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THE ADVOCATE greets you with a smile during this happy Christmas week and wishes for you and yours all the gladness and good cheer that can come to your home circle as you celebrate the birthday of the Prince of Peace. May he have a large place in your circle and dwell richly in your hearts and lives as the one altogether lovely and full of grace and truth. His presence is the inspiration of all our joys and the comfort of all our sorrows; and as the days and the weeks and the months of this year come and go, may they be freighted with his fragrant presence as he breathes his spirit into our hearts and lives. With him there is life and without him naught but darkness and gloom.

Editorial Comments

The death of the little daughter, at Denton last week, of Rev. and Mrs. J. Marvin Nichols, came with peculiar sadness as they approached the joys of the Christmastide. She died of scarlet fever. Death is always a mournful event in the home circle, but when it takes away one of our young and promising children, the visitation has to it a touching pathos. We expect the old and the infirm to die, and even when the middle-aged and the strong pass out and up we are not always taken by surprise; but when hopeful and buoyant young life ceases upon earth, we feel it tenderly, poignantly and unexpectedly. But God does for the best even under such circumstances, and we bow to his will and still trust him as a loving Father. "He knows, our Father knows," what his trusting children can bear, and his grace is always sufficient for them.

Our old friend, Hugh Nugent Fitzgerald, of the Fort Worth Record, whose heart is always in the right place, though his head wanders occasionally, did the brotherly act in one of his issues last week in correcting the mistake of permitting an ugly article about us to appear in a former issue of his paper. The article complained of was from a South Texas sheet which never permits a wound inflicted in honorable battle to heal, even after the conflict is past and peace has been declared. The Record ought not to have reproduced the scurrilous item from that source, but since it did it, the only manly thing to do was to make amende honorable. This the Record did and we are satisfied. We now be brethren.

We attended the meeting, last week, of the Trustees of Polytechnic College in the office of the President, Rev. H. A. Boaz. The object of the meeting was to organize and discuss the future policy of the institution which we did and adjourned. The college is in fine condition. The student body is large and the discipline excellent. The faculty is well organized and doing good work. The hill is now covered with elegant buildings and the whole property is valued at \$300,000. The debt of something over \$10,000 is now well provided for by subscriptions almost sufficient to cover the amount. Dr. Boaz and his co-workers are planning a campaign to finish this matter up and also provide for other improvements to take place by the time the college passes from a co-educational

institution to "The Woman's College." The President and the faculty are looking toward this transition with keen interest. Dr. Boaz has his hand on the situation. He is equal to the responsible position he holds. No man in Texas has done a nobler work for the Church than Dr. Boaz. He has not only brought Polytechnic College to its present position of usefulness, but to him is largely due also the magnificent campaign for Southern Methodist University. True, many others contribute their part manfully to this one end, but he stood out prominently as one of the dominant figures in that splendid piece of enterprise. For years he has been in the forefront of the enterprises of Texas Methodism. That he will direct the affairs of Polytechnic College to a most successful issue, no one doubts who knows the man and his wonderful capabilities.

President Wilson is one of the most tactful leaders of men whom we have ever had in the White House. When he went into office it was predicted that inasmuch as he was a man without extensive experience in public affairs he would have rough sailing on the sea of public political life. But all such prophets reckoned without their hosts. He is proving himself a most successful leader of men. He is the real dominant spirit in his administration without giving personal offense to any of the men who differ with him. He has independence of conviction, a quality of the real statesman, and he does not ask Congress, or the bosses in his party, what ought to be done. He simply makes up his mind and then sets himself to the task of bringing Congress into line with his policies. As a result, he has already signed the new tariff law and the new currency law, two of the most important acts ever passed by any Congress. And the country has felt no jar as a result. The people have implicit confidence in President Wilson and he has confidence in people. He pledged certain things when he was elected and he is carrying out those pledges to the letter.

The condition of things in Mexico remains unchanged. President Huerta still holds to his position and is doing his utmost to stem the tide, but new revolutions continue to add to the ones already in revolt, and it looks like the whole country is destined to break up into a multiplicity of warring factions, leaving things in worse

shape than ever. In the meantime the United States is merely guarding the borders and looking after American interests, leaving it to the factions to fight out their differences in their own way. The embargo on arms and ammunition is still intact, and this is impeding the work of the Constitutionists somewhat; but beyond this our Government is a mere looker-on at the unhappy state of things in the Republic. No man can predict the outcome. Even if the Constitutionists should win out and combine the different factions now opposing the President, into one band, it is seriously doubted if they have the wisdom of leadership to make anything out of the situation. Mexico is without patriotism, intelligence and virtue among the masses, and how can you make a law-abiding government and a law-enforcing government out of such a mass?

There is much opposition to the words, "Holy Catholic Church," as used in the Apostles' Creed and other portions of our ritual. The opposition grows out of the fact that it has been applied to the Roman Catholic Church for centuries and that the very words cannot be used without suggesting that section of Christendom. Our people are not ignorant of the meaning of the words. They understand this; but it is the suggested meaning that their very pronunciation forces upon the mind. The word catholic means general or universal, as applied to Christendom; but the Romanists have had a monopoly of the term so long that public sentiment associates it with Roman Catholicism wherever it appears. "The Church of Christ," or "Holy Church of Christ," is a better designation and in no way misleading, and to obviate the trouble, it would be better, in our judgment, to change "Holy Catholic Church" to the "Holy Church of Christ," or "The Church of Christ." There can be no objection to this, and it will give universal satisfaction to our people. The Apostles' Creed is not an inspired document. It is a human document and open to any modification we may see proper to give to it, especially in this one particular.

The West Texas Conference, among its clerical delegates to the General Conference, elected two pastors and two presiding elders; the Central Texas Conference elected two pastors and four presiding elders; the Northwest Texas Conference elected four presiding elders; Texas Conference elected five presiding elders and one pastor; and North Texas Conference elected two presiding elders, one editor, one Commissioner of Education, one pastor, and one connectional man. The lay delegates represent nearly all classes of business. Among them are lawyers, merchants, educators, bankers, and real estate men. And we do not hesitate to say that Texas has never sent a worthier list of laymen to the General Conference. They all stand out as men of ability and leadership. While many of the clerical delegates are

new men in the General Conference list, nevertheless they are men who stand out conspicuously in the work of their several conferences, and our State has no reason to fear their work and influence at Oklahoma City next May.

The death, recently, of William Deering, the great Harvester king in the manufacturing world, removes a conspicuous figure from the lay ranks of our Methodist Episcopal brethren. He was in his eighty-eighth year and died at his winter home in Florida. He acquired a colossal fortune out of the manufacture of harvesters, binders and other agricultural implements. During his life he gave about one million dollars to Northwestern University and Garrett Biblical Institute; also to Wesley Hospital and the Chicago Mission Home. He left about \$12,000,000 to his family and relatives; but his will made no provision for benevolence, or for any of the institutions already aided during his life. He was a man of remarkable mentality and he was devout and a strict member of the Church. He rose from a small beginning, showing what the American can do when he devotes himself to business.

A sixteen-inch gun sends a tremendous missile a great distance, but that big gun must be rightly trained in order for its enormous projectile to do the work intended. In other words it must hit the right object. So with a sermon. It must be rightly trained so that it will accomplish its purpose. A Bishop visited one of our cities. He was entertained at the home of a prominent lawyer. The lawyer heard the Bishop preach Sunday morning to the First Church people, and again at night to a poor people to whom he spoke through an interpreter. Next day the lawyer said to a friend: "I heard that sermon yesterday. It was a great deliverance, but it didn't touch me. I heard the one last night, in which the Bishop got down to the needs of that poor people and he reached my level exactly. I got far more spiritual help from the night sermon." All human lives are on a level before God. If the sermon strikes home to the heart of the poor Mexican, it strikes home also in the heart of the judge.

A rope suspended to a large bell and by which the bell was rung daily several times, has hung idly from that bell for three months. A runner from a nearby wysteria vine has, in that time of inactivity, reached over and wrapped itself about the rope. Others have followed its example until the rope is covered with vines. While in action daily no vines could find opportunity for wrapping around it or for climbing it. It is so with Christians. The daily ringing clearly in Christian activity keeps one clear of worldly entanglements; but inactivity in Church privileges and duties invites the vines of worldliness to enwrap themselves about you. Keep busy in the Church.

Our Letter From New York

The Advocate and the Articles of its New York Correspondent on Rum and Romanism Praised—An Anti Catholic Paper in Missouri Has 1,000,000 Circulation—Why Not the Advocate—A Great Anti-Catholic Meeting in New York—The Catholics and Orangemen of Ireland—Serious Trouble Threatened.

I had about concluded that I would cease for a time sending letters to the Advocate on the subject of Rum and Romanism and pointing out how completely the Democratic party in the North has passed into the hands of the Roman Catholic Church, the whiskey men and the gamblers; but so much information and so many facts come to hand every day which I think may prove helpful if made known that I find it difficult to call a halt. Besides, on the 8th I received a letter forwarded to me by the Advocate, from Mr. Homer T. Mulkey of Stanton, Texas, approving of my articles and highly complimenting them and expressing the wish that I continue writing on the same line for the Advocate. His request, written in such an earnest, brotherly style, has contributed to my reconsideration of my intention. A man cannot be the judge of his own work—it must be judged by others. My only aim has been to help the Advocate put before the public information which would do good, and Mr. Mulkey's letter has encouraged me to believe that I have succeeded to some extent.

A very remarkable meeting took place in this great city on Sunday, December 7, which will give Advocate readers a good idea of the intense feeling that has at last come to life in this part of the world. The Protestant moral temperate people are becoming aroused as they have never been before, and they seem determined at last to take a stand to counteract the two great evils that threaten the safety of this Nation—Rum and Romanism, the Siamese twins of vice, idleness, superstition and ignorance. This humble writer cannot believe that the American-born people in this country are so soaked and saturated with politics and trifling, imaginary differences that they will longer divide up on party lines and in that way allow their country to pass into the hands of Catholic foreigners and their allies the whiskey men, the gamblers and the riff-raff elements of the cities, large and small. There is no getting away from the fact that the Democratic party in the North is bossed, run, ruled and ruined by the Catholic Irish, and wherever they get control of a State or a city there is monumental corruption, stupendous indebtedness on account of continued robberies, and a world of wickedness and intemperance. To drive all such elements out of the Democratic party would so weaken it that it would hardly be able to keep up its organization here in the North, and if that is not done the party will also be ruined, so disaster awaits it whichever way the wheel turns. Tammany Hall, a Knights of Columbus Irish Catholic organization, with the saloons and gamblers behind it, has fastened a debt of one billion two hundred million dollars on this city, the interest on this is forty million dollars a year. It is three years since the Dix-Tammany Administration went into power in this State, and during that short time the State has been robbed of millions, all kinds of thievery exposed and a Governor impeached to save the thieving politicians from being railroaded into the penitentiary.

The people are interested in their country and their government, but not so much in parties. It is difficult to form new parties. The Greenbackers, the Populists and Roosevelt tried that, and all failed. But it would be an easy matter, if some strong leader and the daily press would start such a movement to unite the Protestant moral elements of the two national parties against the elements alluded to above and previously. The interests of the Democratic party of the South and the Republican party of the North are identical and made up of the same kind of people—the industrial, moral classes of Protestant faith—people who mostly live in the small cities, towns, villages and farming districts, but also with a strong following of the same classes in the large cities and in a majority when they can be united, as was done in this city during the late election, when the Fusionists rolled up a majority against Irish-Catholic boss rule and whiskey rule of 121,000 majority. The Wilson Administration and the thousands of the better element in the Democratic party, many of the leaders Catholics, worked with the Republicans and the Progressives to bring about the great victory. Now why should not such necessary work

and co-operation be extended all over the country where there is need for it? Possibly it will be done. The Advocate is doing its part. Let us hope that some of the daily papers will fall in line.

Ireland Now Threatened With Serious Trouble From the Same Church Interference.

Ireland is again in the throes of war and great Britain has stopped the importation of arms into that country. A large majority of the people of that country are Catholics—practically all in South Ireland—and they are clamoring for Home Rule as a ruse to get control. The Protestants, or Orangemen, of North Ireland see the danger and are badly frightened. They know what Catholic rule and whiskey rule mean, and therefore are opposed to that kind of "home rule." They prefer British rule to the rule of Rum and Romanism—always steeped with idolatry, superstition, vindictiveness and greed. The situation in Ireland is serious, and it is serious here.

"The Menace," an Anti-Catholic Paper. Aurora, Missouri, has a weekly anti-Catholic paper called "The Menace." It is but two and a half years old, but has a circulation of one billion. This shows how the American people have become aroused over the efforts that are being made by the Pope, the priests and the Church to Catholicize this country and to gain control of the government. Why should not the Advocate become the organ of the anti-Catholic sentiment in Texas and the great Southwest as "The Menace" is in Missouri and the western States? Let the ministers who write for its columns, all the pastors, Church people and prohibitionists make it such. Let them boost its circulation up to the million mark. Concerted work could easily accomplish it.

But about that meeting:
Ministers at Meeting Denounce the Church. Certain Protestant Clergymen and the President.

Two hundred men and women sat for nearly four hours in the opera house section of the Academy of Music, Brooklyn, and listened to a long denunciation of the Roman Catholic Church, a condemnation of President Wilson and an attack on a "class of Protestant ministers" who were caricatured as "Protestants without the protest."

It had been stated that the meeting was to be held under the auspices of a branch of the alleged A. P. A., but the reporters were unable to get anybody to explain who or what was backing the meeting. Some named the Guardians of Liberty as the promoter. The Chairman was the Rev. Robert R. Greenwood, pastor of the Greenpoint Presbyterian Church. The Rev. George McNeely, Baptist, of Brooklyn; the Rev. M. Moffett of Jersey City, and the Rev. E. A. Barnett of the Church of the Redeemer, Philadelphia, and a representative of Christ's Mission, a refuge for ex-priests, were the speakers. An admittance fee was exacted.

The only clue to the persons behind the meeting was a little folder headed, "Nation-Wide Movement for Organizing Patriotic Citizens Who are Opposed to the Political Encroachments of the Roman Catholic Hierarchy." In the folder was a suggestion that anybody interested could get the information by communicating with "Secretary, P. O. Box 11, Station L, Brooklyn."

The Rev. Mr. Moffett made a savage attack on monasteries and convents and, in general, every department of the Catholic Church. He referred to Mr. Taft as "our late lamented President."

"If you want to know what Rome is doing," he cried out, "look at this State and other States in the Union. Look at your own city. There were just two candidates for the Mayoralty and Rome claimed each of them. She could not lose whatever way the wheel turned. Sulzer is out, Glynn is in. Massachusetts elected a Catholic for Governor. Protestants rise up!"

Mr. Moffett referred in sarcastic terms to the "Protestant President" who must have a "Catholic secretary" and the wife of the President who also must have a "Catholic secretary."

"Why, my friends, why? Because President Wilson knows what side his bread is buttered on."

The Rev. Mr. McNeely spoke for more than an hour. He thought there was nothing good in Rome, never had been and never would be. He criticized President Wilson for "attending a Pan-American mass."

"But is Protestantism today any better than Papalism?" he asked. "Some ministers base their Protestantism on millions of dollars. Do they preach Protestantism? No! Judas Iscariot was an honest man compared to these ministers. They have their wishbone where their backbone ought to be. What shall we do with them? Either

make them preach Protestantism or get out of their million-dollar edifices."

The Rev. E. A. Barnett spoke along the same line as the others.

The statement that President Wilson "knows which side his bread is buttered on" means, evidently, that the Catholic vote is absolutely essential to Democratic success. President Taft also pandered to Catholic power. What is needed now is to break that power, regardless of who stands in the

way or advises differently. The Catholic Church and the saloons always use a steam roller. They have invariably rolled it over the Protestant element in the Democratic party, but tempered a little with prudence, as well as over Republicans and Prohibitionists. Old issues are passing and softening, and conditions are ripe for new political alliances.

E. H. QUICK.

New York, Dec. 15.

Why Protestant Missions In Brazil?

By MISSES BENNETT and GIBSON.

The question: "Why should Protestant Missionaries work in South America?" has been raised by many intelligent Christians in the United States and England who, while they heartily endorse missionary work in the heathen lands of the Orient, oppose missions in Latin countries; and yet, in spite of this difference of opinion, mission boards in America and Great Britain continue to send missionaries to these lands, and feel justified in the investment of large amounts of money to purchase property and to establish churches and schools.

