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Volume LX

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Number 22

The Texas Advocate And The Next General Conference

THE next General Conference of the Methodist Episcopal Church, South, will convene next May in Oklahoma City, and it will be composed of about three hundred ministers and laymen. They will represent the Church at large and they will constitute the law-making body of our organization. Before them will come all proposed new legislation and all suggested revision of our laws as they now exist. What the attitude of the Conference will be on these matters awaits to be seen, as a majority of the members are new men, never having served in any former General Conference. Many important questions will most assuredly come before that body for action.

The election of new Bishops will be one of the questions to be considered. As to whether we elect any additional members to our present College, will depend in a large measure upon the wish of the Bishops themselves. In their Episcopal address they will make known their wish in the matter. It is probable that one or two of the present force may take a superannuate relation, but even in that event, we have a good number of strong and vigorous Bishops and if it is thought that they are capable of superintending the Church without additional help, there will be none elected. But the final consideration of this question will be with the open Conference.

The question of the removal of the time limit from our itinerant system will be a prominent subject. In 1866 the General Conference, by a good majority, voted to do away with the time limit but, in a day or so afterwards, the matter was recon-

sidered and it has remained a part of our system since. But there has been a growing disposition among a large class of our ministry and laity that this feature of our polity has outlived its usefulness and that it ought to be removed. In any event there ought to be a modification of this usage so as to make our system more adaptable to emergencies. Now and then there are conditions in certain localities where it would be better, when the right man is found for these emergencies, to keep him in such place indefinitely, and not subject him to the arbitrary time limit rule. Personally, we would support this sort of a change; but if the General Conference should prove to be a radical one, the time limit may go altogether. The Northern Methodist Church took this aggressive step years ago and it seems to work satisfactorily.

The use of tobacco among our young ministers will most certainly come before the Conference for action. Four years ago it came very nearly passing into law, and only a parliamentary blunder defeated it. There is a growing demand among the laity of the Church to have young men coming into our conferences desist from the use of the weed and the probability is that such will become the law of the Church. Such a law would not be retro-active and would not apply to older men now addicted to the habit; but it would require all young men, from this time forward, coming into the conferences, to give up the tobacco habit. Such a law ought to be passed.

Of course, the presiding eldership will be a fruitful subject of discussion. One of

our leading conferences, and perhaps others, has already memorialized the General Conference to place a four-year limit to the term of any man's service in this office. Whether this will be wise or not, we do not know; but some action of this kind will be considered. In fact something more radical may be attempted.

The woman question will be apt to take its place on the calendar. It was prominently before the last General Conference and it created a great deal of interest as a "laity rights" movement, but it was defeated by a decisive majority. Nevertheless it will not down, and it will have to be reckoned with at the approaching session. The good women, in certain quarters, are persistent and they have their strong advocates among the members of the next General Conference.

There will also be an effort made to combine our Epworth League movement with the Sunday School department of the Church, and have the two under one board instead of separately worked under our present arrangement. Along with this, there will also be a movement to separate the Home Mission department of our work from the General Mission Board and combine it with the Church Extension Board. Whether it will be thought wise to accomplish these two results, is a matter of conjecture at the present time.

These and many other important matters will be considered next May at Oklahoma City. From our present standpoint we cannot venture anything very dogmatic as to what will be done; because, as we have already stated, the General Conference will be largely a new one, and just

what turn it will take, no man can tell. But the interests of the Church will most assuredly be conserved, and whatever action may be taken in such matters will doubtless be wise and for the best. Good men of intelligence will not agree to any new law, or any change in our present laws, inimical to the general welfare of our Zion.

The North Texas Conference has honored the editor of the Advocate with a prominent place in the approaching General Conference, along with eleven other good and true men, and he will be on hand with his typewriter from the opening to the closing day; and whatever of interest transpires, he will give it to the readers of this paper in the most interesting and reliable style it can be written. Therefore, we ask now that every pastor in Texas begin at once to put the Advocate in the homes of all his people not now taking it, especially in the homes of his officials, in order to give them the benefit of the General Conference proceedings. It will be an epoch-making General Conference and all our people ought to be made familiar with the results of its deliberations. And we here and now promise to make the Advocate of more than ordinary interest to all our people because of this General Conference occasion. We will not only reproduce its proceedings, but we will put them in taking form, give sketches of our leading men and record side matters of interest and importance to the readers. Let the preachers do their best to send in the names of their people to our list, and we will guarantee satisfaction at this end of the line.

WE do not despise the day of small things, but the day of big things is upon us and we are face to face with its stupendous responsibilities.

Heretofore, our Church enterprises have been supported largely by men of limited means. Men of large means have not been moved, and no great and generous contribution has ever yet marked our progress in Texas. Look at our Church institutions today, struggling to make progress, and where is the man who has come forward to aid them in any great amount worthy of our cause? He cannot be found among our contributors.

Yet, our Church numbers among its membership in Texas scores of wealthy men whose reputed riches run far up into the millions, and others of them into the hundreds of thousands. God has emptied wealth into their coffers and brought to them elegant houses, lands, stocks and bonds. Some of them are absolutely burdened with their belongings and we rejoice that such is the case. But has it ever occurred to one of them that the Church of God is entitled to an appreciable percent of this wealth? Does even one of

An Appeal To The Men Of Large Means

them recognize the fact that he is only God's steward in holding these vast fortunes? In his sober and reflective moments does he ever think of what part of his wealth is justly due to Christ his Savior?

So far, our men of means have not awakened to these serious thoughts on the subject of making any sort of just division of their accumulations with the good Father above. They are still holding on to their wealth with the grip of grim death. No one of our institutions has shared, with any degree of liberality, in their large estates. They continue to hoard their wealth and to put forth every effort to increase their riches. They want more land, more bank stock, more bonds, more money. The Church is calling from the depths of its great heart, and they seem to heed not the cry. Our institutions are struggling, some of them in despair, and no liberal hand is opened to them. Our men of means seem deaf and callous to the appeals of the hour.

What are they going to do with their

huge fortunes? Leave them to their children? Is this the wise thing to do? The experience and observation of the race prove the contrary. Too much money left to children always proves a curse instead of a blessing. It dwarfs their intellects and damns their souls. They see no need of habits of industry, they grow up selfish and extravagant, and the money left them usually goes like water after a rainfall. Industrious habits, frugality and a well trained mind and heart are the best gifts that men can transmit to their children.

Can our rich men take any of their fortunes with them when they pass out? In one sense, they surely cannot. One of these days, they will grow infirm and die; and then a casket and a few feet of ground will contain all that is mortal of them. The world will wag on and not many of them will be remembered beyond the generation in which they lived.

But there is a use that can be made of some of their wealth that will perpetuate their names here and make for them

friends in the world beyond. They can invest a portion of their belongings in some splendid institution within whose walls boys and girls can be trained for useful places in life, and their money thus transmuted into character will give to it immortality. Long after death closes the eyes and seals the lips of a consecrated good man who invests his means in a great school, an orphanage, a rescue home or an almshouse, his real life will continue to reproduce itself until the end of time. He being dead will yet speak. Hundreds in the unborn generations will rise up and call him blessed. His name will be a sweet perfume in the nostrils of posterity.

Then, why is it that our rich men stand by and see these great needs and continue to close their eyes and stop their ears to the wonderful issues of the hour? Is it not time that some of them were invading the sanctity of their liberality to do something worthy of God and humanity? The time is now upon us when they must wake up and do something worthy of themselves, or our opportunity to accomplish great things will pass by us forever. These are

Continued on page Four

Watchman, What of the Night?

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

The religion of the Bible is a religion of sacrifice. This declaration presents two essential thoughts. First, a book which teaches a religion, and, secondly, the nature of that religion.

Our Discipline teaches that the "Bible is the only rule and the sufficient rule of our faith and practice." Our fifth article of religion says, "The Holy Scriptures contain all things necessary to salvation." Now if the above be true, then the Holy Scriptures cannot be improved upon, and any attempt to do so challenges the curse of God. St. John says "If any man shall add unto these things God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. These closing words of divine revelation present the Bible as God's ultimatum to rebellious man. So that any effort to change it by adding to, or taking from, is a practical declaration of war against God and his law. To the bigoted modern higher critic who deliberately arrogates to himself the right to relegate to the wastebasket such parts of the Good Book, which has been accepted by the Church in all the past, we have nothing to say. He and his God for it. He must take his portion with Uzza, who, unbidden, put his hands on the ark of the covenant. But we fear there are thousands of good-meaning people who are unawares practically adding to, or taking from the teaching of this Book. To these we would lift up a warning voice.

We are prone to lose sight of the fact that our religion was conceived and born in sacrifice and self-denial. Too often we only do in our worship the things that are pleasant and convenient and leave undone all those things that require self-sacrifice and ease or comfort. The Master says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus Christ places himself and his life as a pattern which we are to follow and imitate. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." There seems to be a disposition, even in the Church, to remove all cross-bearing and self-sacrifice from Christian duty, by making our religion so easy and fashionable that anybody can join the Church and live in sin without fear of expulsion. We have reached the point where it seems we are trying to make religion so easy, fashionable, and popular that cross-bearing is no longer necessary in order to get to heaven. Men accept religion as a kind of convenience. They say with the woman at Jacob's well, "Sir, give me this water, that I thirst not, neither come hither to draw." But Paul gloried in the cross, and that he was found worthy to suffer and labor for Christ.

We have taken out of the way in joining the Church all obstacles, such as repentance, saving faith, justification and regeneration or the new birth. If he is a man of ordinary observation he knows he can, without fear of discipline, commit any sin common to men. Church discipline is a dead letter. There are men in the Church fifty years old who never heard of a layman being expelled for even the grossest immorality. But the optimists tell us the world is growing better. It may be true the Church is growing more popular, more intelligent, richer and more fashionable than ever before. We are giving more money and building more and finer churches. This may all be so, and yet the conclusion that we are growing better may not be warranted by the facts. Will wealth, fashion, popularity and money lead to heaven? We may build fine churches, with all modern conveniences and architectural beauty, and after all, the religious merit depends upon the motive which led to their erection. Did we build with an eye single to the promotion of the religion of the humble, self-sacrificing Son of God? Or did we lose sight of God and his religion and build with a view of attracting the fashionable, wealthy and elite? Jesus only once advertised his preaching—"The poor have the gospel preached to them." This was the evidence he gave John the Baptist of his Messiahship. How would this bulletin look over the door of some churches "The poor have the gospel preached to them"? If John, who introduced Christ to the world, were to appear in some of our fashionable congregations dressed in camel's hair and his loins girded about with a leathern girdle and commence to preach, the congregation would disperse without a benediction. If Christ, in his seamless garment, were to appear in some of our pulpits and preach the same sermon he preached to the

crowd when he was on earth. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe 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 make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. 23:23-25.

