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The Greetings Of The New Year

THE old year is dead and departed. It expired last night at twelve o'clock amid mournful sound of whistles and bells. To many of us it was a delightful year, full of pleasure and happiness; but to many of us it was a year of sadness and sorrow. We entered upon it with hope and enthusiasm, but some of us saw it depart with our heads bowed and our hearts broken. But out of this variety of experiences the good hand of God has led us, and in a way we thought not of he has turned these experiences into lessons of good to our souls. So that we have no murmuring or complaint to lodge against him who doeth all things well. He knows what is best, and so we take the bitter and the sweet, the dark days and bright mornings, the joy and the sorrow, and with grateful hearts we say, Thy will, not ours, be done!

But when the old year died last night a brand-new one was born. It came in fresh and vigorous with its youth and optimism. Its very dawn of life is pregnant with hope, with opportunity, with inspiration. And as we stand at its open gateway we feel the thrill of its incentives and inducements. As we bid the old one adieu, we take the glad hand of the new one and reconsecrate our time, our talent and our energy upon the altar of a larger service. Into his hand, who has always been our guide through the past, we place our all and pray for his continued mercy and co-operation, as his children. So the Advocate, bright and fresh with its message, comes to you this glad New Year's Day and extends to you the greetings of good wishes, bright hopes and joyous anticipations. May this prove to one and all of us the happiest and the most useful year in the history of our lives. Let us begin its initial days with renewed vows and with holier resolutions to render God all the praise, all the glory and all the service now and evermore! Amen, and Amen!

Give The Glad Hand To The Preacher

BY this time all the preachers who had to move after the conferences adjourned are domiciled in their new charges and adjusting themselves to the new conditions. Have you received them kindly and given to them the glad hand of welcome? They come to you, not at their own solicitation; for they surrendered all claim to choose their places of labor when they bowed at the altar and unreservedly committed their all to the itinerant system. As obedient sons in the gospel, they sat in their places in the conference room and listened to their charges read out to them, and though the change entailed upon them heavy expense and a long move, they said not a word, but telephoned home to their wives and children to be ready to move. And now they are with you under the authority of the Church to serve you to the best of their ability. They come to you with their talent, their time and their affection, to dedicate the whole to your service as true ministers of the gospel of Jesus Christ.

They do not come to you as men hired to accomplish a certain task for so much compensation, but as men sent of God to preach a gospel of love, of admonition, of helpful ministrations to you. They are to become your trusted and beloved pastors to look after every moral and spiritual interest of you and your families, and to aid in all possible ways in the building up of the Church and in the salvation of the people of your community. They are not your masters, or dictators, but your servants for Jesus' sake. And not only your servants, but your brethren in the bond of love and Christian fellowship.

The efficiency and success of your pastor during the coming year will depend largely upon your treatment of him. If

you are cold and indifferent and take no special interest in him or his family, he will receive a chill that will congeal his temperature and impede his efforts to accomplish the spirit of his ministry. Or if you assume a perfunctory and critical attitude toward him you will stand between him and the success of his work. But if, on the contrary, you give to him the glad hand of brotherly love, identify yourself with his plans and aims and co-operate with him in every good word and work, it will impart to him an inspiration that will give buoyancy and encouragement to his ministry. And such treatment will give him access to the confidence and esteem of the community where he lives and labors. If you happen to see some little weakness in him or in any member of his household, keep that to yourself, unless you have a convenient occasion, and then in the spirit of a genuine brother, take him closer into your confidence and tell him of these little matters when no one is near but you and he, and the result will be creditable both to you and him. And be sure to drop in at the parsonage and get acquainted with every member of his family and let them know that in you they have a warm friend. This will bring about a delightful personal relation between you and the preacher and he will learn to depend upon you as his counselor and helper. Yes, it will ripen into a delightful friendship that will go with both of you not only through the year but through life.

And be sure to see to it that an ample support is provided for him and his household. While he is not working for money, yet he has to live, clothe his family, supply them with food and meet his monthly bills, and he has no source of income except the voluntary support provided by

his charge. Do not cramp him with a niggardly allowance and see how small you can fix his salary. But assume a big spirit toward him and give him to understand that he is so much appreciated that all his needs will be fully provided for and that his support will come to him promptly at the first of each month, and then he will be able to meet all his obligations and enjoy the credit and confidence of those with whom he transacts his business. Not one preacher in a hundred will impose upon the business men of his community by being tardy in the settlement of his accounts, if you will pay him promptly the first day of every month. It is very rare that any community ever has to com-

plain at the preacher for not paying his debts; and when this rare occasion happens, it is often more the fault of his stewards than himself.

Therefore, the success of your preacher is largely dependent upon you. If he preaches well, visits his people faithfully, holds good revivals and brings sinners to Christ, it will be because of your brotherly co-operation and encouragement in the way above indicated. Then, give to him your full confidence and sympathy and the good Lord will smile upon your united work and your charge will never have had such a prosperous year as this one will prove to be. Try it, brethren, and see if what we say is not the simple truth.

The Ministers And The Business World

IN a recent issue of the Literary Digest there appeared a remarkable article under the head, "When Ministers Go Wrong," most of which is copied from an article written by a writer in The Standard, a paper published in Chicago and signed by "Preacher." The article discusses the preacher as a man in his business relations and points out his weaknesses along the line of business transactions. It assumes in the outset that "taken as a class, ministers live lives as pure and as free from criminal or grossly immoral taint as any other class of men." But, "the indictment takes rather the form of a general impression, amounting almost to a conviction, that the minister does not have the clear-cut and high standards which the business world demands." Then the article proceeds to specify—"Business men feel that there is something about the 'cloth' that makes its wearer a doubtful proposition when it comes to square dealing between men." Again, "It is a well known fact that among houses accustomed to extend credit that ministers are the slowest to pay and the most difficult from whom to collect." Further, "When such a man goes into an office, experience shows that he is likely to lack the qualities that make for trustworthiness in details in the individual and for harmony in a large force of employees." Following these assumptions, that writer proceeds to give a few instances as a proof of his proposition, and then he exhorts the preachers as though he had made out his case against them without any doubt whatever.

We are not acquainted with the ministers in and about Chicago and only in a general sort of way can we offer a protest to the charges of unbusinesslike methods that writer brings against them. But we take it for granted that, even in Chicago, ministers as a class have just about as much credit as any other class of men. But when it comes to this latitude and the ministers living therein, we are in a position to speak with something like authority; and we do not hesitate to say that these criticisms of ministers have no application, except in rare instances. You may

take one hundred ministers promiscuously from any one of our five Annual Conferences, and then take the same number of the other classes of men, doctors, lawyers, farmers, mechanics, teachers, and let them apply to any one of our great department stores for credit, and we venture the assertion that those in charge of the business would come just about as nearly crediting the preachers as they would the other class. It is not often that any one of these department stores or any other place of business ever finds it necessary to refuse credit to a preacher, and when that credit is extended it is very exceptional that the preacher ever fails to come to time and meet the expectation of his creditors. We have discussed this question with a number of the business houses in Texas and it is a remarkable fact that they have told us almost invariably the preacher is a safe risk.

The preacher, as a rule, does not do business on a large scale with any of these houses. He limits himself to what he actually needs. His salary is such that he cannot indulge in large purchases even were he inclined to do so; but as far as he goes, he pays his debts with remarkable promptness and punctuality. There are not many business houses in Texas that have to charge off the preacher's account to profit and loss. There is no class of men in the State with whom business men have as little trouble in collecting their accounts as with the preachers. Therefore, the wholesale indictment of preachers by this Chicago writer, and which the Digest does them the injustice to reproduce in its widely read columns, is not sustained by the facts and by the experience of business men who have dealings with our preachers.

Nevertheless, there are here and there a few preachers in every denomination who are careless and sloven in their business habits and methods, just like you will find such men in most all classes of citizens; and we presume that it is these exceptions to the rule of promptness and business integrity in the settlement of business accounts that makes the premise from

Our Letter From New York

A Little Early History—The Changes of Ten Years—The Parks, Museums, Zoos, Tunnels, Subways, Bridges and Other Objects of Interest—The Population, and Area of the City. In Extent It is Thirty or Forty Miles.

On this occasion an inborn instinct and an inherited impulse prompts New York Correspondent to ask for a full page of space in the Advocate to work off his opulent exuberance in vibrative expressions in giving much information and a few snatches of early history regarding this great natural metropolis. In marvelous advantages as to location, natural and unequalled deep water frontage, the New York of today is the wonder of the world. Being about on the same parallel of latitude with England, France and Germany and the chief gateway on the Atlantic Coast to the marvelous country lying west, south and north of it, extending for thousands of miles to the Pacific Ocean, the Great Lakes on the north, British America, Alaska and the North Sea, and south to the Gulf and to Mexico, it could not have failed to be what it is—the greatest city in the world. It draws sustenance and tribute not only from the entire continent of North America, but from all countries on the habitable globe, and hence its marvelous growth since the close of the Revolution for American independence, 1783, but 131 years ago. The chief gain and growth of New York, however, has been the charming climate, the unlimited and varied resources of this vast country and the energy, thrift and intelligence of the American people, coupled with the advantages offered here to the struggling, overtaxed, oppressed millions of the Old World who have come to America to get the blessings of freedom and opportunity.

Objects of Interest.

Before going briefly into detail and descriptiveness, I will mention many of the long list of places and objects of interest in this city. They are as follows: Central Park and Battery Park, Manhattan; Bronx Park above the Harlem River, Prospect Park, Brooklyn; the zoos in Central and Bronx Parks; Metropolitan Museum of Art and Museum of Natural History, Central Park; in the latter will be seen skeletons of pre-historic animals sixty-five feet long and fourteen feet high; the same, etc., in the Brooklyn Museum, Prospect Park; the Statue of Liberty; Custom Houses and Stock and Produce Exchange; Trinity Church and St. Paul's Chapel; Wall and Broad Streets; Grace Church; Madison and Union Squares; City Hall Park and the New Municipal Building and the Subway Terminal; the Obelisk, reservoir and lakes in Central Park; Appellate Court House and Tombs Prison; the great Madison Square Garden and the Hippodrome; Fifth Avenue and the Vanderbilt and Senator Hill residences, etc.; Grand Central and Pennsylvania Depots, marvels in size and grandeur; Riverside Drive; Grant's Tomb; the three Hudson River tunnels and the tunnels to Brooklyn under the Sound; the four great Sound Bridges and the Subway and Elevated Railroads; many public buildings, schools, colleges and churches; Governor's Island Military Headquarters; the New York and New Jersey Tunnel Terminal Building, which has office and store accommodations for ten thousand people; the fifty-five story Woolworth Building and other skyscrapers; Academy of Music; Aquarium; Assay Office; United States Treasury Building, where Washington delivered his farewell address; the old Stevens Hotel, where he stopped; Botanical Garden; the great hotels and theaters and newspaper buildings; Coney Island, the great seashore resort; Rockway Beach, etc.

New York has had a remarkable growth since its first charter was granted by England in 1686, except during the Revolutionary War. The second charter dates back to 1739. In 1800 the population was 60,489; 1810, 96,373; 1820, 202,539; 1850, 515,394; 1860, 831,669, and in 1875 the population passed the million mark with 1,046,037; in 1900 it was 3,437,232 and in 1890, 2,492,591. Now it is over 5,000,000.

During the revolution, while it was held by the British, it lost more than half of its population and all its commerce. The great fires of 1776 and 1778 laid one-fourth of the city in ashes. Within three years after the war closed the lost population and commerce was regained, and in five years more its population numbered 30,000. Before the war, New York was smaller than Philadelphia, but after the war it soon passed the Quaker City. In 1685 streets were only laid out as far north as Maiden Lane, and there were few houses

north of the "wall" on Wall Street. At that time the water front of the Sound was at Pearl Street; later the low marshy ground was filled in for three blocks, making room for Front, Water and South Streets. Three blocks have also been reclaimed on the Hudson River or West Side of town. Lower Broadway and Broad Streets were also filled in and widened, and Battery Park, a marsh, was reclaimed. In those days a little creek ran from the present Exchange Place to Broad Street and thence to the Sound. Another creek ran down Maiden Lane to the Sound, and in those creeks the Dutch women did their washing of the household linen. In a few short years more the city extended up Broadway to Vesey Street, where the old Astor House, now being torn down, is located, and thence up to Chamber and finally to Canal.

Old Downtown Landmarks About Gone.

The passing of the old Astor House and the recent demolishing of the southern half of it, made necessary by the passing of the Broadway subway beneath it, marks the disappearance of about the last of the old-time landmarks in lower New York, and almost the last of the popular hotels of thirty, fifty and one hundred years ago. The Grand Central Hotel, at Broadway and Bond Street, is still run, but the name is changed to the Broadway Central. The St. Nicholas at Chambers and Church Streets, the St. Denis on Broadway and the old Colonial Stevens House, where Washington stopped, on Broadway near Bowling Green and Battery Park, are still in existence, and open, but these, I believe, complete the list of the old-timers.

Broadway from time immemorial has always been the "Main Street" of New York. From the time of old Wouter Van Twiller, then Governor of New Amsterdam, down to the present time it has always been the center of the life and bustle of the great metropolis. When the City Hall was built, in 1804, the upper end of Broadway was at Chambers Street, and the story is vouched for in history that the city authorities sought to economize by using brownstone for the north side or back of the building, instead of white marble, as it was so far uptown few people would see that side of the building, and the brownstone is there today, painted white to conform with the rest of the building.

Up to the early seventies nearly all the theaters and a large number of the hotels were below Fourteenth Street. Twenty-third Street being considered uptown, even as late as 1880. In addition to the Astor House, the old Stevens House was at Morris Street, the Merchants' Hotel on Greenwich Street; French's Hotel on the site of the present World Building; Delmonico's at Chambers Street, the Metropolitan at Prince Street, including Niblo's Garden; the Prescott House, the Ashland, the New York, (afterward Cranstons); St. Denis, Sinclair House, all of these were below Fourteenth Street, with the Continental at Twenty-first Street, and the Langham at Twenty-second Street and Fifth Avenue.

The Changes of Ten Years.

People coming to New York who have not visited the city before in eight or ten years will notice marvelous changes. These have been wrought by the city's marvelous growth, the surprising up-town movement and the building of the various subways and three more great bridges over Long Island Sound, half a mile wide, to Brooklyn. Two have been built by the city at an expense of \$15,000,000 and \$20,000,000 each, and the other by the Pennsylvania Railroad, which owns the Long Island system of railroads. The building of hundreds of skyscrapers from twenty to fifty-five stories high, a dozen or more first-class hotels towering up to the clouds and costing millions; also many immense theaters, public buildings and expensive residences, and two railroad depots that are marvels for size, grandeur and conveniences. I allude to the Union Depot at Forty-second Street and the Pennsylvania Tunnel and Subway Depot, extending from Seventh to Ninth Avenues and from Thirty-first to Thirty-third Streets. They eclipse anything of the kind in the world. The Pennsylvania tunnel to Jersey City, N. J., has six 18-foot water-tight steel tubes through which trains pass more than 100 feet below the surface of the broad, deep river. The stone piers supporting the tubes reach down to bed rock 100 feet below the bottom of the Hudson, one mile wide. The terminal station occupies a plot 1500 in length and 529 in width. From this gigantic depot a subway reaches out to the Sound, and

then another similar tunnel to that under the Hudson goes to Brooklyn and through it trains connect with the Long Island system, three different lines running down the island. Long Island is from seven to twelve miles wide and 100 long. Three years were required to build the depot, subway and tunnels at a cost of over \$50,000,000. The tunnel tubes or steel rings are overlaid with concrete. Ventilation in the tubes is secured by the action of the train, which forces the air ahead of it. The thickness of the mud between the tubes and the water is from 15 to 40 feet.

Greater New York.

Greater New York comprises the five Boroughs of Manhattan, Bronx, Queens and Richmond. The Borough of Manhattan Island and Governor's, Ellis, Bedloe's, Blackwell's, Wards, Randall's and Ricker's Islands. The Borough of the Bronx comprises all that portion between Harlem River and Long Island Sounds. The Bor-



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Our New York Correspondent.

ough of Brooklyn includes all of Kings County. The Borough of Queens includes the annexed district lying in Queens County. The Borough of Richmond includes all of Staten Island, located on the west or New Jersey side of the Hudson River, but belonging to New York State. In 1910 the census showed a population of 4,766,883. Nearly half a million people are in business in New York who reside outside the corporate limits, up the Hudson in New Jersey, Pennsylvania, Connecticut and New Hampshire. In addition to these it is said half a million strangers are in New York every day.

From north to south New York City is forty miles long and from west to east thirty miles, extending from the corporate line of the city of Yonkers to Rockaway Beach on the Atlantic and from the west end of Staten Island to the eastern limit of the city on Long Island. New York has a water frontage of over 700 miles.

New York's Great Bridges.

The five great suspension bridges over Long Island Sound, connecting Manhattan and Brooklyn, are the marvels of the world. Four of them were built by the city and one by the Pennsylvania Railroad Company. Including the approaches they are each about one and a quarter mile in length, the span over the water being half a mile. I will give brief details of them. The Brooklyn Bridge, the first built, was begun in 1870 and opened to traffic in 1883; it cost \$15,000,000, and subsequent alterations have brought the cost up to \$21,000,000. The great piers supporting the enormous weight on the four cables, 15 1/4 inches in diameter, are of granite rock all the way to the top, 278 feet above the water. The channel span from tower to tower is 1505 feet, 6 inches, and in the center the roadway span is 119 feet above the water. The total length, including approaches, is 5989 feet, and with the extensions 6537 feet. A mile is 5280 feet. The width is 85 feet and 3578 feet in length. The towers or piers rest upon caisson foundations 78 feet below high water mark. The caissons are 171x162 feet; each weighs 7000 tons and is filled with 8000 tons of concrete. The cables are imbedded in anchorage of broad, solid masonry 930 feet back of the towers. The dimensions and construction work of the other bridges are similar. The Manhattan Bridge is wider, 118 feet, and the cables are 20 inches in diameter. It carries four trolley and two cable tracks, two roadways and two foot walks. The flooring is concrete and granite blocks. The piers or towers are rock 20 feet above the water and then steel above. This is the finest bridge by long odds. It cost \$24,000,000. The Williamsburg Bridge cost \$12,000,000, and the Queensboro Bridge is a cantilever bridge with the

greatest carrying capacity of any bridge in the world. Its carrying capacity is 250 rapid transit cars carrying 30,000 passengers, 300 trolley cars carrying 30,000 passengers, a congested traffic on the promenades of 55,000 persons, and on the roadway of 100,000—a total of 215,000 people. This bridge cost \$20,000,000. This bridge has four piers instead of two, one on the Manhattan shore, one on the Brooklyn side and one on each side of Blackwell's Island between. The Pennsylvania Railroad bridge is a wonder and cost about the same.

The Grand Central Terminal or Union Depot.

This marvelous terminal building of the New York Central lines and the various Eastern lines to Connecticut, Rhode Island, Massachusetts, Maine, etc., at Forty-second Street and Park Avenue, takes its place with the great buildings of the world. Like the Pennsylvania depot in its construction of this monumental gateway, whose portals open upon the broad highways of travel that radiate throughout three-fourths of the American continent, the dominant idea has been to combine beauty and magnitude with convenience and serviceability, so that the thousands of travelers from all parts of the country who each day enter the city, and those from abroad, strangers in a strange land, may go about the terminal with as little confusion as in passing from one room to another in their own homes. About 800 trains a day are handled in this enormous station and from 75,000 to 125,000 passengers are daily accommodated. The old union station had 23 acres; this new terminal has 79, including both levels of tracks. Inside the main building are the waiting rooms, concourses, baggage rooms, retiring rooms, information rooms and all the other features of a railroad station. The station is 672 feet long, 310 feet wide and 150 feet high. Below the street level it is 45 feet deep.

The New York Municipal Building.

This building was built by the city as a terminal subway building below the street level and for city departments above at a cost of \$7,000,000. It is 34 stories high, of which 8 are in the tower. Height from sidewalk to top of the 24-foot figure surmounting the tower, 539 feet. Height of tower from 26th story 210 feet. Height from Subway station arcade 559 feet. Office space 651,000 square feet. The foundation went down to bedrock and cost \$1,500,000; depth of foundation 130 feet, of which 90 feet is below water level. Frontage on Center Street 448 feet; Park Row 361 feet; Duane Street 329 feet; Tyron Row fronting Brooklyn Bridge and City Hall Park, 71 feet. The building straddles Chambers Street, which is arched over up to the third story.

The Woolworth Building.

The highest achievement in New York skyscrapers is the Woolworth Building, which occupies the entire block front on Broadway from Park Place to Barclay Street. It has 55 stories and rises to a height of 793 1/2 feet. It is the highest inhabited building in the world.

The Hudson Terminal Building.

The Hudson Terminal Building of the Hudson River tunnels from Jersey City on Church Street between Fulton and Cortland Streets, which is arched over Dye Street, is the nucleus of all the underground railway systems that converge under lower Manhattan. The 22 stories have 4000 offices with an estimated population of 10,000. This building occupies 70,000 square feet of ground. It has 5200 doors, 5000 windows and a total glass area of 120,000 square feet and 30,000 electric lights. It has an arcade which is a great glass-enclosed passageway, lined with shops and booths. To get down to the subway stairs are dispensed with. Broad inclined planes with very gradual slopes take their place. Hundreds of other skyscrapers, from 20 to 45 stories high and similar in size, convenience and appearance, have brought about a marvelous change in New York during the last ten years. These and the four great bridges over the Sound and half a dozen more over the Harlem River and the tunnels and subways, the great depots, hotels, theaters and millionaire residences on Fifth Avenue and elsewhere, have made New York City the marvel and wonder of the world. But, oh! what havoc would be done if ever New York should get an earthquake like that of San Francisco. The skyscrapers, bridges and elevated railroads would fall and the tunnels would be wrecked and instantly flooded, and more than a million people would perish.

American Museum of Natural History.

This marvelous museum is at Manhattan Square, Central Park, entrance at Seventy-seventh Street. The departments of the museum embrace

geology, minerals, mammals and birds; vertebrate paleontology, anthropology, entomology and invertebrate zoology. The collections in the several immense halls are extensive and complete, from the stuffed effigy of the elephant Jumbo, various skeletons of mastodons and the great donasurus of pre-historic times, 65 feet long and 14 feet high. Jumbo was 11 feet. Everything in the animal line is here represented clear down to bees and beetles; skeletons of whales, sharks and strange fish, rare birds, etc., are included, and wax figures of every species of humanity. The museum possesses 60,000 birds specimens and 20,000 mammals; 260,000 specimens of butterflies, 10,000 beetles and 5000 moths. There are 500 specimens of wood, and of building stones 1500; 10,000 shells and all kinds of marine life can be seen in extensive series. Thousands of objects illustrating the customs and domestic life of different races from the ancient down to the American Indian, Cliff Dwellers and Eskimos. The museum is free and is open from 9 to 5.

Metropolitan Museum of Art.

The Art Museum presents a world of interest. All times and all peoples have contributed to it and there all find material for endless study. Admission is also free.

The Egyptian Obelisk.

The Obelisk is a monolith, or single stone, of syenite, from the granite quarries of Syene, in Egypt, and it is so hard that modern stone-cutting instruments make no impression upon it. The shaft is 69 1/2 feet high, 7 feet 9 inches by 7 feet 8 1/2 inches at the base, and weighs 448,000 pounds. How the Egyptians carried it, transported it a thousand miles from Syene to Heliopolis and erected it there is one of the unsolved mysteries of antiquity. The Obelisk was moved to Alexandria in the time of Caesar in the eighteenth century. Pontius was the architect. The Obelisk stands in Central Park.

Central Park.

Central Park, Manhattan, is two and one-half miles long and one-half mile wide and contains 879 acres of diversified woodland, meadow, lawn and lakes, and the park ranks as one of the most beautiful in the world. There are nine and a half miles of carriage roads, five and a half of bridle paths and twenty-eight miles of walks.

Prospect Park.

Prospect Park in Brooklyn is a close rival to Central Park as to beauty and it is more of wilderness. It has about 780 acres, extensive groves of forest trees, a chain of lakes of 61 acres and there are flower gardens and conservatories. The walks and drives, hills and slopes are beautiful. From the southwest corner of the park a beautifully shaded boulevard, with driveway, speedway and cycle and bridle paths, extends down to Coney Island and the seashore, a distance of five and a half miles. The boulevard is 250 feet wide and is lined with beautiful homes and mansions. The Bronx Park above the Harlem is a large and beautiful piece of ground. The Bronx River passes through. An extensive collection of animals, reptiles and birds is there to be seen, a collection equal to any traveling show. Central Park also has an extensive zoo and two museums. All can be seen free.

Staten Island.

Staten Island, lying on the New Jersey side of New York Bay, is five miles distant from Battery Park, foot of Manhattan Island (old New York), and is reached by ferry. In the good old summer time delightful excursion sails of sixty miles are made around the island from New York for 50 cents. The island has an area of 60 square miles, but the population is a trifle less than 100,000. It comprises the county of Richmond and is one of the five boroughs (counties) of the city. The upper New York bay between the island and Battery Park is from two to three miles wide. The narrows, separating Staten Island from Brooklyn, is but half a mile in width. The hills at the narrows are near 100 feet in height. Fort Hamilton is on the crest of the hill on the Brooklyn side and Fort Wadsworth on the Staten Island side. The forts are marvels and well worth seeing. With their hundreds of cannon of all kinds and sizes, some of them 40 feet long and capable of throwing a ball 15 miles, it would seem a hostile fleet could not escape destruction in an attempt to reach New York in passing between, even if it could escape the long range guns and get that near to the city. The narrows separate the upper from the lower bay. The latter reaches down to the Atlantic 12 miles away and is 10 miles wide. The Hudson River and Long Island Sound (called the East River) terminate in the bay at Battery Park, a delightful place to visit.

St. John's Prophetic Illustration of Victory Over the Beast and Image

We find in the 15th chapter of St. John of the Revelation a remarkable period of time spoken of in its very beginning, described in his own words, that he saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

The seventh seal is subdivided in prophecy, as pointing to seven special periods, either as seven angels blowing their trumpets, referred to in the eighth, ninth and tenth chapters of Revelation, and also as seven angels pouring out their vials of the wrath of God upon the earth, is more explicitly outlined in the sixteenth chapter. The seventh seal was to begin with a great earthquake in the world's history before the seven angels were to sound their trumpets.—Rev. 8:5.

Prophecy and history seem to point to the great earthquake of Lisbon, Nov. 1, A. D. 1755, to its very beginning, wherein 50,000 perished at Lisbon and 12,000 were killed at Fez in Morocco. Strange events since that time fully corroborate with the sounding of angels that are in the past can be given to the public for their own investigation to prove these statements if time and space will permit.

Rev. 15:2: "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

An explanation of the sea of glass is given in the fourth chapter of Revelation, giving St. John to understand how mankind were to be informed how to gain salvation and eternal life, as was recorded in the first verse, saying, "I looked and behold a door was opened in heaven, and the first voice which I heard was as it were a trumpet talking with me, which said, 'Come up hither, and I will show thee things which must be hereafter.'"

Verses 6, 7 and 8 described the foundation of the New Testament with its four evangelists, namely Matthew, Mark, Luke and St. John, as a sea of glass being provided for the human race after the life of St. John, as four indestructible creatures, resting not day nor night with their holy and divine messages of Him, which was, and is to come, pointing thus to Christ. St. John saw that Christ's followers would arise to a great power in the seventh seal of time, because they had taken the Word of God for their foundation and continued to worship God in that manner, or to stand on the sea of glass.

These words of divine prophecy appear to be fulfilled in these our own times when the Protestant power is no more living under captivity and oppression upon the earth, but has gotten the victory over the beast, and over his image.