This raises another question: "Is this course justified by the moral and spiritual needs of these countries, or is it a waste of men, women and money?" This question demands an answer based upon facts established by evidence. The continent of South America is the largest of Latin lands, and Brazil may well be taken as a typical country. We have selected it for several reasons: First and chiefly because we are in Brazil, making a study of the religious conditions relating to our mission work in this beautiful Republic. As we have traveled extensively throughout its borders, we have been seeking a true answer for the sake of the Board of Missions which we represent and because we are planning to add to the schools, already established by the Woman's Missionary Society, a large American board school for girls in Rio de Janeiro, capital of Brazil. Other reasons are because the comity existing between Churches of like faith and practice has yielded Brazil to our Church, the Methodist Episcopal, South, which began work in Brazil in 1876, and because the Woman's Foreign Missionary Society which sent its pioneer missionary to this land in 1881, has established and is supporting six boarding schools and has sent to Brazil within thirty-two years, fifty-five missionaries, thirty of whom are still in its service.

The position sustained by those who oppose foreign missionary activities in Brazil by Protestant Churches is stated clearly by Dr. Robert E. Speer in his valuable book, "South American Problems," from which we quote: "The objections rest on two assumptions: 1. That the people of Brazil are Christian and do not need missionary work in their behalf. 2. That foreign missionary work among them is simply proselyting and therefore illegitimate and unworthy."

We question the truth of these assumptions. The plain meaning of Christian is "follower of Christ," and in Matthew 28:18 we read that, after His resurrection "Jesus came unto them and spake unto them saying, 'All authority hath been given unto me in heaven and on earth,' and yet, the authority claimed by Jesus Himself is virtually denied by the Church in Brazil, for the Virgin Mary ('Our Lady,' as she is called) is placed above Jesus Christ in authority. Admitting for the sake of argument only that images are needed for the spiritual apprehension of an unseen God by this, or any other people, we have found in our visits to numberless Churches that in but two does the image of Christ appear on the high altar. "Our Lady" occupies the place of honor. The worship of Mary and the Saints has precedence over the worship of God. Even the Trinity, in the paintings and images, occupies an inferior place. The founding of many Churches rests on a legend connected with "Our Lady," who has ordered it to be built in fulfillment of a vow or as a token of deliverance, and to her glory it has been erected. The names given to the Virgin Mary indicate that she is paid the honor due to Jesus Christ: Queen of Heaven, Door of Heaven, Advocate of Sinners, co-Redemptrix, Refuge of Sinners, Queen of Angels, Our Lady of Glory, Our Lady of Sorrows. Other names such as Our Lady of Succor, Our Lady of Solitude, Our Lady of Childbirth, represent some aspects of human need, while still others, such as Our Lady of the Head, Our Lady of Good Appearance, Our Lady of the Open Mouth, Our Lady of the Mud-hole, that are absurd in themselves, embody some crisis in the life of the people. Is this religion Christianity

or Mariolatry and saint-worship?

The resurrection of Jesus Christ is the foundation of Christianity and the "Risen Christ" is the object of Protestant faith and worship. In the churches of Brazil, we have found no trace of the living Christ who gave the commission: "Go ye, therefore, and make disciples of all nations." We have found the infant Christ, the boy Christ with his mother who was the central figure; we have seen horrible images portraying the man Christ—His scourging, His mockery, His human agony; we have seen the dead Christ everywhere; but we have found no image of the living Christ, the glorified Son of God, in whom alone rests man's hope of salvation and His pledge of immortality. We ask again "Is this form of religion Christianity?"

The history of the transportation of images from European countries to Brazil, and the combination of Roman Catholic traditions and inventions with the pagan worship of the Indians, one hundred thousand of whom still live in Brazil, would be in a large measure the history of Brazil, until within the past fifty years. The priests sought to Romanize rather than Christianize the Indians, and they still remained pagan at heart. The importations of a great body of African slaves and the appalling mixture of the races, especially in Northern Brazil, introduced African paganism. The importation of fetiches has been succeeded by the manufacture of fetiches. Now images of hands are sold in the public markets and hung up in doors for good luck and many babies wear tiny hands made of coral, onyx and other materials to keep off the evil eye and bad luck. Pope Leo XIII granted to the Churches of Brazil and elsewhere an iron Maltese indulgence cross, and they are still in use in every church visited. This cross is inserted in the wall either inside or out side of the church and underneath is the inscription: "One hundred days of indulgence for each time any one kisses this cross and recites a Pater Noster. But no one may kiss it more than once a day." Men, women and children kiss this cross, having faith in its efficacy to free souls from purgatory. This may be an excellent plan to insure attendance at church, but are fetiches and indulgences emblems of Christianity?

Dr. Speer, after his visit to Brazil, wrote: "The dominant religion in Brazil is the one religion in the world which has no sacred book for its people." The Bible, which is the Word of God, has been sealed to its members, and copies which have been found in their possession have been burned by order of its priests. Protestant missionaries are needed to circulate and to teach the Scriptures. Millions of Bibles have been scattered over South America by collectors of Bible Societies and by Protestant missionaries, and by this means, the South American Church is being forced into a different attitude. As a result of the circulation of Protestant versions of the New Testament and Gospels at low prices, and to counteract their influence two progressive priests, with the sanction of the Catholic Congress, have made translations of the four Gospels to be sold to the people. One of these translations has explanatory notes and a preface by the Archbishop of Rio, now a Cardinal. This is a great advance movement; but the circulation of even the Catholic versions is discouraged by the priests.

Ignorance of the Bible and its teachings leads to a lack of reverence for God that manifests itself in every department of life. One of the twenty States of Brazil is called "The State of the Holy Spirit." One of the streets in Rio is named "the Street of the Holy Spirit" and one of the large breweries is called "the Brewery of the Holy Spirit." An alley in Rio is named the "Alley of Good Jesus," and one of the public squares bears the title, "The Square of the Holy Christ of Miracles."

Owing to a lack of Bible knowledge, the current literature of Brazil is wanting in the great fundamental principles laid down in the Bible and the people lack the ethical and moral

standards set up therein. The influence of the civilization of older countries is manifest in the material growth of Brazil. It has made its appeal to the physical and mental life, but the moral and spiritual life has not been developed because the Bible has been withheld. The great newspapers which are published in the chief cities lack the strong editorials on moral questions found in the leading dailies of the United States and Great Britain. The newspaper comments on the visits of three distinguished Americans evidenced surprise at the marked moral tone of their public addresses, by saying, "Secretary Root, Mr. Bryan and ex-President Roosevelt are more nearly Protestant preachers than political speakers," as though politics and a high standard of morals are incompatible. These statesmen, by their outspoken Christian belief, have impressed the Nation.

Rome has not given to Brazil the type of religion that is found in Roman Catholic Churches in the United States and Great Britain; and existing religious conditions demand the preaching and teaching of a purer gospel to purge the land of gross superstition and immoral practices. Protestants are not in Brazil to proselyte, but to purify and leaven, with the Word of God, the land that He has made so beautiful and which has such marvelous possibilities. "We also owe it to the branches of the Roman Catholic Church in Protestant countries not to allow them to shoulder the shame of Latin America in blind denial of indisputable facts." The priesthood, only a small portion of which is Brazilian by birth or raising, is for the most part blindly corrupt, hence can be neither guide nor leader in a warfare for personal purity. "It has held its voice and been dumb before an immorality of which China would be ashamed." In Brazil the official census gave a percentage of illegitimacy of fifty-eight per cent, and of illiteracy of eighty-five per cent, while ninety-nine per cent of the people were classed as Roman Catholic; so that in Brazil, practically all the illiteracy and illegitimacy are Roman Catholic, for that Church claims all its people for her own.

The Church has been called the Patron of Vice, for she shares with the State the responsibility for a lottery system—pervasive, obtrusive and hideously demoralizing. The baleful influence of the type of religion prevalent in Brazil is shown by apathy in science, politics and religion fettered intellect and conscience; and by defective morals manifest in lack of fundamental principles: Integrity, truth, patriotism and the sacredness of the marriage relation, and the home. There is an open door of opportunity for American education with its strong moral tone and influence. Despite ecclesiastical prohibition, the Brazilian people are eager for this type of education as is shown by the large enrollment in all the American schools, even in those where Gospel hymns are daily sung and the study of the Bible is required. Mackenzie College of the Presbyterian Church, which is the oldest Protestant College in this country, and the American School for Girls connected with it, have a total enrollment of more than one thousand students, and the schools of the Methodist Episcopal Church, South, enrolled last year more than two thousand students.

The intelligence of Brazil is in revolt against the Church that ruled the land for more than three centuries, and many educated men have adopted the philosophy of positivism. A leading Positivist, Benjamin Constant, is honored as "the Founder of the Republic" as he and his friends proclaimed the United States of Brazil and established laws in the new Republic providing for the absolute separation of Church and State, the secularization of the cemeteries, the institution of civil marriage, and larger freedom of worship. The followers of Comte enriched the people of Brazil by these laws, and the Protestant followers of our Lord Jesus Christ are bringing to the children and youth of the Republic an open Bible and Christian education; and to all who will receive it, the Gospel, which is "the power of God unto salvation to every one that believeth."

These are a few of the reasons why Protestant missionaries should work in Brazil. We have not spoken of the confessional, penance or the universal desecration of Sunday. These and many other reasons might be given to show that the generous, warm-hearted, ambitious people of Brazil need the ministry and benefits of Protestantism.

Rio de Janeiro, Brazil, Nov. 18, 1913.

He who inspires the love of justice does more for the safety of the individual and the State than all the manufacturers of locks, safes, guns, armor and jails.

Notes From the Field

Geneva.

We are safely housed in the parsonage at Geneva, our circuit for this year. We found a loyal, good set of people. They had good things to eat already stored in the parsonage when we arrived. We are well satisfied and look forward for a great year.—Nat A. Griffin, P. C.

Throckmorton.

The new conference year has had an auspicious beginning on this work. Our congregations have filled the house to its capacity when the weather has permitted us to hold services. Interest in the Sunday School is good, Woman's Missionary Society alive and at work. Official Board active and with the new material, still on the 100 per cent roll. We have taken new subscriptions to the Advocate, kept the old ones, and altogether are happy and hopeful, believing that we are in the plans of the Lord.—F. L. Meadow, Pastor.

Winfield.

Winfield Circuit is still coming to the front. We were returned to this work for another year, for which we are glad. On splendid Board of Stewards was called together by their good Chairman, Brother W. O. Marshall, and they fix the salary for the pastor at \$1000, the same that it was last year, for which we are profoundly thankful, and the outlook is very good for a good year. We expect to do more this year than we did the last, though we had a good year. The charge paid everything in full and had sixty-three net increase. Our new church at Winfield is looking good as we progress with its completion. We hope to have it in good shape by our District Conference, which meets with us this year. When we are through here some preacher will feel good when he is read out for Winfield Circuit. If we succeed as we expect to by the help of our good Father, we want to see Winfield and New Hope take two Sundays each, and we will never be what we should be until it is done. Then fix Bridges Chapel with two Sundays with some other territory. Let's spread out. Such is Methodism. We are not content to run in the old ruts. We ask your prayers, not because it is fashionable.—S. N. Allen, P. C., Dec. 18.

Clay Street, Waco.

We are here and not washed away. Raining nearly every day, but we are making some progress. This is a fine people to serve. Best of all—they are religious. Good Sunday School, good prayer-meetings, and the people come to church. The pounding came in one and another form. There is nothing like the fellowship of the Methodist preacher. And that is what we have here. I am glad to say as far as I have been able to find out the Churches of the town work like one great Church; there is room for all and plenty left. The recent floods did but little damage to my people. The damage was in East and Southeast Waco, but the people of the city rallied to the help of their neighbor. So we will soon recover from the disaster. Our presiding elder, with the presiding elders of Dublin, Gatesville and Cleburne, are planning for a great Missionary Rally to be held in the town of Meridian about the middle of January. I think this is the thing to do. Our stewards met last week and paid the first month's salary of the preacher. Things are moving this way—turkey in the pen for Christmas, lard in the can, hog and hominy fresh and fine. Plenty potatoes on the vine.—D. A. McGuire.

Duffau.

At Temple the Bishop read me out for the Duffau Circuit on the 10th of November. On the 14th I landed here with my family. I found Brother Henry, the former pastor, had left that morning for Fairy, his charge, and we found the good ladies had a very bountiful supper prepared in the parsonage, waiting our coming. So we were very glad to have such a hearty reception. I have filled all my appointments to date. Have been to the appointments but one. The good people have received us very kindly and we hope to have a good year. We were very sad to leave the good people at Huckabay. They were so good to us. But we had been there four years—could not stay any longer. But we have found a good people here that we have already learned to love, and we aim to try to do the best work of our life. We have had so much rain that we have been greatly hindered in our work, but we are praying the good Lord to give us a great victory on the Duffau Circuit this year. Pray for us.—J. E. Morton, P. C., Dec. 16.

Travis Park Church, San Antonio.

It has never been my habit to trouble the editors of our Church papers with every detail of the work in my pastoral charge. I cannot, however, permit to pass the gracious revival which closed on last Sabbath in Travis Park Church. Evangelist D. L. Coale, whose home is here with us in San Antonio, did the preaching and led the faithful and prayerful company who desired a real revival of grace in all our hearts and the salvation of unbelievers. The rains descended, the second flood of the season came, and the little stream after which the town is named ran over its name-sake without apology, but the meeting went forward with increasing interest day by day. Brother Coale preached Christ and depended upon the Holy Ghost, in answer to earnest, believing prayer, to conserve his message. The

congregation became possessed of the same spirit. It was New Testament preaching. More than two hundred came to the altar and went professing reclamation or saving faith for the first time. There were conversions at almost every service the last ten days. Seventy-five have already joined on profession of faith and some will join later. Others "dug up" their Church letters. Several young men who have felt the conviction came definitely to a decision to preach the gospel. This in a consecration service which I shall not undertake to describe. The Church was left closer to the pastor, rather than far removed from his touch. Brother Coale is not only a religious master of assemblies, but he is an ardent personal worker in the stores, offices, congregation, everywhere. This was my first association with a Texas evangelist. I one time heard that the growing weakness of our Church in this rapidly developing region was that many seemed to think that the kingdom might come by observation. Brother Coale does not believe that the kingdom comes in that way and his ministry is a loving rebuke to the Church which thinks so. He did not abuse anyone, but he made plain the exceeding sinfulness of sin in the light of Calvary and the power of Christ to save. As he goes from us he carries the esteem of our people. The offering which I took "to perpetuate the ministry of this man of God" was taken religiously. I told no jokes, begged nobody to give. The people gave religiously, not excitedly, not to maintain the reputation of their Church. The offering was creditable indeed. Brother Huston, with a sweet voice and equally sweet spirit, led the choir and sang the gospel to those who believed he experienced what he sang. The spirit of our Church is good. We are growing in grace and are more nearly a united people, and that without being frozen together, than you usually find in a downtown Church. Other Churches of the city are experiencing gracious meetings, reports of which you will likely receive.—D. Emory Haak.

Taloga, Okla.

We are serving this charge the second year, the Bishop presiding having returned us from the conference at Norman. We have fairly entered upon our work for the year, but are expecting some expansion of the territory the charge embraces. The weather, however, continues so inclement that we have to do as we have opportunity to do on the outside work for the time being. We are expecting a good year. God has blessed us in the past and we are just as fondly trustful for the future blessings he will give us as we know how to be. Our little work here during the last conference year sustained the average increase in membership and interest. We are exceedingly small in numbers and in the possession of this world's goods, but by dint of exceeding faithfulness to our loved cause we rolled up at conference nearly \$42 per capita for all departments of the work. About seventy per cent of this was devoted to local expenses and local and foreign benevolences. Can any small, poor church in the entire Southwest beat this record? Our Sunday School membership is nearly two and a half times the Church membership and the Senior League membership equals the Church membership. All cold figures with reference to us are low, but it is high percentage of efficiency that really counts. Our Woman's Home Mission Society last year paid the parsonage rent, purchased a new piano for the church, contributed liberally to the worthy poor in clothes and provisions, presented liberal gifts to each one, old or young, who attended our Christmas celebrations and did other things too numerous to mention. We thank God fervently for a place in his militant kingdom where we may serve him. He is abundantly gracious unto us, immeasurably beyond what we deserve.—E. E. Grimes, P. C.

Brownsville.

The Church at Brownsville is the child of our Connectionalism. It has been kept alive by the efficiency of our Connectional Boards, faithfully assisted by those of the West Texas Conference. The entire Church, therefore, is interested in our work here. For little more than a month I have been on the field. I confess that I came with misgivings as to the wisdom of my appointment. It is barely possible that the spirit of selfishness, which creeps into all poor, weak mortals, had something to do with this feeling. I must confess that it is just a little hard for some preachers, especially this one, to leave a nice Church where he is happy and contented, and move a thousand miles into new and strange surroundings, and still feel that the Lord is in the appointment. But I am growing in grace and am glad I am here and am happy in my work. The people of Brownsville gave us a warm welcome. The finest donation ever received in a ministry of twenty-seven years we found in the larder; a fine dinner, prepared by the good women of the Church, was on the table and a month's salary was in the bank. In addition to these good things, the good people of Midland had, without my knowledge, placed to my credit in the bank funds sufficient to pay all my expenses for the long move. All these things were enough to soften the heart of the most rebellious and cause one to feel that after all if we are but faithful God will take care of us. Our people here are not rich in this world's goods, yet they bring to us what riches cannot purchase—the wealth of a life of unselfish devotion to God and his kingdom. The war in

Mexico has greatly hindered the progress of our work here; the Methodist population is constantly coming and going, but going more than coming. But no discouragements should deter us from doing our best to establish our Church on a firm basis. Here is a city of some twenty thousand people, where Romanism is strongly entrenched. The very fact that the field is difficult is the best and strongest reason for a firm grasp upon the situation and a mighty trust in God for victory. This is God's own country; one feels good to be living in this beautiful valley where the climate is unexcelled in the world and where the soil is as fertile as is the delta of the Nile and where the one thing needful to make this the most delightful spot on God's footstool is the pure religion of his Son. As a Church we must not, by God's help we will not, hazard one backward or halting step.—J. S. Bowles.