Of all the withering curses pronounced by the blessed Master, the most severe were against the Pharisees who had the form of godliness and denied the power thereof. They worshiped God just to be seen of men. Such a sermon would reproduce the scene when the Jews sought to cast him over the precipice. I hear some good old steward say: "He is coarse and uncouth, and not fit to preach to refined people, and we won't pay him a cent." These Pharisees were liberal; they paid tithes of all they had; they fasted twice a week; they had beautiful ceremonies, and all the outward paraphernalia of religion, but omitted the internal and weightier matters of the law, judgment, mercy and faith.

We are teaching the Bible to our children in the Sunday School, which is all right. But unfortunately we are substituting this training for religion. We appoint a Decision Day for the children and take them into the Church without personal repentance and regeneration on their part. The preacher who does this misleads the children, and assumes a woeful responsibility. There is more hope for the conversion and salvation of an outsider than for the unconverted man who has taken the vows of the Church, and is trusting in them to take him to heaven. A man cannot be trained into conversion. This is a work we cannot do for ourselves. Justification is an act in the Divine mind in which God pardons the sinner, and regeneration is a work in the heart done by the Holy Spirit, by which the sinner is made a new creature. In the name of the Divine Master who said: "Except a man be born again, he cannot see the kingdom of God," do not allow our people deceived at this vital point. Now if the above are facts, would it not be wise for us, in the language of a certain politician, to halt and ask: "Where are we at?" Were our fathers wrong in the simple, extemporaneous worship, consisting of the service of song, prayer and preaching of the Word, and sometimes the communion of saints in rehearsing personal religious experience? An experimental knowledge of pardoned sins was what differentiated early Methodists from other people. They had but little ceremony, and that was altogether secondary. But just in proportion to the decadence of vital spiritual piety in the Church, pretentious forms and ceremonies multiply. In the wealth of experimental godliness we do not need or want formulas except such as the Spirit indites. But in the poverty and absence of true religion, we adopt specious ritual to hide our shame. If John Wesley were to rise up from the grave for a little while, like Samuel did when he reproved King Saul for his backslidings, and enter one of our fashionable ritualistic Churches and hear our cumbersome ceremonies, at first he would think he had made a mistake and had stepped into an Episcopal Church, but when all the people arose to their feet and declared in concert, "I believe in the Holy Catholic Church," he would conclude he had sure enough gotten into the wrong pew.

One of the most alarming features of Methodism is its tendency to lapse back into the routine of empty ceremonies which Wesley sought to eliminate. If we multiply ceremonies in our services for the next fifty years as we have in the last fifty, there will be no time left for the preaching of the Word. It will be like Davy Crockett said about the President's dinner. When he returned from Congress he said in those swell dinners in Washington the members of Congress first ate two or three hours, and then the Senate, and then the Cabinet, each occupying the same length of time. When one of his rural constituents grew a little impatient and asked, "When does the President eat?" Crockett's witty reply was: "O, he always eats the next day." We have already, by long ceremonies, reduced the time for preaching the Word to a minimum, and a little more would put preaching off till the next day. If Martin Luther, the great reformer, had begun his services every Sunday morning repeating, "I believe in the Holy Catholic Church," the people would have thought he was either lying or joking. And no true Protestant, from then until now,

has ever truthfully repeated these words without reserving to himself the right to fix his own meaning upon the word "Catholic." If we believe in the Church of God to which Abel upon which they starved and perished belonged, which had no ceremonies, and in which he offered God an acceptable sacrifice and obtained witness that he pleased God, it does not matter whether we believe in the Catholic or any other denomination. Gild the spot that gave them birth?"

Our Letter From New York

What a Man Heard and Saw in a New York Catholic Hospital—Two Tammany Catholic Convictions—Many More to Come.

The statement I enclose from Chris. F. Meyer, who recently spent a few days in a Catholic hospital, will help to give Advocate readers an idea of Catholic teachings and the systematic tactics that are resorted to in warring on Protestantism. Even the dead as well as the living, are slurred and insulted and prejudice and ignorance is always appealed to. The slur on the deceased ex-Mayor Gaynor by a priest is unpardonable. As a Catholic Gaynor was a Christian and an angel. As a Protestant he went straight to hell and now he is shoveling coal for the devil to make his fires as much hotter as possible. A priest can bless a murderer and give him a pass to heaven, but all Protestants must roast forever. Is there anything else so idiotic, so unchristian-like.

Mr. Meyers is an acquaintance of the writer, a bright, moral young man, and his statement was put into writing at my request after I had listened to his story.

Statement of Mr. Meyer.

On December 4, I applied to the Benefit Board of the labor union (Typographical Union No. 6) of which I am a member for assistance to go to the hospital to be operated on. The union has endowments in four hospitals—three in New York and one in Brooklyn. I had my choice, so I selected St. Mary's Hospital in Brooklyn, though it is a Catholic institution, but taking all nationalities and religions.

Accordingly on Friday, December 5, I entered the hospital. After an employe had taken down my pedigree, also my religion, I was escorted to the third floor and put to bed in Ward 5. This was about 2:30 p. m. About 4 o'clock the sister in charge of the ward asked me what my trouble was and if I was a Catholic.

About 8 o'clock the priest made his usual rounds. He spoke to me and inquired if I was a Catholic. After telling him I was a Lutheran he turned his attention to a man in the bed alongside of me. This man is a Swede—also a Lutheran. Turning to a man who was accompanying him, the priest pointed to the Swede and said, "He's on the other side and came here to get fixed up."

On all sides anyone not a Catholic was made to feel out of place. This, notwithstanding the fact that in Ward 5, where there are sixteen beds, it costs \$10 a week, exclusive of medicine and medical attendance, and, further, that the city of New York contributes quite a sum of money yearly to the support of the hospital.

One evening the priest (Father Ferry) came into our ward and, after the usual greetings, spoke quite at length to an old Irishman, in a voice plainly audible throughout the ward. He wound up the conversation by asking the patient if he had ever heard the joke about the Orangeman. When he replied that he hadn't, the priest continued:

"Well, there was an old Irishman who hadn't been to confession in a long time and had so many sins to confess that the priest began putting chalk marks on his left arm. Then he started on the right arm. When half way up he stopped and, turning to Mike, said, 'Well, didn't you ever do anything good?' Whereupon Mike said, 'I certainly did, I killed an Orangeman.' Then the priest dampened his fingers and wiped out all the chalk marks."

The Catholics in the ward thought it was a great joke.

Last Tuesday, December 16, I was able to get out of bed. About 10 o'clock I went into another ward, with only four patients, to play pinochle. After a while Father Ferry came in and, after a pleasant "Good morning, boys," walked over to a young man with a blood-poisoned foot and said: "Hello, Bill, how's yer Protestant leg getting along?"

When the priest turned to leave the room he held the door ajar and spoke to a big Irish policeman who was ill in bed. My mind was occupied playing pinochle, so I did not hear the whole conversation; but my attention

was drawn when the priest said: "They are a fine lot of men—nothing at all the matter with them, only they take a little too much drink." He was referring to the men in the alcoholic ward. Continuing, he said: "The W. C. T. U. ought to mind their own business. They ought to be down shovelling coal with Mayor Gaynor." With a hearty laugh he left the room.

Evidently the reason for assailing the late Mayor Gaynor is the fact that at one time he was a Catholic, and when he married his second wife he became a Protestant.

The doctor wanted me to stay a couple of days longer, but I became so angry at the priest's attitude towards Protestantism that I left the hospital that same afternoon.

I don't wonder so many Catholics are bitter against Protestants when they are taught to be so by the priests.

CHRIS. F. MEYER.

940 Gravesend Ave., Brooklyn, N. Y.

The Rockland County convictions on Saturday, Dec. 20, are the first secured for fraud in highway building. The case is typical. The charge was conspiracy to defraud. It embraced a contracting company, a prominent Tammany politician, and an inspector in the State service. Ingenious technical defense was offered, but the various pleas were swept aside by the trial judge. He interpreted the contract, and told the jury that they must accept his interpretation. If the contract had fairly been carried out, the accused were innocent; if

Our Carelessness and Our Blind and Deaf

By FARRAR NEWBERRY, A. M., La Canada, California.

I never go to Hot Springs, the most intensely interesting little city in Arkansas, if not in the whole South, and watch the maimed, the halt, the blind, the deaf, the inebriate, go hobbling and straining by, but what I am constrained to think of the sin that in almost ninety per cent of the cases is at the root of their infirmities.

The conclusions to which statistics lead us when we consult their opinions, while occasionally somewhat erroneous, are usually not only correct, but support our already made-up beliefs as to the causes of the diseases upon which we look with such horror. The government has not yet attempted to gather official data relative to the maimed, the rheumatic and the fevered, who seek the health-giving waters of our summer resorts. But we may learn many interesting facts concerning our blind and deaf, which facts may bolster our pregarated contentions with the effectiveness of authenticity.

Prominent among the causes of blindness, leaving out such morally and religiously permissible maladies as old age, scarlet fever, catarrh, measles, granulated lids and other minor producers of opacity of the cornea, we find the tell-tale venereal diseases, extreme and imprudent exposure to heat and cold, eyes strained from continuous drinking and midnight debauchery, and various kinds of immoralities affecting the nervous apparatus.

Interesting in this connection is the fact that there is a considerably higher percentage of blindness among Southern than among Northern and Western peoples. Witness the following: Out of every 100,000 people in the North Atlantic States only 75 are blind, while the corresponding figure for the South Atlantic group is 87.7; in the North Central division it is 88.8, while in the South Central it is 95.8. In the Western division it is smallest of all, being only 72.4.

The presence of the negro in the South undoubtedly accounts for the grosser carelessness evidenced by the high percentage of the blind in our section. Such diseases, for instance, as scrofula, which causes blindness of 26.7 out of every 100,000 negroes who lose their sight, venereal diseases, causing 9.6, and, not to be left out of consideration, injuries from accidents, fights, etc., 107.7. The negro's extreme and notorious carelessness in the matter of keeping his health, applies likewise to the preservation of his sight.

not, they were guilty. The jury found them guilty.

The New York Times comments as follows:

"The significance of this exposure and the severe punishment that may be expected to follow it lies in the fact that one of the convicts is 'Bart' Dunn, a Tammany district leader, and reputed to be on close terms with Charles F. Murphy the Tammany Boss. The 'graft' involved was a part of the rich mine in the State contract business which Tammany seemed bent upon capturing under recent Democratic administrations. The case was peculiarly important and showed the reckless confidence of the conspirators that they could do almost anything so long as they retained their pull."

