at Cleburne returned us to Gordon for another year. Many were the kindly greetings on our return from conference. Just before conference the good people of Gordon gave us a pounding, the like of which we never saw or experienced before. There was flour, bacon, syrup, sugar, coffee, etc. But that was not all. There were shoes and clothing for wife and the children; yes, and shoes for me and some other things, too. Then Bro. Hugh Statham took me in charge a little later and had my measure taken (now Hugh Statham is a preacher boy, see), and as a result I wore a splendid new suit to conference. Now comes our first Quarterly Conference and our new "beloved," Bro. Lindsey, preaches us two good sermons and holds the Quarterly Conference and leaves everybody feeling hopeful of a good year. I am sending by this mail our assessment for the Orphanage.—C. E. Simpson.

Lyons.

On account of bad weather we did not arrive here until December 7, almost two weeks after conference. The people here received us very kindly and we had not been here long when the pounding came. They were not satisfied with bringing good things to eat, but they also brought a purse with nearly \$10 in it. There has hardly been a day that some one hasn't brought something good to the parsonage. Our first Quarterly Conference was held on December 23. Our new presiding elder, S. W. Thomas, conducted the business with all the dignity of a Bishop. We predict a successful career for him in the eldership. We have a good work. Six regular appointments, and in reaching these we have to travel nearly two hundred miles by private conveyance. There are 212 members on the charge and we expect to visit them all as soon as the mud and rain will permit.—Geo. E. Kemp, Dec. 29.

Bertram.

We are beginning on our second year at Bertram, and we can truthfully say we are not sorry for every one has been so kind and have shown their appreciation in so many ways. At the regular prayer service on Wednesday after our return, we were a little surprised to see so many in attendance that had not been coming regularly, still our suspicions were not aroused to the real cause. After the service we had the stewards to remain for a few minutes' talk. And to our great surprise when wife and I reached the parsonage, we discovered that a plan had been secretly laid to give the preacher and family an

old-time pounding. Let me tell you they know how, for when we were led into the dining-room we found the table loaded down with good things to eat. Well, to say the least, we were delighted. The parsonage was crowded with folks and we all enjoyed the occasion. But it did not stop at that, for so many good things have since found their way to the parsonage till we don't know how to express our appreciation, and the only way we know to repay these good people that have remembered us so kindly is just to love them more, and by the help of the Lord to serve them better. An other thing which gives me courage is the members are looking forward for a spiritual uplift. We are praying for a revival of religion we need. Brethren, pray for us.—A. B. Chapman, P. C.

Wellington Circuit.

For the benefit of those of our friends who would like to know just how we are situated, we will say that we are serving the Wellington Circuit, one of the best opportunities in the way of circuit work I have ever seen. A circuit in one of the best farming sections in the Panhandle, settled by an extra fine people, prosperous and energetic, and loyal to their Church and pastor. In addition to this we have a presiding elder who is not only a fine preacher, but a man who is as a brother to his men. We entertained him in our home for a night and a day, enjoying his brotherly presence, finding it an easy matter to get acquainted with him. As to poundings will say that ours has been a continuous one, starting with one from the Wellington people, headed by Bro. Bowman on the third day after our arrival to a big one at the Rolla Christmas service on Christmas Eve. My horse has also fared as well as we. Our first Quarterly Conference met at Loco on the 23rd and though mother earth had put on a mantle of snow on the preceding night, yet out of twenty-two officials only five failed to appear. A nice raise on the assessment for the year for the pastor was made by the stewards, who reported also comparatively the whole of this quarter's salary paid. Bro. A. L. Bowman, the resident pastor for Wellington, is moving off nicely in his second year's pastorate here. He is a strong preacher, dearly loved by his people and justly so, for we find him to be a brotherly and lovable character. Pray for us that we may be worthy of this opportunity that our great Church has entrusted to our hands, that God may bless us in our undertakings in his cause.—J. E. Eldridge, P. C.

Princeton and Wilson Chapel.

Princeton and Wilson's Chapel are out on their first legs as a two barrel station. Having been thus set apart at the last Annual Conference, it remains to be seen whether they will measure up to this important position. But from present conditions, and the way they go about things, there is little doubt as to the wisdom of this change, or as to the future success of the proposition. Already our first Quarterly Conference has been held. These two Churches assessed more for the pastor and presiding elder than the five Churches assessed last year, and the financial report at the first Quarterly Conference was excellent, considering the fact that it had only been a month since our last Quarterly Conference. Then, too, they have received the pastor for the second year with open arms and hearts, and have given us an orthodox pounding, which always makes the occupants of the manse feel welcome, and has a tendency to get the very best out of a preacher. It is impossible for me to enumerate all the good things they brought. We prize the donations for their intrinsic value, but we prize them most because of the spirit of love and good will that prompted the donors. For they were not all of my flock, but they come from the Baptist and the Christian Churches as well. May God's richest benedictions rest on each and all of them, and may prosperity crown their every effort. Dr. Rankin, we extend to you a cordial invitation to visit us in behalf of your most valuable paper, The Advocate, and believe it would be to the interest of us both for you to do so.—W. R. Gouderlock.

McDade Circuit.

Some of the people of the West Texas Conference will be interested to know something about the McDade work and its preacher. This work and the McDade Mission were merged in part. Two of the appointments that were to the north and within the bounds of another conference were taken off. Alum Creek and Mesquite were added from the mission. We have made the rounds of the work and are flattered at the prospects. Surely nowhere is the saying of the Master more true than here: "The fields are white unto the harvest." If ever a

preacher needed power and strength he does here. Not because of the difficulties but because of the great opportunity. We ought to come up to the next conference with at least two hundred additions. It may take longer of course to put the work on such a footing as to do that much. We are going to pray for three hundred conversions within the bounds of the charge. The people have met us with a glad hand and open hearts, as only Southern Methodist people know how to do. A substantial pounding that has not quit coming in yet. Good congregations that inspire the preacher's heart. Above all some of the most Christian folks we have ever met. I say Christian, not religious only. We will have to drive one hundred and twenty-five miles per month to serve this work beside the driving to the homes to make pastoral visits. And that is another thing, these people like to be prayed with. Our new presiding elder is a hummer and we are making good use of him. He preached four times and at as many different places on the work. His were good, strong, teaching sermons and his business management extra. He is liked as a presiding elder, and if all of our men in the office were as enthusiastic in their meeting the situations as he we would not have it said that the place was out of date in Methodism. Our assessment is quite good and we are confident of everything being overpaid. We have established a Church Bulletin and will soon enterprise a church if all works well. We have three houses of worship on our work and good congregations at all places.—R. C. Aubrey, P. C.

Royse Station.

The North Texas Conference, which met in Dallas in November is over and by this time all the preachers are at their places—new and old—for another year's hard and faithful work. The report from this station made at our last conference showed an increase of \$200 on pastor's salary, more than \$200 on the conference collections and \$35 on elder's salary, of any previous year of the work's history. We reported over \$10 per capita for the entire membership, over \$35 for all purposes, with a good net gain in membership. On our return, which was at the writer's request of eight out of the nine stewards of the charge, we were met at the depot by some fifty or seventy-five members and friends, given one of the most royal welcomes we ever received. We were led to the parsonage, where we found a splendid pounding awaiting our arrival—things too numerous to mention, but all good to eat, and these things to eat have been coming since our return. We have now tied up in the parsonage barn an 18-pound turkey gobbler, awaiting the day of his decapitation, disintegration and mastication, which was presented by Brother Medlin, the retiring Sunday School superintendent. About two weeks after conference, Big Bow, chief of the Terrell District, Dr. A. L. Andrews, came to hold the first Quarterly Conference. Big Bow makes you feel good, bad and—worse—while he is preaching. He impresses you with the feeling that he has, and believes in visible religion. He made a fine impression on my folks—they like him and I fear if he keeps this impression up I will loose this pastorate at next conference. The stewards very wisely and magnanimously put the pastor's salary at \$1500 for this conference year and made a fine cash showing. This made Big Bow sit up and take notice that Royse is the best little crowd in North Texas Conference. While we had a fine report last year, we pray and look for a better one next year. We serve a kind folk.—Tom J. Beckham.

Carbon.

At the last session of the Central Texas Annual Conference, Bishop Atkins appointed me to Carbon, Cisco District. Conference adjourned Monday, we made our way for home, began to pack and make ready for Carbon and the following Thursday at 2:25 p. m. we landed in our new field. Quite a number of our people here met us at the train, and we went at once to the parsonage and found it nicely furnished and everything in fine shape for a good year's work. Our people here are a most excellent and highly cultured people; they are wide-awake to Church work. Carbon has half time. They are amply able to take full time here, and in the near future they will take all the time. We find here on this charge a great deal of waste territory, especially to Methodism. Our Church has not done as it should in this field. Possibly it has done all it could with its resources in hand, but we find enough territory here, outside of Carbon, for two circuits. We have several local preachers who seem ready to enter the field to bring in the golden grain. We already have our plans laid for the year. Every schoolhouse in the range of this place shall have a meeting.

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With the help I have in these good local preachers we shall give them preaching one Sunday through the entire year, and when revival season comes we shall make these woods ring with the old time Gospel. When I say old time I mean Holy Ghost conviction, Biblical conviction, true repentance, justification by faith and regeneration, followed by a witness of the Spirit. This is my plan. I shall indoctrinate this people as to what Methodism stands for. We have good Sunday Schools all over the work where we have an organized class. We have here at Carbon a graded School doing the very best work possible. We also have a Senior and Junior League here with a fine classification, doing nicely, and, of course, we have a W. H. and F. M. Society, and they are doing things. We have gotten our book on the Foreign Field New Day in China. This is the first book in the prescribed study course. We have fourteen in the class. We hope to develop a great missionary spirit in this field. We are taking our collections on our general claims. Have already sent off our Orphanage, with more to follow. May God abundantly bless our Church everywhere this year in a general awakening.—W. T. Singley, Dec. 28.

Joshua.

On the 23rd of November we landed at Joshua, our new appointment, and found a good parsonage well furnished in every way. Shortly after our arrival the good people of Joshua came with their annual pounding and gave us a hearty welcome. We have made our round on the charge and are well pleased with results. We are delighted to have Brother W. W. Moss as our new presiding elder and anxiously await his coming to us at Joshua on January 19, 20. Brethren, pray for us on our new charge this year.—L. A. Reavis.

Andrews.

When Bishop Atkins read the appointments of the Northwest Texas Conference at Abilene, we heard our name read in connection with Andrews, which was our first appointment. I never went quite blind, but soon came to myself. After conference was over went home and packed my goods for the west. Andrews is the county seat of Andrews County, a county on the border. I find some of the best people the earth affords out here. The people on the whole are open-hearted, enterprising people. We don't see any of this wild west spirit you so often hear attributed to the people of the west. I never saw a man who was drunk during the Christmas holidays. Our work consists of Andrews County. We preach twice a month at Andrews, once a month at Shafter Lake, then have one Sunday to preach wherever there is a settle-

Devotional Spiritual

THE OLD YEAR.

Dear old year!
 Thou art gone—
 And yet not gone:
 For thou dost live
 Delight and comfort
 And blessing to give.
 For the precious seed
 That has been sown in you
 Will grow and grow,
 And blossom anew.

Dear old year!
 With all thou dost contain
 Of pleasures and joys
 And richest gain;
 And all that is noble
 And grand and true
 Hidden away somewhere
 In you
 Shall yet return
 In blessing rare
 Upon the head
 Of the giver fair.

Dear old year!
 Thou hast passed away.
 But that which thou holdest
 Will forever stay:
 And will live on
 Bright shadows to cast,
 Even as long as
 Time shall last!

—Harriet E. Dukes.

A WORD FOR THE NEW YEAR.

To the weary traveler each turn in the road is welcomed with joy. A new horizon stretches before him, a different part of the heavens meets his gaze, a new vigor is felt in his tired limbs. To most of us the New Year is such a turning point. A certain amount of ground covered, so much labor accomplished, a given number of tasks done, the stepping forth toward the undiscovered sweeps of life, the thrilling experience of fresh opportunities ahead, a prospect of a better record on the road to be trodden—all this gives a real exhilaration with each coming of the year's first day. The storms passed through in the valleys behind lend caution for the steeps ahead. Out of the forests of doubt and care we have carved a staff to steady our going. Because this is so, I bid Godspeed and a Happy New Year.—Ralph Welles Keeler.

TEN NEW YEAR'S RESOLUTIONS, 1913.

- I will live cheerfully toward God and man.
- I will be a loyal friend.
- I will be considerate toward the old.
- I will try to make at least one child happy every day.
- I will be patient and kind to discouraged souls.
- I will be specially helpful to people who are handicapped by any weakness or misfortune.
- I will be patient with people who disagree with me.
- I will hold my temper under control and my imagination to noble dreams.
- I will be quick to utter gratitude or sympathy.
- I will try to do my work to the last limit of my best every day, and lie down at night thanking God for the chance, with no worry about results.

A BEAUTIFUL YEAR.

The most of us come to a new year with a dominant feeling of the uncertainty of life. Our utter ignorance of "what a day may bring forth" impresses our reflective moments at any season; but when on New Year's Day we find spread before us the blank record of a whole unknown twelve-month, and realize that we can not predict that fortune or misfortune shall fill any single hour of its waiting spaces, the "time and chance" that "happen to all" lie heavily on our spirits. Entrance into a new year faces us as a veritable life-and-death adventure.

But the new year is not totally uncertain; it is better than mere time and chance unmitigated. Amid all its uncertainties it brings us a few pre-eminent and conquering certainties, beneath the defense of which we may launch undismayed on a new calendar.

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dar. Of one such certainty the serene life speaking through this title quotation cheerfully reminds us. We are not masters of our fate, but by the grace of God we are captains of our souls. We can not compel the year to make us happy; but we can imperiously forbid the year to distort the living of our lives. It remains with God to will for us our comfort or poverty, pleasure or distress, health or sickness; but his omniscient ordering of human liberty leaves it to us to will for ourselves life beautiful or unbeautiful. Though not the architects, we are the artists of our years. As no abundance of life's blessings can save a misshapen life from ugliness, so no abundance of life's ills can cheat of its excellent charm a life imperially governed by a soul that wills to make it beautiful.

"We wish you a happy new year!" But can the year be happy when it imposes on man or woman a constant struggle for the very necessities of existence, wherein the hunger of children may wait day after day for the scant and hardly won wage of the day's labor? Shall one make himself a hypocrite by calling want happiness and the needs of his home a joy? No; surely no! But far above hypocrisy or any denial of the harsh realities of life, one may rise to create a beautiful year—as thousands do—by heroic and unflinching faithfulness to all sacred duties whereunto the home ties bind, spending and being spent without complaint for those dearer far than self, while consecrating every ounce of energy and atom of skill to the ever-alluring hope of bettering their condition. Stolid faces, bent and crippled forms, threadbare garments, may mark the lives that martyr themselves in this stanch fidelity, but they are lives of beauty none the less, and they make beautiful with a stalwart honor the years through which they fight unflinchingly their life-long battle.

"We wish you a happy new year!" But is the year happy that brings disappointment to the heart's most cherished hopes—that denies every opportunity for which the spirit has pleaded and which the will has sworn to achieve—that turns the feet of aspiration back to the level paths of drudgery and tedium and absorbs in stupid gray the colors of young imagination's dream? Shall all this be named gladness? Perhaps it may prove the soil of gladness when the years are older, but now with the disappointment all new, it is enough to remember that if one will, one may forthwith grow in that same soil, for the flowering of this new year just awaiting us, a blossom which, though it make not glad, shall richly beautify the summer of the soul's content. Cheerfully accepting the allotment of life that has fallen to you, putting away vain repinings and all privilege of self-pity, submit yourself with determination to the beauty of calmness, simplicity and spiritual rest. So even dull and disappointing monotony may in the end be blessed not only for success from one's own agitations, but in due turn for an opportunity of ministering quietude to hearts yet more restless than your own.

"We wish you a happy new year!" But may happiness remain with one robbed of health, condemned to invalidism and to maddening exclusion from the active life of men? Can a life of weakness make a happy year? Doubtless not! But no bodily weakness is too weak to adorn a year with beauty. For the affliction which is borne with patience, with uncomplaining fortitude in the wrench of pain, and with quickening sympathy for the ills of others, is far more radiant spiritually than robust health can ever be. The life endowed with the luminous genius to suffer well should accept the trust as reverently as the student painter receives his brush from the hand of the master artist.

"We wish you a happy new year!" But what if sorrow comes—bereavement of some whom the heart passionately cherishes? Will it then be a happy year? No—but not even then will it be an unbeautiful one. For where faith triumphs over death and the tomb in dauntless confidence of reuniting immortality, the world is glorified by the outburst of an eternal light such as never shone from any high place of happiness.

"We wish you a happy new year!"—but far rather the grace to make it a year of perfect beauty.—The Continent.

KEEPING CLEAR.

"If only I had never repeated it. I know now that it was untrue—but it is too late for me to catch it and stop it from spreading and spreading—wider than the truth can ever follow it." It was one of many such regrets,

voiced by one who had not been careful to keep clear of evil-speaking about another. An idle rumor—that is what it would have been called by most people, that unkind report that was soon afterward found to be unfounded in truth. Yet it was anything but idle; it was far too active in spreading itself abroad, aided by other tongues, not careful to keep clear of this same evil.

To keep our tongues from evil, and our lips from speaking guile, as the good old verse puts it, is one of the most important things in life. It may seem a little thing to hush the sharp word, the unkind remark, and hasty repetition of something heard that is not to the credit of another. Yet it is important; and that not only to the one spoken of, but it is directly important to the one who is careful to keep clear of these things. A reputation for gossip is easily won; and it never added anything to one's credit yet. It may seem pleasant at the moment to be the bearer of news; but it is far pleasanter, in later memory, to hold the knowledge of a tongue unsullied by evil, and lips sealed against guile.

There are so many good things to tell about one another, it is a pity to let any of these things lie unnoticed, while we recount the small fault which might die out from lack of attention, if we let it severely alone. It is not our place to judge and set right all the weak spots in others. We ought to be thankful that this is so—instead of trying to take upon ourselves the judging from which we are mercifully freed.—From Onward

GETTING READY TO BE HAPPY

Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time never will come in this world when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have to the utmost as we go along. It is right to lay up for old age in youth, right to prepare for a rainy day, but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation, and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy and begin to take comfort. The hoped-for point may never be attained, or if it is, sickness or death may come first, and the dear ones whom we expected to be happy with may be gone forever.

How much better to use some of the good things of life as we go along—to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve today, either body, mind or soul, thinking that you will riot tomorrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof—to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a large bank account when you are gone.

Don't keep the parlor shut up and live in the kitchen, unless you want the boys and girls to be anxious to leave you. Take time to read, to rest, and to enjoy the society of friends. Especially take time to enjoy the companionship of your children. It will only be a few years at best that they will be with you, and these ought to be years of happiness to both you and them. If we are ever happy in this life we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.—Selected.

"WHAT IS CHRIST WORTH TO THIS AGE?"

At the beginning of this century the late Dr. Charles Little published an article in the Methodist Review concerning the place of Christ in modern thought. In his article he pronounced the nineteenth century as an age of "developing democracy," during which the people, in politics, in religion and education, took power from the autocrat, the priest and aristocrat, and conferred it upon themselves. It was an age of the coronation of the people. This century had, he said, another characteristic—that of the passion for reality. It refused to be cheated by phantoms and ghosts. It was bent on knowing the truth in every department of life, and though all seas were sailed with the charts of the fathers in hand, there was utter refusal to be limited in the search for truth by any discoveries

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which the fathers had made. But out of this enthronement of the people and this passion for reality there came to man such a torrent of questions which seemed to be unanswerable, that the age stumbled into despair because it found knowledge growing in arithmetical and ignorance in geometrical progression. Telescope, microscope, and all the advanced methods for knowing the universe and life simply enlarged the world of mystery and dwarfed man as he had not been in any past age. And Dr. Little's question was, What is Christ worth to this age?

Well, one-tenth of the new century has now elapsed and we are beginning to see some things. We now know that there was great hope in all the apparent discouragements of nineteenth century life. We did not see it so well at the time, but the significant things were not the mysteries that baffled nor the despair that clouded the age. The significance of that age is to be found in the common life of the world escaping from tradition, from priestcraft, from monarchy, and standing at the gates of life for knowledge and power. We now know another thing. The world has steadied itself greatly in the past eleven years. It has done so without loss to democracy, without putting blinders on the intellect of man, without easing the hurt of the world with the rose-water lotion of blind belief. Democracy has found a leader in Christ, and the literature of the past decade is emphatic in its statement that "He who is not for the people has not the mind of Jesus." The cry of "back to Christ" for reality in religion has resulted in such a scrutiny of the records which concern Jesus as has never been given to any other prophet. And however men may view the Church, Jesus stands today as real, and His view of truth, of God and man are as satisfactory to the intellect as to the soul of man. Not only is this true, but somehow despair is lifting.