The dawn of the Reformation with its great trials and warfare, referred to in this verse as being mingled with fire, was outlined in the eleventh, twelfth and thirteenth chapters of Revelation. The thirteenth gave a representation of the Roman Catholic Church of that time also, even foretelling in verse 3 that one of the beasts being wounded and the deadly wound was healed.

We read in history that Clement VII, the Pope of Rome, and Charles V, the Emperor of the Roman Empire, fought with their armies against one another. Clement VII was defeated in battle and placed in prison in Rome for near eight months in the year A. D. 1527. The Pope was again replaced on the throne by paying a great amount of money for indemnity. The deadly wound the Pope had suffered was again healed through his restoration of power, in harmony with prophecy.

Verses 11 to 18 in this thirteenth chapter illustrated the strange relationship that existed between Charles V and the Pope Clement VII after the latter was again acting as the viceroy of Christ in Rome, as spoken of in verse 15, saying: And he had power to give life unto the image of the beast, and the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." The Emperor Charles V had the power to call on mankind to acknowledge and to obey the commands of the Pope who had been wounded and did live as wounded in verse 14, and to reverence also the laws of the Roman Catholic Church, as we find written, that the image of the beast should both speak, or bring about again har-

mony in the Church, from which Protestants had fallen.

The prophecy in Revelation gave Christians an atlas of the changes of time, showing what penalty the Pope of Rome and the ecclesiastical power of the Roman Church had enacted to prevent an increase of Protestants in the days of Martin Luther and in the 15th chapter gave the information that they should have the victory over the beast and his image; adding also over his mark, and over the number of his name, the strange deeds that Charles V, as Emperor, had done during his reign from A. D. 1519 till 1556 toward Pope Clement VII and his dealings with Reformers were all fulfilled within those years, as given in Rev. 13, verses 11 to 18, "Whose name was given" as 666.

Protestants, converted to God's service, standing on the sea of glass, were to gain the victory over the temporal as well as spiritual power of the Roman Empire.

The third verse gave a representation of those not worshipers of the beast and the image, but obeying the commandments of the New Testament, saying: "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.'"

4. "Who shall not fear Thee, O Lord, and glorify Thy name? for thou only art holy: for all nations shall come and worship Thee for Thy judgments are made manifest."

Mankind were to see and realize within the period of the seventh seal, with its seven angels blowing their trumpets, that only those seeking to understand the commandments of the New Testament, the sea of glass, were to enjoy God's blessings, should be led by His Divine power.

5. "And after that I looked, and behold the Temple of the Tabernacle of the testimony in heaven was opened."

6. "And the seven angels came out

of the Temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

St. John saw, in harmony with his own words, sanctuaries for God's praise being opened over the earth, saw evidences of God's divine law spreading and expanding from the testimonies being given from God's own servants. All this was to come to pass during the important period of the seventh seal.

7. "And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth forever and ever."

This verse of prophecy, referring again to the four living creatures in the fourth chapter of Revelation as the sea of glass, the four evangelists appear to point to St. John himself revealing to the human race the mission and mystery of the seven angels pouring out their vials of wrath in the last seal of prophecy.

8. "And the Temple was filled with smoke from the glory of God and from His power, and no man was able to enter into the Temple till the seven plagues of the seven angels were fulfilled."

The condition of God's worshipers upon the earth is described as showing manifestations of divine majesty and power of God's glory in their places of worship.

The last clause of this verse would also indicate that no man was enabled to reach the very throne of God within the period of the seventh seal, until the seventh angel hath blown his trumpet, called the last day, or day of judgment. There is a strange resemblance of the seven seals with the fall of Jericho, when the Israelites had to march around that city for six days once each day and seven times on the seventh day with trumpets. They were to shout after the seventh time before the walls of the city fell.

There is no division given in Revelation of the six seals, but the seventh has its seven divisions of time, informing Christians that with the sounding of the seventh the Satanic power of the earth was to come to its final end.

BERNHARD EISENTRAUT, Beaumont, Texas.

Tithing---Its History and Results

I wonder what kind of a movement I have succeeded in getting on Brother T. C. Willet of Turkey, Texas. He uses nearly four columns of The Advocate in trying to answer my articles on tithing. He admits that I have made out about as good a case as could be made. He further admits that Christ never commanded us to pay tithes, by saying thou shalt, and right there he surrenders his case and admits his defeat.

Not being able to answer my arguments he jumps on the Church at Kirkland and gives them a drubbing and for what purpose is not clear to me, as that Church is fourteen miles away from my home, and during the time of which he speaks I was not even a member of the Methodist Church. I understand, however, that an assessment was made against five hundred and eight members of that charge when in fact the membership only amounts to one hundred and seventy-five. You have done that band of struggling Methodists only harm and have hurt their feelings for no good purpose.

You want me to affirm something. All right, I will accommodate you. Abraham paid tithes just once, according to the Bible record (Gen. 14:20), and that was on spoils. See Gen. 14:16; also Hebrews 7:4. "Now consider how great this man was, unto whom even the patriarchs Abraham gave the tenth of the spoils."

Spoils consisted of things taken by Abraham and his soldiers in battles against their enemies. He paid it to Melchizedek who had a right to receive it. Isaac never paid tithes according to the record. Jacob paid tithes once only, when he made a covenant with the Lord. If we should pay tithes because Abraham paid them and because Jacob paid them, then why should we not take plural wives like they took? If Abraham is to be our guide instead of Christ; if we allow his precedents to order our lives, that kind of reasoning would be reasonable for he set the precedent in each case, and if you establish the law of tithing you establish Mormonism without doubt. The Hebrews followed Abraham, we follow Christ. The greatest men of that race—Abraham, Jacob, Moses, Solomon and David took unto themselves many wives. The Bible and ancient and modern history prove that where there has been a large number of tithing payers the people have been polygamists. The Mohammedans, through their Sultan, collect the tenths

of all the products of their millions of devotees. The leading Turks have an average of about four wives to the man. The Mormons, the celebrated tithing payers of America, are also famous for their numerous wives. I am informed that the President of that Church now enjoys the love and caresses of five wives. All of these tithing payers are following after Abraham on these lines instead of Christ.

Each of these organizations has built a great city with the tithes. The Hebrews built Jerusalem, which was pleasing to the eyes of the Queen of Sheba who said "the half has not been told." A great temple was built there, all of which did not please our Lord, for he drove out the money changers and wept over Jerusalem, and told the disciples of the destruction of the great temple which took place about A. D. 70, just as he said it would. The Mohammedans have a great city in Constantinople, though the building of it and the fortifying of the Dardenelles has impoverished every outlying province in Turkey. The Mormons have built Salt Lake City with its great temple, the glory of which has been portrayed by the eloquent tongue and ready pen of Methodist preachers who have visited there. They have seen the glare and glitter of what the tithing money has done there. Some of them long for a like glory and splendor. A few of them have started to preach tithing and have set their faces toward Mount Sinai, for it is to that place that we must go to get the law of Moses on tithing.

It is foolish for any student of the Bible to deny that tithing was not a part of the law of Moses. Leviticus 27:30-34, inclusive, reads as follows: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." And right here is where the endless chain business. The banks of this country are a burden that Christ had to redeem us from under the law.

I oppose the tithing system because it is usury, because it is covetousness. The banks of this Country are

not permitted by law to collect ten per cent on money loaned, which proves that the tenth is a burden as stated by Peter in Acts 15:10: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Pharisees of your school were trying to fasten the law of Moses on the disciples after Christ's death. Peter would have none of it.

You want more proof besides Hebrews 1:1, 2, which prove that we should hear Christ instead of the prophets. I refer you to the baptism of Christ, when the voice from above said: "This is my beloved Son in whom I am well pleased." The same words being used at the transfiguration of Christ, and I give you a fourth quotation: Hebrews 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken of by the Lord, and was confirmed unto us by them that heard Him."

When Christ was crucified, the veil of the temple was rent in twain from the top to the bottom. Christ cried, "It is finished." Since that time no Scriptural command to pay tithes either from Christ after He arose from the dead or those that heard Him. Paul said, just before his death, that he had kept back nothing that was profitable unto us. Why didn't he command the payment of tithes?

We have been told to keep ourselves from fornication, from things strangled and from blood, which, if we do, no other burdens will be placed upon us. I give this quotation—they are the words of our Lord. I warn you before you read it that it is a bitter dose for you. It places you in the company to which the tithing payers seem to belong. Remember they are not my words; I would not so speak of you. The Lord has spoken and I am only quoting Him. Don't say "Campbellite," it will do you no good. No use to yell "robber," or "beat." If this fits you, you are welcome to it. Matthew 23:13-24: "Woe unto you, Scribes and Pharisees, hypocrites! For ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." I am real sorry for you. You seem to have gone off with that bunch for it is plain the Lord did not like them or anything that they did.

I wish you would turn your face from Mt. Sinai to Mt. Zion, and from Abraham to Christ. Let's sing that good song once again: "Free from the law, Oh, happy condition, Jesus has died, and there is remission." Instead of preaching tithing, let us preach Jesus Christ and Him crucified.

Come on with your jokes and your songs. They will be more effective than any amount of abuse or abusive laws. Continue to make your appeals through The Texas Christian Advocate. It is the proper medium through which to get help and that is why our leading men use it, and I believe that our people respond and will ever do so as much as they are able.

Let us not forget that there are stronger appeals at home sometimes; that our families must be provided for in some way, and above all, let us remember that we are free men enjoying the glorious liberty of our Christ. You call yourself tithers. I don't know what you mean by that. If you mean that you collect tithes, I deny your right to do so, for you are not in the same class with Melchizedek. You surely don't mean that you take the money off the people of your charge and graft it into the hands of those who are over you, for that would be Mormonism.

You have promised to take what Peter and Paul says. I also will give you a quotation from John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ." John was very near the Lord, leaned on His bosom, and heard what the Lord taught. I suppose you will not object to us taking what he says. Paul says plainly in Galatians 5:18: "But if ye be led of the Spirit, ye are not under the law." The same great apostle has drawn an indictment against you or any one else who seeks to establish the law in any way over Christians. Galatians 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

I have heard of Methodists who actually believe in falling from grace, but I did not expect to find a Methodist preacher who advocates a policy that will place us in that attitude. You yourself call it the law of tithing in the Methodist Church. I shall not advocate any law in the Church that is not the law of the Church.

O. H. BREWER, Kirkland, Tex., R. F. D. No. 3.

A NEW CHANCE.
By Lily Williams Roberts.
"The year is all gone," I said, and I sighed,
As I thought of the days and the weeks I had tried
To fill full the hours with deeds kind and true
And not mar the record of the year that was new.
Determined I was to make my life
A blessing in spite of its toil and its strife,
But cares they came many and sorrows came,
Too,
'Twas hard to do all the things I should do,
The world was so cold, and friends seemed unkind,
And then there were heartaches when often
I'd find
My life all distorted, my plans all awry,
There seemed naught but failure. When harder
I'd try
Ever I was aware the pages so white
Were marred with blurs and blotches in spite
Of earnest endeavor to make of the year
A record all true. I dropped many a tear,
And heart sore, discouraged a backward look
I cast,
Through the unburdened days of the month
That were past.
Then a gentle voice came and spoke in my ear,
"I come with a message that's hopeful, don't
Fear,
Old leaves they are blotted but dost thou not
know
The future's fair pages are white as the snow?
The past it is true, it is freighted with sin,
But new days await you, arise, fight and win,
Old records are closed, forget them I pray
(Except to learn lessons for successes today.)
A new book's before you, the pages are white,
A new chance is yours upon them to write,
Of deeds all unselfish from a heart that is true,
Forget the past record and make one that's
new."

IMPRESSIONS OF THE NORTH TEXAS CONFERENCE.

It was my first attendance as a member of the North Texas Conference. True, I had attended two or three sessions of the conference for a day or so at a time, but at Clarksville I was there as a transfer and member of the conference. It gives me pleasure in saying, while from choice and Episcopal solicitation combined, I transferred a number of times from one conference to another, yet nowhere have I ever received the cordial welcome by the brethren as at Clarksville. True, I knew many of the brethren, that I had met at different times and places, yet the fraternal hand clasp of both old and new brethren made one feel that we were one great brotherhood and that our boasted connectionalism was no feint but a blessed fact.

From my view point the presiding elders were quite equal in every way to those of any conference with which I have been associated. They seemed to have their work well in hand and transacted business with an intelligent grasp of business ideas and principles. The Bishop must have recognized the same fact as I believe there was not a change made in the presiding eldership of the conference.

By invitation I met with the Board of Missions, as they need make a recommendation concerning my appointment as missionary evangelist. I was never treated with more kindly consideration by any board or committee of brethren. They seemed only to want to know what I desired that they might recommend it. After some very cordial statements made by Dr. Rankin, Brothers Gibson, Barcus, Hendrix and others, who were members of the board, they unanimously made their recommendation. Such confidence and brotherliness again gives emphasis to our connectionalism, and inspires to greater service in the vineyard of our common Lord.

Through the kindness of our conference host, it was my pleasure to enjoy the entertainment of one of the best homes in Clarksville. While in the home of this splendid Methodist family, Brother J. M. Smiley, with his good wife and charming daughter, we had the pleasant association of Brothers Lenhart, Kirby, Wheeler and White, as guests in the same home. I've been attending conferences for more than forty years, yet in all these years I've never met a more painstaking, courteous host than was Griffin, the popular pastor at Clarksville. While practically a stranger in the conference, from my own choice, four out of six of the delegates elected to the General Conference were on my ballot, till they were elected. It's a fine delegation and will reflect credit on the conference it represents, led by our veteran editor, Dr. G. C. Rankin.

The conference was a very spiritual one, full of brotherliness and good cheer. THOS. G. WHITTEN.

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(CONTINUED FROM PAGE ONE.)

which our Chicago "Preacher" makes his argument and draws his conclusions. Twenty-five men in any other class can make debts and never pay them and the public hears nothing of it; but let one preacher leave the community with his debts unpaid, and in less than a week everybody knows it. Whether right or wrong, nevertheless, it is true, that the world in general, and business men in particular, have a higher standard for ministers in matters of business and morality than they do for men of the world. They expect some men of the world to beat them in a trade or to beat them out of debts they owe; but no business man expects a preacher to be guilty of that sort of conduct, and when he is it is shocking to him and to the community where he lives. For this very reason a business man

will credit a preacher many times when he would not credit some man of the world without security. He has faith in the preacher because he is a preacher. His very calling is a passport to the confidence of men. He preaches a gospel of honesty and truthfulness and until it is proved to the contrary, he is given full credit for honesty and veracity.

Therefore, how absolutely necessary it is for the preacher, above all men, to guard his credit with scrupulous care and watchfulness. He owes it to himself, to his brethren and to the Church, to say nothing about the world, to make his word as good as his bond and to always make a satisfactory arrangement with those who trust his honor and integrity. If he does not do this he is not worthy to stand in a pulpit and preach the gospel of Christ. He reflects seriously upon the very gospel

he preaches to others, if he does otherwise. This gospel demands of him the highest standard of business integrity in his dealings with men; and if he fails to observe and to practice such a standard he is discounted himself, his brethren are discounted, and the gospel he preaches is seriously impaired. People will not excuse a habitually non-debt paying preacher. They will excuse him for most any other moral obliquity; but if he habitually leaves his honest debts unpaid they write him down in their minds as a dishonest man and unworthy of confidence.

But we repeat, that the generality of preachers ought not to be held responsible for the few exceptions to the rule for honesty and promptness in the settlement of all their business obligations. And we protest against any such wholesale charges of slovenness and dishonesty in business

matters brought against preachers, as a class, by the article reproduced in the Digest. It is a libel and a slander. Preachers as a class, and as a large class, are honest men, prompt in the payment of their debts and they have good credit in the communities where they live. No other class of men could take the salary paid the average preacher and handle it with the skill that the preacher handles his income. He receives small money remuneration, but nearly all of them support their families on it, educate their children, pay all their debts and live in peace with God and all men. Looked at from this point of view, the average preacher, and the preachers as a class, is an honest man, a good business man and his credit is above par in the community where he lives and labors.

Notes From the Field

Killeen Station.

After the conference adjourned at Temple we reached our new field. While regretting to leave the many good people of Mood we were met by the people of Killeen and given a warm reception. Less than a week after our arrival there was a great "shower" struck the parsonage and literally filled to overflowing the pantry with flour, meat, sugar, coffee and all kinds of canned goods and big fat turkey in the coop. Last week I was called to the tailor shop, by an unknown friend, and my measure taken for a new suit of clothes. Did I do right in letting him take my measure? Brother M. K. Little, our new presiding elder, came to us Sunday night and preached us a very strong and appropriate sermon and held our first Quarterly Conference Monday morning of March 22. He made a good impression on his hearers. Our official Board is composed of young, active, business men and I think are going to make good. They paid the preacher for the first month and the presiding elder for the first quarter. During his two years Brother Hightower wrought well and leaves many warm friends. I enclose seven subscribers to the Advocate. A Merry Christmas and a Happy New Year to everybody.—R. A. Walker.

Eldorado.

As you well know we are on the border of our West Texas Conference. We are moving along nicely with our work. So far have been hampered by much rain and mud, but we are glad to have rain. Christmas times now here and our good people were thoughtful of the preacher's wife and little ones. Last evening a happy party visited the parsonage, bringing many good things to eat—in fact about a month's supply of rations, and you know our hearts leaped for joy. One thing our Western people know, and that is just how to pound the preacher. We had our Christmas service today. Weather cold and very disagreeable, but had a good congregation. As this is our second year at Eldorado and our third year in the post-rate, we hardly know whether to say we are doing well or not, but we believe the work is prospering nicely. Sunday School and Leagues doing well. Expect to hold revival in February or March. Pray for our success in winning souls and forwarding the kingdom of God.—I. H. Maxwell, P. C.

Fairy.

In four days after the Central Texas Conference adjourned we got to Fairy, our new charge. Our people are cordial and friendly and a few nights since, in spite of rain and mud, as we were reading about dark we heard talking and laughing at our gate. Soon the crowd rushed in with a friendly handshake and made for the kitchen. Soon two rooms were full and our kitchen table was heavy laden with flour, sugar, sausage, syrup, etc., with dry goods for wife. What a surprise! For a time we talked and sang and after a prayer we separated. Methodists, Baptists and other Christians and outsiders were in the throng. We thank God for these friendly tokens and ask for guidance to serve usefully our cordial and generous friends at Fairy.—H. B. Henry, P. C.

Belton Circuit.

The Bishop read us out for Belton Circuit at the recent session of the Central Texas Conference, and we have arrived on the work. Got here just ahead of the continued rains and floods. The rains have put the roads in such bad condition that we have been hindered in the work, having missed several appointments and have been unable to reach one Church, but we are encouraged with the prospects and are hoping and praying for a good year. The good people have received us kindly and we are at home. The work has no parsonage, but the stewards are looking after the pastor and family, and rented a house and bought about \$50 worth of new furniture for it. We are going to build a new parsonage and will decide on the location at our first Quarterly Conference. We are living at Midway Church, which is located half way be-

tween Temple and Belton. The good people have remembered us with sausage, spareribs, backbones, etc., and turkey dinners, until we are—well, we are living. We are serving a loyal and generous people and we are praying that God will bless our labors together in his work. We are going to give them the best there is in us this year. The Sunday Schools and prayer meetings are moving on nicely and when the roads get in good condition the interest and attendance upon all services will increase. The presiding elder, Dr. T. S. Armstrong, is in high favor with the people and the work is prospering under his wise leadership. So with a good leader like him, a good people to serve, and faith in God that he will prosper his work, we push forward. Will make a hard effort to place the Advocate in every home. Pray for us.—J. M. Fryar, P. C.

Nocona.

We were returned to Nocona for another year's work, and the good people have given us a hearty welcome. In many respects we are most delightfully situated and we greatly appreciate the kind manner in which these people have received us back. This charge has made some handsome improvements and nice advancements along all lines during the past year. The first four months of last year we had no house of worship, and we had preaching only twice a month at the Baptist Church and held Sunday School in the afternoon in the same church. The congregation was small and only fifty or seventy-five at Sunday School. Now we have a nice brick-veneer church paid for and dedicated. Last Sunday morning the auditorium was filled to its capacity, and we had one hundred and sixty-five at Sunday School. A year ago we had two hundred and seventeen members; now we have three hundred and thirty-two. The pastor's salary has been increased from \$800 to \$1200. This is one of the best and most pleasant charges in the conference. One morning just before Christmas, as we were passing in front of one of the banks the president of the bank called us in and presented us \$15 in gold as a Christmas present. It was indeed a pleasant surprise. That same day a delivery boy stopped his wagon in front of the parsonage and proceeded to unload, and about 8 o'clock that night the storm struck us with a terrific force, and when it was over we discovered that the larder had been supplied with everything that was good to eat and that there were two large turkeys in the coop.—N. R. Stone, P. C.

Munday.

Our third year on this charge starts off encouragingly. Since conference several important things have transpired. First, our Board placed the pastor's salary at \$1200. Then a new windmill and tank were placed at the parsonage with water at all convenient places. A new range was placed in the parsonage kitchen, with bath and sink having hot and cold water connection, which adds very much to our comfort and convenience. Our Board is composed of twelve good men and true, than which there is none better anywhere. Our new presiding elder, Rev. J. G. Miller, was with us recently and preached twice for us and held our first Quarterly Conference. The pastor and family were kindly remembered at Christmas time. We thank God for a pleasant field of labor and shall pray and work for a great year. Greetings to all the brethren.—W. C. Childress.

Leesville Circuit.

We did our work well enough last year to be returned this year. We see from the minutes that this inland circuit was second best in reporting Children's Day money, while 2165 excess on the general collections led anything in the conference. However, several of the larger stations made up in specials. Despite the rain and mud we have been able to fill all our appointments this conference year, except one Sunday. The first Quarterly Conference for the year was held the 23rd of December with a fairly good attendance of officials and others. The salary was

raised nearly a hundred dollars above last year. The Foreign Missionary assessment was paid and it was the desire of the Quarterly Conference that the week of prayer and self-denial would result in at least enough cash to support a native preacher in some foreign field. Since conference we have organized a Woman's Missionary Society with fifteen members, which promises to do good work. The Missionary Voice goes to each member. We had a fine turkey Thanksgiving, the gift of one of our faithful members, and there is a fine gobbler in the coop waiting for the baker, which was presented to us by an elect lady of the Bebe Church. The Leesville folks remembered us with a nice pounding on the evening of Thanksgiving. Since a 350 pound pig was slaughtered recently at the parsonage you should not be surprised to learn that this preacher had to call on the druggist for some pepsin. We are hoping for a better year this year than last. We are getting quite a number of good books in the homes of our people. The Advocate goes to fifty-five homes. One of the stewards said he would not take two dollars for last week's paper.—J. D. May.

Mt. Pleasant.

I am writing this note because our friends like to know how we are doing in Texas and also to encourage others in the work. Our people insisted that we be returned this year. They were so good and loyal last year that we could not have the face to say one word to the presiding elder about our appointment. Every claim was paid last year and large improvements were made at a heavy expense. To my surprise, on returning, I found the whole parsonage grounds improved and everything in fine shape. I have never been more heartily received. The stewards met and, without consulting me, they set \$1500 as the support for this year. They always pay on the first of each month. I thought that they had exhausted their liberality. To my surprise they flocked in on us last evening with everything this country produces and that which they could buy from the stores—turkeys, chickens, sausage, pork; in fact, everything. Where is there a preacher that does not want to come to Mt. Pleasant? But all this and the fine spirit of the people brings me to my knees and I am crying to God to help me to come up to the deep expectations of these faithful people. This all means that they are crying out to God for a leader and the salvation of the people. How can a man do other than spend and be spent for the good of such a people?—G. L. Taylor.

Carbon.

On this beautiful Christmas Day, sitting by a red hot stove enjoying its warmth, I am made to look back over the year just in the passing history. When I began to count up the many fields of labor set before me I only sigh for more of the power from above. The Bishop and his most excellent Cabinet returned me to Carbon. There is one of three things: first, do your work over; second, do that you didn't do; third, there was no other field for me. But we are here on this charge to do our best during this conference year. We were received very cordially. This is a most excellent people and some of them can be depended upon. As a whole they are not excelled anywhere. Yes, the pounding, of course, and that of old time Methodist style, too; everything good to eat and some things to drink—such as coffee, you know. We are planning our work, organizing and

reorganizing every department of the Church. We want to call attention to our Sunday School's work. Our enrollment exceeds our Church membership. We are a wide-awake Sunday School people. Our women have started on the new year splendidly. They have added to the Society the Junior and the young people's department. It is wonderful what can be done with the young people and the little folks. Our Church is in need of this work. Old Santa Claus came to see us, too, with some valuables worth while, and while he came to the parsonage he also remembered the poor little orphan children at the Home at Waco in nice home canned fruit and money—\$24 worth. Our little Juniors sent seventy-five jars of nice fruit, the Sunday School sent them \$10 in cash to make them happy. I am going to stick my tenth new subscriber to the Advocate in this letter. I am talking the Advocate. I shall devote one special day to the Advocate, besides an canvassing from house to house. Some of our new subscribers say it is the best paper they ever saw. O, its influence is great. Good editors are born, not made, like Dr. Rankin. I expect to settle the largest account in the conference per membership in this conference with Miss Belle at Hillsboro next fall. Here goes for the Advocate in every home in the Carbon charge.—W. T. Singley.

Chisholm Circuit.

Chisholm Circuit contributed to Children's Day Fund \$30.15. This amount was third in the conference. The Sunday School enrollment was 125 per cent of the membership of the Church. Heath increased her Church membership nearly 100 per cent. Chisholm, last Saturday night, pounded the pastor. I should have said showered the pastor. Instead of Terrell R. F. D. No. 7 and Fate R. F. D. No. 3 it will soon be Chisholm Postoffice once more, and all officials will be taking the Advocate.—E. G. Roberts.

Ovalo.

We arrived here after an eight days' drive across the country from Matador—a distance which we could have driven ordinarily in four days. But we came under the most trying circumstances—through mud and water, crossing swollen rivers, etc. Many times we said that if it were to do over we would ship our buggy and team with the rest of our things. But we had started to our new charge in our buggy after having visited my father at Matador and had ordered our household goods shipped to us from Brownfield, and so it was too late to undo anything we had done, and we continued on our way. My wife, boon companion that she is, staid with me, though I tried several times to prevail with her to take the train. I have traveled over a great part of West Texas and know something of the inconveniences of deep sand in travel, but mud and water presented to me a new proposition; but we solved it by the same process that many of our seemingly intangible cases require—by "patience and perseverance." Well, we are here and thank the good Lord for it. We were warmly received and made to feel comfortable and at home in the homes of the brethren. As our household effects had not arrived they very kindly threw open their doors to us pending their arrival. We never were the recipients of more genuine hospitality and we have heard over and over again about the proverbial "latchstring hanging on the outside" until we feel that we are indeed among friends, neighbors and brethren. The

pounding came in due time—and such a pounding as it was! I wish I could describe the spirit of an occasion like this, but I cannot. However, perhaps it is not necessary, as every Methodist preacher has felt the thrill of it all. Brethren, aside from the material good it does, I would not do away with it for anything because of the certain kind of confidence it inspires and a peculiar feeling of ownership it gives. People are drawn closer together and become more of a unit and we feel like a great big family in the Lord Jesus Christ. Our charge is very well organized for another year. Stewards have arrived at a very fair estimate of what they are able to do in the way of assessment and will say that it will not be far below what it was last year, in spite of the fact that two of our strongest points have been taken off the charge. Next week we have a stewards' meeting at Jim Neel, and we have the promise that all of our stewards will either be there or will be represented. Not to make the assessment, but as a kind of laymen's meeting for the charge. We will have a program rendered by them and perhaps a sermonette by the pastor. Dinner on the ground, etc. We would not forget to mention our worthy and efficient predecessor, Rev. E. L. Sick. He has been here four years and is beloved by all. A man as fearless as the sunlight in the advocacy of his high principles and lofty ideals. He has wrought well. And I want to say right here that he has made my coming much easier by his wise counsel in planning both with the brethren and myself. Christmas has come and gone. We are glad to say not a drunken man was seen on our streets nor at our gatherings. We expect to work hard for the Advocate this year. No pastor can be a success without it, and no charge can be developed to the highest degree without it. I find many of them here.—A. J. Jameson, P. C., Dec. 26.