Mark the names—Dunn and Fogarty. No French in such names, but Catholicism all the way through. So far all the exposures and all the convictions have been Irish Catholics—Tammany Democrats, Tammany Hall, the Catholic Church, the whiskey men and gamblers, the toughs, the tramps and the bums have usurped the party's proud name in this State and brought it to the brink of ruin. The good men in the party have a herculean task before them to restore the damage that has been done under the cloak of religion and the name of a great national party. With such vile elements—with such a powerful vote in the party here in the North—is it possible to reform the organization without driving them all out? The Catholics, the whiskey elements and the gamblers, etc., should be driven into a party solely their own.

Let us all reconcile our slight political differences and combine against them if we can. I fear the politicians and the daily press will lack the courage and the willingness to join in such a movement.

E. H. QUICK.

New York, Jan. 5, 1914.

(Editorial Note.—By a mere inadvertence, the initials under photo of Mr. Quick in last issue should have been "E. H." instead of "E. M.")

On the other hand, such a "legitimate ailment" as granulated lids, or trachoma, so fruitful a cause of blindness among the Caucasian peoples, is almost unknown among the American negroes. Very likely the reason that in the West the percentage of the sightless proteges is smaller than elsewhere is that there are no negroes there, that the country is newer, and that it is freer from those evil attractions which lead into sin and shame the reckless young manhood of the older sections.

When we come to consider the deaf of the different countries we meet with a striking surprise. Read the figures of percentage here: Out of every million of population in the North 2654 are unhearing. In the South the corresponding number is only 1851! Why is it that the Southern people are only one-half so vehemently beset with the maladies which destroy the hearing? The North abounds in cities, whose noise and din and strife, to say nothing of whose awful cesspools of shame and vice and filth and slime and suit, which are themselves enough to make the "wonder grow" that no more are diseased and maimed, continuously beat against the sensitive drum membrane of the human hearing instrument. The impact of a great noise, when it reaches the ear, crowds the particles of air in the external ear with a fearful shock, condensing them in the passageway to the inner membrane so closely as to often break the latter, and totally or partially destroy the hearing.

Then, too, the colored man comes in here as is in the figure for country's blind. Catarrh and scarlet fever, two very prominent causes of deafness, are very rare diseases among the negroes. In fact, they very seldom attack Southern whites. For our Southern climate is only slightly conducive to them, while in the North, on the other hand, they are exceedingly prevalent. Furthermore, those of our negroes who do become deaf are usually affected with malarial fever and the over-use of quinine. It is a noticeable fact that while the negro takes a good deal of medicine, he is very careless in the time of taking and the quantity he takes, and consequently does himself little good. I have often seen a negro place as much as a half teacup of uncapsuled quinine on his tongue at one time, and gulp it down!

One redeeming feature remains to be stated, however. It is interesting and pleasing to note that, contrary to what we might expect, an apprecia-



The BARCUS FAMILY REUNION, By W. Erskine Williams.

There would be little necessity for discussion of the social problems if all the families had been trained in the same home in which the Barcus family was trained.

Many a thesis on influence could be written as exemplified in the life of the elder Barcus.

If all mothers were like Grandmother Barcus the question of woman's rights would be a permanently settled one.

Grandmother Barcus has had and still has more rights than all the suffragettes claim or would demand.

Progressive democracy has an example worthy even of Woodrow Wilson, in the progressive development of the Barcus family.

Theo. Roosevelt would never have become famous by his declarations about race suicide, and large families, if all the families were like the Barcus families.

John Wesley himself was no truer to the principles nor more devoted advocate of Methodism than the Barcuses.

The above remarks are made in the annual gathering of the Barcus family at Waxahatchie, at the home of the eldest son, Rev. John M. Barcus, which was held during the Christmas holidays.

That was an interesting gathering, I tell you! At the request of the eldest son, Mother Barcus had come in advance to greet each home-coming one. First, came the boy with his wife from the far off land of fruits and flowers; from California's sunny hillside came the boy who years ago went to the land of the Golden West. Then, from the apple orchards and alfalfa fields of New Mexico came sister, the oldest of the children, the be-

loved, the sweetest voiced one, who has been a sister, indeed, for all these years. And then came from all parts of our own great State, from the north and from the south, the east and the west, until eleven children in glad embrace invoked God's richest blessings on Mother Barcus.

Then, the "in-law," both Brothers and sisters, and Aunt Myra Williams, own sister of Mother Barcus, and then Cousin Erskine, by special permit; until forty-six had come.

The one day during which they all were there, was a rare day, indeed; there were preachers and lawyers and teachers and business men, with their wives and children, and yet, John M. and our own dear Cousin Mollie found plenty of room and refreshments and plenty of Christmas cheer for all.

In the banquet room for two hours, with the splendid service of choicest viands by granddaughters and grand-sons, the feast was spread, and enjoyed. And, yes, history was not only made, but was recited.

The host, Rev. John M. Barcus, gave a history of the family, reaching back, according to his statements, at least to the time of David Copperfield, who even then found a "Barkis" that "was willin'" and a "Peggy" that did not object. He did not mind that this ancestor was a hack driver, for he was able to trace the lineage to Barkhurst, who was a hack or horse owner, who, he declared, married Emily Pankley Barkhurst, whose descendant is no other than the noted Emily Pankhurst.

The real history of the Barcus family in America is traced to George Barkhurst who came from England in 1776; his son, Jesse, was born in Maryland in 1790 and changed the name back to Barcus. Some twenty years after the first Barkhurst came to America, an Irish immigrant named Edward Rosman came. He had a pretty daughter named Anne. She and Jesse Barcus were married in 1813. Their fifth child, named Edward Rosman, was the

elder Barcus that we knew. He was born in 1825 and is the father of the eleven children who met at Waxahatchie at Christmas, 1913. In 1746, prior to the coming of the Barcuses, another Irish immigrant came to America. His name was McFerrin. A descendant of his, Eliza McFerrin, in 1831 married Noah Smith. Her oldest daughter was Mary Francis. Mary Francis Smith and Edward Rosman-Barcus were married in 1852. Of this union were born twelve children, eleven of whom survive, and the immediate members of the family, including the "in-law," now number exactly eighty-nine.

The second son, Jesse Barcus, gave an interesting history of the family since the coming to Texas, graphically describing the trip, which, by the way, was not made in a Pullman car nor on an electric interurban.

J. Sam Barcus then was called upon and gave a prophetic history of the Barcuses for the future generations and taking as a basis the development of the family from two to eighty-nine in sixty years, demonstrated by arithmetical and geometrical proportion that in four hundred and twenty years the Barcus family would number two billions, and that there would be room upon the earth for no other people.

George W. Barcus, lawyer, responded to the following toast: "The Brothers," "Family, and there are given it us and, begorra, no one of us ever lifted his hand against another, except in self-defense."

H. Reavis Barcus, the California boy, spoke to the toast: "The Sisters," "Each of us has four sisters; each of these is the sweetest woman in the world, except the seven sisters of the other fellows which we captured for the family."

E. R. Barcus, in a very dignified manner, spoke to the subject, "The In-Law Brothers and Sisters," "Behold how good and how pleasant it is for such as us to dwell together

in unity. Isn't it wonderful how we all happened to get together?"

The youngest boy, Thomas, had the sweetest of all words for his toast—"Mother." "To her who bore us, rocked us, spanked us, cried over us, in spite of our faults loves us still. We love her because she first loved us."

Cousin Erskine Williams was then called on and rejoiced over the fact of the hallowed association and unity of spirit that has existed between the families of the two sisters during all the years of their lives.

Among the visitors who came to look upon the scene were Dr. J. A. Whitehurst, presiding elder of the Waxahatchie District, and Dr. W. H. Howard, pastor of the Church at Mart.

The following were the forty-six who were fortunate enough to be present at this notable gathering:

Mary Francis Barcus, Myra P. Williams, W. Erskine Williams, Mary E. Bullock, Tom Bullock, Una Bullock, Wendall Bullock, Andrew Hemphill, Mary Sue Hemphill, John M. Barcus, Mollie Barcus, Allie E. Barcus, Francis Barcus, Shilton Barcus, James Barcus, Margaret Barcus, Helen Barcus, John Barcus, Helen B. Stanford, M. W. Stanford, E. R. Stanford, T. R. Stanford, W. J. Barcus, Rebecca Stanford, W. B. Stanford, Julia Stanford, J. Sam Barcus, Minnie Barcus, Garland Barcus, Annie Edward Barcus, Samuel Barcus, H. Reavis Barcus, Judith Barcus, Julia Barcus-Cox, Edward R. Barcus, Susie Barcus, Rosman Barcus, Cyrus Barcus, Roberta Barcus, Annie Stratton Barcus, George W. Barcus, Edna Barcus, Thomas S. Barcus, Maude Barcus, Rankin Barcus, Maudie Elsie Barcus.

This imperfect sketch poorly expresses the appreciation of the writer in being present for the first time at such a reunion, and I caught thereby, a glimpse of that reunion which will come by and by, when all kindred spirits shall meet in homes not made with hands, eternal in the heavens.

ble per cent of the blind and a large portion of the deaf in this country, instead of being "kept up" in the schools and asylums maintained for the purpose by the State governments, are engaged in definite remunerative occupation. Some of them, to be sure, have gone to these schools and learned trades whereby they might become producers. Of the 62,456 blind people ten years of age and upward in this country, 12,506, or twenty per cent, are working

at agricultural pursuits, professional and domestic service and manufacturing establishments. Thirty-eight per cent of all our unhearing subjects are today making their living in the sweat of their faces, and are thus reducing not only their own probable previous sinfulness and heedless conduct, but are also lightening the load of calumny and contempt which the high and the favored are too often prone to heap upon the unfortunate and the low.

evangelistic teachings have been helpful in bringing men to Christ. To think of the numberless cranks who have gone out preaching Christless doctrine in the name of our Christ, one must conclude that Christianity would have long since fallen into decay had not the Spirit of God been energetically in the hearts of true believers.

Less than fifty years ago the writer heard men, claiming to be Christian preachers, scoffing at the idea of the Holy Spirit having anything to do in the matter of regeneration. They claimed that the Spirit had not been in the work of saving men since the days of the apostles. They preached water regeneration; water washed away sins like water washes away dirt from one's hands when plenty of the element is used, laying more stress on the quantity than the quality of the water in the washing away of sins. Having noticed a few of the great obstacles encountered by the Spirit in helping men to Christ in a more specific way, let us study the question of the reign of the Spirit in and over the Methodist Church, thus bringing the matter home to ourselves. Now, readers, allow me to suggest this question. Is our Church accomplishing all it ought to in bringing men to a saving knowledge of our Christ? If not, why not? Is there a city Church, town Church or country Church that is fully up to its God-given task? If not why not? Reader, let us prayerfully and conscientiously look into this question.