With God alive and Christ real, there seems to be hope for the brotherhood of man. Our problems are still many and solutions are exceedingly so—but there is a changed attitude toward all these problems which concern the soul and the related life of man. Hopelessness has changed to hope. The first tenth of the new century should cause every man to face the new year with unbounded gratitude that he lives in an age of triumphant democracy, of growing knowledge and unbounded hope.—Selected.

THE BIBLE IN THE HOME.

But in these latter days parents leave largely reading and study of the Bible to the Sunday School. We do not discount the work of the Sunday School; but neither the Sunday School nor the Church can take the place of the Bible in the home. No father or mother should relegate the whole of this duty to the Sunday School. The home is the place to make the Bible popular with children, and the wise father or the saintly mother can so burn its popular features into the minds and hearts of children as to make it a valuable asset in their lives and characters for the rest of their days. The Bible ought to be made the foundation principles of the home life. Upon it all lines of domestic living and thinking ought to be projected. It is there we learn the value of truthfulness, honesty, sobriety and virtue; and when children learn these cardinal truths, they are given a moral and a religious support that will never fail them. Therefore let the family make the Bible their staple book in the training of their children.—Florida Christian Advocate.

A RECORD IN HEREDITY.

A most significant and suggestive study in heredity has recently been completed under the auspices of the Training School for the Feeble-Minded at Vineland, New Jersey. It is the history of a certain family to which is given the fictitious name of Kallikak. A certain Martin Kallikak, who lived in Revolutionary days, was of Good English ancestry. He became the father of an illegitimate son, whose mother was feeble-minded. This son, also feeble-minded, married a normal woman, and they had seven children, of whom five were feeble-

minded. Following these came a host of others, and out of a total of 480 only forty-six were found who were apparently normal. The others 434 of them, were all either alcoholic, epileptic, immoral, criminal or feeble-minded. But Martin Kallikak, after the Revolutionary War was over, married a girl of good Quaker ancestry, and from this union came 496 descendants, of whom all but two were of normal mentality. These two were insane. In all the 496 there was not one case of feeble-mindedness, and they have furnished no criminals nor ne'er-do-wells. This is a most striking record, and needs little comment. The fact that from one feeble-minded girl have sprung in about a century and a half no less than 434 descendants of defective mentality and morality, speaks volumes. It is surely time that the State protected itself by proper and effective measures against the propagation of feeble-minded folk. Mercy and self-interest both point the same way. And the record suggests also that the criminal, the drunkard and the immoral, may often be the product of heredity, needing pity more than condemnation.—Christian Guardian.

THAT IN THY HAND.

Moses thought it but a rod that he held in his hand as he heard the voice of God telling him to go as a prophet and a deliverer to the children of Israel—a rod not differing in form from thousands of other rods in the hands of other shepherds. Yet that rod in the hand of Moses held an unseen power by which he was enabled to become the leader of a race and the founder of a nation.

"What is that in thy hand?" This is a question that the world asks of every life, for every life holds its individual duty and its own peculiar gift.

Only may a man come into his own so far as the things of this world are concerned as he shall treat that which is in his hand, not as a common rod, but as that which holds within it a mighty power.

A small force of men on the west bank of the Delaware River! This was what Washington held in his hand, and with this he won the battles of Trenton and of Princeton and saved a nation in her darkest hour.

Men in large centers have concerned themselves much of late in trying to solve what they term "the rural problem." This problem will never be solved by a city dweller. It can be solved only by men and women living in rural communities as they shall find the answer in that which they hold in their hands.

"What is that in thy hand?"—Selected.

"A TALE THAT IS TOLD."

"We spend our years
 As a tale that is told;"
 They swiftly pass,
 And the young are old;
 But each life-story
 Is sweet and long,
 And every chapter
 Has theme for song.

Gladness and sorrow,
 Tolling and rest,
 Langor and falling,
 Effort and zest,
 Meetings and partings,
 Laughter and tears,
 So are we spending
 The tale of our years.

But the love of God
 Is our heritage:
 Goodness and mercy
 On every page
 Light up the story
 Of all the past,
 And the best of our blessings
 Are those that last.

To be continued?
 Nay, who can tell
 How long the tale runs?
 But all is well,
 For there is a sequel
 God will unfold—
 So we spend our years
 As a tale that is told.

—The Christian World.

A good name is rather to be chosen than great riches.—Proverbs.

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For Old and Young

ONE OF THESE DAYS.

Say, let's forget it! Let's put it aside! Life is so large and the world is so wide, Days are so short and there's so much to do. What if it was false—there's so much that is true. Say, let's forget it! Let's brush it away. Now and forever—so what do you say? All of the bitter words said shall be praise. One of these days. Say, let's forgive it! Let's wipe off the slate! Find something better to cherish than hate. There's so much good in the world that we've had. Let's strike a balance and cross off the bad. Say, let's forgive it, whatever it be. Let's not be slaves when we ought to be free. We shall be walking in sunny ways. One of these days. Say, let's not mind it! Let's smile it away! Bring not a withered rose from yesterday. Flowers are so fresh by the wayside and wood. Sorrows are blessings but half understood. Say, let's not mind it, however it seems. Hope is so sweet and holds so many dreams. All of these sere fields with blossoms shall blaze. One of these days. Say, let's not take it so sorely to heart; Hates may be friendships just drifted apart. Failure be genius not quite understood; We could all help folks so much if we would! Say, let's get closer to somebody's side. See what his dreams are and know how he tried. Learn if our scoldings won't give way to praise. One of these days. Say, let's not wither! Let's branch out and rise. Out of the byways and nearer the skies; Let's spread some shade that's refreshing and deep. Where some tired traveler may lie down and sleep. Say, let's not tarry. Let's do it right now! So much to do if we just find out how! We may not be here to help folks or praise. One of these days.

HIS WORK.

"You will be getting to work now at once, I suppose," said Uncle John to his nephew and namesake, who had just graduated from college. "Why, yes; I am in no special haste, but if a suitable opening comes along I'll take it," was the reply. "Hump! By suitable opening I suppose you mean something that won't soil your hands or require hard labor," said Uncle John with an impatient shrug of his shoulders. "I am free to confess I am half disgusted with the way some people go about their work; they seem to think they must have work that isn't anything but amusement, but nothing

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that really counts was ever accomplished without hard work, and more or less drudgery." "George Eliot read 1,000 books before she wrote Daniel Deronda, Carlyle spent fifteen years on his Frederick the Great, and John Owen was twenty years on his Commentary on the Epistle to the Hebrews. So you see, even the great workers have plenty of drudgery, and we are not many of us great writers or painters or musicians; most of us are just day laborers, and much of the well-being and happiness of the world at large depends upon us. The great ship could never be built unless someone chopped the trees to start with; the book that moves the hearts of thousands could not have been written unless the workers in the paper mill had done their work, the printers theirs. The magnificent, great building on the city street would not be there if the men had not shoveled the dirt for the foundations to be laid. Don't you remember we are told in the Bible, 'As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff?' "I tell you what it is, my boy; we are all needed, and if one does his part to the best of his ability it does not matter so much after all what it is. Helen Keller, that wonderful blind mute, says that much of the good work of the world has been that of dull people who have done their best. I read a story once of a wealthy college student who joined the cavalry troop in the Civil War. But he found they needed some one to shoe the horses so he learned to do it and worked hard at it. 'Somebody must do this,' he wrote home, 'and if I can be most useful to my country this way I am content. I enlisted for the purpose of doing my best to win glory for the "Stars and Stripes" in any way that might be assigned to me.' That young man is bound to make his way and help the world's work along. Find where you are needed, nephew, and then work like a Trojan to fill that place, be it large or small, and you'll be worth something to the world."—Kate S. Gates, in Christian Work.

A DAUGHTER WORTH HAVING.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said: "Well, I'm off; I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and child."

A BOY WHO STOOD BEFORE KINGS —AND WHY.

By Matthew Henry Frank. About a hundred years ago two boys were born in a little village up in Maine. They were cousins and the name was Hamlin. Playing together as boys will, they often asked each other, "What are you going to be when you grow up?" Cyrus said he would be a missionary; and he had a strange motto for a small boy: "Seest thou a man diligent in business—he shall stand before kings; he shall not stand before mean men." Cyrus often wondered whether it would come true. Hannibal said he did not propose to waste his life on any heathen. He would be a lawyer and a statesman. And Hannibal carried out his program to the letter. He was vice-president under Lincoln. Historians of our country grudgingly allow half an inch to say: "Hannibal Hamlin was born in Maine in 1809. Was vice-president under Lincoln, and died—." That's all.

Cyrus worked his way through Bowdoin College, was ordained and went to Constantinople. His dreams as a missionary was to found an American Christian college. For many years he worked at great odds. He was not allowed to purchase any real estate. People in America were willing to furnish funds, but it was of no use. There came a time when the proud general of the British army bowed the knee to an American boy. A great army was in Russia fighting the Crimean war. They were almost starved. The general heard of an American who had a bake oven. (Hamlin was compelled to give his pupils work and food because they were ostracized at first). Hamlin baked bread for the British army and made thousands of dollars, which he put into his school.

Still he could not buy the site he wanted for his college. He had his eye on a superb location, but they wouldn't take his money. At the close of the Civil War Admiral Farragut was making his triumph tour of the world and touched at Constantinople. He invited Hamlin to visit his flagship and

the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick is he not? He is your brother, I am sure." It seemed hard for the little girl to answer, but finally she said: "Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride." Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with a radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?" And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp, the next day the two gentlemen, as agreed, met again. "This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!" And then he told his friends what he had seen and heard in the street car.—Exchange.

How Margaret cheered up. Margaret Brice was looking out of the window to catch the first glimpse of her sister when she should come home from school. It was so lonely, with Gertie at school, mamma downtown, and nurse taking her nap. Margaret had come downstairs to the library to sit in the big armchair and look out on the broad, snowy street.

"I wonder if there are other little girls who are too little to go to school, and don't have anything to do?" thought Margaret aloud, for that was her usual way of thinking.

"Yes, indeed, there are a great many little girls—" "O Miss White—is that you? I'm so glad to see you. Mother isn't at home, but you will stay with me, won't you, for I haven't a person to talk to."

"Yes, dear; but I can't stay very long. I have just been to see a family of children, such as you were speaking of."

dine with him. Hamlin asked a favor of the doughty admiral which was granted gladly. During the state dinner, in the presence of the great Turkish officials, the admiral leaned over and asked a question. "Hamlin, how is your school getting along?" He did not wait for a reply. But in less than ten days the imperial irade was granted and Hamlin secured the site he had sought in vain for years.

If you were to visit Constantinople today, as you steamed up that magnificent harbor your attention would be attracted by a dazzling pile of white marble on a promontory jutting out into the Sea of Marmora. It is the most prominent feature of the landscape. If you were to ask what it is, they might with truth say: "That is Cyrus Hamlin's monument." But they probably would say: "Those are the buildings of Robert College."

You know what the Young Turk party is. A few years ago they gently lifted old Abdul Hamid from his throne. The Young Turk party might be called "Cyrus Hamlin's boys." During the last forty or fifty years the brightest young men from southeastern Europe and Asia Minor have been educated at Robert College, where they have imbibed American ideas of civil and religious liberty.

Every young man and woman owes it to himself, his parents, his country and his God to sell his life at the highest price. Hannibal Hamlin has his reward—but the glory of Cyrus Hamlin's life has not yet been written. He stood before kings. He trained and created the builders of an empire. He molded the men who have in their hands the destinies of untold millions yet unborn. For God he wrought; what matter if men could forget him.—The Continent.

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"Yes, dear; but I can't stay very long. I have just been to see a family of children, such as you were speaking of."

"Do tell me about them," said Margaret, settling herself for a story. "There isn't much to tell," began Miss White. "Five little children, all too small to go to school, are left alone all day because their mother has to work in a big factory. They have only one plaything, which is a doll made out of a clothespin and some old rags."

"Why, Miss White, I have just lots of playthings, and there's only one of me."

"Yes," answered Miss White, and then there was silence for a few minutes, when Margaret said, "Do you suppose that they would like any of my things?"

Miss White assured her that they would be delighted with them. Then the planning began, and it was at last decided that Margaret should get the playthings together on the lonely afternoons, and on Christmas they would give them to the other little children.

"It seems funny," Margaret was heard to remark some time later, "that in helping other people to pass the time it goes easier for you."—Presbyterian.

HOW TO SMOOTH OUT THE WRINKLES.

An angry, insulting letter comes in the mail. The writer is wholly mistaken and has taken no pains to get at the real facts before writing. It is so easy to call a fellow hard names when he is a long way off and you don't know him at all. To some correspondents it seems to be the natural thing, and they go at it with a gusto. Such a letter will raise a wrinkle very quickly, and a hot or sarcastic reply will make the wrinkle bigger with several others to join it. Then business begins to feel the friction and the irritation at both ends of the line, and everybody suffers.

Smooth out the wrinkle at the very beginning with a good-natured reply to the trouble-hunter, setting him straight, and showing him that he is dealing with a friend, and not a bandit. It is almost certain he will come back in the same frank, friendly spirit, and all the wrinkles will disappear. Just as a single amusing illustration, here is an extract from the reply of a hot-tempered chap who had written a

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ferocious attack upon some imagined enemy only to discover that he had found a friend. Immediately he showed that he, himself, was a jolly good fellow, too. He wrote:

"My comments were not written in a spirit of unfriendliness as you thought, but rather in a spirit of fun. I supposed the letter would be opened by some pretty little stenographer or bookkeeper who would laugh and chalk down the remittance along with the rest. Didn't suppose for a moment that it would be opened by that red haired one with a fiery temper, who was going to flounce into your private office in a rage and show the sheet to you! My! How I felt like crawling through a knot-hole when I read your letter. My respects to the girl with the red hair, and tell her I'll look out for her after this. I have entire confidence in your firm, and I'll do what I can to help. Kindly accept my apologies."—The Christian Herald.

SUSIE'S GOLDFINCH.

One day Uncle William found a poor little wild bird lying on the grass under some locust trees. The old ones did not come to feed it, and Uncle William was afraid it would starve to death. So he carried it over to the house where Susie lived. She had lost her pet canary not long before, and he knew she would like this bird in its place.

Susie was much pleased. She brought down her empty cage from the garret, and got some bread and milk for the bird's supper. It soon grew very tame. Uncle William says it is an American goldfinch. Susie has now had it more than a year.

She has named it Gypsy, and Gypsy has learned to know his name as well as you or I know ours. He likes to peck crumbs from Susie's hand. Sometimes she lets him eat bread from her tongue, for she thinks his bill is very clean.

She is always kind to Gypsy, and this makes him love her very much. When she goes out of the room, he will flutter about in the cage, and chirp loudly, as if to call her back. He seems to feel lonely whenever she is away. He loves to have her sit near by and talk to him.—Carl Rhinebeck.

PASS DE HAT, DEACON.

An apparent inconsistency which may have bothered many a thoughtful person is admirably explained by a story told by a writer in the Detroit News-Tribune. The colored parson had just concluded a powerful address on "Salvation Is Free," and was announcing that a collection would be taken for the benefit of the parson and his family. Up jumped a brother in the back of the church.

"Look a-yeah, pahson," he interrupted; "if salvation am free, what's de use in payin' fr it? I ain't goin' to gib yo' nothin' till I find out. Now—"

"Patience, brudder, patience," said the parson. "I'll lucidate. S'pose yo' was thirsty and came to a river. Yo' could kneel right down an' drink yo' fill, couldn't yo'? An' it wouldn't cost yo' nothin', would it?"

"Ob co'se not. Dat's jest what I—"

"Dat water would be free," continued the parson. "But s'posin' yo' was to hab dat water piped to yo' house, yo'd have to pay, wouldn't yo'?" "Yas, suh, but—"

"Waal, brudder, salvation is free, but it's de havin' it piped to yo' dat yo' got to pay fo'. Pass de hat, deacon."—Selected.



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BLAYLOCK PUB. CO., Dallas, Texas.

Bishop James Atkins, D. D., will be in Texas on January 10, and spend some three weeks with Dr. Boaz in the interest of Southern Methodist University. They will begin their work in Houston, spending a Sunday there. They will also give a Sunday to Beaumont and one to Austin. Bishop Atkins is greatly interested in the University.

Rev. W. L. Wall, of Menard, reports a Junior Epworth League organized with forty-five members; the Sunday School has taken on new life and the prayer meetings are well attended.

We have before us printed copies of the minutes of the Central and the Texas Conferences, and they show taste, mechanical skill, painstaking accuracy and expedition. These Conferences adjourned only a few weeks ago, and these printed minutes come in quick time. We compliment the editors of these Conferences for their good work.

We are sorry that Rev. J. T. McClure is still ill at his home in this city. Since Conference he has been laboring with an attack of grippe, and it is loath to let him loose. While he is somewhat improved, he is yet unable to leave his room. We hope he will soon recover his health, for he is quite anxious to be at his work for the University.

Montgomery County pros brought on a local option election last Saturday and won by a substantial majority. It is our impression that this county was only partly dry, and if we are correct, the election adds one more county to our list of dry counties—making 174. On with the battle!

In a private note from Rev. Casper Wright, of Central Church, Galveston, we learn of the death of his wife's mother, Mrs. Scott, at Maysville, Ga. She was one of the best of women, and her death is a great sorrow to the family of Brother Wright.

A religion which has its origin in the Church always results in empty ceremony and lifeless formality. But religion of the heart reverses this order and produces a Church of vitality and power. The first is John Wesley, as produced by the Episcopal Church; the latter is John Wesley after his heart was strangely warmed by the Holy Ghost.

Rev. W. H. Long, formerly of the Texas Conference, is now a member of the Louisiana Conference and pastor at Eunice, La. Our best wishes go with him to his new field.

BISHOP MOUZON'S TIMELY ADDRESS.

Because of its importance and timeliness we surrender all of the space on our first editorial page to the wise and timely address to the preachers of Texas by Bishop Edwin D. Mouzon. It is eminently wise, delightfully spiritual and exceedingly opportune. It is just the sort of an address that is needed at this time, and its brotherliness will appeal to those for whom it is specially intended. Its appropriateness and wisdom are self-evident. We, therefore, give to it our highest endorsement and commend it to every preacher in Texas. It is worthy, in every way, of Bishop Mouzon's head and heart as a Christian minister and a high official in the Church of God. Let out preachers read it, digest it, and profit by it; for it is a Christmas message of the highest intrinsic merit. We trust that the good Bishop will find it in his heart to speak occasionally along this line not only to the ministry, but also the laity of Texas; and the columns of the Advocate stand wide open to him.

CHRISTMAS SUNDAY IN SHREVEPORT.

For several months I have been under promise to spend a Sunday in Shreveport with Rev. G. E. Cameron and his people at First Church. True, that is out of my territory and I rarely ever venture beyond my bounds, but Brother Cameron is an old Texas preacher, having spent several years out this way, and he still feels that he has some claim on me. So I went down and had a pleasant day with him. There was but one thing that marred the visit, and that was the rain poured down all Saturday, Saturday night, Sunday and Sunday night, and I saw but little of the city on the border. It is a place of some forty thousand, may be a few less; and it is a thrifty community, with the air of an old-time Southern city. It has more street and sidewalk pavement than any city of its population this side of the Mississippi. And the entire place has an air of cleanliness. It is a prohibition city, along with the whole county; and the law is very well enforced. The people are satisfied without the saloons. They do not even regard them as any part of good business.

Our people at this point are building a splendid new church to cost, when finished, \$110,000, and it is now well along with the work. They hope to have the structure covered in by February. It is an imposing piece of architecture with massive stone columns in front. The material is dark brick trimmed in stone. They have the bulk of the money provided for. It has the old location, and it is one of the finest I ever saw. It stands on an elevation at the head of the leading street in the city, commanding a splendid view, and all the street car lines pass in front. It will have an immense auditorium and one of the best equipped Sunday School rooms in the Connection.

Brother Cameron and his good wife have done a wonderful work. The congregation has largely increased, and the Sunday School has gone from an enrollment of four hundred to something like fourteen hundred. They have had more than twelve hundred present on special occasions, and they rarely have less than six hundred. The Sunday I was there, though the weather was very forbidding, yet the city hall, where they are holding all their services, was almost crowded with the Sunday School. And in one end of the immense room there was a freight car load of substantial for the poor and the needy, ready to be distributed Christmas eve. The infant class carried up one hundred one dollar bills as their contribution in addition to other things. Mrs. Cameron is a marvelous Sunday School worker among the primary grades. At the morning service, there were

five or six hundred people present, even in the downpour, and we had a delightful service. I met several old friends whom I used to know back in Tennessee, and quite a large number of our Texas people who live there now. They gave me a warm and a brotherly greeting. I met a number of the preachers. They were settling themselves down after the shakeup at the recent conference.