Ranger.

At the recent session of the Central Texas Conference we were assigned to Ranger for the present year. Having served the Salado charge for a total of six years it was natural that some strong attachments should have been formed from which it was painful to break away. The last year was one of the best, if not the very best, of the six. All the collections reported up in full, the church property greatly improved, parsonage overhauled inside and out, the largest amount, perhaps, ever paid by the charge to the support of the ministry, etc., etc. It seemed good, indeed, to leave that good charge in the hands of such a splendid fellow as Brother E. R. Patterson, whose successor I happened to be. He and family are held in high favor here, having wrought well at this place for two years. As we joyfully enter into their labors we bespeak for him and his large place in the hearts of all our friends down in Bell County. Our reception here has been cordial. The ladies had put the parsonage in good order for us. A well-regulated and generous pounding came in due time. With deep gratitude we survive and with renewed determination shall strive for efficiency of service. Our first Quarterly Conference was a good one. Brother Lindsey is hard to beat for a presiding elder. So is my former one. In fact, I've been very highly favored in this regard nearly all along the way. My presiding elders have generally been of great service to me. I don't see how we could do without them—that is, most of them. We can easily and to great advantage dispense with those who think the office belongs to them and not they to the office. A limit of four consecutive years in the office might be a good law. But we are doing mighty well as it is and I'm pleased.—J. M. Armstrong.

San Benito.

As nothing has been previously said through the Advocate regarding the past year's work at San Benito we desire briefly to report our work. The Church raised for all purposes during the year approximately \$3500; built a parsonage, which with the addition of a room since conference is worth about \$1000; built an addition to the church at a cost of about \$700; paid out salaries and conference claims in full, though there was a considerable raise over the previous year. The Sunday School is fairly well organized and equipped for doing a good grade of work. The Primary Department, under the efficient superintendency of Mrs. S. B. Householder, has made gratifying progress. The Men's Organized Bible Class has had an enrollment of from thirty to sixty during the year, and has made the most remarkable record of any class in the school. The Woman's Missionary Societies have ranked as second best in the district. They raised for all purposes about \$250. There were forty-eight additions to the Church by certificate and otherwise, making a net gain of twenty-eight. Since conference the work has made steady progress. We have received into the Church sixteen—twelve of whom came in by profession of faith and baptism, as the result of a few days of personal work and "still hunting." There was no sounding of trumpets or making of parade, but twelve bright young men and women came forward for Church membership. The presiding elder, Rev. J. H. Groselocoe, was with us the second Sunday of December, holding the Quarterly Conference and preaching most acceptably. The outlook for the new year is full of promise and encouragement. To say the least, this field along the southern border of our State and Nation offers ample opportunity for hard work. You may keep your eye upon the lower Rio Grande valley if you want to see phenomenal progress in the near future, and we are glad to say that our Church is in the very forefront of all advancement.—H. M. Ratliff, Pastor.

Paducah.

Our third year on this charge began favorably. The first Sunday after conference closed we were in our place beginning the work of another year. Our work the past two years was quite successful; we serve a good people and they all seemed glad of our return and we are happy to serve them another year. Our relation has been very cordial. We are determined to give them the best there is in us. Their expressions of love are abounding. Just recently they remembered us with a splendid poundage, including more good things than could be mentioned here, which we appreciate more than words can express. We have the most energetic set of women in our woman's missionary society I have seen. They are doing things to help this preacher and to make his family comfortable. Just recently they placed two elegant art squares on the floors of the parsonage. They have in recent months touched up the exterior of the parsonage to the amount of \$250, or more. Our Board of Stewards are a strong class of

Good Grit

We simply suggest the medicine. Let your doctor positively decide about it. Ask him first. Then do as he says. J. C. Ayer Co., Lowell, Mass.

To succeed these days you must have plenty of grit, courage, strength. How is it with the children? Are they thin, pale, delicate? Do not forget Ayer's Sarsaparilla. It is a strong tonic, entirely free from alcohol. Builds up the general health, without a particle of stimulation. Sold for 60 years.

men. They already are fully organized for the year's work. They have provided well for the support of this preacher and his family, having placed the salary at the same figure it was last year. This is a good showing, considering the strain they are under of financing our new church enterprise. If I were not so modest I would call their names aloud—I will, since they have done such splendid, self-sacrificing work for our great Church. There is Woodrum Lester, C. L. Sone, Dulany, Dr. Alexander, Grayum, C. A. Craven, Carlock, Abernathy, W. E. Bass, T. M. Drummond, Gentry. There are others who are under the burden with the above mentioned men, but they are too numerous to mention here.—C. S. Cameron, Dec. 20, 1913.

Fluvana.

After spending one year on the South Plains, among a loyal, big-hearted people, at Andrews, whom we love for the encouragement and help given to us in our first appointment, we went to conference at Vernon with a good report, and when the appointments were read found ourself assigned to the Fluvana charge. Fluvana is the terminus of the Rosco, Snyder and Pacific Railroad, located in a fine farming belt, but like all other communities in West Texas, has suffered in the long drought. We have a good weekly prayer-meeting and a good Sunday School in which is a class of young people who are a busy company here. Their class organized and is doing good work. This class has on foot a movement to do some needed improvements at the parsonage. The new preacher's presence has already been noted with a good poundage. We are praying for a great year on the Fluvana charge.—Sam H. Young, P. C.

HOUSTON METHODISM.

Houston Methodist preachers organized for the year by electing officers as follows: President, James Kilgore; First Vice-President, Caspar S. Wright; Secretary, H. M. Whaling, Jr. All the new men are on the ground. The year starts with many encouragements.

H. M. WHALING, JR., Secretary.

THE SPIRITUAL SIDE OF CHRISTMAS DAY.

It cannot be overlooked that the social aspect of Christmas Day thrusts the spiritual aside, and often wholly in the background.

Is there not some way by which it can be made more prominent? The definite question is how to derive some spiritual good from the recognition of Christmas Day.

We can recall so many delightful Christmases that we would not throw cold water on Christmas festivities, but would rather defend them. But should not there be some conscious reverence in thought and feeling and in worship during the day? If so, how shall the individual Christian secure it? How the Christian head of a family introduce it? How the superintendent and teachers of the Sunday School? And how the pastor whose spirit for good or evil is more powerful than his words?

It is not necessary on Christmas Day to be as sober as one should be on Sunday, unless that day falls on Sunday; then the more jovial elements should be in evidence on Saturday or Monday, as preferred. But somewhere, somehow, some where some spiritual good should be experienced and shared with others.

The individual Christian, not having to hurry to his store, shop or office, should ask himself: "Why did Christ come to earth?" and "What did His coming do for the world and for me?" The descriptions of His birth in the Gospels are freshened by the thought that down the ages and all round the world His birth is celebrated. No man is so good as not to become better by reflecting upon the reason that He was named Jesus: "For He shall save His people from their sins"—not in them. Let him think also what he himself has done for Christ's sake.

If family prayers be not conducted daily, they should be on this day. Suitable passages should be read; and should the parent shrink from

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offering prayer himself, let him, on bended knee, with his household, read Christ's prayer in the seventeenth chapter of John. This will surely bring down a spiritual blessing upon the household. Some hymns written for Christmas use are bald, metallic and uninspiring; but many are spiritual, touching the heart, and evoking reverence as deep and sweet as that felt by the Wise Men who came from afar. One of these might be sung or read with the Christmas family devotions.

Little children should be told in simple language the oft told story of Christ's childhood, and how He blessed the children. To do this well it requires more thought and study than to write an elaborate composition.

The Sunday School teacher cannot prepare himself for inculcating and stimulating reverence, by studying books, lesson papers, or by any method, unless he feels the special need of Divine help. He who attempts to teach without this feeling cannot avail against thoughts of "presents" already, or to be, distributed, the Christmas dinner to be enjoyed or just over, or against thoughts of recreation and friends.

The chief human factor is the pastor. The superintendent is his first mate, and can obstruct or mightily uphold him. There have been (we hope are) pastors who threw over a Christmas celebration a gentle tinge of reverence without in any degree spoiling the feast for the school. Such pastors need the prayers of all good people. Some say reverence is gone already in all our Churches and especially in the Sunday Schools. It is not so in every place, though the signs of reverence are not always perceptible. The pastor may keep it, or bring it back, if he will and if he depends chiefly upon the Holy Spirit to fit him for his delicate and difficult duty.

Then the influence of Christmas will be joyful in the outer celebrations at home or church and deeper and more lasting in the hearts of the people.—New York Christian Advocate.

He who lives right is robbing death of all its terrors.

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We greet you with only half an Advocate this week. The hard working men and women who toil in the production of the Advocate from early Monday morning until Saturday night each week during the year, crave a little recreation during the Christmas holidays and in order to give it to them we send to the readers only half of our usual subject matter this week. Many of the weeklies omit any edition of their papers Christmas week, but the Advocate does not want the family circle to be altogether without the presence of our weekly visit, and so here we are with reduced size. But next week we will visit you in our usual form and we will keep it up the year through.

We are much obliged to the brethren, the editors of the conference minutes, for complimentary copies of them. They are all before us save one and it will doubtless be out in a short time. The editor is working strenuously on it and it will be in the hands of the brethren at an early day. We have a splendid lot of secretaries in Texas and they do their work expeditiously and skillfully.

DEATH OF PHILIP PIERCE.

Philip Pierce nineteen-year-old son of Rev. and Mrs. J. L. Pierce, of Gainesville, Texas, died in that city very suddenly last Sunday afternoon. For quite awhile he had been connected with the linotype department of the Advocate, working as an apprentice, and about two weeks ago went home to spend the holidays with his family; and his death came to us with great surprise. His father is one of the most popular members of the North Texas Conference and pastor of Denton Street Church in Gainesville. Philip was a quiet boy, of good habits and devoted himself to his line of work in this office. His death is regretted by all of us, and we all join in our deepest expressions of sympathy and sorrow with Dr. Pierce and his bereaved household. It brings to them, on the approach of this glad Christmas day, the darkness of a grief that no hand can lift except that of a good Father above, who doeth all things well. May his grace comfort and sustain them in this time of sadness.

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TWO IMPORTANT CHANGES IN NORTH TEXAS.

Bishop Mouzon has appointed Rev. W. W. Watts, presiding elder of the Bonham District, to succeed Rev. O. S. Thomas, who is in turn appointed Commissioner of Education for Southern Methodist University. This arrangement, we understand, was in contemplation at Clarksville before the Conference adjourned, but the details of the plan were not quite ready for consummation. Brother Watts has long been a prominent figure in the Texas Conference and recently he has been Commissioner for Southern Methodist University. He is a strong, practical preacher, and a man of affairs and well adapted to district work. Brother Thomas is one of the most efficient men in the North Texas Conference and a leading factor in the work of Southern Methodist University. He will make his home in this city and work from this point as the base of his operations. That he will make good in this position, no one doubts who knows him as a worker. When he puts his hand to anything he is accustomed to make it go.

WE CONGRATULATE THE CHURCH AT WICHITA.

From the Wichita Searchlight, we clip the following with much pleasure. It shows that Dr. Hill and his people are doing things in that wide-awake town.

If Dr. J. W. Hill, pastor of Wichita Falls First M. E. Church, South, could look into the hearts of our good people and see the genuine pleasure at his return to this pastorate, it would probably almost overwhelm him with a renewed sense of responsibility. Other charges he could have, other works he could take up, that would make his work here a secondary consideration from a pecuniary standpoint, but these he resolutely puts one side and obeys duty's call in this city. Since the Church's magnificent building was erected here the local congregation has been carrying a heavy debt; but last night, December 18, at the finest banquet that was ever pulled off in this city, the sum of about \$9000 was raised. This puts the Church on easy street and provides for a splendid steam-heating plant, the need of which is greatly felt, especially when the thermometer gets down about zero, the gas stoves with which the church at present is heated being insufficient in the coldest weather. Dr. Hill is justly elated at the outlook of his Church in this city, and the hope of all good people is that his most sanguine expectations may be realized.—Wichita Searchlight.

SIXTH NATIONAL CORN EXPOSITION.

The sixth session of the National Corn Exposition will be held in this city February 10-24, 1914, and its approach is anticipated with great interest by the corn producers of this section. The organization has done much to improve the quantity and quality of corn throughout the agricultural sections of the United States, and it has gone far to stimulate interest in this line of industry. From it a larger intelligence is being developed and the whole country is the beneficiary. We acknowledge a complimentary ticket to the exposition and hope to make good use of it.

PERSONALS

Rev. Atticus Webb, of Fort Worth, dropped in pleasantly to see us recently.

Brother J. B. Chick and Brother Sharp, of Birthright charge, were pleasant visitors at this office last week.

Rev. A. E. Butterfield, of Pittsburg, was a brotherly caller recently. He now takes work in the Anti-Saloon League and is located at Pittsburg.

Mr. J. E. Hawkins, who is engaged in the Home Visitation in San Antonio, recently delivered two addresses in Alamo Church, besides giving an hour in the afternoon to the Sunday School workers. His work was profitable and

the address on the Home and the Child is worthy of a place anywhere for the plain facts dealing with possibilities despite the times.

Rev. J. A. Stafford, of Gatesville was a pleasant caller at this office last week. He is now Chaplain at the State Reformatory, at Gatesville.

Rev. George C. French, pastor at Terrell, passed through the other day to his new charge, and made the Advocate a brotherly visit.

Rev. E. R. Wallace, who recently transferred from the Central to the Northwest Texas Conference, is stationed at Merkel and he writes us that he is delighted with his charge. He has had a royal reception and he and his good family are happy in their new field.

We are in receipt of the information, from Rev. J. W. Martin, that Rev. C. S. Cameron, of Paducah, is suffering from an attack of smallpox. This is distressing, but we hope for him a speedy recovery. In the meantime his brethren will remember him in his affliction as they approach this happy Christmas occasion.

Rev. J. F. Carter and his people worshiped last Sunday in the flood at Bay City, but services went forward all the same. They are a plucky people and are already looking forward to the next session of the Texas Conference. Brother Carter is launching his campaign for the Advocate and hopes to see the paper in all the homes of his people.

Rev. C. W. Dennis, of Rockwall, was a pleasant visitor to this office last week. He is beginning his third year under propitious circumstances.

We recently received a most delightful letter from our dear friend, Mrs. N. M. Baldwin, now of Beaumont. When we first knew her it was in Houston more than twenty years ago. She has been an earnest Methodist from the time the memory of man runneth not back to the contrary, and her devotion to the Church grows with the increase of her age.

THE SPIRIT OF CHRISTMAS

Christmas should be welcome, first of all, in the spirit of gratitude. It is an emphatic reminder of God's most precious gift to the world: "I hold, I bring you tidings of great joy, which shall be to all the people. For unto you is born, this day, in the city of David, a saviour, which is Christ the Lord." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In that gift our deepest needs are met, our noblest longings satisfied. It is the pledge of our Father's love and the assurance of his desire to forgive us and cleanse us and welcome us to the eternal fellowship of his own life. In the light of the incarnation human life is lifted out of the commonplace and becomes infinitely significant. It is sanctified by divine love and irradiated by ennobling hopes; and even its sorrows and trials take on a hallowed and benignant aspect. For in Christ we have the pledge that "all things work together for good to them that love God."

The heirs of such blessings should not be lacking in gratitude. It is meet and right that, as the advent season draws near, Christmas bells should peal forth their gladness and prayers and songs of praise and thanksgiving ascend from devout hearts everywhere. But our gratitude should express itself in deeds as well as in words. The blessings which God has bestowed upon us through Christ Jesus make us debtors to our less fortunate brothers and sisters. It is impossible that one who sees his brother in need and shuts up his heart of mercy from him should have the love of God dwelling in him. It is only by sharing our blessings that we ourselves can really appropriate and enjoy them. We save our lives, not by a process of narrow self-seeking, but by losing them, laying them down on the altar of service. "Freely ye have received," said Jesus to his disciples, "freely give." And again: "It is more blessed to give than to receive." When we give gladly and without stint, we are most like him who

CHRISTMAS THOUGHTS.