Is there a golden wedge hid in the camp? If so, in whose tent is it concealed? I venture to say that no Church on earth believes more definitely in the personality and efficiency of the Holy Spirit in promoting all the interests of the Church than do the Methodists, whether we practice what we believe or not. Reader, what is a safe standard by which to test the vitality of any given Church? Is

increasing numbers a safe test? Is increasing wealth a safe test? Is the generous and cheerful giving of one's substance the safest standard of measurement of the vitality of the Church? And yet does any one know of a man or woman who has given to sending the gospel and to the helping of the unfortunate poor to the point that their gifts became a real sacrifice? Is it not a fact that most of the giving is of the fragments rather than of the real lump? In studying this question it is fundamental to remember that we can do nothing without the sanction and lead of the Holy Spirit. To depend primarily on money, or in individual ease or intellectual smartness, must be offensive to the Spirit. In fact, the Spirit must be honored as the all-sufficient one in suggesting ways and means for carrying out the gospel plan; any other dependence is mechanical. This question will be studied with more amplitude in the next article.

THE "UNUSED ASSET."

I have read with considerable interest the several communications on the above named subject, appearing in the Advocate issues of November 27 and December 18, from the pens of Rev. Neal W. Turner, Rev. J. F. Clark, and Mr. E. H. Carlton. From my point of view they touch upon a live topic, and one vital to the welfare of our Methodism. It is pretty generally conceded, I think, that the laymen of our Church have not been adequately used in the work of the Church; that both the government and the work of the Church have been largely in the hands of the clergy. In recent years there has been a disposition to shift more of the work of the Church to the shoulders of the laymen, without a corresponding increase in their powers and responsibilities. I am disposed to

think that Bro. Turner is correct in his position that the laymen have not sufficient power and activity in the various conferences of the Church.

Bro. Clark may be correct in his statement that the laymen are not "grumbling," and that "they accept the situation and are satisfied." But from the standpoint of a layman, I am disposed to believe that there is a larger undercurrent of dissatisfaction and sense of injustice than Bro. Clark is aware of. But whether the laymen are clamoring for more power and authority or not, the more important consideration is whether it would not be best for the laymen and for the Church if more recognition were given them. Why wait till they clamor for more power? The indifference of the laymen and how to overcome it and interest them more largely in the Church's work is the great problem.

A comparison of the place occupied by laymen in a Methodist Annual Conference and laymen in a Baptist State Convention will hardly be favorable to the former. Would it not be a great thing for our Methodism if our Annual Conferences could be attended by one to two hundred strong, representative laymen, instead of by twenty to thirty? Would it not be a great inspiration that would be felt throughout the Church work for the entire year if the laymen were present in force and had a real part, not merely as on-lookers, but as active participants in the deliberations of the conferences as well as in the various contributions taken at these annual gatherings? I observe that it is no uncommon thing for Baptist laymen at their annual conventions to subscribe for \$1000 to \$20,000 for the various enterprises of their Church, while it is doubtless perfectly safe to say that 90 per cent of the subscriptions taken at a Methodist Annual Conference are given by the preachers from their meager earnings.

The fact is that few of our laymen attend the District and Annual Conferences, nor are they likely to attend unless they are given some significant part in the work of these bodies.

This question contains food for thought by those who have been chosen as the Church's law-makers for the ensuing four years.

J. E. BLAIR.

Corsicana, Texas.

Love is like Moses' rod, a wonder-working agent in good hands but transformed into a fiery serpent when cast forth to be trodden under foot.

He who simply will not fail must succeed; to all others the results are uncertain.

They who will not think must feel, and the meaning and reason of that feeling is to awaken thought.

SELF DELUSION

Many People Deceived by Coffee

We like to defend our indulgences and habits even though we may be convinced of their actual harmfulness. A man can convince himself that whiskey is good for him on a cold morning, or beer on a hot summer day—when he wants the whiskey or beer. It's the same with coffee. Thousands of people suffer headache and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon. "My folks thought it was coffee that ailed me (but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headache stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. Postum now comes in two forms: Regular Postum—must be well boiled. Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds. "There's a Reason" for Postum—(Adv.)

Reign of the Spirit

By REV. W. P. WILSON.

Number Eight.

Considering farther the tremendous difficulties in the way of the Spirit in forwarding the spread of the gospel of the grace of God we need to note the fact that the greatest enemies have been found within what has been called the Church. It has ever been the policy of the Roman hierarchy to force obedience to its teachings. This policy is as diametrically opposed to the teachings of the Christ and His apostles, as darkness is to light, and thus that great organization sailing under the banner of the cross has been anti-Christian in policy and practice. This writer believes if a thorough canvass were made through history it would be found that the Roman Church has burned and otherwise tortured to death more Roman Catholics than Protestants. Why? Because there have always been men and women who would not bow the knee to Baal.

Again, the colossal crime of the last century was perpetuated by a Christian Nation. I refer to Christian England forcing the opium trade on decrepid old China. The Chinese Government did all in its power to save its people from the curse of the

drug. After nearly three-quarters of a century the Chinese are grappling this monster and bid fair to rid themselves of the curse. Just how any English Christian could presume to tell the story of Christ's dying love on Chinese soil is beyond my comprehension. Oh, Avarice, Avarice, thou hast sold the Son of God again and again! Where were the great Christian men and women of England when their nation was making war on that helpless nation to force a drug on her people that destroys body, mind and soul?

Let us think for a moment of that incongruous mixture of salvation by faith and predestination, evangelical Christianity and rank fatalism shaken up together, the human will dethroned, John Calvin wrought well first in France and later in Switzerland for the Reformation. One curious thing is how a man so evangelical in his belief and general teachings could have misunderstood that portion of Scripture, which interpreted by Him and vehemently proclaimed is in direct conflict with his (Calvin's) evangelical teachings. It is possible that the Holy Spirit has found Calvin's fatalistic teachings more hurtful to the spread of the gospel than his

(CONTINUED FROM PAGE ONE.)

stirring times, the door of opportunity is opening before us, there are wondrous possibilities just within our reach, and what we now need is for our men of means to come to the front and do something big.

Take, for example, our proposed Southern Methodist University. An outside corporation offered us \$200,000 sometime back on condition that we raise \$500,000. What an effort we had to put forth to meet those conditions! But we did it. With the exception of two contributions to this fund by two of our consecrated women, the amount was and is the aggregate result of small contributions. Outside of the city of Dallas, about eleven thousand Methodists make up the list of contributors. Including everything and everybody in this list, the average contribution amounts to about \$65. Excluding two \$25,000 contributions and one \$10,000, the great bulk of the contributors are men and women of small means. No big rich man stands out in the list with any amount of consequence. All praise to these good people for their sacrifice and liberality. They have made the University possible. But

they have only made it possible. The enterprise is only begun. One million dollars is only a drop in the bucket. The great work is yet to be accomplished. The colossal part of the enterprise is yet before us. If it ever materializes and meets the expectations inspired by the beginning some big things remain to be done. Small contributions will not be sufficient. Universities are not built out of small donations. Small amounts thrown into one aggregate are sufficient to start great things, but not to carry them to a successful issue. It will require large contributions to make this enterprise an accomplished fact. Let our small contributors continue to help us. Whatever they can do will be thankfully received and it will help; but our real dependence now is upon the men and the women who are able to do something on a large scale. And we do not hesitate to say that upon them now devolves the heavy responsibility of making or hindering the University.

Can we depend on them? Will they meet expectation? Will they see the day of their opportunity and act? We believe that many of them will answer these ques-

tions in the affirmative. Heretofore, we have not gone to them with a business proposition worthy of them. We have only asked them for small amounts, comparatively. Our enterprises have not appealed to their judgments. For the most part we have projected our movements on a small scale and these men of means have had a sort of contempt for us. It takes a big proposition to engage the attention of a big man. But now we are putting up to them something worthy of them. We are proposing a gigantic institution, an institution, not for today or for the next decade, but for all generations and for all times. Its foundations contemplate the needs of the unborn ages. It points toward the unclouded future. It is something that will be standing here and blessing the world when the men and the things of today are gone and forgotten. And it is our candid belief that from this time on when we approach our men of big business they will stop and listen and act. Not only now will they heed the inspiring voice of the Church, but also in their wills they will remember our needs in their large bequests. It is this hope that inspires us to

go forward with this magnificent enterprise, and may this year's work see something grand and glorious!

"SKEPTOMANIA."



WRITER in one of the Advocates used in his article the Greek words in English letters, Skeptomai (I doubt), and by means of his bad chirography, the printer coined a good word for this day and time. The printer put it "Skeptomania" which is a strong and significant word.

Kleptomaniac is defined as "a morbid desire to steal."

Skeptomania is a morbid desire to question any orthodox interpretation of the Holy Scriptures.

Skeptomaniacs are more plentiful than kleptomaniacs, and, we fear, the Methodist pulpit is not without its full quota of them. We are glad to say, however, that while a kleptomaniac is incurable, a skeptomaniac may be permanently cured by a copious baptism of the Holy Spirit. May the Great Physician apply the remedy speedily.

Notes From the Field

Mincola.

I am now in charge again of Mincola Circuit, Texas Conference, as supply and have begun my work with good outlook for a good year. I am serving a new charge, but am making a fine beginning. The people are royal and seem anxious for the gospel and to grow in religion and grace. I think their liberality will grow and abound more and more. I send New Year's greeting to all my friends in Central Texas and elsewhere. I am sending three subscriptions for Advocate as a beginning; one steward on the 100 per cent. Charge subscription to my account.—L. G. Rogers.

Glenn.

My second year here starts off well. Some things have been done during the last thirteen months that are worth mentioning. The attendance in the Sunday School has been doubled. Two new classes—Baraca and Philathea—have been organized with a combined membership of nearly one hundred. An up-to-date primary department with six of the finest women in the conference has been put into operation. Over one hundred members have been received, seventy-five of them on profession of faith. All financial obligations have been met with excess on some items. The salary of the pastor has been increased \$500—two hundred last year and the other three hundred at the first meeting of the Official Board this year. The men of the Church are planning to raise a \$3500 debt and dedicate the Church this year. All this has been accomplished by the help of the good Lord and the hearty co-operation of the liveliest congregation in East Texas.—H. M. Timmons.

Crosbyton.

After a long move through much rain and mud, we are settled down in the parsonage at Crosbyton, Texas. All my ministry up to this time has been spent in the Abilene District, so the surroundings here are new; in fact, most everything here is new—town and all. This is a great country, notwithstanding the snow. Our first Quarterly Conference has come and gone into history. Our new presiding elder, Rev. O. P. Kiker, was with us in all his power, and that is saying a great deal. Not only can that most excellent gentleman preach but he is business-like, wide-awake, up and doing, and in a hurry to see well after the interests of the Church. Brother Kiker made a fine hit with the people on this charge. We have had a great pounding since coming to Crosbyton; in fact, it has been something like a continuous pounding all along. The Official Board has provided well for the preacher in charge and presiding elder, raising the salary something like \$100 over last year. The people are exceedingly kind to their preacher here and we are determined to do our very best for them in the way of service. We push on and up expecting a great year.—C. E. Lynn, P. C.

