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President Wilson and the Inaugural Ball

President elect Woodrow Wilson is an old-fashioned Presbyterian and a strict member of that communion. He is the son of a distinguished Presbyterian minister and was brought up in the faith and usages of that Church. We do not know that these considerations have anything to do with his attitude toward the inaugural ball which has grown into one of the regular customs of the incoming of a new National Administration at Washington; but he has served notice on the committee of arrangements for that eventful occasion that his desire is to have the inaugural ball part of the ceremony omitted.

Of course, the announcement has created surprise and consternation at the Capital among the snob element, for it is in the ball that they usually shine. They don't swallow-tail coats, tight trousers, pump shoes and cut high capers; also ladies array themselves in silks and satins and velvets, with gold and diamond decorations, vying with each other in their radiance and splendor. Only the rich and well-to-do can take part in such a function as this; and for them to be deprived of its glory is a mortal calamity! They were getting ready in gorgeous style for the occasion. Their wardrobes were in preparation, and they were looking forward to the evening when they would be pressed to the bosoms of dancers and fill the Washington atmosphere with their variegated perfumes. And then, during the next week, put in much of their spare time reading a description of their costumes in the daily papers! What deprivation, if the wishes of President Elect-Wilson are complied with!

President Wilson is correct. Ours is not an Oriental court, with crowned heads and the pampered few to strut in luxuriant gewgaw and fill the Nation with their splendor and magnifi-

cence. On the contrary, ours is a democratic government, owned and directed, supposedly, by the people. Many of these are humble, hard working day laborers, with the bare necessities of life; and they have no taste and no ability to share in such pomp and snobbish toggery. They believe in simplicity and economy, rather than in display and gaudy show in the affairs of government. And all such apish performances, with their smell of the antiquated customs of Europe, only tend to dig a wider gulf between the already rich and lofty upon the one hand and the poor and the lowly upon the other.

Our National Government, therefore, needs to set the right sort of an example before the people of the country and limit its expenditures and customs to the tastes and ability of the great masses, instead of dazzling and overawing them with Oriental splendors. President Wilson is eminently right in his expressed desire and we hope that Washington society will respect it. The fact is we are sadly needing to get back into the simplicity of democratic life and to eschew the miserable attempts to establish caste and social distinctions in this country. If certain classes of people have to indulge in such pomposity, let them do it on their own responsibility and not lay the government of the country under contribution to their frivolity. It belongs to all the people and not to a few of these swells of society. "Let the people rule," ought to be a maxim in Washington and in our State capitals as well as at the ballot boxes in times of political campaigns. Yes, President Wilson is showing himself to be the right man in the right place. He is the President of the masses and he wants his administration to comport with the best interests, morally and materially, of all the people.

A Word to the Tired Mothers

The mother is the chief person in the household and her children are her chief employment. They come to her as God's best gifts and she can hardly place a proper estimate upon them. There ought to be no blessing like that of motherhood. Who can describe the thrill of ecstasy that stirs the deepest emotions of the mother-heart when her firstborn is laid on her bosom? Its strange cry, its involuntary movements, and the peculiar look in its open eyes all tell her that a new life has come to bless her heart. It is the beginning of destiny, the initial of immortality. The wonderful little thing is hers. And it awakens in her bosom feelings that nothing else could inspire. It is her own baby.

By and by, if she is a true mother, others come one by one until she finds two or three babies on her heart and mind. And from the time the little tyrants become members of the household, the mother is their slave. It is theirs with their cry to command her and it is hers, when she hears their imperative commands, to obey without resistance. In fact they bind her with chains, whose links are unbreakable, and they lead her captive along ways of which she never dreamed. They must be clothed, they must be fed, they must be nursed when ill and entertained when well. Buttons are to be sewed on, rents are to be repaired, hands and faces are to be kept clean, and she must answer their

thousand and one interminable questions.

To attend to these duties she rises early in the morning, sets the machinery of the day to going, treads the path of the day before her with monotonous regularity; and in addition to all this worry and burden, three meals are to be prepared and other household duties are exacting. Soon night comes and the work of getting them off to sleep, and as the night drags its length along, a cry often and anon arouses her from her slumbers until even the hours of darkness are no longer hers. She has no time to visit friends or to entertain friends; for the chains of her daily slavery bind her to her circle and forbid her breaking away after any variety of interests. Hers is a life of ceaseless monotony and uniform drudgery. She is a mother, and that tells the whole story.

How often her limbs ache, her nerves get on pins, her muscles cramp, her head almost bursts, her eyes grow heavy, but all these experiences find no relief from her slavish duties. Day in and night through she ceases not with her toil, her weariness, her solicitude, her anxiety. She never can lay her burden down, for she is a mother! We often doubt if any child, throughout its natural life, ever approximately repays an ideal mother for her self-sacrifice and maternal devotion.

Yet, what would the exhausted mother take in exchange for her babies? Nothing that this world can give! She prizes them above gold, or rubies, or ease, or comfort. They are her heaven-born jewels, and no adequate price can be placed upon them. They are her children! If death takes one of them away it breaks her heart and she is never able afterwards to pass completely from under the shadow. In the solitude of the night, long after the little form has moldered back to dust, she cries out in tones of anguish for just one more opportunity to press the little darling to her bosom and imprint one more kiss upon its rose-tinted cheek.

Ought any mother ever to become rebellious over her maternity and have feelings of harshness because of her incessant care for her children? Ought she ever to feel that she is a slave to these precious little tyrants? No. The true mother never feels that way. She finds pleasure, even in her toil and daily routine. She is projecting her life into theirs and reproducing her character in them. She ought so to regulate their habits and direct their conduct as to be a true mother to them; to cultivate them, make them her companions, find music in their infinite prattle, and teach them to love and obey her domestic laws. In this sort of tuition she brings them up in the fear and admo-

dition of the Lord and in after life when one by one they take their places in the world, a credit to her motherhood, then she will see the good Providence that placed them, regardless of her will or wish, under her maternal guidance and tuition. And long after she is gone to her final reward they will live to bless her memory and to perpetuate her qualities of mind and heart.

We pity the healthy woman who has entered wedded life, but has never experienced the joys of maternity. Her better nature is untouched and remains dormant. But we honor the wife who receives her children as the gift of God and sets herself to the task, though often tired and weary, of bringing them up for God and for a life of honor and usefulness. She is the home's most potent factor, society's most useful member, and the State's honored personage. It is not a bad sign to see the Governor of this State issuing certificates of honor to mothers of large families. God also puts his seal upon such women. The home, the world and the Church need women who know how to be wives and mothers. Therefore let the tired mother lift up her head and her heart and rejoice that she is accounted worthy of the duties of faithful maternity.

Authority, when invested in a man of genuine worth, never puffs him up, but rather imparts to him a sense of modesty, humility and responsibility. He recognizes the fact that he is only a man and needs all the sympathy and patient indulgence within his reach. Such a man keeps a grip on his self-poise and never desires to appear great and self-important. When in his presence it never occurs to you that he is superlatively supreme in his own esteem or in the esteem of others.

It takes winter and spring and summer and autumn to make the year complete. Yes, it takes rain and sunshine, day and night to add their weight of influence to make the seasons productive. So also life has its round of alternations, but all of them are needed to develop and make life and character complete. Monotony is not one of the useful laws of health and prosperity.

Religion is not the mere conforming of one's life to a set of purifunctionary rules, but it is a deep conviction to love God and a disposition to do everything possible for his glory. That sort of religion bears the mark of genuineness and no one ever mistakes its certain identity. It carries the evidences of its own validity, and it counts for something as an asset in life and character.

Some More Things To Think About

By REV. G. H. COLLINS

Of all the offices to which man may be elected, appointed, called or chosen by themselves, there are none so important and so fraught with tremendous responsibility as that of the Christian minister. I am aware that there are men like Elymas, whom St. Paul called the "child of the devil, the enemy of all righteousness" who rush into the Christian ministry without any conscious knowledge of God's call, or any sleepless responsibility for the annihilation of the evils that are organized, and the influence of which tend to the destruction of human souls. It is the habit of such men to press in "where angels fear to tread." The rule of practice with such self-constituted ministers is to hide behind their reverence and the trite saying, "The minister must not enter politics" in the time of moral conflict, and from these breastworks of the enemy they look out with Christless eyes upon the battle of right against wrong. And when he speaks, if he speaks at all, he declares as did Elijah unto David, "Why camest thou down hither. I know the naughtiness of thine heart," and thus by his silence or open criticism join hands with the forces of wrong to drive back the right.

The watchman whose duty it is to guard the city by night or by day holds an office of importance and of dread responsibility and should he go into league with the disturbers of the city's peace, or the destroyers of the citizens' property or life, either by avowed promise or by working at their schemes, he would be unworthy of the peoples confidence and should be subject to their severe condemnation. The officers of a county hold an important office, one that puts upon its occupant the responsibility of guarding well and with all diligence the interests of all the people, and should he go into league in any form with those who do the public work of the county in order to rob the taxpayers he also would be unworthy of the peoples confidence and ought to be severely punished. The physician whose duty it is to look after the public health of the people, holds an office that carries with it grave responsibilities, and should he league in purpose, or by neglect or indifference with the properties of filth that breed the germs of death, he would be unworthy of the peoples confidence and there should be measured out to him just punishment. The Christian minister God has called to be a watchman over the morals of his people and the eternal interests of the souls of man; his duty is to warn the people of the evil; to declare the whole counsel of God against the evil. He must "in season and out of season" admonish the people to "abhor that which is evil, cleave to what is good," and if it be necessary he must throw himself into the breach and "cry aloud and spare not." But suppose the Christian minister go into league with mutual order, or modern social life and become a booster of their so-called innocent amusements. Or suppose he leagues with combinations whose efforts are to seek gain for their purse, regardless of the destruction they work to sobriety, integrity, frugality and virtue, would he not be just as unworthy of the people's confidence and as subject to the people's scorn as the city's watchman, the county official and the public health officer? Yea, more so, because his office is superior to theirs and therefore would have the greater condemnation of man, angels and God. There is no mutual peace for the Christian minister on the question of morals in the community, or the salvation of man, nor can the God-called minister be indifferent to those evils which have a tendency to turn age from piety and the youths from the way of righteousness, nor can he be neglectful in his warning of them concerning their destiny and escape the punishment of God.

It is true that often in the performance of his duty it becomes as necessary for him to give severe reproof to the evil-doer as it is for an officer to arrest a law-breaker, or a judge to pronounce the sentence upon the criminal. Of course this is not a pleasant task to the minister; he would much rather praise man than condemn him. But as a Christian minister he is accountable to God and men and must render an account to both. If there were no general judgment he might shut his eyes, his ears and his mouth to the evils about him and just let Satan work out his deadly work; but this he cannot do, because "it is appointed to man once to die, but after that the judgment." To be found guilty of willful negligence on that day would call forth the severest penalty of which God is capable.

Unpleasant as the task may be to

the minister, he must, as Bishop Mounzon hath said, "Deliver himself upon his people." Yet when he hath done his duty, warning the people, calling a halt to their sin-practice; forbidding them under the divine penalty not to force a disgraceful traffic into the civilization or a Sabbath desecration upon the people, there are those both in and out of the Church who threaten the minister with much mischief to both character and possession. But these threatening things, nor their full accomplishment, must not check the minister in the full performance of his duty as a God-appointed watchman. There are two reasons for this as I have intimated. The first is: The minister is accountable to God for a full and faithful discharge of duty. He must warn the people with the words of God's mouth. He must tell the people of the evils that are entrencing themselves in the social, political and commercial life of the age. He must point out to the people a place of safety. If he fails to do this and the people be not warned and the sword of evil come and take the people in their iniquity, God will require the peoples blood at his ministers hands. God has made no allowance for excuse in not being faithful to the divine message, or to man that is exposed to the evil. As an ambassador the minister must be faithful both to the kingdom and the task committed to him.

The minister's duty is on the wall as a watchman. Evil is abroad in the land, and he must keep a sharp outlook; if evil enters from any source he must warn the people to flee for their lives. The minister must not waste his time, talent or energy in any other way, for in so doing he will incur the penalty of death upon himself. But second, the minister is accountable to man for the full performance of his whole duty as a watchman. He must show to man the wrongs in their lives. He must declare unto them the eternal conquerors of sin. At the judgment bar of God they

shall stand face to face with each other. The minister shall say whether or not he warned the people. The people shall say whether or not they accepted the warning. It is then that the secrets of all hearts shall be known and God shall judge with righteous judgment.

It would be an awful thing should the Christian minister stand on that dread day and have doomed men say to him, you rooted for baseball and football games. You participated in fraternal celebrations. You were lauded by worldly society, but you never told me of the consequences of my evil life. You never seemed to care, or manifest any interest in my lack of piety. You let me drift through the world unthoughtful of the awful eternity to which my sin was driving me. It is an awful thing to be called of God to be a watchman on the wall of human life. It would be an awful thing to accept the call of God and then be untrue to any of its duties.

There may be some prominent laymen who are "profoundly convinced that the extent to which our ministers have participated in unwise political discussions largely accounts for the dearth of spirituality among us at this time, but I am sure such laymen have never felt the responsibility of the divine call to be a watchman over the morals of his people, and I am sure the same laymen if he is true to God will say in his letter to our Bishop: "It is better that our ministers be over-zealous against the wrong than to be under-zealous for the right." Happy is he whenever the question becomes acute who shall be honored of God for a fearless performance of duty and an unsearching effort to sustain the right. The glorious victories won for His kingdom by our undaunted fathers were the result of their open defiance of all evil, and the victory of their sons must come in the same way. It is only a Daniel who will dare that God can put in a lion's den with safety.

"Jesus, the truth and power divine,
Send forth these messages of thine;
Their hands confirm, their hearts inspire,
And touch their lips with hallowed fire."

Mineola, Texas.

Conference Of 1868

By CHAS. R. SHAPARD

(Pen sketch of its deceased preachers, by one of the members of that session of the conference.)

Asbury Davidson! The very name is an inspiration. When we knew him he had passed the noon-meridian of life, but his bow still abided in strength. He was easily accorded leadership in the two-year-old conference. But he remembered that the West Texas Conference was a second edition of what was known as the Rio Grande Conference before the Civil War. Our memory is that Brother Davidson came from Tennessee to Texas and that his early and more mature years were spent in the Tennessee Conference. He was a strong man in his day.

Though not a collegiate, his education was liberal. On this foundation he had, by close application and hard study, reared an intellectual structure that was far superior to much of the so-called preparation for the present-day pulpit. About the first question a presiding elder asked an applicant to preach those days was, "Brother, have you got religion? Do you think so, or know so?"

Having received satisfactory answers, some plain questions were asked on doctrines and Discipline. Not a great deal was said about educational qualification. The candidate was expected to preach, not to cipher; to sing, not to draw grammatical diagrams. The essentials considered were a pair of good lungs, common sense and a reasonable supply of tongue. The preachers of those days graduated at Brush College. In a few years they were in demand among the more intelligent congregations. Marvin and Munsey were products of such training. It is questionable whether men of greater depth of thought and pulpit power could be found among the D. D.'s and L. L. D.'s of the present day. But for lack of space we cannot carry this thought further. Bro. Davidson lived in those days and belonged to that school. The Bible was his text-book. He studied it like he would grammar or arithmetic. He recognized it as the Word of God and thought it was a library in itself; had an institute of authors, living in places remote from each other, and in times far distant apart.

Though it embraced fifteen hundred years in its composition, from beginning to end, it has in its make-up history and biography, prose and poetry,

prophecy and proverb; yet in it all there is a plan like a silken cord running through it from the beginning of Genesis unto the end of Revelation. That plan is that by nature man is a sinner and needs a Savior and that Savior is Jesus Christ, the Son of Mary and the Son of God. In Brother Davidson's library were found the standard books on Theology, apart from the Bible; Watson, Clark and Wesley were his great teachers. In Arminian Wesleyan theology he was a master and had but few equals in polemics. The preacher who dared to cross lances with him was likely to go down in defeat. For the first time, in a voice of severity, he spoke out in the conference under the trees, "Boys, do you know it is nine o'clock? Have you got all the appointments made out? What did you do with me? Where did you send Potter?" In reply Fisher said: "We have you down for Victoria District. According to Potter's request we have him down for Hardscrabble Mission." "Well, where is that?" asked Brother Davidson. "Well, it is up in the mountains in the Indian country." "Well, boys, that will do pretty well. But I suppose we will have to wait and see what the Bishop says about it. But we must remember we have not had anything to eat since breakfast but a light lunch. Our horses have not had anything to eat all day and it would not do to even hobble them out in this brush. Then, think of it, we will have to travel hard all day tomorrow to reach Corpus Christi. Now that is the nearest time and place we have any hope to get anything to eat for ourselves and our horses. It is almost foolish talk about sleeping here among these frogs and mosquitoes. But would it not be well to have some scripture lesson repeated, sing a few songs, quit talking and try to get a little rest." Brother DeVilbiss seconded the motion, and requested Brother Davidson to conduct the services. This he did by repeating the 19th Psalm and leading in singing "My Latest Sun is Sinking Fast," to the chorus, "Come Angel Band."

The girls joined heartily in the singing. The volume of song floated out on the frosty night air as a sweet incense. The frogs were hushed to silence and the mosquitoes seemed to relax their work.

We were now prepared to listen to a most remarkable prayer. Supplication was offered that the on-coming Bishop might have a safe passage over the Gulf; that the Captain and crew of the good ship might be impressed

that they did not carry Caesar stained with blood, but the great and good Bishop Doggett, an ambassador for Christ coming with the message of "Peace on earth, good will to men," coming to plan a work broad and strong, the foundation of a great conference. He prayed for the strong men of the conference—that they might recognize their opportunity and responsibility; that they were pathfinders, foundation-builders; that coming generations would hold them responsible; that God had preserved their lives through a terrible War, and had brought them to this very place of consecration; that on their faithfulness largely depended what Christianity would be in the great West. He prayed for the Timothies; that they might be strong in the Lord, putting on the whole armor of the helmet of salvation, the breastplate of righteousness, the shield of faith, and above all taking the sword of the Spirit, which is the Word of God. Then his thought turned homeward. He prayed for the preachers' wives and children; that they might ever keep the home altars aflame with the vestal fires of conjugal and filial love. He seemed by the strong arms of faith to pull apart the dark clouds that overhung our heads and let us look up and see God's stars in the dim distance, and on and above, by faith, to behold the great white throne, high and lifted up; and Jesus Christ standing out, the right hand of power.

And to have heard him saying, "Go ye into all the world and preach my gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." Oh, it was holy ground! "The place seemed crammed with heaven and every common bush aflame with God." He arose singing, "Lord plant my feet on higher ground." Thus we seem to be very much in need of Jesus at this time. The prayer of the song was answered spiritually, and we were on the Mount of Transfiguration. Ed Dunall shouted out, "It is good to be here."

Miss Davidson added, "Let us stay here forever."

It was a time never to be forgotten. Just think of some twenty preachers and several ladies singing at the top of their voices, "Lord, Plant My Feet on Higher Ground!" There were three of the Gilletts there, father and two sons, all preachers. They were equal to a camp-meeting themselves. Others of the brethren we hope to have in these pen sketches.

But human endurance has a limit, so the services were brought to a close. We had all been standing while singing. The congregation now all sat down. Brother Davidson remained standing. He seemed intensely studying and looking at the company before him. He was of commanding appearance and a born leader. How ready and willing we were to follow him. But little did we think that after a few days we would never see his face again on earth—never again hear him pray. But so it was. That night he took his death cold.

At conference he was appointed presiding elder of the Victoria District. On returning home his cold deepened into pneumonia. He died at Helena, fifty miles away from home and loved ones. "God buries his workmen, but carries on his work." It matters but little where we die, but the important thing is how we live. "The chamber where the good man meets his fate is privileged beyond the common walks of life—quite on the verge of heaven." Brother Davidson's earthly work was done, and well done. God said, "Come up higher; enter thou into the joys of thy Lord."

Good-bye, Brother Davidson. Some sweet day, when the mists are cleared away, we will meet in the great conference above. And sitting down by the river of life, under the palm trees close by the throne of God, we will talk of the past. The memory of the conference under the trees will be the sweetest of our earthly lives.

Austin, Texas.

Has "Obey" A Rightful Place In The Marriage Vow?

By REV. H. A. SCOMP

Article One.

"Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy state of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?"

Answer: "I will."

"Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy state of matrimony? Wilt thou obey him, serve him, love, honor, and keep him in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?"

Answer: "I will."

Methodist Marriage Ritual and the Anglican Ritual is practically identical as to marriage.

With the ring: "With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father and of the Son and of the Holy Ghost. Amen."

The purpose of this paper is to examine into the authority of the Church for inserting the word "obey" into the woman's marital vow. Whence and When and How, came "obey" into the Ritual?

We see substantial agreement in the mutual marital promises of the pair, save that the husband engages to "comfort," whatever may mean his spouse; while the wife promises in addition to "obey and serve" the husband.

We may note in passing that "comfort" is a very ambiguous, indefinite term. It may mean anything from a soothing syrup to the balm for a wounded heart; indeed, it has no specific meaning. It could not be "run down" and definitely fixed in place and signification by a committee of Philadelphia lawyers. What could our courts do with a case of failure to "comfort?"

"Obey," on the other hand, as it stands in the Ritual, is very definite, very precise, very absolute, and very unlimited, as to its signification. There is no evasion, no chance for quibbling, no constitutional limit as to what it includes. It simply covers the whole field of obligation of body, mind, soul and estate.

Will, soul, body and conscience; not a faculty is excepted; the dominion of the husband is absolute; the wife loses all individual personality, all control of her own will; and all responsibility for her own acts, if we may judge by the decision of an English Court, cited by Mr. Bryce, in a case in which a husband and a wife were found conjointly guilty of a capital crime. The husband was hanged, while the wife was let go free on the ground that she was irresponsible, be-

ing under the hand of her husband and subject to his control.

Let us examine the history of this extraordinary marital status which may defy human laws, and even plead exemption from the Divine decrees, if irresponsibility may constitute a legitimate plea before God. First: As to vows, for the marital pledges taken "before God and these witnesses," are everywhere denominated vows.

Scriptural vows were of many kinds, but all were made to God either directly, or with His witness, and were therefore inviolable. A vow must be fulfilled to the letter; it was laid upon the soul; there was no escape from its performance.

The O. T. vows originated from many causes; especially from desire to escape from dangers or necessities. The Almighty was invoked for help or relief; and promises of thanksgiving, of gifts, of consecration, or of service, were made in consideration for God's help or deliverance. So of Jacob's vow, Gen. 28:20-22; Israel's vow, Num. 21:2; David's vow, 1 Kings 1:20-30; Jonah's vow, Jonah 2; David's vows; Psalms 22 and 66.

The due, full and prompt payment of vows was the most important obligation of the Jew. This payment was usually to be witnessed by the congregation, or witnesses, before whom the satisfaction was to be rendered. e. g. Ps. 76; Num. 33; Eccles. 5:2-6.

Vows with sacrifice were common: vide Lev. 7:16-17; Num. 15:8-9.

The vower should be the Lord's; e. g., Lev. 27; Deut. 12. We have vows of faith or confession; as Jonah 2; Acts 20:1.

Vows of subjection to God; e. g., Rom. 12; Lev. 27; the Nazarite's vow, Num. 6.

O. T. vows were always voluntary; but when once made, must be paid; e. g., Deut. 28:21-23. They could be paid in nothing impure, as with the hire of the harlot, or the price of a dog. Lev. 27. There were moral vows—also voluntary; see Ps. 57:58; 2nd Chron. 15. Also many ceremonial vows due to manifold causes. Personal consecration or devotion was pledged; as in Ps. 50 and 51; Lev. 7:22; 23; Num. 15. One might vow himself, an animal, a house, land, etc., see Num. 6; Lev. 27; Deut. 12; or tithes; as in 2nd Chron. 31; or gold or silver for building the temple, as in 1st Chron. 29; 2nd Chron. 5 and 15. He might vow to afflict his soul by fasting or abstinence; as in Num. 30.

But wicked vows are condemned; e. g., Mich'a's, Judges 17; vows to idols, Jer. 44; Amos 5; also, rash vows, as Jephtha's, Judges 11; David's, 2nd Kings 7—even though Nathan the Prophet approved the king's vow, 1st Chron. 28. Even the vows of the

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Rechabites went beyond God's law. They could not bind their children yet unborn, Num. 6; 30; Lev. 27. But right vows must be kept.

A minor, or ward, could be prevented from vowing; he could not contract. There were four exceptions or prohibited cases as to O. T. vows:

1. When the vow was made concerning a foolish, unlawful or impious thing.

2. When the vow could not be kept without sin.

3. When it was not one's power to redeem his vow.

4. When the end of the vow was not right: e. g., Psalms 50 and 51.

But observe: human vows are to the Lord, never to men. Never does one swear away his will or conscience, to the will or control of another.

In the New Testament we have no example of a vow as part of the worship or service of God. The vow forms no part of human service to God's will or law. Vows of obedience were due to God alone. Such pledges are everywhere carefully guarded from application to human matters. Love, labor, service are due to all men; but absolute obedience is due to God only, and it can be pledged to none else. The people had received the spirit of liberty; no more entanglement with the yoke of bondage, Rom. 8; 2nd Chron. 3.

Christ's own injunction is, "Swear not at all," invoke no penalty; for surely no blessing is added nor enhanced by the imminence of a vow. "Let no man judge you (in respect to a vow) in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day," etc., Gal. 4.

Justinian's law, *De turpi Causa*; Lib. 3, T. 13, Sect. 23, enacts that "No promise made for a dishonest purpose, as to commit homicide, is binding." Such was the vow of certain Jews to kill Paul, Acts 23:12 et sq.

How shall we reconcile the vow of obedience to the husband, taken at the altar by the wife, with the plain doctrine of Christian liberty laid down in the Scriptures?

Of course the advocates of man's absolute supremacy and of woman's absolute subjection and enslavement fall back upon certain passages in Paul's letters to the Corinthians, Ephesians, to Timothy and to Titus; and these passages are contorted and distorted into a charter for the iron-clad oath at the altar, which binds the woman's will and conscience to the absolute control of the husband. Yet Paul had no thought in these letters of the marriage ceremony. He was never the officiating clergyman at a marriage; nor was Timothy, Titus, nor any other of the disciples; nor of their successors for several centuries. Paul was addressing the married, not those about to marry. He was furnishing no marriage ritual; that was beyond his authority. He was writing of the general rule of the family as in the hands of the father—the paterfamilias in Paul's day. Otherwise how would he have dealt with the many women who became his ardent followers, with, or without, the consent of their husbands? What of the Lydians, Phoebe, Lois, Damaris, Priscilla and the rest who became active members of the Church? Were these all widows, spinsters, or maids? or must they run home to ask their husbands' permission to believe the precepts of the new teacher and to join his Church?

"Obey" was not in the marriage vows of Christians then, nor until many ages afterward. The husbands and wives of Paul's Churches had been united by almost every conceivable marriage rite—Jewish or heathen. Paul never questioned the legality of any of those forms so far as constituting proper marriage was concerned, nor did he prescribe any new rubric therefor. The O. T. had laid down no rule for marriage celebration; no vows had been formulated, and none prescribed.

Only in the betrothal of Rebecca to Isaac do we hear of any religious invocation, and even that was uttered by Abraham's servant. Rebecca herself was probably not present, and Isaac was far away at La-hai-roi, and knew nothing of the matter.

Marriage was a simple taking of the bride by the groom from her consenting parents, or guardians, and no other formality was necessary to its legality. The new wife took no oath of obedience nor any kind of formal vow. Custom, not law, had settled and defined the marriage status. The father "gave" his daughter; the bridegroom received her. A dowry might go with the bride, but that was not necessary to validate the contract. This dowry remained the bride's own, and must be returned in case of divorce or demission.

Of the later marriage ceremonies and festivities, the week of rejoicing, the gifts, etc., of richer, more luxurious times, we read much; but these were no necessary part of the marriage itself, any more than are the trousseau, the bridal trip and the house-warmings of today. Our contention is that this iron-clad "Obey"

was no part of the old Jewish—nor of the early Christian—forms of marriage celebration. The "Vow" was the human side of the Divine covenant; it was never made to men.

Jewish Marriage Ceremonies differed much at different eras. Much time usually elapsed between betrothal and marriage. The Sabbath, Passover week, and that of Tabernacles must not be used for marriage.

In Post-Babylonian times the bride was brought to the synagogue, sumptuously apparelled, her hair curled in imitation of Eve whose hair-curling and crowning was the work of God himself. He also formed the canopy under which Adam and Eve were married—a part of the late Jewish ceremony.

The bridal pair were anointed crowned, the man with a crown of salt and sulphur, a reminder, it is said, of Sodom's adulteries and their punishment. Thus, the husband was taught fidelity to his wife. The bride's crown was of gold, if the wealth of her parents would permit.

The coronation of the bridegroom was a prominent part of the ceremony, so Cant. 3:2, of Solomon's crown "wherewith his mother crowned him in the day of his espousals," see also Isaiah 61:10, where "ornaments" are understood to be crowns, or mitres, according to the 70.

But the bridegroom crowns were abolished, according to the Mishna (*Tit. Sotah, C. 9*) when Vespasian led his army into Palestine; and the bridal crowns ceased when Titus beleaguered Jerusalem; Tertullian says (*de Cor. Mil. C. 9*) that the Jews never wore crowns on joyous occasions, which was doubtless true in his day, for Israel had been in mourning since the Holy City's desolation. But the rabbis suffered brides to wear robes and myrtles; but, according to Rabbi Simeon, they could wear only reeds and bulrushes; and Rabbi Levi forbade all crowns.