By Perry A. Sidell, Dallas, Texas.

Out from Heaven's crystal portals,
On swooping to the earth,
In angel song, the angel choir
Announced the Saviour's birth.

This "Christian anthem, filling
All Heaven, rang afar
Till "Peace on earth, good will to men,"
Was sung from star to star.

The morning and the day star risen,
The Shiloh come to men—
The Holy Babe, our Prince and King,
Is born in Bethlehem.

Whose love and light will fill the earth
To its remotest place,
Till every tongue shall know and sing
His glory and his grace.

Today let Jesus touch your heart,
And hear the love-chorus ring:
Come, find the joy the shepherds found,
And hear the angels sing.

"came not to be ministered unto, but to minister, and to give his life a ransom for many."

All about us there are homes in which there are eager little children and lonely and burdened men and women to whom no Christmas gladness will come unless it comes through us. And with these unfortunate ones Jesus seems in a peculiar sense to identify himself, so that whatever kindness we show them he accepts as shown unto him. We need not expect, therefore, that the gratitude that neglects these will prove acceptable to him. The exchange between friends during the Christmas season of tokens of affectionate remembrance is a beautiful custom which we should not like to see discontinued; but we should beware lest it be allowed to degenerate into mere selfishness and vulgar rivalry in ostentatious giving to those who need nothing but the assurance of our continued confidence and good will. In that case it becomes a burden rather than a joy, a curse instead of a blessing. There are plenty of people who spend so much time and money and thought in providing presents for their well-to-do friends that they can give but little attention to the suffering and needy. Indeed, this foolish social abuse has become so intolerable that many good people look forward with dread to the coming of Christmas. It is associated in their minds with weary days of searching through department stores and anxious scanning of bank accounts, followed by long seasons of self-denial to make up for foolish and useless extravagance. There is urgent need that intelligent Christians should make up their minds that the time has come for them to put some conscience and common sense into their Christmas giving. An exchange between friends of cards or other simple tokens of kindly remembrance should be regarded as altogether sufficient, because, unless this interchange of gifts has completely lost its old-time meaning, what the recipient values is not the gift, but the friendship of which it is an expression. Relieved of the tax upon our time and energy and purses occasioned by our efforts to comply with an absurd social custom, we should be able to do something for those who really need our help, and thus to make Christmas a joy and a blessing both to ourselves and to them.—Christian Advocate (Nashville.)

THE INCARNATION.

"Unto us a child is born." The first in the list of births in every family record—sacredly enrolled and treasured, it may be, for generations in the old Bible—I inscribe with amending pen the name of Jesus. Unto us—to every race and tribe and family and individual—a child is born: a child revealing all childhood and potential of all manhood; the first fruits of earth's harvest of sons; the type of all; the normal child—Immanuel, God with us. Blessed to the soul as clear sunshine and crystal fountain and azure-tinted hills—this perfect child—of the prophets, of the angels, of the shepherds, of the manger; the divine Child whose divinity needs no other evidence than the sun of its regenerating power, or the fountain of its life-giving elixir, or the everlasting hills of their supernal charm.

This Babe of Bethlehem through all the centuries has kindled in the hearts of men the divine flame of Godhood, causing the soul to spring up into new tenderness and sympathy, and pity and love; calling it forth into rich fellowship within the unseen; rousing it to the endeavor of untried heights of living and of brotherhood; and bowing every knee at last before the consciousness of the God-presence in the hearts of the children of men.

And so the "great unknown," out of which we come, is irradiated at Bethlehem by the glories of the Eternal Purpose. And the "great darkness" that receives us is all

CHRISTMAS VOICES OF GRATITUDE.

By John A. G. Rabe, San Antonio, Tex.

For this bright day of sacred mirth,
Father, we thank thee.
For Christ, our Saviour's glorious birth,
Father, we thank thee.
For the salvation he has wrought,
For peace and joy that he has brought,
Father in Heaven, we thank thee.

For angels' song at midnight hour,
Father, we thank thee.
For thy sublimest, richest dower,
Father, we thank thee.
For Christmas bells that loudly peal,
For Christmas trees round which we kneel,
Father in Heaven, we thank thee.

For happy childhood's memories,
Father, we thank thee.
For many joyous feasts like this,
Father, we thank thee.
For glad reunions, happy cheer,
For love's fond greetings, far and near,
Father in Heaven, we thank thee.

afire with the glory of the Infinite. Unto me this divine Child is born this day! I will not expose Him to perish on the bleak hillsides of blind indifference; but welcome to the warm sanctuary of my life this messenger of my God!—Florence Morse Ainsley, in Nautilus.

LETTER FROM ALABAMA.

By M. H. Wells.

This letter must be somewhat in the nature of a postscript. After mailing you my last one I received a copy of this Advocate containing an account of the late session of the Central Texas Conference. Allow me to digress from my main thought in order to compliment the editor and publisher on the voluminous, accurate and satisfactory account of the proceedings of patronizing conferences. So far as my information goes they excel all conference organs. If a contest was on they would win the first prize easily. The Central covers the territory once included in the Northwest. With the pastors and laymen of that region I am familiar, having had the pleasure of a working fellowship with them for thirteen years. I was struck and delighted with the fact that many of those brethren who were my seniors (and possibly superiors) received the highest grade of appointments. They were even placed in charge of districts. They seem never to have heard of "the dead line." It is a great pleasure to recognize their considerateness and appreciation of the men who have borne the heat and burden of other days. They are on the sure enough "honor roll." With the younger brethren they are pursuing the good old Methodist way of starting them at the bottom of the ladder. If they ever reach the high estate of presiding elders or Bishops they will need the experience and information gained on missions and circuits. The great industries of the country are seeking men familiar with work from start to finish. The conduct of young Harriman, the heir of many millions who has gone to work in shops to learn the ways of railroading, is instructive. John W. Thomas, Jr., who recently died, had a similar career and education. He began in a machine shop and advanced to the presidency of an important system. You and I want presiding elders and Bishops who know the ins and outs of an itinerant life.

Another thing that pleased me was the care they take of their dependents. While even the largest amount paid any one of the many claimants is small it is in excess of the average. It may be that the Virginia Conference does more for their worthy claimants. A correspondent says a certain brother received at their present session the largest amount ever paid a superannuate. But he fails to name said amount. I wonder if it was above \$400? One conference will ask the General Conference to regulate the distribution by decades of actual service. That would seem fair and right if the purpose is to pay for service rendered the Church.

In a general way I am glad to say that the young preachers of my acquaintance are uniformly deferential to the old men whose places they are taking. They are not responsible for any seeming inequalities in the working of our system. In the final analysis the laymen are responsible for this unseemly clamor for a young voice and manner in the pulpit. Of course, ultimate authority is with the presiding elders and Bishops who can, if they wish, refuse any unwise demands. Are they afraid? Not a young man among us actuated by right motives in becoming a traveling preacher but would accept cheerfully the hardest places. And there comes to the aging brethren a time when they tire of caring for first Churches and only ask for a place to work.

Printers and correspondents have trouble in locating me. First of all let me say there is not in the United States a postoffice by the name of

Standard Blood

Medicine the whole world over—**HOOD'S SARSAPARILLA.** Druggists everywhere sell and feel safe in recommending it because it gives such general satisfaction. Purifies, builds up, creates appetite, overcomes that tired feeling. Get a bottle today.

North Birmingham. About two hundred thousand people receive mail at this office. To facilitate its distribution we use the points of the compass—North, South, East and West. A period ought to follow these cardinal points. To illustrate:
21st Avenue, North,
Birmingham, Ala.

Woman's Department

IMPORTANT ANNOUNCEMENT.

West Texas Conference.

Mrs. Yeb Harle has been appointed Secretary of San Marcos District. Her address is Box 377, San Marcos, Texas.

Mrs. Marcus Williamson, Staples, Texas, has been appointed to fill out the term as Superintendent of Supplies. Mrs. Beach had to give up the work. Auxiliaries will please note the change and report all boxes to Mrs. Williamson.

MRS. T. A. BROWN,
MRS. M. Y. STOKES.

ALEDO AUXILIARY, ALEDO, TEXAS.

The following officers were elected to serve in the Woman's Home Mission Auxiliary in 1914:

President, Mrs. W. S. Lasater; First Vice-President, Mrs. Minnie Vasant; Second Vice-President, Mrs. B. S. Crow; Third Vice-President, Mrs. B. F. Richardson; Fourth Vice-President, Mrs. W. H. Perry; Corresponding Secretary, Mrs. Elizabeth Hood; Recording Secretary, Miss Sue Eastman; Treasurer, Mrs. S. N. Perry; Agent for Missionary Voice, Mrs. Emma Bennett; Superintendent of Supplies, Mrs. Eli Nichols; Press Reporter, Miss Sue Eastman.

PRESS REPORTER.

MOODY AUXILIARY.

Our Auxiliary has rounded out a grand year's work. We have a membership of faithful, conscientious workers. In our Home Department we have recently put in cement side-walks at our parsonage. The Society also sent a nice box of preserves and canned fruits to the Orphanage and a box of linen to the Rebecca Sparks Co-operative Home. The ladies are planning to do more along that line. Also to improve the parsonage furnishings.

In the Foreign Department, the ladies have done equally well. The Auxiliary supports a Bible woman in Brazil. The Reading Circle has done exceptionally good work this year—better than it has done any year previous.

MRS. S. HUNDLEY,
Reporter.

TRAVIS PARK AUXILIARY.

One of the most active departments of the Travis Park Church in San Antonio, Texas, is the Missionary Society, with two meetings each month at the church. The first is a business and report meeting from all officers and standing committees. All reports are written, as our President, Mrs. C. C. Straughan, will receive no other. Her fine ability as a leader and Christian character has molded our society in a united body of strength and unity. At the second meeting members of the reading course met one hour earlier for study. Later follows the literary program, and latest news from the press.

Some of our meetings this year have been love feasts. Our ladies take great interest in making our programs interesting as well as instructive.

During the summer all meetings were held out of doors on lawns and galleries and fully

sixty ladies attended these meetings, which is unusually good in our hot climate, with the thermometer standing 100 in the shade.

We observed our week of prayer, and it was a blessing and a joy throughout the entire week, with one all day meeting. There are six circles in the auxiliary, and they meet once a month at homes in their respective districts. They are giving their time at present to the study of the book of John. At each meeting reports are given as to the number of sick visited, strangers welcomed and flowers sent to the sick and lonely, visits to Wesley House, benevolent institutions, etc. The work is truly philanthropic and it has brought many women who do not belong to the circle into the scope of their influence, and numbers of these finally join the circles and take active part in the work. As one of the members has said truthfully: "These circle meetings are more like big family gatherings than anything else." They are the means of bringing women into the Church, and not only that but of helping them to grow spiritually and so to exert a greater influence for good in this great city. The President's report, which was given at the Annual Conference, showed that the sum of \$3125.78 had been used in the work of the home and foreign departments for the year ending October, 1913. The women have gone to work enthusiastically to do greater things the coming year than they have ever accomplished before in the history of the organization.

MRS. WILLIAM WILL,
Press Superintendent.

HUBBARD AUXILIARY.

The ladies of the Missionary Society met Monday afternoon, November 8. There was a good attendance and much enthusiasm manifested. After the regular meeting, the following officers were elected for the ensuing year: Mrs. O. E. Taulman, President; Mrs. W. E. Berry, First Vice-President (Second Vice-President to be filled); Mrs. L. A. Webb, Third Vice-President; Mrs. E. L. Rhodes, Fourth Vice-President; Mrs. Munsen, Recording Secretary; Mrs. Frank Richardson, Corresponding Secretary-Treasurer for Connectional Work; Mrs. Melton, Treasurer for Foreign Work; Mrs. John Truly, Local Treasurer; Mrs. E. L. Conlor, Agent for the Missionary Voice; Mrs. B. D. Hodges, Press Representative; Mrs. Tom McGuffey, Press Representative.

PRESS REPORTER.

CLOTHING FOR MEXICANS IN SAN ANTONIO.

In view of the coming of large numbers of Mexicans from Mexico to Texas, also of the poverty of those who are already here, we have thought well to appeal to the benevolent people of Texas on their behalf.

But with all our efforts, we cannot possibly prevent a great deal of suffering this winter from hunger and cold. The Associated Societies, the Humane Society, together with the five Mexican Protestant Churches, cannot help more than a tithe of the sufferers unless we get a great deal of outside assistance.

Our Wesley House is situated in the heart of the Mexican district. This institution is well-equipped for helping to clothe the naked among them.

Even if Mexicans did not drift into San Antonio from everywhere and go from here out everywhere, this would still be legitimate territory for philanthropic effort by Texas generally, just because the need is so much out of proportion to San Antonio's equipment for charitable work.

This call will reach Advocate readers probably on Christmas day or the day after. Allow me to request that Churches and groups of people and individuals send boxes of clothing as soon as possible to Mrs. A. Hewitt, 623 South San Saba Street, San Antonio, Texas. Be sure to write her a card or letter, telling her what railroad the stuff will come on and whether by freight or express. Mrs. Hewitt is in charge of our Wesley House. We can take men's, women's and children's clothing.

I do hope that those who read this will regard it as a personal request and realize that it is urgent. The winter is on us and we must not let these people freeze if we can help it.

It is impossible for those who have not seen it to realize the distress which hundreds of Mexicans in San Antonio are undergoing right now.

J. A. PHILLIPS.

TEXAS CONFERENCE NOTES.

If you have elected a new Auxiliary Publicity Superintendent, please send her name to your Conference Publicity Superintendent. So many bulletins and report blanks are lost and wasted because of change of address or of Superintendents. Some have been very thoughtful and sent these new names in. Won't you?

We have a wonderful appreciation of our Bishop and a great high regard for him, and have almost envied those who have had the privilege of his executive force and godly teachings.

We do not, however, like those weekly programs in the Advocate of December 11—some of them. It is quite possible for the woman of average intelligence to be a good teacher and a good club president, too—each great privilege casting honor on the other. Some of our very best Church women and devoted missionary workers are bringing their club-trained minds and executive ability into our societies and giving new life and impetus to them, and taking Christian influence and heaven into the clubs.

Be sure to read the King's Messenger this month (December)—especially Mrs. L. P. Smith's "Training and School for Girls." Also, "A New Organization Launched Into the

FATHER.

By Mrs. Elsie Malone McCollum, McCaulley, Texas.

I'd say amen to every prayer
For every mother true;
But we should not forget the debt
Unto the father due—
The father who, or young or old,
His strength and talent lays
Down at the feet of those he loves,
Is he whom now we praise.

Deep in my heart a poem lies,
So tender, warm and true,
I would that I could write it out,
My father dear, for you,
But feeble pen can never write,
Nor faltering tongue can sing
The measures of the fervent love
That I to you would bring.

First, I would tell how, years ago,
You, like a king, were seen
To walk so proudly by her side,
Whom you had made your queen,
Then your two hearts, so truly one,
With no desire to roam,
Prepared, not just a dwelling place,
But made your children's home.

The prattlers came—the girls, the boys,
Each one a treasure new,
You gave to each a welcome, though
With each your burdens grew,
You led us in the narrow path,
The richest joys to share;
You trained our minds, and daily taught
Us with most patient care.

You toiled for us and mother dear;
We paid you with our love;
And though our young hearts, young
Hearts sought,
And another went above,
(While in Getsemane alone
It seemed that you must stay),
Your children, now in homes their own,
Each day for father pray.

But feeble pen can never write,
Nor faltering tongue can sing
The measures of the fervent love
Your children now would bring.

Deep." These two articles you will need, from now on, to be informed upon.

When writing for the Woman's Department, please state your town and conference. Often the article starts out, "Our Auxiliary," etc., and is signed and that is all. Some one may want to write you for further information. Not long ago, while traveling through South Texas, we came to Fulhear, Wallis, Brookshire—all those towns where our Superintendents live and to whom we had been sending Bulletins and writing and about whom we had so often thought—and we just wanted to get off that train and visit and "talk shop." To have written those names so often and then to be right there! Since then the floods have come and, we fear, suffering. And in our selfishness we say, "God grant none of ours have suffered!"

The Bulletin is full and condensed this month. Be sure to give it time and publicity. Next week we hope to have some help for Auxiliary Superintendents in this column. So many are writing for ideas and help. Pray about your office and duties. As the old millionaire with the pushcart said, "This is the way I got my start." And then copy advertising experts and press associations to bring out the thought, or idea that comes to you—as come it will.

I do wish I could hear from every Auxiliary one quarter! Please do.

We lost Conroe's Superintendent some way, but have found a new one, and everybody's smiling.

Livingston sends the name of hers—newly elected—Mrs. H. T. Wilson. Wonder if that is Conroe's lost member? Her nice inspiring letter bespeaks a welcome interest.

How many Auxiliaries are having an installation service for these new officers? It adds to the responsibility and solemnity of the office.

All report blanks go out with Bulletins. Be sure and fill out and return by January 1.