I had the pleasure of seeing quite a good deal of Rev. A. W. Turner, Conference Evangelist. He is a brotherly man, strong, earnest and wonderfully capable. By the way, their meetings down that way do not begin until late in the spring and in the meantime, our Texas brethren not far from the border will find Brother Turner a very intelligent and helpful revival preacher. If they are seeking help during this time for their meetings, he has the best of endorsements as a man of power and success. His address is Shreveport. G. C. R.

GOVERNOR COLQUITT AND HIS PARDONS.

We are not hard-hearted and do not like to see even State prisoners unnecessarily punished. Yet, we do believe in the enforcement of our laws against crime. Society can only protect itself in this way against the criminal classes. However, if, after a man is tried by a jury of his peers, and is convicted and punished, he ought to serve his sentence of punishment unless it develops that he either did not have a fair trial or since his conviction new evidence has been discovered favorable to his case. Otherwise, he needs to take his medicine not only as a protection to the innocent, but also to teach him a lesson that he is not the only man whose rights are to be respected.

But Governor Colquitt is devoting himself quite largely to the work of turning criminals out of the penitentiary. On his birthday, a while back, he liberated more than fifty at one order! Since then he has also given pardons to a number of others—some of them convicted of notorious offenses.

During the recent campaign, Judge Barry Miller of this city made public speeches in favor of the election of Governor Colquitt, and one argument he made was that the Governor believed in the enforcement of law, and for that reason he had been appointed Criminal Judge of Dallas County to convict men of crime and send them to the pen, and that he had been instrumental in sending certain notorious gamblers to that institution and he had thereby rid the city of these evil characters.

Now, what has happened? Why, the most notorious gambler sent to the pen by Judge Miller, the one who for twenty years has defied the laws of the State, the Governor has given him an absolute pardon and he is back in Dallas to follow his old vocation! This is the way the Dallas Judge and the Governor punish convicted gamblers!

DEATH OF MRS. A. G. GANTT.

This good woman, wife of Rev. A. G. Gantt, of the Western North Carolina Conference, died Saturday, December 28, in this city, after an illness of some months. Brother Gantt is superannuated member of this Conference, but he has been in Texas two years in order to be with his four sons who reside in this State, and also for the benefit of Mrs. Gantt's health. She was eminently a good woman, full of faith and of the Holy Ghost. She died as she lived—in full sight of Heaven and went triumphantly to her reward. In her departure she had visions of the spirits of the just made perfect, and her end was one of great peace. She leaves her aged husband and four excellent sons, two of them physicians, to mourn her loss. In the old North State, she was widely known and loved by a large circle of friends. Her funeral service was attended by Rev. J. L. Morris, assisted by Dr. G. W. Truett and Dr. W. M. Anderson, and her remains were laid away at Oakland cemetery on last Sunday morning.

THE 200 CLUB

I have set the goal at 20 new subscribers to the Advocate this year. With three the first month, I certainly can reach it. If 200 preachers will go and do likewise, it will mean 4000 new subscribers for this conference year.

G. W. KINCHELOE.

A Singular Coincidence.

Rev. Jesse Lee, of Madisonville, joins Bro. Kincheloe's 200 Club even before it was announced. On the same date he wrote us: "I have set my goal at twenty new subscribers for the year, and have three already."

These 15 new subscribers are the result of an exhibition publicly of the big number. E. V. COX.

WE WOULD LIKE TO KNOW.

Rev. T. E. Bowman, of Venus, reports that every one of his stewards is now taking the Advocate. How many other pastors can say the same thing? We would like to print the list by districts. Let us hear from you.

WATCH DUBLIN DISTRICT.

Since there is a sad lack of religious literature in our Methodist homes, and since it means so much to every pastoral charge, spiritually and financially, I want to set apart the month of February as Texas Christian Advocate month, for the Dublin District. One Steward told me that he had never had any trouble collecting from any family that read our Church paper. Our motto—1. An Advocate in the home of every family of our Church. 2. No official member shall escape. 3. Every pastor shall do his best, or transfer to Arkansas and learn the secret. 4. Dublin, the banner district in the Central Texas Conference. I believe it can be done—may we "show you?" M. K. LITTLE, P. E.

THE RIGHT RING.

Christmas and New Year's Greetings are hereby extended to the editor and the publisher of our great Texas Christian Advocate. Accept thanks and congratulations for the splendid paper you are giving us, in the interest of civic purity, temperance, righteousness, for the sake of Christ, and in the name of Texas Methodism. You are doing a great work. Great is the paper's influence for good wherever it goes. The Advocate has had much to do with making Texas Methodism what it is today, so powerful that almost the entire Connection is feeling the invigorating effects of its activity and life.

Our pastors, officials, and a large percent of our membership, who are readers of the Advocate, are coming to recognize it as a necessary part of our equipment, in an effort to take Texas for Christ. Largely, upon the pastors there rests the responsibility for the increase of its circulation, bringing it as a weekly visitor into multiplied thousands of homes, where it does not now come; year by year swelling the volume of its influence, bringing blessings and good cheer to an ever enlarging circle of readers, until our ideal is realized—or nearly so as possible—"A Texas Christian Advocate in Every Methodist Home in Texas."

Then the problems that now give us anxiety, one of which is how to get our Methodist people to move as a solid and united force, in the accomplishment of our God-given mission, the evangelization of the world, will be more easily solved.

As a Church we can do anything we undertake. Build and equip our institutions of learning, as well as endow them. Support liberally our Church and its institutions, at home and abroad.

I shall do my part towards putting the Advocate in the homes of my people this Conference year. F. L. McGEHEE.

JOINT INSTITUTE PROGRAM.

The joint institute for the McKinney, the Greenville, and the Sulphur Springs Districts will hold its session January 15-17, at Commerce, and an elaborate program has been arranged for the occasion. Different ministers and laymen will co-operate with the three presiding elders, Rev. C. M. Harless, Rev. C. A. Spragins, and Rev. R. C. Hicks are preparing to put their minds and hearts into the meeting, and it is their purpose to make it one of great interest to all the territory involved. The discussions and papers will call special attention to every phase of the work contemplated, and it will give an impetus to every department of Church enterprise. We would like to publish the program in full, but the rule of the office is to omit these district programs, as they are just about the same and there are so many of them. But we do take pleasure in calling special attention to the institutes in advance, and then publish the proceedings as furnished us by the secretaries.

IN A PREDICAMENT.

The antis on the Arkansas side of Texarkana are in a bad way. They got defeated a year or so ago in their effort to keep saloons in that part of the city, by a majority petition of the people asking that saloons be abolished, and they took their defeat in bad grace. So, in December they went to work, and by hook and crook they got a petition favoring the return of the saloons, and the city council fixed the license fee at \$4,000.00. But the pros took the petition into the court where the judge finally decided against them. The case was in process of appeal, but in the meantime seven applications for license were filed. However, it seems that after all the granting of licenses is wholly with the county judge, and he has risen up in his prerogative and refused to grant a license, and there is no appeal from his decision. He bases his refusal on two grounds: (1) The saloon is morally indefensible, and an injury to society. (2) A majority of the white people in Miller County are opposed to the open saloon. He is a brave and courageous official, and he has the courage of his conviction. But what will the antis do now, poor things? There is nothing they can do.

PASTORS' CONFERENCE, CORSICANA DISTRICT.

Dr. John R. Nelson, of the Corsicana District, has furnished us with an elaborate program of his approaching Pastors' Conference and Missionary Institute, which will convene in Corsicana, Jan. 7, and it promises to be a gathering of real local importance. The program covers every phase of work coming under the experience of the pastor; and the Mission part of it takes in a wide range. Speakers are appointed to discuss each topic, and among them are ministers and laymen. Dr. Nelson knows how to plan and how to execute work in a systematic manner, and doubtless good results will follow this program.

MRS. SERENA KNIGHT.

This grand old woman, ninety years old last September, kept open house to her large circle of friends at her home in this city, on New Year's day, and they gathered, her children, grandchildren, great-grandchildren, relatives and friends and congratulated her on her health and good life. She is the mother of twelve children, the stepmother of five, and the adopted mother of four orphans, and nearly all of them lived to be grown and the mot of them still survive. She told this writer that she was proud of them and that they "are tolerably respectable, too." She is a Methodist of the old type, and believes in the strictest rules of her Church. When a young preacher was sent to her Church sometime ago, she said to him, "Now, my young brother, I want to warn you against Buck. He puts in too much of his time playing croquet, and it is not for the glory of God. Don't follow his example." Uncle

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

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

Buck Hughes is her brother, only a few years younger, and it was against him she was warning the young brother! Long may she still live to bless the world with her pure life.

FIRST CHURCH, HOUSTON.

First Church, Houston, with Dr. Packard as pastor, has made a record along all lines during the past three years. Really, it is one of the great Church organizations of Southern Methodism. The following items will show what they have done, in a sort of a bird's-eye view, these three years. There are many other minor items not recorded, but these are the large ones and the important ones:

1910—Additions, 134; raised for all purposes, \$65,000.
1911—Additions, 326; raised for all purposes, \$60,000.
1912—Additions, 221; raised for all purposes, \$35,000.
Three years—Additions, 681; raised for all purposes, \$161,000.

Rev. W. Y. Switzer, of Kirkland, has been elected to a professorship in Clarendon College, and he is now installed in his new position. Let all those who have any correspondence with him, take due notice of the change in his address and govern themselves accordingly.

Rev. W. L. Harris, the grand old warhorse of the Northwest Texas Conference, has this to say in a private note: "I miss the Conference, the brethren, the work for the Master I so much enjoyed. Yet, I can attend Church, teach a class in Sunday School and preach once a month. For this and many blessings I am grateful."

Our old friend and brother, Dr. James Campbell, of the Weatherford District so we learn from outside sources, received a rare present as a Christmas remembrance from one of his lay brethren—a fat goat! Well prepared meat of that sort is appetizing, and we know of but one other kind that surpasses it—good venison. But ye editor did not get even a goat!

We are in receipt of the intelligence of the death of our venerable brother, M. B. Moorman, near Garland, Dallas County. He was born in 1824, and lived to a ripe old age. He was a devout man, full of faith and of the Holy Ghost. He was a devout Church member and supported it with his life and his money. Only one year ago he sent us a check for \$150 to be paid in fifty dollar amounts to the Waco Orphanage, the Mission Home, and to the worn out preachers' fund of the North Texas Conference. Brother Moorman was the uncle of Mrs. P. C. Archer, well known to the Church. No better man has lived and died amongst us than this truly good and religious servant of Christ.

'Tis education forms the common mind;
Just as the twig is bent the tree's inclined.

—Pope.

FREE BOOKS

By Emanuel Swedenborg.
"Heaven and Hell," 624 pages;
"Divine Providence," 605 pages;
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"Divine Love and Wisdom," 598 pages.
Sent to any address on receipt of postage, 8 cents per book or 32 cents for the set.

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PERSONALS

Rev. J. J. Smith, of Big Spring, was a pleasant visitor to this office the past week. He is engaged in evangelistic work.

Brother J. R. Bourland, of Roanoke, was a pleasant visitor to this office this week. He is one of our good laymen in that community.

Miss Hattie Rankin, pastor's assistant at First Church, Houston, spent the holidays at home in this city with her parents, and she is now back at her post and hard at work again.

Rev. J. B. Adair, of Hutchins, has been slightly under the weather since Conference, with pneumonic tendencies, but he is improved and will soon be hard at work for the new year.

Brother V. L. Merchant of Dike, Hopkins County, was a pleasant visitor to this office the past week. He is a substantial layman up that way and he loves the Advocate.

Rev. C. I. McWhirter, of Greenville, was to see us recently. He was long a member of the North Texas Conference, but for some years he has been a useful local preacher.

Rev. C. Pugsley, of Terrell, is actively planning his work for another year, and everything is promising over that way. He is one of our resourceful pastors and works systematically. And he does things.

Rev. F. B. Wheeler, of Whitewright, was to see us last week. He served a most successful year at Wolfe City last year, and he has fine prospect for a great year in his new charge. He is a strong, active young man.

Rev. E. M. Wisdom, of Thurber, was to see us this week. He had been down to Mabank to a family reunion and he reported a delightful time with the home folk. He is serving his second year at Thurber.

Mr. and Mrs. Benjamin H. Burns, of Coquille, Oregon, announce the marriage of their daughter, Miss Cora Adelle, to Mr. Seth R. Stelle. Mr. Stelle was formerly from Texas. The marriage occurred December 3, 1912.

Our young friend Hugh Davis, of Gary, son of Doctor Davis of that community, spent a few days in Dallas recently, and made the Advocate a pleasant visit. He reads the Advocate and wanted to meet those who produce it.

Rev. J. F. Carter, of Bay City, but last year of Rosebud, is starting off on his new charge with every promise of success. He did a magnificent work at Rosebud last year and he will do the same this year. He is the Advocate's warm friend.

Mr. and Mrs. David M. Boliver announce the marriage of their daughter, Miss Kate Lee, to Mr. Frank G. Peterson. The happy event transpired December 22, 1912, and they will be at home in Cresson, Texas, after January 1.

We regret to record the death of Brother J. A. Green, recently of Blooming Grove. For years he was one of our stanch laymen and stood by the Church with his means and his influence. He died in this city, but was taken to his old home for interment.

Secular News Items

The United States Postal Department has a deficit of about \$1,000,000 for the fiscal year, which the Postmaster-General blames upon the political campaign. Previous to the holding of the national convention nearly four thousand tons of political pamphlets were sent through the mails, franked by Congressmen. The mat-

ter was taken from the Congressional Record. It is estimated that this cost the Government \$3,250,000 for carriage. Was it worth it?

President-elect Woodrow Wilson, had a delightful time at Staunton, Va., the place of his nativity, last Saturday and Sunday. He was entertained in the old manse in which he was born fifty-six years ago, and the people gave him a royal welcome.

Thirty-eight of the forty Union Labor leaders indicted at Indianapolis for conspiracy in the McNamara dynamite plot to blow up the Times building at Los Angeles and other explosions, were found guilty last week by the jury trying them. The United States court gave to them their sentences, but an appeal was taken. The verdict was a sensation, though not altogether unexpected.

President Taft has made a visit to Panama to inspect the progress of that great canal and he is now back home. He expresses himself well pleased with the work and he highly appreciates its importance.

The latest compilation of statistics concerning the 1912 cotton crop gives the total number of bales as 13,700,000. Texas produced 4,725,000; Georgia, 2,750,000; Mississippi, 1,050,000, and Louisiana 440,000.

The residence occupied by Jefferson Davis as an executive mansion during the closing of the Civil War is located at Danville, Va., and is valued at \$48,000. A movement has been inaugurated to secure enough money to purchase the property and preserve it as a memorial of this honored leader of the Old South.

Andrew Carnegie has announced that all his fortune except \$25,000,000 will be left to the Carnegie Corporation of New York, which corporation will continue to carry forward his plans for uplifting the American people by the promotion of educational and charitable work.

The City of New York has purchased the little cottage in the Bronx where Edgar Allan Poe once lived, paying \$3,000 for it. It will be moved across the street from its present location to a site in Poe Park.

Three mountaineers charged with threatening to kill President-elect Wilson if he failed to pay \$5,000 to them were arrested in the Blue Ridge Mountains back of Wharton, N. J., and arraigned in Newark before United States Commissioner Stockton, who held each in \$2,000 bail for examination.

It has been authoritatively announced that the Nobel Peace Prize will not be awarded this year. The reason of this is that the Committee having the giving of it in charge did not think there was anyone who had done enough for the cause of peace to merit such a prize.

A British committee, organized for the purpose of preparing a program for the celebration of the centennial of Anglo-American peace in 1914, has proposed the erection of a statue of George Washington in Westminster Abbey or in Westminster Hall, adjoining the House of Commons.

The battleship "Pennsylvania," for the building of which bids will be opened February 18, will be the largest and most formidable ship afloat. Fully equipped for service, her total cost will be between \$11,000,000 and \$12,000,000.

President Taft pardoned on Thursday Capt. William H. Van Schaick, who commanded the steamboat "General Slocum," which was burned in the East River, off New York City, in 1904, with a loss of 1,030 lives. Capt. Van Schaick was sentenced to ten years' imprisonment for criminal negligence in not having sufficient life-saving equipment aboard his vessel. He is 73 years of age, and was paroled last August.

A fund of \$1,750,000 is being raised by popular subscription in Germany to purchase a fleet of aeroplanes which is to be presented to Emperor William.

Miss Clara Munson, elected mayor of Warrenton, Oregon, has the distinction of being the first woman mayor of that State. She headed the citizens' ticket.

For the third time Mrs. Ella Flag Young has been elected superintendent of the schools of Chicago. She receives a higher salary than any other superintendent of schools in the country with the possible exception of William Maxwell, of New York, \$10,000 being paid in Chicago. Mrs. Young is not a college graduate, but has received honorary degrees from colleges and is, perhaps, the best educated woman in the country. For years she was at the head of the Cook County Normal School. She is now on a visit

of inspection in the East, having visited the New York, Boston and Philadelphia schools within the last month.

The mystery of the disappearance of \$173,000 worth of Uncle Sam's thousand-dollar bills from the sub-treasury of Chicago is still unsolved after a six years' lapse of time. A jury in the federal district at Chicago Friday acquitted George W. Fitzgerald, the former sub-treasury teller.

Great Britain's formal note of protest against that section of the Panama Canal act which exempts American coastwise shipping from payment of tolls for passing through the Panama Canal, a document written by Sir Edward Gray, British minister for foreign affairs, was presented to the Secretary of State, Philander C. Knox, by the British Ambassador, James Bryce, who read the note to the secretary at the latter's home.

Excavations carried on in the peninsula south of San Francisco by Prof. Harold Heath, of the zoological department of Stamford University, indicate that this part of the continent was once inhabited by a race of giants. Skeletons of men of unusual height have been unearthed. A prehistoric village covering nearly two acres has been the scene of these investigations, yielding stone hammers, bone awls and ornaments which reveal a considerable advance in artisanship and civilization.

A New Year's gift by the American Government to the American people will be a thoroughly equipped domestic parcels post. Following consideration of the subject in a general way for a third of a century, Congress, last August, authorized the postmaster general to establish the new system on January 1, 1913.

The daily press has brought the Money Trust question to the front again. The work of the committee has progressed so far that they claim to have evidence of a \$25,000,000,000 financial combination, made up of eighteen closely affiliated firms, banks, and trust companies. It is said that these eighteen institutions control vast railroad, insurance, steamshiping, and other interests. It is called "the greatest combination of wealth and power the world has ever seen," but the existence of a Money Trust is positively denied.

The peace pact now in progress in London between Turkey and the Balkan allies is still under advisement. Just what the outcome will be does not yet appear, but newspapers report hope of an amicable agreement.

Archaeologists have found a buried city below the ruins of an Aztec city itself underneath a Mexican city. More surprising still, they have found in this ancient city a clay figure of a man of Monogolian type, with the oblique eyes, the flowing robe and the sandals of the Oriental of today. We may now expect a revival of the discussion of the weird legend of the lost Atlantis and of a civilization on this continent antedating that of Egypt.

The Christmas Book Number of the Texas Christian Advocate is an issue that reflects credit on editor, publishers, and on Texas Methodism. That one issue is worth the price of a year's subscription to any Methodist who would know what the Church is doing in that great State.—Nashville Advocate.

That Conference number was a masterly production.
G. L. TAYLOR,
Mt. Pleasant, Texas.

Your Christmas number is a hummer.
J. P. LOWRY,
Miami, Texas.

That holiday number is superb. My congratulations to Bro. L. Blaylock and every one engaged in its make-up.
E. J. HAMMOND,
Commerce, Texas.

THE SUMMER SCHOOL OF THEOLOGY.

Rev. C. M. Bishop, D. D.

I am very happy to announce that we have secured as two of the leading lecturers for the Summer School of Theology, next June, Bishop W. R. Lambuth, of our own Church, and Bishop Edwin Holt Hughes, of the Methodist Episcopal Church.

Bishop Lambuth will preach the baccalaureate sermon for the University, on Sunday, June 15, and his course of lectures on his experiences in the mission fields of Brazil and Africa will begin on the following evening, Monday, 16, at 8:00 o'clock.

Bishop Hughes' subjects will be announced later, as also the name of the third lecturer. We are expecting to be able to secure for this third place a man whose fame and ability will compare favorably with those of the other two, but the final arrangements have not yet been made.

The Summer School of Theology will continue from the evening of June 16th, to Thursday evening, the 26th. Let all the brethren make their plans now, so as to be able to attend. The Publishing House has in stock the volumes to be used as text books in the post-graduate course of study; and the long winter evenings as well as the stormy winter days will furnish abundant opportunity for the reading of these fresh and invigorating books.

Surely all our preachers will want to do at least this much in the way of their own intellectual re-enforcement. In fact, the man who lacks appreciation of the intellectual side of his own spiritual life, is seriously wanting in his understanding of the religious nature and can never make a thoroughly effective pastor or a safe leader in the Church.