Naples.

In the recent conference held at Nazochoches it was the judgment of those in authority that we should come back to Naples and Omaha for another year, for which we were very thankful. We closed a very successful year here before conference. In our last meeting, held at Omaha just before conference, we had something like 135 conversions, between forty and fifty joining our Church and between twenty and thirty joining the Baptist Church. H. B. Delaney, of Tyler, did the preaching and Pfaffenberger, of Bloomberg, Missouri, did the singing, and both of them made full proof of their ministry. This is the second time I have used them, and I feel no hesitancy in recommending them to the brethren who are looking for some one to help them in their meetings. We received a very cordial welcome to the work assigned us for the second time, which made us feel good and take courage for another year's work. The pounding has already commenced, and the preacher's family enjoyed Christmas. We have a fine missionary society here at Naples, which did fine work in the year just closed. Our local society at Omaha is doing some helpful things. Our Sunday Schools are taking on new life and we want them to continue to grow. The year starts off in a promising way and we hope to make it one of our best.—B. C. Anderson.

Blackwell Charge.

At the last session of the Northwest Texas Conference, which convened at Vernon, Texas, the good Bishop read us out for the Blackwell charge. Like everyone else, as soon as we had our marching orders we began to be in a hurry to reach our field of labor. We were delayed somewhat by the rains that were coming regularly at that time, but reached our new place the 26th of November. We were kindly received by the Blackwell people, some of whom took us in until our household goods could arrive, which were delayed because of the bad condition of the railroads, brought about by the heavy rains. We soon, however, had our things and were moving in to our new home, the parsonage. Like most preachers, we were broke when we reached the place of our labors, but we just looked wise as we could and waited for something to happen. Well, it happened all right, for the stewards of Blackwell Church came to our rescue with a nice purse, and the Home Missionary Society came along with one of the finest poundings it has ever been our privilege to receive. It was the kind that reaches way down the

NEW YEAR'S GREETINGS.

May this glad New Year's Day be unto thee
As the fair shore line of a gentle sea,
Whose silvery spray cast on the pebbled beach
Foretells of fondest blessings in your reach.

And as its waves come rolling in to shore,
Each wave chased in by one brighter wave more;
May sweet peace and pleasure thus to you come
Until with joy you reach your Heavenly Home.

J. E. VINSON.

Corinth, Mississippi.

line toward helping a fellow along—such as flour, bacon, sugar and such other things as are substantial, and not just little canned goods alone, although there were some canned goods. It was all a great surprise to us, and did much toward making the start for the year a joy. It would not do to close this part of our letter without telling on one of the splendid young ladies of the Church, who is always doing something to make the preacher happy, as many can and would testify, and who was visiting in Blackwell just at this time and took a very active part with the missionary society in getting up the great pounding we received. This was no other than Miss Katie Slaton, the untiring, true and faithful friend of the Church and preacher, who always makes a fellow feel better when in her company. We did not know when we saw her at work, that she was looking out for us, but we actually caught her, and have the proof. This is long enough, but please to let us say just a word more and tell you of another thing that happened on this charge. It was like this? It soon came time for us to go to Slaters Chapel, and we went our way feeling we were going to see some friends when we reached that splendid community—and so we did. As soon as we had concluded our first service a crowd gathered at one side and was in close conversation for a few moments, then one of the good brethren came round and, with due respect for our feelings, told us they were going to fatten us up this year. Well, we did not get offended, for we always did want to be big, and we have about reached the conclusion that if we ever are it will have to be in body, so we consented and told the good brother that Crowder, one of the splendid appointments of our previous charge, had offered a reward for any one that would do it. We, of course, thought that these good people were just going to try this once a month, as it came our time to be with them, but, no, sir; they had no such ideas, for in just a few days here came Brother and Sister J. T. Stater from that place driving up to the parsonage with their buggy looking like an army chuck wagon, and without any hesitation began unloading sausage, ribs, backbones (with meat on the bones), cakes, and all this in a quantity that would make a fellow like our big presiding elder much wiser than he usually does had it occurred at his door. Well, we bow to the inevitable and are falling in love with our people more and more, for how could we help it when they go at this love making in that good old-fashioned way that was never known to fail, through our appetite. Yes, we just admit we have heart failure now. Amen. Come down Dr. R.—G. H. Gattis, P. C.

Afton.
Here we are again, not a P. E. in name but in fact. Afton charge has seven appointments, reaching from Motley County to Lee on the Plains. Have been to all the places but two and find some good people all around. The good people of Afton was at the parsonage when we arrived and gave us a nice pounding and good things have been coming ever since. I find Methodism weak in numbers in this country. I find Campbellites and a sprinkle of Seven Day Adventists, but notwithstanding all this we hope to survive and make progress and by the help of the Lord we will. The ladies of Dickens have furnished their church nicely inside and it is splendid.—J. M. Owens, P. C.

First Church, Corsicana.
Brother Wright was loved by every one, and First Church gave him up with regret, but that has made it easier for us, for no preacher was ever treated with more courtesy than this preacher at the hands of his predecessor. Thirty strong men compose the Board of Stewards, and to a man they have pledged us their hearty support, the fact of the matter is, I never in all my ministry have been treated so well. The good women insisted that we have everything we needed in the parsonage, and the brethren pay the pastor every month. There is not a stronger Church in the conference than this one, and Bro. Wright woke them up, and they are going to do things. We have large congregations, and everything is moving and we hear it everywhere that we are going to have a great year. We have divided the membership into twenty-six districts, and over these we have placed a superintendent. These superintendents keep the pastor informed of all who need special attention, and they look after Methodism's interest in their territory. This plan is a good one, and is going to work well. The Sunday School, led by W. A. Tarver, a true blue, is in splendid condition. Wish you could see the great congregations and hear the amens in this dear old church. Have had three public collections. Shuler came, bought new piano, put up new fence, paid out an old debt, and now J. D. Young has just walked in. Brother Smith, the new presiding elder, preached last Sunday and he did have liberty and my, how he did preach! The people said many nice things. He completely captured the people. Brother Mulkey is happy and a great blessing to this preacher. No man in Corsicana has more influence than Abe Mulkey. God is with us and we are happy in his service.—J. W. Fort.

Gause.
We are now in the splendid town of Gause, which is one of the most progressive towns I ever saw. Everything in the way of Church work is spiritual and enthusiastic. We have half station here and two other good churches on the work, all of which are railroad towns. This is the first time the Methodist people have had their pastor living in the town, and they are showing their appreciation in every way possible. They rented a nice cottage, and equipped it with a high-grade of furnishings. But in another great way of showing their ap-

preciation was when we were about to start our first supper in our new home, and heard some one call at the front gate, we went to the door and found it was two of our leading Methodist ladies, and they had their buggy loaded with everything good to eat in the way of a well-selected lot of groceries, flour, etc. But to cap the whole business in the way of a pounding was when they brought in the big fat turkey for Christmas. We thank the people of Gause and feel that we owe them the very best year's service possible. We are looking for great things to take place in the way of Church work this year. We have our highly esteemed presiding elder with us his fourth year on this district, for which we are well pleased.—James W. Cole, pastor.

GATESVILLE DISTRICT.

We are at our post on the Gatesville District, having met a hearty reception on the part of both pastors and membership. A crew of twenty brave, strong, courageous and efficient pastors are ready for the battle. Already we are planning for an early revival campaign and the tokens are good. We must have more winter and early spring revivals. Let us divide our work on large circuits and save a two months' pull in the hot summer months, when preachers and people are in poorest condition for work.

Let the pastors of the Gatesville District secure the conference collections by March 1 and at least pay in cash the mission assessment. I beg of the people to assist the pastors to get out of the way of the stewards with collections by the fourth quarter.

Let us do our best to place the Texas Christian Advocate in every Methodist home. This will solve many problems.

The Waco, Cleburne, Dublin and Gatesville Districts will hold a joint pastors' conference at Meridian on January 12, 13 and 14. We are planning for the presence of every pastor. I hope not one from the Gatesville District will ask to be excused. We need such a meeting, and all need it.

My predecessor, Rev. S. J. Vaughan has done a fine work and had a strong hold on his people. Such a presiding elder does much to meet objections of the few objectors to the office. Men born in the objective case are hard to satisfy.

Gatesville is one of our best interior towns, with a Church pride that is manifesting itself in a \$20,000 modern church, under the leadership of Rev. C. G. Chappell, the efficient pastor.

We are domiciled in a splendid ten-room district parsonage and can entertain the whole Advocate force. Come, and we will prove it.—M. K. Little, P. E.

GOOD WORK FOR THE NEW YEAR.

This being the beginning of a new year, the Lord is turning a new leaf in the book of life for us; so let our motto be, "Give to the world the best we have." Let's give all the encouragement that is in our power to be to the upbuilding of the Church all its branches, the Sunday Schools, prayer meetings and everything that is for the advancement of the cause of Christ.

We should take more interest in Sunday School work and in attending the prayer meetings this conference year than ever before, and when the harvest time of the Lord's work has brought our protracted meetings to a close we shall then see the result of our labor and reap what we have sown. Let's also encourage all the young Christians, pray for them, help them, talk with them and lead them on to higher grounds.

There is a work for each and every Christian to do, and some of the younger ones especially will not take hold of that work without the proper encouragement. I know from self-experience, for when I was young and in the bloom of life I knew the Lord was calling me to go forth into his harvest field as a servant to deliver his message to lost souls; but for lack of proper encouragement his callings were in vain, and the work he had for me to do is still undone.

Most of the charges now have new pastors; so let us as Christian people and members of the Church give our pastors all the encouragement and aid him in every way that we possibly can, and by so doing we will show him that we love him and mean to do our duty towards our Savior.

We realize that the preacher cannot do all the Church work alone; therefore let us pray together and work together that it may be said of us, "Well done, thou good and faithful servant."

I noticed a recent issue of the Advocate where one of the presiding elders addressed his stewards "with an appeal to help and encourage the pastors."

So let us as laymen go forth in the battle for Christ and help in every way we can and try to be instrumental in doing much and lasting good for the presiding elders, pastors and stewards, all have work of their own to do, and need our every aid; therefore they can never do the work that is allotted to the laymen, and the more we show our willingness to help

them the more encouraged they will be.

Deut. 1:38 and 3:28 teaches us that Joshua, the great leader of Israel, needed to be encouraged and strengthened, also that the Lord sent messengers to him to encourage and strengthen him. Are we not the messengers sent by the Lord to aid, encourage and strengthen our pastors?

From 1st Sam. 30:9 we learn that David "encouraged himself in the Lord his God;" also 2nd Sam. 11:28 that David sent messengers to Joab to encourage and strengthen him in battle.

I am not a pastor, but would have been years ago had I had the encouragement I needed, but with the help of God and the encouragement of a good Christian wife I expect to become a minister of the gospel in the near future, and I am now studying as hard as a schoolboy with that aim in view. J. W. COUCH, Fate, Texas, R. No. 1.

WHERE DID JOHN BAPTIZE?

By Rev. J. F. Clark.

The general opinion is that John baptized in the bowing waters of the Jordan River; but in the light of those scriptures which point out the places where John baptized, it is most likely that John never baptized the Christ or anyone else in the running stream of the Jordan.

There are only two places where it is said that John baptized. Those places were Bethabara, and Aenon neither of which was nearer than a mile and a half or two miles of the stream of the Jordan. These places were forty miles apart. Bethabara was on the east side of the Jordan opposite Jericho. Aenon was about one-third of the distance down the Jordan from the Sea of Galilee to the Dead Sea, and was on the west side of the river.

Now as to the place of John's baptism, it is evidently the same as that of his preaching. John preached in the wilderness of Judea.—Matt. 3:1. "John did baptize in the wilderness."—Mark 1:4. So he both preached and baptized in the wilderness. At what place in the wilderness? "In Bethabara beyond Jordan."—John 1:28. Christ was with John when he baptized beyond Jordan and was baptized by him there.—John 3:26. Jesus "went away again beyond Jordan into the place where John at first baptized."—John 10:40. Each of these passages say that John baptized in Bethabara beyond Jordan. Examine any good map of Palestine in the days of Christ and you will discover that Bethabara was located at least two miles east of the stream of the Jordan and nearly opposite Jericho.

Now if Jesus was baptized at Bethabara as John declares (John 1:28; 10:40) and Bethabara was two miles east of the stream of the Jordan, it is evident that he was not and could not have been baptized in the stream of the Jordan.

The objector points out Matt. 3:13; 3:5-6; Mark 1:5, and thinks he has destroyed the force of our argument for John's baptizing Christ at Bethabara. But what do these passages say about it? "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." "Were baptized of him in Jordan." "Were all baptized of him in the River Jordan." The objector claims that these point out the fact that John the Baptist baptized on the stream or in the waters of the Jordan. How are we to explain these phrases "to Jordan," "in Jordan," and "in the River Jordan?" In view of the fact that other passages point out clearly the place where John baptized, the natural and easy interpretation of these phrases is that they mean merely "in the vicinity of the Jordan" or "in the valley of the Jordan." Neither of these phrases says that John baptized in the waters of the Jordan. If there is violence done to correct interpretation in the above, it is a less violation to interpret it as Jordan when the Bible teaches plainly that John baptized Christ at Bethabara, beyond the Jordan. The other place where John baptized was at Aenon. This place was one and a half miles west of the Jordan. The "much water" mentioned there was used for camping purposes as well as for baptismal purposes. That John baptized at the springs of Aenon, instead of the stream of the Jordan, is very significant. Why did he choose to baptize at the springs instead of the river if baptism was by immersion only? If Jesus was baptized in Bethabara, then he could not have been baptized at the Jordan.

Iredell, Texas.

God and nature are just and whether in love or hate, mirth or melancholy what men sow they reap. The wages and the work agree.

A REMINISCENCE.

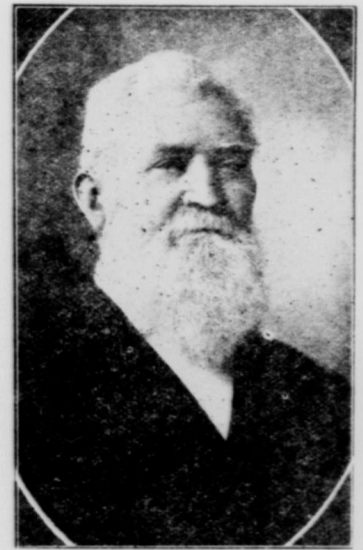
The subject of the welcome of a new preacher is often discussed. I should like to tell you of the welcome one of our young preachers received. Our outgoing preacher had a large family and although we were all very much attached to them, for they had been with us four years, the circuit was so very poor we were glad to learn our new preacher had only been married a few months. We were very much interested in them. He was a preacher's son; she a preacher's daughter. The changes were made just before Xmas. Our town, where they were to live, was ten miles from the railroad station. We usually met the preachers. They had written for some one to meet them, we will say, Wednesday. The ladies had fixed the parsonage as nice as they could and intended having the house warm and comfortable for them and a hot supper ready. Dr. —, who owned the only carriage in town, was to send out for them, also to send a wagon to bring their baggage. Somehow, the preacher came to the station Tuesday, instead of Wednesday. There was no one there to meet them. The weather was bad and likely to be worse. So they decided instead of staying at a hotel until next day, to go to the burg on one of the returning cotton wagons. Happen so it was Dr. —, the driver thought he would save a trip next day and decided to bring them. In the summer or good weather it is a beautiful drive, but in winter fearful. Red clay and very slippery in wet weather, and there are two miles of swamp road that was badly cut up by the heavy cotton wagons. With no spring seat on the wagon, it was quite an undertaking. They left the station at one o'clock p. m. All went well with them until about five o'clock, when they came to the swamp road, then mud to the hubs of the wagon wheels, and night coming on and it began to drizzle and it got so dark they could not see the heads of the mules. Dark and cold. Finally, one of the wheels of the wagon broke down. Just imagine the situation; in the dark, in a mud hole, a half-witted, or at least a thickheaded negro, from whom they could get very little satisfaction. He said he would take out his mules and go to town and get something and come back for them as the lady could not ride the mule or walk. The preacher made him build them a fire on the road-side under a large beech tree. There are lots of pine knots about there for fuel, with some things from the wagon to try to make them comfortable. The negro left them about nine o'clock at night. We lived half a mile further on the road, had plenty of room, and could have gone for them, but he passed us, went to town and turned his mules in the lot and went to bed. Next morning, Wednesday, Dr. — got up early to see about sending to the railroad station for the preacher. First thing he spied were the mules in the lot and no wagon. He then hunted the driver, who was asleep. On waking he told where he had left the young preacher and his wife. The negro said if he had told Doctor when he came in he would have sent him back, and he was sleepy. I am glad to say the Doctor gave him a good taste of his buggy whip before making him get the carriage ready to go after them. Doctor called the presiding elder, who lived next door to him and told him the state of affairs. We were at breakfast when we saw them drive by. Doctor in his carriage, Brother G. in his buggy. The young people at daylight had left their camp, where they had been welcomed by the hooting of owls and other mysterious noises of the woods. Fortunately, it did not rain hard. They had started to town, but not over a quarter of a mile from their camp they came to a negro cabin and were having the negro make them some coffee when Doctor and Brother G. found them. I hope there are not many that have such experiences. They were with us two years and I think we all loved them. Our young preacher has been a D. D. and president of one of our Methodist colleges for a number of years.

H. M. BALDWIN.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

Thoughtfulness, like light, touches the highest elevations first and lingers there the latest. This is nature's inducement to the elevation of intelligence.

Courage and endurance soon win their way.



DEATH OF J. P. APPERSON.

This fine old Christian gentleman died Monday, 29th instant, at his home in Oak Cliff in the eighty-fourth year of his age. He was born in Henry County, Tennessee, April 15, 1829. His boyhood was spent in his native State and Missouri, but in 1845 he came, with his father's family, to Texas and they settled in Ellis County, near where the town of Waxahachie is now located. He grew up into strong, robust manhood amid the frontier conditions of Texas. In 1850 he was married to Miss Mary Catherine Gray and throughout these long years they lived happily together. She is left to mourn his departure. He entered the Confederate Army at the breaking out of the Civil War and rendered valuable service during those years of strife and carnage. During his lifetime he was a citizen of three distinct Governments—the Republic of Texas, the Confederacy, and the Federal Government. In 1866 he moved to a fine farm near Wilmer, Dallas County. He gave there a plot of ground and helped to erect on it a Methodist Church, and lived there until 1897 when he removed to Oak Cliff. He reared a good family of children and they are all a credit to his name. Among them are the good wife of Rev. G. W. Owens, and the excellent wife of Rev. C. L. Browning. He was a quiet, unassuming man, devoted to his home and his own business. He was possessed of extraordinary brain force and his judgment was clear and reliable. For half a century or more he was a devout member of the Methodist Church and loved its doctrines and usages. The Texas Christian Advocate has been a regular visitor to his home all these years. He leaves his aged widow, six children, twenty-eight grandchildren, fourteen great-grandchildren, numerous relatives and a large circle of friends to revere his memory. His end was peaceful and his entrance into the better world triumphant. He was buried at Wilmer, Texas, near the church he helped to build and which he loved so dearly.

THE "FOUNTAIN FILLED WITH BLOOD."

On the night that Daniel Webster died Dr. Jeffries read his favorite hymn to him, William Cowper's, the fine stanzas beginning with:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

The reader will recall the third stanza:

"Thou dying Lamb! Thy precious blood
Should never lose its power,
Till all the ransomed Church of God
Are saved to sin no more."

Mr. Webster gave very close attention. He was an intellectual prodigy, with great strength and great weaknesses, needing the grace of the atonement all through his life, and especially in his dying hours. The last stanza was read to him:

"Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisp'ing, stammering tongue
Lies silent in the grave."

"After Dr. Jeffries had finished reading this hymn, Mr. Webster, in a clear, strong voice, replied, 'Amen, amen, amen!'"

And we say "amen" to all preaching that is charged with that hymn—the need of our poor humanity for salvation and the infinite love and sacrifice that saves.—Central Christian Advocate.

THE UPPER AND UNDER WORLD.

By Rev. J. D. Scott, Commissioner.

By the time you read this Christmas, or the birthday of Christ as it is usually celebrated, with its festive features, will be passing, if not ended. The individual, the family, Sunday School, benevolent institutions, charity and good cheer committees will have furnished Christmas gifts to a large and varied class. Some of this was useful and helpful, but much of it was useless and hurtful.

Many give from a sense of obligation, some for the joy of giving, but all should seek to give where it is most needed.

"He gave himself for us." Not simply for you and me, but for all classes. "He is no respecter of persons." Why should we be so dainty in selecting the objects of our offering and service? Why should we help only those, or largely those, who are able to help themselves, or who least need our gifts? Not the well, but the sick need the physician. Not the whole, but they who are broken in virtue, in spirit, in health, in heart, and in hope, need the healing balm.

Therefore, since the Upper World, the world on top, has had its Christmas and good cheer; since we have given to, helped and made each other happy, let us do something worthy for the Under World. Something that will give good cheer to the Mary Magdelines, something that will result in the change of their "scarlet" into white.

DECEMBER 28—RESCUE HOME DAY.

The above was written in view of the fact that the last Sunday of the year 1913 has been designated as Rescue Home Day, at which time all pastors are requested to preach suitable sermons and take collections and secure as much help as possible for the San Antonio Mission Home and Training School work. It is desired that vigorous and intelligent efforts be made that day by every pastor of West Texas Conference and his people to secure an offering much larger than the assessment which is only a pittance as compared to the great need of the cause.

A SQUARE DEAL.

Brethren, the situation and need at the Home now is pathetic. I appeal to you pastors as the key-men of our system, to give this cause a fair chance and a square deal this one time, by presenting it directly to your people on its merits, separate and distinct from any other interest or claim. I have no fears of the result if you will do this. Your assessment will be met and out of the way, with such a large overplus that the other conferences will be encouraged to come nobly to the aid of this work when they learn the large results of a liberal spirit and a business-like method on our part.

We doubtless should not have done less for any of our benevolences, but we could and should have done more for this outcast, downtrodden, despised, broken-hearted set.

"TURN OVER A NEW LEAF."

This is what we all say we do on New Year's Day. Let us mean it and be doers of it this time, by getting a good start before New Year comes, and do the extraordinary thing for the Rescue Work by gathering the Lord's money to enlarge, secure the helpers and equipment that will train these women to be independent and shield them against the snares of the future.

Appoint two good women and two good men, intelligent, capable, to be leaders with yourselves in this work. Let us do our "dead level best"—all pull together, pull to the last limit. Christ did that for our wrecked, ruined humanity. He is our example to follow. Will you go the way he leads?

JANUARY, 1914, THE CAMPAIGN MONTH.

Having turned over a new leaf on January 1, 1914, it is further desired that we make January, the first month of the new year, a new leaf in this book of our future record by making it the campaign month for the Rescue Work, so that the pastors on circuits may preach all round their charge and give all the people an opportunity to contribute and everybody a chance to get the cash sent to C. C. Walsh and the amount secured sent to me, the Commissioner.

ORPHANAGE "THANK OFFERING."

Somehow we feel this morning that we wish that we had a heart as big as all Texas that it might throw out its gratitude to every kind friend, every child, every loyal Methodist whose heart has beat in sympathy and love at the Christmas time just passed! Love, love manifesting itself to the bereft, helpless little one is passingly

beautiful and truly "the greatest thing in the world."

We have received gifts from bounty, gifts from poverty, gifts from a sense of duty, family gifts, individual gifts, co-operation gifts, benevolent association gifts, but the letter containing the gift which we print below is easily the climax. That gift went to the heart's core, cut deep into a fountain of love which will overflow to every other heart, I am sure.

For this and for every gift, every kind thought expressed or unexpressed, I want to thank first the Father of all for you, then for your gift to the Orphanage.

May the bounding, pulsating love of the Christ Child become the every day love of the incoming year to each heart, is the sincere, genuine wish of Yours in deep gratitude.

R. A. BURROUGHS.

The Letter.

Texas Confederate Woman's Home, Austin, Tex., Dec. 19, 1913.—Rev. R. A. Burroughs, Waco, Tex.—Dear Brother: I am an inmate of the Confederate Woman's Home and my husband is in the Confederate Home hospital—has been confined to the bed for fourteen months and has been afflicted more than six years. He is a great sufferer from neuritis. We want to help make the orphan children happy Christmas, so we send a postoffice money order for \$2 to help buy presents for them.

Best wishes from A. D. Wallace and wife to the orphans for a Merry Christmas.

Yours truly,
LUCIE S. WALLACE.

THE MCKENZIE CHAIR.

That was a happy thought of Dr. J. H. McLean to suggest that a McKenzie Chair be established in the new Methodist University to perpetuate the memory of his name and the noble life work of our dear old teacher, Dr. J. W. P. McKenzie. We trust it will be established without one single dissenting voice.

What more fitting tribute could be raised to perpetuate the name and life work of Dr. McKenzie or who more worthy to receive such honor than our dear old teacher?

Hundreds of young men, yea, even thousands, were won from a life of sinful indulgence and worldly pleasures to God and useful living by his faithful teachings and his earnest prayers in their behalf. Rough, unruly boys who entered his school at the beginning of the term were soon won by him to high and holy living to refinement, gentleness and Christian culture.

His daily lectures, his Bible readings, his earnest prayers for the pupils committed to his care, the Sabbath services, his sermons (which would have done credit to any Bishop), the mid-week prayer service, were all fraught with good results, and many were converted at these services, and this continued until nearly all the students (nearly 400 when we were there) became Christians. Oh! the happy days and the glorious meetings we enjoyed at dear old McKenzie College!

His teachings were so pure, his rules were so strict, no rude conduct was allowed, no ungentlemanly behavior tolerated, the pupils constantly incited to high and holy living, to build up characters that would stand inspection and criticism in this world and secure God's approval in the world to come.

Many brave, noble young men went out from his training to fill responsible and important positions in the business world, and many others to stand on the walls of Zion to preach the everlasting gospel to dying men, to catch up the falling mantle from the dear old teacher's shoulders and go forth to carry on the work he had been engaged in for a lifetime.

How humble! How faithful he was! No earthly gain, no self-aggrandizement sought. He only sought to glorify his blessed Master by winning souls to His service and pointing them to heaven, the Christian's home.

M. E. WHITTEN.

Austin, Texas.

A CALL FOR REINFORCEMENTS.

Dear Fellow Pastors of the Central Texas Conference:

As Conference Missionary Secretary of your Board of Missions I wish to call your attention to the importance of "The Week of Prayer and Self-Denial" January 4-11, announced by our Missionary Secretaries. Please read Dr. Pinson's letter again and catch the heart-cry that comes up from every mission field for reinforcements. I feel sure that the observance of this week, as suggested, would be a great blessing to the Church at home, and would result in the increase of the forces in the foreign fields. Will we do it? Will the pastor gather with the faithful ones, whether they be few or many, each

day for earnest study and prayer during this week? As pastors and Churches we owe it to our Secretaries to join heartily in their plans. They cannot go forward without us. We have placed them in the lead. As they lead we should follow. They call us. The heathen world calls us; our missionaries on the field call us; your master and Lord and mine call us. They all call, earnestly call for reinforcements. The battle is hard fought. We dare not turn a deaf ear to these calls, but must "send more men."

W. H. MATTHEWS,
Conference Miss. Sec. Central Texas Conference.

TWELVE YEARS IN THE WEST.

I came to Los Angeles Conference in the autumn of 1901 and began my life work with our Church in the West.