MRS. W. T. SPENCER,
Conference Publicity Superintendent.

THE AUSTIN DISTRICT MEETING.

The Austin District meeting for the Woman's Missionary Society met with Elgin Auxiliary on November 12 and 13, with the following delegates present: Mrs. T. O. Maxwell, First Church, Austin; Mrs. Crockett, St. Luke Church, Austin; Mrs. Henry, Ward Memorial Church, Austin; Mrs. T. A. Brown, University Church, Austin; Miss Annie Smith, Young People, Austin; Mrs. Reynolds, Bastrop; Mrs. Banks, Webberville; Mrs. W. H. Rivers, Elgin. Mrs. S. H. Morgan was elected Secretary. After organization, Mrs. R. Starcke, District Secretary, made her report. The following is the financial statement.

Home Department.	
Dues	\$339.15
Specials	378.37
Local Work	160.46
Total	\$877.98
Foreign Department.	
Dues	\$176.56
Conference Fund	71.75
Pledge	433.30
Thank Offering	22.95
Printing Minutes	2.25
Specials	7.08
Total	\$713.89
Grand Total	\$1591.87

There are eighteen United Adult Auxiliaries, 372 members are in the Home Department and 307 members are in the Foreign Department. Also several Juvenile and Young Peoples' Societies. Mrs. Crockett, the Corresponding Secretary for the Flotonia Auxiliary, is 78 years old, yet very active and zealous in the work. The delegates all made good reports for their several auxiliaries. A number of splendid

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO. 4054 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 margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2,200. Write NOW and I'll send it six months free. H. J. BARBER, 435, 28 W. Jackson Blvd., Chicago.

DOCTOR WANTED.

WANTED—Capable Methodist doctor. Exclusive remunerative practice in county site. Must buy property. Address Box 95, Stratford, Texas.

EUROPEAN TOUR.

AN ideal 1914 Summer European Tour, covering fifteen countries and making an unrivalled tour as to extent, duration, scenic charm and diversified itinerary. For information, address PROF. W. H. BUTLER, Principal Colonial Institute, San Marcos, Texas.

EVANGELISTIC.

To those who have asked me to conduct a meeting for them this winter: Dear brethren, I wish you would please write me as early as possible, so I may be able to arrange dates to suit you as near as possible. W. H. BROWN, Sulphur Springs, Texas.

I am open to engagements for revival work. Am straight, stout and efficient, and by God's help generally have good meetings. Enough sermons for a ten days' seige. Need bed, board, railroad fare each way and a crowd. Can reach you by public or private conveyance. FINCH M. WINBURNE, Glen Rose, Texas.

EVANGELISTIC SINGER.

Pastors desiring my services for winter or spring meetings should write me early. Address Geo. P. Bledsoe, Gilmer, Texas.

HELP WANTED.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

talks were made on the various phases of our work.

At 7:30 p. m., a good crowd assembled for a general service. The orchestra and choir, with Mrs. S. T. Cain at the piano, were at their best and gave us splendid music. Mrs. H. B. Smith, of Elgin Auxiliary, made the welcome address, which was responded to by Mrs. T. O. Maxwell. Then followed the principal address of the evening, by Mrs. T. A. Brown. All of these addresses were of a high order, pure in diction, and strong in their delivery.

At the Thursday morning session the following topics were discussed: How to Reach the Indifferent, lead by Mrs. Henry. The Study Class, by Mrs. Brown. Young Peoples' Work, Mrs. Maxwell. Social Purity, by Mrs. Griswold, of Austin. Local and Social Work, Mrs. W. H. Rivers and Mrs. H. B. Smith, of Elgin. All of these topics were freely discussed and many useful thoughts presented.

The Scarritt Bible and Training School was not forgotten. We hold this institution very dear and are ever ready to lend it a helping hand. Our work for the colored people also came in for a share of our attention. This work was urgently presented by Mrs. T. A. Brown.

This meeting socially and religiously was a great blessing to our people. After various resolutions and reading of the minutes the session closed with prayer. This passed into history another helpful and inspiring meeting for the Austin District.

With good-byes and good wishes parted, hoping to meet again.

MRS. S. H. MORGAN, Sec.

Hurry slays its thousands; worry slays its tens of thousands. Some excuse for hurry is conceivable, but worry is moral cowardice and a dis- but opportunities.

NOTICE.

I have sent a copy of the minutes of the Northwest Texas Conference journal to Mr. Hannegan, at St. Louis, that you may refer to this in your applications for permits.

A. L. MOORE, Sec.

BOOK OF POINTS AND TESTIMONIES for helping Christians or Workers. Settling Bible Arguments and answering objections or Excuses. Leading and taking part in Meetings. Giving Testimony. Better understanding of hard places in Doctrines, etc. Full of practical suggestions. IT WILL HELP YOU. Cloth, 25c; Morocco, 35c. Agts. writ. GEO. W. NOBLE, Lakeside Bldg., Chicago

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L-551, Maridon Building, Washington, D. C.

MISCELLANEOUS.

Write for booklet of irrigated farms and truck patches. No failures. Three miles of water. E. C. STOVALL, Owner, Graham, Texas.

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

PIANOS.

Pianos, \$450.00. Upright Grands \$145.00. One at this price in each locality. Write for catalogue. STUFFELL'S PARLORS, 115 E. Macon, San Antonio, Texas.

PLANTS AND TREES.

Plainview Nursery has a good stock of home grown trees, hardy and absolutely free from all disease, propagated from varieties that do the best in this country. Send in your order. PLAINVIEW NURSERY, Plainview, Texas.

PREACHER WANTED.

Preacher wanted for a small county seat town, seven miles from railroad. A station with two afternoon points. Nice people, good four-room parsonage, very well furnished. Only a young-like man need apply. Married man preferred. Single would do. Sufficient education to preach intelligently, social, and energy to invest in his work. If apt, much experience not essential. Salary \$500 to \$585. Good recommendations necessary. L. L. JOHNSON, P. O. Clinton, Okla., West Oklahoma Conference.

A PASTORAL CHARGE WANTED.

A young, married man, who is a local preacher in the Guymon District, desires a pastoral charge in the South or Southwest west of Texas. He suffers some from rheumatism in this high altitude. He has done several years' work, and did it well. I most heartily recommend him. If interested, write me at once. W. J. STEWART, P. O. Guymon, Okla.

REAL ESTATE.

FOR SALE—Good eight-room house. All modern conveniences. Ideal health, social, religious and educational conditions. Finest suburb of Ft. Worth. 4000 people. Splendid cheap proposition for home or roomers. Address Box 121, Polytechnic, Texas.

CHURCH DEDICATION.

Rev. G. C. Rankin, D. D., editor of the Advocate, will preach at Potosi at 11 o'clock a. m., January 3, and dedicate the M. E. Church, South, at Potosi at that time. All other pastors are invited to be present. Caps, Tex.

AN EXPLANATION.

In a recent "Mexico Letter From Texas," I expressed regret that the Board of Missions had been forced to close the Monterey Hospital. I wrote of this as "a misthinking that may at most be called a sin." It was far from my intention to lay the blame on the Board, but on the contrary, I desired to use this concrete example of retrenchment, to lay the blame on the Church, where it belongs. The Board of Missions cannot dispose of funds not turned in by the Church.

My information as to this closing by order of the Board came so directly that it was considered as almost official, but Dr. Cook advises that the Board did not order the hospital closed. Of this we are truly glad and are only happy to take this way of so stating.

FRANK ONDERDONK.

NOTICE. NEW MEXICO CONFERENCE.

To the Preachers of the New Mexico Conference—Brethren: I have sent copies of the minutes of last conference to J. Charlton, of Chicago, of the Transcontinental Clergy Bureau, and to J. L. Hannegan, of the southwestern Clergy Bureau, St. Louis, so that in your application for Clergy Permits you can refer them to pages 25 and 36 on one of which your name appears.

Will you please let the Woman's Mission Society of your Church have as many copies as you possibly can for their use?

W. S. HUGGETT.

A CORRECTION.

By oversight the names of Z. V. Liles and B. A. Myers were omitted from the membership roll of the West Texas Conference. Brotherhood as published in the minutes. These brethren are in good standing, and in justice to them this correction is made.

J. W. BLACK,
Secretary-Treasurer

EVANGELISTIC SERVICE.

Brethren desiring the services of Rev. D. L. Coale in meetings will kindly address him early at 533 W. Magnolia St., San Antonio, Texas.

OFFICE POSITIONS For Every Ivy Graduate in Sherman Business College, Sherman, Tex.

Commercial, Stenographic, Usable Literary. Owns its elegant new home; equipment complete; 16 years under Ivy's management. Training "Equal to Any; Better than Many." Proof and Catalog for the asking.

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Always give to quality, style, finish and weight. We have been making rings for nearly half a century. The silver and other metals in the South especially within your reach in weight, finish, jewelry, diamonds, etc. Our large branch store catalogue free on request.

C. P. Barnes & Co.
306-310 West Market St.,
Louisville, Ky.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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

MALONE—Rev. R. H. Malone was born in Athens, Alabama, May 18, 1833, and died at his home in Calhoun City, Mississippi, November 18, 1913. He was educated at Wesleyan University, Florence, Alabama, and received from this institution the A. M. degree. In 1857 he was happily married to Miss Nannie L. Stephens of Savannah, Tennessee. She was his faithful companion until her death in 1891. They had seven children, five of whom are still living. They are: Mrs. Levi McCollum (Mrs. Elsie M.), McCauley, Texas; H. S. Malone, San Francisco, California; Mrs. F. L. Peeples, Gardner, Tennessee; B. H. Malone, Jr., Syracuse, New York; Mrs. John G. Holmes, Trezevant, Tennessee. Robert died in 1873 and Mrs. R. S. Dunn in 1896. He taught fifty-five years, and was for fifty-seven years a minister of the M. E. C. S. He loved young people and never lost an opportunity to lead them to a higher life, intellectually and spiritually. No boy or girl, young man or woman was ever turned from his school room because of inability to pay tuition. For the last year he was too feeble to teach, but when able, he preached several times each month. His last teaching was at Derma, Mississippi, two miles from Calhoun City, and the Derma School came over in a body to the funeral services. His friends are all over the Southland, and many there are who will mourn his death. In 1903 he was married to Mrs. Mary Meigs who was faithful to him to the end. He was a kind husband and a loving father. Two of his daughters, Mrs. Peeples and Mrs. Holmes, and his sister, Miss Lee Malone, were with him in his last illness. He talked of dying, and while he loved life, he often said he was not afraid to die and would repeat II. Tim. 4:7, 8: "I have fought a good fight; I have kept the faith," etc. Then when his tongue was too dry to utter a sound he still tried to say over and over, "Halleluiah!" "Precious in the sight of the Lord is the death of his saints." He suffered much, but was unusually cheerful, and he passed away peacefully and quietly. He is gone from us, but we know where to find him. HIS CHILDREN. McCauley, Texas.

WITHERSPOON—Mrs. L. C. Witherspoon (nee Lora Ashburn) passed to her eternal reward from the home of her father, near Salesville, Texas, September 14, 1913. She was the daughter of Brother and Sister B. F. Ashburn, and was born in Grayson County, Texas, February 18, 1836. Many years ago the family removed to Palo Pinto County, and the major part of her life was spent here. Reared around a Methodist family altar, in early life she gave her heart to God and led a devoted, Christian life. She was married to L. C. Witherspoon, December 4, 1901, and her devoted husband and two children survive to mourn her early home-going. She suffered greatly for months, but bore with Christian resignation and fortitude, the afflictions sent. The devoted Christian wife and loving mother is gone, but at the beautiful gate waits to welcome husband and children home. The dutiful daughter and sister has closed her eyelids forever to earthly scenes, but with beckoning hands waves father and mother and loved ones home to God. Bereaved ones, you have all possible comfort. May you make an unbroken circle of loved ones over there. M. S. HOTCHKISS.

ARMSTRONG—Jessie May Armstrong was born January 23, 1910. Lost her mother when but twenty-one months old. Her Grandpa Austin brought her from Louisiana to Sidney, Texas, and kept her until she took sick and after six days suffering died December 14, 1913. Jessie May was a precious little treasure and it gives grandparents and little sister much pain to part with her, and will be a great sorrow to father, brothers and sisters who expected to see her soon after fourteen months' separation. It is a consolation to know that though she cannot come back that loved ones can meet mother and her in the better world. W. T. JONES. Blanket, Texas.

BALDING—At the age of fifty-four and after many months of suffering Ira Dolph Balding departed this life for the upper and better world, where suffering is no more and where death never comes. Something like two years ago Brother Balding's health failed him and he was confined to his room and bed the greater portion of this time. Five or six weeks before his death his devoted wife and her brothers saw fit to carry him to a local hospital at Paris. He himself had faith in this effort for his recovery, but his peculiar condition seemed to baffle the physicians and all medical skill failed to restore to him his health. In 1901 he was married to Miss Josie Smith. To this union were born four children—three boys and one girl. Often it was my privilege to be in their home, and a more devoted family I have never seen. Although at times Brother Balding's suffering was intense, yet he bore it patiently and without a murmur. He was one of the sweetest spirited men that I have ever known.

In the summer before his death we were together in a revival meeting, and although physically weak he was spiritually strong and itude for the mercies of God extended to him, often his testimony was from a heart of gratitude. Heaven's rich blessings upon the bereaved wife, children and relatives. We shall meet him again one of these days on "those glittering strands where no storms ever beat," where no bitter tears of sorrow are ever shed, and where sad farewell words are never spoken. J. W. BAUGHMAN.

BAXTER—David Baxter was born in the town of Matagorda, Matagorda County, June 25, 1856. He has always lived in the county in which he was born. He moved to Palacios ten years ago, where he lived until he passed away, Friday afternoon, November 28, 1913. He leaves a wife and six children, also two sisters and one brother, to mourn his departure. Brother Baxter joined the Methodist Church eighteen years ago, and lived a faithful member of it until his death. He served in the capacity of steward and trustee several years of this time. It was known for some time that he could not live, but death had not lost of its horrors to his loved ones who watched his bedside throughout his sickness. As an evidence of the respect the people had for him and his family one of the most beautiful floral offerings was placed upon the casket that it was ever my privilege to see, and a great crowd came out in spite of the heavy rain that fell during the day. We fully expect to see Brother Baxter some day in that land where no death can ever come. To the loved ones I would say, "Death will be swallowed up in victory," and then you will realize that these things, dark as they may seem, are only God's way of bringing us to himself. "Let not your hearts be troubled, ye believe in God, believe also in me; for in my Father's house are many mansions, if it were not so I would have told you." B. A. MYERS, P. C.

STEED—Alton Leon, son of W. H. and Alpha Steed, was born November 19, 1905, and went home to heaven December 5, 1913. Little Alton was a lovable boy, and the pride of the hearts of papa and mamma and was loved by all who knew him. He was a faithful and good child. He was a great sufferer, but he is free from pain now, for he is in that place where trouble can't come. We laid his little body to rest on December 7, to await the resurrection morning, when we shall see him again. So be faithful and live for heaven and it will not be long until we will go to see him and our many loved ones that have gone over the river. May the good Lord help us all so to live so that when the call comes for us that we may be ready for our Lord, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven," and, "Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven." May the good God of all grace help papa and mamma to live for God. JOHN M. CULVER, L. E.

MCCOLLOUGH—John W. McCollough was born in Kentucky, August 10, 1833; died near Taiban, New Mexico, December 13, 1913, aged 80 years, 4 months and 3 days. He came to Texas in 1855, with his father's family, and settled in Hill County, on Brazos River. He was married to Elizabeth Jones, November, 1857. They had fourteen children, of whom eight are now living—four daughters and four sons. He was married to Smith Rouse, October, 1882. They had five children, of whom three sons are now living. He professed religion in 1858, and united with the M. E. Church, South, during the ministry of Rev. F. P. Ray, pastor of Hillsboro Circuit, Hill County, Texas. He remained a member until his death, and for many years served as steward. He was a reader of the Christian Advocate for over a half century. He was a Master Mason and filled with credit the several chairs of the lodge. He served four years in the Confederate Army, being in Parson's Brigade, of the Texas Cavalry. He leaves a widow, eleven children, thirty grandchildren and eight great-grandchildren. The funeral services were conducted at the Taiban Presbyterian Church, by Dr. J. R. Carver, pastor, assisted by Rev. J. N. Prince, pastor of the M. E. Church, there being a large attendance. His remains were laid to rest in the Taiban Cemetery. Mr. McCollough was a man of marked honor, integrity and piety, and in every respect above reproach. A FRIEND.