We are expecting to have the best session of the School of Theology ever held next summer, and to have the largest attendance. Already some are engaging rooms at "the Annex" for that period.

We cordially invite all the brethren to come and enjoy this great occasion with us.

LEADS ENTIRE DISTRICT.

Rev. J. M. Perry, the enterprising pastor of our Church in Brownsville, leads the entire district in the matter of conference collections. At the first Quarterly Conference the other day he announced that he had in hand in cash all the missionary money assessed against his charge and that it would go to the Conference Secretary before Christmas day. Everything in that charge is in prime condition.—J. H. Groseclose, P. E.

LORD ASTLEY'S PRAYER.

One of the most notable prayers on record is that of Lord Astley before he charged at Edgehill. "O Lord," prayed the leader of the Parliamentary forces, "thou knowest how busy I am to be this day. If I forget thee, do not thou forget me." The historian Hume, who has preserved this most remarkable petition, says: "There were certainly much longer prayers in the Parliamentary army, but I doubt if there was as good a one."—Anonymous.

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The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:

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West Texas: Rev. C. B. Cross, San Antonio.

NOTES.

Mr. Allan K. Ragsdale was in Dallas during the holidays and dropped in long enough to smile on the League Editor.

A call comes this week from our Training School at Nashville. A small sum contributed to the cause presented will bring large returns.

We hope to publish soon the names of all who have subscribed to the Ruby Kendrick Memorial Hall Fund. Send in your subscription at once.

The office of State Second Vice-President still remains unfilled.

A CALL TO TEXAS LEAGUERS.

We are very much in need of several scholarships to meet the expenses of young men and young women now in training who are giving their lives to the service of the Church and the Master. One of our most promising young ladies is from Texas and she is in training to go as a foreign missionary to Mexico. Her expenses are as yet unprovided. I feel sure that if the matter is presented to one or two of your strongest Leagues, even to six if you think best, that these Leagues would be glad to contribute their proportional part in the raising of the amount of a scholarship, \$150. We need the amount now and for that reason I am writing thus urgently in hope that you can take the matter up even before Christmas. The Leagues are doing splendid things for our foreign mission work in Cuba, and I am sure that they are not disposed to forget the equally important work of training missionaries to man this and other fields.

Wm. F. QUILLIAN,
President Methodist Training School,
Nashville, Tennessee.

THE HOUR OF PRAYER.

By Rev. P. M. Riley.

A little examination of our experience and the Holy Scriptures, the Book of Prayers, will remind us of much that the hour of prayer is to the Christian. Perhaps he will make an enumeration of its virtues somewhat like the following:

1. The hour of sincerity. In the closet alone with God we are sincere. Who can estimate the good of letting the current of sincerity flow through the channels of his being one or more times daily?

2. The hour of self-examination. Such it is. In other hours we scan the conduct and search the lives of others with scant returns of good usually. In the hour of prayer, in the secret place, we turn our eyes within and in the light of the divine presence we examine our hearts, out of which life proceeds. The value of this inward look is known to every Christian.

3. The hour of high thinking. In

the "sweet hour of prayer" the wanderings of the mind ceases. There is consecration. The frivolous, the temporal, the unreal cease to engage the mind. Thought is of the greatest and the most real. In this hour we have our best thoughts of God and our fellowman. Poor living and high thinking is the atmosphere in which great souls grow and produce great works. How helpful to enter once or oftener in the day that stimulating atmosphere.

4. The hour of confession. Sin is a burden. How it tries us and slows down our zeal! Sin is a poison. It paralyzes our nerves, blinds our eyes, benumbs our sympathies. Sin is a pain. The aching heart and the remorseful conscience, how painful, how real are these! In the hour of prayer we are eased of this burden, cured of this poison, relieved of this pain, because we confess the sin to God. We must confess our sin if we have audience with God. "If I regard iniquity in my heart the Lord will not hear me," but "if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Great is prayer as a means of grace.

5. The hour of intercession. In the hour of prayer when we become conscious that God is hearing us, we instinctively, inevitably, graciously think of others and plead for them. We lose sight of self and reach out for others.

No exercise of the soul can be more helpful, more purifying, more ennobling, more broadening, more elevating, more Christlike than this.

How good, morning, noon and night, to enter our closet and pray for others.

6. The hour of communion. In the secret place, in the hour of prayer, God reveals himself to us and we become conscious of the Divine Presence. It was after the hour of prayer, one would think, that the Psalmist declared "In thy presence is fulness of joy; at thy right there are pleasures forevermore."

Our acquaintance with Christ, our Savior, grows richer and fuller and more brotherly. The Spirit's presence as guest and helper becomes more real and comforting. We know God, the Father, better by communing with him in the privacy of prayer.

O sweet hour of prayer! What excellent blessings are gathered within thy brief compass.

7. The hour of victory. The victory is won in the closet. "We must advance on our knees," said the devoted Neesima. In the closet we put on the whole armor of God, and then we stand steadfast, immovable, always abounding in the work of the Lord.

We cannot repeat too often nor emphasize too much that the victory is won in the closet before we meet the enemy in the field of conflict.

"My God is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer."

"Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee."
Rich, Texas.

THEIR ONLY BIBLE.

The professed Christian is in the only Bible the average American sinner will read, and the question is, what sort of doctrine or precept he is learning from your life.

That unconverted neighbor of yours is reading a chapter from your thoughts every day, for "as a man thinketh, so is he;" what is your neighbor's conclusion as to your thoughts by what he sees of you practically?

That person under your own roof, whether close relative or friendly visitor, is judging your life Scripture by the spirit you show and the words you speak. What is his verdict likely to be as to the orthodoxy of yourself, as a walking Bible.

Too bad that the copy of the Bible represented by so many lives should be so defaced and distorted! Too bad that the world's ideas gathered from "living epistles" should be so false and misleading! But so it is. Were all Christians correct Scripture examples, there wouldn't be so many unbelieving sinners around us as there are. Consistent Christian practice would shame and alarm many of the ungodly into the forsaking of their evil ways.—Michigan Christian Advocate.

"All things work together for good." Just be sure that you love Him, then drive on.

Just One Thing After Another

By Gulliver

The "Christmas Number" of the Advocate was, in the language of the Dallas News "State Press," "a hum-dinger." Its publication of all the appointments of all the preachers in all the English-speaking Conferences of the State, and the tabulated statistics for the year, will be of incalculable help to us all. I happen to know what all that work meant to the office force of the Advocate. It was a tremendous job, and, for one, I rise to move, that the thanks of the entire Methodism of Texas be extended to the getters-up of that edition, for their splendid output. All in favor of the motion, stand on your heads. There! It is carried by a handsome majority.

I read the sermon of "Ye Editor," printed on the second page of the issue of Dec. 19. That young fellow "talked" pretty well away back there and then. By the way, does it not weary you, when having preached one of your best-prepared sermons, some old guy comes up and says, "Parson, I liked your talk." Verily, Jordan is not always an easy road to travel! Still, most men mean well; and so I have learned to interpret them. I love men—I love everybody. And it is strange to me that everybody does not love me. I lay the "flattering unctious to my soul" that they do—at least all who know me. If I am mistaken, let no man disillusion me. I feel good about it as it is; and if I should find it to be otherwise, I might blame somebody, whereas now I blame myself, if I blame at all. Was it not Mr. Wesley who said that, while other sects originated in a protest against other people, Methodists began by finding fault with themselves? It is true, no matter who said it. Let us confine our fault-finding to our own households. Perhaps we will be kept busy enough, eh?

Not long since I was talking with a brother on the train about our work as ministers in general, and also of our individual charges in particular. I was speaking in a low tone; but I noticed that quite a number of people were attracted to our conversation. It was because my good brother was talking in a loud voice and was saying some things that ought to have not been said anywhere outside the bosom of his own family or to his presiding elder. I whispered him a caution. After he left the car, a man just back of me remarked to his seat mate: "That preacher has neither sense nor religion." He said more than I have space or disposition to quote. This is written in order, if possible, to prevent some good man from repeating that brother's mistake. The Apostle admonishes us to be careful about doing certain things "before the unbelievers." They are most likely looking for something to criticize, anyway; let us not be despised.

I have almost quit reporting anything to the paper from my pastoral charge. I do not believe that I wrote a single line last year. So I may be pardoned if I get in a word or two right here.

We had more than one hundred accessions to the Church last Conference year, and the charge raised, for all purposes, over ten thousand dollars. We have, without question, the finest and best equipped church building in the Conference. Our people here built for the future, and the result is, a house that would do credit to a city of one hundred thousand inhabitants. In this our people are un-forgotten, except in the case of Marvin Church, at Tyler. But Wichita Falls is not Tyler. It has gone beyond that, and is still going with leaps and bounds. It is absolutely impossible to house the people. The hotels are crowded and running over, because newcomers can not rent rooms anywhere else. Every "Room to rent" in all the city is "full up," as the proprietor will tell you. The reader may ask what it all means. The answer is one word—factories. Our seemingly inexhaustible supply of natural gas is the cheapest possible fuel, and the factories from other States are coming to us right along. We have quite a number of them running now, and more are on the way. Just one of them—the window-glass factory—burns three million feet of gas every day. Think of that! But they get it for four cents a foot. We have to pay more for it in our homes, of course, but even then it is the cheapest fuel I ever burned.

Well, the conferences are all over, and most of the preachers by this time, are, it is to be hoped, snugly ensconced in their parsonages or "hired houses." The changes were many. Some people attribute this to the great number of "kid" presiding elders—young fellows who have neither sense nor experience enough to know what or how to do. This may be true in some special cases; it most likely is; but, as a rule, the young P. E. is wide-awake, and, while he may not

always be "onto" his job, he is "on" it, and is working at it with might and main. The wisdom is not all with the old men, neither will it die with them. I think, it is well to mix them; to have a respectable number of both old and young men in the "Cabinet," but to say that the "boys" are either careless or incompetent, is, in my judgment, to go too far. Personally, I have always been able and willing to trust our young men. I could, if I had space, point out weighty and, to my mind, sufficient reasons, why the young men would be naturally more alert and more zealous than their seniors. I will say that, as they are at work upon a "record," they can not afford to make a mistake if it can possibly be avoided. It is well known in this conference that I have always championed the cause of young men, and I wish to "go up and die" before I lose confidence in them. Me for the "boys."

We had quite a laugh on some of the brethren at the North Texas conference, because of what the Bishop said at the opening of the conference and what he read out at the close. At the opening he announced that he did not intend to move any man who did not have to go. Then, when so many changes were made, the implication was that all who went, just "had to." This, of course, was not the case, but the necessary removal of some made the removal of others a necessity. So the Bishop did not tell any story, after all; nor did the brethren who went, have to go because they could not have gone back. In some cases I know this was the case, and I doubt not that it was true in most cases. We may need some legislation on the manner of making the appointments; but as the law now stands, and as responsibility now attaches, the Bishop and his Cabinet ought to be untrammelled—absolutely so. There must be headship somewhere; and as the law now stands, the appointing power is despotic in theory, though it is seldom so in practice. Further on an average will be struck—a golden mean will be found—and all will be well. There was a time (and there are occasions now, no doubt), when absolute authority was the only hope. Mr. Wesley and "General" Booth just "had to have" supreme control over the mobs they were called upon to manage. To have a divided authority and responsibility would have meant anarchy and ruin. Those conditions have changed; and with the changing order there will follow the necessary changes in administration. In the meantime, let us all go to work, each in his separate field, and "make good." Selah.

I am not a hero-worshipper, nor a man-pleaser; but I do believe that when a Methodist preacher receives an appointment, if he will go to it and do his best, it will turn out, in the end, to be the best for him. "All things," even the "malicious meanness" of his jealous enemies, will, finally, "work out for him" the best things for him. I have had experience. Once, notably, in my history as a Methodist preacher, I got caught in the cogs of the "Great Iron Wheel." And it hurt me—oh! so much. But in the end I came out all right; and I have lived to see those who tried to humiliate me "begin with shame to take the lower room." If, on that occasion, I had kicked out, it would only have placed in the hands of my enemies a club with which to still further belabor me. But I did not kick out. Nor will I. When I find that I am really inefficient—that I am physically and mentally superannuated—I hope to retire with the same old Irish smile upon my face that I carry now. May the Lord save me from becoming sour. I want to be like Bro. Binkley and Bro. Neely, and Bro. R. N. Brown, and dear old uncle John Reynolds. I pray that my sun at eventide may shine the brightest of all the day. Amen.

P. S.—In the above I stated that I had never written anything about this pastoral charge. I am reminded that I did write a few lines when I first came here.

BROTHER HURDLE'S REJOINER.

There appeared a letter in the Advocate from D. A. Williams, of Cumby, in reply to my letter on the subject of infant salvation. He says, "If the child is guilty of sin, what sin?" Now, brother, there are many acts, but one sin, and that consists in transgressing the great moral law of God.

To this we can testify that many children are guilty. Have we not known children to get mad, fight, lie, steal, get drunk and kill? Is that not a transgression? They do it in ignorance of the law. Therefore if they die in that state they are saved on account of their innocent ignorance of the law. He points to the parable of the child and the kingdom of heaven,

and says if the child is guilty of sin there is sin in heaven.

Christ said there is none good, no, not one. Christ did not refer to the purity of the child, but to the law of heaven. As the child has confiding faith in the protecting care of its parents, so must a man repent of his sin with confiding faith in God before he can enter the Kingdom of God. He said that Christ atoned for the Adamic sin and left man to repent of his personal sin. How about the Adamic nature? It was not cleansed in the atonement or in repentance, and the justified enters the kingdom confronted with a battle for life with that sinful nature which ends with the righteous at physical death, but for the wicked there is no promise.

If the parents were pure they could impart a pure nature to their offspring. Is man's sinful nature the product of his evil habits, or rather is not man's sinful nature the incentive and the act the product of his nature? Then man doesn't form his sinful nature, but performs the desire of his nature, which is sin. It appears that you hold to the idea that when a man is regenerated and born of the Spirit his nature is cleansed also. Here we can Paul, whom we think to be a creditable witness.

After Paul had served many years in the ministry, in a trying moment of his life he said, How to do good I find not; for that I would, I do not, and that I would not, I do. If I serve the law of the Spirit with my mind, then it is not I that sinneth, but sin that remaineth in my carnal members, or nature. R. W. HURDLE.
Winnboro, Texas.

A MOTHER SELLS HER BLOOD.

Governor Wilson of New Jersey the other day signed requisition papers for the return of Charles Leroy Brown, who had deserted his wife and children, to Baltimore. By the authority of these papers the officer took Brown from Vineland, New Jersey, to Baltimore to answer an indictment by the Grand Jury there for deserting his family. Brown left his family last March. Until three months ago the mother worked to provide for herself and children. Then she had to go to Johns-Hopkins Hospital to become the mother of another babe. During her illness her savings had dwindled to a few pennies. It was then that she sold for \$25 a quantity of her blood to the surgeons for transfusion to another woman. She stood the operation well, and her blood saved the life of the other patient. "I would sell more of my blood, and would even sacrifice my life if it would keep my children from suffering." A mother's love—who can measure it? Who can describe it? It is nearer the love of the Christ than anything this side of heaven. Amid the scenes of evil, the acts of frozen selfishness, the tragedies of crime, the beautiful act of this devoted mother in selling her life's blood to save her children from starving appears in striking contrast.—The Christian Herald.

The perfection of conversation is not to play a regular sonata, but like the Aeolian harp, to await inspiration of the passing breeze.—Burke.

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How a Sinner is to be Saved

There has been so much said in the Advocate lately, that I have concluded to write and tell the readers of the dear old Advocate what I think about this all important subject.

My first proposition is, Any one who has eternal life is in a saved state. Now I feel sure that this is a proposition that all people who believe the Bible will accept; for, surely, any one who has eternal life is in a saved state. Well, how do we get eternal life? Now, if we can find out how we get it, then we have found out how a sinner is to be saved. So to the Book we will go and see what we can learn about it. My first scripture is John, 3:14, 15, 16, 18, "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Now in these verses we have the language of Jesus Christ, and it is really a challenge from God to the world of mankind; and the only condition he puts in is the condition of faith in Jesus Christ; but Brother Gaines says we must be baptized into the death of Christ or we cannot be saved. Then there are some other people in the world who put it this way: He that believes, repents, confesses and is immersed, shall be saved; but not so with Jesus. He just said believe, and quit right there, so far as a condition is concerned. Well we will try again and see how it is in another place, and the next Scripture is John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In this verse we have the language of Jesus again and how does he put it? Not like some people I have heard for they preach it that he that believes repents confesses and is immersed hath everlasting life and without the immersion there is no forgiveness of sin, and consequently no everlasting life. Well, but says some one, hold on now preacher, who preaches that there is no forgiveness of sin without immersion? Well to show you that I am not misrepresenting any one, I will quote from the books that put it that way; and first is a book called the Christian System, by Mr. A. Campbell, in which he sets forth the doctrine of the people who call themselves Christians; and in that book, on page 248, near the top of the page, in the chapter on remission of sins, Mr. Campbell says, "It is not our faith in God's promise of remission, but our going down into the water, that obtains the remission of sins." Then on page 223, near the top of the page in the same chapter, he says this, "Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion alone was the act of turning to God." So you see I do not misrepresent him when I say that immersion was the condition he laid down, but our blessed Lord never put it in his system. Then I quote from a book called Doctrine and Covenants, Latter Day Saints, or Mormons. In the back of this we have a section called the pearl of great price in which we have the articles of religion of the Church of latter day saints; and the fourth one of these puts it like this, "We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; Second, repentance; Third, baptism by immersion for the remission of sins; Fourth, laying on of hands for the gift of the Holy Ghost." So you see that I do not misrepresent them either, when I tell you they have baptism by immersion as the final act or condition of pardon. My next Scripture is John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I call your attention to the fact, that here we have the language of Jesus, and the thought is exactly the same as it is in chapter 3:36, but a slight difference in the verbiage; well what does Jesus say here in this verse? He that heareth my word, and believes, repents, confesses, and is immersed, hath everlasting life; is that the way he put it? No, not by a long way; I know it is in these other systems that way, but not in the system the Lord gave us to go by. The only condition he gave is that of faith, or believing in, or on him. Then in

chapter 6, and verse 40, we have the same thought expressed. Please turn to it in your Bible and read it for yourself and see. Then John 6:47, we have it put this way, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Not going to have it after he believes, has repented, confessed and been immersed? No, no, not like some men I have known, but just He that believes, has everlasting life. But in the face of all these Scriptures some people will insist that you must do several things more than what Jesus said for us to do; and then they will want to know why we do not preach it just like it is in the Bible. Well, my second proposition for discussion is: Those who have their sins remitted, are in a saved state. Now I fell sure that any one who accepts the Bible will accept this as a scriptural proposition; so to the Book we will go, and I will give you chapter and verse, for this proposition; for there are some people who will stick up the first finger of one hand, and say, chapter and verse for that, please. I was preaching for Brother Russell at Dike, Texas, in April, 1911, and there were several fellows there who called on me for chapter and verse; and I proceeded to give it to them, but they were like a little boy who asked his mother to give him some butter and bread, and when she gave it to him, he fell down out of his chair and began to cry, give me butter and bread; and his mother said, have I not already given you butter and bread? "Yes," said he, "but I don't like the way you spread it on." So I will proceed to give you chapter and verse, and see what the blessed old Book has to say about my second proposition; and my first Scripture is Luke 17:19, "And he said unto him, arise, go thy way: thy faith hath made thee whole." Now I am well aware that this man is not described as a sinner, but he was a leper, and what could more fitly represent sin, than the dreadful disease of leprosy? But notice the condition here, thy faith hath made thee whole. The next is the case of a person who is described as a sinner, and the Scripture is in the seventh chapter of Luke. Jesus was in the house of Simon, and while there, a woman who was a sinner came and anointed his feet, and wiped them with her hair, and Simon objected; and Jesus said, Simon, I have somewhat to say to thee; I came into thy house, and you gave me no water for my feet, but she hath washed them with tears; thou gavest me no kiss, she hath not ceased to kiss my feet; and verse 37, says, she was a sinner; and verse 47, says, "Wherefore I say unto thee, Her sins, which are many, are forgiven; * * * then turning to the woman, as is recorded in verse 48, he said, "Thy sins are forgiven," and then in verse 50 we have this, "And he said to the woman, Thy faith, repentance, confession and immersion hath saved thee; go in peace." Hold on now preacher, says some one, my Bible does not have it that way at all. Well I gave it like Mr. Campbell has it in his System, and like the Mormons have it, but Jesus did not put it that way, but he said to the woman: thy faith hath saved thee, and he quit right there and never put anything else in as a condition, but just faith, and you can easily guess which system I prefer. The next case is in Matthew 9:2, "And behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, (and repentance, and laying on of hands, and immersion), said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." Say brother, you may cut out all that is enclosed in brackets, and then you will have just what Jesus said. Then in Mark 2:5, 6, 7, we have about the same things as these in Matthew. My next Scripture is Acts 13:38, 39, and in this we have Paul preaching at Antioch, and he says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Say my friends, is it not a little strange that we cannot find it in the Bible like these other systems have it? and really do you not begin by this time to have some doubts as to the correctness of the system of Uncle Alex, and Joseph. I am very shakey about them myself, sure. Well, I will try again in a few days to see if I can find anything else in the blessed old Book about it, for I have four other propositions to discuss; but before I close this article I will make this offer to the readers of the Advocate and to any one else who may hear of this; I will give ten (\$10) dollars to anyone for a single verse in the King James version of the Bible where it says we are baptized with, or in water, into Jesus Christ, or into one body. If there is any such passage in the Bible the people who preach it that way ought to be able to give me chapter and verse. I think I have given you chapter and verse for the way I preach it, and will give a great many more verses in another article. FRED A. BOND,

CONFERENCE OF 1868. (Pen sketches of its deceased preachers by one of the members of that session of the Conference).