The bride was led in pomp to the house of the bridegroom, though Selden (*Uxor Hebraica, Lib. II.*) thinks that she was led to the synagogue to receive the blessing. But this was given at home, or in the garden. At the bridegroom's house the bride was placed under a canopy bestudded with jewels, supported by four youths. All the company cried, "Blessed is he that cometh," and sang around them carrying torches in their hands.

The bride made three circuits around her husband, and he two around his wife, following Jeremiah's words, (31:22).

Then the company threw grains of wheat upon the couple, crying, "Increase and multiply," and coins were thrown to be scrambled for by the poor. Sometimes a pot of barley, previously planted and sprouted, was presented to the couple, for thus ought they to multiply.

The bride took the right hand, for "upon thy right hand did stand thy queen" (Ps. 45:9). She turned to the south and received the "thaled" (head, or robe-scarf) upon her head. Buxtorf thinks it was the bridegroom who covered the bride with his own thaled, thus symbolizing Ruth's marriage, for she said to Boaz, "Spread thy skirt over thy handmaid."

Some one—a relative, or a priest, or the synagogue chanter—then took a glass of wine, offered it to the bridegroom, and blessed God for man and woman and for marriage instead of fornication. This fourth blessing has been attributed to Ezra. It has continued to modern times and is still used. The bridegroom having drunk, puts a plain ring upon the bride's finger, saying, "Behold, thou art my wife according to the rite of Moses and of Israel."

Not less than two or three witnesses must be present to hear these words. Then wine was again brought in a new vessel having a narrow mouth, if for a maid; a wider, if for a widow. Six benedictions were chanted. The husband drank, and the remainder of the wine was thrown about in sign of joy and plenty.

The ceremony concluded, the entertainment followed.

A governor, we are told, was chosen to superintend the dishes and the wine; and some writers have pretended, with little authority, that this "Governor must be of the priestly race."

Seven benedictions were read during the feast; the first very solemnly, because Jerusalem was desolate (Post-Babylonian); the rest more rapidly. A hen and an egg were offered to the bride. The former was torn in pieces as soon as she had tasted it.

The paronymph, or "friend of the bridegroom," must conduct the latter to his chamber, and continue there, it seems, during the night. So the Baptist's words were explained: "The friend of the bridegroom standeth and rejoiceth when he hears his voice."

The next Sabbath the wedding party all must go to the synagogue where the bridegroom might have the honor, for that day, to be the Reader of the Law from the Desk. The Mishna details many duties prescribed by the rabbis for the subsequent life of the pair—which we will omit here.

The promise of marriage made be-

fore witnesses, was accompanied—in later times—by a piece of money given by the groom to the bride. This was afterwards substituted but not generally, by a ring. Leo de Modena (*Liv. IV, C. 3*) says the ring was never in use at marriages among German or Italian Jews. One of Rome's traditions is that the Virgin's betrothal ring given her by Joseph, was lost till the end of the eleventh century, then found by a merchant and brought to Perouse, where it has since been carefully guarded.

The Rabbis Hillel and Schamma had a bitter controversy as to the proper value of the bridal piece of money. But rings for betrothal are not mentioned in the Talmud nor in the Mishna; the ring was of late origin.

Very ancient was the giving of a "portion" by the bridegroom for the bride; as by Shechem for Dinah; and by David for Michal.

The breaking of the water pots by the attendants signified abundance; while the breaking of the wine vessel by the new husband symbolized community of goods between the pair.

Polygamy was certainly not extirpated from among the Western Jews till the tenth century. In the Orient, where plurality of wives was allowed, it continued. Gamaliel, it is claimed, condemned the custom; but we find no record of his condemnation. It was to end, it was said, with the year 1240. Widows might be married to any but the High Priest, though Grotius (*de Jure Belli et Pacis*) contends that all priests were forbidden to marry widows, and he cites Josephus contra Apion to prove his contention.

The Hebrews called the rights and orders of marriage solemnization "Conjugal Sanctification" (*Kiddushim*) vide *De Rituali Hebraica Benedictioe Nuptiarum*.

According to Tertullian, a woman could wear only one ring and that must be put on by her husband. By this she was fastened to him. Some Christian Fathers think the ring was used by Christians to testify to mutual love, or as a pledge of union of heart and minds.

Hooker (*Vol. II, Bk. 5*) says, the Jewish bridal pair stood under a four-cornered garment spread over their heads during the making of their espousals, and prayed over a cup with a set form of words: "With my body I thee worship; with all my worldly goods I thee endow."

It is clear that no "vow" was known, to Jewish marriage; least of all, any promise to "obey."

Paul knew of no such nuptial obligation among his people.

Passing by Old Testament marriage, we come to later times, and we find Rome setting the standard as to legal marriage for the world, though not prohibiting any national form of marriage among her subject peoples.

In early Rome we find the patria potestas supreme in the family. The father had the power of life and death over his family.

The Twelve Tables, Rome's most ancient extant code (449 B. C.), give us light on the patria potestas. Thus, Table IV, Law 1: "Let a father have the power of life and death over his legitimate children, and let him sell them when he pleases." Table XII, Law 1: "When a woman shall have cohabited with a man for a whole year, without having been three nights from him, let her be deemed his wife" (the *usus maritatus*). Law 2: "If a man detect his wife in adultery, or find her drunk, he may, with the consent of her relations, punish her, even with death." Law 3: "When a man will put away his wife, the form of doing it shall be by taking from her the keys of the house and giving her what she brought. This shall be the manner of a divorce."

Table XI, Law 9: "Let no woman be present at the sacrifices which are offered up in the night, except those which are made for the people with the usual ceremonies; nor let any one be initiated in any mysteries brought from Greece but those of Ceres."

By the *Lex Julia* (A. D. 4) adulterers were punished with death, as also were Sodomites. Stuprum, i. e. the debauching of a virgin, or a widow of honest fame, was punished by the confiscation of one-half of the goods of the offender, if he was a man of quality. If of low degree, he suffered corporal punishment—*cum relegatione*.

The patria potestas, with its power of life and death over children, was restrained by Trajan who ordered emancipation in cases of great cruelty. It was further modified by Adrian and Alexander Severus.

Matrimonium meant at first the union of the male and female for the procreation of offspring; while nuptial signified the legal marriage ceremony with its rights. But nuptial soon became the popular expression for lawful marriage.

Conubium was a mutual submission to the marriage ceremony (from *nubendo*, i. e. *tegendero*, or veiling) since the bride's head was covered with the flammum, or veil.

Conjugiunium meant a mutual yoke; *consortium*, a mutual lot in life, for better, for worse. *Contubernium* was the union of slaves, i. e., a cohabita-

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tion, since slaves could not contract lawful marriage.

Concubinage was a kind of quasi marriage; entered into among the Greeks before witnesses and dissolvable at pleasure. Among the Romans concubinage was especially common among provincial officers, with females in their respective provinces, as marriages between such parties were discouraged at Rome. Concubinage was regulated by Constantine; and later, by Justinian, who required that the man be unmarried—not a prerequisite formerly; while the concubine must be a free unmarried woman—Leo abolished concubinage (887 A. D.). If the parties afterward married, their children previously born, were known as "mantle children," since they were placed under the cloak with their parents, at the wedding, and thus were legitimized.

There were three kinds of lawful marriage among the Romans; and these were either solemn, or minus solemnities (less solemn). Of the solemn were the marriages *de usu*; *farre*; or *coemptio*. *Usus* marriages are described by Servius in his Commentary on Virgil (*Geor. I, 31*), and by Aulus Gellius (*XVIII, 6*):

If a woman cohabited with a man for a year without a trinoctium, or three-nights' absence from him, and with a view to matrimony, she became his wife *de usu*, or *de usucapione*; the trinoctium absence, or usurpation, broke the prescription, or force, of the relation: *Sohn* thinks (*Institutes of Justinian, p. 362 et sq.*) the trinoctium absence to be "a mere fiction which is employed for the sole purpose of shutting out the possibility of *manus mariti* (or hand, i. e. absolute, marriage control on the part of the husband). "A new conception of marriage is here clearly presented to our view; there can be marriage without *manus*. The parties, indeed, desired to marry, but without *manus*."

Some think the real design of the Twelve Tables was to sanction and give effect to these marriages without *usus*; which was marriage slavery.

Marriage by *farre*, or conferratio, the most sacred and solemn form of Roman marriage. Under this form the wife became the co-partner of her husband in all sacred rites, in all his substance, and his sole heir if he died without children, and an equal heir with the children, if any (*Dion, Hal. I, C.*)

Such children—*patrimi et matrimi*—were of the most privileged; and from such the vestal virgins were chosen. The presence of the Pontifex Maximus, or of the Flamen Dialis (Servius, *I, Geor.*) was necessary; here is the first note we have of a religious ceremony. The parties mutually broke a cake—*farre, panis farreus*—and ate it.

Diffaratio was a divorce, or dissolving of the contract.

Then witnesses were necessary for such a marriage. This form of marriage fell into disuse in the reign of Tiberias (Tacitus *An. IV, C. 16*). It was at such marriages that the witnesses used the signatory ring; and the bridegroom placed the ring on the fourth finger of the bride's left hand, because a vein communicated thence directly with her heart. Tertullian (*de Vir. Vel.*), Macrobius (*Lib. VII, C. 13*), Pliny, (*Nat. Hist. Lib. XXXIII, C. 1*) mention an iron ring "without a stone" as used on such occasions.

Marriage by *Coemptio*, was a mutual purchase of the parties by each other. Each delivered to the other a small piece of money (Servius, *Virg. Aeneid. IV, 103*; Cicero (*Oratio I, 57*). The man asked: "Will you become to me a mother of a family (*mater familias*)? She: "I will." Then she: "Will you become to me a father of a family (*pater familias*)?" He: "I will." The woman then delivers herself and her piece of money into the hands of the man. The *domini ductio* followed, and the marriage was complete. Before this the woman was only *sponsa*. *Coemptio* placed the wife as heir in a daughter's place—having "a child's portion."

Coemptio in some respects, was the most like of all ante-Christian forms to our usual modern forms. Consent among the Romans as today, was the foundation of marriage, and between parties able to contract, i. e., the man must be over 14 years of age; the woman over 12—with parents' consent. By the Digests we learn that consensus, non *coemptio*, *facit nuptias*; the reverse of the Canonical law that *coemptio*, non consensus, *facit nuptias*.

As to the sponsalia; we find much in old Roman authors, as Ulpian, Verrius Flaccus, et alii.

Plautus often alludes to them in his plays; so Arnobius (*adv. Gentes*); Servius on the *Aeneid* (*Lib. X*); Terence

(*Andria*). Sometimes the sponsalia were made without witnesses, or even by letter, or through an internuntius. Parkersburg, West Va.

MONEY POORLY INVESTED.

Bishop Candler says: "Give me the money which your Churches in Georgia annually pay to your hired singers and I will meet all the expenses of maintaining the missionaries in Cuba."

Bishop Burt, after an absence of twenty-five years in mission fields and returning to an Episcopal jurisdiction in this country, with painful heart, observes: "I was disappointed to find that the old fervor of Methodist singing had given way to a new system of hiring singers. I found that in many cases soloists and quartettes were paid more money than was contributed to missionary work. In one Church where I asked why the minister had not been granted an increase in his salary for twenty years, I was told that the Church could not afford it because it was paying more than \$2,000 for singers. Many of these vocalists were not believers in the Methodist faith—in fact, were not even members of any Church."

The observation made by these two great men of Methodism needs no comment save that such a state of things so indicated portend no good to Methodism of today. A Church is well on the way to both financial and moral bankruptcy when its incidental expense fund exceeds the amount paid the pastor—a condition of things that confront a few pastors of this writer's acquaintance. When people prefer show and sham to the plain old gospel such a state of things always follows.

Understand, we are not against music. We believe in it. But we know it to be poor business sense to starve a poor pastor in order to feed a fat choir, and load down a local Church with the incubus of incidentals which might more wisely be used in sending the gospel to the world's benighted millions.—Pacific Methodist Advocate.

PRIMING FOR THE PUMP.

I have just received a copy of the little book, "Priming for the Pump," compiled by Dr. W. F. McMurry, the enterprising and indefatigable secretary of the Church Extension Board. It bristles with facts. It is full of up-to-date suggestions from men who are doing things. The sermons and addresses by Bishop Marvin and Revs. Jones, Lewis, Granbery, Seelman and others are well worth a careful reading. I should like to see a copy placed in the hands of every foreign missionary in the Church, and a translation made of selected portions adapted to our work in Brazil.

W. R. LAMBUTH.

Among the practical facts of consciousness, fixed, deep and firmly as that of person, are the facts of freedom, of responsibility, of sin; no logic can overturn them, no dialectic acids can dissolve them, no speculative mists can long obscure them.—Naphtali Lucock.

A GOOD BREAKFAST Some Persons Never Know What It Means.

A good breakfast, a good appetite and good digestion mean everything to the man, woman or child who has anything to do, and wants to get a good start toward doing it.

A Mo. man tells of his wife's "good breakfast" and also supper, made out of Grape-Nuts and cream. He says: "I should like to tell you how much good Grape-Nuts has done for my wife. After being in poor health for the last 18 years, during part of the time scarcely anything would stay on her stomach long enough to nourish her, finally at the suggestion of a friend she tried Grape-Nuts.

"Now, after about four weeks on this delicious and nutritious food, she has picked up most wonderfully and seems as well as anyone can be.

"Every morning she makes a good breakfast on Grape-Nuts eaten just as it comes from the package with cream or milk added; and then again the same at supper and the change in her is wonderful.

"We can't speak too highly of Grape-Nuts as a food after our remarkable experience." Name given by Postum Co., Battle Creek, Mich.—Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

Notes From the Field

Eustace.

Our first Quarterly Conference convened Sunday, January 12. Our presiding elder was in the chair and the business proceeded. We have had disagreeable weather the past month, but we are progressing nicely. We have received five members by letter and we gave our presiding elder the pleasure of baptizing two babies. We are getting busy now, and expect to have the best meeting this year that the circuit has ever had. We expect to canvass from house to house and establish family altars, and have a praying people who will show an interest in lost humanity. We have one of the best circuits in Texas. Some of the best people live in Eustace Circuit that I have ever met, and we are going to bring things to pass.—Preston Florence.

Murchison.

We have just closed a meeting at Murchison, Rev. L. B. Saxon, of Hughes Springs, was with us and did some of his very best preaching. We all enjoyed it very much. His preaching was inspiring to the nominal members. Did us good as the upright in heart and was a great blessing to our little city. Received one by ritual and baptism. All in all it was a good meeting. We have sold our parsonage property for one thousand dollars and have let the contract for a 5-room bungalow to be built near the church and work is to begin at once. Our first Quarterly Conference convenes at Pine Hill, February 1, 2. All the official members are expected to be present. This is our fourth year and we hope to succeed and bring a full report to conference this fall. We are working and praying to that end. We are expecting this year to be the best year of the four.—G. M. Fletcher, P. C.

Margaret.

Our first Quarterly Conference has come and gone. Our beloved, Dr. Miller was on hand and in the same dignified, manly, Christian way he presided over the conference. The work was well represented and the stewards made a fine report on the financial side. With Brother R. L. Jameson leading the faithful Board of Stewards, who have the work at heart, with Brother Luther Jameson and George Monroe, local preachers, always ready to help; also Brother Hembree, the true and tried exhorter, combined with a membership that vie with each other in seeing that the preacher and his family want for nothing in a material way, not forgetting the preacher's horse that carries him over the work. With all of this to stimulate and encourage, we expect to lay ourselves out to do the best year's work of our life. The Advocate gets better all the way. We are going to try to put it in every Methodist home on the work. On with the battle.—J. B. Wood, P. C., Jan. 20.

Broken Arrow, Okla.

The Methodist Church, South, of Broken Arrow, is in the midst of the greatest revival in the history of the town. Bro. E. N. Parrish, of Cleburne, Texas, is with us and is being wonderfully used in the salvation of the souls of men and in the reviving of the Church. We had a conversion at the first service on Sunday a. m. and have been having conversions, reclamations, reconciliations of old enemies, old feuds settled and family altars established. The revival is breaking loose in the town and men are being saved in their homes, offices, shops and everywhere. Pray for us, brethren; the battle is only commencing. We have had a baptism of vanity, vexation and muddy water, a rising up of holy jumpers, tongue-twisters, Russellism and the voice of the Mormon hath been heard and his footprints seen in the land. Pray for us. Bro. Parrish is a little man in stature, but the biggest preacher, soul-winner, pastor-helper and all-round worker we have ever seen.—Thos. A. Harkins, Pastor, Jan. 16.

Red Oak.

Possibly a few lines from Red Oak will not come amiss in the beginning of the new year. Red Oak is that beautiful, thriving little city on the M. K. & T. railroad, and the Dallas and Waxahachie interurban. Red Oak is not a station, but it is known as the best Circuit in Southern Methodism. Although our journal shows a loss last year of 262 members, besides one church given to another circuit, yet the stewards placed the salary as last year. So we have abundant proof to sustain the name, "best circuit." This circuit stands closer to the presiding eldership than any

other circuit. This can be proven by Presiding Elder Lindsey, who found it to be one short step from Red Oak Circuit to the Cisco District. Then, it is a little doubtful in my mind that

Brother Spragins was with us and gave us four excellent sermons. He is a fine preacher and good presiding elder. He made a fine impression on our people, and he will give us excellent service. The stewards made a good report of their work, and the pastor's account of the condition of the work was encouraging. It was a good quarterly meeting and everything is starting off well into the new year. Our

most imperative need just now is a great revival of religion of the old-time depth and power. We have all the organization and necessary equipment for a potent and mighty Church but we must have spiritual life and power in order to do the Master's work in this day of ours, and do it in the most effective and efficient way. I know that it is sometimes said even by some of our own people, that Meth-

on a case of valuable silverware consisting of knives and forks, table and teaspoons and a large angel's food cake given by Sister Matejka. After all this Bro. Stone brought over eight fine Plymouth Rock chickens and turned them into the chicken house as a token of his loyal and intelligent Methodism. For all these tokens of love and liberality the parsonage family is profoundly grateful. At the first meeting of the Board of Stewards after my arrival in this delightful charge they placed the preacher's salary at \$200 in advance of what it was last year and they are paying it monthly in advance. On the first Sunday in January the Sunday School pledged \$250 for Missions. This is not to be applied on the regular assessments, but is special. On the night of December 24 at the Christmas tree in the Methodist Church Bro. W. M. Stone made a short talk on the Orphanage at Waco, took a collection and secured \$56.26 for that worthy institution. We also have in this charge one man, Bro. J. L. Giddings, who is giving \$15 per month to help a young preacher secure an education in Southwestern University. Congregations have been large at the Sunday services notwithstanding the fact that it has rained every Sunday but two since I have been here. Our prayer-meetings are well attended and the services are spiritual and interesting. The fact is these people have been well trained. They have had excellent pastors and fine preachers in the past. Such men as E. D. Mouzon (now Bishop Mouzon), Calvin H. Brooks, O. T. Hotchkiss, H. C. Willis and many others, capable and consecrated. I am not, therefore, surprised to find a people loyal, intelligently religious and devoted to the institutions of the Church. We have in this charge some as fine laymen as can be found anywhere in this conference, or in any other conference. Our brand-new presiding elder, S. W. Thomas, held Quarter Conference for us December 15. We were all delighted with him. He preaches well, is level-headed, broad-minded and deeply spiritual. We predict for him a fine work on the Brenham District. The Texas Christian Advocate is taken by a goodly number of our people and those who read that excellent paper are well informed in Church matters and are as "The salt of the earth" wherever found. Am I pleased with this charge? I am delighted. My purpose is to give to this people the very best service of which I am capable. On last Sunday night at the close of the sermon a fine young man came forward and united with the Church on profession of faith. May many others be saved and the Church be built up in the most holy faith.—J. C. Carr, Jan. 16.



Martha Asbury Ware John Blocker Ware
Walter T. Henderson Jr. Reeves Spivy Jr. Mary Lillian Ware.

The above pictures are the great nephews and nieces of Rev. L. S. Barton. The four younger were baptized at their grandparents' (Mr. and Mrs. J. L. Ware) home in Bonham, Texas, on Christmas day 1912. They belong to a long line of Methodist ancestry. Their great-great-grandparents, on at least one side of the house, were early Methodists of North Carolina. Their being dedicated in baptism by their parents is an evidence that the families are still Methodists. Their names are: Martha Asbury Ware, Mary Lillian Ware, Walter T. Henderson, Jr., and Reeves Spivy, Jr. Master John Blocker Ware in the center is a brother of Martha. It is hoped that these young Methodists will be worthy sons and daughters of worthy sires. The occasion of this baptism was a reunion of the Ware family, Brother Barton being the younger brother of the grandmother, Mrs. J. L. Ware. We are glad to reproduce these splendid looking youngsters and particularly glad to note their baptism in infancy. There is nothing more solemn nor serious than this ordinance in which we give our children back to God from whom they are; and in after years these little ones will feel the influence of this sacred occasion when in the midst of prayers and tears they were dedicated to God. Let none speak lightly of this Holy Institution.

he would have made that change, had not his quadrennium been so nearly expired. Rev. Lindsey came to me a few minutes after the appointment was read, and congratulated me and began to tell me the good qualities of the Circuit, which so far have been verified. Some of the preachers write about their "poundings." That is not a suitable name for the present writer to use. The good people of Red Oak have been almost feeding the parsonage family, since our arrival, and one of the brethren informed me that there would arrive soon from another Church a load of edibles. Let the good work go on. Our work is progressing nicely. Presiding Elder Whitehurst has made his first visit, and the Quarterly Conference showed life and progress. Rev. Whitehurst has taken hold of the work in his efficient, helpful way. He never comes into a charge without making some tracks heavenward to be seen after he leaves. He always brings cheer and sunshine. We are hoping to make this the banner year for Red Oak Circuit. If our people could all read the article by Presiding Elder Bishop in the Advocate of January 9, I believe I could secure a number of subscribers for the Christian Advocate. Success to all our enterprises.—Josephus Lee.

Lewisville.

Our reception at Lewisville for our third year has been kindly, open and royal, and we have made a splendid beginning with hopeful and encouraging indications for a prosperous and successful year. Substantial evidences of love and appreciation to pastor and family began with our arrival from conference and have been continuous. The grace of liberality was a potent and living reality with our people here when we first came to them to be their pastor, and they are "growing in grace." Perhaps I should add one other word in this connection: "They are long-suffering and kind." Notwithstanding the removal of some of the strongest, most active and efficient members of the Church, our Board of Stewards advanced the pastor's salary the present year and they are paying it monthly. Our first Quarterly Conference was held December 28-29.



REV. L. S. BARTON.

Rev. L. S. Barton is now recognized as an expert in the raising of the money necessary to carry forward the monumental work of establishing Southern Methodist University as the one educational influence in the great Southwest. His efforts can only be defined by his ideals and his past success.

He believes also in the old-time theory that if Methodism is good enough for the parent it is good enough for the child. In this issue appear the photos of five of the great-nephews and nieces of Brother Barton. At a family reunion in Bonham, on last Christmas, Brother Barton dedicated these children to God in holy baptism. It only proves that Brother Barton is not only a great money-raiser for Southern Methodist University, but he belongs to that long line of Methodist preachers who believe that the children of a Methodist should be trained as Methodists as the years come and go. We earnestly hope that the baptismal hand of Brother Barton may bring each of these bright children to the deepest and sweetest experience of all that our great Church stands for.

odist preachers attach too much importance to a revival of religion. But we expect a revival to solve all our problems and overcome all our difficulties. Of course, a revival will not do everything, but it will do many things and make possible the doing of many more things, and when we have gotten a few problems solved and a few difficulties overcome, we are in the way to progress and success. No! No! Methodist preacher attaches too much importance to a revival of religion. We are organizing our people, planning for, and praying for, a great revival. Let us all pray that this may be the greatest year of all the years for great revivals and large ingathering of souls into the kingdom of our Lord.—W. R. McCarter.

Caldwell.

At the recent session of the Texas Conference Bishop Mouzon appointed me to Caldwell Station. I returned to Teague, packed up our household effects and on the afternoon of December 5 left with my family via Mexia, Hearne and Milano and arrived at Caldwell about six o'clock Friday morning, December 6. We were met at the parsonage gate by that prince of laymen, W. M. Stone, and "compelled" to go to his hospitable home, where his better half prepared a splendid breakfast for us. A short time after breakfast we returned to the parsonage and in a little while thereafter a delivery wagon was driven up to the parsonage gate and the driver unceremoniously began carrying in one load after another and depositing the things on the dining-room and kitchen tables. After he "desisted" and withdrew, we went to investigate and found we were the victims of what is generally called "a pounding." We call this a magnificent and material demonstration of the liberality and big-heartedness of one of the finest body of Methodist people in the Texas Conference. Not being satisfied with this demonstration Bro. T. F. Gilley sent us a fine turkey for Christmas and after this, others too numerous to name, have sent sausage, fresh meats and other tokens of generosity and appreciation. We were remembered at the Christmas tree by the members of the Church placing there-

Lillian Circuit.

Nothing startling over this way, just working hard and trying to see after all the interests of the Master's Kingdom. Lillian Circuit is made up of just common folks and have a preacher made out of dust that has been breathed into it by Almighty. We all united together over here last year and had a good year, with fifty professions, seventy-one additions, nine babies baptized and all finances in full. The work is starting off nicely this year. Have received (I mean taken) eight new subscriptions to the Advocate. Will push this matter just a little later. Have sold several books and Bibles, some of the "Methodist Library" books. The charge is off of the Mission Board this year and raised the salary of the pastor \$50 above what they paid last year. We have a good people to serve, lots of work to do and are happy as we try to do the work. Pretty good Sunday Schools with the consciousness of room for improvement, and trying to improve them. If the Lord blesses us with good crops, and we hope He will, we expect to build a new church at Prairie Grove and possibly one at Lillian. At present we are worshipping in the Baptist Church at Lillian; and, in justice to them and to our mutual Lord and Master, I must say that they have been very kind to us. They have

Might Be Dead Today.

Garden City, Kas.—In a letter from Mrs. James Hammer, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

made their church our church last year and they shall be glad to do the same thing again. This is not taffy, but a statement of facts. We also expect a needed addition at Cahill's Chapel. Pardon a preacher for penning a part of his visions. We look to Him, whom we serve, for the victory.—J. W. Hawkins, Pastor.

Queen City.

After three successive years with the American Bible Society in a very worthy missionary effort under the general name "Colporter," we are again in our loved employ. At the last session of the Texas Conference Bishop Mouzon read us out to one of the best little appointments in the conference. It is the Queen City of Cass County. The people here were no strangers to us, having spent about four months with them year before last, giving ourselves wholly to the dispensation of the truth and the distribution of the written Word. These are a most hospitable people; loyal to God, the Church and the pastor. We appreciate the reception they gave us, and shall strive, under God, to prove ourselves worthy of their love and esteem. They have expressed their appreciation in many ways. Our first Quarterly Conference is now in the annals of history. We had a full representation and the stewards have the matter of the pastor's support well in hand. At Queen City the stewards have arranged for the pastor's salary to be paid monthly. All in all we are well pleased. "We thank God and take courage."—M. W. Adams, P. C.

Plemons.

The weather for the past month or two has seriously interfered with the carrying on of the work, but when the sun comes out for a few minutes we rush out of our holes and make hay while the sun shines. Our first Quarterly Conference was held here January 13, Rev. O. P. Kiker presiding. There was not a full attendance of the stewards, but much business of importance was transacted. Brother Kiker preached a fine sermon at night to a full house. Pounding! Of course, we received one. It seems that everyone in Plemons were interested in us and the beauty of the whole thing was that the presiding elder had an occasion to look in on the affair. The interest the people have taken in us and the work makes us wish to do our level best for the community this year. On January 14 we traveled with the presiding elder, O. P. Kiker, far up into the northern part of Hutchinson County. He preached a stirring and interesting sermon at Lackey schoolhouse to a fine congregation. This is truly the coming country of Texas. With a railroad traversing this section in a year or two the re-arrangement of the charges will be absolutely necessary, and many stations will have to be created. New people are moving in every day in the plains country, and we are glad to remark that many of them are Methodists. My Board of Stewards is a loyal body of men, deeply consecrated, thoroughly energetic, and all fine gentlemen. When conference convenes again we think we shall be able to give a splendid report and show much gains for our noble Church.—W. H. Wright, P. C.

Cleburne.

We had a great day at Anglin Street, Cleburne, today. Preached the sermon on Christian Culture and the necessity of having the Texas Christian Advocate, and our Methodist Literature in our homes and as a result took nine orders for the Advocate, and seven orders for the Methodist Library, and received six people into the membership of the Church. When the Bishop read us out to go back to Anglin Street, Cleburne, for another year we were profoundly grateful. These are a fine people to serve. They are loyal and true. They have received us with open hearts and hands, have evidenced their appreciation by raising the salary of the pastor \$200, are constant in their attendance upon the means of grace, and these cold and rainy Sundays we have crowded houses of earnest listeners to the preached Word. I have a splendid people to serve. They love to serve their God, they love their Church, they are loyal and true to their pastor, they are always ready to do things for the Lord. Our Sunday School is go-

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ing at high tide. Our Epworth Leagues are doing fine work, our Women's Societies are planning large things for the year, the men folk are busying themselves putting needed repairs upon the church and parsonage, some of them are paying in their conference subscriptions, and we are sending it in to the several treasurers. Our young people have just lately purchased and placed a piano in the church, and the Lord is giving us souls for our hire. We have received twenty-nine into the Church since conference. We are praying and hoping for great things at Anglin Street, Cleburne, this conference year.—Henry F. Brooks, Pastor.