Stephenville.

The First Quarterly Conference of the present year in the Stephenville Church was held on the evening of Friday, December 19. It was an occasion long to be remembered. The good ladies of our Church arranged to hold on the same evening a reception in honor of our new presiding elder, Rev. S. J. Vaughan. Invitations were sent out by postal card or telephone to every member of the Church. The receiving line consisted of the pastor, the presiding elder, the President of the Women's Missionary Society, the stewards and their wives, our local preachers and their wives, and the pastor of the Stephenville Circuit, with his wife. The Church was beautifully decorated with mistletoe and artificial flowers. Light

refreshments were served, some beautiful selections of music were rendered, and all present seemed to enjoy themselves. About two hundred people were present and more than half of these remained for the Quarterly Conference, which was held in the latter part of the evening. The people seemed to be really interested in the Quarterly Conference and our new presiding elder made a fine impression on them. On the following Sunday evening Brother Vaughan preached for us; and in spite of very disagreeable weather a splendid congregation gathered to hear him. Brother Vaughan's sermon was eminently appropriate and very helpful. We are anticipating a fine year's work under his direction. Brother Vaughan says that since he came on the Dublin District he has had two very pleasant experiences that were altogether new to him. One of these was the Stephenville Quarterly Conference reception.—Ernest L. Lloyd.

Goree.

After having served the Rochester charge for three years, on Monday, December 1, we bade those good people good-bye, leaving many good, warm friends whom we had learned to love. We traveled through rain and mud until the next day we reached the beautiful town of Goree, where Bro. J. H. Chambliss fell at his post just before the Annual Conference. He had done a good, faithful work here. This good family is still here, and I suppose they will remain here, at least this year. They had moved out of the nice little parsonage, and the good women had one room repaired, and other necessary improvements done when we arrived. We had a very nice little pounding after we arrived, and it has continued at intervals until the present. These expressions of love and appreciation are very much appreciated by us. We feel that our reception has been very cordial. We are hoping and praying that we may be able to measure up to the expectation of these good people and be a real blessing to them and to their homes. I think that all my official members take the Advocate, and some others. There is a great work here that ought to be done, and if our people will stand by us, which I think they will, we will do our best to do what ought to be done.—J. H. Watts, P. C.

Sadler.

At the last session of the North Texas Conference we were appointed to Sadler and Gordonville charge. We reached Sadler on Thursday after the adjournment of our conference. We came in advance of our household goods, which had been shipped by rail. But going into the railroad station soon after leaving the train at Sadler to inquire of the station agent, if our horse had arrived, which question was answered in the affirmative, the agent said: "You are our new preacher, are you not?" I answered, "I am." He informed me that my predecessor, Brother Wages, had left the same day I arrived for his new charge, and said I must go with him to his house for the night. So we accepted his kind invitation and we soon unloaded our faithful horse, and wife and myself, with our horse, soon reached the splendid home of Brother Atkins, and when we wanted to go to the parsonage the next day he and his good wife protested and said we had a home with them until our household goods arrived, so you see we found a hearty welcome on our arrival, and I never was treated better anywhere thus far by our people. We have two appointments—Sadler and Gordonville—and a finer class of citizens would be hard to find than the citizens of these two communities. Have they pounded? You come and see. Yes, good things have found their way to the parsonage almost every day since

we arrived. We preached at Gordonville last Sunday and remained in the community until Tuesday, and nice and substantial things were placed in our buggy to be brought to the parsonage and ye Advocate crew. If you like country sausage and spareribs and backbone now is the time for you to visit this scribe. Well, the last night of 1913, just before we were ready to go to the church to observe watch night service, wife announced to me that there was a crowd at the front door, and when the door was opened there was a nice crowd of men and women and young people led by that prince of preachers and deservedly popular pastor of Haggerman Mission, D. W. Grounds. Well, in this storm we received many nice things for the larder too numerous to mention, and our faithful horse was also packed with both corn and oats, for all of which we are profomely grateful, and pray the blessings of heaven upon all the donors and upon our entire pastoral charge, and promise them to give them our best service.—J. D. Whitehead.

Frisco.

We have come among a very fine people with whom we are to labor. Our predecessor, Brother W. J. Palmer, was much loved by the people, and seems to have left the charge with everything flourishing. As in most cases, however, there is still much to be done. The services are reasonably well attended and the congregations are encouragingly attentive. There is perfect harmony among the officials. They are progressive in their plans, eager to do the right thing, and willing to co-operate in advancing the interests of the Church. The salary has been increased over that of last year. On the night after Christmas, a large number of these kind friends stormed the parsonage with a substantial pounding. We were glad indeed to get the groceries, but the opportunity of seeing so many loyal workers in the parsonage at one time, cheered us as nothing else could have done. During the evening, Brother S. W. Miller, one of our faithful superannuates, read a passage of Scripture and made some very appropriate remarks upon the effectiveness of co-operation. Everything is moving off nicely. We are praying for a profitable and busy year's work. Listed among our other plans, we have the work of advancing the interests of the Advocate.—Ira C. Kiker, P. C., Jan. 1.

Rosenberg.

Our return here for our third year seemed to have met the universal approval of all our people, including those who are members of no Church as well as those who are members of quite all the Churches in our city. The above was evidenced by the reception tendered us December 17. Our parsonage home was filled with receivers, of the neighborly species, and each bearing a burden with which to emphasize their knowledge of a pastor's needs, as well as their judgment as to the best method of supplying those needs. Of course, we knew we had many friends here, and while we had no reason to think otherwise, we were scarcely prepared to think a relation so congenial covered all the territory; but so it evidently does, and while we hold all this people in highest esteem, that condition of mind and heart will be expressed by the continuation of faithful work on behalf of all the people. During the year of grace 1914 we will be busy in our League, Sunday School and pastoral work. And our troop of B. S. of A. will receive from us all the attention requisite for the cultivation of the noblest elements of heart and mind in the members of Rosenberg Troop No. 1. Getting close to the boys from a boy's point of view is the initial point from which to begin a great work, and is the end from which I started nearly two years since and will continue so in every method of procedure. I must make a succinct reference to the condition in which the Brazos flood has left many of our people. I see it reported from sources which are totally ignorant of conditions, that flood conditions are now

quite entirely relieved. This statement, though clearly inferable from several sources, is not the case at this point, for just at this time, there is a heavier demand upon our local committee than has been made, for supplies of every kind—beds, bed clothing, wearing apparel of every kind and food; because the people, 500 approximately, who have been housed in box cars, and many others crowded in the homes of our people, occupying every available space, are just realizing the fact that they have nothing to eat and nothing to wear, and as they start out from their temporary abiding places furnished by our people and the railroad companies, they are applying for the necessities of life at our distributing center, and with all that has come to us through the benevolence of other places, and that contributed by our own people, we are not quite now beyond our ability. There are numbers of cases the most pitiable. We are now endeavoring to supply immediate needs paying but little attention to those more remote. For seed of every character will be needed—cotton, corn and garden. A system of sanitation and means with which to supply sanitary material will have to be furnished; the people have no means with which to buy. Houses will have to be restored to former foundations, many will have to be rebuilt entirely, wells will have to be cleansed, germicides will have to be used in former homes. Not less than two tons of lime could be used here with untold benefit to our people whose homes are in the bottom. It would be difficult to over-estimate the needs with reference to above mentioned supplies. While the flood waters came up to our town, flooding all the lower, or north section, the most of our people's homes were sufficiently elevated to be above the terrifying waters, and we being immediately adjacent to a wide stretch of bottom, and there being many villages and neighborhoods flooded, and our town being most accessible, we welcomed many of these refugees and are trying to care for them, but these people need help we will be unable to give; so far we are supplying their immediate needs, but we feel solicitous for their well-being in the future—immediate future when we may be compelled to stop because of exhausted means. Much more could be said but this is enough. I am talking from experience gained in rescue boats on the waters and traveling over the whole territory adjacent.—G. V. Ridley.

Clyde.

At a "watch meeting" Wednesday night at our Church eleven minutes after 12 o'clock, Brother W. B. Hallman, a young man and member of this Church, wrote me a check for \$10.00 on salary, stating that he wanted that to be his first act in 1914. This is probably the first check issued in the United States in 1914, and puts Texas as having transacted Church business and paid to a Church as the first business of the year. Am going to devote more time to Advocate this year as one New Year resolve.—J. W. Smith.

Hedley.

At Vernon when my appointment was read out I was made glad because I did not have to move. First, because I knew I would have the privilege of serving a very fine set of people another year, and, second, I would be spared the hardship of moving. On my return from conference I received a cordial welcome and Friday evening, November 21, to our great surprise there was a mighty awakening about the parsonage premises and of all the poundings this writer has received this was the greatest. I notified my presiding elder and told him to bring his family and get his per cent. So if he fails to come I won't be to blame. We have served the Hedley charge for the past two years and the Lord has been with us and blessed our efforts. We have the debt on our church in good shape and expect a great year; have already received fourteen members since conference. We are hoping and praying that this may be the greatest year of all and I am looking for-

ward to our General Conference when we shall have the privilege of going, for if we fail to go on our own hook some of us may never go. So let us all be on hand. We still have the best Ladies' Missionary Society in the Conference and we are building up a very fine Sunday School at Hedley. We have some of the finest people to serve that can be found anywhere. They are faithful and true; stand by their pastors and are willing to sacrifice for the best interests of the Church. I trust our New Year, 1914, will be our best to date. Pray for me that I may be able to lead lost souls to Christ.—G. H. Bryant, P. C.

Bomarton Charge.

At the fourth session of the Northwest Texas Conference, the Bishop read out our appointment at this place. We prepared at once to move and in about a week we were domiciled in the parsonage at Bomarton. To say we have been received kindly places it lightly. From the time we arrived we have been shown every courtesy. The good people from all points have received us kindly and brought fresh meat in abundance. But on the night of January 2 they stormed us in the good old-fashioned way, and if there had been anything lacking which the good madam needed it surely is supplied now, as they brought us almost everything you could mention. We spent a most enjoyable evening and tried to show in a small way our appreciation of such tokens of love and esteem. But words fail to express the feeling of our hearts, and we can only hope and pray that the Lord will give us wisdom to minister to the spiritual need as they do to the temporal. We want to mention that not only the Methodist but some from other denominations took part in this pounding. We are praying for a great year, and expect to put in good work for the Advocate.—L. N. Lipscomb, P. C.

Aquilla.