Part II.

We left the conference convened for the night under the trees on the half way ground between Beeville and Corpus Christi. We listened to an interesting dialogue between Seale and Potter, resulting in their shaking hands in a pledge to give themselves wholly to the Methodist ministry. Subsequent years showed how sacredly they kept that pledge.

For more than thirty years Seale went in and out among the people as the beloved pastor or presiding elder. For about the same length of time Potter was always ready for a frontier work. On account of savage Indians his Winchester and pistols were his constant companions. He loved to preach to the stockmen around their campfires. He was a particular personal friend of Big Foot Wallace and other noted frontier men. While preaching he fell dead in the pulpit. No braver, better men ever laid to rest in Texas soil than E. Y. Seale and A. J. Potter. Peace to their memory.

Near by Potter and Seale under another tree were two other young preachers talking in rather an undertone with each other. They were John S. Gillett and Buck Harris. Shoulder to shoulder they were to be leaders of the conference for nearly the next half of a century. They had given up bright worldly prospects to be poor traveling preachers. Harris says, "Gillett, if this rainy weather continues a few days longer some of us preachers who have to move will have the time of our lives getting to our next appointments. I'll be one of them. I have been at Seguin two years. That is the time limit. But I am fixed for it. I have two good ponies and a brand new wagon. The good folks at my last campmeeting bought me the wagon. I have everything ready but a wagon sheet and Brother Smith is going to loan me one. I asked him how he would ever get it back. He laughed and said, 'I am going to have you sent back to us next conference. You can keep it to move back.' The truth is when one of those old Texans loan anything that way they don't ever expect to get it back. I heard Smith say he loaned a fellow a hoe and when he saw him bringing it back he said to himself—he is a fool or a new comer. But I tell you if a fellow is well fixed for it this moving business is no pleasant proposition to consider. To hitch up horses to a wagon and put wife and babies in it and pull several hundred miles across the country to some place where you know there is no parsonage and where there is not even a shack in some out of the way place. I tell you Paul's

head was level when he advised preachers not to marry. Some times I talk about locating, but my wife won't listen to it. She says God has called you to preach and he has called me to go with you. I would not be in your way or put anything in the way to keep you from doing your duty for anything in the world. Gillett replied that is just the way my wife talks. So Buck we are in for it. With such wives as we have we had just as well quit talking about locating."

"Well, Harris, how would it suit you to go to San Antonio. You would have a short move, would be nearly certain to be able to rent a house. We have a nice church house there and nearly a hundred members." "Well, Gillett, that is only a mission; tis true the people paid last year four hundred dollars and the mission appropriation was two hundred dollars. That sounds comfortable. But then the preacher there last year paid over a hundred dollars for house rent. That would leave less than five hundred dollars to live on. To buy wood and everything you eat and wear. I am told that sometimes wood costs five dollars a cord. A preacher out in some country town can save that by hauling his own wood. Then he can have his own cows and have plenty of milk and butter. Can have his chickens and eggs and garden. The fact is he can have half a living in his own hands. No, I have been thinking something about Helena, Clinton or Texana. Either one of those places I think would suit me."

"Nok, Buck, it is no use to think about Helena. Seale has been only one year there and those people would not swap him off for a Bishop. As to Clinton, Brother Cooley has been there only one year, has married down there. His wife's people all live down there. He is most certain to go back there. As to Texana, they had the yellow fever there last year. Our preacher, Brother Cook, down there died with it. They say one-half of the people have died or moved away. Then that Navedad country has the name of being very sickly anyway." "Well, Gillett, the fact is, I have not said or done anything to influence my appointment in the least, nor I don't intend to. But I am going to leave myself fully in the hands of the Lord. My prayer is, His will not mine be done." "Well, Gillett, you seem anxious about my appointment. How about yourself?" "Well, Buck, I feel pretty easy. I think I'll go back to Oak Island. I have been there but one year. Divilbiss, you know, is presiding elder. I have not said anything to him on the subject, but he knows I want to stay there another year. We are there among my wife's connection. They are all Methodists. In fact everything seems to be satisfactory. We have had good revivals. At my last quarterly meet-

ing three promising young men were licensed to preach. They have not been to school very much, are not prepared to stand a conference examination; but they are very religious. Are studying very hard. Everybody has confidence in them. I believe they are going to make good strong preachers. In fact, I don't believe it is necessary to have regular college graduates to preach to just common people."

"That is true, Gillett, but it can't be denied that the better educated a man is, the better he is prepared to preach. That a knowledge of the Hebrew and Greek is very necessary in order to understand and preach on the subject of baptism. I think every preacher ought to study those languages so that he can read them intelligently. Then he would not have to depend entirely on commentators."

CHAS. R. SHAPARD, Austin, Texas.

Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Serravallo. It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours. What this great medicine has done for others it can do for you. (Advertisement.)

A HINT TO BOYS.

I stood in the store of a merchant the other day when a boy came in and applied for a situation. "Can you write a good hand," he was asked. "Yaas." "Good at figures?" "Yaas." "That will do, I do not want you," said the merchant. "But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?" "Because he hasn't learned to say, 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"—Selected.

Come, heavy laden one, Where'er thou art Lay at the Master's feet Thy broken heart; Cast thou on him thy care; Thou hard thy cross to bear, Jesus, who answers prayer, Sweet rest will give. —Fanny J. Crosby.

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There is no pity in the world which is not the result of cultivation, and which cannot be increased by the degree of care and attention bestowed upon it.—A. Barnes.



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Woman's Department

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

The photo of Miss E. L. Hill, appearing in this issue of the Advocate, was intended for the issue of December 12. We regret so much that it did not reach us in time.—Editor.

CHANGE OF ADDRESS.

Mrs. E. W. Potter Superintendent Supplies, Texas Conference, formerly of Carthage, is now at 1119 Yale St., Houston, Texas.

TEXAS CONFERENCE AUXILIARIES, ATTENTION!

All reports from the Superintendents of Supplies for the quarter ending January 1, should be sent to Mrs. E. W. Potter, 1119 Yale St., Houston. Please note change of address from Carthage to Houston.

COVINGTON AUXILIARY.

The Woman's Home Mission Society, of Covington, Texas, met in regular session on Monday afternoon, December 16, 1912, for the purpose of electing officers for the ensuing year.

The following ladies were elected: Mrs. Head, President; Mrs. Cowan, 1st Vice-President; Mrs. Finkard, 2nd Vice-President; Mrs. Davis, 3rd Vice-President; Mrs. Bradshaw, 4th Vice-President; Mrs. Fuller, Treasurer; Mrs. Lewis, Press Reporter; Mrs. Wier, Secretary.

We all look forward to a good and helpful year's work.

MRS. J. P. WIER,
Secretary.

LEXINGTON W. H. M. SOCIETY.

The Lexington Woman's Home Mission Society met Monday evening December 16, and elected the following officers for the year 1913: Mrs. T. B. Carter, President; Mrs. A. C. Woodward, First Vice-President; Mrs. W. D. Mathis, Jr., Second Vice-President; Mrs. Kate Mathis, Third Vice-President; Mrs. John Goode, Fourth Vice-President; Mrs. Charlie Douglass, Recording Secretary; Mrs. F. J. Kemp, Corresponding Secretary; Mrs. J. A. Dean, Treasurer; Mrs. Homer Woodward, Local Treasurer; Mrs. C. Renegar, Superintendent of Supplies; Mrs. A. A. Wheatley, Agent for Missionary Voice. We had a very successful year in 1912, but each member is praying that the year 1913 will be the very best year of the Society.

MRS. CHAS. DOUGLASS,
Lexington, Texas.

A REPEATED REQUEST TO OUR PASTORS.

So cordial was the response of our pastors to the request made last year for a sermon on Christian Stewardship, that we feel encouraged to repeat the request. Jan. 5th is the day selected for the sermon this year. If this date conflicts with your plans, we shall be glad to have you present the subject on the first Sunday that is convenient.

There is no more opportune time to stress this important subject, and we shall appreciate very much your co-operation in this effort to get this very vital matter on the conscience of the whole Church.

MRS. J. W. PERRY,
Third Vice-President, Woman's Missionary Council.

TEXAS CONFERENCE NOTES.

One last long call—send in your reports and the name of your Auxiliary Press Superintendent, before January 10, to your Conference Press Superintendent.

Those who attend to this promptly, are a joy and a help. And the personal notes and the clippings are a further evidence of the wise choice made in the selection of Press Superintendents in some auxiliaries last year. We begin to think Press Superintendents are made, not born, for even raw material "grows in grace," and press notes, until real genius appears. It is such enjoyable work, quite the nicest of all the departments, we Press Superintendents think.

But we must do more blackboard work. Even statistics get attractive on a blackboard, because they tell a story, stronger by a picture of our Texas Conference President, cut from the Advocate.

Have a Texas Conference board some day, with those pictures of our officers pasted above news notes from their several departments.

Another day have Council Officers and Bulletin news.

Our Mrs. Call, Corresponding Secretary Foreign Department, must certainly be stirring things up, and doing things to create interest, for a request has come to the Press Superintendent

to "come or send some one to talk on Foreign Work—our women need it." Is not this fine? Does anyone else need "information and inspiration?" Because we are going, if no one else can. Dear Mrs. Call deserves all we can give her, and then some, aside from our own duty and love for our work.

The Council meets in Birmingham in April. A great many Texas Conference Women ought to attend this wonderful gathering of the cream of womanhood of the Southern Methodist Church and Missions. It will surely be "inspiration and information" to every one.

Watch for our District Thermometer—you will be personally responsible for its rise or fall in your District.

MRS. W. T. SPENCER,
Texas Conference Press Superintendent.



MISS E. L. HILL,

Of Henderson, Texas, who has been the efficient Treasurer of the Texas Conference W. M. Society for Thirteen Years.

WALLIS W. H. M. SOCIETY.

The Woman's Home Mission Society of Wallis, met December 18, 1912. This being the business meeting for the month, and the time for the election of officers, the following ladies were elected:

Mrs. J. H. Pickens, President; 1st Vice-President, Mrs. Lester Williams; 2nd Vice-President, Mrs. Dora Loftin; 3rd Vice-President, Mrs. Bernie Scroggins; 4th Vice-President, Mrs. D. N. Harris, also Agent for Missionary Voice; Corresponding Secretary, Mrs. W. W. Horner; Press Reporter, Mrs. Horner; Recording Secretary, Mrs. K. B. Romeg; Superintendent of Supplies, Mrs. Coolbaugh.

The Wallis Auxiliary has only eleven members, but they work in harmony, and during the past year have expended, for local work, about \$50.

Our President furnished a room in the Virginia K. Johnson home, at a cost of \$50. We have sent a barrel of canned goods to the Wesley House at Houston (The Co-operative Home for Working Girls). The barrel was valued at \$15. They have collected and expended for all purposes during the year \$281.70.

We observed the Week of Prayer in November; the offering for the Week of Prayer was \$6.50.

We have a good little society, and some of the most loyal women on earth.

We expect in the near future to add the Foreign Department to our Home Auxiliary.

MRS. W. W. HORNER,
Corresponding Secretary,
Wallis, December 18, 1912.

CENTER AUXILIARY.

As the year draws rapidly to a close and we take a retrospective view of the work done in our Missionary Society, we are encouraged in our attempt to give a report to the Christian Advocate readers.

This has been a successful year. The work has gone steadily on the entire year, notwithstanding the extreme heat of the summer months. Collections have been good all the way round. Boxes have been sent both to our Orphans' Home and Immigrants' Home, and a number of other things contributed to both, in time and money.

The children's work, under the management of Mrs. W. G. Carnahan, is growing.

The Week of Prayer was the best from every viewpoint ever held by this auxiliary. Monday's session was a

joint one with all the different denominations of our little city, with interesting papers and talks on the "Negro Problem" from each society. (We have one of these union meetings each month, meeting sometimes at one church, sometimes at another, and they have proven very helpful). The week closed with an all-day session on Friday. Invitations having been sent to neighboring auxiliaries, several responded with representatives. A most palatable dinner was spread—it was intended to have been "on the ground," but owing to the weather conditions, our good pastor, Bro. Massey, and wife, had the dinner spread on their table. Our Conference President, Mrs. O. L. McKnight, made arrangements to be at home during this week, and was a great help in all the programs, presiding over the afternoon session of Friday. With the assistance of charts and several original illustrations, she made this the most important and interesting program of the entire week.

At our last meeting officers for the ensuing year were elected as follows: Mrs. T. S. Short, President; Mrs. W. G. Carnahan, 1st Vice-President; Mrs. Jeff Hicks, 2nd Vice-President; Mrs. W. P. Nelson, 3rd Vice-President; Mrs. Severs Windham, 4th Vice-President; Corresponding Secretary, Home Department, Mrs. Dan Walker; Corresponding Secretary, Foreign Department, Mrs. J. H. Jordan; Treasurer, Home Department, Mrs. C. P. Smith; Treasurer, Foreign Department, Mrs. C. O. Bryan; Local Treasurer, Mrs. A. R. Fox; Recording Secretary, Mrs. T. T. Sanders; Superintendent Supplies, Mrs. J. D. Redith; Press Superintendent, Mrs. E. N. Browning; Agent Missionary Voice, Mrs. H. N. Rannels.

MRS. E. N. BROWNING,
Press Reporter, Center Auxiliary.

PRESS REPORTERS OF NORTHWEST TEXAS CONFERENCE.

Owing to serious illness in my family it will be impossible to answer correspondence or get out the Bulletins for a few days. I trust every reporter in our conference will send in their reports during the next few days and you may rest assured it will be my greatest pleasure to answer each and every letter for information regarding your duties as early as possible.

ATTENTION, AUXILIARIES OF THE NORTHWEST TEXAS MISSIONARY CONFERENCE.

The year 1912 is numbered with those that have been, and with it we close the books of the missionary year as well.

As I pen these words a feeling of sadness creeps over me, for I recall the hopes and expectations that were mine at the beginning of the year, and I now realize how few of them have become realities. I suspect that many others feel about the same. I am sure that the officers and District Secretaries of the Northwest Texas Conference, without an exception, have not attained their ideals. But "yesterday is dead, forget it; tomorrow does not exist, don't worry; today is here, use it." By doing this our failures will become stepping-stones to higher things.

The Auxiliaries will please remember that the District Secretary needs a revised roll of officers, and she needs it now; do not wait until summer to send a list of those just elected.

The Executive Committee will soon meet to plan the work for the coming year and arrange a program for the annual meeting. If any one has a good idea for making the program better, send it to me at once. If there is need for certain phases of the work to be emphasized at that meeting write to me with regard to it. Suggestions are the order of the day.

At the first Auxiliary meeting in January, your pledges for the coming year were or should have been made. Pray over this part of your meeting, then pledge as you prayed; and immediately make the amount of your pledge known to me, for on that depends the pledge your representation to the Council meeting will be able to make at once.

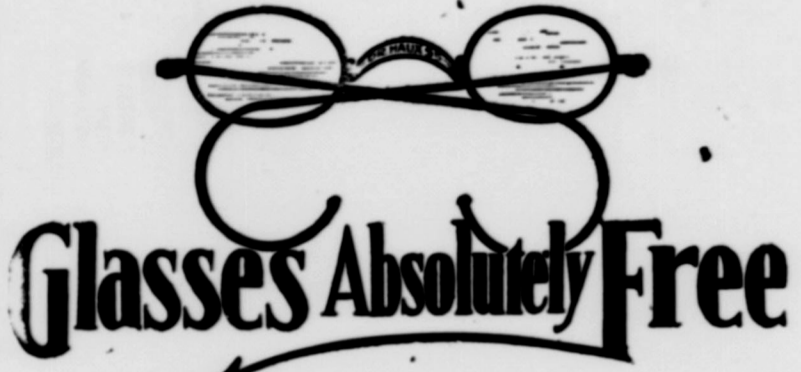
Do not fail to report at once the amount pledged.

MRS. NAT G. ROLLINS,
Conference Corresponding Secretary,
Home Department Northwest Texas Conference.

CENTRAL TEXAS CONFERENCE Foreign Department.

Our marching orders: "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you always." "Occupy till I come."

Dear Father, at the beginning of this untired year purge our souls from all that tends to selfishness and lead our lives into a wider, fuller service



Glasses Absolutely Free

Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the speculative business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of those cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your Bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird of the forest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out your self for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.

My age is.....

Name..... Postoffice.....

Rural Route and Box No..... State.....

for thee. Into the dark places of earth help us to send more light to show the way to thee; and having sent them, O Father, save us from the disgrace of letting them fail or falter. To those who serve thee on the firing line give courage, strength, and victory, and grant unto us all, at home and abroad, a deeper appreciation of our opportunities and a more tenacious grasp upon thy power, that the coming of thy Kingdom may be more quickly realized. Amen.

O for more prayer, more constant, incessant mention of the mission cause in prayer! And then the blessing will be sure to come.—Spurgeon.

The history of missions is a history of prayer. Everything vital to the success of the world's evangelization hinges on prayer. Prayer alone will overcome the gigantic difficulties which confront the workers in every field. The Church has not yet touched the fringe of the possibilities of intercessory prayer. Her largest victories will be witnessed when individual Christians everywhere come to recognize their priesthood unto God and day by day give themselves unto prayer.—John R. Mott.

Home Department. Our Slogan for 1913.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14).

Attention, Auxiliaries!

January is the first month of the fiscal year of the Woman's Missionary Society. A clean, new page is open to us. Will we fill it with loving service, glad giving, and systematic effort? Certainly the auxiliaries must take stock to know what they may count on, especially in a financial way. Item 18 of the By-Laws for Conferences (page 430, Second Annual Report of the Woman's Missionary Council) says: "The first meeting of the fiscal year of the auxiliaries shall be a pledge meeting, at which the voluntary pledges shall be made by the

members and a report of the same be forwarded to the Conference Corresponding Secretary."

Now is the time for the auxiliaries to take up the shares in the Home Department authorized by the Missionary Council. See the leaflet "Home Mission Finances."

The January Meeting.

The January meeting has been designated by the Woman's Council as our pledge meeting. Let every auxiliary begin at once to plan for that meeting. Make a special effort to have every member attend this first meeting of the new year. Try to get every woman to give regularly—weekly or monthly—and to state at this meeting what her offering to the society for the year will be.

Call attention to what your auxiliary has done in the year just closing and insist that if we are to measure up to our opportunities we must increase our offerings in service, in money, in the study of God's Word, and in prayer. Let us set a high standard for our auxiliaries at the very beginning of the year.

Do not fail to ask your pastor to preach on Christian stewardship the first Sunday of the new year.

Miss Bennett Well.

No gladder message could go to the Church than is this announcement. Miss Bennett has been on the Pacific Coast since September but as this Bulletin is read at the monthly meetings she is in Texas planning for the work

A GRANITE ART RUG

Sent to Your Express Office

3x12 feet PREPAID
A Splendid Low Priced RUG

\$4.95

Woven in one piece—both sides may be used, reversible pattern, made expressly for us in Red and Green, Green and Tan, and Oak Colorings. Heavy Pile—Shed Not Satisfied.

HOLLINGSWORTH CARPET CO.
Shuman, Tenn.

IF YOU HAVE CATARRH
C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvellously Successful That Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives or What Stage the Disease Is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today For The Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4433 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

and encouraging the workers. She will reach Nashville by January 22 to preside at the midyear meeting of the Advisory Committee of the Council.—From the Bulletin, Mrs. J. H. Stewart.

THE TRUE TEST.

"The final trend of life is too infrequently considered," says Dr. J. H. Jowett. "The tastes and fancies of the immediate present—I like it, I don't like it—are far too often made the arbiters of conduct. Choose your drift, the tendency, goal, end of your life. Make it to be in harmony with God and in his glory. You will then have no difficulty in deciding upon the right or wrong of this act, this pleasure, this business transaction. And you ask, my young brother, how to judge and decide upon the righteousness of your daily affairs? Anything that makes God more real, more near, more glorious; anything that clears the vision and moves your soul toward God, this is the test you must apply. If by attending the theater or playing cards your moral atmosphere is not thickened, if you can leave your dance and pray to your God, if any of your relaxations and amusements do but clarify your vision and unveil your God, your trend is right, and your acts are safe."