Newton.

We served the Burkeville charge last year and had a good year in many respects. Although we moved to Newton in May, we soon began the erection of a parsonage and we are living in a splendid new five-room parsonage, with bathroom and pantry extra. We have it almost paid out and will finish paying for it this year. Good folks? Yes, plenty of them. We were received with open hands and hearts when we returned from conference for another year, and many good things have found their way to the parsonage. Our First Quarterly Conference has passed, but on account of the bad weather there were but few present. Our much loved presiding elder, Dr. Solomon, was on hand and preached two great sermons and looked after the interest of the Church in his usual way. He is a great presiding elder any way. We are planning, working and praying for a great year on the Newton Circuit.—W. A. Belcher.

Douglassville.

At the last session of the North Texas Conference, Bishop Mouzon transferred us to the Texas Conference and stationed us at Douglassville, one of the nicest little charges in the conference. We had a long move, but when we reached the station (Maud) Brother J. H. Snipes was there to take us out to Douglassville in his surrey, and he also had wagons there to carry our household effects. When we arrived at the parsonage the good people had preceded us, and such a pounding you scarcely ever saw; and everything was in fine order, and several of the ladies were there to bid us welcome to our new home and work. We even found the sunny-souled Charley Tower here, who took great delight in introducing us and making us feel "at home." Our Quarterly Conference convened Jan. 18, with Brother Hotchkiss in the chair. Our Board of Stewards assessed as a minimum \$970, hoping to be able to make it \$1000. They also made a nice financial report for the quarter. I find Brother Hotchkiss a very fine executive, deeply spiritual preacher and most brotherly man. He has greatly endeared himself to our people. But, Brother Hotchkiss, you can't get Douglassville yet—this is my first year—you will have to wait awhile! Have received six members this year and have paid our Orphanage, and have our missionary assessment nearly all in hand, and hope to have all our connectional claims in full by the second Quarterly Conference. Our welcome to this conference has been very cordial, and we hope to make this the greatest year of our ministry. Mrs. Williams' health is greatly improved and we are hopeful, busy and happy.—D. A. Williams.

Quanah.

Well, the "big wheel" revolved and the spoke that I happened to be on stopped at Quanah. I had informed a member of the Board of Stewards when we expected to move, and a good body of them were at the train to receive us and we were taken in an auto to the home of Mr. E. W. Hovey to take dinner. The spread was elaborate and bountiful, and the one-hearted reception made us feel at home at once. The ladies of the Missionary Society busied themselves to make the parsonage comfortable, and every one vied with each other to do us kindnesses. They pulled off the great "stunt" on the night of December 11, 1912. I just know that no other preacher ever got such a pounding. Nearly every room of the parsonage was full of people, and the good things were just poured out in perfect loads, canned goods, hams, coffee, sugar, preserves, jellies, jams, chickens, turkeys, flour, and well, I would like for you to tell me something that was not thought of brought to the parsonage by that crowd of big noble-hearted body of good men and women. We laughed and talked and sang and prayed, and after the people all left the folks at the parsonage sat up till late and talked of the kindness, liberality of the Methodist people of Quanah and upon them we prayed the richest and best blessings of heaven. We have started off well in our work, and trust that this will be

one of the most prosperous years that the Church has ever had in this charge. We have just about gotten all of our conference collections in cash and good subscriptions, and think that we will finish up that work this week. We intend to make a strong canvass for the Advocate, and to put in every Methodist home some good Methodist book. I do not believe that a preacher can do more good in any other way than by putting first-class religious books and periodicals into the homes of his people. These silent teachers will be doing good while the pastor is in his study or doing other than pastoral work. It is a pity that a preacher should ever feel that he is too large to sell good books, or to make a thorough canvass for his Church paper.—G. S. Wyatt.

Seguin.

First quarterly meeting held January 19. Preacher's and presiding elder's salaries paid in full to date—same as to missions and some other assessments. People much pleased with fine pastoral work and preaching of our new preacher, D. E. Carr. Large congregations and flourishing Sunday School. Best financial report to date of any charge in San Antonio District. New presiding elder, Thomas Gregory, moving things up finely. We will have a good and prosperous year here.—H. G. H.

Celeste.

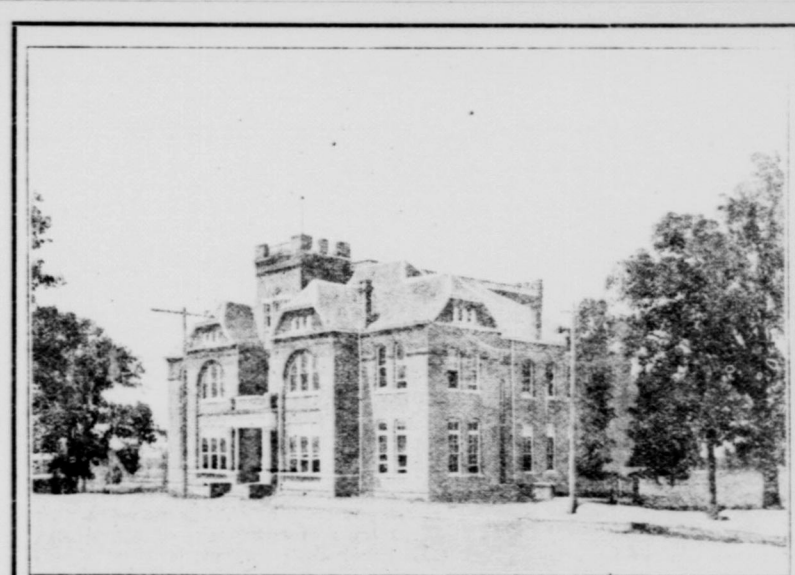
We have been returned to the Celeste charge for the second year with the addition of one Church, making three classes, and an increase in salary of \$200. This arrangement enables us to boast of the strongest circuit and the most delightful work in the North Texas Conference. The people are showing myself and wife every kindness. The toothsome supplies and shoes for our feet and other nice gifts presented to us, besides the princely moral and financial support afforded us while we strive to help them in eternal things, convince us that we are serving some of the best people to be found anywhere. Our new presiding elder at the first Quarterly Conference captured the hearts of our people. The Woman's Mission Society continues to do a great work. Some \$500 or \$600 will be spent repairing the churches. We have one wish that eclipses all the others we could express at this time, viz.: We wish every member of our whole charge would give something to the Southern Methodist University before July 1. Can they not do this? Indeed they can.—Jas. O. Davis, Jan. 29.

Boerne.

I want to say through the columns of our most excellent paper, that we are here on our Boerne charge and that we are busy at work. We were kindly received at the station and Dr. Reeve took us with his auto to the parsonage, where we found that the ladies had well cared for us. A nice supper on the table and provisions in the place to begin with, helped to make us feel at home from the beginning. Since then we have had two old-fashioned Methodist poundings—one before Christmas and the other on January 2. On the last one we not only received groceries and all kind of things good to eat, but also one dozen chickens, which are very much appreciated. The people have been very kind to us, and we love them and love to work among them. Everybody is beginning to get interested in his Church. We have organized a Junior League and have now over forty members in it. Our Sunday Schools are taking on new life and the Home Missionary Society is awake to the interest of the Church. Our first Quarterly Conference has come and gone. Brother S. H. C. Burgin, our presiding elder, gave us a most excellent sermon Sunday, January 5. Every seat in the church was taken and many had to stand up while he was preaching. We love him. We are happy in our new charge, and hope, work and pray to make this one of the best years of our ministry.—Robert W. Fischer.

Winfield.

At the session of the Texas Conference Bishop Mouzon read us out for Winfield Circuit, and we soon packed up and was on the ground to begin the work, but there has been so much bad weather that we haven't done much. We haven't got around the work yet, for it rained us out on two Sundays. But the outlook is somewhat encouraging. We were received very cordially. The good women pounded us, and we sure feasted on ribs and backbones, and they brought some chickens, also, and sugar, and coffee, and canned goods. Oh, lots of things, as good women always do, and our hearts rejoiced, and we thanked God for the good women, for they always show their love for their pastor. Then, today, our stewards met and set our salary at \$1000. Oh, how our hearts rejoiced, and we made a vow



SCHOOL PLANT FOR SALE.

I have for disposal the elegant school plant represented by the above picture, located at Terrell, Texas, an ideal school town 32 miles East of Dallas. The building is a \$25,000 brick and the campus is one of the prettiest in the State. Just the thing to meet the urgent demand for a Boys School preparatory to Southern Methodist University.

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Write at once for particulars.

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that we would try to do them the best work of our lives. May the good God help us to keep that vow. While we hated to leave our Board of Stewards on the Pittsburg Circuit, for we learned to love them like brothers in the flesh, though we find a fine set of stewards on Winfield Circuit, and we are beginning to love them already. They are a fine set of men. Oh, how good our heavenly Father is to us! Pray for us that we may make this the best year of our lives.—S. N. Allen, P. C., Jan. 15.

Godley.

The continuous inclement weather has greatly interfered with our Sunday services since coming to Godley, and much contagious sickness among the children of the circuit, such as measles, mumps, etc., has prevented us from successful pastoral visiting, yet we find much to encourage and inspire our hearts and are looking forward to a great year on this circuit. Our people appreciate a preacher and appear to understand his needs, and are ready at all times to supply his every want. During the hog-killing weather, just passed, our larder has been replenished from various killings and we have been the happy recipients of not merely backbones and spare-ribs, but of fresh side-meat and whole hams as well. Our bodies have not suffered with hunger, but our souls have longed for a few good Sundays in which to preach the gospel to the many instead of the few. Rev. R. C. Armstrong, of Ft. Worth, was with us the past Sunday, representing the Sunday League of America, preaching on the sanctity of the Sabbath. He preached in the Methodist Church at the eleven o'clock hour and at the Baptist Church, which was a union service of all the Churches of the town, at night. Brother Armstrong gave us an able and learned discussion of this subject and created quite a Sabbath sentiment in our midst. He has studied this question until he is strong on it, and the pastors would do well to make special arrangements for him and have him present this question to their people. There is no question but that the Sabbath sentiment is on the wane at present, and menaces death both to the Church and civic righteousness. If given two hours on this subject Brother Armstrong will awaken the people as very few men can do. Not until our people reverence the Sabbath as they ought will our churches be filled on Sundays, and the ministry become as effective as it ought.—B. H. Oxford, P. C.

Allen.

We have just closed a fifteen days' meeting at Allen. Although the weather was very cold for the first few days and then it rained for several days, yet the meeting went right on with the exception of three or four services when the rain and mud made it impractical to get out. Conference Evangelist J. R. Atchley and wife came and were in the first service and remained to the close. No one could listen to Brother Atchley's searching sermons without being moved to a higher life and while the congregations were not large the Church was greatly benefited by the clear exposition of the Scriptures. And we expect the Church to take on new life in all departments of Church work. No pas-

tor will make a mistake in getting Brother Atchley to hold his meeting.—A. P. Hightower.

SAN ANTONIO METHODISM.

President J. E. Harrison was in the chair. The reports of the preachers were very encouraging.
S. B. Johnston: Good day and one accession by vows.
D. E. Hawk: Fine congregations, great many young men at the evening service; 8 accessions, and 477 at Sunday School.
N. B. Read: Good services.
L. E. Booth: Fine congregations. Preached in the afternoon at the Mission Home; fine service.
J. W. Shumaker: Splendid congregations. Sunday School attendance larger than usual. Seventy-eight in the League service. Six new members.
F. M. Jackson: Splendid congregations. Bishop Mouzon preached a great sermon at night.
S. L. Batchelor: Good crowd and one addition.
C. H. Booth: Preached to Sunday School in morning. Fifty children at the altar. Eighteen gave their names for Church membership. The members of this Church gave last week about \$15,000 to Southern Methodist University. There were 37 at prayer-meeting.
Gaston Hartsfield: Bishop Mouzon preached in the morning; fine service and four new members.
E. B. Vargas: Nine accessions by vows.
J. A. Phillips: Fine day at San Marcos.
Thomas Gregory gave a fine report of his work. He is presiding elder of the San Marcos District. He reported an increase of \$2500 on salaries alone.
Since our last report about two weeks ago there have been forty accessions to the Churches in San Antonio. GASTON HARTSFIELD, Secretary.

As God's employment and enjoyment is the care of man, so man's employment and enjoyment should be the study and the service of God.

"The Bible has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing frankincense and myrrh."—Henry Van Dyke.

Dread of an Operation

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

For Old and Young

GIVE US MEN.

Give us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
Men of faith, and not of faction,
Give us men! I say again,
Give us men!

Give us men!
Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country breathe
them
As her noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others.
Give us men! I say again,
Give us men!

Give us men!
Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest of the fight;
Men who strike for home and altar
(Let the coward cringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender as the brave are only,
Men who tread where saints have
trod,
Men for country and for God.
Give us men! I say again, again,
Give us such men!

—The Bishop Exeter.

WHAT IT FEEDS ON.

An exchange furnishes the following as representing the yearly supply of food for the whiskey fiend:
2500 smothered babies,
5000 suicides,
10,000 murderers,
60,000 fallen girls,
100,000 paupers,
100,000 feeble-minded,
3000 murdered wives,
7000 murders,
40,000 widowed mothers,
100,000 orphan children,
100,000 insane,
100,000 criminals,
100,000 drunkards who die yearly,
100,000 boys who take the place of the dying drunkards.
Untold crimes, misery, woe, want, weeping, wailing, war, shame, disgrace, disease, degradation, debauchery, devastation, destruction, death, riot, revelry, ruin, and \$2,000,000,000 in cash.

THE AMERICAN'S MILLIONS.

Thoughtful men may find marvelous dreams in these figures. They show what Americans are doing with a great deal of their money. Intoxicating liquors \$2,500,000,000; jewelry and ornaments, \$800,000,000; automobiles, \$500,000,000; religion, \$250,000,000; confectionery, \$200,000,000; tea and coffee, \$100,000,000; millinery, \$90,000,000; patent medicines, \$80,000,000; chewing gum, \$13,000,000; foreign missions, \$12,000,000; white slavery social diseases and other immorality, \$3,000,000. It is no wonder that so many people in the land are crying out against this disposition of a great trust put of God into the hands of man while there are many poorly fed and poorly clad, and all facing an accounting at the judgment seat of Christ.—Exchange.

NOVEL READING.

A strong movement was recently started in England to limit the reading of trashy novels, which are perverting the emotions and lowering the thoughts of youth. Some of the most influential men in England have joined the movement. As a general thing, parents do not realize the harm which the indiscriminate reading of novels is doing their children. In fact, they look upon the matter with pride—"Tommy is such a great reader." But pater or mater families would not be so complacent, if it were known what foolish or harmful views of life were taking a place in the child's mental store-house. Novels of Western life, Nick Carter's thrillers of daring deeds by brave and handsome boys among a passel of unholy counterfeits—all these have led many foolish youngsters into serious trouble, such as running away from home to see the world, going out West to kill Indians, and seeking after buried treasure on some island away out at the end of nowhere. And then there are those tales by Laura Jean Libbey and others of her ilk—stories fit only to light the fire with. Indeed, some of our better writers are not above criticism in this regard, for they have sent forth some trashy stuff into the

world. I have in mind several of Louise Alcott's minor works, "Rose in Bloom," "Eight Cousins," etc. They are of the love-sick order, sentimental and altogether trashy. What good can such a book do for any boy or girl? Susy will let the biscuits burn to a cinder while she hangs over the mawkish stuff; and Johnny will allow his tired mother to split the kindlings while he is feverishly devouring the last chapter, where the hero at last marries the heroine—and is happy forever after (maybe).

The constant reading of novels, even of good ones, weakens the mind. In order to gain strength, the mental powers must be set to work on problems of some sort—algebra, mechanical drawing, modern or dead languages, wood-carving, anything that requires concentration of mind. A good novel or essay that makes one think is worth a whole library full of detective stories or tales of calf-love.

We have not any too much leisure as it is; and to see our young people (and older ones, too) spending the precious hours in following the improbable adventures of some heroic carpenter or beautiful working girl is an affliction to some of us who love the old classic stand-bys—Scott and Dickens and Thackeray, and the rest. Those books from the immortal novelists of an earlier day can help us along the thorny path of life, a light unto our eyes and a lamp unto our oft times stumbling feet.—Raleigh Christian Advocate.

FAITHFULNESS REWARDED.

George Mason was a boy of ten years and of noblest qualities. His bearing was manly. His face would inspire confidence anywhere. He was not of the goody-goody sort of boys, whose characters are wholly of the negative sort, and who die while young. George was in no danger along that line. He had robust health, a fine sense of humor, and a generous share of mischief. He enjoyed rollicking and frolicking with the other of ball. He could run as fast and glide as swiftly on his skates as any boy of his acquaintance.

One mild winter afternoon, when the snow was in just right condition for making balls, he and several other boys were on their way home from school. The snow was tempting, and soon the balls were flying rapidly right and left. In the excitement George threw a ball without noticing its exact direction. Unfortunately it went crashing through Judge Stacy's window. The other boys all ran, and soon were lost to sight. George stood thoughtful for a moment. He knew the judge was within, for he had seen him enter the house a few minutes before. George, with firm, resolute step, walked to the door and rang the bell. In a moment the judge appeared.

"This is Judge Stacy, I believe," said George.

"It is," was the judge's reply.

"I threw a snowball through your window a moment ago. I am very sorry, sir, but I want to do the right thing about it," said George.

The judge looked down into the honest, manly, up-turned face of the boy for a moment, then said:

"What are you going to do about it? Why didn't you run off like the other boys?"

"Because that would not be honest."

"The glass you broke will cost one dollar to have it replaced."

"I will pay it, sir," replied George.

"Have you the money?"

"I will sell papers of mornings and evenings. I make from fifty cents to a dollar a week. I have only twenty-five cents now. I will give you that and the balance as soon as I can get it."

"Are your father and mother living?"

"My father died when I was two years old, and I live with my mother on Wayne Avenue."

"Are you the only child?"

George's chin quivered. The tears sprang to his eyes. Controlling himself, he said:

"I had a darling sister, Daisy was her name. She came just after papa died, in the springtime, when the daisies were in bloom. Oh, sir, it nearly broke our hearts, when she went away six months ago! She was all I had, except mamma. After she died the house was so still and mamma so sad that I thought I would die," and he sat down and wept most bitterly.

"Is your mother poor?" softly inquired Mr. Stacy.

"Yes, Mr. Stacy, we have nothing but the little cottage where we live. Mother does washing and sewing and I sell papers, thus we get something to eat and wear."

"Come to my office, 329 Cherry

Street, tomorrow morning at 8:30. Here is a dollar for your good mother. Tell her I am glad she has so noble and truthful a boy."

Next morning, prompt to the minute, George entered Judge Stacy's office.

"Glad to see you so prompt, George. Now, I am going to give you a chance. You are the kind of boy I like. I want you to come here each morning at 8 o'clock, and each evening at 4 o'clock. I shall want you to tidy up my office and run errands. You will get home always by 5:30 at the latest. I will give you three dollars a week, and the window glass is paid for. Does that suit you?"

"Oh, Mr. Stacy, it is too good!" George took the place. He made himself useful in many ways. He was always faithful and truthful. At the age of sixteen Mr. Stacy sent him to college, from which he graduated at twenty-one, with the first honors. He entered the office with Mr. Stacy, became one of the ablest lawyers of his day, and was finally elected to Congress, where he served with distinguished ability for many years. He would betimes say, with the old-time mischief dancing in his eyes:

"Judge, I am so glad I broke your window."—Michigan Christian Advocate.

LOVE DEFERRED.

"I'm so sorry the Crosbys are going to move away!" said Mrs. Ashton. "So am I," agreed Mrs. Bates, heartily. "It makes me quite sad to think this is the last call we'll ever make on Mrs. Crosby. I think she's lovely, and do you know, Mary, when she first came to town I didn't like her a bit! She seemed almost forward. She isn't round speaking so frankly to every one, just as if she liked every one and felt sure that every one liked her."

"I resented it at first, but now I realize that it was her breezy way, and, do you know, I've come to like it! Our meetings aren't nearly so stiff and formal as they used to be, and the winters don't seem half so long as they used to, there are so many little social affairs. People thought that if Mrs. Crosby, who wasn't very strong and had no maid, could give such charming, simple little parties, they could."

"I always liked her," said little Mrs. Ashton. "She attracted me from the first. But I am inclined to be shy, and I didn't want her to think I was running after her, so I never called very often."

As she spoke, the two women reached the Crosby gate; and half an hour later, their call ended, they stepped decorously out into the flower-laden air. Moved by a sudden, unaccountable impulse, Mrs. Bates turned back and held out both hands to her hostess.

"I can't let you leave us," she said, "without telling you how much we shall miss you here. I want you to know how much we all love you, and what an inspiration you have been to this whole village."

She stopped, half frightened by her own temerity and by the strange conduct of her hostess. Without a word, Mrs. Crosby hurried back into the parlor and buried her face in the sofa pillows. Her two callers followed her and stood by in awkward silence, until she smiled up at them through her tears.

"Why didn't you tell me before?" she asked, vehemently. "Don't you had an offer to go West, and asked me if we should go, and I said yes, though I love it here for many reasons. I'll tell you now what I have never told any one—least of all Don or my home people. They would not understand: Don, because he has always lived here, and my home people because they have never lived here."

"I have been miserably unhappy and homesick in this pretty village! I came from a small city where every one entertains and welcomes a bride, and I lived here four years and a half before I was even invited out to tea! I'm not frivolous, but it hurts to be neglected. I can never cease to think gratefully of the woman who gave me my first invitation."

"It was six years before Don's best friends, the Englishes, of whom he had talked so much, asked us there to spend the evening—and then it was a casual invitation given to Don instead of me. I can't help laughing—but a mirthless laugh—when I think of the days and days I sat at home here, waiting for callers who never came. I thought it was because you did not like Don's wife—and yet some of you had never met her!"

"Oh, but we did like you!" interrupted little Mrs. Ashton, with her own eyes full of tears. "We thought you were lovely, but we Eastonites are slow about making friends. But when we have once made them, they are friends for life!"

"Yes," said Alice Crosby as she kissed them good-bye. "I believe that you are, and always will be my loyal

friends, but oh, don't wait so long again! Life is so short at best!"—Youth's Companion.

"BETTER PICK THEM NOW."

A young girl visiting the country was following the farmer's wife along a winding, half-overgrown path amid a winding tangle of wild flowers. The young visitor exclaimed at their variety and beauty. "I mean to gather all I can carry when we come back and have a little more time," she said. "Better pick them now if you want them," said the elder woman: "it isn't likely we'll come back this way."

It was one of those simple incidents which sometimes seem to epitomize life. We must pick now, if we want them at all, the flowers that God scatters along our way. The pleasant hours, the dear friendships, the offered confidences, the happy gatherings—all the brightness and blessings that we so often push aside, but mean to find leisure to enjoy some time—we must take them day by day as they come, or we shall lose them altogether; we can never turn back to find them.—Exchange.

THE SELFISHNESS OF UNSELFISH PEOPLE.

"A contradiction in terms, a manifestly impossible state of affairs," I think I hear some of you exclaim on seeing my title. "You might as well say that one may be hot and cold simultaneously." But wait a moment and let us see if this seeming paradox does not cover a fault, whose existence we may only have dimly recognized. Rare it certainly is, but every virtue has the defect of its quality, as the French happily put it, so that the defect is rare because the quality itself does not flourish so abundantly as it ought to in these bustling, hard-pressed, competitive days, when "Everyone for himself" is the motto of the majority, and "love thyself last" is scouted as an absolutely obsolete doctrine of altruism.

But to descend to particulars in this indictment of human nature, which is chiefly directed against womankind. The ordinary selfish man is accustomed to hard knocks on this account, and in his inmost heart he may acknowledge that theoretically, if not practically, he amply deserves all the charges leveled against him, but that does not mean that the weaker sex, reader mine, enjoys a monopoly of this most admirable quality of unselfishness. On the contrary, there are men (may their number ever increase!) whose unselfish devotion to mother, sister, wife, or friend passes the love and devotion of a mother for her idolized child, and it is women with whom I am chiefly concerned, and for whom I am specially writing.

Each of us numbers among our acquaintances at least one unselfish woman. A dear, good, kindly soul, who never appears to give a thought to self at all; whose interests are all subordinated to those of others, who assumes all responsibilities, all the watchings and waitings, all the disagreeable tasks of life, until they seem to fall upon her as a matter of course. Ordinary selfish mortals, of course, admire her immensely, and yet all the time they are conscious of having a slight grievance against her, inasmuch as, while their consciences accuse them of falling short of her high standard, they feel that nothing less than the strongest determination not to presume upon her kindness can prevent them from taking all her friendly services for granted, or "putting upon" her occasionally at least. They are almost jealous of her serenity of brow and demeanor, of the peaceful calm which comes of a selfless life and inconsequently they are inclined to feel, as if it were obtained at their expense, and justify themselves by murmuring: "Perhaps if she were only a little worse, then I might be a trifle better."

Human nature is as curious as it is contrary. Like the old Quaker, we are inclined to think "Everybody is queer, but thee and me, Rachel, and thee are a bit queer too, sometimes," and the right of our friend's unselfishness either makes us slightly uncomfortable or serves to confirm us in our selfish habits. In the latter event the truest kindness would be a rude awakening for such, and the leaving of them to attend to their own affairs, or to wait "hand and foot" on some other person. In the former, it would be beneficial all around, if the unselfish friend denied herself, elevated though the pleasure may be, and desisted from heaping her attentions on them, if only to spare them the qualms of conscience which her disinterestedness arouses.

Often a loving-hearted mother, with the best intentions in the world, utterly spoils her children by her unselfishness, and by simply making a doormat of herself or the sake of the



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family. It is easier for her to do things herself than show the girls how to do them; she has been accustomed to staying in the house so much during their childhood that she has lost interest in outdoor life, and she sends Maggie or Gertie with her husband to this concert and that entertainment, while she stays at home, darning and mending. The young people are not entirely to blame, they may have offered time and again to relieve her of this, that, or the other household task, but their offers were refused and they have simply given up doing so, and allowed "mother" her own way now. Now, such conduct is a huge mistake, and can only be characterized as a refined form of selfishness. It may be considered estimable by outsiders, it may bring a glow of satisfaction to those who have attained to it, but its victims feel rather sore on the subject, and are prone to assert that the consciously unselfish mother too often becomes the unconsciously selfish one, and breeds in her family the opposite of that virtue, which, it may be, she is most desirous that they should cultivate. I read somewhere of a carefully brought up little girl who was imbued with the idea that the things people loved best were those which they ought to relinquish. She played the role of preacher one day, addressed herself and her small brothers and sisters in turn, and then she lisped: "If mamma wants to be good she musn't say her prayers, musn't go to Church, musn't read the Bible and musn't teach in Sunday School." The little one, all unconsciously, had sighted the danger to which her mother might be exposed, and the defect of that quality which we have been discussing.—The Presbyterian Examiner.

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If a recipe for true success could be put into a sentence I believe it would run something like this: Growing a little every day, looking out upon life fearlessly and hopefully, doing with our might the common task that stands before us, trying to make ourselves good and other people happy rather than ourselves happy and other people good, treating duty as a friend rather than a master, and work as a joy rather than a task, laughing often, worrying about nothing, and loving all men. If this does not bring success, it will bring something that is better, for its carries with it all that is best in life.—Walter Taylor Field.

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The Conference Claimants And Their Inadequate Support

Several years ago a member of another Church said to me, "I admire the way you Methodists take care of your old preachers. You would sell the coat off your back to keep one of them from want, while we turn them out like we do old horses when we are through with them, to pick up a scant living here and there as best they can, and maybe die in want." That set me to thinking. While we do provide for them in a way, do we do our full duty toward them? We expect them to give their whole time and talents to preaching the gospel, and are content to believe a way will be provided for their support in old age, but are we sufficiently concerned about it, and is the support provided adequate for their real necessity?

The plan to provide a support for our superannuates and those dependent upon them dates back to the days of John Wesley. This was one of his many practical, statesmanlike visions that opened up the labors and problems of the future and sought to provide a way to keep the wolf from the old preacher's door.

I assume every Methodist in the world knows that every Annual Conference takes a collection annually for the "conference claimants," and that this fund goes to the Joint Board of Finance, and is in turn distributed among the claimants as may seem best, after thrashing over all the facts of every case. While the present plan has much to commend it, there are some weak places that can be strengthened, and it is looking to that end that inspired this article. Some of the criticisms of the present plan of operation are:

1. The element of uncertainty as to the amount each claimant will receive and the necessity of re-opening and going over all the facts in each case every year. Frequently claimants actually deny themselves to go to conference, fearing they will not get justice if they are not there in person.

2. Local influence is frequently brought to bear on members of the Joint Board, which sometimes results in preventing a fair and equitable distribution of funds.

3. The complete lack of any uniform and systematic basis from which to arrive at a definite conclusion as to the relative merits of the various claimants.

4. The present plan is not connective. This, one of the most important interests of the Church, is treated as purely a conference matter, and each conference, with no concern for the others, complacently spends all collections for this fund on its own claimants.

5. The claimants do not fare alike in all the conferences. While the larger and richer conferences are of some real help in supporting the superannuates and their families, the weaker and smaller conferences can do very little to help those dependent upon them.

6. The present plan limits the operations of our itinerancy and discourages freedom of travel and residence of our preachers. Some conferences, for instance, with a balmy, healthful climate, look askance at transfers seeking better health conditions, because of inability to care for them if they should break down.