My first five years were spent in station work—four at San Bernardino, and one at San Diego. The next four were spent as presiding elder of the Arizona District, and the last three as President of the only college we have doing work in this section of the United States. I feel a right to speak for the Western work. At the first I felt a stranger. I expected at some time to come back to Texas. My father had spent his life in the North Texas Conference. My Uncle Ike had also given his life to the conference save for a short time in the Northwest and New Mexico. My Uncle Milton had died a member of that conference. My Uncle Jim had also spent most of his life there. The homing instinct was as strong in me as in any man. If with this situation before me I am willing to spend my life here that fact itself has some value as an argument, provided, of course, that my judgment is good as to the proper place for a man to spend his vital energy. As the years have passed the conviction has grown that this is the real and ideal mission field of our Church.

I have occasionally heard our right to be here questioned. I could never appreciate the animus of the question. In those who have no love for us it is, of course, impertinent. In those who love us it is due to an ignorance that is pathetic, or misinformation based on the reports brought back by the timorous or the unsuccessful. I have never found it in my heart to doubt the divine guidance of the men who established our Church here nor of those who are maintaining it.

Some Conditions.

In my experience of four years of station work at San Bernardino I found many reasons why we should enlarge our work. My charge and the fields under my observation were inadequately supplied with the Gospel. There were never enough Christian workers in any community to evangelize it, and there was not few room for more than one-tenth of the population in any town or city. I think every Church in the local community had seen a brighter day. We met our share of the general prejudice for or against Churches, except that in the heart of a man from the sweet sisterhood of Southern States there was tender love for us that the other denominations did not share. There were also some people who disliked us. This was particularly true of people from parts of New England, and centers of anti-Southern political sentiment. The Canadians and English often manifested a prejudice in favor of us because of our Southern name and traditions, and proved themselves capable of the highest degree of Church loyalty. At San Diego I stayed only one year and could not therefore be expected to see the situation with perfect clearness, but the same general conditions prevailed.

The next four years were spent on the Arizona District of this same conference. In this position I came in direct contact with all the problems our Church has to face in that section. I organized new Churches, and entered intimately into all the problems and activities of the older settled Churches. I seldom found any opposition to us based on the assumption that we were Southern, but I did not find it due to the fact that we advertised it in our name, and also because some ill-advised persons boasted of our personal superiority. For these reasons we were sometimes at a disadvantage. Men feel that a boasted sectionalism is inconsistent with the principles of a world-wide gospel, and as a consequence some men who might be entirely neutral will feel a slight aversion to joining with us. This is, of course, offset by the fact that some men are drawn to us for the same reason that others are turned from us. Are we needed in the West?

I have been rather too personal in this letter, were it not for the one consideration, that I desire to qualify

When the Hair Falls
 Afraid to use hair preparations? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, nor harm or injure the hair or scalp.
 J. C. Ayer Co., Lowell, Mass.

MARRIAGES.

Wilkins-Carr—At the home of the bride's parents, near Bartonsite, Texas, December 22, at 8:30 p. m., Mr. John Wilkins and Miss Nancy D. Carr, D. C. Ross officiating.

Morton-Pryor—At the bride's home, December 3, 1913, at 5:30 p. m., Mr. Rufus A. Morton, off the Farm, De Leon, Route No. 2, and Miss Lillie Mae Pryor of Bunyan, Dublin, Route No. 4, Rev. Mac M. Smith officiating.

Parsons-Reece—At the home of the writer, near Holly Springs, Van Zandt County, Texas, December 14, 1913, at 3:30 p. m., Mr. Tilman Parsons and Miss Ena Reece, Rev. Frank Everitt officiating.

Burnett-Newbours—At the home of the writer, near Holly Springs, Van Zandt County, Texas, December 14, 1913, at 3:30 p. m., Mr. Arthur Burnett and Miss Maye Newbours, Rev. Frank Everitt officiating.

Reynolds-Douglass—At the home of the bride's parents, near Martin's Mill, Texas, Mr. B. H. Reynolds and Miss Nettie Douglass, Rev. Frank Everitt officiating.

Duncan-Tomlin—At the residence of the officiating minister, Mr. A. G. Duncan and Miss Narcissia Tomlin, Rev. Frank Everitt officiating.

Walker-Nailing—At the Christian Church, Manchester, Texas, Mr. J. Grady Walker and Miss Minnie Nailing, December 21, 1913, Rev. F. C. Adams officiating.

Simmons-Guthrie—At the home of the bride near Electra, Texas, December 23, 1913, Mr. Wayne Simmons and Miss Mattie Guthrie, Rev. W. R. McCarter officiating.

Humility is religious, religion is a form of humility, and they who profess the most of either prove thereby that they possess the least.

Could Not Write

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

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 You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take, and 20 per cent on double course, if done in thirty days. Catalogue free. Address B. H. Hill, President, Waco, Texas; Little Rock, Ark.; Memphis, Tenn.

The End and the Beginning

By REV. W. H. HUGHES, Dallas, Texas.

This heading reverses the original order of things, but in the rapid march of time it often becomes the true order of events. The old year has come and gone, and gives place to the beginning of the new. The life of the old year has had its place, and is recorded in history and cannot be revoked. It is unalterably and eternally fixed. The new year is yet only a matter of hope and anticipation. All that is left to us personally of the old are its reminiscences which to some are gloomy, while to others they are bright and joyous. The mistakes and wrong doings of the past can never be undone. But we rejoice that by the grace of God we may profit by the experience of the past and do better in the future. Every good business man, at the end of the year, takes an inventory in store, so that he can tell his profits or loss; so that by the experience of one year he can do better the next. Now, as the earth is beginning to turn his productive side to the light and the warming rays of the natural sun are getting ready for the coming season, we ought to open our hearts to the Sun of Righteousness that we may reap an abundant harvest from the fields of righteousness.

But, alas! with some merchant this inventory reveals the fact that he is financially insolvent and hopelessly bankrupted, and that his business prospects are forever blasted. This state of facts, when in temporalities, is sad indeed, but, oh, how much worse it must be in things eternal! Whether we will wisely balance our accounts with the outgoing year or not there is coming a time when the "books will be opened and we will be judged by the things written therein," whether they be good or evil. How awfully sad and infinitely miserable must be the portion of the morally insolvent and the soul eternally bankrupted? Those who were the most fortunate, whether Nation or individual, and had the most comforts in this life, and had the highest privileges, and wasted them all, will suffer most keenly when all is forever lost.

The saddest doom of any Nation was declared by Jesus concerning the Jews, who had been blessed of heaven as no other Nation ever was, which they wickedly rejected until love turned to vengeance, and who were now to be punished as no other Nation ever was. Christ, alluding to the blessings of the past which had now fled forever, then turned his eye to the dreadful punishment of the future and wept. And as he wept he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! O that thou hadst known the things that make for thy peace, but now they are hid from thine eyes. Behold your house is left unto you desolate." That house is still desolate while the Jews, as a nation, are witnesses of God, cursed and scattered among all the nations of the earth.

But the time is coming when every individual as well as nation will scan the past. The rich man and Lazarus illustrated both sides of the picture. The rich man commanded the comforts of this world, but made no preparation for the future. Lazarus was poor, but pious and afflicted, and was not able to work for

a living, and friends laid him at the rich man's gate, where he begged his bread. This is a picture which is repeated in every age. Like all other people they both died. Lazarus was carried by angels to Abraham's bosom. The rich man died and was buried, and in hell he lifted up his eyes, being in torment, and seeing Lazarus in Abraham's bosom, whom he fed with very stunted portions, and still retaining the commercial idea of so much for so much, asked that Lazarus might be sent and dip the tip of his finger in water and cool his tongue, "for I am tormented in these flames." The water which adheres to the finger is exceedingly small. The answer to this request was the saddest reminder of a mis-spent life, and the most awful description of the fixedness and hopelessness of the sinner's doom. I know of nothing in human language to equal it. It is composed of memory and contrast. "But Abraham said: 'Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence.'"—Luke 16:25, 26. He was once a son at home, within a father's house; now he is banished and disinherited. Once he had "his good things" and could gratify every desire and appetite; now he is begging for one drop of water, which is not given. Then in agony he turns from the past and present to the future and sees that his doom is unalterable, and that an impassable gulf is fixed and that a change is impossible.

Let us now turn to the possibilities of the future even for the man who is on the brink of hopeless ruin. Many years ago I intimately knew a man who was a skillful mechanic, but who by drunkenness and dissipation spent all his earnings and more, until he brought himself and family to want and wretchedness. But in his home town there was a gracious revival in progress. One day during services, to the surprise and dismay of the congregation, this man, drunk as a beast, staggered into the church and went into the altar. For the moment there was a lull in the services and a consultation as to what to do with the drunk man. The conclusion was to let him alone and pay no attention to him. To their surprise, at the next service he was present, sober and at the altar of prayer, where he continued to go until he was most powerfully converted. He was no stillborn convert; he praised God who had done great things for him. He joined the Church and to the day of his death, which was most triumphant, he was one of the most exemplary Christians I ever knew. Piety, sobriety and industry brought temporal as well as spiritual prosperity and a most respectable, pious and happy family. Thank God, from the depths of the slums every true penitent may repeat with St. Paul: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This man's children and grandchildren are today among the leading members of the Church of God. I once was young, and now am old, but I never saw the righteous forsaken nor his seed begging bread.

A Letter From Florida

By REV. JOHN D. MAJOR

It has been quite awhile since I have written for the Advocate and I am sure many will like to hear a word from the land of sunshine and flowers. Our conference convened in the historic old town of Tallahassee December 10, with Bishop Morrison presiding.

Tallahassee, the capital of the State, is situated on the high red hills of North Florida, and when I say high hills I mean that they are high. It has been a long time since I have seen such hills. I am told that it is the same formation with that running through Georgia, the Carolinas and Virginia. The soil is good and capable of wonderful fertilization and improvement, but the section is backward and most of the farming is done by negroes. Tallahassee partakes somewhat of the backwardness of the country surrounding it, but there are many signs of improvement and steady progress. Its stately oaks and

comfortable homes gives it an air of restfulness and independence that links it to the very best of the old South. The State House is an old building. It was commenced, I think, in 1839, but it has been improved and rebuilt since and is now undergoing considerable repair. The most interesting thing about the capital to me was a collection of old battle flags. I was attracted especially to one that appeared aged, smoke-begrimed and battle-torn. It was carefully protected with a glass cover and had written on it: "The 2nd Florida." There were also labels giving the names of important battles through which it had passed and I remember among others, Chancellorsville, Sharpsburg and Gettysburg. I experienced a strange sensation of mingled reverence and awe as I thought of those Southern heroes who, with set faces and clenched rifles, charged beneath its folds across those fields of awful carnage. It may be because my own father followed Lee through those terrible years of strife, but to me the Confederate soldier rep-

resented all that is great and heroic in war.

Through the kindness of mine host, J. F. Dorman, who is employed in the office of the Secretary of State, and the fact that my work is in the home county and near the home town of Governor Trammell, I had the pleasure of an introduction. He was very busy, as his private secretary informed us, but in a little while he came out and received us cordially and though a prominent visitor was waiting on important business, he led us into his private office and inquired about his old friends and giving us several reminiscences of his early struggles to gain an education. He told how one of my members, a plain old farmer, came to him in one of his financial straits and voluntarily offered to lend him all the ready cash he had in the bank free of interest. He has a very warm place in his heart for these plain country people among whom he was brought up. Governor Trammell is a religious man and one of the most popular Governors Florida has ever had. I went away feeling that he is well worthy of the high esteem in which he is held. He is still a young man and gives promise of a great future. I was introduced to the Secretary of State, who talked freely and entertainingly of Florida's needs and of the great future that is before her. I also met there the State Treasurer and other men of prominence.

Near the Capitol is a fine new Supreme Court building recently occupied. Here I fell in with one of the Railroad Commissioners of Florida. He showed me through the building and the magnificent law library which is said to be one of the finest in the South. He said he was a Baptist, but loved the Methodists. There is nothing monkish nor snobbish about these Florida officials. They seem to be plain men of the people, and I was reminded of the many courtesies received by the humblest Methodist preachers because of the esteem in which their work is held by the public.

The State College for Women is located here in Tallahassee. It is a magnificent institution and thoroughly equipped with modern buildings and appliances. The President tendered the conference an informal reception, which was a very delightful occasion to the brethren, as this writer can testify. In another part of the city the State Normal School for the colored boys and girls of the State. I had a pleasant walk through the grounds, but owing to the lateness of the afternoon I had to decline a very cordial invitation to be shown through the buildings. It has a fine location and from the appearance of the colored young people on the campus I judge the school is in a flourishing condition.

Tallahassee has a fine citizenship. The Methodists, Episcopalians and Presbyterians are in the ascendency. We have there a splendid church building and a fine congregation.

The conference was called to order Wednesday morning and the work started splendidly. I thought I had never seen a more auspicious opening. But the second day the clouds began to gather. The lightnings flashed, the thunder rolled and finally the storm broke in its fury. When the elements finally cleared and the sun came out the Bishop declared that in a) his episcopal experience he had never seen such a conference. He ventured the prediction that in the coming year the Florida Conference would experience less malaria than in any year of its history. But withal it was a fine conference. I suppose the conference never assembled a finer body of men and they rendered splendid reports. We had more evangelists present than I ever saw at an annual conference and more evangelistic singers. These were nearly all given a hearing. Among them I may mention J. B. Culpepper, Bass, Bill Evans of Dallas, Texas, McCloud, Miss Tina Tucker, Allen and others. We also had with us two of our returned missionaries—Miss Gaines of Japan Mission and Mrs. Harris from China. Perhaps none of the prominent speakers of the conference were listened to with greater interest.

Drs. Dickie and Jenkins of Georgia addressed the conference in the interest of the institutions they represent. Dr. Stonewall Anderson, our General Secretary of Education, was present and delivered an address that was greatly applauded. The conference declared by rising vote that it was the greatest deliverance they had ever listened to on the subject. He is certainly the right man in the right place and I hope they will not elect him Bishop for at least another quadrennium. Our own brother, John M. Moore, came in a little too late for the Missionary Anniversary, but came in time for the Church Extension Anniversary and delivered a very fine address on Church Extension in place of Dr. McMurray, who failed to put in his appearance.

The name of Brother J. W. Palmer was announced as a transfer from

"A Perfect Woman Nobly Planned To Warn, to Comfort and Command"

Nature never intended woman to be delicate, ailing, or a sufferer from "nerves." Women in middle age complain of "hot flashes." Many women suffer needlessly from girlhood to womanhood, and from motherhood to middle life, with backache, or headache, dizziness, faintness, or bearing-down sensations. For a permanent relief from these distressing symptoms nothing is so good as

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Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules.

North Texas. I hear he came in and was introduced to the conference on the last day, but I happened not to be in the house at the time and did not meet him. He was appointed to Hastings Park in the Jacksonville District. Brother J. C. Jones, formerly of the Texas Conference, went to Mathews and Kings Road Jacksonville. Brother J. S. Chapman was returned to Riverside Park Jacksonville. Brother L. E. Chapman was moved from First Church, Key West, to San Augustine. The writer is returned to Kathleen.

The appointments were read on Tuesday morning. No doubt there were some disappointments, as the conference is crowded, but all seemed to go away with enthusiasm for the coming year. The weather was delightful and the conference was royally entertained. The railroad line had a special train of two coaches ready to carry the preachers and delegates going east and south. The coaches were packed and it was a jolly crowd. As our train pulled out from the hill country and approached the beautiful Suwannee River, some one started the old and familiar melody,

"Way down on the Swanee River,
Far, far away,
Ther's where my heart is turning ever,
Ther's where the old folks stay;
All up and down the whole creation,
Saddy I roam,
Still longing for the old plantation
And for the old folks at home."

A TRIBUTE TO TWO LIVING VETERANS.

I have something to say about the living Bro. J. M. Binkley and Bro. W. H. Hughes. The proposition that "like begets like," in the divine as well as in the human life, coupled with the assurance that whatsoever we sow we shall reap, affords great consolation and satisfaction, especially when a man knows he is sowing good seed that may bring an hundredfold increase temporarily, but oh what must you have wrought well, but we have two pioneers in the North Texas Conference—Bro. Hughes and Bro. Binkley—who have been constantly sowing to the Spirit for the past fifty years in the bounds of this conference. Now look and behold the increase temporarily, but oh what must it be spiritually! These brethren have witnessed the conversion of thousands under their ministry as the result of their sowing, and these in turn have gone forth to sow! And look what a harvest we have here in the bounds of this conference which used to be about a presiding elder's district, and if the results in the temporal kingdom are so great, what must it be in "the divine?" In my knowledge they have been sowing in this district for fifty years. "They have fought a good fight," "They have kept the faith," and while they have not yet "finished their course," yet we know that they have fought through the briars and brambles of adversity and pushed onward and upward until they have reached the highest peak in the mountain's top, and we believe they have "climbed where Moses stood" and can "view the landscape over" and are beginning to reap some of the divine harvest which is spread out before them. And we can hear them as they overtop the mountain singing "psalms of victory, crowns of glory I shall wear." What a wonderful benediction it is to me as I struggle up the mountain and hear and there reach their camps and see their footprints pointing onward and upward and hear their songs of victory echoing and re-echoing through the mountain, flooding my soul with glory and establishing my faith in the religion of Jesus Christ and the resurrection from the dead!

Bro. Binkley and Bro. Hughes' footprints are visible everywhere in North Texas and as an instance I will say a

short time since a splendid Methodist came into our city and established his business and painted his name on the front, J. B. Farris (James Binkley Farris), himself a son of a pioneer Methodist preacher, and named in honor of Bro. Binkley, back in the 60's. In our hurry through life we do not often stop to observe the footprints and locate the sower; but oh what a halo of glory clusters around these two venerable pioneer preachers of God! Most all of those who insisted with them "have crossed over the river and rest under the shade of the trees," and may Bro. Hughes and Bro. Binkley live like John on the Isle of Patmos, and catch a glimpse of the New Jerusalem coming down from God out of heaven, and hear the angels sing, "And why not? God's words are true, 'Whosoever a man soweth that shall he reap.' My faith looks up to thee, thou Lamb of Cavalry." ED. F. BATES.

Denton, Texas.

DON'T WRITE HOME.

By Charles B. Stanton.

You have wandered out into the world and kind 'o forgot. You have prospered. Don't write home. There isn't anything to write about, anyhow. Those old folks and loved ones, that guided and helped you through those dark, dreary and almost starvation days, back yonder in the little old-fashioned and squatty town, don't need to hear from you. They suffered with your overbearing presence many years. If you have succeeded, they had their part in your success. Don't forget that. You are their product. You are busy. Don't write. They will love and think of you just the same. Incessantly they will pray for your success, and God's guidance over you daily.

Really, you don't need to write. How they would love to get a letter from their child! And if that letter bore any semblance of appreciation or gratitude in it, how sweetly it would vibrate through their faithful but cheerless souls. But, you don't need to write. No, they will love you, and hope just the same. Besides, you are busy. You have prospered.

When the inevitable dark day comes, when some calamity befalls you, you will be lost! When you child, or wife, or loved one sinks away into the world or grave, what anguish you will suffer! You will wish you had kept that glorious love fresh and new. You will want to write, then. Yes, you will write then, if God in His mercy for the patient hearts has not taken them away, where such as you are cannot molest their peace and blessedness.

You don't need to write, now. They are alright and you think you are. You'll wait. You don't care. You are ungrateful. You are hollow in that respect. They think of you and love you, anyhow.

Really, you don't need to write. Clarendon, Texas.

HOW "GIFTS" ARE ACQUIRED.

What some persons call a "gift" is usually but the outward result of the hidden years and years and years of the burning of the midnight oil and the most arduous and ardent application to duty intermingled with the kaleidoscopic experiences of the passing years. Few persons will put themselves under the stringent drill of intense application and study in the various fields of research year in and year out, and of which the outside world may know but little, for a quarter of a century or more, and then be eager in the providence of God to go on studying even more ardently than before if good to the world will result. "Grubbing" often largely explains "gifts."—Alabama Christian Advocate.

Wrath makes a poor substitute for reason yet it is often used.

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G. C. RANKIN, D. D. Editor

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A MISREPRESENTATION OF FACTS.

In one of our East Texas counties there is a man calling himself a Baptist preacher, who takes delight in perverting the facts and misrepresenting the truth concerning the status of infants in the Methodist Church. In a community where Methodist people have contributed to his support, so we are informed, he made the statement in one of his diatribes from the pulpit: "If we Baptists christened our infants into the Church and counted them as members as our Methodist friends do, we would number a million members in the State." When his attention was called to the misrepresentation, he came out in the public prints and undertook to prove the truth of his statement by quoting from the ritual used in our Discipline at the baptismal service of infants, where the pastor is expected to make record of the name, the date of birth, and where the baptized child is referred to as "a probationer," and then in his wild ignorance he turns back to the General Minutes of 1857 to prove the relation of "probationers" to the Church, and then imagines that he has made out his case. But what is the use to argue a question with a crack brain of this character and type? He does not know and does not want to know that the probation system in our Church, wherein adults were received into the Church on probation, was abolished fifty years ago, and that in that sense of probation members we have none at all and have not had for half a century. But even under the old probation system we did not include infants in our statistics as members. Every intelligent man, even of the world, to say nothing of a reputable minister in the Baptist Church, knows that we do not and never did count children baptized among our enumerated membership. Our statistics only number those who are bona fide members of the Church on profession of faith and who come into the Church by vows of their own at the altar of the Church. Yet this blatant preacher is proclaiming the contrary. We have no time to be perturbed further by such an individual.

Look at the label on your paper. It shows to what date your subscription is paid.

Just a Few Things Now and Then

Rev. Casper Wright, the new pastor at First Church, Houston, has captured his people and they are mutual affinities at first sight. He is a big-hearted, wide-awake and progressive preacher and pastor and he has plunged right into his work like a veteran and his people, without exception, are responsive to his efforts. We predict for him and then a year of large growth and prosperity. He already has a record for success and his people know exactly what to expect. No man in Southern Methodism has a finer opportunity for his successor, Dr. Packard left things in fine shape, and the outlook is most inviting.

Rev. Walter G. Harbin, at the Tabernacle Church, Houston, has struck that town on a dead run and it will not be long until he has a spiritual speedometer on everything in his charge capable of acceleration, and from this time on there will be dust in the air along every street that passes his place of business. He has a record for doing things and his present field will give him a wide swath. That congregation has already come to the conclusion that there is something going on at the Tabernacle Church.

Recently the Northern Methodist brethren had some sort of a banquet or rally in Chicago of all their forces and it was a swell affair. But the Zion's Herald's correspondent in writing up for that good Boston paper deplored the fact that their negro preachers and members were purposely ignored and his criticisms of his Chicago brethren for this ugly discrimination were severe. The editor of that paper also delivered his righteous soul on the subject editorially; but to date the Chicago brethren have said never a word. Well, our Northern brethren will gradually awake to the act that social equality is one of taste, and, whether in Church or State, they will have to deal with it just like the people of the South.

The change of the name of our Church, handed down to the several conferences by the General Conference at Asheville, has gone glimmering. All the conferences have voted on the proposition, but those down in Mexico, and they stand: For the change, 1233; against the change, 492. Thirty-two conferences registered their opposition to the proposed change and twelve favored it. This shows to what extent a General Conference may fail to represent the wish of the Church in its action; for the proposition to make the change and to refer it to the several conferences for action was adopted by that body by a large majority. And there can be no doubt but that had the final determination of the question been left to that General Conference the change would have been made. But when the voice of the Church is heard the proposition is overwhelmingly defeated.

Dr. W. F. Packard, the new pastor at Marlin, has met a warm reception at the hands of the big-hearted laymen of that good charge. We know Marlin and no congregation of its size can boast of a finer lot of men and women and they are loyal to their preacher when the Conference reads him out to them. Dr. Packard is one of the leading preachers of Texas, scholarly, widely read, and accurately informed; and when he enters the pulpit he has a prepared message for those who are there to hear him. He has filled the large appointments in the Texas Conference and he has a record for success. May he and his people have one of their greatest years as 1914 goes by.

There is a large list of candidates

already announced for the Governorship of Texas; but so far no one of them has taken the State by storm. The fact is their announcements have become so common that they make no more impression than if they were candidates for the Justice of the Peace in their respective neighborhoods. Even the daily papers have not found it of sufficient interest to publish in full the platform of any of them, and only an editorial paragraph suffices to tell that so and so announced for Governor recently. Yet there has never been a time when the State so loudly calls for the announcement of some great and capable man to take charge of its affairs, and so handle the complicated problems of the day as to bring back public confidence to the statesmanship of Texas.

There was a delightful Christmas entertainment in progress at Calumet, Mich., on Christmas Eve night, in the Italian Hall, and about five hundred women and children, mostly children, were present to enjoy the festivities; but some very thoughtless, if not wicked, man stuck his head in at the door, and yelled, "Fire!" and the panic was something appalling. When order was restored it was learned that there was no fire, but seventy dead bodies were dragged out as the result of that false alarm. It was an awful catastrophe, and one man's folly, not to say his wickedness, caused it all.

A BRILLIANT NEWSPAPER DREAM.

Last Sunday morning in the Daily News there appeared a spectacular article giving an account of the contemplated plans of the First Methodist Church of this city, and it was reinforced with pictures of the old church, six of the official members and the pastor; and when the members of this conservative old congregation opened the paper and read those wonderful plans and figures they opened their eyes wide in wonder and astonishment. But when they reflected a moment they recalled the fact that it is the habit of the enterprising newspaper reporter, acting on his own responsibility, concerning First Methodist Church about the close of each year, or the beginning of the new one, to pump himself full of imaginary facts, and tell in most entertaining way the undertakings of this solid body of men and women; so that they concluded that it was merely the proverbial piece of fiction anent their prospective enterprise. However, this presentation of the case went far ahead of anything heretofore written about their plans. It stated in substance that tentative plans were on foot to erect a twelve-story building, to cost \$395,000, comprising a great auditorium, a modern Sunday School equipment, and other marvelous departments. It went on to say that effort was being made to bring the Church Extension Board of Louisville, Ky., to this city; also the Epworth League Board from Nashville, and in that event provision would be made for their accommodation in this colossal skyscraper. It went further and stated that an effort was being made to change the location of the Branch Publishing House and give to it a permanent abiding place in this \$395,000 edifice! The whole plan was represented as a \$1,000,000 enterprise! Now this all sounds well, but the unfortunate thing about it is that neither the pastor nor the official members of the Church know anything about this stupendous enterprise as it is outlined in the News. It is a pipe dream pure and simple.

That First Methodist Church has valuable property at its present location, that they contemplate sometime in the future an up-to-date downtown institutional Church plant, are

facts known to all of us; but that they have such colossal plans as above mentioned, or that they have had any official meeting giving sanction to such plans, or that they contemplate a great movement at any time in the near future, are pure assumptions without any foundation to support them. And all such publications are misleading and unwise, however gratifying they may appear in pictures or on paper.

Whenever this congregation undertakes any great forward movement, the Advocate will give to it reliable publicity, and when that is done it will be authentic. But the Advocate does not publish iridescent dreams.

AN EVENING AT ROCKWALL.

It was my privilege to spend last Friday evening with Rev. C. W. Dennis and his people at Rockwall. This was my first visit since they built their new church, and when I walked up to the old site I did not recognize the location. The old church was gone and a brand new brick structure, built at a cost of \$15,000, was standing in its place. I have not seen a more beautiful church for the money. It is modern, it is tasteful, it is handsomely furnished, and it is conveniently arranged. Its splendid memorial windows are beautiful. They contain the names of some of the old members long since gone to their reward and one of the earliest preachers who first visited Rockwall and preached a Methodist gospel. Nearly forty years ago the first church was erected on that lot and later on a parsonage was built near by. That was a handsome church in its day, and when Rev. J. M. Binkley dedicated it, in the long ago, it was a glad day for Methodism in Rockwall. For all these years it was the center of Methodism in that community, but it outlived its usefulness, and had to give way to this still more handsome and up-to-date structure. They still owe a comparatively small debt on it, and when this is paid off they will have another great day in Rockwall.