DYER—Rev. W. M. Dyer was born June 13, 1867, and departed this life November 17, 1913, after an illness of ten months of suffering with cancer of the stomach. Brother Dyer was truly a good man. He professed faith in Christ at the age of nineteen years and began preaching soon thereafter and did much faithful work during his life. At the time of his death he was this writer's assistant preacher on the Hedley charge. He was faithful and true, always ready to do his Lord's bidding. He leaves a wife and three children, a father and many other relatives and friends to mourn his departure; but we can say, weep not, for we know by the evidence of his life where to find him. His last hours were his brightest. Below is a tribute to Brother Dyer by Ansil Lynn: A father, brother and friend has gone to his reward. The angel of death came and called his spirit home. His suffering was great before he left us, but he bore it nobly, never murmuring, yet he labored heroically trying to overcome disease, for he was anxious to live and bless his home and lift up fallen humanity. He was a kind husband and a loving father, and when he would return home from his labors for his Divine Master he brought

cheer to the inmates. He possessed a zeal for the work of his Christ which enabled him to lead lost men to God and establish others more firmly in the faith which saves the world. He was submissive and never doubted God's goodness. He had a never-dying faith in his Maker and the prayers of his saints, and endured as seeing the invisible; nor do we doubt that he departed this life believing that God would take care of his own. Christ was his stay through all his sufferings, and while walking through the valley of the shadow of death he feared no evil, for the rod and staff of heaven brought comfort to his soul. He held within his breast that love which never faileth. Though his tongue has ceased to speak, the love which he implanted in the hearts of his home circle and the many friends that knew him still remain and this love which he left as a great monument to his life no doubt will yet have a part in lifting some one to the skies. We feel that his spirit has been waiting on the wings of glory to the habitation of the blest, there to await the coming of a companion and her children, together with his other loved ones, and friends. We mourn the loss of this good man. But soon we all must gather at the river, where we can cross over and join the great reunion on the other side where congregations never break up. Hedley, Texas. G. H. BRYANT, P. C.

GEESLIN—Mary Francis Geeslin (nee Levens) was born in the State of Georgia, April 9, 1850, and died at Goldthwaite, Mills County, Texas, at the home of her son, R. F. Geeslin, December 7, 1913. She was married to B. F. Geeslin, Sr., June 9, 1851. Eight children were born to this union—four sons and four daughters. She leaves three sons and one daughter and a number of grand-children and other relatives and friends to mourn, but not as those who have no hope—they expect to meet her again some sweet day. She was converted and joined the M. E. Church, South, early in life and lived a beautiful, Christian life, until the Lord called her to join the Church above. It had been my privilege to be her pastor a number of years ago. She was a noble character. I feel that her life and the life of her sainted husband have been an inspiration to me. She was happy and shouted the praise of God at home as well as at camp-meetings. She is not dead, but alive forever more. Across the cold grave the beautiful bright rainbow of hope stretches its radiant span, while out of the dark valley of death faith sights the rising star of immortality. We laid her body to rest by the side of her sainted husband in the Old Fellows' Cemetery to await the morning of the resurrection. May the blessings of the good Lord rest upon the sorrowing ones. May they make an unbroken family in the home prepared for the pure and good. G. W. TEMPLIN.

DORSEY—Mrs. Melbed Ann Dorsey was born at Ephesusville, Kentucky, September 17, 1831, and died at the home of her daughter, Mrs. A. Douglass, Dallas, Texas, November 18, 1913. At the age of eighteen years she joined the M. E. Church, South, and for sixty-four years adorned her profession by a godly life. On March 17, 1852, she was united in marriage with Owen Dorsey. This union was blessed with five children, two of whom died in infancy; the remaining three, Messrs. Henry and James Dorsey and Mrs. Douglass are filling useful stations in life. Mrs. Dorsey and her daughter united with the First Methodist Church, Dallas, September, 1873, and in its fellowship she died. She was also a worker in the W. C. T. U. in her younger days. Her influence was always for good and her children revere her memory. Death had no terrors to her. She was ready and gladly answered the call of her Master, and she sweetly sleeps in Oak Cliff Cemetery, where we laid her to rest until the resurrection morning. We shall meet again. H. A. BOURLAND.

HAYES—Mrs. Libbie Lucille Hayes (nee Brownlee) was born in Burnett, Texas, April 4, 1881. When but a young girl she joined the Methodist Church. Early in her young womanhood she was united in marriage to Mr. W. G. Hayes, and a few years after marriage she moved with her husband to Stephenville, Texas. Here she was closely identified with the Methodist Church, being a very active and efficient worker in the Woman's Missionary Society. In the early fall of 1913 she moved with her husband and family to Prescott, Arkansas. Shortly after arriving in her new home she was taken seriously ill, and after a brief spell of suffering she passed away on November 18, 1913. She leaves to mourn her loss a husband and four children, one of them being a four-weeks old babe. Mrs. Hayes was a sweet Christian character and a devoted, self-sacrificing wife and mother. Her short life was one of genuine usefulness. ERNEST L. LLOYD.

THE CHRISTMAS MIRACLE. From God to Childhood: from Childhood to God—this is the Christmas cycle expressed in its briefest terms. It is both miracle and parable. The venerable Simeon taking the Child Jesus into his arms is a figure of the twentieth century, hoary with age, tremulous with excitement, seeing the salvation of the world in a baby's smile. Just where the spatio center of the universe is we do not know, but humanity has found its moral center. It is in a manger, and a Child's face is the radiant sun which marks it. Civilization faces toward it; the swinging centuries circle around it; the hands of a Child are

clasping the earth, and they are the hands of God.

That God should draw near to men in order to become known to them is not an incredible marvel.

He is Love, and it is the very essence of love to be self-revealing. Love cannot conceal itself. It may be obscured by diffidence. It cannot be entirely hidden. It will break through every barrier with the onrush of a torrent. This is characteristic of human love, which is but a shadow of divine Love. If God is Love, it is certain that He will pour Himself out toward humanity. He has made man for himself. He craves the love of man. His one sorrow is that all men do not love Him. Without knowing him not one of them would love Him. To provoke their love He will come out to meet them, so that seeing Him they may spontaneously love Him.

It is because men are incapable of finding God that he must come out of the shadows and unveil Himself. They reach across unfathomable spaces and discover new worlds. The telescope is a tubular bridge through which they journey to distant planets. They stretch out their fingers and touch the sun; they measure its bulk; they put its weight into figures; they analyze its elements. Not long ago they found a new substance in that blazing orb and gave it a name. Then they found it in other stars and in the earth itself, and said, "We know more of the universe than any men who have preceded us." But no scientific investigator has found God other than as the great Force by which the universe is held together and vitalized. If God is to be known, He must draw near to men and expose Himself. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

That God should draw near in the figure of humanity is not an incredible marvel.

It is in fact the only natural way in which He could make a perfect disclosure of Himself. Character is known by action. What a man does tells what he is. If we are to know of God's character we must see Him in action. It is not enough for us to observe the effects of His activity in the material universe. Many men have mistaken such phenomena for the consequences of blind and unintelligent forces. If God does not draw near to us, and place Himself within the range of human knowledge, and live a life in the terms of men's ordinary experience, how can they ever properly apprehend Him? Hence God "was made flesh, and dwelt among us."

See that figure walking by the seashore; stooping to the necessities of the poor; whispering words of comfort and healing to the sick; advocating the cause of the oppressed; suffering the contempt of the proud; dying to redeem the sinful—that is God! That God should come near to men through the gateway of a human birth is not an incredible marvel.

It is to human life that He will reveal Himself. It must be through touching human life at every point that He will do this. To come suddenly from the eternal void a full man would be to lose half the purpose of His coming. It is by childhood that our first perfect revelation of God dawns upon our hearts. It is the way by which infinite love becomes real to us.

A young father, whose early life had been soiled by sin, came to the minister with tears in his eyes and with every token of emotion in his voice, to say that his heart had been cleansed and his life turned upon new aims by the coming of a little child into his home, and begged that the babe might through baptism be dedicated to the Lord. That is the miniature of the incarnation modernized and individualized. God executed a fine strategy when He came to the world as a child.

That God should draw near to men through a birth called miraculous is not an incredible marvel.

"Conceived by the Holy Ghost, born of the Virgin Mary;" why should faith stumble at this? Was there ever a human birth without a miracle? No mother thinks so. It is a rare woman who finds it difficult to believe in the overshadowing of the Holy Spirit. Has not she felt God hovering over her? She sees no incongruity in Saint Luke's delicate story. The birth of Jesus is not different in point of miracle from the birth of any child, except that it is possibly more a miracle when viewed by our limited intelligence.

If the life which followed the birth was seen to be more miraculous than any other life whatsoever, then there is a fine propriety in the Christmas story. Did Jesus distinguish Himself from all other persons by His holiness? Then it is not difficult to believe that the Holy Spirit entered more thoroughly into His birth than that of any other. Was His hole lite

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After You Have Used Stuart's Calcium Wafers and Rid Your Blood of All Its Impurities.

The abolishing of all skin disorders must begin with the blood. Lotions, salves, cosmetics, etc., will do no material good. The trouble comes from within and there the remedy must be applied.

If you really desire quick action and at the same time a common sense, natural, harmless blood purifier, then Stuart's Calcium Wafers is this remedy.



"After Using Stuart's Calcium Wafers My Pimples Went Away Like Magic."

The correct and best blood purifier known to science is—Calcium Sulphide. This great cleanser is contained in proper quantities in Stuart's Calcium Wafers and that is why all blood troubles and skin blemishes rapidly disappear after their use.

An unsightly and pimply face due to impure blood is one of the most disgusting sights one can see and yet all about us, upon the streets, in the theatre, when traveling, etc., we see these horrible results.

There is no need for this condition if you will take Stuart's Calcium Wafers daily and keep all salves, lotions, cosmetics and other harmful preparations from clogging the pores.

Every first-class druggist in this country carries Stuart's Calcium Wafers, which are pleasant to take, harmless, and may be obtained for 50 cents a box.

a wonder? Then it may well have begun in wonder. The mystery of God becoming a child at all, when one thinks of the absoluteness of Deity, is beyond our understanding. One's intelligence reels at the stupendous confusion of such an idea. But if God can come at all in human personality, the preternatural circumstances of His coming need not puzzle us. The beauty and fitness of those marvels strengthen one's confidence in the story of Bethlehem. We are glad to echo the prophetic strain:

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, The Everlasting Father, The Prince of Peace.—Christian Advocate (New York.)"

THE DRIFT TOWARD FORMALISM.

There seems to be an almost inevitable drift toward formalism in religious work and worship. The singing is made artistic rather than fervent and helpful; the preaching becomes scholarly and stately rather than practical and spiritually quickening and even the prayers are permitted to assume a cold and stereotyped form. There must be a special day for everything, and there is an almost constant extension of the organization and machinery of the Church. Apparently the leadership of the Holy Ghost is little sought. Do we not need to meditate upon St. Paul's declaration, "Where the Spirit of the Lord is, there is liberty?" One of the most striking features of a genuine revival is the extent to which formality disappears.—New Orleans Christian Advocate.

FREE TO READERS OF THIS PAPER.

Despite the fact that Gray's Ointment is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering, there are some yet who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper on request. "Gray's Ointment" is a remarkable remedy for cuts, bruises, boils, burns, poison oak, insect bites, old sores and all skin eruptions. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for your free sample or get a 25c box from your druggist today.

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

We excuse while we love, but where love dies fault will be found in plenty.

IF THE BABY IS CUTTING TEETH.

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

NEW MEXICO

Pecos Valley District—First Round.
Hope, Jan. 3, 4.
Sacramento, Jan. 11, 12.
Lovington, Jan. 18, 19.
J. H. MESSER, P. E.

WEST TEXAS

Austin District—First Round.
Webberville, Jan. 3, 4.
Manor, Jan. 10, 11.
Smithville, Jan. 17, 18.
West Point, Jan. 24, 25.
Bastrop, Jan. 31, Feb. 1.
First Church, Feb. 2.
University Church, Feb. 3.
Ward Memorial, Feb. 7, 8.
V. A. GODBEY, P. E.

Beeville District—First Round.
Jan. 3, 4, Karnes City.
Jan. 4, Kenedy.
Jan. 10, 11, Floresville.
J. H. GROSECLOSE, P. E.

Cuero District—First Round.
Provident, at Cordale, Jan. 3, 4.
Nixon, Jan. 10, 11.
Pandora, at Pandora, 2 p. m., Jan. 12.
Smiley, at Rocky, Jan. 17, 18.
Stockdale, at Stockdale, Jan. 24, 25.
Lavernia, at Lavernia, 2 p. m., Jan. 27.
JOHN M. ALEXANDER, P. E.

San Angelo District—First Round.
Sonora, Jan. 3, 4, a. m.
Eldorado, at Eldorado, Jan. 4, 5.
Sterling City, at S. C., Jan. 10, 11, a. m.
Water Valley, at W. V., Jan. 11, p. m.
F. R. BUCHANAN, P. E.

San Antonio District—First Round.
Kerrville, Jan. 4.
Pleasanton, Jan. 11.
Fowlerton, at F., Jan. 18.
Poteet, at P., Jan. 25.
S. H. C. BURGIN, P. E.

Uvalde District—First Round.
Devine-Lytle, at Lytle, Jan. 3, 4.
Crystal City, Jan. 10, 11.
Carrizo-Big Wells, at C., Jan. 11, 12.
Utopia-Leakey, at U., Jan. 17, 18.
Rock Springs, at R. S., Jan. 24, 25.
S. B. BEALL, P. E.

CENTRAL TEXAS

Brownwood District—First Round.
Hallinger, Jan. 3, 4.
Winters, Jan. 4, 5.
Gouldsburg, Jan. 10, 11.
Indian Creek, at Indian Creek, Jan. 17, 18.
Talpa, at Valera, Jan. 24, 25.
Santa Ana, Jan. 28.
Blanket, Jan. 31, Feb. 1.
"Oldman" Sta., Feb. 7, 8.
Brownwood Sta., Feb. 10.
J. H. STEWART, P. E.

Cisco District—First Round.
Staff, at S., Jan. 3, 4.
Pioneer, at P. Valley, 11 a. m., Jan. 7.
Desdemona, at Victor, Jan. 10, 11.
Scranton, at S., Jan. 17, 18.
Cisco Mission, at Rich, Jan. 24, 25.
Cisco Sta., Jan. 25, 26.
Romney, at R. 11 a. m., Jan. 28.
Carbon, at C., Feb. 1, 2.
C. E. LINDSEY, P. E.

Cleburne District—First Round.
(Revised)
Grandview Sta., Jan. 4, 5.
Cresson, at Waples, Jan. 8.
Granbury Mis., at Membrino, Jan. 10, 11.
Granbury Sta., Jan. 10, 11.
Godley, at Bono, Jan. 17, 18.
Joshua, at Egan, Jan. 18, 19.
Walnut Springs, Jan. 24, 25.
Morgan, at Kopperl, Jan. 25, 26.
Glen Rose Sta., Jan. 31, Feb. 1.
Glen Rose Mis., at Buck Creek, Feb. 2.
W. W. MOSS, P. E.

Corsicana District—First Round.
(Revised)
Big Hill and Odds, Jan. 3, 4.
Thornton and Steels Cir., Jan. 4, 5.
Chaffield, Jan. 8.
Harry, Jan. 10, 11.
Blooming Grove, Jan. 11, 12.
Wortham and Richland, Jan. 17, 18.
Wortham Mis., Jan. 19.
Corsicana, 11th Ave., Jan. 20.
Mevis Sta., Jan. 25, 26.
E. A. SMITH, P. E.

Dublin District—First Round.
Hunyan, at Owen Chapel, Jan. 3, 4.
Huckabay, at Oak Dale, Jan. 4, 5.
Duffau, at Pleasant Hill, Jan. 10, 11.
Hico Sta., Jan. 11, 12.
Iredell, at Iredell, Jan. 13.
Carlton, at Carlton, Jan. 17, 18.
Proctor, at Proctor, Jan. 18, 19.
Bluffdale, at Bluffdale, Jan. 24, 25.
Tolar and Lipan, at Lipan, Jan. 27.
Alexander Sta., Jan. 28.
S. J. VAUGHAN, P. E.

Gatesville District—First Round.
(Revised)
Crawford Cir., at C., Jan. 3, 4.
McGregor Sta., Jan. 4, 5.
Moody Sta., Jan. 5, 6.
Evant Cir., at Pearl, Jan. 10, 11.
Copparras, at Sugar Loaf, Jan. 17, 18.
Nolanville Cove, at C., Jan. 18, 19.
Hamilton Cir., at Liberty, Jan. 24, 25.
Hamilton Sta., Jan. 25, 26.
Fairy and Lanham, at Fairy, Jan. 28.
Oglesby Cir., at Oglesby, Jan. 11, Feb. 1.
M. K. LITTLE, P. E.

Georgetown District—First Round.
Jarrell, at Jarrell, Jan. 3, 4.
Florence, at Florence, Jan. 4, 5.
Weir and Jonah, at Weir, Jan. 10, 11.
Georgetown, Jan. 11, 12.
Thrall, at Thrall, Jan. 17, 18.
Hutto, at Hutto, Jan. 18, 19.