7. Under the present plan our work suffers in the weaker conferences because of the reluctance of preachers to cast their lots there on account of the inadequate support in case of a breakdown.

To strengthen these weak places and put the whole plan of support on a better and more equitable basis, I offer the following suggestions:

1. There shall be a general board of five or seven, or any other number as may seem best, and a secretary, all elected by the General Conference, to collect and distribute all funds raised for the support of conference claimants. This is the only great interest of the Church that has no board or secretary looking after it in a connective way.

2. All funds collected from any source for the support of conference claimants should be sent direct to the secretary of this board.

3. When a preacher superannuates he shall make application to the Joint Board of his home conference for support. After all the facts that bear on the case have been collected and properly verified, the application, with a recommendation, should be sent at once to the secretary of the general board.

4. The general board, being entirely removed from local influences, shall work out a percentage scale for reducing all facts that have any bearing on the condition, needs and earning capacity of the applicant to a basis that will insure every claimant, no matter where he or she may live, having the same consideration. A

skilled actuary can work out a schedule of conditions and percentages that will insure every one faring exactly alike, conditions being equal.

5. The amount allowed each claimant should remain fixed and not subject to change unless there are unusual and extraordinary reasons for re-opening the case. In that event the Joint Board in annual session may make such recommendations as may seem wise.

6. All claimants shall be paid quarterly and shall not be affected in any way by the session of the Annual Conference unless the Joint Board shall recommend a change. In that event the general board may take such action as seems wise.

7. The general board shall have authority to assess and plan for such increase in the amounts raised from various sources and through the efforts of the secretary devise ways and means that will ultimately in larger payments to the support of the claimants.

8. With all funds collected and paid out, and all claims passed upon by the same board, and the same rules applied to every claimant's application, there will be insured greater uniformity and evenness in the support of our conference claimants.

9. One result of this connective plan will be the strengthening of our work in the weak conferences. Preachers will then be assured that when the dread superannuation day comes around they will be as well taken care of there as elsewhere. This will encourage them to remain in the hard fields.

10. The fact that the young preacher faces a lifetime of sacrifice and hardship, with poverty at the end, discourages many. But through the operation of this plan through the years ultimately the support provided for the retired preacher should be so liberal and certain and regular as to prove a great source of encouragement to young men considering entering the itinerancy.

These suggestions are reduced to this form and sent out for what they are worth. I trust the pure minds of those who lead in works of improvement and reformation will give this great subject some serious thought that will result in a much better state of things. One of the conferences had before it recently a paper embodying many very fine ideas on this subject, and I trust through various sources influences will be set in motion that will mean a more comfortable evening-time for these worthy heroes of the cross.

W. C. EVERETT.

Dallas, Texas.

METHODISM IN SAN ANTONIO.

H. G. H.

In an issue of the Advocate a few weeks ago I. H. Collard commends the present corps of preachers in San Antonio in their fine work, calling up some of their predecessors, going clear back to the days of W. W. Pinson and E. B. Chappell. Fine men they were indeed; but let's go a little further back and see some of the foundations upon which Pinson and Chappell built.

In 1846 John W. DeVilbiss preached vigorously the gospel according to Methodism in San Antonio.

Soon afterwards J. W. Young, the first German preacher who ever came to Texas, preached to a few Germans and Americans in that old Catholic city. Some toughs shot at him and tried to run him off, but he stayed.

Mordecai Yell was presiding elder there before Pinson or Chappell were born, his district including everything in Texas west of the Colorado.

John S. McGee was presiding elder in San Antonio when the Indians virtually had possession of this western country. His son was killed by them.

Way back (possibly Collard was not born). Louis Whipple was a successful preacher there—and at that time was one of the great preachers of Texas.

John Rabb (the first man who joined the Church in Texas under John W. Kinney), gave a lease of land to the Mission Board. The land was sold and the Board put the money into a lot on North Solidad Street. San Antonio and erected the 12-foot basement of Paine Chapel and the local church there finished up the building and it was our Church for nearly forty years, until the building was sold out and membership moved over to Travis Park.

Far back before the organization of the old Rio Grande Conference, Horatio V. Philpott, lawyer, legal mind and great preacher, was pastor in San Antonio.

J. W. Perry and Eugene Smith did good work there before the war.

John S. Gillett, one of the star preachers and presiding elders of the

Rio Grande Conference, did fine work in San Antonio.

Our most scholarly man and only Texas Church historian, Homer S. Thrall, built up the San Antonio Church finely.

Dr. Jesse Boring, a man of great eloquence, preached to great congregations in San Antonio in 1859, 1860 and 1861.

From that old Solidad Street Methodist pulpit I have heard Bishop Geo. F. Pierce, Bishop James O. Andrew, Bishop H. H. Kavanaugh, Dr. Kavanaugh (brother of the Bishop), Dr. Joseph Cross (husband of Mrs. J. T. H. Cross).

In days a little later Bishop Charles B. Galloway stirred Methodism mightily in San Antonio.

W. J. Young, of Virginia, followed H. S. Thrall and moved the Church over to Travis Park.

I will not catalogue any work done during my three terms as pastor at Solidad Street, except that I organized and conducted in that Church on Sunday afternoon the first negro Sunday School ever organized in San Antonio and that in my white Sunday School there were many Mexicans.

Before long I want to write about some old laymen in San Antonio in Methodism.

THE PREACHER AND MODERN EVILS.

By Rev. R. P. Shuler.

Article Two.

Primitive Methodism held that God's people should be a peculiar people, separate from the world, known for their piety and far-famed for their righteousness. They were to eschew all evil and even avoid its appearance. The Church did not grow weary in declaring the necessity of strict living. Her preachers cried aloud as did Elijah and St. Paul. The cry was positive. It was bold. It was like a sword with double edges, whetted and piercing the heart. If the multitudes deserted, the preacher cried on to the few; but strange to say, the multitudes did not desert. They fell upon their knees and were converted and shouted their way from beneath the burden of their sins. Such a ministry may have been a little strong, but it gave forth strong men. It was never more severe than was sin horrible and it separated many men from their idols and made them to become princes of God's Israel. In other words, it worked.

When Peter preached that remarkable sermon that led over 3000 to Christ in one service, his message was, "Save yourselves from this untoward generation." I doubt if the generation appreciated such rough treatment, but the fact remains that the people began to fall upon their faces and save themselves. It was a separation. And so in this day the preacher is advised by some to let his message ring clear. He is told to name the sins that threaten men and place no pacifying adjectives before those names. Others have advised in opposite manner. What must he do? Must he stand in the breach and man the guns in the good old-fashioned way? Some say, yes. But there are others who demand a careful, prudent, and politic meek creeping through his pastorate without wounding any one and especially without hurting the moneyed part of his congregation. If he stands behind his guns, this is impossible. A man behind a gun may hit some fellow and the fact that he has money would not turn the course of the bullet. The other crowd says, "Preach a bold gospel and let the chips fall where they may." Now he cannot follow the advice of both crowds. If he chooses the larger crowd, he will possibly follow the advice of those who hint at caution. If he follows the other bunch, he is sure of condemnation within and without the Church. What must he do? My answer is short and to the point. Let him be a man and follow Jesus Christ.

For myself, I have long ago decided upon my course and the question is closed. I entered the ministry of the Methodist Church, inspired and led by fascinating stories of those brave men of other days, and emboldened by what I heard of their bold messages. The old circuit riders that I listened to in my childhood were not scholarly, but they were as brave as tigers and men were not only saved by multitudes under their preaching, but they were called into the ministry while sitting under their gospel. In my youth, I was told that Methodism meant right living and taught it and rebuked sternly its opposite. I found that the Discipline provided that members of the Church should not indulge in those things which they could not do in the name of the Lord Jesus. My heart and soul filled up with those masculine, strong, bold deliverances of the Church. I stood on my tiptoes and spread my shoulders, when I entered the ministry of that Church. I felt that I was joining an army where every hero was a tested soldier and where one could

chase a thousand with the flaming sword of truth. I began to declare boldly what I had been taught and I shall continue so to do, until the Church finds herself without a pulpit in which I can further speak plainly upon matters of right and wrong, sin and righteousness. Then, if that time should ever come, I shall go to a street corner, a brush arbor or a dry goods box. For one, I am not ready to sell the birthright of the Methodist ministry for the pottage of popularity, especially when that birthright has to do not only with my own soul but with my brother's destiny.

But, you ask, Do you not believe in loving men? Certainly, that is what I do believe. The preacher who does not love his fellow needs to be himself converted. If tenderness and compassion do not fill the heart of the shepherd, he had best betake him to some other task. But I love the men I preach to as the mother loves the child from whom she snatches a razor blade. I love them enough to tell them, by the help of God, of the sin that will damn their souls, if they do not divorce themselves from it, when they are in the wrong, I love them enough to say so. If I see a man I love and a member of my Church, supporting the open saloon, the bloodiest monster that today walks the earth, how can I be true to him or continue to show my love for him, without telling him plainly, privately and in pulpit messages, the dangerous position he occupies? Who knew Sam Jones and doubts his love for men? And yet who ever heard a man deliver such scathing rebuke of the sins of the men he loved, as did this powerful preacher! In fact, the greatest soul winners of this century have been the fiercest men in their assaults upon sin. Are not Sam Jones, George Stuart, Billy Sunday, Gipsy Smith and Wilbur Chapman known and feared by sinful men because of their plain and positive deliverances against all evil? Many, it is true, have grown angry and have left their ministry, but the multitudes have remained and have been saved. Their bold and scathing accusation against evil has not been because of a lack of love, but because of the presence of it.

I know not of a single man in our whole Church who is powerful as a soul-reaching and a soul-winning preacher and who holds revivals with results, who avoids the subjects of modern day wordliness and sin. The men who reach the souls of the unsaved are the men who strip sin and make it naked before the congregation. This does not mean that they "rear" and pitch, and rant, and snort, like mad men in their deliverances. Men who pursue that kind of policy need sense, not grace. It does mean, however, that they publish to the world the sinfulness of the human heart and the fact that wrong is wrong and distasteful to our God. To me one of the most tragic things, with which I have ever met, has been the criticism of these successful soul winners, by men whose ministry has been peculiarly barren of revival power, on the ground that such men are harsh and rough and do not love their fellows. Let the tree be known by its fruits. Let some doubting Thomas bring forth the preacher who avoids the prohibition question, softly slides over the sinful practices of this generation and would be acceptable to the dancing, card playing, drinking, saloon supporting part of any congregation and who along with all this is a great revivalist and reports many souls saved under his ministry each year. Until that is done, let it be sufficient to remind the reader that you do not gather grapes of thorns.

What man is there among us who is not convinced that the mission of the Church is to save the lost? Who is there who does not desire a greater wave of spirituality? Where is the man who does not realize that when men are born again in the Church, then are we getting ready to solve all the problems that confront us? Certainly, we agree here. We need a soul-saving Church. And at this point, a distinction is very much in order. We need to get men saved rather than to get them to join the Church. We need a season of regeneration. We need to see men born again. If such a thing is possible, with, as an instrument, a Church full of sin and worldliness, running over with evil practices and bulged out with selfish lusts, then I have misread the Bible and do not know the beginning of the road myself. To get a wrong Church right, it must be convicted. To get a wrong man on the right side, you must show him his sin until he sees it. Producing conviction is no soothing syrup process. Conviction comes as the result of a vision of self and of the awful sinfulness of self. After that, turn on the light of the love, mercy and tenderness of Christ, the fountain for cleansing, and new life and a great hope will spring up. Men will have faith in a God of love when they discover that their own meanness is so great as to rob them of faith in themselves. This thing of educating men

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into the kingdom by tolling them along inch at a time may be a process, but it is so slow that every graveyard in the land would be filled with the best before we got well started.

I plead for love. I plead for love enough to declare unvarnished truth to those we love. I believe in tenderness; but let it be the tenderness that would apply the rod rather than destroy the child. I am sure that there is no virtue like long suffering and patience in our work for the lost. But let us remember that in order to be patient it is not necessary to be dumb. True, good men will differ with us; but good men will not differ with the right, and the man who does differ with it ought to be told so. In all this discussion as to what a man can do and cannot do and remain broad-minded and keep abreast of the age, let us not forget that it is a Methodist preacher's business to declare the whole counsel of God.

Finally, we are told that a time cometh, if it is not already here, when men will demand teachers having itching ears, when sin and doctrine will become distasteful, when they shall turn away their ears from the truth. At such a time, it is very necessary to be instant in season, out of season, reproving, rebuking and exhorting. If peradventure you and I should be called upon to face that time, in the history of the Church, those perilous times, when men shall be lovers of their own selves, covetous, boasters, with their honors having gone to their heads, proud, blasphemers, disobedient, unthankful, unholly, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof, what direction shall we take? Shall we go with them? Shall we take their direction? Shall we accept their folly? God forbid! "From such, turn away." Let us teach the people the opposite. Let us cry aloud the truth. Yea, let us spare not.

It takes greatness to discover greatness and goodness alone can appreciate goodness. The character we ascribe to others generally reveals our own, and a disposition to consider my brother as vicious is a proof that I at least am so.



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THE KNICKERBOCKER SPECIAL.

The Southern Methodist University page of last week gave an account of the "Knickerboker Special" enterprise of the University movement. Rev. H. D. Knickerbocker, the indefatigable pastor of Austin Avenue Church, Waco, has assumed the responsibility to secure one hundred men and women who will pledge one thousand dollars each for the University, and the University workers gave to his enterprise the above name, and a very suitable one it is. He is noted for bringing forth material results in the interest of the Church. He did it when he was pastor of Trinity Church, this city; and at Fort Worth, in connection with First Church, he did the impossible. When he left there, that magnificent structure was completed and out of debt. He had not been at Waco long until he had revolutionized the situation there and had things going under a heavy head of steam. And now he throws himself into the breach for the University and proposes to be one of one hundred to make the one million fund bloom into a reality. Will he do it? Of course he will. He never has failed at any enterprise he has projected, and this is the most important one that has ever won his effort and cooperation. It appeals to the Methodists of Texas as in every way worthy of their supreme effort. The conditions are ripe for his work, the sentiment having already been largely created, and nothing but success can attend the enterprise. All praise to Brother Knickerbocker for his determination to bring at least one hundred thousand dollars into the increasing means of the University. The Advocate will give to him and the other workers all assistance possible.

ST LOUIS ADVOCATE AS A PROPHET.

In a strong article and a very clear and sane one, the St. Louis Advocate of last week sets forth its views of the present status of Vanderbilt University, and the effort of the Trustees to alienate the property from the Church. We quote one paragraph from it in this connection to give our readers the latest resume of the lawsuit now pending in the Nashville court:

Rev. Doctor James Cannon, of Virginia, writing from Nashville, says: "The Vanderbilt suit is in its last stages before the Chancellor's Court. The testimony has all been submitted and the speeches of the attorneys began Monday and will probably continue through two weeks. It is generally thought that the Church will win the suit in the lower court, but counsel for the majority of the trustees have said that they expect to win in the Court of Appeals.

But the prophetic part of the editorial in the St. Louis exchange is the one to which we call special attention. It sizes up the situation just about as it is out this way, and indicates the trend of things in this empire of the great Southwest:

Dallas, Texas, will soon open a university that will be Methodist in every fibre and throb of its being. And Dallas will soon have more than a million of Methodists northwest and south of her. Like the Star of Empire, our center is moving "Westward"!!!

You are eminently correct, neighbor. The Southern Methodist University has wisely profited by the complications at Nashville, and the generations will never be confused by any doubtful ownership of this great institution. It is founded upon a rock in its legal aspects, as well as in its religious and Church affiliations, and when those who are now working so manfully have passed away and the years have multiplied, Southern Methodist University will be a Methodist institution. We do not mean by this a sectarian institution, but broadly and wisely a Church institution. The good people of Dallas who gladly raised a bonus of \$300,000, in addition to the splendid acreage of land donated, want it to be a Methodist University, knowing that this will be a guarantee of permanent success. Nevertheless, it will be an institution

that the whole of this Southwestern section will rally to and give to it unstinted support.

THIRTEENTH ANNIVERSARY.

The Corsicana papers give large space this week to the Thirteenth Anniversary Services of Eleventh Street Methodist Church in that city last Sunday. It contained pictures of the Church, of Rev. Neal Turner, the popular pastor, and of Rev. A. L. Moore and Rev. J. B. Berry, former pastors, who were present and took part in the services. Thirteen years ago the Church was organized as a mission movement by the First Church congregation, and it started with forty-two charter members. Today it has a splendid Church property with 320 enrolled members, a large Sunday School, and all departments of the organization in compact and fine working order. The Church had been repainted and renovated for the occasion until it looked like a new building inside and out. For this and other improvements there was a debt of something over \$700, and at the 11 o'clock service, after the sermon by Rev. A. L. Moore, the entire debt, with Rev. Abe Mulkey taking the collection, was raised and now they have a property worth nearly \$20,000 in first-class shape. In the afternoon the anniversary services proper were conducted and all the charter members living in the city were present. Many tributes were paid them, specially among them, one from Rev. C. R. Wright, pastor of First Church. To all of these Rev. Neal Turner responded in behalf of the Church. Other pastors who were not present sent greetings and these were read. At night Rev. J. B. Berry preached, and thus ended a memorable day for the Eleventh Street Church, Corsicana.

Hon. Chester Terrell of San Antonio, was elected Speaker of the Legislature last week, and he is now directing the affairs of that body. We do not like his anti-prohibition a little bit, but strange to say, he is an ardent Methodist and an official member of Laurel Heights Methodist Church. The two are a bit out of harmony, having nothing in common between them, but we hope his Methodism will soon overthrow his anti-prohibition and land him on the right side of that moral question. His grand old father, Judge J. O. Terrell stands four-square on all moral issues and his Methodism has no alloy mixed with it. By the time the son reaches the age of the father we hope his record will be just as clear on the saloon issue. We wish for him a successful career as Speaker of the House, and that, when that body adjourns, we can say of him: "Well done, good and faithful servant."

The Pastors' Conference and Missionary Institute of the Sweetwater District will meet in Colorado, Feb. 4 and 5, and Rev. J. M. Sherman, presiding elder, has arranged a splendid program for the occasion.

The Fort Worth Record has secured the services of Hugh Nugent Fitzgerald, the noted newspaper writer and paragraphist, to report the proceedings of the Legislature for its columns. Mr. Fitzgerald is one of the most brilliant newspaper men in the State, and there is never a dull passage in what he writes for the public.

The Pastors' Conference and Missionary Institute of the Brownwood District will meet in Coleman, January 29-31, and Rev. J. H. Stewart, the presiding elder, has arranged a complete program for the occasion.

Dr. John A. Rice, of First Church, Fort Worth, has of late been preaching a series of sermons on "Jesus Christ and Human Hungers," and the Daily Record speaks in high praise of his sermons. His discourse last Sunday was on Christ as manifest in art, the interpreter of music, painting and the like. He said there was no real music until Christ came, and

through this medium, he is satisfying the heart-hunger of thousands. Christ, he said, is the inspiration of the greatest paintings the world has ever known, and all real poetry has his truth as its primary incentive.

The Alabama Advocate, which, by the way, is one of our best exchanges quoted in its last issue our account of that Christmas present to Rev. James Campbell in the form of a fine fat goat, and our editorial lament that the editor did not even get a goat, and then facetiously adds--"Let the Texans get busy. Any man who can preach and write like Dr. Rankin, deserves not only one goat but a half dozen if he wishes them. Venison also. Get busy, ye Texans!" Ah, you are behind the times. Dr. Knickerbocker beat the goat two to one, and the gobble of a fat turkey is far more preferable than a bleating billy-goat. Dr. Campbell is welcome to the goat!

Dallas Methodism is already taking steps to entertain the great Church Boards due here the first and second weeks in May. They will include the Mission Board, the Church Extension Board, the Sunday School Board, the Educational Board, the Epworth League Board, and the Board of Bishops. The great men of the Church, and women too, both clerical and lay, will be with us on this eventful occasion. It will be an epoch in Dallas and in Texas Methodism to have such a gathering of Churchmen as this, and we want to make the most out of it for our cause.

We had a delightful visit from Brethren F. H. Simpson and J. P. Willerford, of Blooming Grove, this week. They brought a good report of the work down there under the pastorate of Rev. Emory Hawk. They have secured a good gilt-edged subscription of \$7,000 with which to erect a new church, and they are already casting about making preparation for building it. They contemplate a good and substantial modern church, and when they complete it, Blooming Grove charge will be in fine condition. They are a plucky set down there and deserve all praise for the way they have rallied and borne their burdens of late years.

We notice in the News that Rev. Jerome Duncan, presiding elder of the Fort Worth District, was called last Sunday by wire to the bedside of his brother in California. He left immediately, not knowing what the result of the illness will be. We trust that it will not be serious. Brother Duncan, himself, has not been well for some weeks, having had an attack of la grippe. He is one of our most active ministers.

The Brunner Avenue Church, Houston, with Rev. O. E. Thomas pastor, has been forced to add two new rooms for the accommodation of the Sunday School; and the pastor's study has also been enlarged. All the Church organizations were represented Monday night at First Methodist Church for the purpose of organizing a local Church Extension movement and it promises much in the way of enterprise and co-operation to Houston Methodism.

Hon. George C. Pendleton, of Temple, died last Monday morning after a long season of delicate health. He was for a long time a prominent citizen, having at one time been Lieutenant Governor and also a member of the United States Congress. He leaves a widow and several grown children to mourn his loss, and the entire town in which he lived so long paid great respect to his memory on the day of his funeral.

Senator Culberson has announced that at the proper time he will nominate B. M. Burgher of this city for the Dallas postmastership. This is a high honor, and the beauty of it is that Brother Burgher never dreamed of such a thing, having never had the remotest idea of applying for the

position, until he received the unsolicited statement of the Senator's intention in a telegram. Brother Burgher is one of the leading business men of the city and an untiring Church and Sunday School worker. We take it for granted that he will accept the place when tendered him, and, if so, we predict that he will give to the city a splendid business administration of the affairs of the office. We congratulate him and we congratulate Dallas.

Those two grand old Methodist veterans, Rev. H. M. Sears and Rev. J. W. Joyce were re-elected to their former positions, the one chaplain in the Senate, and the other chaplain in the House. They are two of the most splendid types of the old-time Methodist preachers, and they are worthy of the honor bestowed upon them. We sympathize with Brother Joyce in the recent death of his son.

We worshiped with the Trinity Church people last Sunday and took charge of the service in the absence of Rev. New Harris, the pastor. We had a fine congregation and an attentive hearing. At the close of the service eleven people handed in their names as new subscribers to the Texas Christian Advocate. We have no finer people than those who constitute Trinity membership.

Dr. A. L. Andrews of the Terrell District met with the Dallas preachers last Monday, and gave a good account of the beginning of his work in his new field. He looks robust and vigorous and he is throwing the strength of his mind and heart into his work. His district is so situated that he is passing through and about Dallas often in reaching a number of his appointments. He is by all odds the weightiest presiding elder in the Conference and is showing no indication of diminution. And his investments of energy and talent are bringing forth results.

E. C. Wilm, Professor of Philosophy in Wells College, has just issued a new book from the Pilgrim Press, Boston, entitled "The Problem of Religion," and it is dedicated to Rev. John R. Allen, D. D., of Southwestern University, his first teacher of Philosophy. We will review the book later. We are now calling attention to the fact that the faithful teacher lives in his pupils and his influences go on after his active work ceases.

The Daily News last Tuesday morning had an elaborate editorial criticizing that feature of Senator's Lattimore's bill prohibiting Sunday picture shows, taking the position that they are harmless and beneficial. But if the News has anything to say in favor of the effort to put "social clubs," where liquor is dispensed under regulation, we have failed to note it. The News ought not to strain at a Sunday picture show and swallow a social club.

Rev. R. P. Shuler, of University Church, Austin, and his people are now engaged in a revival service. He is doing the preaching and the services are largely attended. It is a meeting of the old type and promises large good to that congregation. This is a good indication. Nothing would be of greater inspiration to that large element of University students who attend this Church than to come under the power of an old-time and sweeping revival of religion.

This editor would love to be able, through the Texas Senators and Congressmen, to aid all his friends in their efforts to secure appointments under the incoming administration of President Wilson; but if he should yield to all the importunities to write to those distinguished gentlemen in behalf of all the worthy applicants who are soliciting his co-operation, he would have to rent a new office, fit it up with stationery, a typewriter and an expert stenographer to look after the earnest requests that come to him. But he must remind the good

Knees Became Stiff

Five Years of Severe Rheumatism
The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla.

brethren that it takes just about all his time to edit the Advocate; but when he is through with this first duty, he will do what he can with the requests.

PERSONALS

Rev. E. L. Edgar, of Mullin, was a pleasant visitor to this office last week.

Dr. and Mrs. J. R. Milburn, of Crandall, were pleasant visitors in this office during the week.

Brother O. D. Wilkes, of Newport, was a welcomed visitor to the Advocate this week.

Rev. J. H. Maxwell, of Eldorado, is starting off well with his charge. The outlook over that way is promising.

Rev. M. K. Little, the busy "beloved" on the Dublin District, was to see us the other morning. He speaks encouragingly of his work thus far this year.

One of the most diligent men in the Conference is Rev. C. P. Martin, of Byers. This is his third year up there and he grows in popularity with his service.

Rev. J. M. Sweeton, now of Ladonia, is in place and hard at work, as is his custom. He is one of the strong and successful men in the North Texas Conference.

Rev. H. W. Knickerbocker, of Central Church, Fort Worth, was in the city recently and made the Advocate a good visit. He is one of the three Knickerbocker brothers and one of a kind with them.

Rev. O. F. Sensabaugh, the new presiding elder of the Dallas District, has his work well organized, and he is very busy materializing his plans for a year of vigorous campaign.

The good wife of Rev. R. N. Brown, of Sherman, is still quite ill and shows but little sign of improvement. She has been confined to her bed for more than a year, and their friends will remember Brother and Sister Brown in this affliction.

Rev. O. S. Thomas, of the Bonham District, was in to see us this week. He was down in connection with the University work. He says his work is moving off well.

We had a delightful visit recently from Brother W. H. Marshall, and his son, William Marshall, both of Whitesboro. They love the Advocate and read it with pleasure.

The death recently of our old friend and brother editor, B. W. Harris of the Greenville Herald, is a distinct loss to the newspaper fraternity of the State. He was the highest type of

the Christian gentleman and gave to his readers a clean, high-toned paper. We shall miss him, but he has gone to a rich reward beyond the river.

We hear good reports from the work of Rev. M. L. Hamilton, of Centenary Church, Paris. He slid out of the presiding eldership into the pastorate with such ease and facility, that he did not experience a solitary jar, and he is very happy in his charge, and so are his people under him.

Both Rev. A. J. Anderson and his good wife have been ill for some time, but we hope for their speedy and permanent recovery. They were assigned to Oakhurst at the last session of the Texas Conference, but Brother Anderson's throat trouble has been such that he has had to give up his work, and he is now living at Conroe.

We had a pleasant visit this week from Rev. A. L. Moore, of Stamford. He had been to Corsicana to attend the anniversary at Eleventh Avenue Church, where he was pastor at one time. He told us that it was a great occasion, and that Rev. Neal Turner, the pastor, has things in great shape in that charge.

Rev. J. B. Gober, the sweet singer of the Conference, and also a man whom everybody loves, and also a good evangelical preacher, is hard at work at Sulphur Springs; and he looks like a man who would not be a presiding elder under any circumstances with a good pastorate in his keeping.

What I do to increase the circulation of the Advocate is to get new subscribers.

J. H. WESTMORELAND, Winnsboro, Texas. We know no better way to answer Question 19.

Here are five more new subscribers to the Advocate. I love to put the best in the hands of our people. W. R. KIRKPATRICK, Ringgold, Texas.

A member in good standing. I have been on this circuit a little over a year and this is about 25 new subscribers I have sent you and I am going to continue to do my best for the paper. ALEX HUBBARD, Reiley Springs Circuit.

All the stewards on Desdemona Circuit, Cisco District, take the Advocate. W. H. WHITWORTH.

A San Antonio Pastor. You may count on me to push the cause of the Advocate because I find when a man reads the Advocate he is not only informed about the work of the Church, but has a desire to see it more forward. Yea, and he has his eyes open about preachers' salary and conference collections. I feel that I can do no greater work than putting the Advocate into the homes of my people. S. L. BATCHELOR, McKinley Ave., San Antonio.

The last issue of the Advocate (Jan. 9) I believe to be the best paper I ever saw. You have given us a most excellent Church organ all the while, but for the last twelve months the improvement is something wonderful. Your message to the preachers is of untold value. For that editorial, I am sure, our work in Texas, for 1913, will be greater. J. T. GRISWOLD, Childress, Texas.

SECULAR NEWS ITEMS.

The Legislature is now in full blast. Both branches are organized and at work. Bills are being reported and referred to their committees looking to new and amended laws. One bill contemplates calling a Constitutional convention, another advises a serious amendment to the Stock and Bond laws, another carries out platform de-convention, another advises a serious at 9:30 p. m., and opening them at 6 a. m., except Sunday. These are among the important bills so far.

The National Congress of France last week elected Premier Raymond Poincare President of the Republic. He is said to be the ablest man whom France has elevated to that position since the Republic was organized.