BISHOP MOUZON AND PROHIBITION.

There seems to have arisen some questioning among the brethren about the expediency of the Bishop's remarks on the occasion of his address to the class of young men at Marshall, and so far as I can see, there is no occasion for "this disturbance in and about the temple."

What the Bishop said was well said and the time for saying it was propitious, and for him to have withheld his remarks for fear of being misquoted or misunderstood would have been as inexcusable as it would be for any pastor to withhold the truth from his congregation for the same reasons. We are not responsible for the inaccuracy of the quotations of the enemies of our great cause, but we are responsible for the delivering of God's message. God will take care of His truth and His word shall not return unto Him void.

Hence, I am not in the least disturbed about the effect the Bishop's remarks may have on the prohibition question, for I believe it is God's cause

and His truth must prevail. There seems to be no question about the correctness of the Bishop's statement, hence, why this ado?

So many young men have impaired their usefulness right along the line of the Bishop's talk. Not the case they represented but their manner of representing it has brought failure into their otherwise useful lives.

Men with the gifts of Dr. Rankin, George R. Stuart and the late Sam Jones can take positions and make statements that will have good effect and do everlasting good, but can all men do this? Our own "Bob" Adams, for instance, can go after the liquor traffic broadside and at the same time make the saloon men love and respect him, whereas, under the same circumstances they would hate me and I would forever lose any opportunity I might have had to win them for Christ.

In the last few years I have noticed some preachers who studied little else than how they could say sharp, stinging things about those who differed with them on this question and maybe to a congregation composed of prohibitionists entirely, and should there be a chance to be one anti present he would be driven away and the same prohibitionists would be disgusted.

Brethren, I believe we should stand against all evil, the liquor traffic included, but at the same time I believe we should remember that we are God's messengers to men and as such remember to take into our council the Master who said, "Be as wise as serpents and as harmless as doves," thereby, always keeping ourselves in the position to win men for Christ, and one soul brought to Jesus is a vote made for prohibition.

Therefore, I believe the Bishop was not only entirely correct in his position, but properly guarded in his remarks.
 ALLEN TOOKE.
 Fairfield, Texas.

BIOGRAPHICAL LINES ON PRESIDENT-ELECT WILSON.

His grandfather was born in Ireland. His father, Joseph R. Wilson, was born in Steubenville, Ohio.

His mother, Janet Woodrow, was the daughter of a Presbyterian minister.

Woodrow Wilson was born in Staunton, Va., December 28, 1856.

He received his early education in Augusta, Ga.

At seventeen years of age he entered Davidson College in Columbia, S. C.

In 1875 he was entered as a freshman at Princeton University.

In college he was a debater, managing editor of the "Princetonian," and a student of politics.

In his senior year he became a contributor to the International Review. He was champion pre-eminent of Democracy.

He received his A. B. degree from Princeton in 1879; A. M. in 1882; LL. B. from University of Virginia, 1882; Ph. D., Johns Hopkins, 1886.

Nine of our greatest universities have conferred upon him the degree of LL. D.

Yale University gave him Litt. D. in 1901.

He has practiced law. He has taught school.

He has been a college professor and president—one term (1888-90) being in Wesleyan University, Connecticut, chair of history and political economy.

He is a Governor of a great State—New Jersey.

He is a member of the American Academy of Arts and Letters.

He is a member of the American Academy of Political and Social Science.

He is a member of the American Historical Association.

He is a member of the American Economic Association.

He is a corresponding member of the Massachusetts Historical Society.

He is an Economist, Essayist, Historian, and a popular lecturer.

He is the author of great works: "The State," "Division and Reunion," "An Old Master and Other Essays," "Mere Literature," "George Washington," "A History of the American People," "Congressional Government."

He is independent in thought and conviction.

He married Helen Louise Axson, of Savannah, Ga., June 24, 1885.

He is the father of three daughters. He is a member of the Presbyterian Church.

He is a reformer and a Democrat of Democrats.

He was elected to the Presidency of the United States, on the Democratic ticket, November 5, 1912. The nation will be safe in his hands.

CHARGE FILLED.

I have secured a man for the charge in the Holdenville District, East Oklahoma Conference. I had so many applications I take this method of answering all. N. L. LINEBAUGH, P. E.

"POSITIVE PREACHING AND MODERN MIND."

I have just finished reading the above named great book of lectures by P. T. Forsyth, D. D., delivered before a post-graduate audience in Yale University in 1907, which is one of a series of lectures denominated "The Lyman Beecher Lectures on Preaching." It is a handsome little book consisting of nine lectures of uniform length and an epilogue of three pages, 374 pages in all, and containing 93,420 words, set in bold type on clear white paper, and is a literal luxury to a lover of gripping truths presented in a fascinating manner, free of platitudes, but ringing with fresh, bracing thoughts, couched in chaste language of the purest English. It has now been extant a little over five years and, doubtless, read by hundreds and has been kept before us by those who have right to speak with authority about such matters, and yet here it is: I have just now read it. I wonder why some one has not kicked me long ago for such dereliction; and it is because I fear there are others who experience the same great loss that I write this. No preacher should fail to read it. Dr. Forsyth is a man with a message, and in this book he has delivered it to the preaching world. The theology is sound and his sense of the dignity and authority of the gospel message is keen and he succeeds in driving home to the heart of the preacher a sense of his responsibility. This is not intended as a review of the book; for it is too late for that. I only want to urge every preacher who has not read it not to die until he has done so.
 A. S. WHITEHURST.

NOTE OF APPRECIATION.

We think it mete and right that we laymen report the pounding that we have been receiving from the editor and Advocate staff.

First came "The Story of My Life," with food for mind and soul and for sometime we feasted on fat things. Then came the Christmas number of the Advocate. Who ever saw such a fund of information in one copy of any publication as that found in this number of our own Texas Christian Advocate? Then, in the number of December 19, that instructive sermon on the "Inspiration and Authenticity of the Bible," as it comes echoing down the corridors of time, fills our minds and hearts with new visions of faith. We are made to exclaim, "The lines have fallen to us in pleasant places; yea, we have a goodly heritage." Yes, it makes us want to be better men and women, better fathers and mothers, better boys and girls. God bless the Advocate and its staff.
 W. J. H. ELLIS.
 Abilene, Texas.

A CORRECTION.

In my write-up for Evant charge you make me say 65 members at Slater to begin with, which should have been 15.
 J. W. BOWDEN.

GATESVILLE DISTRICT.

The Pastors' Conference and Missionary Institute for the Gatesville District, at Moody, January 13-15. The opening sermon by Rev. Clovis G. Chappell, January 13, at 7 p. m.

Every pastor is expected to be present. Very important matters will be discussed. Report to the pastor, Rev. R. A. Walker, for entertainment.
 S. J. VAUGHAN, P. E.

Fortify the system against disease by purifying and enriching the blood—in other words, take Wood's Sarsaparilla. (Advertisement.)

Discord is anger more bitter than hatred, conceived in the inmost breast.—Cicero.

The hungry judges soon the sentence sign, And wretches hang that jurymen may dine.
 —Pope.

MARRIED.

Stevenson-Wright.—At the Methodist Church, Junction, Texas, December 24, 1912, C. R. Stevenson and Miss Fay Wright, Rev. C. W. Rylander officiating.

Oliver Clayton.—At the home of the bride's parents, Mr. and Mrs. R. Clayton, Bryson, Texas, December 3, 1912, Mr. Thomas Oliver, of Jackboro, Texas, and Miss Othela Clayton, of Bryson, Texas, Rev. L. D. Shawver officiating.

Little-Peninger. — Sunday, December 22, 1912, 4 p. m., Mr. Ray Little and Miss Effie Peninger, Rev. O. A. Morton officiating.

Hall-Thompson.—At the home of the bride's parents, Mr and Mrs. Chas. Thompson, 3 p. m., December 9, 1912, Lorraine, Texas, Mr. Thomas Hall and Miss Cora Thompson, Rev. J. W. Smith officiating.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

\$61.50 WEEKLY. Introducing and selling a new gas light burner for kerosene lamps. Beautiful light. No chimney. No mantle. Perfectly safe. Simple in construction. Nothing to get broken or out of order. Will not burn out. Durable. Will last for years. Low price. Easy to sell. 200 per cent profit. Experience not necessary. Samples free. Why not try one on your lamp? Beware of imitations. No branch offices. Luther Manufacturing Co., Dept. 167, Cincinnati, Ohio.

GARTSIDE'S Iron Rust Soap Co., 4054 Lancaster Avenue, Philadelphia, Pa. Gartside's iron rust soap (U. S. registered patent No. 3477) removes iron rust, ink and all un-washable stains from clothing, marble, etc., with magical effect; good seller, big bargain; house-to-house agents and store salesmen wanted. 768.

ANNOUNCEMENT.

I hereby announce myself as a candidate for the chaplaincy of the House of the 33rd Legislature of Texas, to meet in Jan. 1913. W. J. Joyce, San Marcos, Texas.

CANARY BIRDS.

Guaranteed Singing Canaries, \$2.50. Rare birds of all kinds. Birds shipped safely everywhere. Write Tappen, 1008 Royal Street, Dallas, Texas.

EVANGELISTS.

I am so situated that I will be able to help the brethren in some meetings this year. I am a member of the Central Texas Conference. If the brethren need me, I will be glad to help them. J. D. Odom, Dallas, Texas.

I now sustain the relation of a supernummate in the Texas Conference, and am located at Alvin, Texas. I am prepared to aid the brethren from time to time. Those needing my services, will kindly address me at Alvin. J. A. MOODY.

GOSPEL SINGER.

Geo. P. Bledsoe, of Gilmer, Tex., is now making engagements for the new year. Pastors or Evangelists casting about for an efficient gospel singer should write him at once. Good references.

INVESTMENTS.

FREE—INVESTING FOR PROFIT MAGAZINE. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere—get this magazine—it is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tells you how \$1,000 can grow to \$22,000—how to judge different classes of investments, the Real Earning Power of your money. This magazine six months free if you write today. H. L. Barber, Publisher, 435, 28 W. Jackson Blvd., Chicago.

King-Matthews.—December 25, 1912, at the Methodist Church in Manchaca, Texas, Winter King, of Austin, Texas, and Miss Lucie Matthews, of Manchaca, Texas, Rev. R. A. Holloway officiating.

Morris-Zellers.—At the Methodist parsonage, Sipe Springs, Texas, 7 p. m., December 18, 1912, Mr. R. M. Morris and Miss Willie Mae Zellers, Rev. O. A. Morton officiating.

Stamey-Williams. — At the Methodist parsonage at Sipe Springs, Texas, December 11, 1912, 7 p. m., Mr. J. F. Stamey and Miss Jimmie Williams, Rev. O. A. Morton officiating.

Redwine-Wagnon.—At the home of the bride's sister, Mrs. T. H. Jackson, December 4, 1912, Sipe Springs, Texas, Mr. J. O. Redwine and Miss Rose Wagnon, Rev. O. A. Morton officiating.

Wade-Huffman.—At the parsonage in Telephone, Texas, on December 22, 1912, Mr. Bryant Wade and Miss Mirtie Huffman, Rev. H. H. Goode officiating.

Williams-Blood.—At the home of Mrs. Mary Blood, Richland, Texas, on Sunday, December 29, 1912, Miss Mary J. Blood and Mr. D. S. Williams were joined in matrimony by Rev. A. S. Doak.

Thomas-McDowell.—A very pretty wedding took place in the Cotton Mill Addition last Sunday at 10 a. m., when Miss Iola Lee McDowell became the wife of Mr. Mack F. Thomas. The ceremony was performed by Rev. R. J. Kiker, pastor of the Harless Chapel, of which the bride is a faithful member. The groom is employed in the Denison Cotton Mill, and has been for some time. He is a young man of sterling worth and is well liked by every one in the community. The bride is a girl of fine culture and possesses those qualities that go to make up a noble woman. Both have the best wishes of all in the community.

MISCELLANEOUS.

THE OLD BLUE BACK SPELLER, the one our daddies used. Show your children this little 175-page wonder. Only 25c. BURLISON & CO., Waco, Texas.

RAISE MONEY for your Church. We offer you an easy method. Send us a photograph of your church, or your pastor, and we will send you 500 high-grade postcards with photograph on each card. Sell these cards at 10 cents each. When sold, remit us \$30 and keep the balance. You can do this in a week. Guedry Photocard Co., 123 W. Tenth St., Sta. A., Dallas, Tex.

PROHIBITION and Temperance—"Destroying the Destroyer," 100 pages, from the months and pens of Hobson, Gallows, Gambrell, Alexander, Eichelberger, Circuit Judges and others, with their photos and other "Logic on Fire," said to be best compendium of prohibition-temperance principles published in America; also scientific investigation book mailed for 15c sent to ANTI-SALOON LEAGUE, Jackson, Miss.

McGEE TOMATO—1200 bushels per acre. Please send me your address for full particulars. M. C. McGee, San Marcos, Texas.

OPEN DATE.

Who wants a meeting to begin the 4th Sunday in January? I begin at Allen the 1st Sunday in January, and another the 3rd Sunday in February. I want to begin one the 4th Sunday in January. Who wants it?
 J. R. ATCHLEY,
 Conference Missionary Evangelist.

PHYSICIAN WANTED.

A young, wide-awake, strictly Methodist physician. Must be congenial, whole-souled man. Practice probably \$1500 or more, good small town, Box 129, Bruceville, Texas.

PLANTS.

Jonannet's Frost-proof Cabbage Plants—None better to be had. \$1.00 per 1000; 5000 and over, 85 cents per 1000. Satisfaction guaranteed. Jonannet's Early Giant Agentium Asparagus Roots, \$4.00 per 1000. Alfred Jonannet, Box 10, Mount Pleasant, S. C.

POULTRY FEED.

Queen of Dixie hen and chick feed, a "Brand of Quality." We invite comparison as to its merits. Orders for local shipments promptly filled. Hen feed \$2.25, chick feed \$2.50 per 100 lbs., delivered at your station. Lawther-Burgher Grain Co., Dallas, Texas.

Schloemann-Brown. — December 26, 1912, Mr. A. C. Schloemann and Miss Sophia Brown, great-granddaughter of Rev. O. A. Fisher, at the residence of J. D. Brown, the bride's father, at Gatesville, Texas, by the writer. This is the first marriage in a family of twelve children, and they were all at home.—G. F. Boyd.

Hammond-Bailey. — Jones' Prairie, November 6, 1913, at the home of the bride's parents, Mr. and Mrs. John A. Bailey, William James Hammond and Miss Mary Estelle Bailey, Rev. Edward J. Hammond, father of the groom, officiating.

Montgomery-Jones.—Mr. M. G. Montgomery and Miss Allan Jones, at the home of the bride's mother, near Bruceville, December 8, 1912. Rev. W. T. Jones, the bride's brother, officiating.

Eads-Sides.—At the home of the bride, Van Zandt County, Texas, December 17, 1912, at 6 p. m., Mr. Willie Eads, of Canton, Texas, and Miss Leola Sides, of Martin's Mill, Texas, Rev. Frank Everitt officiating.

Hobbs-Comings.—At the supernummate home, Frisco, Texas, December 16, 1912, Mr. W. S. Hobbs and Miss Lena Comings, Rev. S. W. Miller officiating.

Bruce-Hill. — At the supernummate home, Frisco, Texas, December 16, 1912, Mr. Alex Bruce and Miss Carrie Hill, Rev. S. W. Miller officiating.

Orear-Tate.—Mr. George T. Orear and Miss Etta Tate, at the bride's home in Owen Chapel community, December 15, 1912, Rev. Mac M. Smith officiating.

Ellison-Hare.—Mr. John Ellison and Miss Johnnie Hare, at the bride's home in the Owen Chapel community, December 15, 1912, Rev. Mac M. Smith officiating.

Burk-Brock.—At the home of the officiating minister, 3 p. m., November 28, 1912, Mr. S. P. Burk and Miss Nellie Brock, both of Bullard, Texas, Rev. W. F. Brinson officiating.

Wright Stone.—At the residence of the bride's father, Mr. W. M. Stone, Mt. Selman, Texas, December 8, 1912, Mr. W. S. Wright and Miss Annie Stone, Rev. W. F. Brinson officiating.

A LOCATION

I want to get in touch with a good Methodist grocery man and dry goods merchant—one of each—who would be an asset to the Church, and who is financially able to put in a first-class line. The situation here is a fine, progressive town and county, fine crops, and a world of business. Methodism is strong and growing, but there isn't a single Methodist grocery merchant or dry goods man in town. The business of those lines is in the hands of Baptists, Campbellites and What-Nots. Address M. P. care of Texas Christian Advocate, Dallas, Texas.

Obituaries

The space allowed obituaries is twenty to twenty-five lines...

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.

FLETCHER.—Bro. B. J. Fletcher, the subject of this sketch, was born near Lexington in Lee County, Texas, July 4, 1859, and died December 19, 1912.

KENNEDY.—John Lee Kennedy was born at Albion, February 21, 1877, died November 4, 1912. Dedicated to God in holy baptism when an infant.

PHILLIPS.—Edgar H. Phillips, the son of Haden and Annie Phillips, was born at Jimmed, Taylor County, Texas, February 1, 1895. He was converted and joined the M. E. Church, South, when he was about ten years of age.

PALMER.—Mrs. Mary J. Palmer was born in Buncomb County, North Carolina, February 24, 1844. Her father, W. D. Robison, moved with his family to Cooke County, Texas, when she was about fourteen.

PRYOR.—W. G. Pryor, son of Mr. J. P. and Mrs. S. E. Pryor, was born at Woodbine, Cooke County, Texas, in 1885, in which county he lived till the summons came at Myra October 18, 1912.

HARRIS.—Henry Harris was born November 12, 1830, in England, and when but a young man twenty years of age came to Texas.

WALKER.—John Wesley Walker was the son of Rev. T. W. Walker, a Methodist preacher, and was born in Mississippi, September 5, 1846, and died at his home in Coolee, Texas, December 22, 1912.

SHOCKLEY.—Thomas F. Shockley, familiarly known as "Doc," was born January 21, 1878, and passed to his reward on December 17, 1912.

WILLIAMSON.—Brother John Randall Williamson, was born in the State of Alabama, March 21, 1858, and died at his home in Coolee, Texas, December 13, 1912.

GAUSE.—Mrs. Lessie Gause, widow of the late Capt. R. B. Gause, died at her home near Kelleyville, Texas, December 7, 1912, after a few days illness. She was born July 4, 1842, and was married in 1867 to Capt. R. B. Gause.

CARMACK.—John Wilson Carmack was born in McDonnagh County, Illinois, July 1, 1833. Moved to Fannin County, Texas, in 1846. Two years later he was converted and joined the Methodist Episcopal Church, South, in which he lived a consistent Christian life for sixty-four years.

GLOVER.—Little Jasper Weldon Glover, died November 20, 1912, in the home of the parents, Brother and Sister Glover, being only sixteen months old. The little rosebud, the idol of the parent's heart is gone.

Dr. Pierce's Favorite Prescription

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



LOW.—Fannie D. Stone Low was born at Columbia, Tennessee, March 2, 1869. Coming to Texas at an early age, she received her early education at Granbury College, under the presidency of Prof. David Switzer.

SIMS.—Infant of Brother and Sister F. E. Sims, at their home near Keisler, Texas. The babe was about ten months old. It had never been well, but the fond parents hoped and did all that could be done for its recovery.

ager of a department in one of our big stores, who told us that, is probably a long way from an exception. The coming of Christmas to more people than most of us ever imagine means about what it does in this case, a few weeks' continuous nightmare and then a tragedy.

YE HAVE MADE IT—WHAT? The glory, or shall we say the shadow, of Christmas is almost upon us once more. Already the shops are filled with gay and splendid things, the advertiser has gone forth into all the land, and in a few weeks it will all be upon us once more.

If we would only do these two things would we not make possible a much more enjoyable and satisfactory Christmas time? Of course everybody will not be sensible and thoughtful in a matter of this sort, but how would it be if we would positively make up our mind that we would be for this one year anyway.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething.

Aspiration sees only one side of every question; possession many.—Lowell.

Quarterly Conferences

- NORTH TEXAS CONFERENCE
McKinney District—First Round.
Anna, at A., Jan. 4, 5.
Lewisville, Jan. 11, 12.

January 2, 1913.

Vaahiti, at Friendship, Feb. 9, 10. Post Oak, at Post Oak, Feb. 15, 16. Crafton, at Red Bud, Feb. 22, 23. Sunset, at Sunset, Feb. 23, 24. Dundee Mission, March 1, 2. T. H. MORRIS, P. E.