The good ladies of the congregation gave a banquet to the men in the dining room and parlors on the second floor Friday night, and it was a delightful occasion. A good large number assembled in the auditorium and listened to a musical program and enjoyed a delightful social time. Then they repaired to the feast and the tables were well supplied with good things. After all had been bountifully served, then came the addresses. Judge Heath, who has been in that vicinity for a trifle over sixty years, led off with an address on "Recollections of Early Methodism in Rockwall." His father and mother were among the very first members of that society. He related many interesting facts and incidents of those early days of those many good people now in the better land. Judge Wade spoke on the social life of the Church, and was very interesting. Judge Austin spoke on the good women and what they had done for the Church and for the community. He was witty, humorous and instructive. This writer spoke on the place of the layman in the Church, and Dr. A. L. Andrews, the presiding elder, spoke on the past and the future of Rockwall Methodism. Bro. Dennis closed with a talk on the present status of the Church. This ended a most enjoyable occasion.

Rev. C. W. Dennis is beginning his third year at Rockwall, and he is deservedly popular with his people. He has wrought well and wisely. No one believed when he began the enterprise that he could build a \$15,000 church edifice there, but he believed he could, and there it is a monument to his energy, and now they are rejoicing in their splendid building. He also prevailed upon them to buy another lot in the rear of where the old church stood, and upon this the parsonage has been moved and renovated, and both pieces of property

are practically new; and the whole plant is worth more than \$20,000, including the lots. These improvements put Rockwall far in advance of anything in the town, and they make the charge one of the most desirable one in the district. Bro. Dennis has demonstrated his ability to do things by this stroke of enterprise; and he is also a good preacher and a popular pastor. In fact, he is one of our most valuable men. I enjoyed the hospitality of the parsonage, and it is presided over by a woman who knows her business as the wife of the pastor. Mrs. Dennis is a fine helper in the work of her husband.

Dr. Andrews is beginning his second year on the district and he is making himself a very useful official. He not only looks after the executive work of his district, but he throws himself into the evangelical work of the Church and helps in revivals. He keeps in touch with all his preachers and laymen, and they are very fond of him. He has grown into a most popular member of the Conference, and as a result he was one of three who were elected on the first ballot as delegates to the General Conference. He is a man of splendid ability, preaches with power, and he carries around with him a great big heart that loves people. Such a man is eminently useful in district work, and he reminds one of the old type of presiding elders whose coming excited interest.

G. C. R.

During your pastoral rounds this month you will see all your members. It will be a fine opportunity to put the Advocate in those homes. The Advocate then will make a pastoral visit for you every week.

Colonel Henry Exall, one of the most useful and distinguished citizens of Dallas died last Monday morning after a brief illness. He was President of the Texas Industrial Congress and his work in this connection was invaluable to the State. For years he had been connected with all lines of industrial enterprise and no man in that line in Texas was better known and more highly appreciated. He was also a Christian man and a member of the Presbyterian Church. He was sixty-five years of age at the time of his demise.

Trinity Church Sunday School, this city, had an enthusiastic missionary collection last Sunday. Mr. D. A. Frank, the Superintendent, made the statement that \$100 would support a native Chinese Missionary for one year, and that this native missionary could come in contact with a thousand natives during the year, the point being that the \$100 could be made to reach a thousand prospective Christians within a year's time. It seems Bro. Frank was about to leave the matter open for consideration when Bro. John H. Yeargan arose and suggested if it were such a good thing why did it not do now? His talk was evidently at the psychological moment, and the \$100 was subscribed within a very few minutes. The Missionary Board will probably be wired and a native missionary will probably receive his appointment by the time these lines are read. Trinity Church Sunday School is to be congratulated for showing us how to do things right now.

Rev. W. H. Matthews, of Cleburne, has a word to say this week about the Week of Prayer, and our readers will do well to read it and heed what he says. There is nothing like starting off the New Year with our spiritual strength revived, and one long step in that direction is to spend a good portion of the Week of Prayer in communion with our unseen, ever-present Father. It will also bring you into rapport with the great spirit of missions and help you to heed the call of the world for the

For the Blood

HOOD'S SARSAPARILLA possesses the extracted values of the best vegetable remedies prescribed by leading physicians. That its formula has proved wonderfully potent is proved by its record of great success. For your blood medicine get **HOOD'S**.

simple gospel of Christ. At this time the Church is putting forth special effort to spread the truth as it is in Jesus, and this Week of Prayer is intended to stimulate spirituality in this department of our Church work.

You are losing time and a valuable opportunity if you do not add new subscribers to the Advocate this month.

Col. John P. Branch, of Richmond, Va., has given \$50 to the editor of the Church Organ to be used in sending the paper to persons not financially able to pay for it. If a number of well-to-do Methodists in Texas would only send us five, ten, twenty, or fifty dollars for the same purpose, we could make a number of poor members of our Church glad for a whole year. Try it, brother or sister, and we will guarantee a happy result. You send us the money and the Advocate will do the rest.

PERSONALS

Rev. C. S. Fields, the Central Conference Sunday School worker, was a pleasant visitor to this sanctum recently.

Rev. W. P. Garvin, of Haskell, was a pleasant visitor to this office this week. He is starting off well on his charge.

Rev. E. W. Alderson, D. D., of Greenville, made us a brotherly call the other day. He starts off well on his second year at Wesley.

Rev. L. L. Naugle, of Floyd, was to see us last week. He is already moved and hard at work, and he is pleased with his new charge.

We had a delightful visit from Rev. Josephus Lee and his son, Humphrey, recently. Brother Lee is at Ferris this year and is much pleased with his appointment.

Rev. and Mrs. E. M. Wisdom, of Thurber, were pleasant visitors recently. They had been in this city and at Maybank visiting relatives and they reported a pleasant stay with loved ones.

Rev. H. B. Johnston, of Iowa Park, writes us of the death of his mother, which occurred near Bonham last week. She was a good woman, full of faith and of the Holy Ghost, and her end was peace.

We recently received a good letter from Rev. J. E. Vinson, loved and honored throughout the North Texas Conference. He is now in Corinth, Miss. He speaks kindly of all his Texas brethren, and tells us that the health of his wife is not improved. He reads the Advocate like a letter from home every week and holds us all in his prayers.

Rev. George Sexton, D. D., will go to Shreveport to take charge of the First Methodist Church, according to appointment by Bishop Candler, but he will retain charge of his position in connection with the church building at Washington until the General Conference, and his work in the latter connection will be carried on from Shreveport without remuneration.

Those having business with him concerning this matter will address him at his present charge.

Rev. M. K. Little is very happy in his work on the Gatesville District and writes us that his reception has been cordial and delightful. He is beginning his first year on that important charge. He is one of our wide-awake and alert presiding elders.

Rev. W. J. Lee, formerly of the Northwest Texas Conference, but now at San Bernadino, Cal., remembered this editor recently with a box of delicious oranges, fresh from the trees of that far away country. It made us feel good to know that he still remembers us, though separated many, many miles from us.

We had a delightful visit from Dr. J. H. McLean, of Wolfe City, this week. He and Mrs. McLean were visiting their daughter, Mrs. Brooks, and from here they were going on to Waco, Taylor and San Antonio to spend the holidays with their children and other relatives. The Doctor is looking remarkably well, and

The Religious Newspaper: Why Does It Cost More?

A great many people complain at the cost of the religious journal as compared with the daily or weekly newspaper without being able to name the most obvious differences between the two. To all such "a paper is a paper."

A little attention, however, would persuade any thoughtful person that it is neither possible nor desirable that the religious paper shall be on the plane of the ordinary newspaper. The newspaper is hastily prepared, often inaccurate in its facts and reasoning, lacking discrimination as to what is printed and what is omitted, hurriedly printed on cheap paper, and rushed out to a ready and indiscriminating market to bring revenue for the day and to prepare the way for the succeeding issue, with its "news" in the shape of new sensations and the correction and modification of the sensations of the preceding issue.

On the other hand, the Church paper, which belongs to what are known as "class" publications, has at once a more restricted and a more particular field or patronage. It must look for its support, not to the whole public, but to just that part of the whole public which happens to belong to the denomination for which the Church paper is published.

Let us, therefore, before drawing our conclusions, examine the items of cost entering into the cost of the production of the two classes of publications, as well as their sources of revenue, and then our conclusions will have a somewhat substantial basis.

What Items of Cost Enter Into the Production of Any Periodical?

The items of cost for every periodical are substantially the same in number, though they may vary widely in amount with the various publications. These items are: (1) The collection of reading matter; (2) the transmission of reading matter; (3) the editing of reading matter; (4) the composition of reading matter; (5) blank paper; (6) press work (printing the matter); (7) preparation for mailing (or delivery); (8) delivery (or postage). As these items enter into the cost of every periodical, whatever its character, an examination and comparison will be in order.

The first four of these items—the collection, transmission, editing, and composition of the reading matter—are the most expensive items for every original publication. Some of these are reduced to the minimum of cost by a system of co-operation among the publishers. This is not feasible among the publishers of religious or other class papers, as each must have matter especially prepared for its own columns without help from any source. And in case of competition with the weekly or semiweekly editions of the great newspapers, all these items are wholly eliminated, the work having all been done primarily for the daily edition, by which the cost was borne.

Another item of cost in which the newspaper has greatly the advantage is that of blank paper. The newspaper, being for but a day's use, can be cheap and flimsy; while the religious paper, being always used for a week and then filed away for future refer-

he says Mrs. McLean's health was never better.

Rev. C. B. Smith, of McCaulley, is at the sanitarium, this city, seriously ill. He has a malignant stomach trouble and it was thought that an operation might relieve his condition, but an examination proved that there was no immediate hope in an operation. His brethren will remember him in his affliction.

Mr. W. E. Hawkins, of Fort Worth, brought good cheer into our office this week. The Sunday School Board of the Texas Conference has made arrangements to place Bro. Hawkins in the field as lecturer, and we bespeak for him a hearty reception at the hands of the brethren, as he is one of the best equipped men in the field.

Rev. and Mrs. J. W. Dickinson announce the marriage of their daughter, Ruby Lee, to Mr. Frank Rosser Hayes on December 26, 1913. Mr. Hayes is employed by the Methodist Publishing House of Dallas, Texas. He is the son of Rev. B. T. Hayes of the North Texas Conference.



REV. THEOPHILUS LEE, Lockhart, Texas.

We present in the above a cut of Rev. Theophilus Lee, of the West Texas Conference, and pastor at Lockhart. He heads his Conference list the past year in the circulation of the Texas Christian Advocate. He had a good list to begin with, but he added forty additional new ones to it, and brought up a fine report along the line of good collections. Every subscriber in his charge paid him the money due, and they all start out with a clean record. Brother Lee has long been one of the leading men in his conference and no man has done more efficient work than he in all departments of Church enterprise. Whether as pastor or presiding elder, he leaves no stone unturned in his efforts to promote the work of the Church. The Advocate numbers him among its most devoted and faithful friends.

THE 20 CLUB OF 1914.

Who will join the 1914 20 Club? This club started by Brothers G. W. Kincheloe and Jesse Lee last year was a popular one and the brethren who completed membership in are enthusiastic. Let's make the membership unanimous this year. Who will be the first?

THE 100 PER CENT ROLL.

Taylor—Rev. A. E. Carraway, Waelder—Rev. J. G. Forester, Salado—Rev. J. M. Armstrong, Killeen—Rev. R. A. Walker, Bomarton—Rev. L. N. Lipscomb.

THE 100% ROLL.

We have never seen the pastors appreciate any movement and respond more heartily than to the enrollment of all their stewards as readers of their Church paper—the Texas Christian Advocate. Every pastor and presiding elder knows what it means to have the intelligent co-operation of men who are interested in their Church and keep in touch with it. When Texas preachers get enthused over anything it means success. We expect soon to announce every steward in Texas a reader of the Advocate.

A SAD BEAVERAGE.

A great grief came to our President of the Texas Conference in the death of her brother, which occurred during the Christmas week. Instead of holly, a wreath of cypress is hung in their hearts and home and a warm wave of love and sympathy and love flows out to Mrs. McKnight and family from the whole conference and the Executive Board and her friends who value her greatly and who appreciate how terrible is her loss. Terrible, but for the blessed assurance which her faith gives of life and reunion and joy forever in the great hereafter.

The prayers of her friends will rise as sweet, soothing incense that God, the Father, will comfort the stricken ones. "God's plans, like lilies, pure and white, unfold."

MRS. W. T. SPENCER.

a package of chewing gum, or a ticket to a "movie," or a thousand other trifles which come and go in everyday life without eliciting a moment's thought. Spending money thus freely every day for everything and then haggling over the price, and finally refusing to invest five cents per week in spiritual pabulum for a home wholly destitute! What is the matter with us?—Thos. H. Morris, in Christian Advocate.

Mansfield, La.

KEEPING THE ORPHAN CHILDREN WARM.

This week's report brings us so near the "halfway house" that we make the change in the heading. Mark the change from "Let's Keep," to "Keeping." Now let's keep on "keeping" till the other half is in.

Previously reported	\$1471.41
For this week as follows (note that the Christmas offering has not had time to reach us yet):	
Sunday School, Fairy	\$ 2.00
Sunday School, Hulver	5.00
Auburn Sunday School,	
Grandview	5.50
A Friend, Nacogdoches	1.00
Sunday School, Bluegrove	2.00
W. H. M. Society, Rockdale	10.00
W. M. Society, Dimmitt	3.00
W. M. Society, San Saba	1.60
W. M. Society, Merkel	5.50
A. G. Click, Dike	50.00
Elliott Sunday School, Harrold	5.50
R. D. Zumwalt, Alpine	4.40
Sunday School, Bluffdale	7.50
Adult Bible Class, Wichita Falls	9.50
T. T. Reece, Wichita Falls	5.00
Sunday School, Wichita Falls	2.00
Class of Little Tots, Wichita Falls	.25
W. H. M. Society, Lockney	5.00
Mrs. J. D. McMurtrey, El Paso	1.50
Rev. J. T. Gillet and Wife, El Paso	1.50
Edd Payne, Olney	5.00
W. M. Society, Sanger	5.00

Total for the week \$ 138.25

Grand total to date \$1609.66

Shall we not through these remaining days pay for the plant to keep the 165 children under the care of the Methodist of Texas warm?

We could meet our assessments and pay for the heating plant also if we only will.

The orphans wish you a Happy New Year with appreciation and good wishes for all.

A. D. PORTER, Morrow Street, Waco, Texas.

HOLSTON HISTORY COMPLETED.

We have before us the fifth volume of the History of Holston Methodism, written by Rev. R. N. Price, D. D. As we are familiar with nearly every bypath in that hill country, and have known thousands of the people who make up our membership, as well as having intimate acquaintance with scores of its ministers both living and dead we read the volume with more than ordinary interest. It contains the last of Dr. Price's five volumes, and it deals with his contemporaries, many of whom are still living. Concerning the most of them the volume gives valuable facts and incidents, and to this extent the book will be of interest to future generations. But the book has some serious defects. While it deals justly and impartially with scores of those old Holston heroes, nevertheless it virtually ignores a number of them, barely mentioning the fact of their existence. At the same time it magnifies a number who wrought but little in the hill country and whose record is of no consequence. Then we note a man here and there who stood out conspicuously in the work of that section, is not estimated impartially and discriminatingly. So that, in a good many respects, we must confess the book is a disappointment. Its four preceding volumes are well written history, but they deal with men of former generations.

Dr. Price, in the days of his prime, was a brilliant and gifted man, but he is now past his four-score years. The edge of his once splendid genius is dulled by age and infirmity. Then, too, he is a man of personal bias toward those whom he likes, and he is equally prejudiced against those with whom his earlier life came into collision. He is not, therefore, qualified to write judiciously and justly of all the men of his day and generation, and we do no violence to the facts when we say that, in a number of instances, he has not dealt justly with some of them. But aside from these defects his last volume has historical value.

G. C. RANKIN.

When Felix of Nola was flying from his enemies he took refuge in a cave, and he had scarcely entered it before a spider began to spin its web over the fissure. The pursuer, passing by, saw the spider's web, and did not look into the cave; and the saint, as he came out into safety, remarked, "Where God is, a spider's web is as a wall; where He is not, a wall is but as a spider's web."—Farrar.

Wanted---At Once

responsible parties throughout the south to represent us locally. Spare time only, if preferred. Opportunities of recognized value. Write immediately to COGGINS MARBLE COMPANY Ad TC. Canton, Georgia, for particulars.

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Fourth Vice-President—Mrs. Grover C. Robertson, 3613 Live Oak St., Dallas.
Junior Superintendent—Miss Pearl Wallace, 4034 Travis St., Dallas.
Chairman R. K. M. Fund—Miss Mary Hay Ferguson, McKinney.
Secretary-Treasurer—Ralph DeShong, Paris.
Next Place of meeting, Greenville, June, 1914.

CORRESPONDING SECRETARIES.
The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket, West End, San Antonio.
North Texas: Rev. W. B. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Clarendon.
Texas: Rev. T. E. Morehead, Palestine.
West Texas: Rev. C. B. Cross, Cuero.

BROTHER HIGHTOWER'S EDITORIAL.
On account of continued absence from his working base, the League Editor has been unable to find the time in which to reply to the editorial utterance of Sunday School Editor Hightower in the Advocate of December 18 regarding the Sunday School and the Epworth League. For two reasons we shall not now be able to reply at length to this article: (1) A commission from the General Epworth League Board, of which the League Editor is a member, is engaged in the gathering of data bearing upon this very question, and any expression at this time would be premature on his part; (2) an exhaustive treatment of the question, such as its importance demands, is not now possible on account of a very heavy press of outside matters requiring attention.

Let us say this much, however: We believe the whole question of the Epworth League movement is going to be more thoroughly gone into at the next session of the General Conference than it has ever been before and we believe the Church at large is going to understand it better. That the League is not to be abolished, as some in certain quarters seem to think, we are certain; that the Board will be united with another, as suggested by Brother Hightower, we seriously question; that the League as the dominant factor in the young people's work, will come forth strengthened and fittingly recognized, we are indeed most sanguine.

In the meantime, if there are any who have a word to say on the situation, we shall be glad to have this department used as a forum.

YOUNG LADIES BANQUETED.

The following item is clipped from the columns of the Nashville Christian Advocate, viz.:
"The young men of the Epworth League at Newton, North Carolina, gave a banquet a short time ago in honor of the young ladies of the League. It was an enjoyable occasion. There were speeches, readings, and other exercises, followed by the gustatorial feature. We are glad to know that in the guessing contest our old friend, 'Bildad Akers,' was remembered. A copy of his book was presented to the successful guesser, Miss Mabel Bacon, by the District Secretary of the Statesville District."

THE QUESTION BOX.

The new department inaugurated under this head early in September, last, is meeting with a rather widespread adoption, it seems, the plan being taken up by the Central Office and passed along to the several conference organs of the Church. We received a note from Brother Culbreth asking our opinion of it, to which we replied that the department had been received with favor in Texas. His acknowledgment of our reply, together with comment from some of the exchanges adopting the plan, we publish herewith, viz.:
Brother Culbreth's letter: "Thank you for replying to the circular letter in regard to a Question Box. That circular was due almost directly to the feature of questions and

answers you have been conducting in the Texas Advocate. We are glad to extend the practice of carrying on such a helpful feature and appreciate immensely your efficient example in the matter."

Mrs. Maude B. Little, in the Florida Christian Advocate:
"The Era editor is arranging with all League department editors for a question and answer feature. These will be passed out, chain fashion, and promise to be very profitable."

Rev. J. H. Frizzelle, in the Raleigh Christian Advocate:
"It is the desire of the central office that each League department in the several Advocates open a Question Box, and in compliance with that desire we will from this issue receive all questions relating to the League and its workings and will make an honest effort to answer these questions. This is quite an undertaking, but if you have a real question, send it in and we will answer it or exhaust our resources."

A TIMELY UTTERANCE.

We do not, as a rule, permit anything to get into the League columns which in any way tends to reflect upon the work of the pastors of our Church, and certainly not anything that is not fully substantiated in every way by the facts as they exist, and nothing at any time or under circumstances that would be an injustice to them and their work. A very timely utterance has, however, come to our notice, from the pen of the matter-of-fact League Editor of the Raleigh Christian Advocate, himself a pastor engaged in the active work, Rev. J. H. Frizzelle, which we believe is entirely permissible and worthy to be placed before our readers. In this we are moved only to awaken a deeper interest in the real worth and importance of the Epworth League as an organization, in and of our Church. Here is what Brother Frizzelle says:

"The General Conference does not 'give permission' for the League to exist, it requires that Leagues shall be organized in all our pastoral charges. The language of the Discipline is plain: 'What directions shall be given concerning the Epworth League? Answer: Let Epworth Leagues be organized in all our congregations.' The pastor is not charged with the responsibility of taking the initiative in organizing an Epworth League. Any member of the congregation can move in the matter. And the pastor is not given authority to declare a League suspended or disbanded."

Brother Frizzelle is exactly right. It is just as essentially a part of the duty of a pastor to organize an Epworth League chapter as it is a Sunday School. Where there are a sufficient number of young people within the proper age limits, it is the plain duty of the pastor to organize them into an Epworth League chapter. Fortunately, as we have been able to observe, the number of such indifferent pastors is not large and continues to grow beautifully less.

FROM TRINITY M. E. CHURCH, SOUTH DENISON, TEXAS.

The Superintendent of this Junior League sends happy greetings from her fifty boys and girls, saying the officers are much interested in their work, and that all the members are eager to have a part in the devotional meetings. As the year is almost gone we should let other Leagues know something about what we have done during the year, and that we are still at work.

We have during the year raised \$10 to pay for a window for our new church, raised \$5 for missions, paid our assessment to Central Office and are at present working to raise some money to send Bishop Lambuth to assist him in publishing our Epworth League handbook in Portuguese for the use of young people in Brazil. This has been a great year to the Superintendent, though we have had trials and temptations, but in spite of all the work has been a pleasure instead of a burden. My faith has been strengthened, my soul inspired by the Junior League work. The Master has blessed the League abundantly, and while at times the burdens and cares have been heavy and sometimes the way has seemed dark and lonely, I have turned with renewed courage to the way before, knowing that he who says, "Go, lo, I am with you," is not slack in his promises.

I consider the Trinity Junior League the best in Denison. Let us hear from other Leagues.
MRS. C. H. THRALL,
Superintendent.

A GROCERY SHOWER.

The Senior League, the adults of the Sunday School and the Woman's Home Mission Society of St. John's Church favored our new pastor, Rev. W. B. Douglass, and family with a grocery shower last Thursday night. The groceries were carried to the parsonage in large washtubs by the men of the organizations represented but owing to the illness of Mrs. Douglass the reception was postponed until after the New Year. This will be a public affair and to be given at the Church. Respectfully submitted,
THIRD VICE-PRES. OF LEAGUE,
Dallas, Texas.

NEW JUNIOR LEAGUE AT LEWISVILLE.

We can think of no more fitting way to

commemorate the birth of our Lord than by feeding his lambs. Therefore we were glad to pause in the other busy preparations for the Christmas season and go down to organize a Junior League at Lewisville, Texas, on Sunday afternoon, December 21. We had the pleasure of being before a large congregation of children and parents in the morning service, where Mr. W. M. Van Nort, of our First Church, Dallas, also appeared with a very sweetly rendered vocal solo, and a rousing story for the children.

Mr. Van Nort conducted the Senior League service in the afternoon, and, on the whole, we spent a very enjoyable day in the home town, the home Church and the home of Brother O. L. Hamilton, our beloved President of North Texas Conference.
Mrs. D. R. Temple, assisted by Mrs. Bounds and Miss Gentry, is Superintendent of these enthusiastic new Juniors.
ELLA L. NASH,
Junior Supt. of Dallas District,
Dallas, Texas.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.
All communications for this department should be sent to above address.

THE SUNDAY SCHOOL LOAN FUND.

Enough inquiries have come to us lately concerning the purpose and use of the Sunday School Loan Fund that we are encouraged to hope that our Texas Sunday Schools will do more for this worthy cause in the future than they have done so far. To avoid the necessity of writing personal letters, and to again place the Sunday School Loan Fund squarely before our Sunday School workers, we reproduce the following extracts from one of the little hand books issued by our Board of Church Extension. We ask all Sunday School workers to read and inwardly digest.
"At the annual meeting of the Sunday School Board in Nashville, Tennessee, May 5-7, 1909, the Sunday School Loan Fund was established, and by order of the Board the Birthday Offerings of our Sunday Schools were directed to this cause."

Loan Fund is to be used only in the interest of Churches providing modern equipment for Sunday School work. It is the purpose of the Sunday School Board in establishing the Sunday School Loan Fund, and of the Board of Church Extension in its administration, that the fund shall be loaned to such Churches as will use it in providing modern Sunday School apparatus. By this arrangement every dollar of the Sunday School Loan Fund will be used perpetually in the interest of modern Sunday School buildings."

"Many congregations desiring to build new houses of worship are able to fully care for the needs of the congregation, so far as the regular preaching service is concerned, but have not the funds with which to provide the necessary Sunday School equipment. Every Sunday School Superintendent and teacher knows how impossible it is to do first-class work, according to modern Sunday School methods, without a building adapted to these methods, and we are confident that in all such we shall find sympathizing and substantial friends in this special effort in behalf of Sunday School buildings."

"There is no more promising field in which the Church can make investments, and where the results produced will be larger and more lasting. Out of the Sunday School must come the majority of her future members and workers, and here they should be trained for service."

"The Sunday School is the greatest adjunct and most fruitful field the Church has today, and she should spare no pains nor expense to make it the most efficient arm of her service. While the modern secular school is being equipped for the most thorough training of our children, it is even more essential and important that our Sunday Schools shall have modern methods and modern equipments, and be thoroughly manned for their work."

"The modern Sunday School building has become a prime necessity, and should be found in more or less complete form in every Church structure. It is the purpose of the Sunday School Loan Fund to emphasize this need everywhere, create a large public opinion in favor of advancement in this direction, and make it possible for many Churches, otherwise unable to remodel or build with this end in view. Many congregations, with the aid of this fund, might provide themselves with such Sunday School facilities as would otherwise be beyond their reach."

"Every Sunday School Superintendent knows the difficulty of working without a place especially adapted to the Sunday School. He also knows the vast advantage to be derived from modern Sunday School equipment. It is, therefore, to be expected that every wide-awake Superintendent, as well as pastor, will be thoroughly interested in raising the Sunday School Loan Fund, and that this will become the most popular, as well as one of the largest, of all our Loan Funds."

"The plan of the Sunday School Board contemplates a Birthday Offering from each scholar in every Sunday School once a year—a penny for every year of his age. It is a small matter for the individual, but it serves to develop in the giver a spirit of grateful remembrance of past blessings, and of lively interest in the future welfare of the Church."
"The Board of Church Extension will send, without charge, a Birthday Jar to every Sunday School agreeing to take the Birthday offering regularly, and appropriate the same as directed by the Sunday School Board."

"The jar is made of clear flint glass, with patent metal screw top and perfect padlock and key. A rubber disc underneath the top has a self-closing slip through which the money passes, and which prevents the coins being removed from the jar. The jar is so constructed as to receive any coin from a penny to a dollar, and will hold the offerings made from Sunday to Sunday until the time for remittance arrives. If your school is not provided with a Birthday Jar, send for one."

For further information address W. F. McMurry, 1025 Brook Street, Louisville, Ky.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector.