Quite a deal of interest obtains at Austin in the election of a Senator to fill the short term made vacant by the

resignation of Senator Joseph W. Riley at Washington. Governor Colquhoun appointed R. M. Johnston, of the Houston Post, to fill the interim in the Legislature, and as that body is now in session there will have to be an election. Sheppard's friends claim that he has majority in both branches not only for the long, but for the short term as well. The election will take place on the 28th of this month.

The Legislature is planning to enact a law abolishing the fee system. As it now stands some county officers get large perquisites in the way of fees, making their positions remunerative and lucrative. The present plan is to put all officers on a salary basis and let all fees go to the county and the State.

Germany has a noted physician who claims to have discovered a serum for the cure of tuberculosis, and it is receiving wide-spread attention. The German government is investigating it, and President Taft recently a statement to Congress calling attention to it. If this proves true, humanity will be under untold obligation to this German scientist: for his white plague is the unmitigated scourge of the earth.

"Corners" in staple commodities were forbidden by the United States Supreme Court in a decision handed down last week. The decision was in the indictments against James A. Patten of Chicago, and others. In 1910 there was a famous cotton pool engineered by Mr. Patten and his associates, which by gaining control of the available supply of cotton made a reputed profit of \$10,000,000 for the select few. The court now declares that this process of "cornering" is a violation of the Sherman anti-trust law. The court passed only upon the general question of law and not upon Patten's personal case.

A new holder is now in use that has on it a small electric light bulb and a miniature storage battery, which enables a writer to work in a dark room.

The deepest depth so far found in the sea is 32,667 feet. It is ten miles east of the Philippines.

Cumberland University, Lebanon, Tenn., has just begun the seventieth year, having been chartered in January, 1843.

Nathan Straus has gone to Jerusalem to establish soup kitchens for the poor, and announces that he will devote his entire attention hereafter to relieving the poverty-stricken inhabitants of the Holy Land. This act of altruism recalls the message which he sent to Oscar Straus when their brother Isadore died on the Titanic: "He lived like a saint and died like a hero."

Senator McGregor of Travis County, created a sensation last Monday when he introduced a resolution in the Texas Senate to investigate the Attorney General's Department running back four or five years; and he assigned for his reason that he had been reliably informed that certain conditions demanded it. He did not claim to furnish any information of his own, but quoted what he heard about certain land suits having been dismissed and of discriminations practiced in the department in the enforcement of laws against social clubs. The resolution went over for a few days when it will come up in regular form before that body.

In the German Empire, 61.59 per cent of the population, approximating now sixty-five million, are Protestants, and only 26.69 per cent Catholics, the remaining per cent being scattered among several smaller denominations. A good showing for Protestantism in the country usually associated, in the public mind, with Roman Catholic countries.

Postmaster General Hitchcock is said to favor some action being taken by Congress that will enable the Post-office Department to purchase all the franchises now owned by express companies doing business in the United States. He says that the successful operation of the Parcel Post Department demands the very equipment that the express companies now have.

One of the notable victories of the present session of the British Parliament was the passage through both the House of Commons and the House of Lords of an important law dealing with the white slave traffic. It passed its third reading in the Commons November 17, was considered in the House of Lords November 27 and passed officially by that body on December 12, receiving the Royal Assent, December 13, and by its provisions, goes into operation at once.

THE PREACHER AS GOD'S MESSENGER.

By Allen Tooke.

The first thing necessary for consideration in the matter of preaching the gospel is that we are dealing with souls for whom Christ died.

Jesus Christ came to deal with the world as he found it—to fulfill and not destroy, and never used destructive methods in the teaching of his great truths.

The world as he found it was divided between the government of Rome and the theocracy of the Jews, and we find him dealing with these carefully and tenderly, in order to establish his kingdom and his Church, using constructive and not the destructive method, and, strange to say, the heathen Romans received less of his rebuke than the pietists of his day!

The organized Church, the priests, scribes and pharisees who claimed a patent on piety and would forever expunge from decent society the one who sinned against their traditions, received his denunciations of woe, while the poor sinful woman, the publican dog and the Syrophenician outcast had his tenderest sympathies and kindest words of love; and because of his infringement on their patent on piety the divines of his day nailed him to the cross.

In bringing the message of God to men we must remember that "all have sinned and come short of the glory of God," and this means more than sinning against our traditions, and refers to no certain class of sinners. If I am to denounce men for their lack of conformity to my views of Christ, then my entire time will be taken up in denunciations and there will be none left for telling the old, old story.

Jesus said, "And I, if I be lifted up will draw all men unto me," and he was lifted upon Calvary and my mission as a messenger is to tell this sweet story to all men every where. It is made plain to men that Christ died loving them, and they made to see that he is their friend the God implanted power of manhood may assault itself; and they may arise in the strength of that manhood confession; their guilt and coming to him, by grace, receive his Spirit whereby they cry "Abba Father."

One thing I must be sure of, and that is that my message is God's message to sinners and not my own to those I dislike!

I am more persuaded every day that sin is a principle dwelling in hearts, and not deeds enacted in the world. Acts are sinful, not sin, and when sin is removed from the heart the acts of men will be perfect, and since I cannot see men's hearts I can only show them Christ who "knoweth the hearts of all men."

Certainly we have problems to solve and perplexing questions to deal with, but must I use men's methods of force or God's method of persuasion? I can tell sinners to "cease to do evil and learn to do well," but when I substitute my anathema for God's "come and let us reason together," then it becomes a matter personal between myself and men instead of between God and the sinners for whom Christ died.

I fail to find where Jesus ever denounced a sinner, vile as he might be, and even in his denunciations of the Churchmen of his time his words were seasoned with love and tenderness. I cannot speak thus, nor can any other, for "never spake man as this man spake."

We are living in the greatest age of the Christian Church and I am looking for the greater age, for "God's truth is marching on" and the Shepherd and Bishop of our souls is at the head of the army. I cannot, therefore, feel in the least disturbed about the present or future condition of my Church; nor do I believe, as some, that we are getting so weak that we compromise with the world, but I do believe that we are advancing as Christ would have us advance and dealing with the problems before us in accordance with the needs of this and not another age.

I thank God for the band of Spirit-filled men in our pulpits today. I believe in them. I believe there are men today in our pulpits as faithful to their age as Asbury was to his and the world must continue to hear God's message from our consecrated men—Christ's messengers.

Still, the methods of the first century will not do for men of the twentieth century, and it follows that the great and good men of the earlier times in our Church used methods that might not be best for our own age. Nay, verily, I believe they would not have it so, but the great foundation laid by them must be builded upon with greater efforts more adapted to our own times. Must we compromise or become parties to the evils of the day? Nay, nay, but stand for the truth in love. I cannot, therefore, afford as a messenger of God to use epithets or the language of an iconoclast or low politician in deliver-

\$3.50 Recipe Free For Weak Men.

Send Name and Address Today-- You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened memory, falling memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes without any medicinal help or medicine that I think every man who wishes to regain his manly power and vitality quickly and quietly, should have a copy. I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and slow failure ever put together. I think I owe it to my fellow men to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, stimulating, SPOT TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3635 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

RESOLUTIONS OF RESPECT TO MRS. ITASCA E. POWELL.

Resolutions of respect to Mrs. Itasca E. Powell were prepared by the members of the Missionary Society of the First Methodist Church, South, San Angelo, Texas, at a recent meeting. They follow:

Whereas, it has pleased God in His providence to call from our midst on December 12th, the soul of our beloved sister, Mrs. Itasca E. Powell, and

Whereas, she has been a faithful, earnest and devoted member of our body for almost a quarter of a century; and

Whereas, her consistent, gentle and beautiful life has been an inspiration to each one who had the blessing of her friendship; therefore

Be it Resolved: First, that our Missionary Society has lost one of its most faithful members.

Second, that we realize that for her to live was Christ, but to die was gain.

Third, that we believe earnestly that she is among those blessed ones who die in the Lord, and we feel the perfect assurance of her eternal happiness.

Fourth, that we earnestly pray that each of us may follow the example which she so consistently kept before us, of a soul who knew and loved her Saviour and endured as seeing Him who is invisible.

Fifth, that we extend the love and sympathy of our body to the bereaved ones, with the earnest prayer that the God who was with her through the valley of the shadow of death may sustain them in this, and in every sorrow, and may at last lead them all to Himself.

Sixth, that a copy of these resolutions be recorded on our minutes and that they be published in the Texas Christian Advocate, the San Angelo Standard, and shall be sent to her loved ones.

Signed: MRS. W. E. NEWTON, MRS. H. E. JACKSON, MRS. SAM CROWTHER.

CHURCH EXTENSION—WEST TEXAS.

Executive Committee of Board will meet at Travis Park Church, San Antonio, Wednesday, March 5, 1913, at 9 o'clock a. m. Action on applications to General Board only will be taken. Let such papers be in my hands at Seguin by March 4. H. G. HORTON, Secy.

FREE BOOKS

By Emanuel Swedenborg, "Heaven and Hell," 624 pages; "Divine Providence," 605 pages; "Four Leading Doctrines," 593 pages; "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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Junior Superintendent—Mrs. Fred B. Mercer, Roysse.
Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket.
North Texas: Rev. W. B. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Tolbert.
Texas: Rev. T. R. Morehead, Houston.
West Texas: Rev. C. B. Cross, San Antonio.

LETTER FROM CHINA.

Miss May Richardson, writing from Galveston this week, encloses a communication to which she makes this reference, viz:

"I enclose a copy of portions of a letter which came to me from Miss Mittie J. Shelton, which I am sure the Leaguers over Texas will read with interest. The cry, 'Come over and help us,' comes to us appealingly through this letter and it is hoped that the League that is planning to do some definite work this year will heed it."

Miss Shelton was a member of our first Stamford District Epworth League Cabinet, and I count it a privilege to have been associated with her, for she was an earnest and consecrated worker."

The Letter.

Huchow, China, Nov. 28, 1912.
My Dear Miss Richardson:

Your letter came to me while I was in the mountains on a vacation this summer. I meant to answer at once, but amid the rush from one thing to another it was not done. I came home and helped with the preparations for school and then the opening came. Two weeks later came a crushing blow—I need not tell you, I am sure, of the death of our dear Miss Manns. Thank God, heaven is the sweeter because she is there. For so many reasons we could have wished her to live—she was so devoted to her work, so well fitted for it, so beloved by the Chinese—and yet we do not question the Father's wisdom, even though our hearts ache over the vacant place in our line. I've felt her death perhaps more than the others, because it was with her I bade good-bye to our dear old Texas, and she belonged to our two Conferences, Central and Northwest Texas, so I felt Texas was especially bereaved. Now if only Texas' young people will see the vacant place, and come to help fill it. Oh, if only you who are at home could hear the cry for help, which comes from every station. So many who are holding back because they think they are not fitted would say, "Use me, God"—and He would use them. It is true that we do need the very best, but I've discovered that even I can be used—and what could not some of our young people do who are better fitted? In our last crowd of young women was one who said, "I can do bookkeeping—is there a place for me?"—and now one overburdened missionary and her helpers are thanking God for one sent to relieve the strain for she can't take all the business side of the work and free the hands of the more experienced to do the work waiting to be done. My greatest happiness last year—outside of my Lord's approbation—was to hear my principal say, "You've been a comfort to me this year," and I said, "Lord,

let me be a comfort to some one every year, nay, every day." I've found that all of mission life does not consist in preaching the Word to those who have never heard it, but also in doing what you can to make life happier for every one else in the mission. I've been just as glad to do the little things—to trim a hat for this one, plan a dress for another, crochet caps, sacks, etc., for the little ones, make a bunch of roses for our little bride-to-be, write business and scholarship letters for the District Secretary. Oh, there have been so many, many things I've found to do, and I've been just as glad to do them as I have been to teach history, literature, and English, also physical culture here in the school. All were a part of the work He gave me to do—and gladly I've done it.

Daily we see needs that we feel sure some League or Society at home might fill if only they knew. Scholarships costs only \$40.00 per year; such a little, and yet for want of this little, some deserving girls are not in school this year. . . . Just tell any one with surplus cash that we can use it over here—and it will be used in the right way, too.

We all go to Szechow to conference next week. We are hoping to have no changes in our school. With lots of love.

MITTIE J. SHELTON,
Virginia School,
Huchow, China.

THE MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

A Scripture verse for each day, 1913.

Sunday: But the Lord said unto me, say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Monday: Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

Tuesday: Then the Lord put forth His hand, and touched my mouth, and the Lord said unto me: Behold, I have put my words in thy mouth.

Wednesday: See, I have this day set thee over the nations and the kingdoms to root out, and pull down, and to destroy, and to throw down, to build and to plant.

Thursday: Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.

Friday: For, behold, I have made thee this day a fortified city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof and against the people of the land.

Saturday: And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

I Shall Not Refuse.

I am only one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I shall not refuse to do the something that I can do.

—Edward Everett Hale.

Dissected Story.

(A plan for the Juniors.)
Select a short, bright missionary story, and cut it into sections, some long, others quite short.

Paste each section on a card and number it. Pass them at or before the meeting to children who read well and the leader calls for them by number. It will rouse interest and hold attention better than when the whole story is read by one person.—Belle M. Brain.

One Mail Bag.

Burkeville, Va., Dec. 20, 1912.—I want to ask a favor of you that will make some one else happy. I am here in Burkeville holding some missionary meetings and here in the parsonage I find a little girl named Ruby Kendrick James—named for your Ruby Kendrick. Her parents hearts were so touched with the story of Miss Kendrick's life, and particularly with her words, "If I had a thousand lives, Korea should have them all," that they named their baby for her.

The parents have never seen Miss Kendrick's picture and I am sure that in the goodness of your heart you will be glad to procure a picture of her and send it to the above address. If you

cannot get a photograph you can get a print from the cut used in printing the program for your Epworth League Conference, a copy of which you sent to me.—C. T. Collyer.

Baltimore, Md., Dec. 27, 1912.—I do wish you could have been up here this fall during that big exposition, "The World in Baltimore." It was in the same order as "The World in Boston," and was carried out under the auspices of the Missionary Education Movement. The exposition was perfectly splendid in its portrayal of life in foreign countries, and in the various sections of America, too, and of the way mission work is carried on among various peoples all over the world. There was a tremendous attendance through the five weeks which it lasted and the attendance on Methodist Day alone being about fifteen thousand. There were several thousand people from the different Churches who acted as stewards in the exhibits, and of

the stewards in the India section alone, seven are going to India as missionaries as a result of the exposition.—Mary George White.

Nashville, Tenn., Jan. 2, 1913.—Yours of December 28th addressed to Mr. Hamilton has been referred to us for reply.

Permit us to thank you for draft of \$400 of R. M. K. M. F. money enclosed, and to congratulate your conference on the promptness with which it meets its payments. We rejoice to know of the success of the Missionary Degree System.

As indicated in your letter we have placed \$150 to the credit of Rev. Collyer and \$250 to the credit of Dr. Bowman. May this be the best year in the history of the North Texas Conference Epworth League, Trinity Chapter and in your own life. We are very grateful to you and all your co-workers for the splendid work done for missions.—Board of Missions.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

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

PLAN YOUR WORK.

The farmer who waits until planting time to begin his crop and then plants whatever seed he happens to have on hand regardless of the nature of the soil or the farm product which the market will demand is foredoomed to failure. The successful farmer is a man who brings intelligence to bear on his work. He studies soils, seeds and markets and knows months before planting time, how much he will probably plant to cotton, how much to corn, and to forage and garden crops. He plans his work and then works his plan. The people in any vocation who, like Mr. Micawber, wait "for something to turn up," will be dead failures. Men seldom do more than they start out to accomplish. It is a good time for Sunday School superintendents to begin to plan their year's work. Get your teachers together and decide what special days you will observe. If possible, plan to observe Easter Sunday, Children's Day and Rally Day, at least. And nothing can do more good than Decision Day, if wisely managed. The aim of all our work should be to bring the scholars to a definite stand for Christ, deliberately taken. Have a meeting of your workers and ask them how many of their scholars are Christians. Get your teachers to praying for their classes. Urge them to make personal appeal to each scholar to surrender his life to Christ. This will do the teachers good as well as the scholars. Appoint a day, months in advance, when the scholars will be publicly invited to take a stand for Christ. Urge parents, teachers and pastor to have personal conversations with them concerning the salvation of their own souls. Then when the day comes gather the fruit of your planting. Also, plan for a teacher training class and get some one, the pastor if no one else is available, to conduct such a class, where young people are fitted for the work of teaching in the Sunday School. Plan for some additional Adult Classes, and look around for teachers. Plan a Home Department and write to the Publishing House for information on the subject. Plan a Cradle Roll. Get a good superintendent and go after the babies. Don't let the devil beat you to them. Be not afraid to put your school to work. Many schools are dying of dry rot.

Be planning something all the time. Then work your plan. Perpetual motion has not been discovered. Your Sunday School machinery will not operate itself. You must be a dynamo, and must keep yourself charged with the power of the Holy Spirit. Pray while you plan, and then pray over your plans. If you have tried a plan thoroughly and find that it will not work in your school, discard it, but do not get discouraged and quit trying. Think out another plan and try that. With God on your side what ought to be done can be got at in some way. Plan your work. And work your plan.

THE TEXAS SUNDAY SCHOOL STAR.

The January issue of "The Texas Sunday School Star," comes to us bright and smiling. How could it be otherwise with the pictures of Mr. and Mrs. W. N. Wiggins on the front cover. This snappy little periodical is the organ of the Texas Sunday School Association. The present number is larger than the paper has been heretofore, and also better, which is not giving faint praise. It is a monthly and keeps one well informed as to general Sunday School movements in our own State.

THE STATE SUNDAY SCHOOL CONVENTION.

We print in this issue the announcement of the International State Sunday School Convention for this year. This announcement calls our attention to a fact or two that we think we should give to our denominational Sunday School folks. For some years Texas Methodists had a State Conference of our own. The interest aroused through that Conference led to the employment of Conference Sunday School Field Secretaries, and this step in turn destroyed our State work. Every Conference Board that tried to support a field man found itself embarrassed for lack of funds and so withdrew its appropriation from the State Conference. This condition left the State Executive Committee without funds, and it has ceased to try to do anything. Our Church has never made adequate provision for supporting field workers, and consequently every effort to do such work on the part of our Boards and workers has proved abortive. Hence if our workers are to get any help at present they must turn to sources outside their own Church. The International Sunday School Association is not undenominational but interdenominational. Southern Methodists have as much interest in it as has any one else. When it holds a convention speakers from our Church may always be found on the program. And since it is that or nothing we earnestly urge our workers who can do so to go to the State Convention in March and get from it as much inspiration and information as possible.

THE EDITOR'S BOOK SHELF.

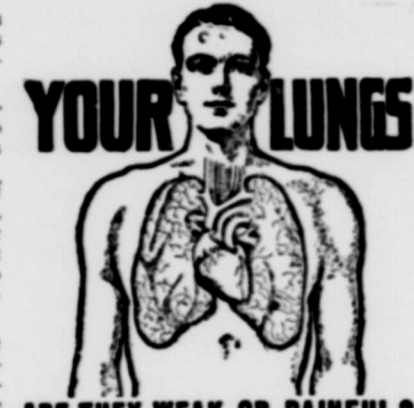
A History of the Reformation.—The Reformation in Germany. By Thomas M. Lindsey, M. A., D. D., Principal United Free Church College, Glasgow, Scotland.—We have read histories of the Protestant Reformation before, but this work is written from a different viewpoint to anything else we have seen on the subject. In his preface the author says, "This History of the Reformation has been written to describe a great religious movement amid its social environment." Throughout the book the author adheres closely to this plan. The domestic, social, commercial and intellectual conditions of Luther's time are so closely set forth that it takes only a normal imagination to enable one to transport himself back across the centuries and see with his own eyes the Germany of Luther's day. He also shows us the Romish Church of Luther's day, not as extreme Protes-

MORE GOOD NEWS.

The program committee, for the great State convention, at Waco, March 25-28, is making progress and we hope to give an outline of a tentative program in our next issue.

In addition to the noted leaders who have already been mentioned, we have encouraging news that two other great leaders will make every effort to be with us, viz: Rev. B. W. Spilman, the noted Baptist specialist, and Rev. H. M. Hamill, D. D., Chairman of the International Educational Committee, and superintendent of training in the Methodist Episcopal Church, South.

These speakers, together with Wm. C. Pearce, International Associate General Secretary, Rev. Wm. J. Williamson, D. D., of St. Louis; and Rev.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germinol, the German Treatment, has cured completely and permanently cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germinol. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germinol has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germinol together with our new 48-page book (in colors) on the treatment and care of consumption and lung trouble. JUST SEND YOUR NAME

LUNG GERMINOL CO., 517 E. Blvd., JACKSON, MISS.

tants saw it, altogether bad; nor yet as Catholics describe it, altogether good; but as a Church within whose pale were many good people and pious priests. "It is true that this simple piety had been set in a framework of superstition, and that the Church had been generally looked upon as an institution within which priests exercised a secret science of redemption through their powers over the sacraments; but the old evangelical piety existed, and its traces can be found when sought for."

It is impossible for us to adequately comprehend the Church of today unless we have some knowledge of the Church of history. We can only begin to fully appreciate our doctrines and polity and rich heritage of Christian experience when we see what it has cost in toil and sacrifice and blood to hand down to us this rich heritage. There is scarcely an article of our holy faith that has not been baptized again and again with the blood of martyrs. Another lesson Church history teaches us is that one of the gravest dangers to be feared by the Church in every age comes from an unconsecrated, self-seeking ministry. Luther preached no doctrine that was not taught and accepted by the Catholic Church of his day, save and except such as related to the power of the pope and priests. The pope claimed the power of the Keys of Saint Peter to open and close at will the gates of heaven. Luther asserted the priesthood of all believers. The Church taught that absolution was the prerogative of the priests. Luther declared that only God could forgive sin and that he needed no priest to help him. The doctrine of the equality of all men before God triumphed, and is the bed rock of modern civilization. The greatest lesson to be derived from the work of such men as Paul and Athanasius and Luther and Wesley and Knox is that evermore the supreme need of the Church is consecrated leadership. We earnestly commend the book under review to all students of religion. It is in the Post Graduate Course of the Summer School of Theology for this year, and one in the International Theological Library series.

YOU NEEDN'T.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals.
In other words, you needn't keep on being dyspeptic, and you certainly shouldn't.
How's Sarsaparilla cure dyspepsia—It strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system. (Advertisement.)

Men should be humbled by the fact that the wisdom and glory of one age has ever been the joke and pleasure of the next.

A Good Position

Awaits every Metropolitan graduate. We train our students more thoroughly and place more of them into paying positions than any other business college in the South. A quarter of a century record puts the Metropolitan far in the lead. Our reputation is your guarantee of success. Write today for catalogue, stating course desired. METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

Devotional Spiritual

MY GUIDE.

There is no path in this desert waste;
For the winds have swept the shifting sands.
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey with a lightsome tread;
I do not falter nor turn aside.
For I see His figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves.
But it matters naught; my sails are set,
And my swift prow tosses the seas aside.
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—
my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right.
I stare with a blind man's straining eyes.
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice—"I am the way!"
And I sing as I follow Him on—
my Guide.

—Robert J. Burdette.

THE HAND OF THE LORD.

That is a sweet Bible promise—
"They shall be able to do nothing against thee; my hand shall cover thee." The hand is a symbol of friendliness, brotherliness, fellowship and protection. The poet voices the bliss of Divine handshaking when he writes,
"Hold thou my hands,
In grief and joy, in hope and fear,
Lord, let me feel that thou art near,
Hold thou my hands!"

Mr. Moody's little girl once said to him, "Papa, take hold of me." She knew I was strong and that she could not fall unless I fell. Mr. Moody said to himself, "As long as God has hold of my hands, I cannot fall."

A clergyman who was contemplating accepting a call to a church in Brooklyn, N. Y., being still undecided, saw on the wall of the First Congregational Church in Buffalo the text, "Fear not, I will help thee." He got off the car and went back to read the rest of the sentence, which was, "for the Lord, thy God, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'" These words came to the younger minister as from the mouth of God, guiding him in an important crisis of his life.

Jesus is the hand of God stretched out to us. His nail-pierced hands are proof that he is the Savior, for we hear him say, "Behold my hands!" His hands are the telephone call from the heavenly Father. Christ's divine touch communicates the electric fire of life and love to human hearts.

Children knew something of the blessedness of the hands of Jesus as they rested in loving gentleness upon them. His hands meant friendship, yearning affection, saving power, oneness with us and companionship with him in his heavenly home.

How comforting that we may recognize the gentle touch of our Redeemer as he wipes away our tears, washes away our sins and holds us in his everlasting arms! Once a mother during the Civil War came to the hospital to see her boy who was thought to be dying. The physicians would not allow her near him for fear it would make the patient worse. But they finally permitted her to sit by the bedside if she would promise not to speak to him. In his delirium she put her hand softly upon his fevered brow when the son exclaimed, "Nurse, that seems just like my mother's hand!" Just as truly we may discern the sympathetic touch of Jesus' wounded hands as they come in contact with our heartaches and troubled brow.

How beautiful the picture of the angel coming to Peter in prison. It may have been the hand of his angel mother who patted him on the cheek to awaken him and deliver him. Peter may have been dreaming the sentiment,

"Oh for the touch of a vanished hand,
And the sound of a voice that is still."

An angel's hand thus becomes the hand of God to transmit power and protection by a touch. So human hands may minister in place of Jesus to men.

The power of the body is concen-

trated in the arms and hands, giving man ability to toil and defend himself. The hands are the executive forces doing the bidding of the mind. When God says to men, "I will uphold thee with the right hand of my righteousness," he means all the powers of omnipotence are at our command. When he says, "I have graven thee on the palms of my hand," he means no one shall ever rub out your name, and God's memory and love will never let him forget your name.

The Psalmist said, "My time is in thy hands." He realized that God holds our years as well as ourselves and our names. Will a man spurn the outstretched hand of his heavenly Father? Behold, millions are pushing the divine helping hands away from them forever.

Human hands are often tight-fisted, closed to all appeals for help. Others are mailed hands to strike with deadly blows. How different the divine hands! As the Psalmist said, "Thou openest thy hand and satisfiest the desire of every living thing."

Bishop Quayle recently visited an aged friend, whose hands so trembled that he could hardly shake hands with the Bishop. Then the aged one said to his wife, "Sweetheart, shall Brother Quayle see what you can do for me?" Then the little woman that he called "sweetheart" took his hands and they were quiet; and he said, "I told you! That is what she can do for me!" The Bishop, as he related the incident at the recent General Conference, exclaimed, "O Christ, take the tremor of our hands in thine; take the hands of our fear; O, take our restlessness and turn it into rest!"—Rev. Edwin Whittier Caswell.

"THE WOMAN WHO RESTORED MY CONFIDENCE."

The day had been a trying one. A rumor of an explosion in the suburbs compelled me to take the first trolley out, which happened to start before I had breakfasted. I gathered the details, walked back in a pelting rain to get the wired details of the disaster in before the press closed for the day.

I reached home soaking wet, changed my gown, scribbled the message hastily, stopped just a few minutes to devour the lunch that awaited my coming, then had climbed the long flight of steps to the overhead bridge and, peeping at the clock in the office, as I handed the operator my message, I noticed the hands pointed to five minutes to five minutes after one, too late for today's issue.

I returned home determined not to show my disheartenedness to the family. I sturdily set to work to finish a dress that the little sister needed badly; I could not find the scissors where I had placed them the day before. I spent a half hour in diligent searching, when the charming little sister trotted in with them in her paper-cutting box. The machine needed oiling, I soon discovered. I went to the basement to replenish the oil can and had the machine at last going nicely. The little gown would be almost completed, I knew, before I was compelled to go to the station to catch the passengers that came or went on the afternoon train. This, then, would give an hour after dinner to devote to the growing novel. The needle of the machine at that moment scattered my plans by striking on a knot in the basting. The needle was broken. There was not another one in the house, I knew. I put away the sewing, picked up my favorite poet and read until time for the afternoon train.

I noticed when reaching the station that the train was bulletined an hour late. "Pshaw," I said, "there goes that hour on the growing novel. I must simply sit and watch the surge of selfish humanity while my dinner is cooling and my income slipping through my fingers."

So they came and went, the whole selfish world; each pedestrian looking only to his or her own special interests. The undertaker came up with the hearse to wait for a body.

"What is he thinking about," I asked, "the money that his service to the dead will net him?"

The minister waited impatiently, pacing back and forth in the waiting room, for his belated train. "What is he doing this for," I asked myself, "to retain his position and lift his salary?"

Girls, beautifully gowned, promenaded back and forth to attract the attention of the swains that lolled against the railing. School girls talked over their lessons, the ticket agent answered tersely the questions that were asked him every minute through the window of the office, the baggage man waited with his horse at the curb for the stray trunk or suitcase.

"Every one," I said, "every living

creature about me is simply grinding his own little ax and hurrying on. Take away the inspiration of that little circular picture of the American eagle from every one of us and the whole universe is at a standstill."

It was just at this point in my reverie that I met my inspirational lady. She was sitting on the bench in the waiting room near the radiator. She was pushing back and forth a gocart in which slept a robust baby of about six months; a bottle of milk was being heated on the radiator. Children's playthings and children's traps were piled all about her. She was nervously anticipating the awakening of her child.

"A Cross Fork passenger," I said to myself, "waiting for the evening train. I'm afraid she'll miss the connection at Drocton, if the train is more than an hour late. I'll try to get her name for my locals before the baby wakens. She'll be too occupied to give it to me then."

"Your baby sleeps soundly," I said, approaching her.

"Sh," she whispered, "you may waken him. He is not my very own, you see, although I adopted him today before I started on my journey. I'm so afraid he'll fret for his mother, and I have two hundred miles to go after I reach Drocton."