Dallas District—First Round. Grace, preaching Dec. 22, 11 a. m. Q. Conf. Jan. 20, 7:30 p. m. First, preaching, Dec. 22, 7:30 p. m. Q. Conf. Jan. 27, 7:30 p. m. Grand Prairie, Dec. 28-29. Tyler St., Dec. 29-30. St. John's, Jan. 5-6. Forest Ave., Jan. 19, 20, 21. Cedar Hill and Duncanville, at D., Jan. 11-12. Ervay, Jan. 14. Cochran and Maple, Jan. 18-19. Irving, at Irving, Jan. 25, 26. Wheatland and DeSoto, Feb. 1-2. St. Mark's, Feb. 3. Oak Lawn, Feb. 9-10. Trinity, Feb. 9-11. O. F. SENSABAUGH, P. E.

Gainesville District—First Round. Marysville Cir., at Marysville, Jan. 4, 5. Myra and Hood, Jan. 11, 12. Pilot Point Cir., at Bethel, Jan. 18, 19. Pilot Point Sta., Jan. 19. Aubrey and Oak Grove, at Aubrey, Jan. 25, 26. Denton Sta., Jan. 26, 27. Valley View Sta., Feb. 1, 2. Sanger and Bolivar, Feb. 2, 3. Era and Spring Creek, at Era, Feb. 8, 9. Montague and Dye Mound, at M., Feb. 15, 16. Dexter Mis., at Mt. Zion, Feb. 19. Rosston Mis., at Rosston, Feb. 22, 23. J. F. PIERCE, P. E.

Sulphur Springs District—First Round. Lake Creek, at Enloe, Jan. 4, 5. Cooper Sta., Jan. 5, 6. Rely Springs, at Shook's Chapel, Jan. 11, 12. Klondyke, at Klondyke, Jan. 18, 19. Sulphur Springs Cir., at Pickenville, Jan. 25, 26. Yowell, at Moss' Chapel, Feb. 1, 2. Como, at Como, Feb. 8, 9. Brashear, at Shirley, Feb. 15, 16. Sulphur Bluff, at Netta, Feb. 22, 23. Purley, at Harmony, March 1, 2. Winnabow Sta., March 2, 3. Birthright and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. District Stewards will meet at the Methodist Church, Sulphur Springs, on Thursday, Dec. 19, at 3 p. m. R. C. HICKS, P. E.

Greenville District—First Round. Wesley Sta., Jan. 4, 5. Kavanagh Sta., Jan. 5, 6. Merit Cir., at Merit, Jan. 11, 12. Campbell Cir., at Campbell, Jan. 18, 19. Lone Oak Cir., at Lone Oak, Jan. 19, 20. Fairlie Mis., at Fairlie, Jan. 25, 26. Wolfe City Sta., Jan. 26, 27. Flood Cir., at Flood, Feb. 1, 2. Kingston Mis., at Mt. Carmel, Feb. 8, 9. Greenville Mis., at Salem, Feb. 15, 16. Caddo Mills Mis., at C. M., Feb. 22, 23. C. M. HARLESS, P. E.

Paris District—First Round. Emberson Circuit, at Bethel, Jan. 4, 5. Clarksville Station, Jan. 10, 12. Woodland and K., at Woodland, Jan. 18, 19. Detroit Station, Jan. 17, 19. Ragwell Mis., at Blanton, Jan. 25, 26. Blossom Station, Jan. 26, 27. Avery Mis., at Avery, Feb. 1, 2. McKenzie Circuit, at McKenzie, Feb. 8, 9. Bogata Circuit, at Bogata, Feb. 9, 10. Paris Circuit, at Elthelth, Feb. 15, 16. Lamar Ave., Feb. 16, 17. Depot Circuit, at Cunningham, Feb. 22, 23. W. F. BRYAN, P. E.

Decatur District—First Round. Argyle, at Argyle, Jan. 4, 5. Decatur Circuit, at Oliver, Jan. 11, 12. Alford, at Alford, Jan. 18, 19. Rhone, at Rhone, Jan. 19, 20. Greenwood, at Greenwood, Jan. 25, 26. Chico, at Chico, Feb. 1, 2. Bridgeport Mis., at Pleasant View, Feb. 8, 9. Bridgeport Sta., at Bridgeport, Feb. 9, 10. Mexican Mis., at Bridgeport, Feb. 15, 16. Willow Point Mis., at Willow Point, Feb. 16, 17. Oak Dale, at Barton's Chapel, Feb. 22, 23. Jackboro Sta., at Herwick, Feb. 23, 24. Jackboro Mis., at Herwick, March 1, 2. Bryson and Jersey, at Bryson, March 2, 3. Justin and Roanoke, at Roanoke, March 8, 9. S. C. RIDDLE, P. E.

Terrell District—First Round. College Mound, at C. M., Jan. 4, 5. Elmo, at E., Jan. 5, 6. Pleasant Mound, at P. M., Jan. 11, 12. Forney and Mesquite, at F., Jan. 12, 13. Hutehins and Wilmer, at W., Jan. 18, 19. Lancaster Sta., Jan. 19, 20. Scurry, at S., Jan. 25, 26. Kaufman, Jan. 26, 27. Kemp and Becker, at K., Feb. 1, 2. Mabank, at M., Feb. 2, 3. Quanton, Feb. 8, 9. Grandall, at C., Feb. 15, 16. A. L. ANDREWS, P. E.

Sherman District—First Round. Collinsville and Tioga, at Tioga, Jan. 4, 5. Whitesboro, Jan. 5, 6. Waples Memorial, Jan. 12, 11 a. m. Sherman Circuit, at Pecan, Jan. 18, 19. Trinity, Jan. 12, 7:15 p. m. Hells Circuit, at Bella, Jan. 25, 26. Howe Circuit, at Howe, Feb. 1, 2. Pottsboro and Panton, at Pottsboro, Feb. 8, 9. Sadler and Gordonville, at Gordonville, Feb. 15 and 16. B. C. MCGOD, P. E.

Houston District—First Round. League City, Jan. 5. Brunner, Jan. 5. Texas City, Jan. 12. Seabrook, Jan. 12. Humble, Jan. 14. Alvin, Jan. 19. McKee Street, Jan. 19. First Church, Galveston, Jan. 22. West End, Galveston, Jan. 23. First Church, Houston, Jan. 26. Washington Ave., Jan. 26. Columbia, Feb. 2. Harrisburg, Feb. 2. Katy and Sugarland, Feb. 5. Brazoria, Feb. 9. Angleton, Feb. 9. Cedar Bayou, Feb. 12. Iowa Colony, Feb. 16. Arcadia, Feb. 16. JAMES KILGORE, P. E.

Georgetown District—First Round. Belton Cir., at Midway, Jan. 4, 5. Rogers, Jan. 5, 6. Corn Hill and Wier, at Wier, Jan. 8. Florence, at Florence, Jan. 11, 12. Holland, at Holland, Jan. 18, 19. Troy, at Troy, Jan. 25, 26. T. S. ARMSTRONG, P. E.

Hillsboro District—First Round. Covington and Osceola, at C., Jan. 4, 5. Itasca, at Itasca, Jan. 5, 6. Penelope, at Penelope, Jan. 11, 12. Coolidge, at Coolidge, Jan. 17, 7 p. m. Munger, at Munger, Jan. 18, 11 a. m. Hubbard, at Hubbard, Jan. 19. Abbott, at H., Jan. 25, 26. Brandon, at Brandon, Feb. 1, 2. Huron, at Huron, Feb. 8, 9. Whitney, at Whitney, Feb. 8, 9. Peoria, at Peoria, Feb. 9, 10. Lovelace, at Lovelace, Feb. 15, 16. HORACE BISHOP, P. E.

Central Texas Conference. Fort Worth District—First Round. Smithfield, at Oak Grove, Jan. 4, 5. Polytechnic, Jan. 12, 13. Missouri Avenue, Jan. 19, 20. Mulkey Memorial, Jan. 19, 21. Kennedale, at Forest Hill, Jan. 25, 26. First Church, Feb. 2, 3. Central, Feb. 2. JEROME DUNCAN, P. E.

IT COULDN'T BE DONE. Somebody said that it couldn't be done. But he, with a chuckle, replied That "maybe it couldn't," but he would be one Who wouldn't say so till he'd tried. So he buckled right in, with the trace of a grin On his face. If he worried he hid it. He started to sing as he tackled the thing That couldn't be done, and he did it. Somebody scoffed: "Oh, you'll never do that; At least no one ever has done it." But he took off his coat, and he took off his hat, And the first thing we knew he'd begun it; With the lift of his chin, and a bit of a grin, Without any doubting or quiddit; He started to sing as he tackled the thing That couldn't be done, and he did it. There are thousands to tell you it cannot be done, There are thousands to prophesy failure; There are thousands to point out to you, one by one, The dangers that wait to assail you; But just buckle in, with a bit of a grin, Then take off your coat and go at it; Just start in to sing as you tackle the thing That "cannot be done," and you'll do it. —Selected.

Waxahachie District—First Round. Maypearl, at Maypearl, Jan. 4, 5. Bethel Sta., Jan. 5, 6. Ovilla, at Ovilla, Jan. 11, 12. Red Oak, at Red Oak, Jan. 12, 13. Midlothian Sta., Jan. 15. Forreton, at Nash, Jan. 18, 19. Italy Sta., Jan. 19, 20. Bardwell, at Bardwell, Jan. 25, 26. I. A. WHITEHURST, P. E.

Cleburne District—First Round. George's Creek, at G. C., Jan. 11, 12. Glen Rose, Jan. 12, 13. Godley, at Bono, Jan. 18, 19. Joshua, at J., Jan. 19, 20. Rlum, at B., Jan. 22. Walnut Springs, Jan. 25, 26. Morgan, Jan. 26, 27. Cresson, at C., Jan. 31. Granbury, Feb. 1, 2. Granbury Mis., at Membrane, Feb. 3. Grandview, Feb. 8, 9. W. W. MOSS, P. E.

Brownwood District—First Round. Indian Creek, at Indian Creek, Jan. 4, 5. Coleman Sta., Jan. 10. Coleman Mis., at Bethel, Jan. 11. Santa Anna, Jan. 12, 13. Gouldbusk, at Gouldbusk, Jan. 17. Talpa, at Voss, Jan. 18, 19. Blanket, Jan. 25, 26. Brownwood Sta., Feb. 1, 2. J. H. STEWART, P. E.

Weatherford District—First Round. Weatherford Ct., at Godfrey's Chapel, Jan. 4, 5. Loving, at Farmer, Jan. 11. Olney, at Olney, Jan. 12, 13. New Castle, at New Castle, Jan. 14. Eliasville, at Eliasville, Jan. 16. Graham Mis., at Briar Branch, Jan. 18, 19. Graham, at Graham, Jan. 19, 20. Whitt, at Whitt, Feb. 1, 2. Weatherford, at Courts, Feb. 9, 10. Weatherford, at First Church, Feb. 9, 11. JAS. CAMPBELL, P. E.

Waco District—First Round. Bosqueville, at Mt. Zion, Jan. 4, 5. Elm Street, Jan. 5, 7:30 p. m. Fifth Street, Jan. 12, 11 a. m. China, at China, Jan. 12, 13. Mt. Calm, Jan. 18. S. Bosque and Horn, at Horn, Jan. 25, 26. Howitt at Spring Valley, Jan. 26, 27. Herring Ave., Feb. 2, 11 a. m. Clay Street, Feb. 2, 7:30 p. m. Austin Ave., Feb. 9, 11 a. m. Morrow Street, Feb. 9, 7:30 p. m. W. B. ANDREWS, P. E.

Cisco District—First Round. Pioneer, at Burkett, Jan. 4, 5. Cisco, 7 p. m., Jan. 8. Scranton, at Pisgah, Jan. 11, 12. Cisco Mis., at Bedford, Jan. 11 a. m., Jan. 15. Sipe Springs, at Duster, Jan. 18, 19. Staff, at Kokomo, Jan. 25, 26. Desdemona, at D., Jan. 26, 27, 11 a. m. Eolian, at E., Feb. 1, 2. Caddo, at C., Feb. 9, 10. Wayland, at Acker, Feb. 11, at 11 a. m. Carbon, at Jewell, Feb. 15, 16. C. E. LINDSEY, P. E.

Georgetown District—First Round. Belton Cir., at Midway, Jan. 4, 5. Rogers, Jan. 5, 6. Corn Hill and Wier, at Wier, Jan. 8. Florence, at Florence, Jan. 11, 12. Holland, at Holland, Jan. 18, 19. Troy, at Troy, Jan. 25, 26. T. S. ARMSTRONG, P. E.

Hillsboro District—First Round. Covington and Osceola, at C., Jan. 4, 5. Itasca, at Itasca, Jan. 5, 6. Penelope, at Penelope, Jan. 11, 12. Coolidge, at Coolidge, Jan. 17, 7 p. m. Munger, at Munger, Jan. 18, 11 a. m. Hubbard, at Hubbard, Jan. 19. Abbott, at H., Jan. 25, 26. Brandon, at Brandon, Feb. 1, 2. Huron, at Huron, Feb. 8, 9. Whitney, at Whitney, Feb. 8, 9. Peoria, at Peoria, Feb. 9, 10. Lovelace, at Lovelace, Feb. 15, 16. HORACE BISHOP, P. E.

Corsicana District—First Round. Horn Hill Cir., at Horn Hill, Jan. 4, 5. Groesbeck Sta., Jan. 5, 6. Chatfield Cir., at Tuppeco, Jan. 11, 12. Rice Station, Jan. 12, 13. Kervin Cir., at Kervin, Jan. 18, 19. Mexia Sta., Jan. 19, 20. Wortham and Richland, at Wortham, Jan. 19, 20.

San Angelo District—First Round. Ozona, Jan. 4, 5. Sherwood, at Sherwood, Jan. 7. Sterling City, at Sterling City, Jan. 11, 12. Midland, Jan. 15. Garden City, at Garden City, Jan. 18, 19. Water Valley, Jan. 25, 26. Paint Rock, Feb. 1, 2. F. B. DUCHANAN, P. E.

San Augustine District—First Round. Pinehill, at Pinehill, Jan. 4. Burke, at Burke, Jan. 11, 12. Corrigan, at Corrigan, Jan. 12, 13. Gary, at Wesley's C., Jan. 18, 19. Garrison Sta., Jan. 19, 20. Luikin Sta., Jan. 24. Kennard, at Ratcliff, Jan. 25, 26. Geneva, at Milan, Feb. 1, 2. Hemphill, at Bronson, Feb. 2. Shelbyville, at S., Feb. 8, 9. Melrose, at M., Feb. 15, 16. Mt. Enterprise and Caro, at Mt. E., Feb. 22, 23. Timpson, Feb. 23. Applyle, at Prairie G., March 1, 2. Center Cir., at New P., March 8, 9. Carthage Sta., March 9. Livingston Cir., at Mt. R., March 15. J. W. MILLS, P. E.

Llano District—First Round. San Sala Cir., at Live Oak, Jan. 4, 5. Richland Springs, Jan. 11, 12. Fredonia, Jan. 18, 19. Mason, Jan. 19, 20. Cherokee Cir., at Valley Springs, Jan. 26, 27. J. W. COWAN, P. E.

Austin District—First Round. Webberville, at Webberville, Jan. 4, 5. Walnut, at Walnut, Jan. 11, 12. Austin, First Church, Jan. 12, 13. Austin, University Church, Jan. 15. South Austin, Jan. 20, 11 a. m. Ward Memorial, Jan. 20, 7:30 p. m. St. Luke's, Jan. 23, 7:30 p. m. V. A. GODFREY, P. E.

NORTHWEST TEX CONFERENCE. Abilene District—First Round. Merkel, Jan. 4, 5. Ovalo, at Ovalo, Jan. 11, 12. Cross Plains, at C. P., Jan. 18, 19. Nugent, at Nugent, Jan. 25, 26. Baird, Feb. 1, 2. Putnam, at Putnam, Feb. 2, 3. Cedar Street, Feb. 17. Mt. Sylvan, at Harris Chapel, Feb. 22, 23. Lindale, Feb. 24. Marvin Church, March 2, 3. J. B. TUKRENTINE, P. E.

Sweetwater District—First Round. Snyder Sta., Jan. 5, 6. Fluvanna, at F., Jan. 11, 12. Sweetwater Miss., at S., Jan. 17, 18. Sweetwater Station, Jan. 19, 20. Westbrook, at W., Jan. 25, 26. Colorado Miss., Feb. 1, 2. Colorado Sta., Feb. 2, 3. J. M. SHERMAN, P. E.

Amarillo District—First Round (Revised). Hereford, Jan. 4, 5. Canyon, Jan. 5, 6. Channing, Jan. 8. Glazier, Jan. 10. Ochiltree, Jan. 11, 12. Hansford, Jan. 13, 14. Panhandle, Jan. 19, 20. O. P. KIKER, P. E.

Big Spring District—First Round. O'Donnell, at O'D., Jan. 4, 5. Brownfield, at Brownfield, Jan. 12, 13. Plains, at Plains, Jan. 15. Tahoka and Slaton, at Tahoka, Jan. 18, 19. Lamesa, Jan. 25, 26. Post, Feb. 1, 2. W. H. TERRY, P. E.

Plainview District—First Round. Turkey, at Flamet, Jan. 4, 5. Matador Sta., Jan. 6, 3:00 p. m. Aften, at Aften, Jan. 7, 11 a. m. Lubbock Mis., at Lubbock, Jan. 11, 3 p. m. Lubbock Sta., Jan. 12, 13. Dimmitt, Jan. 18, 19. Plainview Sta., Jan. 25, 26. Preachers' Institute to embrace 28-30. District Stewards to meet with Institute Jan. 29. Let all officials be present at Quarterly Conferences. Let us begin early and work hard to make this a good year. T. H. HICKS, P. E.

Clarendon District—First Round. Plymouth Mis., at Aberdeen, Jan. 4, 5. Quail Cir., at Ring, Jan. 7. Miami and Pampa, at Miami, Jan. 11, 12. Mobeetie Cir., at Mobeetie, Jan. 14. Canadian Sta., Jan. 16. Cataline Cir., at Dixon School House, Jan. 18, 19. Claude Sta., Jan. 22. Clarendon Sta., Jan. 23. Goodnight Cir., at Goodnight, Jan. 25, 26. J. W. STORY, P. E.

Vernon District—First Round. Chillicothe Sta., Jan. 3. Odell Mis., Jan. 4, 5. Kirkland Cir., at Kirkland, Jan. 10. Childress Sta., Jan. 11, 12. Crowell Mis., Jan. 18, 19. Crowell Sta., Jan. 19, 20. Vernon Sta., Jan. 25, 26. J. G. MILLER, P. E.

Stamford District—First Round. Haskell Mis., Jan. 4, at 11 a. m. Haskell Sta., Jan. 5, 12. Throckmorton Mis., Jan. 11, at 11 a. m. Throckmorton Sta., Jan. 12. Woodson, Jan. 12, 13. Westover, Jan. 18, 19. Seymour Mis., Jan. 20, at 11 a. m. Avoca and Bethel, Jan. 22, at 11 a. m. St. John's, Jan. 26, at 11 a. m. Gorce, Jan. 29, at 11 a. m. J. G. PUTMAN, P. E.

TEXAS CONFERENCE. Houston District—First Round. Rotan, Jan. 4, 5. Vera, at V., Jan. 11, 12. Sylvester, at S., Jan. 18, 19. Spur, Jan. 25, 26, a. m., Jan. 27 a. m. Tipton, at T., Jan. 26, p. m., Jan. 27 a. m. Peacock, Jan. 28. Rochester, at R., Feb. 1, 2, a. m. Knox City, Feb. 2, p. m., 3 a. m. Sagerton, at S., Feb. 8, 9. G. S. HARDY, P. E.

Bonham District—First Round. Ladonia Sta., Jan. 5, 6. Bailey Ct., Jan. 11, 12. White Rock and Petty, Jan. 18, 19. Dodd Ct., Jan. 25, 26. Trenton Ct., Feb. 1, 2. Leonard Sta., Feb. 9, 10. Brookston Ct., Feb. 15, 16. Telephone Ct., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Wisdom Ct., Mar. 15, 16. The District Stewards will meet at the Methodist church in Bonham, Tuesday, Dec. 31, at 1 p. m. O. S. THOMAS, P. E.

Uvalde District—First Round. Jan. 4, 5. Pearsall. Jan. 5, 6. Dilley. Jan. 12, Del Rio. Jan. 19, Laredo. Jan. 26, Rock Springs, at C. V. Feb. 2, Asherton. Feb. 9, Spofford. C. R. DEAN, P. E.