Since my last report we have held three institutes: Eagle Pass, Pearsall and Gonzales. At Eagle Pass the pastor, J. W. Black, and the Superintendent, O. C. Gilliland, rendered the heartiest co-operation. Though the weather was inclement the three mid-week meetings, two in the evening and one in the afternoon, were fairly well attended by officers and teachers of the Sunday School and by others. Wesley Adult Bible Class already organized. As a definite goal in the immediate future they set the organization of a Cradle Roll and a Sunday School Council. This Church offers the best equipment for separate class rooms of any visited during my round of institutes.

At Pearsall we began Saturday night and put in a full day Sunday. Brothers Swenson and Carter, pastor and Superintendent, did everything possible to render the institute a success. This school rates above the average in organization, having a Cradle Roll, Wesley Adult Bible Class, Graded Lessons. They have a good blackboard and the Superintendent uses it—something exceptional. They have a monthly council. They need the Home Department, and I believe they will soon report a promising organization. The financial offering was the largest yet made.

The program for the meeting held in Gonzales duplicated that held in Pearsall. Bro. Davidson, pastor, and Brother Bright, Superintendent, rendered me all possible assistance. The weakest point in this school seemed to be the disparity in members compared to the membership of the Church. In several other respects the situation was gratifying. A recently organized students' class for teacher training numbers over twenty, meets on a week night and is doing thorough work. One adult class is entitled to immediate registration as a Wesley Class, and assurance was given that the matter would receive prompt attention. The Philathea Class has recently, with laudible enterprise, erected for themselves a commodious room on the Church lot, and it was my privilege to visit them in a very encouraging recitation. The Home Department is in operation, and I hope soon to learn that the Cradle Roll and the Sunday School Council have both been organized.

This is now the 75th anniversary since the Annual Conference, and I wish to record a few observations pending the next round, beginning with January. Without exception the pastors and a majority of the officers and teachers have evinced a lively interest and a sincere desire for a forward movement. However, not one of the schools was able to measure up to the "Standard of Efficiency," which has been fixed by our General Sunday School Board as the minimum requirement for a modern Sunday School. As this standard concerns every Sunday School in the Church it may be well to publish here the ten points required: Cradle Roll, Home Department, Wesley Bible Class, Teacher Training Class for students, Graded or Uniform Lessons of our own Church, with graded organization, missionary instruction with offering, temperance instruction, definite decision for Christ urged, annual observance of Children's Day with offering as required by our Discipline, Workers' Conference regularly held, and session of school every Sunday. It is a mistake to suppose that small schools or "country schools" cannot measure up to this standard. The Field Secretary would urge that pastors and superintendents give this matter their immediate, practical attention. He is anxious to be able to report a standard school, and would be happy to receive a line from all the schools that have reached the standard.

Encouraging reports are coming in from schools already visited. Rev. J. E. Morgan writes from Diley: "We have appointed Mrs. J. T. Lawrence Cradle Roll Superintendent and Miss Minerva DeWoody Home Department Superintendent. We are also to have a Teacher Training Class. All the teachers agreed to take the course." Rev. C. E. Wheat informs me that Devine has started the Cradle Roll and has curtailed off a corner of the Church for the Primary Department. What next?

My next round will be in the Cuero District, as follows: Papacios and Midfield, at Papacios, January 2, 3, 4. The first session will be on Friday night. There will be three meetings on Saturday and also on Sunday. For El Campo and Louisville we will begin at El Campo Monday night, January 5 and hold Tuesday afternoon and night. The institute for Edna and Grenada will begin Wednesday night, January 7, and continue Thursday afternoon and night. For Nixon and Smiley we will begin at Nixon Friday night, January 9, and continue through Saturday and Sunday with the usual meetings. The balance of the schedule for the Cuero

District will be announced later. Will the pastors, officers and teachers please give these dates the attention which their importance demands and press the claims to publicity with all dispatch. All the officers and teachers, and as many more as can possibly be induced, are expected to attend. The schedule has been made out after thorough consultation with the presiding elder of the district, and it has his full indorsement. Let all who feel concerned begin now to work and pray for the power of God upon these meetings and for his abiding blessing upon our Sunday Schools. The plan is for the visiting delegates to be entertained by the Church where the institute is held; and the presiding elder, Brother Alexander, assures me that this will be cheerfully done.

GRADED STUDIES.

By Rev. John A. Rice, D. D.

We have been making the mistake of supposing that children are little men and little women, when really they are only men and women in the making with traits and characteristics wholly different from the grown-up. The length of our infancy is significant. The cat remains a kitten one-twelfth of its life, the dog a puppy one-tenth of its life, the horse a colt one-seventh of its life, the man remains an infant in preparation one-third of his life. The body of the child is practically two-thirds of the whole length, including his head and legs, the torso of the grown-up is half his total length. These facts alone determine much of the activities of the child contrasted with the grown persons. The long and tedious process of coming to ourselves is a thing of only recent appreciation to the fullest. In this long process there are distinct epochs, distinct periods, in which the interests, capacities, powers, emotions, are wholly different from each epoch preceding as well as each following. The public schools are only beginning to apply this great principle. There are times when the child ought to learn languages, history, mathematics, and the rest of the curriculum. Each instinct of the child rises at a certain strategic moment and must be caught then or never. The fall of the tadpole falls off of itself, then the frog has a normal body. If you cut that tail the frog never has normal legs. Nature has the moment to do the cutting and knows it. The puppy hides the surplus bone that he cannot use by scratching in the dirt and burying it. If shut up in a room it will scratch on the floor and leave the bones there several times, and after a little quit forever. The instinct to hide the surplus meat, if not cultivated at the moment, dies. The future of our schools to adequately apply this purposeful epoch is indicated by the fact that only one per cent of our population enter the high school; forty-three per cent of those that enter are in the freshman class, twenty-seven per cent in the sophomore class, eighteen per cent in the junior, and twelve in the senior. Others, counting it all useless, have fallen by the way. Yet forty per cent of the leaders in our country come from the one per cent in the high schools. The high school is very far ahead of the Church, as are all the grades. The time has passed when we can make the child study the same thing a man does.

I have read a story of a large family reared on a steep precipice over a river. A stranger stopping one day for a drink of water remarked about the danger. The mother replied: "We have been living here twenty years, and have lost only two children by drowning. It is not very dangerous!" Shall we longer deceive ourselves?

Men have no license to pray for a thing they are not willing to sacrifice to assist.

PELOUBET'S SELECT NOTES

The World's Greatest Commentary on the International Sunday School Lessons for 1914
By REV. J. N. PELOUBET, D. D., and REV. JAMES R. WILDE, D. D.
1914 ANNUAL VOLUME
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Woman's Department

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

ROSCOE AUXILIARY.

We only have twenty one members, but we have some heroines of the cross and our little band makes a noble report this year. Except in the First and Second Vice-Presidents' places, but we are going to specialize in those departments and see if we can't accomplish great things in them in the new year. Our newly elected officers are: President, Mrs. T. M. Dobbins; First Vice-President, Mrs. M. W. Clark; Second Vice-President, Mrs. S. F. Neely; Third Vice-President, Mrs. W. F. Jones; Fourth Vice-President, Mrs. R. L. W. Haley; Recording Secretary, Mrs. C. W. Bartlett; Corresponding Secretary, Mrs. L. C. Tatum; Treasurer, Mrs. J. H. Davis; "Voice" Agent, Mrs. G. H. Johnson; Publicity Superintendent, Mrs. W. D. Haney; Superintendent Supplies, Mrs. A. Z. Prior.

MRS. M. W. CLARK, Publicity Superintendent.

JACKSBORO AUXILIARY.

The officers of Jacksboro Missionary Society for the year 1914, are: President, Mrs. J. H. Timberlake; First Vice-President, Mrs. Lena Denman; Second Vice-President, Mrs. E. E. Young; Third Vice-President, Mrs. Wm. Breech; Fourth Vice-President, Mrs. J. M. Morten; Treasurer, Mrs. E. A. Gwaltney; Corresponding Secretary, Mrs. Abe Kuykendall. MRS. ABE KUYKENDALL, Reporter.

At our first regular meeting in December we elected officers for the ensuing year as follows: President, Mrs. W. A. Suddeth; First Vice-President, Mrs. Roy Farmer; Second and Third Vice-President, Mrs. C. H. Norman; Fourth Vice-President, Miss A. A. Alford; Recording Secretary, Mrs. May A. Grant; Corresponding Secretary, Mrs. G. G. Harwell; Treasurer, Miss Georgie Harwell; Publicity Superintendent, Mrs. Fannie Alford. On the twenty-seventh of November we held a bazaar and served Thanksgiving dinner to a concourse of visitors from far and near. Our husbands met the street car and brought our patrons in wagons and buggies to the residence of W. A. Suddeth, where they found all kinds of fancy articles on sale. Nor was the taffy forgotten, both kinds were abundantly distributed by the little folks and the mirth-loving older people. It was a day long to be remembered and in the interval between day and night our women returned thanks to the Giver of all good gifts. Our net receipts were \$110—quite good for a society of sixteen members. Our success was in a great measure due to our Recording Secretary. For the past year she has talked bazaar in season and out of season, at our meetings and in our homes, on the highway and in the by-ways she talked and worked until the rest of us were ashamed not to help some, so we talked a great deal and worked a little. My fear is "lest we forget whence our help comes." Pray for us that we may humbly seek divine guidance, striving to do our whole duty to the best of our ability, and scrupulously respecting the rights and privileges of each member of our society. MRS. FANNIE ALFORD, Publicity Superintendent. R. R. 2, Box 46, Fort Worth, Tex.

CALLEN MISSIONARY SOCIETY.

Our Missionary Society met December 3, 1913, and elected the following officers: President, Mrs. J. W. Fryehberg, Calallen, Texas; First Vice-President, Mrs. W. J. Palmer, Calallen, Texas; Second Vice-President, Miss Bessie Gorman, Calallen, Texas; Third Vice-President, Mrs. Chas. Pemberton, Robstown, Texas; Fourth Vice-President, Mrs. C. J. Allen, Calallen, Texas; Corresponding Secretary, Mrs. Geo. F. Harris, Calallen, Texas; Recording Secretary, Mrs. New Noakes, Calallen, Texas; Superintendent of Press Work, Mrs. Geo. F. Harris, Calallen, Texas; Agent Missionary Voice, Mrs. J. D. Gorman, Calallen, Texas.

This is the closing of our second year as a society, and the closing of our first year as a united society. We will have our dues all paid in full, but some have failed on the pledge and specials, but that is on account of poor crops. We have just sent a box to our Orphans Home, also a box to the flood sufferers. Our society is still small in numbers, but I never saw a more loyal and a more religious band of women. We took up the study of "Mexico Today" and are gaining much good from it. MRS. GEO. F. HARRIS, Reporter.

CENTRAL TEXAS.

The week of January 4-11 has been set apart as a week of prayer and self-denial in the hope that it may make possible the sending out of twenty new missionaries by our great Church. During that week two million Southern Methodists should face, upon their knees, the responsibility that God has laid upon them, the high privilege that he offers them and then meet the need as they are led by his Spirit. For the Church to face such tragic needs and inspiring opportunities and yet remain indifferent or apathetic is to be guilty of a negligence that we cannot afford to face at the judgment.

Day of Prayer.

The Federation of Woman's Boards of Foreign Missions in the United States has set aside Friday, January 9, 1914, as a day of prayer for the Woman's Missionary Societies. There are eighteen Boards of Foreign Mis-

sions in this federation in the United States. They are divided into four districts as follows: San Francisco, Chicago, Nashville and New York. The women of Southern Methodism are justly proud of the fact that Mrs. J. B. Cobb, our Foreign Secretary, is one of the four representatives for these four districts. Mrs. Cobb has charge of the Nashville Territorial Commission. Will the Women of Central Texas observe January 9 as a day of special prayer for Missions? "Ye that are the Lord's remembrancers, take ye no rest."—Isaiah 62:6, 7.

District Secretaries.

Central Texas has twelve of the finest District Secretaries in Southern Methodism. If you do not believe this try them and see. Mrs. R. L. Abbott, Waco District, has the Foreign Department in all her auxiliaries except four. That is a remarkable record. A great reward for her splendid efforts.

According to my roll Mrs. C. R. Porter, Fort Worth District, has Foreign Department in every auxiliary except three. Is that correct, Mrs. Porter?

Mrs. Porter and Mrs. Abbott have each nineteen Foreign Departments.

Six Weeks' Course.

The Scarritt Bible and Training School, Kansas City, Missouri, has a six weeks' course January 5, to February 6, 1914. The object is to give a special opportunity for general Church workers. Our girls in Scarritt are happy and are doing fine work, as is indicated by their sweet letters written recently to Mrs. Woods. These letters were written, after their first Thanksgiving Day spent in Scarritt, by Mary Sue Brown, Cornelia Gayden, Rena Murphy and Nora Darwin. God bless these dear girls. They say, "Just picture each of us in your heart and you will realize the spirit in which we sing the following:

When we first came here for training

Each one was a timid lass,

But now you see united

Such a glorious Senior class.

This class had tribulations.

Oft you have said, "Poor thing!"

For our grave and reverend faculty

Sat on us last spring.

So up we rise quite merrily;

We are marching on

Twenty-five strong so cheerily.

Don't be discouraged, Juniors,

If the way is long and drear;

Now look at our Senior sisters,

And you need know no fear.

What awaits us in the future?

Something good must come to pass.

For there never was in Scarritt

Such a glorious Senior class.

Chorus.

Coca-che lunk-che-lunk-che-lally.

Coca-che-lunk-che-lunk-che-lally.

Hi, O glorious Senior Class.

MRS. J. H. STEWART.

"PURITY SUNDAY."

Another "Holy Day" for Texas the Third Sunday in January, 1914.

In last week's issue of the Advocate we made an appeal to our ministers to preach one sermon on Social Purity and take a collection for the institution that stands for righteousness. We want to thank Dr. Rankin in his own paper for his strong editorial indorsement. He has ever stood with us. Indeed but for our editor and the ministry of our Church, the Virginia K. Johnson Home could not have reached its high plane of usefulness. We thank you one and all. But, brothers, we have not quite reached the mountain top. We have a little debt of \$20,000 we must raise before we can be proud of our achievement. Texas has proven "that giving does not impoverish nor withholding enrich." If from every pulpit in our great State one strong sermon would ring out with Christlike emphasis for the salvation of girls, an offering would come that would make the angels rejoice. Some may prefer to select their own Sunday. That is your privilege, only let's not delay. The King's business demands haste.

We thank you, Dr. Rankin, for your unceasing interest in our Mission Work. For one of the greatest Church papers in Southern Methodism to stand by us means everything to our cause. With such a "partner" we'll say, "On with the battle" till victory is won. There surely is no minister in our Church who does not want to feel he has invested some effort in this work for our Master. One of your best sermons will win our cause.

Yours in service,

MRS. W. H. JOHNSON.

901 S. Madison Ave., Station A.

CORRECTION.

In Texas Conference Notes in December 25, Mrs. W. T. Spencer wrote "Monzoigrams" and the printer put it "weekly programs." She was objecting to our Bishop's views of a woman's limitations.

ECONOMY AND THE OPEN DOOR.

This is the best age the world ever saw. I had rather live today than any day gone before. I had rather launch out on life's voyage today than to have marched out to earth's uttermost bounds at the bright dawn of any other era that has blessed human lives. Boys, there is an open door. Girls, there is an open door for you. We have a wonderful inheritance to begin with. Our fathers and elder brothers have left to us a rich field. The field of literature, commerce, social, economic, scientific and religious—these fields are all rich and open. The wealth of the world is ours. We, of this wonderful day, have fallen heir to all that has gone before. With what this generation has to begin with what wonders may we see and do?

Economy: It is very necessary that you study and practice economy in order to be able to do the most that is demanded of you. There are lessons of economy to be read on pages of human experience and counsels of wisdom everywhere. Let's read and run—run life's race with our own eyes open.

The Great Teacher of man gave to the world the most striking lesson of economy when He gave instruction that the fragments be gathered up at the feeding of the thousands "that nothing be wasted." If He who could feed the multitudes with a few loaves and fishes has an eye to economy, why not look well to this lesson at every turn in life?

There are many lives almost lost to the world for want of a wise practice of plain economy. Where is there economy or wisdom in the wasteful habit of tobacco using? There are some renters who have chewed up more than a home. Most of people pay interest enough to know what interest amounts to, and a reasonable tobacco bill will buy a home in fifteen years, or twenty at most, if it is put out at the rate of interest you pay the bank.

What shall we say of the economy of the table? Perhaps one-half of the people shorten their days by some form of table excess. Intemperance is a great sin for which we will not fail to suffer.

What can be said of economy in dress? You wear a fifty dollar hat for a season, and pay ten per cent to the bank, and think you are too poor to help the poorest and needy. In this there are three things to cause you to blush: The hat, the debts, and the unfed widow or sick man.

I speak of economy, for some of us cannot enter the open door because we will not practice habits of saving that nothing be lost. "Count up the cost," and add the interest.

There are doors before you and they are open.

Do you want to be a farmer or fowl raiser? The door is open. Why, even the hens have the New York and Chicago cities astir. The farmer, at last, has put a price on his cotton, and is going to govern the oil mills. He has taken the wild weed of Ireland and made of it the food for the nations. He has taken the wild apple of the swamps and hillsides and pleased all men with an Arkansas Blask. He has taken the unsightly, unholly, worthless pest of the desert and made it produce a pear that would tempt an Adam. We are just beginning to farm. Some day I will not mind to be called "Farmer Ed."

Do you want to practice law? The most widely known representative of the highest ideals today is a lawyer W. J. Bryan, "Prince of Peace," has been heard by more nations than any other sermon or lecture. And our loved President is the product of a Presbyterian manse. God bless the law students. This door was never more glorious nor wider open.

Do you want to practice medicine? Our pill bag men are just getting ready for real work. They have been practicing. They have sharp knives, and lights, enabling them to see clear through a man of four hundred, and locating the trouble. They are most ready to do things. They take out an old eye and put in one with which you can actually wink, and fool the very elect. The implements are ready for use. The anesthetics enable you to sleep while your arm is cut off. The antiseptics are at hand, with death for the germ and life for the patient.

The door is open if you will enter. You may practice as you wish. You may treat the suffering patient with a magnetic rub, an electric shock, or roll the howling pills. The door is open for men—real men. The dentist is not to be overlooked, as good teeth sometimes mean good health, and bad teeth mean death. He fixes up your old stubs with a gold crown till you can gnaw a bone like a hungry lad. When the worst comes he takes out the old stumps and gives a woman a set of teeth all her own that

moves back the calendar of her life twenty years.

Commerce: If you will enter the open door of the commercial world there are opportunities never before dreamed of. The seas are plowed from shore to shore, and we are now trading with the nations farthest away. We talk to them across the sea, and tear down the wires and give Marconi a chance. But let's use economy as we enter these open doors. The first thousand is hard to get.

Do you want to be a scientist? The schools and colleges are throwing wide open their doors that riches and honor may be placed within the reach of all. A greater era than the Bessemer era that gave to the world steel for Olympic ships, railroad belts and fire-proof cities—a greater era is here with its open doors. The science that transforms crudest iron into finest steel is only the beginning of real scientific revelations. The best wine is for the last.

Religion: Do you want to enter the door that opens into the most glorious experiences in the realm of human operations? The fields are white unto harvest. Workers are needed. Young J. Allen and his contemporaries worked their way through bolted doors into China's walled cities, but today all China is astir in an effort to look into the open door of religious experience. We are now ready to go to doing things in the religious fields.

David Livingstone spent a lifetime in opening up a work in darkest Africa. It is left for this generation to take the greatest continent of the world—Africa. When we take it for the Lord we take it for the enterprises of all the open doors for man in his happy glorious achievements.

But another word: There is an open door to eternal life. All who will may enter. To enter this door by Christ-way is to have access to all that there is in the universe of God. To refuse to enter this open door will eventually close all other doors, and consign your being to a darkened dungeon of death, with all that the term death means.

To enter this open door of religious life in Jesus Christ is to have forever open to you every door of riches, glory, honor and immortality. Enter the open door.

ED R. WALLACE.

Merkel, Texas.

WE FEEL MORE THAN WE KNOW.

The little which we know does not furnish a sufficient basis for what we feel. A biologist may furnish some very interesting facts concerning a given boy. The sociologist may furnish another equally interesting set of facts concerning him. The police officer, with his system of Bertillon measurements, might furnish more exact information about this particular boy than either of the others. And yet this boy, as seen by his mother, would be a very different creature from what any set of facts, or all of them taken together, would represent him to be. Some one has well said: "When science has said the last word about my children, they mean infinitely more to me than science has declared." And what is more to the point, what they mean to their parents has a great deal more to do with the shaping of their lives and the determination of their destinies than what science has to say about them. The best things of life do not come from our knowledge of the bare facts of life, but of our interpretation of these facts; of what we have felt should be true, and, therefore, must be true.—Presbyterian Advance.

CHURCH INSURANCE—Our Fifteen Years' Record:

Insurance granted over ONE HUNDRED AND TEN MILLION DOLLARS. In force over THIRTY-THREE MILLION DOLLARS. Losses paid nearly EIGHT HUNDRED THOUSAND DOLLARS. Not one dollar ever due and unpaid. Notwithstanding easy terms \$65,000.00 dividends returned. No Assessments. Protection against Fire and Tornado at ACTUAL COST. Send for details. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. Nathaniel M. Jones, President. Frank L. Hart, Asst. Secretary. Frank P. Crandon, Vice-President. Sampson Rogers, Treasurer. Address HENRY P. MAGILL, Secretary and Manager, 1509 Insurance Exchange, Chicago, Ill.

"TWENTY NEW MISSIONARIES IN A WEEK"

WATCHWORD OF THE Week of Prayer and Self-Denial JANUARY 4-11, 1914

A Nation-Wide Church will face on its knees a World-Wide Responsibility.

The Week of Prayer and Self-Denial should be observed by every Church, Young People's Society, and Sunday School in Southern Methodism.

Particulars of the plan will be sent to any one interested by

BOARD OF MISSIONS 610 BROADWAY NASHVILLE, TENN.

Write for "Betty" That's the name of the beautiful girl on the 1914 Calendar (Size, 11 X 12 inches) Send your name and address and a 2c stamp (it pays part of the postage) and we'll send you Free and postpaid this beautiful lithographed and perfect reproduction of the oil painting "Betty," painted especially for us. 1914 calendar is attached. FREE Coca-Cola booklet enclosed. THE COCA-COLA CO. Atlanta, Ga.

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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.



REV. G. C. RANKIN, D. D.

THE STORY of MY LIFE

By REV. G. C. RANKIN, D. D.

A Pen Picture of the Author—Full of Interest to Old and Young—A Natural and Thrilling Recital of Events From Early Childhood to Man's Estate—Pathos and Humor Happily Blended.

THIRD EDITION

The Second Edition of this interesting book is practically all sold, and the THIRD EDITION is now off the press and ready for distribution.

Bishop Candler says of it: "It is as breezy as the Hill Country of Georgia." The demand for this book has been beyond the fondest hopes of the author, who is referred to by the St. Louis Advocate as the "Ralph Conner of the South."

Just a Few of the Hundreds of Expressions By Pleased Readers.

BISHOP KEY SAYS OF THE BOOK:

Sherman, Texas, September 24, 1912.

My dear Doctor—I have finished reading "The Story of My Life" and pronounce it an immense success.

It is unique, original, inspiring.

Familiar as I am with many persons and places brought to view, I read every page of it with sustained interest and found not a dull page or surplus statement. I thank you for the copy you sent.

My wife could hardly wait for me to finish it, when she dived into it greedily, and says it beats any romance.

It will have a great run. So mote it be!

THE STORY OF MY LIFE.

The Joint Board of Publication of the Advocate of their own accord passed the following:

Resolved, That we have read with great pleasure and profit "The Story of My Life," written and published by Dr. G. C. Rankin, and heartily recommend it to our people everywhere as a book of unusual merit and of real spiritual, as well as literary and historical value.

JEROME DUNCAN,
S. A. BARNES.

DR. JOHN H. BRUNNER'S TRIBUTE.

During my pilgrimage of eighty-five years I have seen many books and have read not a few. But a more interesting book than the "Story" of Dr. Rankin's "Life" has not been read by me. His delineations of scenes and persons are so varied and exact as to excite wonder and admiration. One is reminded of Dr. Dick's delineations of the diverse heavenly bodies—the blazing sun, the modest moon, the twinkling stars, the wandering planets, the roving comets, and even the meteors that flash along the sky and disappear forever. A Christian philosophy pervades the entire book, and the reader rises from its perusal richer in his intellectual stores and strengthened in his moral nature.

J. H. BRUNNER.
Hiwassee College, Tennessee.

The St. Louis Advocate, under the head of "The Ralph Conner of the South," proceeds in vivid review of the book on the whole of the first page of that popular paper, and among other things says: "One of the great charms of the book is its absolute freedom from all veneer and varnish. Had the author, or the artist been brushing his hair and powdering his face all the time it would have been impossible for him to have drawn a Cromwellian portrait of himself. There are few men who have the candor and the courage to tell the truth, the whole truth and nothing but the truth about themselves. It is a natural book and describes a natural life, full of incidents, comedy, romance, pathos and tragedy, and we are not surprised that more than five thousand copies have been sold in less than six months. Henry Ward Beecher used to say that nearly every man can write one good novel, and that is his own life. Dr. Rankin's book is an illustration of this truth of Beecher's statement. Ralph Conner, in his palmiest days, never drew off or portrayed a fight better, or in a more natural or thrilling way than some of these election scenes are portrayed in this book. They are so fine and utterly inimitable, that we here and now take the liberty of christening the author, 'The Ralph Conner of the South.'"

Rev. W. F. Packard, D. D.: "I have just finished reading 'The Story of My Life.' It gripped me from start to finish. With smiles and tears, and with an occasional frog in my throat, I eagerly passed through its pages until I reached the last word. It was a positive means of grace to me, and will doubtless benefit all who read it. I am glad to hear that it has a ready sale."

C. M. Bishop: In the characteristic style, so well known to the readers of the Advocate, Dr. Rankin tells the story of his heroic youth and strenuous life. So graphic is his pen that the chapters move before you as a succession of living pictures, and scenes and people are as real to you as those you met yesterday. It is what is called a "human document." A picturesque life appears upon the page, with its human sentiments and motives, and passions disclosed without fear or favor. This unique book will hold thousands of readers with the grip of its personal interest now, and in after years it will be one of those coveted and held at high price by collectors of 'historical sources' and the like. No volume I know of so clearly pictures forth certain phases of life in the central South during a part of the nineteenth century."

Rev. L. B. Saxon: "The book is a dandy. Everybody over here wants it."

THE STORY OF A STRENUOUS LIFE.

Referring to the author of this book, the Christian Advocate, Nashville, Tennessee, says:

"We have just finished reading his recently published book, 'The Story of My Life.' We found it intensely interesting. We are glad that he devoted so much space to his boyhood and young manhood in East Tennessee, where he was born, and in North Georgia. This part of the story is as thrilling as a romance. It tells of the fight of a brave soul to escape poverty and other limitations common to so many Southern boys just after the Civil War, and through a self-secured education to reach a high, intelligent, and useful manhood. He worked his way through college as through the academy. After having entered the ministry, he had a career embracing experiences such as comparatively few men have. These experiences close in the volume with the beginning of his editorial life.

We will not criticize the book from a literary standpoint. The author does not present it as matter for literary criticism, as is evidenced by the following words taken from the Foreword: 'The readers will find nothing mechanical or stilted in it; no effort at display, no attempt to pose as an artist in the use of my plot or pen; no exhibition of polished skill as an author.' Yet we must say that strength, and at times artistic grace, of expression characterize the book. It is a simple, narrative style, and it pleases. There is a transparent candor on the part of the author which in places would astonish us if we were not well acquainted with his manly frankness.

He does not spare himself in places where literary license would have permitted silence.