"His father was killed a few weeks ago on the sawmill and left the mother with six children to support. I hurried to Cross Fork the moment I learned that the mother would give up the baby so that she could work for the support of the others. I was so afraid some one might get the little fellow and not be good to him."

"Madam," spoke the ticket agent from the office a few minutes later, "I have telegraphed to Drocton and asked to hold the train for Farrton until No. 61 reached there. You need give yourself no further anxiety about the connection at that place."

In less time than it takes to tell, everybody knew that the lady was a humanitarian. The promenaders stepped lightly to the porch; the school girls spoke in a whisper; the milk vendor, who was waiting to ship his cans, brought in several bottles of milk.

"I'm afraid, madam," he said, as he courteously presented his little gift, "that the heat of that radiator has ruined your milk and you will not have time to get a supply at Drocton."

The baggage man slipped in just then and gallantly offered to take the suitcases and the gocart to the baggage room.

As the belated train at last whistled, Judge Withrow, who was waiting to go to the county seat of the district, looked up from the paper that had hidden his face from view and said, "Madam, if you will trust me with your cheeks, I will have your baggage rechecked at Drocton."

The little brown-eyed woman confidently handed the stranger the cheeks and said, sweetly, "I know God would see me through when I undertook to rear the baby, and see, he has commenced already in the kind hearts and willing hands of these people."

All the passengers of the belated 61 tiptoed to the car, each showing displeasure in the expression of their faces, at the audacity of 61 to come screaming into the station, while I walked home, renewed within, glad that the spirit of the dove, instead of that mystical American eagle, had settled again in my mental domain.—Margaret Baird, in Western Christian Advocate.

GOD'S TIME; MAN'S OPPORTUNITY.

Three watchwords in the thirteenth chapter of the Epistle of Paul to the Romans mark the progress of the thought. The first is obedience: "Let every soul be subject unto the higher authority," and, above all, unto God. The second is obligation: "Render, therefore, to all their dues." The third is opportunity: "Knowing the season, that now it is the hour to awake out of sleep." Obedience to authority, obligation to humanity, opportunity for fidelity—these are the connected thoughts that constitute the logical chain of Paul's argument.

There are also three words which are of vast importance, and they are all time words, or words that have to do with the conception of time—the season, the hour, the day. The first word translated "time" is the word "season;" the second word translated "time" is "hour"—that it is now a high "hour to awake out of sleep; I now is our salvation nearer than when we believed."

There are three great thoughts: First of all, love has a debt to pay; secondly, there is a seasonable time in God's plan for that debt to be paid; and, thirdly, there is an opportune hour in man's history for that obligation to be met.

A fine conception is given us in the New Testament, where we are told that as God made the world of matter, so he made the ages of time. That

FREE TO YOU—MY SISTER



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

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

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, if it will cost you nothing to give the treatment a complete trial, and if you can work or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home-remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectively cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young Ladies, Plumppness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

conception runs through the entire New Testament. As we lay a corner stone for a structure, and build up from the foundation to pillar and capital, arch and cap-stone, completing the architectural plan, so God constructed the ages. He laid their corner stone; he reared their columns and put upon them their capitals; he spanned their arches, and he was making ready to lay his cap-stone and mark the completion of the purpose of the ages. Fittingly framed together, all the parts of the universe have grown into a natural temple, in which everything saith "glory," and even the heaven and the earth exclaim: "The Lord reigneth."

As there was a fullness of time for judgment, so is there a fullness of time for blessing, and a fullness of time for opportunity. God, in framing the world, had as much of a purpose in planning the ages of history as he had in the creation of the cosmos. We have now come to God's full season for the extension of God's kingdom in all the earth. There is an object to be reached—the world. There is a force to be put into the field—the Church. There is a Divine Leader to guide the Church's force into into the field of harvest and work. It is a knowledge of the divine plan and faithful co-operation with God that bring success in individual, in Church and in national life.—Presbyterian Examiner.

LONELINESS.

Many a person whose pathway has been one leading through pleasures and joys of all kinds known to this life up to this time will begin the walk through another year with a strange sense of deprivation and loneliness. A friend, a soul very dear, upon whom the one left has leaned has passed the shadow and into the silence with no rays of light upon its somber shade, and no sound of voice to tell where he has stood in the center of all that he has entered may be. Standing as he has stood in the center of all that life seemed to emphasize as worth while, now gone, all seems to have gone with his departure. How helpful, how laden with sweet relief for one to feel at such a time there is somebody who cares, that there is one who because of kindred experience can enter into full appreciation of an emptiness and sadness life's usual courtesies cannot touch, and ordinary ministries utterly fail to reach. How gracious those words of Jesus here, "Freely ye have received, freely give." Usually we apply them to temporalities that may be weighed and counted and that have commercial value. And of course where we may have those things and our fellows may lack them we are to mete them out. But the words apply to a realm also of great and tender ministries untouched by scales or material measures of any kind. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Usually people have enough to eat, and enough to wear,

Loss of appetite is an ailment that indigestion, others, which are worse—Hood's Sarsaparilla cures them (Advertisement.)

He who seeks intelligence proves that he has it, but he who declares he has found it proves his ignorance thereby.

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BUY A HOME

We have arranged to put a HOME in the reach every man who really desires one. It is not a quick, easy snap, but an honest effort that secures the money, in due time, at 5 per cent per annum, simple interest, to build or buy you a home, or take up the mortgage you have given on the home or farm on which you may be paying large interest.
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1301 Commerce St., Dallas, Tex.
SPECIAL—We want efficient agents in every county or good town in the State. Liberal remuneration is given.

Woman's Department

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

COPPERAS COVE H. M. SOCIETY.

It has been some time since the Home Mission Society of Copperas Cove has had a report in the Advocate, but we have been working any way.

About \$200 was paid out during 1912, \$100 of which was paid on the church. At our last meeting each member present pledged themselves to be in any way possible to make this year 1913 the best of all, so watch us. You will hear from us again.

We elected the following officers at our last business meeting:

President, Mrs. A. C. Howard; First Vice-President, Mrs. Rossion; Second Vice-President, Miss Lillian McNeil; Third Vice-President, Mrs. N. H. Rather; Fourth Vice-President, Mrs. J. C. McNeil; Recording Secretary, Miss Willie Brooks; Treasurer, Mrs. Jonett Allen; Corresponding Secretary and Press Reporter, Mrs. J. F. Adams; Agent Missionary Voice, Mrs. H. Robinson.

Mrs. J. S. Clements, who was our President for the past year, was faithful and true to her post of duty, was always present if she could be there and we trust she will always be as successful in whatever she undertakes to do as she was while President of our Society.

PRESS REPORTER.

PLAINVIEW WOMAN'S MISSIONARY SOCIETY.

A public installation of the newly elected officers proved to be one of the most interesting as well as the most beneficial meetings of the Woman's Missionary Society in Plainview for sometime. Our pastor kindly consented to let us have the regular Sunday evening preaching hour, and the program was printed in the local paper the week before so we had a full house awaiting the program. The church was prettily decorated with pot plants, lavender and gold, and posters pertaining to the work. Seats were reserved in the middle row for the Woman's Missionary Society, and the ends of the pews draped with lavender and gold. A committee was stationed at the doors to ask each lady who came in if she was a member of the Woman's Missionary Society, and if so she was presented with a badge of the colors—lavender and gold. The ushers seated all those wearing badges in the reserved seats, there being nearly one hundred of them. Each number of the program was excellent and the installation service was very impressive. New interest is being manifested at each meeting and the attendance better than it has been for several months. We are planning great things for this year and it is our aim to have every Methodist lady a member of the Woman's Missionary Society.

REPORTER.

MISSIONARY INSTITUTE.

A joint Missionary Institute for the Greenville, McKinney and Sulphur Springs Districts convened at Commerce January 15, 1913, at seven o'clock p. m. Rev. C. M. Harless, presiding elder of the Greenville District, presiding at the first session. The program had been wisely arranged, and those who discussed the different topics showed that they had given thoughtful and prayerful consideration to their subjects. Sunday Schools were given consideration at the first session. "The Modern Sunday School," "The Boys of the Church," and "Every Methodist in a Methodist Sunday School" were well presented by Revs. T. N. Weeks, R. B. Wilkes and J. Sam Barcus. At the forenoon session on the 16th, Rev. R. C. Hicks, presiding elder of the Sulphur Springs District presiding, attention was given to Missions. The various topics were discussed in a pointed and helpful manner. Revs. C. B. Fladger, L. P. Smith and J. B. Gober took the lead in this session. Rev. P. C. Archer preached at the eleven o'clock hour. Thursday afternoon Rev. C. A. Spragins, presiding elder of McKinney District in the chair, the subject was "Doctrinal Preaching and Evangelization." The leaders in the discussion of the various topics of the program for this session were: Dr. E. W. Alderson, Revs. J. O. Davis, S. L. Crowson, and Dr. J. H. McLean. The subjects were thoroughly discussed. The last session was devoted to the cause of "Education." Dr. D. H. Aston, President of Wesley College, Rev. W. L. Tittle, Sulphur Springs District Commissioner, Rev. C. C. Young, McKinney District Commissioner and Rev. C. L. Bounds, Greenville District Commissioner of Education, made addresses upon the topics assigned. The

spirit of the entire session was most excellent, the entertainment furnished by the citizens of Commerce was royal, the presidency of the three presiding elders was both wise and brotherly, and the inspiration received by those who were fortunate enough to be present was of the highest order. All agreed that this was one of the most helpful sessions they had ever attended. May we have many more such.

W. TITTLE, Secretary.

BELLEVUE AUXILIARY.

The Auxiliary of Bellevue Station, Bowie District, North Texas Conference, met in business session December 30, 1912, and the following officers were elected for 1913:

President, Mrs. I. N. Crutchfield; First Vice-President, Mrs. R. T. Gowen; Second Vice-President, Mrs. L. M. Webb; Third Vice-President, Mrs. S. B. Harbison; Fourth Vice-President, Mrs. W. F. Manning; Corresponding Secretary, Mrs. Finis Crutchfield; Recording Secretary, Mrs. J. P. Hatfield; Auxiliary Treasurer, Mrs. Whitney; Local Treasurer, Mrs. M. J. White; Agent for Missionary Voice and King's Messenger, Mrs. Dresser; Press Reporter, Mrs. A. Crozier; Superintendent of the Home Guards, Mrs. Tom Wellman.

Our Auxiliary has a membership of twenty-four. Have not attempted the union of Home and Foreign Societies.

We meet four times each month. First Monday we are entertained socially by two members, as their turns come. Second and third Mondays are Devotional and Mission Study. The fourth Monday is regular business meeting. We have been progressing on all lines of work, especially on the spiritual side. We are hoping for another great spiritual feast in a revival meeting soon. Quite all of our members can be classed as willing workers in the harvest of our Lord.

MRS. A. CROZIER, Press Reporter.

BRADSHAW AUXILIARY.

On May 16, 1911, our pastor, Rev. E. L. Sisk and wife came and organized our Auxiliary with sixteen members. Since then we have been working ahead and are still alive. We have had a year's drouth to contend with and have not done much in a financial way, but we are trying to do the very best we can, and we know our Lord will not "despise the day of small things," so we take courage and press on.

We sent our second annual Christmas box to the Orphanage, consisting of thirty or more new garments.

We ask each Auxiliary to pray for us, that we may grow and help send the Gospel to every nation.

MRS. ELLA MORRIS, Bradshaw, Texas, Press Reporter

ARANSAS PASS AUXILIARY.

The Missionary Society of the Methodist Church observed the Week of Prayer in November.

On Wednesday the meeting was held at night instead of the prayer-meeting, some of the gentlemen taking part. On Tuesday evening in addition to the afternoon meeting we gave a Chinese tea, some girls being dressed in Chinese costume. They sat on the floor and ate from low tables in true Chinese style, some eating with their fingers and others with chop sticks.

Our pastor preached three pointed missionary sermons. On the last Sunday night of the week a very interesting program was rendered in the church by the Brigade, which took the place of the sermon.

During the week the meetings were held in our beautiful parsonage. All were well attended.

The programs were interesting and instructive and the contributions liberal.

We find the study of "China's New Day" very interesting.

PRESS SUPERINTENDENT.

CEDAR HILL AUXILIARY.

On Friday afternoon, December 20, the ladies of the Methodist Church were invited to the parsonage. Some eight or ten responded to the invitation. After spending some time in social conversation, Mrs. Rogers and her daughters served refreshments, which were very much enjoyed by all present. While being served, Brother Rogers improved the time by trying to impress upon the minds of the sisters the importance of co-operation of the women in Church work, and

most especially in the Missionary Society.

Our society had not been meeting since July because of serious sickness and troubles of one kind and another. Death and sorrow have been in our midst.

So, while so many of the sisters were together, we decided to elect officers and see if we could do something in 1913.

We think we have an efficient President, though she has but shortly become a Methodist. She is a lovable, loyal, Christian and faithful in all things she undertakes.

Pray for us that we may be abundantly blessed with good health and determination.

Our officers are as follows: President, Mrs. L. M. Mills; First Vice-President, Mrs. M. Morgan; Second Vice-President, Mrs. Dr. Carrell; Third Vice-President, Mrs. Ada Smith; Fourth Vice-President, Mrs. D. M. Angel; Corresponding Secretary, Mrs. O. T. Rogers; Recording Secretary, Mrs. F. I. Chapman; Treasurer, Mrs. Mattie Carr.

MRS. O. T. ROGERS, Corresponding Secretary.

NORTHWEST TEXAS WOMEN.

"Safely through another year God has brought us on our way," and we are this day, as I write, entering upon a new one. Many were the things He gave us to do last year that could be done by no one but us. Did we do them? Many were the words to be spoken last year that could be spoken by no one but us. Did we speak them? Many were the gifts to be given last year that could be given by no one but us. Did we give them? Much was the love that could be shown by no one but us. Did we show it? What return did we render to Him for all his benefits to us?

These are only a few of the New Year reflections that have come to me today. They have come to you? Certainly they have! What are we going to do about it? I am going to be honest with myself, with you and with God. I am going to say: I did not do all the things I could have done; I did not speak all the words I could have spoken; I did not give all the gifts I could have given; I did not show all the love I could have shown. Reflection first, then resolution; after resolution, prayer and after prayer, action—an outline for us all.

The inspiration of the New Year is upon me today and I write these few words. How we trust that you, who are reading them, will resolve to make the coming one the best year of your life, not only as an individual, but as a member of the Missionary Society.

We would like to give you an account of what has been done during the past year in our conference, but, on account of the holidays, we suppose, many of the reports are late reaching us.

However, as we look through the stocked-up reports of those faithful women, the District Secretaries, most of whom never fail to send a report each quarter, we find a few things that are especially worthy of mention.

One is that the spirit of union seems to be growing in our conference. The women are getting the "near and the far" vision focussed into one and that one the "broad" vision.

A second thing, and one that we feel will be productive of great results is the spread of the Mission Study Class. How glad we will be to see the time when the spirit of inquiry will penetrate even to the most isolated parts of our conference. Then things will be done; for when we know we do.

And right along this line we wonder how many have followed the recommendation brought in by the Committee on Plans and Estimates last year and elected a Watchman for your Auxiliary. If you have not, will you not do so at once? It was deemed wise by them and it was adopted by your representative. We also accepted this from the Forward Movement Committee for a Bible Study, "A Course in the Gospel of Mark," by Oldham. They prefaced this with the statement that the "first and best source of all Christian education is the Word of God." Shall we not then begin a systematic study of the Bible this year?

You will soon know from the Treasurer's report as to what has been accomplished financially.

In spite of the hard conditions of this portion of the country for the past three years there has been very little falling off in the financial reports. Now that God has given us another good year let us show that appreciation to Him that we expect from others when we have done them a kindness.

This is pledge month. Remember His goodness to you. "Count your many blessings" when you start to make your pledge. Or better still could we not each one pay the \$7 that is asked of each woman for the year, covering all amounts? Wouldn't it be a great year if we could report sev-

en dollars per member from our conference. I believe almost every woman could pay it. Fifteen cents a week will more than do it. Can we not try to put this much any way, through this channel into the Lord's treasury.

It perhaps would mean sacrifice for some, but if so our reflections at the opening of the next new year might call out better answers than at the beginning of this one and the results be more satisfactory to ourselves and to God.

May we ask that above all things else we remember the promise last year at Colorado, that we would establish a chain of prayer at the hour of twelve noon for our foreign work, for our home work and for the indwelling of the Holy Spirit. If this is our prayer, the answer will come and the work will go forward.

And now our wish is that the coming year will be a healthful, hopeful, happy one for each of you and may the peace of God, which passeth understanding be with you all during the entire year. Yours in love and kindness.

MRS. D. L. STEPHENS, Conference President.

MISSIONARY INSTITUTE, JACKSONVILLE DISTRICT, JANUARY 14-15, 1913.

One of the most remarkable and successful district missionary institutes it has ever been the lot of this scribe to attend, convened in the Methodist Church in the city of Jacksonville at 9 o'clock a. m., January 14, with the presiding elder J. T. Smith in the chair. This institute was remarkable from the fact that of the twenty-three pastors in the district twenty-one were present.

The program was comprehensive and practical and every one who had been assigned a part was ready with a response that showed careful, painstaking preparation. The "Golden Text" of the program was, so to speak, "a revival the essential thing in all missionary operations." Filled with this truth, out of a heart big with faith and overflowing with zeal, our presiding elder drew forth a program the very reading of which imparted to the preachers the same zeal and faith, and each seemed literally running over with his subject. So natural and continuous was the thread of the program, that to be full of one subject was to catch the spirit of the whole. Such a time as we did have the afternoon of the first day! We were all, with one accord, in one place, with one purpose, praying and speaking, when the self-same Spirit of Pentecost came upon us filling us with a new sense of responsibility, and yet with joy unspeakable and full of glory.

We had been discussing all day the preacher's part in the promotion of a revival spirit—the proper diagnosis of the case—his work in the Sunday Schools and Leagues, the Missionary Societies, the prayer-meetings, in the homes and places of business, and had gradually proceeded into the very heart and spirit of the subject, and suddenly found ourselves overwhelmed with a mighty manifestation of the Spirit's presence. The revival thus begun we expect to see continued during the year to the glory of God in the salvation of many souls, as well as the edification of the saints and the strengthening of all the borders of Zion.

A vigorous prosecution of the work for early collections and general revivals was unanimously determined upon. Brother C. T. Tally, the resident member of the Committee on Evangelism, called to his assistance a suitable district committee, and arrangements looking to the thorough evangelization of the district were well nigh perfected.

Wednesday night Brother P. T. Ramsey, of Centenary, Palestine, one of our very newest men in the conference, preached a most splendid and effective sermon, taking as a text the "Great Commission." He brought out of the storehouse of his great, loving heart "things new and old," to the delight and edification of all.

We had with us from the beginning Brother J. W. Treadwell, Commissioner of Alexander Collegiate Institute. He gave us a very strong talk on Christian Education, and the Place and importance of our Preparatory Schools in our great system of education. He is no ordinary man. We are sure our conference school will not suffer in his hands.

As a fitting finale, after services Wednesday night, Tally took the whole crowd to the leading hotel, where for two hours, in addition to the bounteous repast, we had a veritable feast of fun and "flow of soul." It was a great meeting and you will hear from it again through the year. May God give us the greatest year in history of Texas Methodism.

W. F. DAVIS.

Sinners are never scolded into saints; and he who condemns, where he should condole, impairs what he should improve.

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"JONAH."

The above is the title to a very illuminating book review, found on page 176 of the January number of the Methodist Review, and signed by J. H. Stevenson, Vanderbilt University. Mr. Stevenson is reviewing a book by a certain Professor Bower. He begins the review thusly: "According to Professor Bower—and he has most scholars in agreement with him—the book of Jonah is not a record of actual happenings." "Most scholars!" Humph! According to this, then a scholar is one who says what part of the Bible is true, and what part is not true. But read a few lines further: "More significant, perhaps, is the attempt to show that a man can live for a time within a whale. The present writer is unable to see what comfort or help this brings to those who are looking on every page of Scripture for the supernatural." Who told the learned Mr. Stevenson that the average Bible reader was looking for the supernatural on every page of the Scripture? I hardly think this is true, but it is true that there are thousands of us, who, when we do find the supernatural, haven't a bit better sense than to believe it.

Now there are some things in connection with this that I cannot understand. Is the Bible inspired? Is part of it inspired, and a part not inspired? If so, who is to be the judge of what is and what is not inspired? And if God is God, omnipotent, omnipresent, omniscient, is he not able, if he desire, to keep a literal man alive in the body of a literal large fish for so long a time as He desires? If we are to do away with the supernatural in part, why not do away with all? And if we begin to do away with part, who will be the judge of where we shall stop? "Most scholars?" Was it a literal fire that came down from heaven at the prayer of Elijah, and did it destroy a literal altar with a literal offering with the literal water? Was Daniel delivered from a literal den of lion? Were his three friends delivered from a literal furnace? And if we begin doing away with the supernatural, while we are about it, why not do away with the miracles of Christ; raising Lazarus from the dead, healing the sick, feeding the multitudes? Or a greater than ever, why not do away with the greatest miracle, that of his sinless life? And before we stop why not eliminate the resurrection of Christ?

A few more things I cannot understand: If we, as a religious denomination accept all the Bible, why is such stuff permitted to be published in our periodicals? Are any of these "most scholars" in the employ of our Church? If so, why are they not discharged, and that immediately?

It rather seems to me that the Bible as a whole stands or falls as a whole; that if any of it is true, all of it is true.

J. P. CHAMBERS.

He sees most who believes most and confidence crowns the conqueror.

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FORT WORTH METHODISM.

The presiding elder, Rev. Jerome Duncan, was absent, having been called by wire the evening before to the bedside of his brother in California who is seriously ill. Brother Knickerbocker was elected to the chair for the day and the brethren reported as follows:

McCullough: "Largest attendance of the year so far, and enjoyable services."

Ulmer: "Best audience yet at Brooklyn Heights, and Senior League organized in the afternoon with thirty members."

McGuire: "Well housed and pleasantly situated at Graubury with bright prospect for a good year."

Swindall: "Good day yesterday. Handsome new parsonage will soon be completed."

Bickley: "Nineteen new scholars at Sunday School and largest congregations of the conference year. Stewards have adopted the plan of paying the pastor monthly at the bank."

Thompson: "Twenty-five new scholars at Sunday School, five accessions to the Church, and five conversions at afternoon service held at Gem Theater."

Wallace: "Good day, with two additions, making twenty-nine since conference."

White: "Splendid Sunday School with 214 present; fine congregation at night."

Crawford: "Best day of the new conference year; twenty-one new scholars at Sunday School, good congregations and six additions."

Culver: "Large Sunday School attendance, fine congregations; eleven additions, making forty-seven since conference."

Evans: "Full house at Harwell's Chapel at 11 o'clock with two accessions; officers of W. M. Society installed at Handley at evening hour."

Knickerbocker: "Magnificent Sunday School, big congregations, and five additions."

Isbell was absent on account of conducting a funeral service, but phoned his report. He had fine services, with thirteen additions."

J. E. CRAWFORD, Secretary. Monday, Jan. 20.

MRS. W. W. WATTS—AN APPRECIATION.

"Whoever findeth a wife findeth a good thing, and obtaineth favor from the Lord."

Back yonder, now a little over twenty years ago, while serving his first pastoral charge, and shortly after his coming to Texas, Rev. W. W. Watts found in a little country church, not far from Marshall, that "good thing" and in his obtaining the same, he realized he had "favor from the Lord." Being born Nov. 25th, 1872, and passing from earthly circles Sept. 23, 1912, her span of life covered in time, forty years, lacking two months and two days. The name she bore when my friend Watts found her, was Margaret Lillian Blaylock, the daughter of sturdy, honest and pious parents, who themselves loved the Lord and taught their daughter, by example and precept, those lessons which led her, early in childhood to consecrate her life to the God of her parents. When Brother Watts first met her, she was young, tall, slender, graceful, lithe-some; possessing the fairest face, and sparkling blue eyes, a modulated voice of the softest tones; her manners were exquisite, her piety was deep and constant, and her devotion to the Church compassed her ability to serve. No wonder he became at once entangled, hopelessly so, by that delightful but powerful passion called love. He had found an object worthy of his best, and at once lay siege to the fortress of her heart, and I dare say was successful in winning the hand and heart of as true and worthy a woman as this great Commonwealth has produced. But it was not done without effort and persistence, for she here manifested that good judgment and prudence which characterized her through life, writing back to the State from which he had come, thus investigating his standing and reputation among those who for long had known him. When satisfied on this point, she gave her heart wholly and implicitly to him. Were all women thus careful, there would be fewer "incompatible" marriages.

Unselfishness was a dominant feature of the character of Mrs. Watts as will appear in the sequel of this appreciation. She was dignified in her bearing, vivacious and facile in conversation, sound in judgment, and her good taste manifested itself in the perfect dress of herself and children and in her neat house-keeping. She was pre-eminently self-possessed everywhere, having control of tongue and temper, and this element of her nature was launched upon all who came under the spell of her strong character. There was nothing of the trifling in her makeup, but dignity of character was ever seen and felt in both her manner and conversation. She was dignified, and yet there was a suavity

in her manner, an artlessness in her movements, gentleness of speech, in so much that one was not repelled, but rather drawn to her. She thought and moved on an elevated plane and no one came under the spell of her influence that was not bettered in consequence. There was system in all she did—orderliness—and she had a happy tact in managing things and persons. No one called to fill the responsible relation to the Church and world to which she was called ever filled it more brimmingly full than did she. She was an ideal minister's wife. If ever a preacher had a true helper as a wife, that man was W. W. Watts. His work was hers, she had an abiding interest in it inasmuch that she was absorbed in it and there were no limits to her endeavor to speed the good cause onward. All departments of Church work were her field of operation except that of preaching; but she could conduct services of all character, before small or large audiences, make talks that were inspiring and uplifting, and was perfectly at home in so doing. She had the confidence of the people where her husband was pastor, moved with perfect composure in all circles, and was a willing and helpful adviser to those in trouble. Her interest in the missionary work of the Church was deep and abiding and she gave what time she could to the furtherance of this work.

But the unselfishness of Mrs. Watts' heart came out and expressed itself in loudest notes in her unrelenting endeavor to mitigate the ills of the orphans and the unfortunate. This noblest of all traits of the human heart—the desire to aid others—is a dominating passion of Brother Watts' soul and his wife entered into it with a zest and perseverance unequalled by most. What Watts has done for the unfortunate children of the land was made possible by Mrs. Watts. How easy could she have said with thousands of others, "I have my own to care for," for she had four, and so pass the needy ones by. But, not so. No unfortunate child ever passed her way that she did not make an honest effort to aid. I have known her to have a half dozen orphans in her home at one time. Her heart went out to them, and she did not look on and cry, "alas," but with ready hand and loving heart, she reached out for them, fed, clothed, sheltered, mothered them. And it was amazing how the little ones "came out" when she laid her hands on them. They may have been "bad street urchins" that others would not have contaminated their children; no matter with her, they were unfortunate, they needed just that very thing which she had, sympathy, help, love, and they got it without stint or grudge. There was in her gentleness, kindness and tenderness as well as persuasiveness of voice that subdued them the moment she laid her hands on them. She knew how to be firm and kind at one and the same time. She loved them—they knew it—and thus she won their respect, confidence and affections. That hateful conceit "have thy good blood in them?" which hinders some from doing their duty towards the orphan never entered her mind. The truth is we are all sinners, and one is about as good by nature as another, and Mrs. Watts knew it; she also knew that proper training and divine grace would make saints of the worst, and therefore she did not hesitate to take them without questioning. She took one poor outcast girl, who in despair had attempted her own life, nursed her while dying, told her of the love and forgiving mercy of God, and thus turned her heart to the Saviour. She was saved, died happy, and I am sure, welcomed Mrs. Watts to the home to which she had directed her. There were forty-two children who passed through her hands and received that divine touch which she could give, and their lives were made happy because they were so fortunate as to pass her way. Some of these children are now in school, being fitted for life as others have who went that way before them; some are teaching, thus doing the world good as well as being able to provide for themselves; and some are happily married, having good husbands and homes of their own.

It was one of the most pathetic scenes ever witnessed, when lying in state, that cold lifeless form which had in so many ways ministered to the needy, was surrounded by a number of those girls and women whom she had blessed. They had come, some from their schools, and some from their own happy homes, as fine a bevy of women as ever one has seen. There in silence and sorrow they looked on and the one thought that engaged them was, "Mother is gone, alas for our sorrow;" While the train of mourners was long, for she had many friends and all mourned her departure, yet there were not hearts sorer, and none more broken up. Watts only excepted, than were those young women whom she had so loved and blessed. She has won a crown and it has been placed on her brow. Her life is a short one measured by days,

but long when measured by what she has done. Oh! that all might imitate her example. I am sure one who did so much for the welfare of others' children will have the special watch-care of the heavenly Father over her own children. And may they prove themselves worthy such a mother.

A. S. WHITEHURST.

BRO. MORELAND A BENEDICT.

Tuesday afternoon, January 21, 1913, at 2 p. m., Rev. R. B. Moreland, of Bridgeport, Texas, and Miss Bess Gibson were quietly married at the home of the bride's parents Mr. and Mrs. W. M. Gibson, at Crandall, Texas, Rev. O. E. Moreland officiating. Brother Moreland served this charge as pastor some years ago, and numbers his friends here by his acquaintances. Miss Gibson comes from one of our best homes and is greatly admired and loved by all who have known her from childhood. She is a devoted Christian woman and will prove a worthy helper to Brother Moreland in his work for the Master. Only a few intimate friends of the bride were present at the wedding.