Troy and Pendleton, at Troy, Jan. 24, 25.
Rogers, Jan. 31, Feb. 1.
Taylor, Feb. 7, 8.
Belton Cir., at Midway, Feb. 14, 15.
T. S. ARMSTRONG, P. E.

Hillsboro District—First Round.
Peoria Charge, at Peoria, Jan. 3, 4.
Hillsboro, Line St., at L. St., Jan. 4, 5.
Malone Charge, at Malone, Jan. 6, 11 a. m.
Abbott Charge, at Abbott, Jan. 7, 11 a. m.
Brandon Charge, at Brandon, Jan. 10, 11.
Hillsboro F. C., at F. C., evening, Jan. 11, 12.
Huron Charge, at Woodbury, Jan. 17, 18.
Lovelace Charge, at Lovelace, Jan. 18, 19.
Whitney Charge, at Whitney, Jan. 21.
Penelope Charge, at Penelope, Jan. 24, 25.
Kirk Charge, at Kirk Jan. 31, Feb. 1.
HORACE BISHOP, P. E.

Waco District—First Round.
Rosqueville, at Greenwood, Jan. 3, 4.
Lorena, at Lorena, Jan. 10, 11.
Elm Street Jan. 11, 7 p. m.
Austin Avenue, Jan. 18, 11 a. m.
Clay Street, Jan. 18, 7 p. m.
China, at China, Jan. 24, 25.
Morrow Street, Feb. 1, 11 a. m.
Herring Avenue, Feb. 1, 7 p. m.
W. B. ANDREWS, P. E.

Waxahachie District—First Round.
Bethel, Jan. 3, 4.
Maypearl, Jan. 4, 5.
Britton, Jan. 10, 11.
Mansfield, Jan. 11, 12.
Midlothian, Jan. 12.
Ovilla, Jan. 17, 18.
Red Oak, Jan. 18, 19.
Italy, Jan. 25, 26.
Milford, Jan. 25, 26.
J. A. WHITEHURST, P. E.

Weatherford District—First Round.
(Revised.)
Counts Memorial, Jan. 4, 5.
Weatherford, Jan. 11, 12.
Graford, at Graford, Jan. 17, 18.
Mineral Wells, Jan. 19.
JAS. CAMPRELL, P. E.

NORTHWEST TEXAS

Abilene District—First Round.
Caps, at Potosi, Jan. 3, 4.
Buffalo Gap, at the Gap, Jan. 4, 5.
Ovalo, at Jim Ned, Jan. 10, 11.
Tuscola, at Tuscola, Jan. 11, 12.
Hawley, at Hawley, Jan. 17, 18.
Clyde and Eula, at Bethlehem, Jan. 24, 25.
Trent, at Cross Roads, Jan. 31, Feb. 1.
Merkel, Feb. 2.
St. Paul's, Abilene, Feb. 4.
Putnam and Moran, Feb. 7, 8.
Baird, Feb. 9.
First Church, Abilene, Feb. 11.
Nugent, at Hanby, Feb. 14, 15.
Anson, Feb. 21, 22.
C. N. N. FERGUSON, P. E.

Amarillo District—First Round.
(Revised.)
Higgins, Jan. 3, 4.
Glazier, at G., Jan. 4, 5.
Dumas, at Dumas, Jan. 8.
Hansford, Jan. 10, 11.
Ochiltree, at Ochiltree, Jan. 12, 13.
Wildorado, at W., Jan. 17, 18.
Amarillo Mis., at Buchanan St., Jan. 24, 25.
Amarillo Sta., Polk St., Jan. 25, 26.
J. T. HICKS, P. E.

Big Spring District—First Round.
Seminole, Jan. 4, 5.
Andrews, Jan. 10, 11.
Stanton, 7:30 p. m., Jan. 13.
Lamesa, 7:30 p. m., Jan. 16.
O'Donnell, Jan. 17, 18.
Brownfield, at B., Jan. 25, 26.
Plains, at P., Jan. 28.
Tahoka and Slaton, at S., Jan. 31, Feb. 1.
Post, Feb. 1, 2.
Cooahoma, at C., Feb. 7, 8.
W. H. TERRY, P. E.

Clarendon District—First Round.
Lakeview Cir., at Deep Lake, Jan. 3, 4.
Newlin Cir., at Indian Creek, Jan. 5.
Wellington Cir., at Loco, Jan. 10.
Wellington Sta., Jan. 11, 12.
Hedley Cir., at Lelia Lake, Jan. 13.
Clarendon Mis., at Sunny View, Jan. 17, 18.
Quail Cir., at Quail, Jan. 20.
Plymouth Cir., at Aberdeen, Jan. 22.
J. W. STORY, P. E.

Hamlin District—First Round.
Spur, Jan. 3, 4.
Aspermont, Jan. 4, 5.
Knox City, at O'Brien, Jan. 10, 11.
Rochester, at R., Jan. 17, 18.
Rule, at Pinkerton, Jan. 18, 19.
Tuxedo, at T., Jan. 25, 26.
Rotan Sta., Feb. 1, 2.
Vera, at Vera, Feb. 7, 8.
Jayton, at J., Feb. 14, 15.
Peacock, at P., Feb. 15, 16.
The District Stewards will meet in Hamlin, at 10 a. m., December 24.
G. S. HARDY, P. E.

Plainview District—First Round.
(Revised)
Dimmitt, Jan. 3, 4.
Silverton Jan. 10, 11.
Afton, Jan. 17, 18.
Matafor, Jan. 19, 20.
Turkey, Jan. 24, 25.
Kress, Feb. 1, 2.
Happy, Feb. 7, 8.
Lorenzo, at Estacado, Feb. 14, 15.
O. P. KIKER, P. E.

Stamford District—First Round.
Avoca and Bethel, at Avoca, Jan. 2, 3.
Ward Memorial, at Ward Mem., Jan. 10, 11.
St. John's, Jan. 11, 12.
Throckmorton Mis., at Cross Roads, Jan. 17.
Throckmorton Sta., Jan. 17, 18.
Woodson Mis., at Woodson, Jan. 19.
Albany Sta., Jan. 24, 25.
The District Stewards will meet at St. John's M. E. Church, in Stamford, at 10 a. m., Wednesday, Jan. 28, 1914.
J. G. MILLER, P. E.

Sweetwater District—First Round.
(Revised.)
Dunn, Jan. 1, 11 a. m.
Ira, Jan. 2, 11 a. m.
Camp Springs, Jan. 3, 4.
J. M. SHERMAN, P. E.

Vernon District—First Round.
Vernon Sta., Jan. 5, at 7:30 p. m.
Estelline Cir., Jan. 9, at 11 a. m., Estelline.
Childress Mis., Jan. 10, at 11 a. m., Childress.
Childress Sta., Jan. 11.
Tell Mis., Jan. 12, at 11 a. m., Tell.
Dumont Mis., Jan. 17, at 11 a. m., Dumont.
Paducah Sta., Jan. 18.
Kirkland Cir., Jan. 19, at 11 a. m., at Elba.
Margaret Cir., Jan. 23, at 11 a. m., at Margaret.
Crowell Sta., Jan. 24, 25.
Odell Cir., Jan. 26, at 11 a. m., at Odell.
District Stewards are called to meet in Vernon, Texas, January 6, 1914, at 1 p. m. Let the District Stewards from every charge in the district try and be present. Let all of the officials try and be present at their respective Quarterly Conferences.
J. G. PUTMAN, P. E.

TEXAS

Brenham District—First Round.
Thorndale Jan. 3, 4.
Rockdale, Jan. 4, 5.
Caldwell, Jan. 10, 11.
Lyons, Jan. 11, 12.
Matador and Lane City, at M., Jan. 17, 18.
Bay City, Jan. 18, 19.
Bellville, at Bellville, Jan. 24, 25.
Rosenberg, Jan. 25, 26.
Wallis and Fulshear, at F., Jan. 31, Feb. 1.
Brookshire and Pattison, at B., Feb. 1, 2.
Somerville, O. C., Feb. 4.
Bay City Mis., at Wadsworth, Feb. 7, 8.
Wharton, Feb. 8, 9.
Chappell Hill O. C., Feb. 11.
Glen Flora, Feb. 14, 15.
Sealy, Feb. 15, 16.
Waller, at Waller, Feb. 21, 22.
Hempstead, O. C., Feb. 23, 7 p. m.
Lexington Mis., at Pleasant Hill, Feb. 28, March 1.
Lexington Sta., March 1, 2.
Richmond Sta., March 7, 8, 11 a. m.
The year's work just closed is enough to arouse our people throughout the District to a fuller consecration. The report at conference was most gratifying. Let the stewards look well after their pastors. Many have had long moves and at great sacrifice.
The District Stewards will meet in Brenham January 6, at 2 p. m. Let every charge be represented. The pastor will please raise the Orphanage assessment which will be practically the same as last year, during the holidays.
S. W. THOMAS, P. E.

Beaumont District—First Round.
Jasper Mis., Jan. 3, 4.
Jasper, Jan. 4, 5.
Burkeville, Jan. 6.
First Church and City Mis., Jan. 7.
Newton, Jan. 10, 11.
Orange, Jan. 11, 12.
Port Bolivar, Jan. 17, 18.
Saratoga and Saratoga, Jan. 24, 25.
Silsbee and Buna, Jan. 25, 26.
Woodville, Jan. 31, Feb. 1.
Warren, Feb. 1, 2.
Nederland, Feb. 7, 8.
Port Arthur, Feb. 8, 9.
Roberts Ave., Feb. 11.
Walla Walla, Feb. 14, 15.
Sour Lake and China, Feb. 21, 22.
Liberty, Feb. 22, 23.
E. W. SOLOMON, P. E.

Houston District—First Round.
First Church, Galveston, Dec. 28.
West End, Galveston, Dec. 28.
Seabrook and Pasadena, Jan. 4.
Warriorsburg, at Warriorsburg, Jan. 4.
Cedar Bayou, Jan. 7.
First Church, Houston, Jan. 11.
Brunner, Jan. 11.
Humble, Jan. 13.
St. Paul's, Jan. 18.
Tabernacle, Jan. 18.
League Mis., Jan. 21.
Brazoria, Jan. 24, 25.
Angleton, Jan. 25, 26.
Iowa Colony, Jan. 28.
Alvin, Feb. 1.
Arcadia, Feb. 1.
Harrisburg, Feb. 4.
Velasco, Feb. 8.
Columbia, Feb. 11.
Katy, Feb. 15.
J. KILGORE, P. E.

Marlin District—First Round.
Marquez Mis., at Oneaville, Jan. 3, 4.
Franklin, Jan. 4, 5.
Durango, at Durango, Jan. 10, 11.
Lott, Jan. 11, 12.
Travis and Chilton, at Travis, Jan. 13, a. m.
Rockwell Cir., at Brown Ch., Jan. 14, a. m.
Roscoe Sta., at Roscoe, Jan. 14, p. m.
Bremond Cir., at Bremond, Jan. 17, 18.
Kosse Cir., at Kosse, Jan. 18, 19.
Mayfield Cir., at Mayfield, Jan. 24, 25.
Cameron, Jan. 25, 26.
Gause Cir., at Gause, Jan. 27, a. m.
Davilla Cir., at Friendship, Jan. 31, Feb. 1.
Buchholts, at Buchholts, Feb. 1, 2.
Leon Mis., at P. Ridge, Feb. 7, 8.
Centerville Cir., at Centerville, Feb. 8, 9.
Normangee Cir., at Normangee, Feb. 14, 15.
Jewett Cir., at Buffalo, Feb. 15, 16.
Fairfield and Dew, at Dew, Feb. 21, 22.
Teague, Feb. 22, 23.
Wheelock Cir., at Wheelock, Feb. 28, Mar. 1.
L. F. BETTS, P. E.
510 Chambers St., Marlin, Texas.

Marshall District—First Round.
Church Hill Cir., at Fountain Head, Jan. 3, 4.
Henderson Jan. 4, 5.
Longview, Jan. 7.
Kelleyville Cir., at Trinity, Jan. 10, 11.
Jefferson, Jan. 11, 12.
Hartleton, at Ore City, Jan. 17, 18.
Lansville Cir., at Redland, Jan. 24, 25.
Gilmer Mis., at Betty, Jan. 31, Feb. 1.
Gilmer Sta., Feb. 1, 2.
Harrison Cir., at Parsonage Feb. 4.
Beckville Cir., at Pisgah Feb. 7, 8.
Kilgore Cir., at Kilgore, Feb. 14, 15.
Marshall, First Church, Feb. 17.
Marshall Summit St., Feb. 18.
Rosewood Cir., at Fairview, Feb. 21, 22.
Pethany Cir., at Bethel, Feb. 28, March 1.
F. M. BOYLES, P. E.

Navasota District—First Round.
Groveton Sta., Jan. 2.
Grapeland and Lovelady, at G., Jan. 4, 5.
Augusta Cir., at Enterprise, Jan. 7.
Porter Springs Cir., at P. S., Jan. 10, 11.
Crockett Sta. Jan. 11.
Navasota Sta., Jan. 14.
Anderson and Bedias, at Bedias, Jan. 17, 18.
Shiro Cir., at Shiro, Jan. 18, 19.
Midway Cir., at Midway, Jan. 24, 25.
Madisonville Sta., Jan. 25, 26.
Willis and New Waverly, at Willis, Jan. 31, Feb. 1.
Huntsville Sta. and Walker County Mis., Feb. 1, 2.
Oakhurst and Dodge, at Dodge, Feb. 7, 8.
Canton Sta., Feb. 11.
Millican and Stoneham, at Stoneham, Feb. 15.
Bryan Sta. and Brazos Co. Mis., Feb. 18.
Montgomery Cir., at Montgomery, Feb. 24, 25.
Cold Springs Mis., at Cold Springs, Feb. 28, March 1.
Cleveland and Shepherd, at Cleveland, Mar. 1.
E. L. SHETTLES, P. E.

Pittsburg District—First Round.
Queen City, Queen City, Jan. 3.
Atlanta, Jan. 4, 5.
Cookeville, at Argo, Jan. 10, 11.
Mt. Pleasant, Jan. 11, 12.
Douglasville, at D., Jan. 17, 18.
Linden, at Linden, Jan. 18, 19.
Dalby Springs, at Lawrence Ch., Jan. 24, 25.
New Boston and DeKalb, at D., Jan. 25, 26.
Hardy Memorial, Jan. 26.
Winfield, at Winfield, Jan. 31, Feb. 1.
Corbett, at Hamill's Chap., Feb. 7, 8.
Naples and Omaha, at Naples, Feb. 8, 9.
Naples First Ch., (Con.) Feb. 8, 9.
Hughes Springs, at H. S., Feb. 12, 13.
Cason, at Cason, Feb. 14, 15.
Daingerfield, Feb. 15, 16.
Winniboro, at Musgrove, Feb. 21, 22.
Pittsburg Cir., at Lafayette, Feb. 28, March 1.
Pittsburg Sta., March 1, 2.
O. T. HOTCHKISS, P. E.

Timponia District—First Round.
Shelbyville, at Shelbyville, Jan. 3.
Hempbill, at Bronson, Jan. 4.
Tenaha, at Cicero, Jan. 9.
Gary, at Wesley Chapel, Jan. 10.
Carthage Sta., Jan. 11.

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Center Cir., at New Prospect, Jan. 14.
Huntington, at Huntington, Jan. 17.
Pinehill, at Pinehill, Jan. 21.
Burke, at Burke, Jan. 24.
Corrigan, at Corrigan, Jan. 25.
Timponia, Jan. 28.
Geneva, at McMahan's Chapel, Jan. 31.
San Augustine, Feb. 1.
Mt. Enterprise, at Mt. Enterprise, Feb. 7.
Melrose, at Melrose, Feb. 14.
Kennard, at Kennard, Feb. 16.
Appleby, Prairie Grove, Feb. 21.
J. W. MILLS, P. E.

Tyler District—First Round.
Big Sandy, at Big Sandy, Jan. 3, 4.
Mimola Sta., Jan. 10, 11.
Lindale Sta., Jan. 11, evening.
Whitehouse, at Flint, Jan. 17, 18.
Windom Cir., at Windom, Jan. 24, 25.
Cedar Street, Tyler, Jan. 25, evening.
Wills Point Sta., Jan. 31, Feb. 1.
Edgewood Sta., Feb. 1, evening.
Grand Saline Sta., Feb. 2, evening.
The remainder of the round will be sent soon. I hope to meet all the officials at these various places, and let us plan well for the new year. I have delayed the beginning of this first round so as to give time for a little rest from the strain of closing up the last year's work, but hope now that we may begin with good reports. It will help us all the year if we get a good start. The old saying, "a good beginning makes a bad ending" is not true. Pray for the Lord's presence in these meetings. Pray in faith, and the answer will be sure.
I. T. SMITH, P. E.