This is our third year at Aquilla. I have not written to the Advocate for some time, but my friends are not to infer that I have had nothing to write about. We have rebuilt the Aquilla church, entertained the District Conference, had good meetings, raised money again, been pounded over and over again, and not a word from Aquilla to the Advocate. This is not because we are averse to writing, but we have been too busy. It is not because we are not interested in the Advocate, either, thank you. "We have shown our regard for the Advocate by more than doubling its subscription list, and by reading every copy. So, after a long absence, here we come. What shall we tell about first? What last? Well, maybe we had better tell about Christmas and 'santy. Christmas is gone, and so is 'santy. He could not have been gone had he not come. He left some things that are not gone. His visit was on this wise: Christmas eve we were down at Ross to perform a marriage ceremony for Billie Todd and Virgie McColl, two of the finest young people to be found anywhere, and was kept over for the Christmas tree by not having a train to come home on. While listening to the names as they were called, mine was also called out and an envelope handed to me, which when opened a

LIFE of REV. W. J. JOYCE

Written by Himself. A narrative of exciting events in the early history of Texas. A pen-picture of personal experiences. Passing of the Red Man and the period of evolution from a vast wilderness to civilization and nature's garden spot. Rev. W. J. Joyce is one of the best known preachers in Southwest Texas and his name is a household one. The story of his life is full of interest to young and old. PRICE, \$1.00, POSTPAID. Address W. J. JOYCE, San Marcos, Texas.

\$5 bill was found therein. Next my name was called again, and again, and when it was over we had all I could bring home on the train. This is an expression of kindness from the Ross people long to be remembered. The Wesley Chapel folks did us in like fashion last Thanksgiving Day a year ago. Long will expressions of kindness live in our hearts. Possibly the most unique thing that has ever happened to a preacher was on Monday night after the Temple Conference. It was by the Aquilla people, and was on this fashion: We were invited to a reception at the Home of Mrs. C. Y. Hicks, and it was there that the unexpected took place. The house was beautifully decorated with autumn leaves, vines, ferns and morning glories. When all the guests were assembled a program was rendered consisting of songs, prayer, recitations, a toast to the preacher by J. Spivey, and to the preacher's wife by Miss Mary Galloway. Then the climax came when it was announced that the next on the program would be a "Shakespeare Reading by Brother Keener." My heart went up in my mouth. I know but little of Shakespeare, and how was I to read? But my fears were soon calmed when all led out to the beautiful dining room and encircled a table which was a profuse mass of vines and flowers, on which was a card with "Shakespeare Reading" on it, and I was to lift it, and did so. To my surprise a great load of good things to eat, dry goods and other valuables were brought to view. Imagine my feeling, if you can! And this after I had asked that the people not pound us, this being about the fourth time! All the guests registered in a forget-me-not booklet, and this was presented to the preacher and his family. This will be kept, as it is prized very highly by ye parsonage inmates. "Nuff said. Come to see us. Love to all the Methodists everywhere.—W. H. Keener, P. C., Jan. 4.

Paradise.

For the first time in life my pen became inspired to write a field note. To my brethren and friends I wish to say that I am now very comfortably domiciled in the parsonage at Paradise. All well and at work for the Lord. This is not only Paradise in name, but in deed. The good people received us as if we were truly God-sent spirits to minister to them, and I trust we are. We came not to be ministered unto, but to minister, and this people know the art of getting service from their pastor. They certainly have learned that service begets service. The pounding started the day we arrived. A brother stepped in and said, Here is some spare ribs and neckbones and others began to bring in things needful to start the family off in a new home, and from that day on to New Year's eve the storm clouds became more threatening and several times showers of good things to eat would come, but, alas! on New Year's eve the storm broke in on us and such a noise and rattle, and when I could get into the dining room I found the table stacked full of good things very necessary for the preacher's none. After spending some time in pleasant, and I hope profitable, conversation I secured my Bible and read that good, consoling Psalm, "The Lord is my Shepherd I shall not want," etc., and lifted our hearts to that good Shepherd in thanks for the blessings of life. I am going about my work praying for God to lead me and use me in the salvation of precious souls and the upbuilding of his kingdom on earth. This is a four-appointment work with two Sundays at Paradise. Have not made the full round yet, but have met some of the folks from all points. Our first Quarterly Conference was held December 29. Good showing made considering the fact of it coming so early. Brethren and friends, pray for us and this charge that we may have the assistance of the Holy Spirit and be able to rout the enemy of the souls of men.—W. W. Barrett, P. C.

Tabernacle, Houston.

To the contrary of the flattering testimony of the Advocate, I did not strike this city on a dead run; or, if I did, I have slowed up considerably since. The sudden change from the heart of the country to one fringe of the city problem is enough to slow up the most rapid of the sons of Zadok. I feel that one paragraph must be given to the dear, good people of the Beckville Circuit, whose kindness and love for eighteen months filled my memories with rich treasures that time itself cannot take away. Sometimes on Saturday nights I find myself longing for Black Selim and the open road and the familiar faces that filled the pews in those churches with their old-time names out of the book of Genesis, and their warm fervor of worship. The Cabinet did well by Beckville when they sent Treadwell there. I predict for them a great year. I hope Treadwell has a good horse, for Black Selim knew that circuit almost well enough to fill my appointments. No preacher could have had a warmer welcome than met me and mine at Tabernacle. Courtesies and kindnesses were showered upon us and are increasing rather than ceasing or slowing up. Self forgetfulness is the rule at Tabernacle. Perhaps every Church in Houston has been enriched by contributions of the blood of her heart and life—always gladly given. For years she was a spiritual powerhouse in the city, and her spirit baptized members have gone out to add to the fires of zeal and love in other Churches. That is a great record to be a recruiting ground for the Methodism of this great city. We are planning a great home-coming day and have set apart the fourth Sunday in February for these services. Former pastors will be invited to preach. There is to be a love feast. Invitations will be sent to former members to come back and worship this one day at home. We very especially invite the editor of the Advocate to be with us and promise to make

a big place for him in our program—although he was never in charge of this Church. We expect to preach the Field Editor if he is in the city. Through these columns we also invite all former members of Tabernacle who have removed from the city to come back and worship with us. We hope to make this a red letter day in the Lord's work—a Spirit-filled day, a high-tide day—to be marked with a white stone.—Walter G. Harbin.

Mt. Sylvan.

This charge looks promising and we are starting off well. We have made our round, and we have fine Churches with plenty of work to do; but with the help of God and the people, with the Advocate as a standby, we are to have a good year.—M. J. Bigger, P. C.

The Passing Day

J. P. Morgan, Jr., has aligned himself with the advocates of a regional bank of commanding size in the district which is to include New York.

Mr. W. I. Yopp was this week elected President of the State Fair of Texas. Mr. J. C. Duke, who had been nominated, declined.

It is reported that the Waco Morning News, of Waco, has disposed of its properties to the recently organized Southern Publishing Company, who will conduct it henceforth as a prohibition paper.

Personal letters received from Madrid by friends of Ambassador Willard report the engagement of the Ambassador's daughter, Miss Belle Willard, to Kermit Roosevelt, son of Theodore Roosevelt.

By the terms of the will of the late S. A. Cunningham, the Confederate Veteran, published in Nashville, Tennessee, and of which he was founder and owner, is left to a board of trust composed of his personal friends and officers of various Confederate associations. In practical effect the bequest leaves the Veteran to the Confederate associations in perpetuity. The will at present is in possession of General Virgil Y. Cook, of Batesville, Arkansas.

Argument was begun before the Supreme Court of Tennessee, at Nashville, January 5, on the appeal of the Board of Trust of Vanderbilt University from the decision of Chancellor Allison, in which the lower court had held in effect that the control of Vanderbilt University was vested in the College of Bishops of the Methodist Episcopal Church, South. On the decision will hinge rejection or acceptance of the \$1,000,000 gift of Andrew Carnegie to Vanderbilt, the Board of Trust having voted in favor of accepting the donation and the College of Bishops having rejected that action. Among those attending the trial are Bishops Hoos, Denny and Murrah, of the Church, and Chancellor Kirkland, Dean Tillett and other members of the University faculty.

To obliterate the loan shark and enable American wage earners to borrow money easily, cheaply and under self-respecting conditions, is the underlying purpose of a great banking enterprise shortly to be launched under the auspices of Julius Rosenwald, of Chicago. The plans for the establishment of Mr. Rosenwald's first bank, which is intended to be only the forerunner of a great chain of similar institutions throughout the United States, are at the point of completion. The bank will be opened in Chicago with a capital of several hundred thousand dollars. The aggregate capital when all the other banks which are projected are ready for business will approximate \$5,000,000. Similar banks have been operated in Norfolk, Virginia; St. Louis, Atlanta, Philadelphia, Washington and other American cities.

The Southern Methodist University, now being built at Dallas, and destined, prominent educators are convinced, to become one of the greatest universities of the South, will be opened for students and its first year's educational work actually commenced next fall—provided the remainder of the Dallas subscriptions for Dallas Hall and the subscriptions throughout the State for the men's dormitory are paid by April 1. Already over \$300,000 has been spent upon the buildings at the university. However, there remains unpaid in Dallas about \$75,000 of the \$300,000 subscribed here for Dallas Hall. Subscriptions throughout the State, aggregating \$100,000, are due for the men's dormitory building. If these subscriptions are paid by April 1, Mr. Reedy says the University can collect from \$75,000 to \$85,000 from the General Educational Board, and under these conditions can complete the buildings and open the University in September.

Secretary of Agriculture Houston, in his annual report, says the country's wheat crop of 1913, estimated at 753,000,000, is the largest on record, but other crops are behind, the estimated yield per acre of all crops combined being smaller for 1913 than in any year in the last decade with the exception of 1911.

So alarming are reports of the spread of pellagra laid before Secretary McAdoo by Surgeon-General Blue of the Public Health Service that Congress probably will be urged to make a special appropriation to rent a hospital building in the South, establish laboratories there and make a study of the disease in all its phases. Although pellagra is far more prevalent in the Southwestern States, it is estimated there have been more than 50,000 cases in the entire country, the disease

having been found in forty-four States and the District of Columbia. While pellagra has been recognized for several years, it still is one of the most baffling diseases with which the medical profession deals. The Public Health Service has been struggling with an investigation of pellagra since its discovery in this country a half dozen years ago, but its rapid spread has led to a determination to urge Congress to act quickly.

The Board of Trustees of Southwestern University met in executive session in Georgetown this week. The business of the Board was concerned with the \$300,000 campaign which have just been launched in the interests of Southwestern. Every member of the Board exhibited the most optimistic enthusiasm and a spontaneous contribution of several thousand dollars was made by members in the course of the session. A personal check for \$1000 was received from Mrs. M. A. Pritchett, of San Marcos, Texas. Members from all parts of the State were present and Bishop Mouzon, of San Antonio, made a congratulatory talk to the Board. Rev. Frank Onderdonk, of San Luis Potosi, Mexico, was secured as the third Commissioner.