WESLEY COLLEGE NOTES.

After the holiday intermission, Wesley College opened January 2, with brighter prospects than ever before. Fifteen new pupils were enrolled, bringing the present total up to one hundred and eighteen. There is still room in the two large dormitories, which now have city electric lights, water and sewerage connection. The present indications are that there will be a large attendance at the next session and those desiring board in the dormitories will have to make reservations early. The student body is loyal and enthusiastic. The faculty is one of the best in the State, being composed of university trained men and women of long experience. Prof. J. A. Thomas, who holds the chair of mathematics, has been elected Superintendent of the Hunt County Normal. He held the office of County Superintendent of Public Instruction for eight years and the teachers of this section know his worth. Following a course of several years' correspondence work, the degree of Ph. D. has been conferred on President D. H. Aston by Temple University. C. L. BOUNDS, Greenville, Texas.

A PROMPT DECISION.

I left a note beneath dad's plate Last night in which I tried to state what my position is on schools, An' spellin' books, an' states, an' rules. "Deer Dad"—that was the way I wrote To him and put it in the note—"I have decided I am sore On school, so I won't go no more, When it begins. I want to go An' get a job to work at. So No more at present." I wrote then Beneath: "Your lovin' little Ben."

When dad turned up his plate an' seen The note, he took it up between His thumb and finger this way An' read it through, and didn't say A word; but give a sort o' frown An' folded it an' laid it down An' it his supper. Then he lit His pipe an' set there smokin' it Till bedtime. Then I said good night. An' he said, "Good night, son; sleep tight!" An' when I had got nearly half The way upstairs I heard him laugh.

This mornin' before I come down Dad had gone to his work in town. An' when I turned my plate up, see, There was another note for me! It said: "Dear son, by this you'll know I have decided you're to go To school when school begins again. Schools are for boys and work for men."

I work for you, so you must be Good and must go to school for me. Or else meet me out in the shed. Dad." So I'll just do as he said. —Omaha World-Herald.

A CORRECTION.

It is desired that the last sentence in my piece on Conference Brotherhood, should read, "Write the card now and send your names by next mail to Brother Barcus."

No money is to be sent by non-beneficiary members except as preacher-members die and notice thereof is given by the Brotherhood secretary. J. M. ARMSTRONG.

PITTSBURG AND THE ORPHANAGE.

Yesterday was a good day for Pittsburg and the Orphanage. I preached to a fine congregation and asked for a freewill offering for our Orphanage and got four hundred dollars, and three of the children were taken as specials for clothing for the year. Rev. J. C. Bailey and wife took one of the larger girls to clothe. Brother Lanerleck and wife one, and the Sen-

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 10 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as a 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.

ADVERTISEMENTS PLACED.

YOUR ad placed in nearly fifty magazines three months, 5¢ per word. A. S. MANKIN & CO., Alexandria, Virginia.

AGENTS WANTED.

1000 AGENTS wanted to sell a Self-Heating Sad Iron; fuel and labor saving; pay salary or commission; agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

CANARY BIRDS.

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

GOSPEL SINGER.

PASTORS desiring my services in revival meetings during the year should let me know soon as possible. GEO. P. BLEDSOE, Gilmer, Texas.

MISCELLANEOUS.

I NEED a young man or a young man and his wife for city mission work. This is fine opportunity for some one. Who will improve. MOSES WEAVER, P. F., Chickasha, Okla., P. O. Box 896.

NOTICE—I exterminate Johnson grass, Bermuda grass, nettles, sprouts, blueweed, in fact, all deep-rooted vegetation, by one cutting. The roots sour. No dope, no mud. Have eight years' experience. Can teach at a small cost. J. D. KIRKHAM, Hackabay, Texas.

BROTHER, accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

GODBEY'S Triumph Sweet Potato, ready for the table sixty days after planting. Yield twice as much as any other sort. Quality unsurpassed; blight proof; keep all the year; price \$4 per bushel, \$14 per ton, L. & B., 11 Box, by parcels post, prepaid \$1.35. Vegetable plants of every description. Catalogue free. T. K. Godbey, Waldo, Fla.

GARTSIDE'S Iron Rust Soap Co., 4051 Lancaster ave., Philadelphia, Pa. Gartside's iron rust soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect; good seller, big bargain; household-uses agents and store salesmen wanted.

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

ior League took a boy. So we have three of our children provided with clothing for the year by these good people. Lon Morris and wife gave me one hundred dollars each for the home. God bless Pittsburg. Who will be the next? R. A. BURROUGHS, Mgr.

IMPORTANT CORRECTION.

The District Conference, El Paso District, New Mexico Conference, will meet in Deming, New Mexico, April 14, instead of April 9-21. J. ALLEN RAY, P. E.

MARRIED.

Patman-Earheart. — At Methodist parsonage, at Como, December 22, 1912. Mr. Edgar Patman and Miss Emma Earhart. Rev. W. L. Tittle officiating.

Blackburn-Helm.—At the home of A. Helm, father of the bride, on the evening of December 31. Mr. Ernest Blackburn and Miss Irene Helm. Rev. W. L. Tittle officiating.

McLaurin-Washburn.—At the home of the bride's father, Mr. W. A. Washburn, Flynn, Texas, January 15, 1913. Mr. D. H. McLaurin and Miss Lucy Washburn. Rev. J. F. Garrett officiating.

Young-Well.—At the Methodist parsonage in Douglassville, December 13, 1912. Mr. L. W. Young and Miss Eunice Wells. Rev. D. A. Williams officiating.

Weatherford District—Second Round. Graford, at Lucile, Feb. 15, 16. Azle, at Peden, Feb. 23, 24. Springtown, at Knob, Feb. 23, 24. Millsap, at Mt. Vernon, March 1, 2. Mineral Wells, at M. W., March 9, 10. Santo, at Brazos, March 15, 16. Weatherford Circuit, at Welland, March 19. Meado, at Ben Brook, March 22, 23. Courts Mem., March 29, 30. Weatherford, March 29, 31. Whitt Circuit, April 5, 6. Loving, at Loving, April 12, 13. Graham, at Rocky Mount, April 13. Graham, at Graham, April 16. Elbasville, at Murray, April 19, 20. New Castle, at True, April 26, 27. Olney, Miss. Institute and District and Quarterly Conference, April 22-25.

JAS. CAMPBELL, P. E.

Sweetwater District—Second Round. Dunn, at Ira, Feb. 8-9. Sweetwater Sta., Feb. 16; business meeting April 2. Herculio, at Guinn, Feb. 22-23. Roscoe, at R., March 2-3. Roby, at Fairview, Mar. 9-10. Westbrook, at Culbert, Mar. 15-16. Blackwell, at Hylton, Mar. 22-23. Loraine, Mar. 27, at 3 p. m.

REAL ESTATE.

WOULD you be interested in a 13,000-acre ranch, 95 per cent of which is good agricultural land? Lays well, is fenced and has four good houses on it. Will guarantee plenty of good water, well and mill not to cost exceeding \$500, as many as needed. If you want to go into the stock business, or if you want to stock-farm, can give you one of the biggest bargains here to be found anywhere. Have three brick business houses, always rented, located right in one of the best towns in Texas, paying now 8% net on the price asked. Under normal conditions pay 10% net. If you are really looking for a valuable investment, write me, S. A. MARTIN, Stamford, 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 Argenteo Asparagus Roots, \$4.00 per 1000. Alfred Jonannet, Box 10, Mount Pleasant, S. C.

POST CARDS.

AGENTS WANTED—Send 25¢ for 50 assorted post cards and one of each of our catalogues of rubber stamps, novelties, post cards, etc., with agents' terms. A. S. MANKIN & CO., Alexandria, Virginia.

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-Burgier Grain Co., Dallas, Texas.

POULTRY FOR SALE.

SILVER LAGED WYANDOTT, some also cocks and Barred Plymouth Rock chickens and pullets at one dollar each. MRS. N. J. JONES, Route 4, Box 56, Frisco, Texas.

SINGING EVANGELIST.

HOWARD WADE KINSEY, now examining into a just and character, formerly settled with Tennesse, wants February and April dates with pastors or evangelists. Ready to meet with, Lathrop, Mo.

District Conference, at Loraine, Mar. 28-30. Snyder Sta., April 6-7. Stratford, Feb. 22-23. Colorado, at Lowe, April 19-20. Fluvanna, at Crowds, April 26-27. Sweetwater, at Ada, May 3-4. To the brethren of the District: I did the only thing possible to meet your various days on the Missions and Circuits. J. M. SHERMAN, P. E.

Amarillo District—Second Round.

Bovina, Feb. 1-2. Texline, Feb. 8-9. Dalhart, Feb. 15-16. Stratford, Feb. 22-23. Lipscomb, Mar. 1-2. Higgins, Mar. 2-3. Polk Street, Mar. 8-9. Buchanan Sta., Mar. 9-10. Herculio, Mar. 15-16. Canyon, Mar. 16-17. Vega, Mar. 22-23. Ochiltree, Mar. 29-30. Plemmons, Apr. 5-6. White Deer, Apr. 12-13. Biograft, Apr. 19-20. Middle Well, Apr. 26-27. Clanning, Apr. 27-28. District Conference, at Canyon, May 9-14. The Amarillo District Conference will meet at Canyon, May 9th to 14th. Opening Session Friday Night, May 9th. Committee on Admission, Re-Admission and Orders: E. E. Robinson, G. B. Carter and Thos. Hanks. Committee on Licensing to Preach: J. W. Mayo, P. G. Huttman and W. L. Caughan. O. P. KIKER, P. E.

Albuquerque District—Second Round.

Gallup, Feb. 1, 2. San Marcial, Feb. 15, 16. Magdalena, Feb. 15, 16. Albuquerque, Feb. 22, 23. Cerrillos, Feb. 25. Watrous, Feb. 26. Melrose, March 1, 2. Moriarty, March 8, 9. Carrizozo, March 15, 16. Corona, March 22, 23. McAlister, March 29, 30. Star, April 5, 6. Ricardo, April 12, 13. Tucuman, April 19, 20. Encarnacion, April 26, 27. San Jon, April 26, 27. Clayton Co., May 3, 4. Chinaman, May 10, 11. Brethren, with the small assessment that we have this year no man can afford to fail to bring up his conference collections in full. Let us get this out of the way this quarter. I stand ready to help you about this in any way possible. Several of the brethren just about have theirs in hand. Let each of us make a special effort. J. H. MESSER, P. E.

Gatesville District—Second Round.

Moody, Feb. 15, 16. Clifton, Feb. 17, 18. University, at T., Feb. 22, 23. Killeen Sta., March 1, 2. Meridian Cir., at Montgomery Springs, March 8, 9. Meridian Sta., March 9, 10. Valley Mills, at V. M., March 10, 11. Gatesville Sta., March 16, 17. Citizens Grove, at Pilsbake, March 24, 25. Gibson Cir., at Brown's Creek, March 29, 30. N. Lewis, at N. March 31, 1st at m. Melreger, April 5, 6. Joushams, at Union Grove, April 12, 13. Evans, at —, April 19, at 11 a. m. Fairy and Landau, at L., April 19, 20. Hamilton Cir., at —, April 26, 27. Hamilton, April 27, 28. Sanford, April 27, 28. Gatesville Cir., at —, May 4. Oglesby, May 10, 11. District Conference will be held at Oglesby including the second Sunday in May. S. J. VAUGHAN, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in an other column.

Poetry Can in No Case be Inserted.
Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

COL. YOUNG BURGHEN.

Col. Young Burgher was born in Calloway County, Kentucky, November 19, 1821, and two years later his parents moved to Madison County, Tennessee, where they lived for some years. After their death, which occurred when Col. Burgher was 18 or 20 years old, he came to Arkansas, and thence to Texas, reaching Lamar County October 15, 1841. There was no town then west of Clarksville, Texas, and he lived in 1841 under the flag of the Republic of Texas. He was married to Miss Mary Ann Bell August 29, 1844, by Rev. Jefferson Shook. He lived in Lamar County until 1876, and was a farmer and stockraiser. He moved to Honey Grove, Fannin County, for better educational facilities for his children, and here he spent the remainder of his life. Col. Burgher professed religion and joined the Methodist Church early in life, and grew up under her doctrines and teachings. After the Confederate war, in which he took an active part, he began active business, and every enterprise of his life proved successful. He was the first president of the First National Bank of Honey Grove. He was engaged, for a number of years, in the hardware and implement business. On his retirement from this business his interest passed under the management of B. M. Burgher, of Dallas. He was intimately associated with the early preachers of this country—Littleton Fowler, James Graham, J. W. McKenzie of precious memory—and his attachment to them grew as the years passed by. Of the eight children born to Col. and Mrs. Burgher, only three are living—Mrs. J. W. Reed, of Honey Grove; B. M. Burgher and J. T. Burgher, of Dallas. He took great interest in all Church and State enterprises, and his name and influence are linked with every move for progress. He was a student of books and men and was authority on all questions pertaining to the common good. With his strong mind and superb character he naturally fell into the front of all forward enterprises. His modesty and reserve tended to enhance appreciation of his many acts of public good and marked him as a man whose judgment could be relied on. He served his Church in every official capacity to which a layman is eligible from the Quarterly Conference to the General Conference, and his official conduct always brought acceptable service to the Church. He was a man of large possessions, for the time he was active, and his liberality was as conspicuous as his devotion to duty. Under his wise leadership the Honey Grove High School was built, and substantial progress was made for many years, and from this school went out hundreds of young men and women. Some of the leading men of the State received their training here, and many of the most accomplished ladies of Texas were educated here. Through all of the remarkable history of this school Col. Burgher was the President of the Board of Managers, and his liberality and wise leadership insured its wonderful success. To the poor, to benevolent associations of Church and State, to educational enterprises, orphanages and the many dependent contingencies, he has given thousands of dollars. I believe I can safely say: No worthy cause has ever appealed to him in vain. His money went to the Church, to the preacher, the Sunday School, the poor man and the hungry child. Col. Burgher was capable of great leadership and the people loved him because of his great moral character. He was a man of few words in business, he kept his own counsel and made his own plans. He was a friend indeed, and never went back on his word or his honor. His place was always filled at Church, unless sickness or absence from home prevented. I do not hesitate to say he was one of the truest men I ever knew. True to his friends, to his family, to his Church, to his State, to his God. I knew him for thirty years and for many years intimately, and I fail to call to mind one word he ever spoke against any man's character. I have heard others speak against men in his presence, but he was silent until the subject was changed. It is useless to say his end was peace. A life so full of what goes to make peace could not end otherwise. Col. Burgher still lives in his deeds and kind words. Such men can never die.

I. W. CLARK.

McKINNON.—Captain Wm. P. McKinnon was born seventy-six years ago in Virginia, served four years in the Confederate Army, entered the railway service and was a familiar figure in railroad circles for many years. He became a resident of Atascosa County, Texas, about eighteen years ago, and with that splendid Methodist layman, John McKinnon, his brother, helped to lay the foundation of Methodism in Atascosa County. His wife and sons preceded him to the better land, and he felt lonely indeed. But he turned with increasing devotion to the Master's work, and found growing completeness in the divine fellowship. He died suddenly in his chair, Saturday morning, December 14. His body was taken to San Antonio and given into the charge of the San Antonio order of Railroad Conductors, who sent it to Virginia to be buried by the side of his wife and sons. On Sunday an impressive memorial service was held in the Methodist Church. Judge Jas. A. Walton gave a tender and discriminating estimate of his character and the value of his service to the community. Judge Errington paid eloquent tribute to his life. The pastor closed the service with a statement of the vigor of the Captain's faith and the depth of his Christian experience. Tears overflowed many eyes as they listened to the speakers and recalled the empty seat and the stilled voice. The community which he loved so ardently deeply feels his loss. The little children, many of whom have souvenirs of his handiwork, will miss his familiar figure, and all will miss his cheery word and jest. His love and interest in the young men will remain a permanent barrier to the downward road and an inspiration to their better life. But how greatly shall we miss him in the Sunday services and at prayermeeting. There his voice was heard in prayer and praise, and how tenderly he prayed. He often became so happy in prayer and overcome with the joy of his faith that speech well-nigh failed him and choked his utterance. If his joy was so deep what must be his ecstasies as he beholds his Savior, his beloved wife, children and brother? His was a noble character, a victorious faith, a triumphant death.

SAMUEL W. KEMERER.

SHILLINGBURGE.—Franklin Clifton Shillingborge was born at Smithfield, Tarrant County, Texas, October 9, 1880. He was converted and joined the Methodist Church when about thirteen years of age under the ministry of Rev. Jake Miller, now presiding elder of Clarendon District. He was married to Miss Johnnie Trice November 9, 1902. To this union were born four children, all of whom survive him with his wife, father, mother, five brothers and three sisters. He evidently had some premonition of his death, as he talked with his twin brother, Hugh, shortly before he died, requesting that certain things be done about adjusting some of the domestic matters relative to the comfort and security of his family. He and family went to dine Christmas day with one of his favorite sisters, Mrs. Ada Strawn, and fell a victim to the dreadful disease, pneumonia, and died New Year's day at four o'clock p. m. The funeral was held in the Methodist Church of which he was a member, conducted by the pastor, Rev. M. K. Little, presiding elder of the Dublin District, preaching the sermon. He was then taken to the Bunyan Cemetery under Modern Woodman of the World honors where his body was lowered in the grave surrounded by a large concourse of friends and kindred. He started his New Year in a brighter clime to await the loved ones who mourn. We commend the broken hearted to Him who is touched by the feeling of our every infirmity.

MAC M. SMITH.

CORDILL.—Mrs. Mera Cordill (nee Biggs) was born in Mississippi in 1878, and died in New Mexico December 6, 1912. During her early childhood her father moved his family to Taylor County, Texas, where she grew to womanhood and was married to W. H. Cordill in June, 1895. She was left motherless when only six years old, but, under the wise guidance of a Christian father, developed into a true Christian woman. Some years after her marriage she moved to Scurry County, Texas. In 1907 she moved to Brownfield, and later, to Columbus, New Mexico. During the last months of her life she was a great sufferer, but bore her afflictions patiently. Her remains were interred in the cemetery at Columbus. She was a consistent member of the M. E. Church, South, a number of years and ever ready to do her Master's bidding. She leaves behind a husband, five children, two brothers, two sisters and a host of friends to await the Master's call. "Blessed are the dead which die in the Lord * * * they shall rest from their labors; and their works do follow them."

MRS. W. B. LEMONS.

GREENE.—Dr. James A. Greene was born in Union County, Mississippi, June 3, 1856. His father died when he was only two years of age, and his mother when he was seven. He was raised by his Grandmother Newton. His early educational advantages were very poor. In fact, his literary education was limited, and yet he became, in a sense, an educated man. He was graduated in medicine and began to practice in 1882. He was a man of an unusually strong mind and he profited by his association with men and books. In the practice of his profession he was far above the average. He was first married to Miss Willie J. E. Liddell May 18, 1881. To them three children were born, all girls—Ida, Gertrude and Rose. Mrs. Greene died December 20, 1893. He was married again January 22, 1895, this time to Miss Ada Reid, of New Albany, Mississippi. To this union four children were born, three girls—Lula, Ruth and Willie Ada—and one boy, James A., Jr. Upon his second marriage Dr. Greene came to Texas and settled at Blooming Grove. Here he spent the remainder of his life. He soon built up a large practice and became one of the leaders in the community. Dr. Greene professed religion and joined the M. E. Church, South, at the age of 26. He was for several years a local preacher. He retired from the ministry because of his inability to do the work in connection with the large practice which he had. He was a good man, a tender and loving husband and father, a useful citizen and a successful physician. He was tender and sympathetic with his patients and his presence in the sick room was a benediction. He left assurance of peace with God that is a great comfort to his loved ones who mourn their loss. May the Lord bless and comfort them.

J. D. ODOM.

Pallas, Texas, Jan. 7, 1913.

MITCHELL.—H. W. Mitchell was born in Hardeman County, Tennessee, May 18, 1842; was converted in youth, when all alone. His was the genuine sort and he held fast to the faith, joined the M. E. Church, South, in 1868, being formerly a Cumberland Presbyterian. Was married to T. J. Sanderlin December 23, 1866; six children were born to them—one gone on before, and five are living. All belong to the Church but one, and a number of grandchildren, one sweet grandchild and with his wife survive him. He enlisted in the Civil War when eighteen years of age and stayed until he saw the cause was lost. He received an injury while in the service from which he suffered greatly in after life. His Bible was his daily companion. He loved the Sunday School and the Christian Advocate; he loved all, for he was patient and "kind and loving. He held family prayer every night. But he has gone to the home of the blest, having died October 11, 1912. He chose the hymn to be sung at his burial out of the Methodist Hymn Book, page 439, Hymn 615. He lived near Jacksonville, Texas, and died in great peace and went home to God. I will meet you again in the sweet here-and-here. His wife,

T. J. MITCHELL.

CLUCK.—Mrs. Martha Cluck (nee Milburn) was born May 8, 1862; married Robert Cluck in 1880, and died at Palm Valley, Texas, January 9, 1913. To this happy marriage there were born four children—Barney, Laurence, Lillie and Lola—who were very devoted to mother. These are the chief events in this good mother's life. Oh how she will be missed in the home by the brokenhearted husband and children! Not only in the home, but by many friends who mourn her death will she be missed. Her life was appreciated in her family and community to such an extent that her death cast a shadow over the entire community—but a deeper shadow fell in the home. Peace be to the mourning family and relatives. Let us not forget that God works in mysterious ways his wonders to perform.

JOS. EUGENE MATLOCK, P. C.

HUMPHREY.—Little Charles Henry, sweet baby boy of Brother Henry and Sister Eva Humphrey, of Weatherford, Texas, was born June 21, and died November 14, 1912. The stay of little Charles H. was short, it's true, but long enough to entwine himself into the fondest affections of papa, mamma and grandparents. So soon to interest us all with his sweet smiles and cooing lips, it brought pleasure and joy into the home and our hearts, which will abide while life lasts. Most of the time he was a little sufferer, but he endured it with remarkable patience. In his death we feel stronger the ties of heaven and less binding and alluring those of this world. Then, weep not, papa and mamma, baby waits for you in yonder world; there a better day than this you may see; there will be no sad partings there.

C. F. KIKER.

Stephenville, Texas.

Remedies are Needed

Were we perfect, which we are not, medicines would not often be needed. But since our systems have become weakened, impaired and broken down through indiscretions which have gone on from the early ages, through countless generations, remedies are needed to aid Nature in correcting our inherited and otherwise acquired weaknesses. To reach the seat of stomach weakness and consequent digestive troubles, there is nothing so good as Dr. Pierce's Golden Medical Discovery, a glyceric compound, extracted from native medicinal roots—sold for over forty years with great satisfaction to all users. For Weak Stomach, Biliousness, Liver Complaint, Pain in the Stomach after eating, Heartburn, Bad Breath, Belching of food, Chronic Diarrhea and other Intestinal Derangements, the "Discovery" is a time-proven and most efficient remedy.



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You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

CHERRY.—Kollie Munset was born in Tennessee September 23, 1853; came to Texas with her father and mother when but a child; fell on sleep in Detroit, Texas, December 9, 1912. The immediate cause of her death was pneumonia. She was first married to Jimmie Rollins, who died nine years ago. To this union four children were born. Three of them are living and were with her at the end. In May, 1898, she was again married, this time to G. P. Cherry, who survives her. Solomon's description of the virtuous woman is in place here: "Her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. He praiseth her. Her children arise up and call her blessed. She looketh well to the way of her household and eateth not the bread of idleness. In her tongue is the law of kindness. She stretcheth out her hand to the poor and the needy." She joined the Cumberland Presbyterian Church while a little child in Tennessee. After her first marriage she, with her husband, united with the Methodist Church. She was a faithful member of same until death. She was a faithful member of the Women's Missionary Society. Unless unavoidable, she was always in her place in God's house. We have other women as good as Sister Cherry was. However, she was one of our good women and has gone to her happy reward. She rests from her toils and her works follow her.

T. W. LOVELL, Pastor.

BLACK.—Laura Wilmer Black the little daughter of L. W. and M. E. Black and granddaughter of W. H. and S. J. Morgan, of Alum Creek community, was aged five years and one month when God took her, and was laid to rest in the family burying ground July 5, 1912. Little Laura Wilmer could not be otherwise than good; her parents and grandparents are the best of people. While she sojourned among us she entwined about our hearts a sweet remembrance. To know her was to love her; she was everybody's favorite and a child that was always noticed. Her sweet face and gentle manner won her many friends during her short stay with us. She was a member of the Sunbeam Class of the Alum Creek Sunday School, and at her death she had all of her Sunday School cards. She seemed to love all that was divine. Buddie was her favorite and ideal confidant. She loved her doll dearly (Sleeping Beauty). It was placed in her casket by her side. She has gone to be with God in that city that hath foundation, whose builder and maker is God. She leaves a father, mother, brother and a host of relatives and friends. Weep not, loved ones, God's will is best. Her pastor,

C. F. STEWART.

MORTON.—Ella Marie Morton, infant daughter of Luther and Bertha Morton, was born October 20, 1912, and died December 29, 1912. She was the firstborn, and the only pledge of love born to the bereft parents, but was only permitted to brighten their home for the short space of two months and fourteen days. Every day added new joys, and brightened future hopes, but now all earthly joys are blasted, and the heart-stricken parents weep, but they are endeavoring to be resigned to the will of Him who said, "Suffer the little children to come unto me, and forbid them not," and while earth seems to them to be poorer, heaven seems to be a thousandfold richer, and like David, they take comfort in the thought that while their darling "cannot return to them, they can go to it." The funeral was conducted by Rev. Singleton, their pastor, assisted by Rev. M. K. Little, at Dublin. The little grave was completely covered with beautiful flowers, contributed by sympathizing friends. Dear parents, trust in God, earth has no sorrow that heaven cannot heal.

U. J. MORTON.

RIDLEY.—1835-1912. Between these years our mother lived a life of loyal devotion to the highest Christian ideals, these having grown out of an intimate acquaintance with Bible standards. So near did she attain unto these that human judgment could not distinguish between the manner of her life and the ideals which inspired her activities. She was born in Mobile Alabama—the child of Hannah Mims LaPorte and John LaPorte—and was reared under Christian influences. Often she bore testimony to the pious examples of her saintly grandmother and mother. From her father she inherited and imbibed the spirit of the Huguenot—the French Protestant—from whom he was descended. In 1852 Miss Sarah E. LaPorte married H. C. L. Keith, also of Mobile. To this union were born three daughters and two sons. Two daughters, Mrs. M. E. Bellinger and Mrs. H. A. Rose, awaited the mother's coming in the heavenly home, while three children—Mr. J. Frank Keith, Mr. John L. Keith and Mrs. Cortez Ridley, together with a large circle of grandchildren and great-grandchildren remain to cherish her memory, and though sorrowing sorrow not as those who have no hope, but with the inspiration of a hope growing stronger as the years go by. Leaving Alabama for Texas the young couple bore the additional responsibility of the care of Mr. Keith's younger sisters and brother who were at this time suddenly bereft of both parents by a scourge of yellow fever. With a dauntless spirit the young wife met and mastered all the hardships of pioneer life in Jasper County, Texas. The death of Mr. Keith laid the burden of domestic responsibility upon her heroic shoulders while her five children were young and dependent; but never was responsibility committed to one more loyal; nevertheless abiding faith in God was necessary to bring victory—such as she won out of this unequal conflict. After a number of years she married Mr. R. R. Ridley, of Beaumont who died in 1896. So unselfish was her maternal heart that she entered into the lives of her four step-daughters—Mrs. H. P. Jones, Mrs. S. F. Perry, Mrs. J. D. McClain and Mrs. John McDonald—as if they were her very own. It was at the home of one of these—Mrs. Jones—while visiting in Dallas that she passed away December 8, 1912. Having made a Christian profession in childhood she was never recreant to the sacred trust, but grew continuously into the likeness of her Lord. Her faith commanded and received from her Heavenly Father an uninterrupted consciousness of his leadership. Mother Ridley fulfilled in largest measure the mission of a sublime Christian motherhood. The character of her children, formed under her maternal influence, is convincing evidence of this. But her field of labor was not restricted by consanguine ties. The Church and its institutions were also chief objects of her consideration and gifts. Her pastor and her Church were the supreme objects of her loving care. The afflicted, the bereaved, the friendless, the destitute, the outcast and the imprisoned found her ever ready—even anxious—to give comfort and befriend, as her service for them evidenced. The comrades of her home Church in Beaumont, with whom she has labored so many years, will miss her presence, her counsel; but her influence will abide to bless. The dearest mother has left us, but we will meet her higher up.

G. V. RIDLEY.

Rosenberg, Texas, Jan. 14, 1913.

SHERE.—Little Leroy Shelton Spere, infant child of Mr. and Mrs. C. L. Spere, of 1206 West Avenue, Austin, Texas, was born January 6 and died January 11, 1913. Dr. C. C. Black, the grandfather, together with Mr. Spere, accompanied the corpse from Austin to Round Rock for burial last Sunday. Several friends met them, buried the child and covered the grave with sweet flowers. Sister Spere is now in

the Seaton Infirmary and is very low. She and her husband are good and loyal Methodists. We pray that the Master will speedily restore the brokenhearted mother to health again. The Doctor was very much worn because of the loss of sleep and sorrow. God alone is sufficient in such times.

JOS. EUGENE MATLOCK, P. C.
Hutto, Texas, Jan. 14, 1915.