NORTH TEXAS

Bonham District—First Round.
Honey Grove Cir., at Rock Point, Jan. 3, 4.
Brookston, at Brookston, Jan. 10, 11.
Trenton Cir., at Trenton, Jan. 17, 18.
Leonard, at Leonard, Jan. 18, 19.
Dodd Cir., at Dodd, Jan. 24, 25.
Bonham Sta., Jan. 27.
Ector Cir., at Ector, Jan. 31, Feb. 1.
Petty and Whitecock, at Whitecock, Feb. 7, 8.
Honey Grove Sta., Feb. 8, 9.
Iowa Park, at Iowa Park, Feb. 14, 15.
Telephone Cir., at Monkstown, Feb. 21, 22.
Ravenna Cir., at Ravenna, Feb. 28, March 1.
Ladonia Sta., March 7, 8.
Bailey Cir., at Bailey, March 14, 15.
O. S. THOMAS, P. E.

Bowie District—First Round.
Byers, at Byers, Jan. 3, 4.
Petrolia, Willow Springs, Jan. 4, 5.
Iowa Park, at Iowa Park, Jan. 10, 11.
Burk Burnett Sta., Jan. 11, 12.
Wichita Falls Sta., Jan. 17, 18.
Wichita Mis., Jan. 18, 19.
Blue Grove, Haskell, Jan. 24, 25.
Henrietta Sta., Jan. 25, 26.
Bellevue Sta., Jan. 31, Feb. 1.
Iowa Park, at Iowa Park, Feb. 14, 15.
Ringgold, at Ringgold, Feb. 7, 8.
Nocona Sta., Feb. 8, 9.
Archer City, Feb. 14, 15.
Morgantown, at A., Feb. 15, 16.
Post Oak, at Post Oak, Feb. 21, 22.
Vashti, at Vashti, Feb. 22, 23.
Crofton, at Park Springs, Feb. 28, March 1.
Sunset, Dry Valley, March 1, 2.
Dundee, Eagle Bend, March 7, 8.
T. H. MORRIS, P. E.

Dallas District—First Round.
Cedar, Hill, Jan. 10, 11.
West Dallas, Jan. 19.
Oak Cliff, Jan. 20.
Forest Avenue, Jan. 21.
St. John's, Jan. 28.
Pleasantville and Wheatland, Jan. 31, Feb. 1.
Grace, Feb. 4.
Cochran and Maple Avenue, Feb. 7, 8.
Cole Avenue, Feb. 9.
First Church, Feb. 11.
Grand Prairie, Feb. 14, 15.
Tyler Street, Feb. 15, 16.
Trinity, Feb. 18.
Oak Lane, Feb. 25.
Munger Place, Feb. 26.
O. F. SENSABAUGH, P. E.

Decatur District—First Round.
Krum and Shildel, at K., Jan. 3, 4.
Justin and Ponder, at Justin, Jan. 4, 5.
Greenwood Mis., Jan. 10, 11.
Decatur Cir., at Oak Grove, Jan. 11, 12.
Boyd Mis., at B., Jan. 17, 18.
Rhone and Newark, at R., Jan. 18, 19.
Bryson and Jermy, at B., Jan. 24, 25.
Jacksboro Sta., Jan. 25, 26.
Argyle Cir., at A., Jan. 31, Feb. 1.
Roanoke and Elizabethtown, at R., Feb. 1, 2.
Bridgeport Mis., at Sand Flat, Feb. 7, 8.
Chico Sta., at C., Feb. 8, 9.
Alvord Sta., Feb. 10.
Perrin and Barton, at P., Feb. 14, 15.
Willow Point, at W. P., Feb. 21, 22.
Jacksboro Mis., at Vineyard, Feb. 22, 23.
Mexican Mis., at Bridgeport, Feb. 23, night.
Decatur Sta., Feb. 25, 26.
S. C. RIDDLE, P. E.

Gainesville District—First Round.
Montague Cir., at Montague, Jan. 3, 4.
Marysville Cir., at Marysville, Jan. 10, 11.
Pilot Point Cir., Friendship, Jan. 17, 18.
Pilot Point Sta., Jan. 18, 19.
Aubrey and Oak Grove, at Aubrey, Jan. 24, 25.
Denton Sta., Jan. 25, 26.
Myra and Hood, at Myra, Jan. 31, Feb. 1.
Village View Sta., Feb. 7, 8.
Sanger Sta., Feb. 8, 9.
Era and Spring Creek, at Era, Feb. 14, 15.
Broadway Sta., Feb. 15, 16.
Dexter Mis., at Mt. Zion, Feb. 21, 22.
Rosston Mis., at Rosston, Feb. 28, March 1.
J. F. PIERCE, P. E.

Greenville District—First Round.
Lone Oak Cir., at Lone Oak, Jan. 3, 4.
Kavanaugh Sta., Jan. 4.

Greenville and Cash Mis., at Cash, Jan. 10, 11.
Caddo Mills Cir., at Caddo Mills, Jan. 11, 12.
Fairlie Mis., at Center Chapel, Jan. 17, 18.
Commerce Sta., Jan. 18, 19.
Merit Cir., at Merit, Jan. 24, 25.
Celeste Cir., at Celeste, Jan. 25, 26.
Floyd and Salem, at Floyd, Jan. 31, Feb. 1.
Wolfe City Sta., Feb. 1, 2.
C. M. HARLESS, P. E.

McKinney District—First Round.
Josephine, at J., Jan. 3, 4.
Wylie, Jan. 4, 5.
Copeville, at C., Jan. 10, 11.
Nevada, Jan. 11, 12.
Prosper, at P., Jan. 17, 18.
Frisco, Jan. 18, 19.
Anna and Melissa, at A., Jan. 21, 2 p. m. (Q. C.)
Allen and South McKinney, at A., Jan. 22, 7 p. m. (Q. C.)
Roseland and Cottage Hill, C. H., Jan. 24, 25.
Celina, Jan. 25, 26.
Lewisville, Jan. 31, Feb. 1.
Carrollton and F. B., at C., Feb. 1, 2.
Richardson, at R., Feb. 7, 8.
Piano, Feb. 8

ROYAL BAKING POWDER Adds Healthful Qualities to the Food

Epworth League Department

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Address all communications intended for this department to the League Editor.

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CHRISTMASTIDE ONCE MORE.

The season that marks the closing of one year and the approaching opening of another is here—the glad Christmastide. Involuntarily we take account of ourselves. To some the year of 1913 has been a good year—replete with blessings and fraught with epochal activity. To others, no doubt, has come more or less disappointment. But to all has been given opportunity to strive, to do and to achieve. If there are regrets and disappointments they may be due in a large measure to ourselves. Let us take this view of such a condition, for then we can look ahead to 1914 with a spirit of thankfulness that another year of opportunity is to be ours. We are and should be thankful for all the blessings of the past, but our greatest appreciation should find expression in the fact that a new year is at hand with all its splendid opportunities for further progress and achievement. "Let us not be weary in well doing" is a good biblical motto that might be incorporated into our list of resolutions for 1914. We feel especially grateful that during the year now closing we have been privileged to commune, through these pages, with the Epworth Leaguers of Texas. To us the year has been a short one, but it has been rich in its reward of friendships, strengthened and added to through this medium. This is why at this time we wish to send out a word of greeting

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were also greatly indebted to these same good friends for their suggestions, and also to the firm of Whyte Ridsdale & Company, who are acting as our agents in London and are very much interested in the cause of mission.

Beside our personal outfits, we had a large assortment of barter goods, medicines and surgical instruments for Dr. Mumpower, and a pretty full assortment of tools and equipment for the industrial work of the mission to select and buy; and will try and carry out the plan of our beloved Bishop, and have the evangelistic, the medical and the industrial workers labor side by side for the upbuilding of this people.

So, with this end in view, we have endeavored to prepare ourselves so as to be able to show to the natives some of the practical results of missionary work in the way of making their environment better, and teaching them some useful trades, as well as in giving them the greatest of all blessings—the gospel of our Lord.

We have tools with which we can go into the forest and fell the trees and saw them into lumber and make them into nearly anything we shall desire, even a small turning lathe not being overlooked.

Of course we have no machinery with which to do this work, but it is doubtful if it would be wise to take any such there at the present time, as even if the long distance from the river were not prohibitive, it seems best to first teach the natives to work with hands, and after they have learned that, it will be time enough to introduce labor-saving machinery.

In the industrial department, we will try to teach them as they are able to learn different branches of work, such as carpentry, blacksmithing, brickmaking, masonry, better methods of agriculture and whatever we think that appears good for them to know.

We take with us a collection of seeds that we will try, and have made arrangements with the officials of the Agricultural Department in Washington, to exchange any plants or seeds that are likely to be useful in the other country. We already have the description of some trees that the department is very anxious to secure, as well as their promise to send us some of the improved varieties of citrus fruits and other plants that are likely to do well in the tropics. We hope to make this exchange an arrangement that will be of benefit to all parties.

Our farming implements must be the old reliable spade, hoe and rake, as owing to the ravages of the tse-tse fly we can have no draft animals. But we hope that with the advance of medical science this great African pest may be overcome in the not very distant future.

On August 29, having finished our purchases, we left London for Brussels to take up the study of French, that being the language of the officials with whom we will have to deal in the Congo. We were very cordially received by Dr. Anet, and others, who are interested in the welfare of the African and in the spread of the gospel. Dr. Anet had already secured places for us to stay, and had also engaged teachers for us, so we immediately set about the acquiring of such an amount of the language as we could in the short time at our disposal. Of course, in so short a time one could only hope to get a foundation laid for future study, but we feel that the time has been very profitably spent and that by continuing our studies we will be able to transact whatever business is necessary in that language.

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We sail from Antwerp November 8 on the Anversville and are due to arrive at Matadi, at the mouth of the Congo, the 28th; thence by rail two days to Leopoldville, where we take the Lapsley for the journey up the river to Luebo, which place we hope to reach before Christmas.

After resting and getting our bearings, as it were, at Luebo, the men of our party, with Bishop Lambuth in command, will press on to our concession about 300 miles to the northeast, in what is practically unknown territory, to establish a mission in the place to which we believe God is leading us.

We have with us two kodaks, a large camera and a moving picture camera with which we will try to keep the people in the home land informed as to the use that we are making of our talents, and we hope by the help of Him who has promised to be ever with us to make such a showing as will convince them that the work in this far off land is not being neglected, and we most earnestly desire that you will not fail to hold us up with your prayers to the end that we may prove faithful to the high calling with which we are called. All Africa is begging for the gospel, and the chief to whom we are going made a covenant with our first representatives that we should not fail them, and thousands of other villages are continually sending messengers to the mission stations asking that teachers be sent them also, but there are not enough laborers for the great harvest! So pray for that we may do his will and that others may respond, to the end that this great need may be met.

J. A. STOCKWELL.

Dear Friends: It has been more than four months since at Waynesville, North Carolina, Dr. and Mrs. Mumpower, Rev. and Mrs. Bush and Mr. and Mrs. Stockwell were set apart by our Church for the work of establishing its first mission in Africa.

Our station is to be located in the Sankuru district, in the upper part of the Congo, latitude 4 south, longitude 25 east, among a tribe of a half million natives under the Chief Wembo Naimi—a people who have never heard the gospel, and who are in darkest heathendom, at times even resorting to cannibalism.

We go at the earnest invitation of the Presbyterians, who have had for twenty years at Luebo what is destined to be our nearest Protestant mission.

On August 7 we reached London in company with Rev. and Mrs. Cleveland and Mr. and Mrs. Setzer, who are on their way to Luebo to be our co-laborers, working under the Presbyterian board, and who we are sorry to have to leave in Brussels when we depart, but such is the love that fills the hearts of the brethren of our sister Church that, owing to the limited capacity of their boat, the Lapsley, on which we must depend to furnish us transportation up the river, it was decided best to have them be the ones to wait and let us go on and get the work started where they feel it to be so sadly needed.

Reaching London we immediately set about the purchasing of our supplies, racking our brains meanwhile in the endeavor to anticipate our wants for a year in advance. In this we

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 home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Inflammation of Fallopian Tubes, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels; bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by excessive genital excitement.

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 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 you, 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 read it 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 effectually cures Leucorrhoea, Green Stink and Painful or Irregular Menstruation in young Ladies, Plumpness 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 ailments, and makes women well, strong, plump and robust. Just send me your address, and the five ten-day treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 107 - South Bend, Ind., U. S. A.

well, having some ten members enrolled. We have selected the Immigrant Problem and think it should prove of much interest to us all just at this time. WALTER G. MILLER, Fourth Vice-President.

I am enclosing Trinity's check for \$250, being the second quarterly payment to the Ruby Kendrick Memorial Fund. Kindly acknowledge receipt. C. T. DEAN, Secretary-Treasurer.

Enclosed find check for \$6.25, our second payment. I am glad to be able to report our Missionary Department in good shape. Miss Steinman is Leader of our Study Class in Mexico today. I trust your work is coming up all right. VILLA CURTIS, Treasurer.

Enclosed find my personal check for \$6.25, in payment of our second quarterly dues on pledge to R. K. M. F. Ervay Street League is progressing nicely. We have a membership of about seventy and an average attendance of fifty-five at our devotional meetings. Will you kindly give me the full particulars regarding the "Model Degree Plan"? BERTHA FEWELL, Fourth Vice-President.

Enclosed please find \$30 for the Ruby Kendrick Memorial Fund from Lamar Avenue Epworth League, Paris, Miss. Dallas office may go to our account for the third quarter. WILLIE COLEMAN, Chairman R. K. M. F.

GOOD CHRISTMAS NEWS.

The second quarter of the conference year began on September 16 and the cash balance of the Ruby Kendrick Memorial Fund on that date was \$529.05. Today, on December 15, the receipts reach a total of \$958.50. The expenditure of \$425 was made on October 1 on the salaries of our missionaries—Dr. Bowman receiving \$250, Rev. Collyer \$150 and the native Korean missionary \$25. Tomorrow (the 16th) the second quarter closes and a detailed report will be published the second Thursday in January.

During this year \$1765.35 was paid out to our three missionaries, and there is money enough in the bank to pay in full and on time on January 1 the quarterly payment of \$425 on salaries of the other missionaries.

The efficient Missionary Vice-President and the loyal Epworth Leaguer have made possible this excellent report, and we wish you a merry Christmas, and for others through you. Your co-operation made the Living Memorial the greatest work of its kind in Texas and probably in the South, and we wish you a merry Christmas, full of sweet fellowship and abounding joy. "The King shall joy in thy strength." The present gives hope for a larger and more useful future for every dollar put into the Living Memorial is for the future advance of Christ's kingdom in Korea. As we journey let us sing, "Onward, Christian Soldiers."

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

UNBROKEN PEACE.

Joy or peace, being an inward principle, is more permanent, while happiness depending upon outward circumstances is more transitory and uncertain. And we may venture the assertion that a Christian's happiness may be disturbed, and has been greatly disturbed, by many things which do not at all disturb his inward peace or joy. A man may have joy in the Lord when there is nothing else whatever to give him joy, when all other sources of gladness are cut off—when every other clister fails. Witness the glorious, inspired words of the prophet Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my

salvation." Was ever such a sentence penned by a heathen or an infidel from the foundation of the world? Witness, again, the patient man of Uz, when he was absolutely deprived of all comfort or consolation from human or earthly sources, and yet exclaimed: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Christian, and even the holiest Christian, is subject, like other men, to the restrictions and limitations of humanity. He hungers and thirsts; he suffers physical pain; he meets with afflictions and bereavements, cares and disappointments; he is tried and tempted; he finds many occasions for sorrow and mourning, just as other men do, and he feels them just as other men feel them. But if his mind is kept fixed upon God in living faith, while these agitations may greatly affect his outward enjoyment, they cannot and do not disturb his inward rest. The clusters of outward comfort may fall; one by one the sources of his earthly hopes and enjoyments may be cut off; prop after prop upon which he has leaned may be forced from under him; he may even be wounded in the affections of his heart, and disappointed in those he most dearly loves; the father, the mother, the brother, the sister, the wife, the husband, the friend, may be turned into an opponent or an enemy; he may be battered and bruised and scathed and peeled; but still the language of his heart is not only, "Though he slay me yet will I trust in him," but even, "I will rejoice in the Lord; I will joy in the God of my salvation." So it was with Paul. In the midst of sufferings and trials, labors and distresses, persecutions and afflictions, such as perhaps never befell any other man, save him who was the God-man, the apostle could utter these words: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy." Outward commotions did not disturb the Sabbath-keeping of his soul. Praise the Lord, O my soul!—Divine Life.

A Splendid Tonic

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

A GRANITE ART RUG By PARCEL POST. If you live within 150 miles of Sherman; express prepaid if the distance is greater. 9x12 FEET \$4.95. Our own private pattern, Green and Tan or Red and Light Green or Oak colorings. Money refunded if not satisfied. HOLLINGSWORTH CARPET CO. Sherman, Texas.

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