The War Department and the Isthmian Canal Commission are on the trail of certain transactions of John Burke, manager of the Canal commissary department, with headquarters at Cristobal, Colon, who is at present in the United States. The accusations under investigation are that Burke has grafted on the contractors from whom he buys supplies and has enriched himself by means of commissions exacted from them.

All the indictments against Clarence Darrow in the bribery cases connected with the trial of the McNamaras have been dropped in the Los Angeles courts on the ground of insufficient evidence.

Congress will be asked to contribute \$200,000 to furnish seed for the 1914 cotton and corn crop in the districts in Texas recently swept by flood. The people generally will be asked to contribute an additional \$100,000 to be spent in the district for seed. From the figures compiled by the committee, 551,553 acres of land were inundated. Of this 215,150 acres are cotton land and 98,741 corn land, with approximately 10,000 acres planted to miscellaneous products. To replant this acreage of cotton, it is figured, will require 3474 tons of seed. Members of the committee believe that cotton seed to be of value to the planters cannot be had at less than \$40 a ton. This would make \$138,960 for cotton seed. For corn, it is estimated that it will require 26,229 bushels of seed corn to replant that area owned by the small farmer and by the tenant. Seed corn, in the light of inquiries that have been made, will cost \$1.35 per bushel, or a total of \$34,409.15. The total of the two, approximating \$173,000, is declared the minimum figure, and \$200,000 will be asked.

What is said to have been the bloodiest battle thus far in the Mexican War, took place recently at and around Nuevo Laredo and after several days of fierce fighting, the Constitutionalists gave up the effort to capture the place from Federals and retired from the field.

President Wilson and his Democratic Congress have just about tamed Wall Street for once in its life. Heretofore it has kept its clutches round the throat of the United States treasury; but that clutch has been broken, and great financial combines located on that street are dissolving their combinations and they are made also to accept the new currency laws just passed by Congress.

President Wilson and his family are still down on the Mississippi coast spending their holiday vacation. After his strenuous work with Congress the President needed quietude and rest and in order to obtain it he fled from Washington and sought succor from weary away down in our Southern country. And he has had a delightfully quiet time. But in a few days he will go back to the Capitol to again take up his work with Congress.

In Ohio last week sixty-four young men were admitted to the bar. At the head of the class stood Robert Taft, whose father, William Howard Taft, stood at the head of his class thirty-three years ago. It is interesting to note that this year's class contained, besides the son of a former President of the United States, two sons of former slaves.

The labor unions of Germany have decided to withdraw their deposits, amounting to \$5,000,000, from a leading bank in Berlin which discharged one of its employees who had been engaged in agitating for the formation of a bank clerk's union. Several other banks were brought to terms in short order by the labor unions, but this one refused to give the desired guarantees.

The Benevolences of the Methodist Episcopal Church have reached the total of \$5,000,036, appropriated as follows: Foreign missions, \$1,500,000; woman's foreign work, \$925,000; woman's home work, \$700,000; the general home work, \$1,400,000, and the balance divided among the smaller societies.

Georgia ginned up to the first of December 500,000 more bales of cotton than were ginned to the corresponding date of 1912, and within 275,000 bales of the total to December 1, 1911, in which year the State made its most wonderful crop. The 2,066,109 bales ginned in the State up to December 1 were worth, in round numbers, \$165,000,000, which figures abundantly explain the prosperity which the Commonwealth now enjoys.

Our Unused Asset

By REV. NEAL W. TURNER, Corsicana, Texas.

In presenting to the readers of the Advocate some observations relative to Our Unused Asset, the layman, I had no thought of provoking a discussion. But since two brethren, one a layman, the other a preacher, have been moved to write by reading my article, and since another brother has sent me a big fat manuscript on the subject, which he had really prepared for publication, it occurred to me that a fuller statement of my thoughts would be in order.

It is difficult to account for this manifested interest in the subject upon any hypothesis other than that of its vital concern. It is evidently a live topic. Therefore a fuller discussion should result in good to our beloved Zion.

The Case Stated.

In the first place, allow me to say that there was no spirit of "criticism" nor "complaining" prompting my first observations. Having been born a Methodist and lived in a parsonage most all my life, I love Methodism with as pure devotion as any one. In the use of the caption "Unused Asset" I had in mind that large body of laymen of our Church who are "well-wishers," but who do not take any active part in the work of the Church. There was no intention whatever of casting any reflection upon that other body of laymen who are in all things reassuring up to their privileges and as true men are meeting the obligations that are upon them and are actively engaged in the promotion of the interests of the kingdom of God. Neither is there any thought of improperly estimating their work and their importance, or to be sure they are to be greatly appreciated and encouraged and their number increased, and this is the motive for discussing the question.

The Main Issue.

My only proposition was "that our great Church is not realizing what she should from her many big-hearted and large-brained laymen is a most lamentable fact, apparent to all." I presumed that this would be admitted by any person familiar with the work of Methodism, but since Bro. Clarke seems to think I have raised a dead issue and that I am the only one of this opinion, I shall undertake to establish this first point more clearly.

Quoting from Bro. Carlton, a layman, in the Advocate of December 18, he says: "From the layman's viewpoint Bro. Turner's conclusions are correct—the largest burden on the heart of all true pastors is the burden of reaching his men." In another place he gives further expression to the fact of the layman's inactivity in these words, "The few laymen who have caught the vision of stewardship have contracted as long faces as their pastors, because they are so lonesome hearing their own prayers at Church and seeing so few other men there, that should a stranger step in he would think he had stopped at a funeral service." Bro. Clarke admits my first point when he says: "Tis true we are not getting as much out of our big-hearted and large-brained laymen as we desire." Then quoting from my friend who writes by mail he says: "Others are making this same complaint. It is easy to notice that our laymen do not count as factors in our Church as they do in others."

Thus my two brother pastors who have undertaken to reply to me have admitted the only proposition laid down in my first article, and Bro. Carlton, a layman, says my conclusions are correct as viewed from a layman's standpoint.

But if there is a doubt as to the existence of this unused asset of Methodism we need but to recall the startling facts brought out by the Men and Religion Movement, namely that all the Churches were suffering at this very point. This movement had for its supreme object the enlistment of men in the work of the Church. The fact is too apparent for further argument, but next let us consider

The Causes.

Bro. Clarke accuses me of saying that "Preacher Leadership" is the cause of this inactive state among our laymen. My friend who writes by mail argues that it is due to our "Episcopal form of Church government and also to preacher leadership." I am not willing to make either of these accusations. I did intimate, but did not undertake to prove, that we as pastors might be somewhat responsible for this state of affairs. But our brother layman does not hesitate to so charge in these words "the largest burden upon the heart of all true pastors is the burden of reaching his men, and this

chance, made possible by the laymen of the nation and of the Church (Layman's Missionary Movement) has been overlooked by nine-tenths of the pastors." Then continuing, he says: "Not that they are less interested, but just depending on the same method of casting bait they used since the Church began, until men turn away in disgust." Thus it would appear that we as pastors are not taking advantage of the means of grace at our command for the enlistment of men in the service of God as we should. However, the whole responsibility cannot be laid upon the shoulder of the ministry, for it goes without saying that if such a large number of laymen in Methodism can find places of active service that others could do so. And since there is a large body of Methodist laymen doing active, aggressive, effective service in the Church is it not possible for the entire membership to be used as these are being used? The fact is this large body which we call the Unused Asset is somewhat responsible for not placing themselves at the disposal of the Church through the pastor. Thus we diagnose at least two of the causes to be pastoral neglect and layman indifference. And possibly to these two causes may be attributed this state of affairs more than to our policy. I believe that the polity of Methodism if properly worked is adaptable to all conditions of Church activities, but that this polity does not always succeed is clearly proven by our Annual Conferences.

The Conference Boards.

Take for instance our Conference Boards. Bro. Clarke cites us to the fact that here the layman has an equal representation with the minister and that this is the most important place of service in the Annual Conference. This is very true, but how many of our laymen are active on these Conference Boards? Take the Board of Education of the Central Texas Conference, and to my certain knowledge there has not been but one member in attendance upon its meetings in three years. This is true in a measure I am sure of all the boards of the conferences. So here is where we have machinery failing to enlist the service of our laymen. This state of affairs is also proof of the indifference upon the part of many laymen. They are given these places of responsibility and opportunity for service, but only the few will assume the same. But membership on these boards does not carry with it membership in the conference.

Lay Representation.

Bro. Clarke says that "our Church has always recognized the layman." I am surprised at this statement coming from a man who has studied Methodist history. I quote from McTear's History of Methodism: "The great measure of 1866 was lay delegation. Its prostrate, almost collapsed condition, required all available help the Church could command. A sentiment in favor of lay co-operation had been growing for years. Once only two questions were asked in Annual Conference: 'How many are the societies? Where are the preachers stationed this year?' There was no business for laymen then. The schedule grew to embrace a wider range of topics and a larger care. By and by education, Sunday Schools and Sunday Observance, Temperance and Church Extension began to occupy much time in Annual Conference and the need of laymen was felt."

Then it must be remembered that in 1827 a large body of Methodist laymen and preachers withdrew from the Church and organized what is known as the Methodist Protestant Church, and that one of the most popular demands of this company was that of lay representation. Also it must be remembered that prior to 1870 there was not a layman in the General Conference, and that we had no such thing as the District Conference prior to 1866. Thus Methodist history is proof positive that the Church has not always recognized her laymen and it further shows that when recognition has been given has come after demands have arisen.

While it was not my purpose in the beginning to discuss the question of needed legislation along these lines, still a few suggestions come to my mind at this writing. For instance, could we not have a larger lay representation in the Annual Conference, and could we not alter our polity so as to give them more specific and important responsibilities therein? Is it not essential that every layman who is a member of a board should

Devotional--Spiritual

THE FRUITS OF THE SPIRIT.

The scoffer at religion as he watches the Christian's daily progress in the narrow path of self-denying duty, will generally receive his impressions of Christianity from the spirit with which these various services are performed rather than from the amount of good resulting from the effects. He may have read at times the Bible, and found that "the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and here is his warrant to expect that the duties of religion will be performed and its doctrines at all times advocated with a Christian temper.

The irritable Christian, and such there no doubt are, contradictory as the term seems, will always have to take a low place in the scale of usefulness. There is something in the exhibition of unkind feelings so uncongenial to the spirit of the religion of the Bible, that the world will never esteem that person pious who yields to the dominion, or even the occasional indulgence of vicious temper. Worldly men are close observers. They expect consistency, and exhortation or reproof will fall powerless from the lips of the individual who is not known to have a heart that will deeply sympathize with every form of human suffering, and a hand open, as far as possible, to alleviate the wants of the needy.