No hater of God ever yet loved his brother as he should and he who was false to man was never true to God.

Quarterly Conferences

NORTH TEXAS CONFERENCE

McKinney District—First Round.
Weston, at W., Jan. 25, 26.
Celina, Jan. 26, 27.
Wylie, at W., Feb. 1, 2.
Piano, Feb. 2, 7 p. m.
Renner, at L., Feb. 8, 9.
Josephine and Coeville, at J., Feb. 15, 16.
Nevada, Feb. 16, 17.
Carrollton and Farmers Branch, at F. B., Feb. 22, 23.
Blue Ridge, at B. R., March 1, 2.
Farmersville, March 2, 3.
McKinney Circuit, at R. C., March 8, 9.
CHAS. A. SPRAGINS, P. E.

Dallas District—First Round.
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.

Bowie District—First Round.
Byers, at Byers, Jan. 25, 26.
Acher City Sta., Feb. 1, 2.
Megargal Mission, at Lone Oak, Feb. 2, 3.
Blue Grove, at Blue Grove, Feb. 8, 9.
Vashti, at Friendship, Feb. 9, 10.
Post Oak, at Post Oak, Feb. 15, 16.
Craffton, at Red Bud, Feb. 22, 23.
Sunset, at Sunset, Feb. 23, 24.
Dundee Mission, March 1, 2.
T. H. MORRIS, P. E.

Gainesville District—First Round.
Aulrey and Oak Grove, at Aubrey, Jan. 25, 26.
Denton Sta., Jan. 26, 27.
Valley View Sta., Feb. 1, 2.
Sanger and Boliver, Feb. 2, 3.
Fra and Springs Creek, at Fra, 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.
Sulphur Springs Cir., at Pickettsville, Jan. 25, 26.
Yowell, at Moss' Chapel, Feb. 1, 2.
Comos, at Comos, Feb. 8, 9.
Brashear, at Shesley, Feb. 15, 16.
Sulphur Bluff, at Netta, Feb. 22, 23.
Purley, at Harmony, March 1, 2.
Wimshero Sta., March 2, 3.
Birthright and Tira, March 8, 9.
Sulphur Springs Sta., March 9, 10.
R. C. HICKS, P. E.

Paris District—First Round.
Bagnell 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 Elbethel, Feb. 15, 16.
Lamar Ave., Feb. 16, 17.
Deport Circuit, at Cunningham, Feb. 22, 23.
W. F. BRYAN, P. E.

Greenville District—First Round.
Fairlie Mis., at Fairlie, Jan. 25, 26.
Wolfe City Sta., Jan. 26, 27.
Floyd Cir., at Floyd, 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.

Decatur District—First Round.
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 Berwick, Feb. 23, 24.
Bryson and Jersey, at Bryson, March 2, 3.
Justin and Roanoke, at Roanoke, March 8, 9.
C. R. RIDDLE, P. E.

Terrell District—First Round.
Scurry, at S., Jan. 25, 26.
Kautman, Jan. 26, 27.
Kemp and Becker, at K., Feb. 1, 2.
Mabank, at M., Feb. 2, 3.
Quinnan, Feb. 8, 9.
Crandall, at C., Feb. 15, 16.
A. L. ANDREWS, P. E.

Sherman District—First Round.
Jells Circuit, at Bells, Jan. 25, 26.
Howe Circuit, at Howe, Feb. 1, 2.
Pottsboro and Preston, at Pottsboro, Feb. 8, 9.
Sailer and Gordonville, at Gordonville, Feb. 15 and 16.
R. G. MOOD, P. E.

Houston District—First Round.
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.

CENTRAL TEXAS CONFERENCE

Fort Worth District—First Round.
Kennedale, at Forest Hill, Jan. 25, 26.
First Church, Feb. 2, 3.
Central, Feb. 2, 4.
JEROME DUNCAN, P. E.

Waxahachie District—First Round.
Bardwell, at Bardwell, Jan. 25, 26.
J. A. WHITEHURST, P. E.

Cleburne District—First Round.
Blum, 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 Membrine, Feb. 3.
Grandview, Feb. 8, 9.
W. W. MOSS, P. E.

Brownwood District—First Round.
Blanket, Jan. 25, 26.
Brownwood Sta., Feb. 1, 2.
J. H. STEWART, P. E.

Weatherford District—First Round.
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.
S. Bosque and Horn, at Horn, Jan. 25, 26.
Hewitt 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.
Staff, at Kokomo, Jan. 25, 26.
Dadmona, at D., Jan. 26, 27, 11 a. m.
Eolan, at E., Feb. 1, 2.
Caddo, at C., Feb. 10.
Wayland, at Wayland, Feb. 11, at 11 a. m.
Carbon, at Jewell, Feb. 15, 16.
C. E. LINDSEY, P. E.

Georgetown District—First Round.
Troy, at Troy, Jan. 25, 26.
T. S. ARMSTRONG, P. E.

Hillsboro District—First Round.
Abbott, at H., Jan. 25, 26.
Brandon, at Brandon, Feb. 1, 2.
Huron, at Huron, Feb. 8.
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.
Corsicana Cir., at Zion's Rest, Feb. 1, 2.
First Church, Feb. 2, 3.
Big Hill Cir., at Big Hill, Feb. 8, 9.
Thornton Sta., Feb. 9, 10.
JNO. R. NELSON, P. E.

Dublin District—First Round.
Bluffdale, at B., Jan. 24.
Tolar and Lipan, at Tolar, Jan. 25, 26.
Proctor, at Proctor, Feb. 5, 6.
M. K. LITTLE, P. E.

Gatesville District—First Round.
Oglesby, at O., Jan. 22, 11 a. m.
Evant, at Pearl, Jan. 25, 26.
Gatesville Cir., at Corvell, Feb. 1, 2.
Crawford, at C., Feb. 8, 9.
S. J. VAUGHAN, P. E.

WEST TEXAS CONFERENCE.

Cuero District—First Round.
Pandora, at Union, Jan. 25, 26.
Stockdale, at Stockdale, Jan. 26, 27.
Lavernia, at Lavernia, Feb. 1, 2.
JOHN M. ALEXANDER, P. E.

Cuero District—Second Round.
Victoria, Feb. 8, 9.
Goliad, at Fanning, Feb. 9, 10.
Ganado and Louise, at Louise, Feb. 15, 16.
Edna, Feb. 16, 17.
Provident, at Light's, Thurs., Feb. 20.
Yoakum, Feb. 22, 23.
Hallettsville, at Rock Island, Feb. 23, 24.
Port Lavaca and Taylor, at T., March 1, 2.
Port O'Connor, at Bloomington, Tues., Mar. 4.
Nursery, at Ford Tran, March 8, 9.
Midfield, at Markham, March 15, 16.
Palacios, March 16, 17.
El Campo, Tues., March 18.
Smiley, at Westhoff, March 22, 23.
Nixon, March 23, 24.
Pandora, at Caddo, March 29, 30.
Stockdale, at Stockdale, March 30, 31.
Cuero, April 5, 6.
Runge, April 6, 7.
Lavernia, at Sutherland Spgs., April 12, 13.
District Conference will convene at Stockdale, at 8 a. m., Tuesday, March 25. Tuesday and Wednesday will be given to the cause of Missions. The Women's Societies will participate. Thursday and Friday will be given to the routine work of the District Conference.
JOHN M. ALEXANDER, P. E.

Beeville District—Second Round.
Pharr, Jan. 25, 26.
Mission, Jan. 26, 27.
McAllen, at Donna, Jan. 27.
Skidmore, at Skidmore, Feb. 1, 2.
Alice, Feb. 8, 9.
Fallurrias, at Fallurrias, Feb. 9, 10.
Calallen, at Riviera, Feb. 15, 16.
Robstown, at Banquetta, Feb. 22, 23.
Bishop, Feb. 23, 24.
Karnes City, at Pettus, Feb. 26.
Rockport, March 1, 2.
Aransas Pass, March 2, 3.
Floresville, March 5.
Kennedy, at Kennedy, March 6.
Oakville, at Bethel, March 8, 9.
Beeville, March 12.
Mathis, March 14.
Corpus Christi, March 15, 16.
Tati, at Gregory, March 16, 17.
San Benito, March 22, 23.
Brownsville, March 23, 24.
Harlingen, March 26.
Mercedes and LaFaria, at LaF., March 27.
Sinton, at Odem, March 29, 30.
Kingsville, April 5, 6.
J. H. GROSECLOSE, P. E.

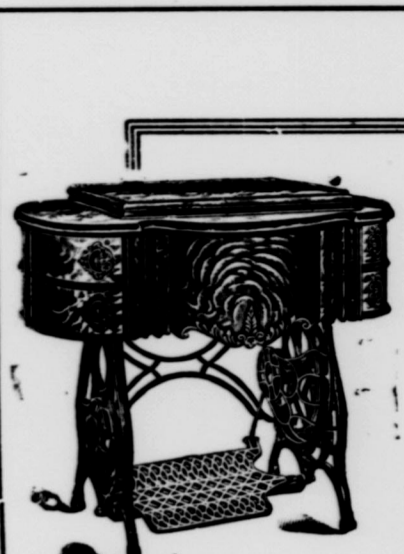
San Antonio District—First Round.
Bandera, Jan. 25, 26.
Medina, at M., Jan. 26.
Harper, at H., Feb. 2.
San Antonio Cir., at Oak Island, Feb. 9.
S. H. C. BURGIN, P. E.

San Marcos District—First Round.
Jan. 26, Martindale, at Ferriss, Feb. 1 and 2, Leeville, at Bebe.
THOMAS GREGORY, P. E.

Uvalde District—First Round.
Jan. 26, Rock Springs, at C. V., Feb. 2, Asherton.
Feb. 9, Spofford.
S. R. REALL, P. E.

San Angelo District—First Round.
Water Valley, Jan. 25, 26.
Paint Rock, Feb. 1, 2.
F. B. RUCHANAN, P. E.

Llano District—Second Round.
Bertram, at Briggs, Feb. 1, 2.
Kempner, at Okalla, Feb. 2, 3.
Burnett, at Burnett, Feb. 8, 9.
Launspass, Feb. 9, 10.
Marble Falls Cir., at Walnut, Feb. 15, 16.
Marble Falls Sta., Feb. 16, 17.
Blanco, at Blanco, Feb. 22, 23.
Johnson City, at Round Mountain, Feb. 25.
Goldthwaite, March 1, 2.
Mullen, at Mullen, March 2, 3.
Star, at Pleasant Grove, March 8, 9.
Center City, at Bethel, March 9, 10.
Llano Cir., at Willow City, March 15, 16.
Llano Sta., March 22, 23.
Cherokee, at Cherokee, March 23, 24.
San Saba Sta., March 25.



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Richland Springs, at Lockett, March 27.
Lometa Cir., at Bend, March 29, 30.
San Saba Cir., at Colony, March 30, 31.
Mason, April 5, 6.
Fredonia, April 6, 7.
The District Missionary Institute will be held at Lometa, Feb. 11, 13.
V. W. COWAN, P. E.

San Marcos District—Second Round.
Lytton Springs, Feb. 8, 9.
Harwood, at Harwood, Feb. 11.
Marchaca, at Creedmore, Feb. 15, 16.
Kyle and Buda, at Kyle, Feb. 18.
Dripping Springs, Feb. 22, 23.
Luling, Feb. 26, 27.
Gonzales, March 1, 2.
Lockhart, March 2, 3.
Staples, at Harris Chapel, March 8, 9.
Martindale, March 12.
San Marcos, March 16.
Seguin, March 22, 23.
Belmont, at Mill Creek, March 25, 26.
Leeville, March 27, 28.
Wadler and Thomsonville, at Thomsonville, March 29, 30.
Missionary Institute and District Conference at Wadler March 31 to April 3. Opening sermon March 31, 7:30 p. m. by Rev. Theophilus Lee of Lockhart.
THOMAS GREGORY, P. E.

San Augustine District—First Round.
Lufkin Sta., Jan. 24.
Kennard, at Ratcliff, Jan. 25, 26.
Geneva, at Milam, 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.
Timpon, Feb. 23.
Apply, at Prairie G., March 1, 2.
Center Cir., at New P., March 8, 9.
Carthage Sta., March 9, 10.
Livingston Cir., at Mt. R., March 15.
I. W. MILLS, P. E.

Llano District—First Round.
Cherokee Cir., at Valley Springs, Jan. 26, 27.
I. W. COWAN, P. E.

Austin District—First Round.
St. Luke's, Jan. 23, 7:30 p. m.
V. A. GODBEY, P. E.

Austin District—Second Round.
Flotonia, Jan. 25, 26.
Columbus, Jan. 26, 27.
Weimar Circuit, at Osage, Jan. 28-31.
Eagle Lake, Feb. 1, 2.
Eagle Lake, Feb. 3-7.
Lafayette and Winchester, at LaG., Feb. 8, 9.
West Point Cir., at Muldoon, Feb. 15, 16.
Smithville, Feb. 16, 17.
Elgin, Feb. 22, 23.
McDade Cir., at Watterson, Feb. 24-26.
Manor, March 8, 9.
Webbville Cir., at Colorado Chapel, Mar. 15, 16.
University Church, March 16, 17.
Liberty Hill and Leander, at L. H., March 22, 23.
Walnut, March 29, 30.
St. Luke's, March 30, 31.
First Church, April 6, 7.
South Austin, April 11, 12.
Ward Memorial, April 12, 13.
The District Conference will meet in Flotonia, April 15-18.
V. A. GODBEY, P. E.

Navasota District—First Round.
Midway, at High Prairie Jan. 25, 26.
Cold Springs Ct., at Cold Springs, Feb. 1, 2.
Cleveland and Shepherd, at Cleveland, Feb. 3.
Willis and New Waverly, at Willis, Feb. 6.
Huntsville Sta., Feb. 7.
Oakhurst Cir., 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.
Jacksonville Ct., at Antioch, Jan. 25, 26.
Jacksonville Sta., Jan. 27.
Troup and Overton, at Kelyts, at Kelyts, Jan. 29.
Huntington, at Huntington, Jan. Gallitan, at Turney, Feb. 1, 2.
Bullard, Feb. 2.
Rusk, 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.
Irusby Creek, at B., Mar. 1, 2.
J. T. SMITH, P. E.

NORTHWEST TEX. CONFERENCE

Abilene District—First Round.
Nugent, at Nugent, Jan. 25, 26.
Baird, Feb. 1, 2.
Putnam, at Putnam, Feb. 2, 3.
C. N. N. FERGUSON, P. E.

Sweetwater District—First Round.
Westbrook, at W., Jan. 25, 26.
Colorado Miss., Feb. 1, 2.
Colorado Sta., Feb. 2, 3.
J. M. SHERMAN, P. E.

Big Spring District—First Round.
Lamesa, Jan. 25, 26.
Post, Feb. 1, 2.
W. H. TERRY, P. E.

Clarendon District—First Round.
Clarendon Sta., Jan. 23.
Goodnight Cir., at Goodnight, Jan. 25, 26.
J. W. STORV, P. E.

Vernon District—First Round.
Vernon Sta., Jan. 25, 26.
J. G. MILLER, P. E.

Stamford District—First Round.
St. John's, Jan. 26.
Goree, Jan. 29, at 11 a. m.
J. G. PUTMAN, P. E.

Plainview District—First Round.
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. T. HICKS, P. E.

TEXAS CONFERENCE

Houston District—First Round.
Spr. Jan. 25, 26, a. m.
Jayton, at J., 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.
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.
Windom Ct., Mar. 15, 16.
O. S. THOMAS, P. E.

Marshall District—First Round.
Rockville 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.
Longview, Feb. 19.
Hallville Cir., at Hallville, Feb. 22, 23.
Bettie Cir., Glenwood, March 1, 2.
F. M. BOYLES, P. E.

Pittsburg District—First Round.
New Boston Cir., at Godley Prairie, Jan. 25, 26.
Texarkana, Central, Jan. 27, 7:30 p. m.
Winfield, at Winfield, Feb. 1, 2.
Wimshoro, 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.
Teaching Wednesday and Thursday Conference 1 p. m. Thursday.
Cookville, at Argo, Feb. 22, 23.
Mt. Pleasant, Feb. 23, 24.
Pittsburg Cir., at Union Ridge, March 8, 9.
Pittsburg Sta., March 9, 10.
O. T. HOTCHKISS, P. E.

NEW MEXICO CONFERENCE

El Paso District—Second Round.
Toyah, Jan. 16-26.
Toyah Valley, Jan. 28-30.
Van Horn, Feb. 1, 2.
Sierra Blanca, Feb. 3.
Pt. Davis, at V., Feb. 8, 9.
Marfa, Feb. 10.
Alpine, Feb. 12.
Marathon, Feb. 16.
Pt. Stockton, Feb. 19.
El Paso-C., Hill, Feb. 23.
El Paso-Mission, Feb. 23.
Alamogordo, Feb. 26.
Tularosa, Mar. 1-2.
Las Cruces, Mar. 5.
 Lordsburg, Mar. 8-9.
Deming, Mar. 12.
La Mesa, Mar. 15-16.
District Conference at Deming, New Mexico, April 9-21. E. D. Lewis will preach the opening sermon Wednesday night. First business session Thursday morning.
J. ALLEN RAY, P. E.

Marlin District—First Round.
Fairfield Cir., at Fairfield, Jan. 25, 26.
Teague Sta., Jan. 26, 27.
Wheclock Cir., at Wheclock, Feb. 1, 2.
Bremond Cir., at Bremond, Feb. 8, 9.
Kosse Cir., at Kosse, 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.
I. E. BETTS, P. E.
510 Chambers Street, Marlin, Texas.

Ardenham District—First Round.
Bellville, at Bellville, 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.
Somerville, March 2, 3.
S. W. THOMAS, P. E.

Beaumont District—First Round.
Orange, Jan. 25, 26.
Orange Mission, Jan. 25, 26.
Batson 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.
Rockville 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.
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J. ALLEN RAY, 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



THE HUNDRED THOUSAND DOLLAR KNICKERBOCKER SPECIAL.

Whistle Blast No. One.

At the earnest solicitation of the authorities from the Bishop to the Bursar I have consented to become the whistle blower of a club of one hundred members who will give \$1000 each to the Southern Methodist University. As an initiation fee, I have subscribed one thousand dollars myself. I am loyal to and deeply interested in Southwestern University and other schools and I am fully persuaded that their best interests will be covered by a "long pull and a strong pull and a pull all together" to finish as quickly as possible the campaign for a million dollars for the Southern Methodist University.

The plan is simple. All who have subscribed \$1000, no more, and no less up to now, are charter members of the club. These charter members by reason of their being in on the ground floor are expected by me to help me blow the horn.

Their names and addresses are here-to appended and will be kept in the Advocate until they become "household words" with all loyal Methodists in this great State. I will divide them into ten companies, each with a captain, and a first lieutenant. The job of these initial members of each company is to help increase their membership to ten. The first captain who crosses that desired line will get a handsome specially designed gold medal. All members who are secured by the direct or indirect efforts of any company will be credited to that company. All members that are secured otherwise will be divided evenly amongst all the companies.

Now, everybody blow a long blast with all the trumpets and watch the walls go up. Will announce next week who the captains are to be.

Prospects for the Southern Methodist University Hundred Thousand Dollar Club.

Below will be found the names and addresses of some liberal, honorable, broadminded and gracious gentlemen whom I nominate for membership in the Hundred Thousand Dollar Club. They are all eligible by heredity, environment, attainments and present circumstances. Since this is an exclusive club we thus follow the method of the most honorable clubs of New York. We hope to elect every one of them by unanimous vote. The only further gratification on their part is the promise to pay the initiation fee of one thousand "simoleons." This it is understood can be paid in five

equal yearly installments. Everybody that is in favor of the motion write them and tell them so. Also please let the brethren send me further nominations. Don't send those who are able but whom you know have the "won'ts" so bad there's no use bothering them. This list of nominations will be increased from time to time. Each week also I will give several biographical paragraphs concerning some nominees.

LIST OF NOMINATIONS FOR THE ONE HUNDRED THOUSAND DOLLAR KNICKERBOCKER SPECIAL.

C. A. Milam.....Glen Rose, Texas.
Albert Bentley.....Temple, Texas.
F. A. Downs.....Temple, Texas.
Joe Childress.....Temple, Texas.
"Pink" L. Downs.....Temple, Texas.
Capt. L. E. Willcox.....Temple, Texas.
Dr. R. R. White.....Temple, Texas.
A. C. Buchanan.....Temple, Texas.
Dr. A. C. Scott.....Temple, Texas.
C. M. Campbell, Sr.....Temple, Texas.
Cephas M. Campbell.....Temple, Texas.
James E. Ferguson.....Temple, Texas.

Biographical Sketch Number One.

C. A. Milam, Glen Rose, Tex.

Son of a farmer's family, reasonably good looking, happily married, a tither and making plenty of money. Has a heart as big as a water bucket. I expect to enroll him next week.

Biographical Sketch Nomination Number Two.

Albert Bentley, Temple, Texas.

Bro. Bentley is one of the fathers of the faithful. He has a large and interesting family, who bid fair with their descendants to cover the whole Hill where the patriarchal home is situated. He is a successful merchant, railroad magnate and financial presiding officer. He has been so busy sending on material for his mansion in the skies that he has never taken time and money to build him a palace on earth; however, he has built a pavilion of love in the hearts of hundreds of men and women whom he has blessed with his life. He will always do the right thing with his money, and I hereby appoint him captain of the Temple Company, which by his leadership and help I expect to form with a full membership in a very little while.

Biographical Sketch of Nomination Number 3.

F. A. Downs, Temple, Texas.

"Flay" Downs as he is familiarly known is a big chunk of the salt of the earth. He is president of the First National Bank, chief of the ex-ec-

quer of the First Methodist Church, universal helper of the helpless; married to one of the handsomest women in the State, is devoted to the Church, believing in education, and will make a shining member of this club. If he does not come across immediately with a promise of \$1000 initiation fee I will tell the story of the three years' interest that he collected in the early days of his now great bank.

Nomination Number 4.

Joe Childers, Temple, Texas.

Brother Joe is primarily a cattleman. I remember he subscribed one time a Durham steer which he put into the pipe organ at Temple and it belted the bass in that fine instrument until the church was burned. He will give a Jersey calf to any good cause that comes along, and for Methodism he will go his whole length; no wonder his wife is a Methodist and his beautiful daughters are admired by all eligible Methodist young men. He has salted down several barrels of good duets. He has several great ranches, cattle on a thousand hills, and multiplied other financial interests. He is handsome and if you were to judge him by his looks you would think he was forty, and judge him by his shrewd brain you would think he was one hundred and one. We are confident he will be glad to put the price of a dozen or more steers into this great University.

Nomination Number 5.

"Pink" L. Downs, Temple, Texas.

Whenever a mature gentleman is known by the nick-name as euphemistical as "Pink" you may know he is an all-round good fellow. Brother "Pink" is a high officer in the First National Bank of Temple, a scientific horticulturist, a great lodge man, a speech-maker with good talk on tap for any and all occasions, and best of all a good husband of a very remarkable woman. His wife is cultured and believes in culture to the tenth power, and I am sure will second his nomination to membership in this great club, whose object is the religious culture of the coming generation of Texas.

Nomination Number 6.

Capt. L. E. Willcox, Tempe, Texas.

Captain Willcox is a gentleman of the old school, a man of courtly manners, a far-fetched Gresser, younger for his years than anybody else, a successful business man. He has become a capitalist. He is the kind of a friend to the preacher who when he sees an opportunity; buys him a new hat, or some other token of love and good will. He believes in doing good with his money, and I have confidence to think he will enroll himself upon the scholl of fame and usefulness by promptly joining this immortal One Hundred. I forgot to mention he is a good looking man, but he had to be very handsome to be a fitting mate for his good Baptist wife.

Nomination Number 7.

Dr. R. R. White, Temple, Texas.

Dr. White is the son of a Baptist preacher and by his brain and skill he has made a National reputation as a surgeon. Perhaps, Temple has no wider advertisement than is given by the firm of "Scott & White" surgeons, to that fair city. They have almost anticipated the work of that famous surgeon Carrel, who they say can transplant limbs and the other etcetera of humanity successfully. I am led to believe that one of them is the originator of that famous story of the doctor who transplanted the cat's eye into a man's head. When interrogated as to how it worked the man replied, "Well, Doc, as far as the seeing is concerned I can see as good out of that cat's eye as I can out of my natural eye, but the trouble with the darned thing is this: when I go to sleep at night my natural eye goes to sleep, but that darned cat's eye stays awake all night looking for rats." Dr. White married a Methodist girl, who has greatly helped to make him what he is, both in his profession and as an inventor. He has made scads of money, and will no doubt welcome the opportunity to invest \$1000 in the future generation of young men through this great school.

Nomination Number 8.

Dr. A. C. Scott, Temple, Texas.

He is one of the famous firm above mentioned, and a remarkable individual by himself. He is a member of the Presbyterian Church and so is a double first cousin to the Methodist; besides is a surgeon of almost magical power, and he so thoroughly believes in God and religion that he never performs a surgical operation without asking Divine help. He is a philanthropist and his great skill brings him the money to carry out on a magnificent scale the impulses of his great heart. We are sure this University belonging as it does to humanity, as large and consecrated as it is to the religious culture of doctors, lawyers, and all men, without regard

to denomination will appeal to his great heart.

Nomination Number 9.

A. C. Buchanan, Temple, Texas.

Brother Buchanan is a semi-red-headed, big-bodied horseman, cattleman and trader, who has made lots of money and kept his religion with all. He is a steward in the Methodist Church and a devoted member of the same. His late wife was a woman of fine culture and devoted to the highest educational ideas. He has a 16-year-old boy who will personally enjoy the advantages of this great school. We are quite sure that memories of the past and hopes for the future will tie Brother Buchanan onto this great project.

C. M. Campbell, Temple, Texas.

Brother Campbell is a successful lumberman, a loyal member of the Methodist Church, friend to the friendless, a believer in education, and a beneficiary of the great Methodist Schools where his prosperous and successful sons were educated. He has the where-with-all to invest \$1000 in this, the greatest religious educational enterprise that Texas has ever known, and I believe he will do it.

Nomination Number 11.

Cephas M. Campbell, Temple, Texas.

He is the son of C. M. Campbell mentioned above, but as a banker and leading business man he has carved out a name for himself. He is a Baptist and was educated in a great Methodist school. He is one of those broadminded men who will not let denominational lines interfere with the magnanimous dictates of his heart. He is the best looking of all this list, but he can't help that, because he was born that way. We expect when he sees this he will curl his mustache and smile and then compliment our insight into character by sending us his name at once as a member of the great "Knickerbocker Special Club."

Nomination Number 12.

Jas. E. Ferguson, Temple, Texas.

I am not personally acquainted with Brother Ferguson, but no man can visit Temple and stay there an hour without hearing about him. Besides that the great government of the United States has called on him for expert advice as how to run and regulate the banks and currency of the United States. Brother Ferguson is a son of a Methodist preacher; that puts him in the "Apostolic Succession." Any man with a preacher for a daddy is bound to have a lot of good in him. He is a business man, whose brilliance has made him a captain in the world of finance, but nowhere did he show his brilliance more brightly than in the selection of his wife, who is a leading and loyal member of the First Methodist Church. We will confidently expect Brother Ferguson to put his name on one of those bronze tablets which will be set in the walls of the great Administration Building of the Southern Methodist University, commemorating the generosity of all who have given as much as \$1000 to the founder of this great school. If he is too modest, we will put his father's name there instead of his.

I have complimented these friends of mine above by writing the sincere appreciation I have for them in these

little biographical sketches. Each word I have said is true, and I believe in taffy as vastly preferable to epitaffy. I expect each of them to compliment my good judgment in nominating them as members of this club by writing me at once to enroll them in the list of immortals.

The notes for \$200, payable each year for five years will be sent upon the receipt of the information that they are desirous of joining this great cause. Besides that we will forward to them a solid gold founder's medal, which their children will cherish until the third and fourth generation. HUBERT D. KNICKERBOCKER.

P. S.—We will have another batch of nominations and biographical for next week, so don't let any of our friends feel slighted; we will get to them soon enough.

INFORMATION WANTED.

To the Preachers of the Northwest Texas Conference:

Please write me as to the number of churches you are building or expect to build this year. I desire very much to get this information; also the contemplated value of the churches when completed. If you are expecting help from either the Conference or General Board, write me about that also, and the amount of help you expect to ask for.

If you want blanks send to Brother Riley or myself. The executive committee will meet early in April. Get your applications to the General Board ready and have them in the hands of Brother Riley by April 12.

I want the data asked for above, as we may be able to use it to advantage in the Worker's Meeting to be held in Dallas May 1-4. Please give me all the information you can.

J. H. CHAMBLISS.

Goree, Texas.

"True heroism consists in being superior to the ills of life, in whatever shape they may challenge you to combat."—Napoleon.

"As sins proceed they are multiplied, and like figures in arithmetic, the last stands for more than all that went before it."—Sir Thomas Browne.

To Encourage a Hope for Reward Without Labor

Is pardonable when your thoughts are on the purchase of Dallas real estate. Start now toward acquiring that comforting old age fund by buying a small piece of close-in revenue property in Dallas. It is the most used method; it must be the best. The business section of Dallas will grow many times faster in the next ten years than it has in the past ten. A very small purchase now may be business property then. The years go by quickly. Take advantage of the opportunity; frequently it only requires a small amount of cash.

"20 YEARS IN DALLAS"

J. W. Lindsley & Company

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DALLAS, TEXAS