Navasota District—First Round. Shiro Ct., at Bays Chapel, Jan. 4, 5. Huntsville Ct., at Saron, Jan. 10. Onolaska and Westville, at Carmona, Jan. 11, 12. Groveton Sta., Jan. 12, 13. Trinity Sta., Jan. 13. Augusta Ct., at Energy, Jan. 15. Grapeland and Lovelady, at Grapeland, Jan. 16. Crockett Cr., at Jones S., Jan. 18, 19. Crockett Sta., Jan. 19, 20. Midway, at High Prairie, Jan. 25, 26. Cold Springs Ct., at Cold Springs, Feb. 1, 2. Cleveland and Shepherd, at Cleveland, Feb. 2, 3. Willis and New Waverly, at Willis, Feb. 6. Huntsville Sta., Feb. 7. Oakhurst Ct., at Oakhurst, Feb. 8, 9. Bryan Circuit, at Union Hill, Feb. 15, 16. Bryan Sta., Feb. 16, 17. E. L. SHETTLES, P. E.

Jacksonville District—First Round. Frankston, at Frankston, Jan. 4, 5. Eustace, at Eustace, Jan. 11, 12. Transcendal, at Eustace, Jan. 11. Neches, at Neches, Jan. 18, 19. Palestine, Grace Church, Jan. 19. Palestine, Crenary, Jan. 20. Jacksonville Ct., at Antioch, Jan. 25, 26. Jacksonville Sta., Jan. 27. Troup and Overton, at Keltys, Jan. 29. Huntington, at Huntington, Jan. Gallatin, at Turney, Feb. 1, 2. Bullard, Feb. 2. Kusk, Feb. 5. Alto Ct., at Shiloh, Feb. 8, 9. Alto Sta., Feb. 9. Cushing, at C., Feb. 19. Mt. Selman, at M., Feb. 15, 16. Elkhart, at Elkhart, Feb. 22, 23. Brushy Creek, at B., Mar. 1. J. T. SMITH, P. E.

Tyler District—First Round. Edom, at Chandler, Jan. 4, 5. Whitehouse, at Whitehouse, Jan. 11, 12. Colfax, at Antioch, Jan. 18, 19. Garden Valley, at Union Church, Jan. 19, 20. White Point Cir., at Chilton, Jan. 25, 26. Wills Point Sta., Jan. 27. Murchison, at Pine Hill, Feb. 1, 2. Quitman, at Quitman, Feb. 8, 9. Mineola Sta., Feb. 10. Edgewood, at Edgewood, Feb. 11. Grand Saline Sta., Feb. 12. Tyler Circuit, at Bascom, Feb. 15, 16. Cedar Street, Feb. 17. Mt. Sylvan, at Harris Chapel, Feb. 22, 23. Lindale, Feb. 24. Marvin Church, March 2, 3. J. B. TUKRENTINE, P. E.

Marlin District—First Round. Davila Cir., at Friendship, Jan. 4, 5. Buckholts Cir., at Buckholts, Jan. 5, 6. Durango Cir., at Durango, Jan. 11, 12. Lott and Chilton, at Chilton, Jan. 12, 13. Leon Mis., at Liberty, Jan. 18, 19. Centerville Cir., at Reiland, Jan. 19, 20. Fairfield Cir., at Fairfield, Jan. 25, 26. Teague Sta., Jan. 26, 27. Wheelock Cir., at Wheelock, Feb. 1, 2. Brentwood Cir., at Brentwood, Feb. 8, 9. Kossie, at Kossie, Feb. 9, 10. Milano Cir., at Gause, Feb. 15, 16. Hearne Sta., Feb. 16, 17. Travis Cir., at Travis, Feb. 22, 23. Rosebud Sta., and Bohemian Mis., Feb. 23, 24. J. F. BETTS, P. E.

Brenham District—First Round. Waller, at Waller, Jan. 4, 5. Chappell Hill, Jan. 11, 12. Hempstead, Jan. 12, 13. Glen Flora, at Glen Flora, Jan. 18, 19. Sealy, at Sealy, Jan. 19, 20. Belleville, at Belleville, Jan. 25, 26. Wallis and Fulshear, at Fulshear, Feb. 1, 2. Brookshire and Patterson, at Brookshire, Feb. 2, 3. Bay City, Feb. 8, 9. Wharton, Feb. 16, 17. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Sonerville, March 2, 3. S. W. THOMAS, P. E.

Beaumont District—First Round. Sour Lake and China, at Sour Lake, Jan. 4, 5. Burkeville, at Burkeville, Jan. 11, 11 a. m. Newton, at Newton, Jan. 11, 12. Jasper Mission, at Camp Ground, Jan. 17. Jasper Station, Jan. 18, 19. Kirbyville, Jan. 19, 20. Call, at Call, Jan. 20, 7 p. m. Orange, Jan. 25, 26. Orange Mission, Jan. 25, 26. Ratson and Saratoga, at Saratoga, Feb. 1, 2. Port Bolivar and Stowell, at Port Bolivar, Feb. 8, 9. Nederland, at Sab. Pass, Feb. 15, 16. Warren, at Midway, Feb. 22, 23. Woodville, at Woodville, Feb. 23, 24. E. W. SOLOMON, P. E.

Marshall District—First Round. Rosewood Cir., at Hopewell, Jan. 4, 5. Gliner, Jan. 5, 6. Laneville Cir., at Laneville, Jan. 11, 12. Henderson Sta., Jan. 12, 13. Harleton Cir., at Harleton, Jan. 18, 19. Marshall, First Church, Jan. 19, 20. Beckville Cir., at Ebenezer, Jan. 25, 26. Harrison Cir., at Circuit Parsonage, Feb. 1. Marshall, Summit Street, Feb. 2, 3. Church Hill Cir., at Oakland, Feb. 8, 9. Henderson Cir., at Pleasant Grove, Feb. 10. Kilgore Cir., at Danville, Feb. 13. Elysian Fields Cir., at Bethel, Feb. 15, 16. Loneview, Feb. 19. Hallville Cir., at Hallville, Feb. 22, 23. Bettie Cir., Glenwood, March 1, 2. F. M. BOYLES, P. E.

Pittsburg District—First Round. Queen City, at Queen City, Jan. 4, 5. Atlanta, Jan. 5, 6. Dally Springs, at Lawrence Chapel, Jan. 11, 12. New Boston and DeKalb, at DeKalb, Jan. 12, 13. Douglasville, at Douglasville, Jan. 18, 19. Linden, at Linden, Jan. 19, 20. Daingerfield (Conference), Jan. 21, 1:30 p. m. New Boston Cir., at Godley Prairie, Jan. 25, 26. Texarkana, Central, Jan. 27, 7:30 p. m. Winfield, at Winfield, Feb. 1, 2. Wynnboro, at Forest Home, Feb. 8, 9. Cornett, at Hamill's Chapel, Feb. 15, 16. Naples and Omaha, at Omaha, Feb. 16, 17. Hughes Springs and Avinger, at A., Feb. 19, 20. Meeting Wednesday and Thursday Conference 1 p. m., Thursday. Cookeville at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 23, 24. Pittsburg Cir., at Union Ridge, March 8, 9. March 9, 10. J. B. COCHRAN, P. E.

NEW MEXICO CONFERENCE. Pecos Valley District—First Round. Pecos, Jan. 4, 5. Odessa, Jan. 5, 6. Hope, Jan. 11, 12. Sacramento, Jan. 15, 16. J. B. COCHRAN, P. E.

Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar EDITORS

One Million Dollar Endowment Campaign Is Now On

A WORD FROM DR. BOAZ.

On the Sunday preceding Christmas I had the pleasure of being in Groesbeck with Brother Gibb J. Bryan and his good people. It had been raining all week and rained all day Sunday. Only a few people were at the Church. Brother D. Oliver gave us a \$500 subscription and will make it more, I am sure, in the near future. One or two other subscriptions were secured. Groesbeck will do nice things for the University before the University closes.

Sunday, December 29, I was in Arlington. Brother Jas. D. Cooper gave a \$500 check and his worthy son, H. H., made a pledge for a lesser amount. The people of Arlington will likewise make hearty subscriptions later on.

The Commissioners are starting out for the New Year with enthusiasm and zeal. I expect by the co-operation of the good people and the help of Providence to secure the necessary things for the establishment of Southern Methodist University.

HOW A PANHANDLE LAYMAN FEELS ABOUT IT.

"The Lord has prospered us this year, and the small amount which we gave Southern Methodist University was the opening wedge which blotted out a thousand dollar church debt, which was outlawed, and put the Church on better footing than it has been for years. A little subscription enhances our faith."

HOW IT IS TO BE DONE.

The recent Annual Conferences decided that the best way to secure the \$200,000 offered by the General Board of Education during the next six months was simply to go after it in a Methodist way. There was and is no question about our securing it, but the question is, "How well will Texas Methodism do so simple a matter?" There is no organization in Christendom superior to our conference idea. The individuality of every Methodist runs through the system—from

Notes From The Field

Continued from Page 5.

ment in the county, also one afternoon appointment from Shafter Lake. Our society at Shafter Lake is small, but a loyal band of people, who have a good Sunday School and prayer-meeting. At Andrews we have a nice church building, which when completed will do honor to a town of much larger size. Our big-hearted, loyal layman, Brother J. C. Means, who is a successful ranchman here, contributed something like one-half of the money for the building. The membership on the whole gave liberally, and now have a church property valued at \$4500, of which we are proud. We have a good Sunday School, with Brother George Logsdon as superintendent, who is making the work successful, also a good mid-week prayer-meeting with considerable interest. We received the Methodist pouncing in fine shape. Spareribs, sausage and beef have been coming in ever since, for which we are indeed thankful. We are constantly thankful that in the providence of God our lot has fallen among these good people. This is a fine people for a new recruit to serve, and sometimes I think an old veteran would feel that he was in good hands if allowed to serve these people. Our first Quarterly Conference is a matter of history. The pastor was remembered with substantial means. Our presiding elder, Brother Terry, was with us and preached two very helpful sermons, also received two members into the Church. He is a great help to a young preacher with his brotherly advice. We are praying that God will give us a great year. Our hope is bright and our faith strong.—S. H. Young, Dec. 30.

Jewett.

Immediately after reaching home from conference I began arranging to move to my new charge. I made my arrival on the night of Nov. 30th. I found that my charge consisted of three thriving little towns, all on the I. & G. N. Railroad, south of Palestine. The parsonage is located at Jewett, which is a thriving little town of about seven or eight hundred inhabitants. Buffalo has about the same number, while Oakwood has about two thousand population. The people gave us a very cordial welcome among them and we feel very much at home. Just one week after getting to the parsonage, the people of Jewett

Church Conference to General Conference. Therefore the Annual Conference has called into the campaign every organization in the Church in Texas, and the campaign begins January 1, 1913. Here are some features:

On the \$500,000 that was required of Texas Methodism to secure the remaining \$200,000 (Dallas City having given the first \$300,000), we have now raised a little over \$300,000. In other words, the matter is as follows:

Table with financial details: Total amount to be raised in cash and good subscriptions by July 1, 1913: \$1,000,000.00. Already given by the City of Dallas: 300,000.00. Already given by the State of Texas: 300,000.00. Promised by the General Board: 200,000.00. Total: \$800,000.00. Leaving balance to be raised: \$200,000.00.

This means that for every dollar that we will get subscribed during the next six months, the General Board will give us one dollar. That is a premium that we cannot afford to ignore. "Dollar for Dollar" is certainly fair.

Another fair proposition is that every Methodist should and must have an opportunity to be represented consistently in this campaign. There is no way to do this other than by districts, then charges, then individuals. To this end, the Bishops in charge appointed one of the best preachers in each district to represent the work. These men are writing daily for more and more information, plans, etc. They are anxious to get the work going and some of them are sure to make records for the glory of our cause. Many of them did valiant service last year, but are all the more enthusiastic this year. Our great State has hardly been touched. Our people have not yet been represented, and our district commissioners feel that they are the "strategic points" and that we must win and that by a great margin.

and Buffalo, gave us a pouncing, which we are not likely to forget soon. It was a complete surprise, but we do not mind being surprised after that fashion. Some fifteen or twenty of the citizens, including members of all three Churches, Baptist, Presbyterian and Methodist, came in, and when they had finished unloading the wagon, we found that we had everything from a half barrel of flour to the smallest article of household necessities. Nobody but a Methodist preacher can fully appreciate occasions of this kind. Our hearts were made glad and we could but thank God and pray that we might be able to prove to these good people, in stronger evidence than words, that we do really appreciate their kindness. I feel that we are in good hands and shall expect great things during the year. Well our first Quarterly Conference came on the 16th of December, and we had another surprise. The Board of Stewards raised the pastor's salary \$100 over last year, making it \$1000 for 1913. I told some one the other day, I thought I had the best charge in the Texas Conference. It is a good charge—one that affords great opportunities as well as possessing great possibilities. I hope to be able to give you a good report later. Love to all the readers of the Advocate.—J. L. Red, P. C.

Thrall.

The town of Thrall on the I. & G. N. railroad in Williamson County, is brand new, but it will doubtless become a town of considerable importance at no distant day. It is surrounded by a body of black land hardly surpassed in Texas, which is selling at \$150 per acre. I was sent here by the proper authorities to organize a new charge. The outlook is at least hopeful. All we have at Thrall in a material way to date, is a nice building lot partly paid for. Our first Quarterly Conference was held here the 28th inst. We report fifty-two additions since the annual conference. A building committee was elected to build a church. Of course, this is the first thing. We can do but little without a church. We are the first on the ground and can do a great work here if we can build at once. No mistake can be made in building a church in a growing place like this. Thrall has weighed 2500 bales of cotton this season. If some clever fellow reads this who has \$100 laying around that you want to invest where it will bring quick and big results, send it down

instantly or quicker, and we will put it right where it will shine for you like diamonds in the sky. I will say just here that I assess Knickerbocker and his crowd at Waco \$100. Send it down "Nick," right away. If you haven't it by you just now, pass the hat. It looks like the brethren are determined to keep me in the church building business. I have run over my list since I began this article and find that twenty-six churches have already been built under my pastorate since I entered the ministry; besides securing lots for several others upon which churches have been built by my successors. I will call the roll here of the different churches built under my pastorate to date, and will ask each of them to send me \$10 at least on this my twenty-seventh church. The roll is as follows: Peoria, Hill County; Milford, Berry Chapel, Oak Grove, Elm Branch, Roberts Chapel, Midlothian and Bluff Springs, Ellis County; St. Marks, (Oak Cliff), St. Paul's, (West Dallas), Duncenville, Hutchins and Honey Grove, in Dallas County; Corn Hill, South Gabriel and Berry's Creek in Williamson County; Midway and New Hope, in Bell County; Stephenville, Sylvan and Stephens Chapel, in Erath County; Pursley and Love Chapel, in Navarro County; Winchell, in Brown County, and Valera, in Coleman County. Some of these have been supplanted by later buildings but so much the better. Send me the \$10 for my twenty-seventh anyway. Let the pastor that now has charge of these Churches named appoint a committee of five distinguished persons in his congregation as follows: the fattest man, the shortest man and the ugliest man, to pass the hat. Now, brethren, do your duty. I also assess each preacher in the State of Texas one dollar, who has been a member of the conference for ten years and has not had the exquisite pleasure of building a church.—C. G. Shutt.

Telephone.

We arrived on our new charge at Telephone December 12, and have received a royal pouncing and a hearty welcome. About 7:30 p. m., on Wednesday night after our arrival a wagon backed up to the front door of the parsonage and the first thought was, are we going to be moved out, but we soon saw the men, women and children with their arms full of groceries, such as coffee, fresh pork, sugar, canned goods, dried fruits, canned fruits, potatoes, lard, etc., and a big turkey for Christmas, but we have had no chance to eat that turkey yet, for on Christmas day the preacher's whole family was invited to partake of one of the finest dinners that we have ever sat down to, at the home of one of our stewards, Dr. Cravens. Then again on yesterday we all enjoyed another feast at the home of another steward, Brother Arthur Mitchell. Besides this the stewards here at Telephone have paid quarterage to the amount of \$41. We began a meeting here on Friday night of last week, and have been having fine attention and good crowds at night, though small at the day services. Brother W. T. Gray, one of our faithful local preachers, has been in the meeting some and preached two good sermons. We expect this meeting to be helpful to us in serving our Sunday School and the attendance at all our services. One new subscriber was secured for the Advocate yesterday. We are going to make a strong effort to put the Advocate in the homes of all our people. There is a fine class of young people here who have assisted us very much in the singing. We are sorry to say many of them are not religious. We hope by divine help to win them to Christ. Our parsonage is a new four-room house unfinished. The material has been secured and is on the ground to finish it. There will be a well drilled and a barn built in the next few days. All of this improvement has been undertaken since our arrival. With love to all the brethren and a desire for your prayers, I am yours in the work.—H. H. Goode, Dec. 28.

1912 AND SOME OTHER THINGS.

The year of 1912 will be remembered as a year of great calamities at sea. The sinking of the "Titanic" the most perilous of all and perhaps the greatest of its kind in the world's history. War and bloodshed have been too much in evidence as well. Aside from this there has been much to bless the heart of man. With the exception of a few flooded districts, great crops maintain throughout the whole of the United States. For this we should devoutly thank God. Because of this worldly prosperity the Church has been enabled to take many advanced steps. Yet, in some quarters our Zion has not kept step with this worldly prosperity. Yet, providence seems to indicate and the clock of the ages has struck the hour for Texas Methodism to rise up and build a great institution of learning for higher religious education in the South,

which will mean the betterment of our whole Commonwealth and will be to the honor and pride of our great Church. A monument to the glory of God and a blessed heritage to unborn generations. It seems that the Church has been divinely guided in the selection of the men to put at the head of affairs and the work is going forward with dispatch. Let every Methodist man and woman in Texas do his or her duty and something glorious will come to pass. But I did not mean to write about the university. But, just a word about some other things. I have now been eight years in the Sulphur Springs District. Three at Pecan Gap, four at Cumby, and now beginning the second at Mt. Vernon. I believe that this district presents some of the most difficult problems of any district within the bounds of the North Texas Conference, having the lowest taxable values, the largest amount of territory and the fewest Methodist people, (the great majority of whom are poor), according to population there is within its borders. Yet our much beloved presiding elder gave a good account of his district at conference. But I am sure all of us regret that Rev. J. A. Old did not report in conference his own work in our district last year. If you will notice his published report, which does not tell it all, you will see that he ate no idle bread. There was not a charge in the district that did not advance on most all lines of Church work. As to my own charge I have been trying for twenty-one years to learn how best to do the work. I had about decided I would never see again an old time revival run strictly on Methodist lines, for in some quarters revivals are much more difficult than in former years, but the good Lord showed me I was mistaken. We had conversions at every appointment. But I will make mention of only one meeting, as one service was somewhat unusual. We began a meeting at a monthly appointment four miles from town. There were only a few song books, only a few to sing and no leader of song service. There seemed to be but little hope in anybody as to a revival except that the people come out. This scribe began to preach as best he could under conditions. Some were ready to quit if the preacher did not change his style of preaching, but he went on with his message two or three days and nights past. Only a few had been converted, when the preacher preached on the confession of sins. Eleven men and one young lady came to the altar. They were every one converted, with three others out in the audience. Most all of those men got shouting happy. The whole congregation came under the spell of that hour. Men fell in each others embrace wept and shouted over each other. Many of them embraced the preacher and some of the young men fell down at his feet. I then felt rebuked for having so many times mistrusted my Lord. The days of revivals are not passed. God is able to save those who will trust in him. Thirty-six souls were converted in this meeting; seventeen adults were baptized, mostly young men. God be praised for his goodness. Bro. J. W. Baker, my local preacher, rendered faithful service in this meeting. My dear editor, I have passed through many great meetings. I have witnessed many conversions within and with my own charge in the

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last twenty-one years of my ministry, but I believe that was the sweetest service I ever witnessed in my life. As I read in your book of the revivals of your early ministry, the scene of that service and the spell of that hour came back upon me, the tears ran down my cheeks and I found myself happy in the Lord. I shall insist on everybody reading that book who has not read it. Our first Quarterly Conference is over. The assessment for the preacher was raised \$200 over last year. The Mt. Vernon stewards raised \$150. Two other appointments were added which will be served the same day, Saltillo and Weaver. We also have Panther's Chapel and Lavada, which will be served by our junior preacher, Rev. J. W. Baker. We ask an interest in the prayers of all of God's people who may chance to read these lines. A happy New Year to all the readers of the Advocate. N. C. LITTLE.

MINUTES TEXAS CONFERENCE.

To the preachers of the Texas Conference: By Christmas day the most of you should have received your first copies of the minutes. A delay was caused, right at the last, by a mistake having been made in the totals of some of the figure columns, necessitating a reprinting. Some mistakes occur, e. g.: In the directory of the preachers in some way the types slipped, causing the postoffice of T. E. Bledsoe to be left blank when it should be Warren; J. E. Buttrel's postoffice should be Hempstead; T. R. Cain's postoffice should be blank, as the editor did not know his address. The fly leaf states "Twenty-third annual session" when it should have been "Seventy-third." This, however, will be corrected when the other copies are sent out. Otherwise the work speaks for itself, and I think you will be pleased with it. If not, elect somebody else the next conference. H. B. SMITH, Editor.

He who finds sorrow in his brother's joy deserves to find a plenty.

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