It is a vigorous, red-blooded book and appeals to all sides of human nature. Pathos and humor abound. The pen pictures of notable characters are graphically drawn—too truthfully, perhaps, in certain instances. He succeeds in placing on the canvas not only an impressive likeness of himself, but of the eventful periods through which he passed."

Dr. J. E. Godbey, of St. Louis: "I have found the story of your life very interesting. It is to such books that we look for vital connection with the past."

Dr. R. S. Hyer, of Southern Methodist University: "Your book will entertain and instruct the reader. Every boy should read the account you give of your school days. The description of an East Tennessee election is a vivid picture and will furnish material for some future Craddock or John Fox."

Rev. Alonzo Monk, D. D., Hot Springs, Ark.: "I have just finished reading your book, and hasten to say in all candor, I think it one of the very best books of the kind I have ever read. I shall see that each one of my boys reads it."

Dr. John M. Moore, Nashville, Tenn.: "If Emerson was correct when he said that the virtue of books is to be readable, then this book has high virtue for its pages glow with interest and its pages grip the reader to the end. Millet, had he seen the boy's ascent to the top of the hill and his waving farewell as he left Student's Home, with its grinding hardships, would have had a companion piece for his Angelus. Oh, that the boys of our land would read that chapter in this strong man's life."

The Western Methodist: "We have read the book with great pleasure. It is full of human interest. In this respect it is scarcely surpassed by Ian McLaren's 'Beside the Bonnie Briar Bush.' We are heartily glad that the book has been written and we commend it to all struggling boys and to all who struggle for boys."

The Sunday School Magazine, Nashville, Tenn.: "A few months ago this book made its appearance, and to say that we are not disappointed, is to put the matter mildly. It is as absorbingly interesting as a first-class romance. It keeps the reader alternating between laughter and tears and a while it sweeps him along with a force that is irresistible. We would like to see the first half of the book rewritten and issued in a separate volume for boys."

Rev. S. J. Cook: "We are highly delighted with the book. Wife says she would not take one hundred dollars for it. By showing this volume I hope to sell several to my people."

Rev. Jerome Duncan: "The book will be read with avidity by multitudes of those who appreciate the frank story of a life which under the providence of God has been a great blessing to humanity. Not the least of the achievements of the book will be the creation of a thirst for the sequel which will not be satisfied until the appearance of Volume 2!"

PRICE, \$1.00, POSTPAID

ADDRESS, WITH PRICE,

G. C. RANKIN, D. D., 1804-06 Jackson Street, Dallas, Texas

FROM THE MANGER TO THE CROSS

By Mrs. L. E. Ramsey. Almost two thousand years ago, In far off, ancient Bethlehem, Was humbly born in manger low, The heir to heaven's diadem.

Around the great white throne above, Were thronging the saintly hosts of heaven, With peans of praise to Him whose love, This priceless gift to earth had given.

Then came from separate points in the east, God's witnesses this babe to see, Each riding a snow-white royal beast, And led by a star, the wise men three.

They were seeking for him born king of the Jews, When to Herod's halls at last they came, The King said, "Find him and bring me the news; I, too, would worship this princely babe."

The star which led them on the way, Stood still the lowly manger above; Its mission then ended, it vanished away, But still the three had the shield of God's love.

They gave rich gifts to the newborn king, And worshiped the babe as God's own Son; Then a voice was sent to warn them and bring Them safely back to whence they had come.

A Jew, to a Jewish land he came, But they, his own, have ever denied That life and salvation are in his name, For sinners he came, to redeem us he died.

He often spoke in loving tones, Most tender words to mortals given; And while He blessed the little ones, Said let them come, for such is heaven.

He cured the sick and healed the lame, Restored the blind to blessed sight; 'E'en death obeyed when Jesus came, And loosed the chains of endless night.

Ah, sad the story often told, Of thirty pieces of silver paid; To one He loved, who for love of gold, And with a kiss, our Lord betrayed.

They crown with thorns his tender brow, Hail, King of the Jews, they mocking cried, To Pilate's hall they lead him now, Demanding he be crucified.

Look on with fear, O ye of earth, While sorrowing tears your eyes bedim, And learn what meant that lowly birth, Of earth's Redeemer at Bethlehem.

The world in darkest sin was lost, While all in vain was human aid; For justice claimed the utmost cost, Should all with precious souls be paid.

But Jesus loyeth mercy sweet, And came the mighty debt to pay; By pain and death upon the tree, Was justice satisfied that day.

Look on Him, ye of the trembling earth; For us He suffers, for us He dies; And for this He came of lowly birth, And thus to die, deserted Paradise.

Let mental vision view the road, That leads away to Calvary's brow, And rest on that form, bowed with its load— The whole world's cross He's bearing now.

Three millions followed to Calvary's hill, Representing all the nations of earth; And millions through faith are following still, This Jewish King of lowly birth.

Tis nineteen centuries and more, Since this sad scene, so tragic yet divine, At which earth quaked, all heaven frowned o'er, And even the sun refused to shine.

But now, His mission on earth ended, In loud triumphant voice He cries: It is finished! It is finished! As He had lived, God-like He died.

How grand his death! O how sublime, Is felt within the world's great heart; And through each throbbing pulse of time, In majesty, O Christ, thou art!

Sequel—He Arose. In Joseph's tomb, one Sabbath Day, Christ slumbered, waiting the coming morn; Then arose and tore death's bars away, Fulfilling the cause for which he was born.

Ye redeemed of earth, rejoice evermore, That this sweet story ended not on the cross; An angel came, from the shining shore, Rolled the stone away and Christ arose.

The tomb could not hold this mighty one; Then the one who released him told the glad news; Christ had conquered death and again was born.

To reign forever the King of the Jews, Texarkana, Ark., R. F. D., Box 78.

NOTE OF THANKS.

Please allow me, through the Advocate, to express my gratitude to our many friends and especially our preacher friends, who wrote us letters of sympathy and love. These letters were a great comfort to us in our darkness and sorrow and I expect to keep them among the things I treasure. I know my friends want to know our plans for the future. So, will say that I have built a house in Goree and have my two single daughters with me. I don't know how long I will, for I have no plans for the future, but I am glad I remained here. We have so many good friends here who seem anxious to aid us in any way they can.

And I am sure I feel as much at home here as I could any place new. Yes, this old world that has always been so beautiful to me, has lost much of its charm. But heaven is more real to me than ever before, and while my heart is torn and bleeding, I can still look up through my tears and say, "Thy will be done."

MRS. J. H. CHAMBLISS.

POSTOFFICE ADDRESS.

Rev. M. D. Hill, Plainview, Texas. Rev. Thos. I. Beck, Farwell, Texas. Rev. J. M. McCarter, 725 Taylor Street, Waco, Texas.

THE HERO OF THE TRIBE OF DAN.

(Judge 16:31.)

We are standing by the grave of the hero of the tribe of Dan. Underneath the silent sod lies the bruised and broken body of Samson, the stalwart son of Manoah. Yesterday he died, but in his death he slew a multitude of Philistines. Gifted of God with supernatural powers, he prostituted them to ignoble and unholy ends. He should be sitting yonder on the throne of Dan ruling his tribe with wisdom and honor, but now his poor blind body fills a premature and dishonored sepulcher.

You have seen a beautiful flower crushed by a ruthless foot; you have seen the giant oak torn and uprooted by the storm; you have seen the elegant mansion marred and charred by fierce flames; but the saddest thing ever seen was a broken, ruined man! Samson, who was designed to be a conqueror, became a servant of his enemies. He who should have received the homage of the warrior sons of Dan became an object for taunt and ridicule to the heathen Philistines. Had he listened to the voice of virtue and obeyed the call of duty his name would have been inscribed in Israel's "Hall of Fame."

Despising his supernatural gifts, holding in low esteem his extraordinary opportunities, selfishly surrendering himself to sensuality, he came down to his last days in blindness and servitude and died by his own hand.

What a warning is Samson to the favored sons of men!

E. P. WILLIAMS.

Mexia, Texas.

A CORRECTION—AND MORE.

I want to correct a few words in the communication I had in the Advocate of December 11 about the superannate preacher. There is worry where it ought to be marry and winwork where it ought to be wirework. I said some complained that the superannate would be officious and would marry the folks, and I stated that my superannates would sometimes marry the people. Then I said he ought not to scheme and wirework to get jobs of this kind. So read it marry instead of worry, and wirework instead of winwork and it will be correct.

While I did not intend to say so, yet in some cases these statements may be correct. Some superannates probably do worry the people, and I have known some pastors to weary the people too. I heard of a man once preaching a long-winded sermon and wearying his audience, and a good brother said, "Lord, help the brother to quit." The business of the preacher is not to worry or harangue the people, not merely to entertain, not to show off his learning, not to let the people know how smart he is. His is an important trust. He is to preach a gospel that is the power of God unto salvation to every one that believeth. He is to instruct, to edify and to inspire men to a higher, a nobler and a better life, to turn men from darkness to light, and from the power of Satan unto God; and the entrance of his word giveth light. So the preacher is to preach the word. He is to study to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth. O for the old-time preacher with his sermons saturated with the great truths of God's word and delivered under the leadership and power of the Holy Spirit and he will not worry the people, but they will bear him gladly.

A few words as to the work of this old superannate and ex-Confederate soldier. My health is good. Last year I preached in twenty-two different communities in rural districts on the evils of whiskey and the whiskey traffic and in favor of prohibition. In this work I traveled over five hundred miles in my buggy, made eighty-four visits and gave out about fifteen hundred pieces of prohibition literature. I think I can render good service for the Lord and the Church in this noble work, so I will continue on this line. J. C. CARTER. Carlton, Texas, December 26, 1913.

BRICK AND MORTAR.

Janet Duncan has just come home from college at the close of a school year, and as she was unpacking her trunk was thinking of the President's words in his last address to the students. "Accomplish things worth while," he had said. "Let your every action be a perfect brick in the building of your character." And Janet, being a practical young person, intended to apply the principle to her every day life.

It is hard to argue that out that was not argued in, and I would as soon reason with an empty barrel as an empty brain.

THAT UNUSED ASSET.

In the Advocate of December 18 there is an article written by Rev. J. F. Clark, of Iredell, Texas, which I presume he intends as an answer to or a criticism of an article written by Rev. Neal W. Turner, of Corsicana, in a previous issue. I am perfectly sure that Bro. Turner is able to take care of himself, and this is not written in his defense, but in the interest of the "Unused Asset." I am persuaded that there are very few of our pastors who are so blind as not to see that the conditions as set forth by Bro. Turner are true. Bro. Clark to the contrary notwithstanding.

Bro. Clark says: "The laymen can do and do well much of the work of the Church, but the preachers have a work to do that the laymen cannot do at all nor should they presume to do, and which would be the height of presumption for the laymen even to offer to do." Then he proceeds to state that there are duties that pertain to the pastorate and are ministerial, and, of course, thus far we all agree. But is it not just as true that there are duties that just as truly belong to the laymen, and is it not the "height of presumption" for the preacher to assume these duties, at least until he has canvassed the situation and found no laymen who will assume them?

The sentiment expressed by Bro. Clark is very largely responsible for the seeming unconcern among our laymen. Preachers of this type have made them believe that their ideas were worthless, and that they were incapable of doing the things that rightfully belong to them.

Again he says: "Our laymen have a very large place to work in all our conferences, and are satisfied with it."

Now if he had said that the Discipline provides a place for them to work he would have been more nearly correct, but in most instances he is crowded out of his rightful place by his "presumptuous" brethren of the ministry because of his supposed incompetency.

"Some of our laymen are filling many of the highest positions in our Church." True some of them are, but how many comparatively speaking? And it is not only many of the highest places, but every place that rightfully belongs to him, and needs him, and that he needs, that the Church should be concerned about.

Take the District Conference for instance. It is pre-eminently a layman's conference, according to the Discipline, yet how often is he or his rights recognized?

In almost every instance preachers are appointed chairmen of the different boards. Of course, as a matter of courtesy, or to keep down "dissatisfaction," laymen are appointed on the different boards, but the very fact that they are not appointed to the chairmanship is proof that the ministry does not regard them as capable. No doubt in many instances this idea is correct. They are not qualified. But why? Because the responsibility has not been placed upon them. They have learned that the preachers will be placed in these responsible places and there is no use for them to qualify.

Bro. Clark says: "They are satisfied, do not desire it," etc. True, but is the Church accomplishing what they might while they are "at ease in Zion?" It takes responsibility to develop men, and until the ministry places the responsibility upon the laity that rightfully belongs there, the Church will suffer for lack of laborers. R. L. JAMESON. Matador, Texas.

NORTH TEXAS CONFERENCE JOURNAL.

I have today, December 30th, mailed out the minutes of our last session. Most of them go by mail, but some packages by express if you do not receive your package by mail call at the express office. If you do not receive your copies or need more write me. R. G. MOOD, Secretary. Sherman, Texas.

True religion, always consisting of equity and morality, is a universal unit, and the difference in religions mark out the irreligious element or the extent to which the real thing is lacking.

Don't.

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

There are some beasts and birds that fight before they mate and never do so again, but many of the Genus homo reverse the order.

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 advertisements 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. MISCELLANEOUS. WANTED—Several honest, industrious people to distribute religious literature. Salary \$50 a month. NICHOLS CO., Naeville, Ill. 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 salesman wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BROTHER, accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida. Write for booklet of irrigated farms and truck patches. No failures. Three miles of water. E. C. STOVALL, Owner, Graham, Texas.

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. I. BARBER, 415, W. Jackson Blvd., Chicago.

EVANGELISTIC SINGER. Pastors desiring my services for winter or spring meetings should write me early. Address GEO. P. BLEDSOE, Gilmer, Texas.

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MARRIAGES. Duncan-Lloyd—At the home of William Milwee, Ferris, Texas, December 25, 1913, Mr. W. S. Duncan and Miss Adelaide Lloyd, Rev. Josephus Lee officiating. Jordan-Lokee—At the home of William Milwee, Ferris, Texas, December 25, 1913, Mr. L. B. Jordan and Miss Agatha Lokee, Rev. Josephus Lee officiating. Martinez-Monoz—On the Webber Ranch, near Smiley, Texas, August 5, 1913, Anado Martinez and Paula Monoz, Rev. E. G. Hocutt officiating. Glasgow-Markham—At the home of the bridegroom's parents, near Nixon, Texas, August 7, 1913, Mortimer Glasgow and Miss Creacy Markham, Rev. E. G. Hocutt officiating.

TO THE MEMBERS OF THE TEXAS CONFERENCE. The Texas Conference Brotherhood earnestly requested every pastor to secure and send to Bro. A. P. Bradford at least three honorary members by the first of March. These laymen simply enroll and ask to be notified when a member of the Brotherhood dies so that they may send the Secretary one dollar to help his family. Are there not six hundred laymen in the Texas Conference who will do this? Brethren, please give them a fair chance. Also, I hope every member of the conference and those traveling as supplies who do not belong to the Brotherhood, will send your fifty cents to Bro. A. P. Bradford, at Cedar Bayou, and he will enroll you. This is a special privilege granted at conference. E. L. INGRUM, President Texas Conference Brotherhood.

NOTICE OF MEETING. The annual meeting of Chairmen of Conference Sunday School Boards and Conference Sunday School Field Secretaries will be held at Hot Springs, Arkansas, February 18-20. The meeting will convene at 10 a. m. of February 18. E. B. CHAPPELL.

Fort Worth District—First Round. Missouri Ave., Jan. 4, 7. Mulkey Memorial, Jan. 4, 5. Glenwood, Jan. 6, 7:30 p. m. McKinley Ave., Jan. 8, 7:30 p. m. Polytechnic, Jan. 11, 12. Diamond Hill and Harwells, at Diamond Hill, Jan. 11, 7:30 p. m., Jan. 15, 7:30 p. m. Arlington, Jan. 14, 7:30 p. m. Brooklyn Hts., Jan. 17, 7:30 p. m. and 18, 11 a. m. Handley and Sagamore, at Handley, Jan. 18, 7:30 p. m. and 19, 7:30 p. m. Riverside, Jan. 21, 7:30 p. m. Grapevine Cir., at Grapevine, Jan. 24, 25. Smithfield Cir., at Smithfield, Jan. 25, 7:30 p. m. and 26, 11 a. m. Kennedale Cir., at Kennedale, Jan. 31, Feb. 1. Highland Park and Hempfield, at Highland Park, Feb. 1, 7:30 p. m., Feb. 4, 7:30 p. m. JNO. R. NELSON, P. E.

AN APPRECIATION. It gives me pleasure to state that Rev. D. L. Coale, the evangelist, and Mr. Robert Huston, singer, assisted Rev. D. E. Hawk in a successful revival meeting recently at Travis Park Church, San Antonio. Although the weather was very unfavorable, rain falling most of the time, yet the interest was well sustained throughout, the climax being reached in three great services the closing Sunday.

Brother Coale is attractive and forceful and is undoubtedly a spirit-filled and spirit-led man. As a preacher he is practical, sound and sensible. Tenderness and strength and power all are combined in his deliveries. In the best sense he is a pastor's assistant. My opinion is that his work will abide.

Brother Huston, the singer, is a Christian gentleman who knows how to organize and lead a large chorus. He is a master of song. S. H. C. BURGIN.

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.

Religious profession may make a good cloak but its inability to prove itself fireproof keeps it from becoming a popular garment.

A universal necessity can never be evil, but death is a universal necessity, therefore death is not an evil.

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.

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

THORNTON.—One of the best men ever connected with the Methodist Church in Arlington passed to his reward when Brother Thornton died. William A. Thornton was born in Tennessee, August 4, 1845, consequently was past sixty-eight years of age at the time of his departure. He was converted and joined the Methodist Church in young manhood, and has lived a consistent and faithful member ever since. He was married to Miss Josephine Smith November 14, 1867. At the age of sixteen he enlisted in the Confederate Army, and served four years under General Bedford Forest. At the time of his death, and for many years previous, he was a member of Bedford Forest Camp, No. 1250 U. C. V. A large number of his comrades attended his funeral in a body, and occupied specially reserved seats. Brother Thornton moved to Texas from Tennessee in the year 1882. He had lived in and near Arlington for more than thirty-one years. He is survived by eleven children—eight daughters, Misses Grace and Myrtle Thornton, of Arlington; Mrs. J. H. Graves and Mrs. A. B. Beard, of Hamlin; Mrs. J. R. Griffin, of Itasca; Mrs. S. A. Commons, of Waco; Mrs. J. N. Thomas, of Mansfield, and Mrs. W. C. Weeks, of Arlington; three sons, W. P. Thornton, H. M. Thornton, of Dallas, and W. B. Thornton, of Arlington. On December 14, 1910, his faithful companion for more than forty-three years, passed over the river to receive a crown of life. Brother Thornton was never the same after the death of his wife. Life had lost the biggest part of its charm to him when the loved companion of his young manhood, and the mother of his children went away from him. Yet, with cheerful resignation he journeyed on, cheered by the thought of a happy reunion in the Paradise of God. More than a year ago he was stricken with paralysis, from which he never recovered. For about fourteen months he was a patient sufferer. At 4:20 o'clock, Wednesday, November 12, 1913, he peacefully fell asleep in Jesus. Brother Thornton possessed many sterling qualities. His upright and honest manner of dealing with his fellow men gained for him a reputation for integrity readily conceded by all his associates in business. He loved his Church, and was for many years a steward, and for several years Chairman of the Board of Stewards of the Arlington Methodist Church. Brother Thornton was a thoroughly good man, and the influence of his life will abide upon the citizenship of Arlington for many years to come. He left to his children the heritage of a good name, and a character without a stain. He rests from his labors. His funeral was conducted by the writer in the beautiful Methodist Church at Arlington in the presence of a great congregation of his friends and neighbors. DANIEL L. COLLIE.

SMITH.—Floyd Smith, son of W. I. and Mollie Smith, was born January 31, 1894, and died October 30, 1913, at his father's home near Azle, Texas. He was converted and joined the M. E. Church, South, August 8, 1911. He leaves his father and mother, two brothers and many relatives to mourn his departure. Floyd was loved and respected by all who knew him. Upright in character, cheerful in disposition and kind at heart, he stood out prominently as a young man far above the average. His life was measured by a lofty purpose and it was his desire to be helpful to his loved ones and friends. He regretted having to die, yet he said, "If it is God's will, I am ready to go," and he called upon his dear ones to meet him in heaven. He gave every evidence of being a true Christian, testifying just a few days before his death to the fact that he was at peace with God. Would that the influence of his life might lead others to accept Christ so that they might die as he did, and enjoy the "rest which remaineth for the people of God." J. M. BOND, JR., Pastor.

MARKHAM.—Naomi Markham (nee Buttwell) was born near Leonard, Texas, April 7, 1887. At sixteen years of age she gave her heart and life to God and joined the Methodist Episcopal Church, South, in which communion she lived and died. She was married to Mr. Roy Markham, of McKinney, Texas, on June 26, 1911, and died at McKinney, December 11, 1913, leaving to mourn her several brothers and sisters, her father and mother, her husband and an infant boy of a few days of age. It was my pleasure to know this splendid young woman for some years and I do not hesitate to say that I never knew one whom I thought more fully exemplified all that "as highest, best, loveliest and holiest in Christian womanhood. Her name, Naomi, "winsome" was descriptive of her character. As a daughter, sister, wife, Christian and Church member, her life was above reproach, and while her going away leaves a great sorrow, still the beauty of her life robs her death of all of its bitterness and leaves not the shadow of a doubt as to where we shall find her. May our Father in heaven comfort all of the sorrowing loved ones and keep the precious boy safe for a glorious reunion in that better and happier land beyond the skies. ROBERT GIBBS MOOD.

AVERITT.—Judge D. T. Averitt died Tuesday night, December 9, 1913. When the end came loved ones stood at his bedside doing everything possible to relieve his suffering. Judge Averitt was born in Hamilton Co. in 1867. He came to Coke County when twenty-two years of age and began the practice of law. He was married to Miss Addie Gardner. Two children were born to them, both of whom, with the mother, survive. In the West Judge Averitt was prominent politically, serving as Attorney and Judge of his county and as District Attorney. As a Methodist he was loyal and active, being superintendent of the Sunday School and for a time Trustee of Stamford College. As a man he was strong and true in principle and conviction. Few laymen know and study their Bibles as did he. No man was more devoted to his home and family. His body sleeps, but his good life will ever continue. Loved ones miss him in the home, we shall miss him in the community and the Church, but in our loss he has infinite gain. The parting will not be long and the meeting in the Father's house will be sweet. Funeral services were conducted at the Methodist Church by the pastor. The remains sleep in the cemetery at Robert Lee.

ARCHIE GORDON, Pastor. JONES.—Miss Emmie Fields Jones, daughter of W. T. and S. A. Jones, and grand-daughter of the late Rev. Samuel W. Jones, of the North Texas Conference, was born near Lone Oak, Texas, September 29, 1876. She was converted and joined the M. E. Church, South, at the age of thirteen. From the hour of her conversion until the good Master called her to heaven she was one of his most devoted and obedient children. Every upward look of her faith, as well as every dream of her life, had in it a great vision of her Savior. More than ten years she was a great sufferer from that dreaded disease, tuberculosis, but in it all she was patient and as gentle as a lamb. Many times she had her heart set on going home, and when the end drew near she greeted it with a joy known only to those who, like her, had seen their Lord. Her great ambition was to be a soul-winner for Jesus. Every word and deed by friend and loved one, filled her heart full of gratitude. She wanted to be a star in her stepmother's crown. After a long delay, the good angel came after her spirit June 9, 1913. A host of friends attended the funeral at Hepner's Chapel and in the nearby cemetery we laid her body away to await the resurrection morning. Weep not, dear loved ones, for she has gone to be with Jesus. W. H. WRIGHT, P. C. Lone Oak, Texas.

WORLEY.—John Gordon Worley was born to W. M. and Lydia Worley, October 17, 1904, at Boonsville, Texas. He received infant baptism at the hands of Rev. Porter, at Rhame, Texas, and went to Heaven December 3, 1913, from Bridgeport, Texas, after three weeks illness of typhoid fever. All a kind, skillful doctor and loving parents could do could not stay the spirit's flight, and Gordon went to be with Him who said, "Suffer little children to come unto me." The finite mind cannot understand why a happy little child should be taken away—and, too, just at the beginning of the joyous Christmas. But faith looks higher and knows "He doeth all things well." "—Jon's was a loving nature. Often he ran to his mother for a kiss and would say, "Mama, I love you." But he is gone! Oh, how silent the house! How empty seem all holiday preparations! How pitiful the sight of the purse containing the nickels and dimes saved for Christmas money! But why dwell on thoughts like this? Although he cannot come back to those who loved him, they can go to him. Let us remember while we are sad and lonely he is happy and with the "Babe of Bethlehem." Gordon has gone to spend his Christmas in Heaven. AUNT LULU.

DUFF.—The subject of this sketch, Sister Julia Ann (nee Allen) Duff, was born January 11, 1851, in Walton County, Georgia. She joined the M. E. Church when young, moved to Texas and in 1868 was united in marriage to Brother W. C. Duff in Fayette County, Texas. Her father was one of the old pioneer preachers of this county. One of her brothers is a preacher now in California. Sister Duff was an active member of the Church for years, then her health failed and she was almost an invalid for several years before her death. She was faithful and loved God to the end. Brother and Sister Duff had seven children—four boys and three girls. She leaves her husband in very feeble health. He and the children weep, but not as those who have no hope. Sister Duff fell asleep in Jesus December 5, 1913, aged sixty-two years. We say farewell, wife and mother, until we meet on the evergreen shore. G. W. HARRIS.

BEARD.—In the unfathomable mysteries of God's providence he called, on the 16th of December, 1913, for the spirit of Catherine Marie Beard. Miss Beard was one of our most lovable girls and it grieves us that we must miss her here, but from the life she lived and the death she died, we are persuaded that she is better off in another world. On such feeble webs our lives are hung. Miss Beard was attending school at Denton, preparing for life. Health was all that could have been asked. A small boil appeared upon her face, it was opened with a pin, blood poison set up and all medical skill could do failed to hold the grim monster at bay and death claimed the body, but the spirit went to the bosom of its Redeemer. She was

born April 25, 1896, and she leaves a father, mother, two brothers and a sister to miss her, and to be inspired by the hope of the land where there is no dying. Many friends join the loved ones in grieving her loss and sympathize with them in their bereavement. She was converted and joined the Methodist Church at thirteen years of age, and the Church suffered a great loss in her death. May His grace sustain the bereaved ones, and may her life inspire us all to live for Him today, that we may be ready when He shall call. HER PASTOR. Springtown, Texas.

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

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 Cordele, 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.

Lampasas District—Second Round. Lampasas, Jan. 3, 4. Bertram, at Bertram, Jan. 10, 11. Burnet, at Lake Victor, Jan. 17, 18. Goldthwaite, Jan. 24, 25. Mullen, at Mullen, Jan. 25, 26. Kempner, at Kempner, Jan. 31, Feb. 1. Lometa, at Ogle, Feb. 1, 2. Center City, at Bethel, Feb. 7, 8. San Saba Cir., at Berd, Feb. 14, 15. Richland Springs, at Locker, Feb. 21, 22. Star, at Knox, Feb. 28, Mar. 1. San Saba Sta., Mar. 7, 8. Llano Sta., Mar. 14, 15. Cherokee, at Valley Springs, Mar. 15, 16. Mason, at Mason, Mar. 22, 23. Fredonia, at Katerney, Mar. 22, 23. Johnson City, at Rockvale, Mar. 28, 29. Marble Falls, Mar. 29, 30. Willow City, at Walnut, April 4, 5. Llano Cir., at Kingsland, April 5, 6. J. W. COWAN, 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. B. 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. Goldthwaite, 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. Coleman 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. Dedemona, 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.

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

Dublin District—First Round. Bunyan, 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. Fredell, at Fredell, 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. 25. Alexander Sta., — S. J. VAUGHAN, P. E.

Gatesville District—First Round. (Revised.) Crawford Cir., at C., Jan. 3, 4. Moody Sta., Jan. 5, 6. Evans Cir., at Pearl, Jan. 10, 11. Nolanville, at Sugar Loaf, Jan. 17, 18. Copperas 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. Bosqueville, 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. Herfing Avenue, Feb. 1, 7 p. m. W. B. ANDREWS, P. E.

Waxahachie District—First Round. Bethel, Jan. 3, 4. Maypearl, Jan. 5. Burleson, 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.) Courts Memorial, Jan. 4, 5. Weatherford, Jan. 11, 12. Grafado, at Grafado, Jan. 17, 18. Mineral Wells, Jan. 19. JAS. CAMPBELL, 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. Thomas, at Thomas, 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. Potts and Sinton, at S., Jan. 31, Feb. 1. Post, Feb. 1, 2. Coahoma, 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 Lolla 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. Fracock, at F., Feb. 15, 16. G. S. HARDY, P. E.

Plainview District—First Round. (Revised) Dimmitt, Jan. 3, 4. Silveston Jan. 10, 11. Afton, Jan. 17, 18. Matador, Jan. 19, 20. Turkey, Jan. 24, 25. Krebs, 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. Cookshire and Pattison, at B., Feb. 1, 2. Somerville, Q. C., Feb. 4. Ray City Mis., at Wadsworth, Feb. 7, 8. Wharton, Feb. 8, 9. Chappell Hill Q. C., Feb. 11. Glen Flora, Feb. 14, 15. Sealy, Feb. 15, 16. Waller, at Waller, Feb. 21, 22. Hempstead, Q. 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 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. Ratson and Saratoga, Jan. 24, 25. Silsbee and Bama, Jan. 25, 26. Woodville, Jan. 26, Feb. 1. Warren, Feb. 1, 2. Nederland, Feb. 7, 8. Port Arthur, Feb. 8, 9. Roberts Ave., Feb. 11. Wallaceville, Feb. 14, 15. Sour Lake and China, Feb. 21, 22. Liberty, Feb. 22, 23. E. W. SOLOMON, P. E.

Houston District—First Round. Seabrook and Pasadena, Jan. 4. Washington Avenue, 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 City, 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.

Jacksonville District—First Round. Trans-Cedar Mis., at Pauline, Jan. 2. Athens Sta., Jan. 3, 4. Malakoff Cir., at Malakoff, Jan. 4, 5. Eastace Cir., at Eastace, Jan. 7. Frankston Cir., at Frankston, Jan. 8. Neches Cir., at Neches, Jan. 10, 11. Jacksonville Sta., Jan. 11, 12. Elkhart Cir., at Elkhart, Jan. 13. Grace Church, Palestine, Jan. 14. Centenary Church, Palestine, Jan. 15. Jacksonville Cir., at Providence, Jan. 17, 18. Keltys Cir., at Keltys, Jan. 21. Alto Cir., at Mt. Zion, Jan. 23. Redlaw Cir., at Redlaw, Jan. 24, 25. Alto Sta., Jan. 25, 26. Rusk Sta., Jan. 28. Gallatin Cir., at Turney, Jan. 31. Cushing Cir., at Linn Flat, Feb. 1, 2. Larue Cir., at Baxter, Feb. 4. Brushy Creek Cir., at B. C., Feb. 7, 8. Mt. Selman Cir., at Mt. Selman, Feb. 14, 15. Bullard Cir., at Bullard, Feb. 15, 16. Troup Sta., Feb. 21, 22. Overton & Arp, at Overton, Feb. 22, 23. The District Stewards are called to meet in the Methodist Church at Jacksonville on Friday, January 9, at 3 p. m. Let the pastors of the district take notice of this call and see that their charges are represented. You will notice that this round is considerably crowded, but I thought it best not to begin the round until the first of the new year and it was necessary to crowd to get around. Let every preacher begin now with his work. Get your collections in full, just as soon as possible. We must make this year our best yet. A good start means success. To delay means to be crowded all the year. Yours for a record-breaker. J. B. TURRENTINE, P. E.

Marlin District—First Round. Marquez Mis., at Oneville, Jan. 3, 4. Franklin, Jan. 4, 5. Durango, at Durango, Jan. 10, 11. Lott, Jan. 11, 12. Travis and Chilton, at Travis, Jan. 12, a. m. Roscoe Cir., at Powers Ch., Jan. 14, a. m. Rockbud Sta., at Boherman Mis., Jan. 14, p. m. Bremoud Cir., at Bremoud, 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. Buckholts, at Buckholts, Feb. 1, 2. Leon Mis., at P. Ridge, Feb. 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. I. F. BETTS, P. E.

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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.
 Harleton, at Ore City, Jan. 17, 18.
 Lanesville 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.
 Roswell Cir., at Fairview, Feb. 21, 22.
 Bethany Cir., at Bethel, Feb. 28 March 1.
 F. M. BOYLES, P. E.

Navasota District—First Round.
 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.
 Conroe Sta., Feb. 8.
 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.
 Douglassville, 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.
 Cornett, at Hamill's Chap., Feb. 7, 8.
 Naples and Omaha at Naples, Feb. 8, 9.
 Texarkana, First Ch., (Con.), Feb. 9, night.
 Hughes Springs, at H. S., Feb. 12, 13.
 Cason, at Cason, Feb. 14, 15.
 Daingerfield, Feb. 15, 16.
 Winstboro, at Musgrove, Feb. 21, 22.
 Pittsburg Cir., at LaFayette, Feb. 28, March 1.
 Pittsburg St., March 1, 2.
 O. T. HOTCHKISS, P. E.

Timpson District—First Round.
 Shelbyville, at Shelbyville, Jan. 3.
 Hemphill, at Bronson, Jan. 4.
 Tenaha, at Cicero, Jan. 9.
 Gary, at Wesley Chapel, Jan. 10.
 Carthage Sta., Jan. 11.
 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.
 Timpson, 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.
 Minola Sta., Jan. 10, 11.
 Lindale Sta., Jan. 11, evening.
 Whitehouse, at Flint, Jan. 17, 18.
 Edom and Chandler, at Chandler, Jan. 24, 25.
 Cedar Street, Tyler, Jan. 25, evening.
 Willis 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.
 J. 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 Whiterock, at Whiterock, Feb. 7, 8.
 Honey Grove Sta., Feb. 8, 9.
 Windom Cir., at Windom, Feb. 14, 15.
 Telephone Cir., at Monkstown, Feb. 21, 22.
 Ravenna Cir., at Ravenna, Feb. 28, March 1.
 Lufkin 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.
 Burkburnet 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.

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Bellevue Sta., Jan. 31, Feb. 1.
 Bowie Sta., Feb. 1, 2.
 Ringgold, at Ringgold, Feb. 7, 8.
 Nocona Sta., Feb. 8, 9.
 Archer City, Feb. 14, 15.
 Megargal, at A., Feb. 15, 16.
 Post Oak, at Post Oak, Feb. 21, 22.
 Vashiti, at Vashiti, 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.
 Duncanville 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 Lawn, Feb. 25.
 Munger Place, Feb. 26.
 O. F. SENSABAUGH, P. E.

Decatur District—First Round.
 Krum and Slidell, 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.
 Rhome and Newark, at R., Jan. 18, 19.
 Bryson and Jermyn, at B., Jan. 24, 25.
 Jackshoro Sta., Jan. 25, 26.
 Argyle Cir. at A., Jan. 31, Feb. 1.
 Roanoke and Elizabethtown, at R., Feb. 1, 2.
 Bridgeport Mis., at Sand Hat, 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. Pt., Feb. 21, 22.
 Jackshoro Mis., at Vineyard, Feb. 22, 23.
 Mexican Mis., at Bridgeport, Feb. 23, night.
 Decatur Sta., Feb. 25.
 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.
 Valley 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.
 Plano, Feb. 8, 7 p. m.
 Renner, at R., Feb. 14, 15.
 McKinney, Feb. 15, 7 p. m.
 Princeton and Wilson Ch., at P., Feb. 21, 22.
 Farmersville, Feb. 22, 23.
 Blue Ridge, at Fayburg, Feb. 28, March 1.
 Weston, at W., March 7, 8.
 CHAS. A. SPRAGINS, P. E.

Paris District—First Round
 Emberson, at Bethel, Jan. 3, 4.
 Bonham St., Jan. 4, 5.
 White Rock, at W. C., Jan. 10, 11.
 Woodland, at W., Jan. 17, 18.
 Detroit, Jan. 18, 19.
 Pattonville, at P., Jan. 24, 25.
 Paris Cir., at Hopewell, Jan. 31, Feb. 1.
 Bogata at Rosalie, Feb. 1, 2.
 Clarksville Mis., at McCoy, Feb. 7, 8.
 Deport Cir., at Halesboro, Feb. 14, 15.
 Depot Station Feb. 15, 16.
 McKenzie Cir., at McKenzie, Feb. 21, 22.
 Avery Cir., at A., Feb. 28, March 1.
 Lamar Ave., March 8.
 Centenary, March 8.
 W. F. BRYAN, P. E.

Sherman District—First Round.
 Pilot Grove Cir., at P. G., Jan. 3, 4.
 Howe Circuit, at Howe, Jan. 10, 11.
 Pottshoro and Preston, at Pottshoro, Jan. 17, 18.
 Hagerman Mis., at H., Jan. 24, 25.
 Travis Street Station, Feb. 1, 2.
 Bells Cir., at Bells, Feb. 7, 8.
 Denison Mis., at Harless Ch., Feb. 14, 15.
 Trinity, Feb. 15, 16.
 Sadler and Gordonville, at G., Feb. 21, 22.
 Waples Memorial, March 1, 2.
 Whitesboro, Robertson Memorial, March 7, 8.
 Van Alstyne, March 14, 15.
 Key Memorial, March 21, 22.
 R. G. MOOD, P. E.

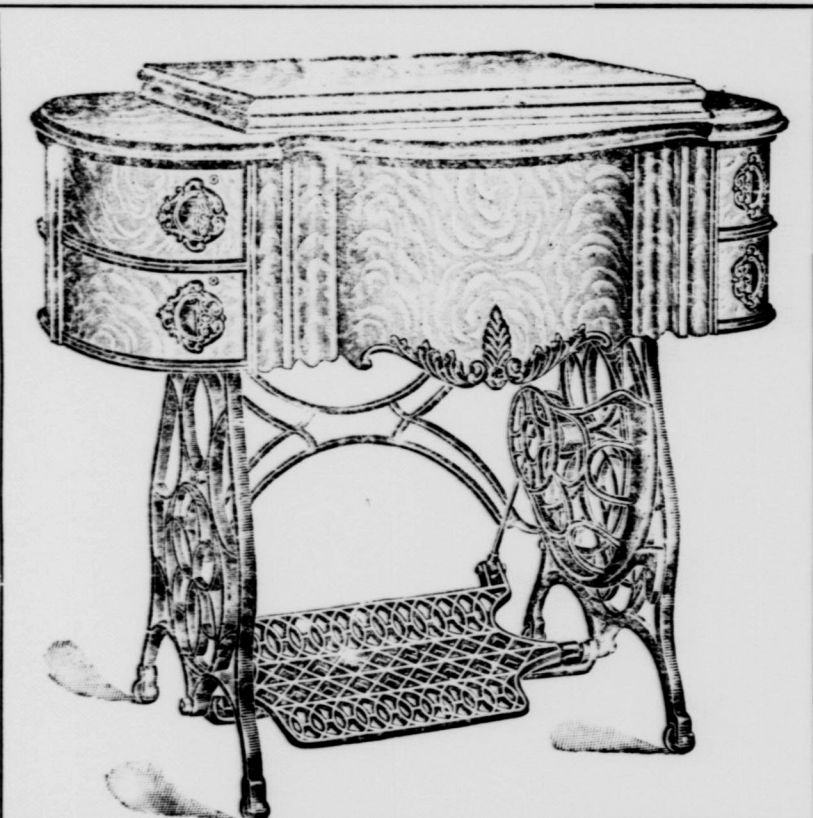
Sulphur Springs District—First Round.
 Cooper Sta., Jan. 3, 4.
 Ben Franklin and Pecan Gap, at P. G., Jan. 10, 11.
 Lake Creek, at Enloe, Jan. 17, 18.
 Reily Springs, at Reily Springs, Jan. 24, 25.
 Sulphur Springs Sta., Jan. 25, 26.
 Winstboro Sta., Jan. 31, Feb. 1.
 Purley, at Pickton, Feb. 7, 8.
 Como and Forest Academy at Como, Feb. 8, 9.
 Brashear, at Sherley, Feb. 14, 15.
 Sulphur Bluff, at S. B., Feb. 21, 22.
 Yowell, at Underwood, Feb. 28, March 1.
 Sulphur Springs Mis., at Harper's Ch., Mar. 7, 8.
 Klondike, at K., March 14, 15.
 R. C. HICKS, P. E.

Terrell District—First Round.
 Fate Cir., at Fate, Jan. 3, 4.
 Rockwall Sta., Jan. 4, 5.
 Kemp and Becker, at B., Jan. 10, 11.
 Mahank Cir., at M., Jan. 11, 12.
 Chisholm Cir., at C., Jan. 17, 18.
 Scurry Cir., at S., Jan. 24, 25.
 Kaufman Sta., Jan. 25, 26.
 Mesquite and Pleasant Md., at M., Jan. 31, Feb. 1.
 Forney Sta., Feb. 1, 2.
 Mesquite Cir., at Montgomery Ch., Feb. 7, 8.
 Crandall and Seagoville, at C., Feb. 8, 9.
 College Md. Cir., at C. M., Feb. 14, 15.
 Elmo Mis., at E., Feb. 15, 16.
 Hutchins and Wilmer, at W., Feb. 21, 22.
 Lancaster Sta., Feb. 22, 23.
 A. L. ANDREWS, P. E.

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An Important Conference

Though the usual midwinter missionary institute has been postponed till next summer, Dr. Pinson called a conference of Annual Conference Missionary Secretaries to meet in Nashville, December 17-18. The following were in attendance: Frank Siler, Western North Carolina Conference; Curwen Henley, Illinois Conference; D. L. Blakemore, Baltimore Conference; W. L. Canter, Western Virginia Conference; Clarence Burton, St. Louis Conference; H. M. Long, Northwest Texas Conference; W. A. Russell, Memphis Conference; R. E. Turnipseed, South Carolina Conference; George H. Givan, New Mexico Conference; R. M. Archibald, North Alabama Conference; John S. Jenkins, North Georgia Conference; W. H. Budd, South Georgia Conference; J. D. Bundy, North Carolina Conference; J. J. Stowe, Tennessee Conference. The Secretaries of the General Board were also present throughout the session.

This was a conference in the precise sense of the word. A list of topics had been made out. These were taken up as the delegates sat round a long table in the hotel where they were entertained. There were no set speeches or papers. The discussions were easy and informal. The spirit of the conference was deeply earnest and spiritual. The members were conscious that they were about their Father's business.

Toward the last a committee of four were appointed to gather up the findings of the body, especially for the benefit of those Conference Secretaries who had been unable to be present. The report of the committee was presented at the closing session, which was made the more agreeable by a luncheon taken by the members of the Conference together, and unanimously adopted. Following are some of the principal paragraphs of this report:

As soon as possible after the session of the Annual Conference a meeting of the Conference Board of Missions should be held, at which thorough going plans should be laid for the year. The presiding elders and lay leaders should be urged to attend this meeting. It should be pre-eminently a business meeting and be given to open discussion of plans and methods with very few, if any, public or set addresses. Special attention should be given to evangelism, missionary specials, missions in the Sunday School and Epworth League, the Missionary Committee and the every member canvass, presiding elders' institutes and the mission charges in the Conference. (This is the meeting which has usually been spoken of as "the mid-year meeting." We are of the opinion, however, that a meeting at the beginning of the year is preferable to one in the middle of the year.)

The importance of the District Institute for which the Discipline makes the presiding elder responsible cannot be too strongly emphasized. It should be composed of pastors, Church leaders, Sunday School Superintendents and Fourth Vice-Presidents of Epworth Leagues. Plans should be thoroughly considered and laid out for uniting the forces of the district to carry out the lines of work discussed and provided for in the meeting off the Board referred to above, with special emphasis on Missionary Institutes throughout the district. The Missionary Secretary should co-operate to the fullest extent in these institutes and put himself at the disposal of the institute

for aiding and carrying out their plans as far as he may be able. The inadequacy of the regular income to provide for the sending out of new missionaries has led the Board Secretaries to call upon the Church for a Week of Self-Denial and Prayer January 4-11. This is an emergency call to which the whole Church should give heed, and we pledge our co-operation and urge upon all our leaders to aid in making this movement both a spiritual and financial success, believing that it means great things if properly carried out.

The educational and inspirational value of missionary institutes for Churches and circuits has been fully demonstrated. We would suggest a two days' institute for all stations—preferably Sunday and Monday—or, if during the week, two nights and a day; and an all-day mass meeting with a basket dinner for circuits, but this circuit rally should not take the place of a mass meeting or institute for every country Church as provided for in the Discipline. The Conference Secretary should co-operate with the presiding elder and pastor in arranging and conducting such institutes, and should offer his services for such itineraries as may be arranged for him by the presiding elders.

The first great need of the home base is a revival throughout the Church. There should be a Committee on Evangelism in every Conference, and an organized effort, by the help of the leading pastors, for weak Churches and the use of evangelists under the Board of Missions to secure a spiritual awakening in every Church.

The movement to raise a quarter million dollars for a building fund for the home and foreign fields, so auspiciously launched at Junaluska last summer, is worthy of the united effort of the entire Church. Conference Missionary Secretaries should earnestly co-operate with the Board Secretaries and with leaders of the Laymen's Missionary Movement for the speedy completion of this important movement.

The growing interest in missions on the part of the League and Sunday Schools should be fostered, and Secretaries should urge that amounts contributed in this way be counted as a missionary surplus or special, and thus made to swell the aggregate income instead of being swallowed up in the meager and altogether inadequate assessment. We gratefully recognize the breadth of vision and generous efforts of the Secretaries of the Epworth League Board in making the League a vital missionary force, and rejoice in the increasing income for the budget in Cuba from this source. We indulge the hope that by 1915 the Leagues will reach their goal in carrying the entire budget of Cuba, and we pledge our best efforts to this end.

It is gratifying to witness the increasing disposition of men of wealth throughout the Christian world to give large sums to the cause of missions. This is as it should be, since the small giving of the past will neither meet the demands of the hour nor furnish a sufficient opportunity for the accumulations and enlightened liberality of our day. Our leaders should bring the needs and opportunities of the cause of missions to the attention of men and women of means in our own Church for large personal gifts, life annuities and bequests. We should also bend our energies for recruits to the emergency corps, planned by our Laymen's Missionary Movement, until they

number at least 10,000 Minute Men of Methodism.

We believe the financial plan set forth in "The Financial Method for Methodists" is a well-nigh ideal system for our Churches, and should continue to urge its adoption throughout the Church. The weekly offering, according to the duplex method, is the best plan yet invented for the solution of our financial problems. In every Church a carefully prepared and thorough-going every member canvass should be made. In congregations using the budget system we would urge a straight member-to-member canvass to secure a free-will offering as a surplus or special for missions.

There is no better medium for reaching our people with missionary information than our Conference organs. We should aid in increasing their circulation and that of the Missionary Voice, and freely furnish missionary matter for their columns. The projection of the Southern Missionary News Bureau we regard as a wise and timely move. Its astounding success and the eagerness with which the secular papers, great and small, are accepting and using the service is a most hopeful indication of widespread missionary interest.

We believe it impossible for the Conference Boards to do their work properly without requiring and receiving regular reports from the men who serve mission charges in the Conference.

After much consideration of the subject we are firmly convinced that every Conference Board, where it is at all practicable, should put a Secretary in the field to give all his time to the carrying forward of a vigorous policy for Conference, Home and Foreign Missions, provided always that a competent man can be had, but this position should in no case be filled by a weak or inefficient appointee.

Above all, we should put increasing emphasis on prayer. The task before us is too great for human powers. "It is not by might nor by power, but by My Spirit, saith the Lord of hosts." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Our Lord can afford to despise his enemies and have them in derision, but he must wait on the prayers of his friends. The subject of prayer should be emphasized in every institute, and the great duty and privilege of intercession urged on every occasion. God commands it, the missionaries plead for it, and our success waits on it. If we fail in everything else let us be men of prayer, and call on the Church to "advance on its knees."

G. B. WINTON.

"THE HOLY CATHOLIC CHURCH AGAIN."

If our membership in the country could give expression to their views on the above subject, I am sure nineteen out of twenty would be in favor of eliminating the words "Holy Catholic" from the Apostles' Creed. In looking over the list of the delegates elected to the General Conference, we find very few circuit preachers and among the lay delegates we have twenty-three lawyers, twenty merchants, eleven bankers, seven educators, five judges, five physicians and four farmers, so the representation of our rural districts are hopelessly in the minority. This brings up another question. In legislating for the Church, should the wishes of the country people be considered? As for myself will say most emphatically: Yes, they should.

Most of our great preachers, statesmen and financiers were born and reared in the country, and the rural districts are furnishing a large majority of the preachers that are coming into the conferences today. In view of these facts, our delegates to the General Conference should give heed to the demands of the country.

G. W. KINCHELOE.

Britton, Texas.

SOME INTERESTING FACTS FOR THE TEXAS CONFERENCE PREACHERS AND PEOPLE.

By Rev. Glenn Flinn.

Does agitation, organization and united prayer count in spiritual results? The history of the Church testifies most gloriously that they do and the records of the Texas Conference for the past year seem to add a new voice to this testimony.

I have spent a part of today running over our conference minutes for the past eight years—the years of my membership in the conference—and have discovered with devout joy and gratitude that in point of accessions to the Church on profession of faith, as well as by certificate and otherwise, and in point of adult baptisms and net gain in membership the past year was the best of them all. I had guessed

as much from the splendid reports of the presiding elders at the recent session of our conference and was gratified to find my guess a true one. Nearly to a man our presiding elders told of good revivals in their districts and a very conservative estimate from their reports would put the number of conversions during the year at about 7000. The number of accessions on profession of faith was 5748, by certificate and otherwise, 6916. The number of adult baptisms was 3497 and the net gain in membership 3693. These figures show an increase over 1912 of 1333 accessions on professions of faith, 1235 accessions by certificate and otherwise, 205 adult baptisms and 1071 net gain. They show also an increase over the average of the seven years from 1906 to 1912 of 769 accessions on professions of faith, 1696 by certificate and otherwise, 531 adult baptisms and 1736 net gain. But what connection have these encouraging increases with agitation, organization and united prayer? Just this: Two years ago conference summoned itself to a new consideration of the fundamental work of evangelism by the creation of a conference committee on evangelism. This committee at its first meeting decided to emphasize in its work these three things of agitation, organization and united prayer—especially the latter, and following the successful plan of the Holston brethren the first year an attempt was made to secure a sub-committee on evangelism in every district and a call was issued for a concert of prayer among our preachers and people for a great revival throughout the bounds of our conference. All the district committees were appointed and about 1000 preachers and laymen responded to the call for united prayer and joined the "Texas Conference Prayer League." Last year the agitation was continued and a more earnest effort made to enlarge our prayer league among the preachers of the conference, ninety-six of whom became members for the year. The committee being without adequate funds, its work of agitation and organization has been imperfect and the response to its call for prayer has not been as general as it might have been, and yet it is hardly a coincidence that the last year in our conference has been the best of the past eight, and maybe of its whole history since the merging of the Texas and East Texas Conferences. I have no access to records previous to 1906. Surely the Lord of the harvest has heard the prayers that have gone up from among us and has begun to honor the faith and quickened labors of many of our pastors and people. And surely this increased harvest of the past year is but an earnest of better things, if with a more general unanimity of prayer and labor we shall attend upon this supreme work of saving men.

At its last session our conference declared itself in favor of this more general unanimity of prayer and effort and by resolution set apart the second Sunday in January as a day of special prayer in all of our charges for the revival movement in our conference and called for the preaching on that day of a special sermon along the line of our revival need. A call was also made for the continuation and enlargement of our conference prayer league.

The year ahead of us ought to bring forth large things among us, and no doubt will, if we only give God a chance. Of course revival movements are not gotten up; they are too instinct with divine life to be mechanical, but the way of the Lord can be prepared; his paths can be made straight; the expectation and desire of the people can be kindled toward him; and he can be brought among us in power by prayer. And this is the meaning of our conference organization along evangelistic lines; not that a great revival can be made to order, but that it can be received by a Church or a people that get ready. It is ours to expect great things; it is God's to attempt great things; it is God's to graciously give great things, and he is neither niggardly nor straightened.

Bryan, Texas.

THE X IN LIFE'S EQUATION.

In that wonderful eleventh chapter of Hebrews the men whose names appear in this hall of fame of the kingdom were able to do what they did because of their attitude toward unseen things. By faith Enoch walked with God. Noah, warned of things not seen as yet, built the ark. Abraham "looked for the city which hath the foundations, whose builder and maker is God." Moses endured, "as seeing him who is invisible." Because they desired a better country—that is, a heavenly—God was not ashamed to be called their God, having prepared for them a city. These things represent the unknown quantity in life's equation, the finding of which is the solution of life's problem.—Selected.

The only way to control ones anger is to prevent it.

The Orphanage.

What shall the Church in Texas do about it?

We must enlarge our capacity or turn many orphan children away to find a place in some other institution or drift about as best they can. Our Home is now as full as we can pack them in, and we have to say "No" to a number of children during the last two months. In view of this fact we have made arrangements with Rev. J. Haralson and A. C. Biggs to travel throughout the State and solicit money. We want to raise at least \$25,000 during the year 1914.

We must have more dormitory room and a well equipped school building besides other buildings, which are necessary in order that we may be prepared to fit the boys and girls for life's work. During the past year we have expended \$11,000 improving the Home, and besides this Rev. A. D. Porter (pastor of Morrow Street Church, this city), made a call through the Advocate for money to put a heating plant in the Home, and I am glad to state that about one-half of the necessary amount has been sent to him, and we are enjoying the benefits of the heating plant. Now all the improvements have been made, and it gives me great pleasure to state that we are in better shape financially than we were one year ago, and this is also in view of the fact that we have had more children in the Home than any year of the history of the Orphanage.

Now will the people respond liberally to the calls which will be made by the brethren who have agreed to give themselves wholly to this great and all-important work during the year 1914? Texas Methodism is well able to build an Orphans' Home that will be a credit to the Church and thereby enable us to prepare the orphan children for responsible positions in life besides making of them good Christian men and women. While we are building our colleges and university, which should be the very best in any State, let's make our Orphanage equally as representative of the great Methodism of the greatest State in the galaxy of States.

We are very grateful to each one who has in any way contributed to us during the past year (a full mention of which you will find in this issue) and we feel sure that the song of faith finds an echo in your loyal heart, and the clarion call of the bugle blast of duty will make the year 1914 the greatest in the history of the Orphanage.

Wishing for you that each common day of the 365 incoming ones may be made uncommon by the thrill of the abiding presence of the Christ, I am yours for the orphan children in the name of the Master.

R. A. BURROUGHS, Manager.

A HINT FOR HUSBANDS.

A man's house should be his earthly paradise. It should be, of all other spots, that which he leaves with most regret, and to which he returns with most delight. And in order that it may be so, it should be his daily task to provide everything convenient for his wife. With every provision he can possibly make, hers will be a life of care and toil. She is the sentinel who can seldom, if ever, be relieved. Others can sleep, but if there be one who must watch, it is she; she ought, therefore, to be furnished with every comfort within the means of her husband. Generally every shilling expended by the husband for the accommodation of his wife in her domestic operations is returned upon him fourfold; if not precisely in pecuniary advantage, though it is often true, it will be found in the order, peace, and happiness of his family.—Great Thoughts.



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