An equable temper, a spirit of gentleness, should be carried into all our efforts for the good of those around us. Especially should it distill upon the young, who, under all circumstances and conditions, should be the objects of our affectionate interest and our persevering assiduity. Many devoted servants of the Lord who had they lived in an age of persecution, undoubtedly would have died at the stake rather than have denied their Master, yet, in the temper and spirit in which they at times administer a reproof, so mingle strange fire with the performance of their duty, as positively to destroy all its salutary effects upon the persons sought to be benefited. The fruits of the Spirit are love, joy, gentleness and peace.

The best of people resemble ancient Israel, who drove out their foes little by little, suffering many to remain as snares, and traps, as thorns in their eyes and scourges in their sides, when if they would but hearken to the voice of the Lord, and "be courageous," He would assist them effectually to drive out their spiritual enemies, even though they should be mighty like the sons of Anak.

The warfare of the believer is no slight engagement, and he who knows most of the purity and extent of the law of God will be the last to be uncharitable toward his fellow-men. Gentleness, inefficient as it may at first seem, is one of the most powerful weapons we can use in effecting our purposes. Few persons will submit to be driven to the performance of a duty, while it is not in human nature, perverse and bad as it is, to successfully resist the kind and affectionate assiduity of one who invariably exhibits the temper and spirit of the gospel. O, what glorious victories would the soldiers of the cross achieve would they but always go forth to the contest with the prevailing forms of wickedness clothed from the armory of divine grace, and filled with the charity which "suffereth long and is kind." Better and mightier is he who ruleth his spirit than he that taketh a city.

From the estimate which our Savior makes of character, it is evident that he places a gentle and forbearing temper not only above the laurels of the military hero, but also above vigor of intellect, or even the most devoted zeal. Many think that Christ bore his testimony in favor of this trait of character in his selection of John as the beloved disciple. While this might be so, still, while all the milder graces of the Christian character shone pre-eminently in the apostle, he was likewise distinguished on other accounts. It will be remembered that our Savior gave him the appellation of Boanerges, from which we may infer that he united in himself opposite excellences. His conceptions of character of Christ seem remarkably clear. No other apostle has given such full and unequivocal testimony to the deity of Christ, or so well explained his proper humanity. Some have supposed that the preference of our Lord for this disciple arose from the exalted views which he entertained of the plan of God, unfolded by the mysteries of redemption, and yet there is no place in the New Testament where vigor of intellect is distinguished by any token of peculiar approbation; while meekness, gentleness, forbear-

ance, and kindness are especially introduced to our notice as heaven-born graces, the fruits of divine influence on the depraved heart of man. So that, on the whole, we may at least suppose that the extreme tenderness of the apostle was in reality the trait of character which made him the beloved disciple. At any rate, this was one prominent trait in the character of him whom Jesus admitted to the intimate relation of a bosom friend.—Pittsburg Christian Advocate.

PICTURES OF WESLEY.

John Wesley died March 2, 1791. The centennial of his death has been celebrated all over the world nearly. His pictures are met with in many strange places. The press, religious and secular, abound with descriptions, eulogies, and cuts of him. He has had more encomiums, his picture has been seen by more persons this year than ever before.

This is a gratifying condition, if it means anything more than hero-worship. The world moves by popular waves; it dispenses its favors as it spreads its diseases, by epidemics and contagion. It is no respecter of persons or principles in its attacks. It will applaud or murder, crown or crucify in the same breath. What the crowd or the individual thinks of Wesley is no indication of the virtue of the crowd or of the individual, nor is such estimate worth much to Wesley or to Methodism.

While it is a pleasing thing to look on the picture of a pleasant face, and an inspiring impression, though short-lived, to look on the face of a good and great man, we are not so much concerned about Wesley's face as we are about the man Wesley and his work. His face is different in different pictures, and at different ages, but the man Wesley we will find to be possessed by one feature and directed to one aim from the beginning; that aim the highest that ever possessed a man—the glory of God; an aim followed with most singular fidelity through his whole career; followed despite opposition of the strongest and most defaming kind; followed regardless of the world's favor or frown.

In his Journal he draws his own picture, and gives a most instructive portrait of the man John Wesley. He says: "I am seventy-three years old, and far able to preach than I was at three-and-twenty. What natural means has God used, to produce so wonderful an effect? 1. Continual exercise and change of air, by traveling above four thousand miles in a year. 2. Constantly rising at four. 3. The ability, if ever I want, to sleep immediately. 4. The never losing a night's sleep in my life; two violent fevers and two deep consumptions. These, it is true, were rough medicines, but they were of admirable service; causing my flesh to come again as the flesh of a child. May I add, lastly evenness of temper. I feel and grieve; but, by the grace of God, I fret at nothing. But still the help that is done upon earth, he doeth it himself. And this he doeth in answer to many prayers."

Fifteen years after this we find him drawing another picture of himself, the lines somewhat altered, the coloring shaded, and the features changing into the "sere and yellow leaf." He records: "I this day enter on my eighty-fifth year, and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by the rush of numerous years. It is true I am not so agile as I was in times past. I do not run or walk so fast as I did; my sight is a little decayed; my left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasionally by a blow received some months since), and in my right shoulder and arm, which I impute partly to a sprain and partly to the rheumatism. I find likewise some decay in my memory with regard to names and things lately past; but not at all with regard to what I have read or heard, twenty, forty, or sixty years ago; neither do I find any decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I did once), nor do I feel any such thing as weariness either in traveling or preaching, and I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

"To what cause can I impute this, that I am as I am? First, doubters, to the power of God fitting me for the work to which I am called as long as he pleases to continue me therein; and next, subordinately to this, the

prayers of his children.

"May we not impute it as inferior means. 1. To my constant exercise and change of air? 2. To my never having lost a night's sleep, sick or well, at land or at sea, since I was born? 3. To my having slept at command, so that whenever I feel myself almost worn out, and I call it and it comes, day or night? 4. To my having constantly for above sixty years risen at four in the morning? 5. To my constant preaching at five in the morning for above fifty years? 6. To my having so little pain in my life, and so little sorrow or anxious care? Even now, though I find pain daily in my eye or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning that I am shortly to quit this tabernacle I do not know; but be it the one way or the other I have only to say:

My remnant days

I spend to His praise,
Who died the world to redeem.
Be they many or few,
My days are His due,
And they all are devoted to Him.

I preached in the morning Ps. xc. 12. in the evening Acts xiii. 46, 41, and endeavored to improve the hours between to the best advantage."

Here we have him drawn by his own hand. The man outside and inside, for if there ever was one transparent character John Wesley was that one. In this picture we see the tireless, indefatigable worker—an energy too intense and faithful to be arrested by age or infirmities, which nothing but the grave can weaken, chill, or stop. The most rigid and exact-

For Old and Young

THE EMPTY HOUSE BY THE SIDE OF THE ROAD.

By William J. Burtcher, Los Angeles, California.

After Albert Walker had started the Boy Scouts in Stringtown, he began to wonder where they would find a place that would be suitable for their headquarters. He could think of but one building that was available—an empty house in the outskirts of the town—but that was out of the question, as the house was in a dilapidated condition and had not been occupied for years. Besides, the house was said to be haunted.

Albert was about to dismiss the subject from his mind, when he met Mr. Frank, the owner of the empty house. "I was just thinking about you," observed Albert. "Not exactly you, either," he continued, "but that empty house of yours in the suburbs. You know, our Boy Scouts are sadly in need of some kind of a building for headquarters, and I was wondering—" "You were," interrupted Mr. Frank. "Well, that would be just the thing, wouldn't it? You and your boys could be using it as well as not. It's not doing me nor anybody else any good the way it is—and you are welcome to use it without cost. You could be scouting in a house by the side of the road, as Foss says, and be a friend to man. But of course, you know about the superstition about the house, don't you?"

"Yes," smiled Albert, "I know it is thought to be haunted, but that shouldn't matter. I rather think that the boys would like it on that account—and besides, we won't spend any time there at nights. Anyway, we'll try it. Thank you, Mr. Frank, for letting us have the house."

The boys were delighted with the idea, and when Saturday came they met at their new headquarters to clean up and make repairs. Loose pickets were nailed in place. The gate was rehung. Broken window panes were replaced with whole ones. All the rooms downstairs were swept and the front and back yards were cleared of rubbish.

"Let's save all these sticks and boards," said Willie Hayden. "Maybe we'll want to come out here some night and camp, and that'll do for firewood."

"Let's do!" exclaimed Gilbert Strunk.

"No, let's not!" objected Elwood Yoke. "There's ghosts here, and that's why nobody lives here."

"Fraid cat!" taunted the others. "There's no such a thing as a ghost, anyhow," insisted Willie Hayden, "and even if there were we'd be pretty Scouts to be afraid!"

"Look here!" shouted Charlie Fauquier, "what I've found!" He was holding up a coin.

"What is it—penny?" asked Walter Goldsmith.

"It's a dime," laughed Charlie. "I'm going to put that into my savings bank."

COUGHING?

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J. C. Ayer & Co., Lowell, Mass.

ing economist of time for the divinest uses, "improving the hours between to the best advantage." A faith child-like in its tenacity, sprightliness, cheer, and simplicity. The freedom from the wear of worry, its friction or excitement; fullness of work, an elevated calmness, unabated prayerfulness. These by God's good hand always on him made him lord of conditions, master of circumstances, conqueror of difficulties, the builder of an empire more enduring than the Caesars. Matchless in the skill of his hands to obey, to work to pray. To the sovereign power of God, to the sovereign power of prayer he refers it all. God's power working through his providence to extend his life, for without God's counteracting power and blessing so much exposure and such ceaseless efforts would have worn out instead of hardening his feeble constitution. The aggregated prayer of his people! What a mighty force in these to uphold the laborer to add to his labors and to his years! The best of all, "God is with us." This held him to a mighty tension in a mighty work, with a mighty faith, with a gladness, free spirit. "God is with us," this was the inspiration of his work, the joy and lengthening of his life as well as his triumph in death.—Nashville Christian Advocate.

put its feet on a wooden floor the iron balls would hit the wood with sufficient force to make a noise that would sound like hammering.

Of course, every boy was full of adventure the next morning, and soon the town knew the fate of the haunt of the empty house.

About the middle of the next week Albert received a telephone call from Mr. Frank.

"I have a chance to rent that house," began Mr. Frank, "and for a few dollars more per month than I intended to charge. But I dislike to do it since I have promised it to you. You see, since the place has been fixed up so nice by you and your Scouts, and the fear of the 'haunt' has been removed, there is a sudden demand for the house; but I feel that you ought to be free to use it for a month or so, anyway."

"That's all right, Mr. Frank," Albert replied, without hesitating. "You see, the Boy Scouts try to do a good turn to someone every day. Here we've had the opportunity to do a good turn to you and the whole town. We're satisfied. I know the boys will be tickled to learn about this."

"But I must pay you something," insisted the owner of the house.

"We are not to seek reward for our good turns," Albert answered. "But as the boys have to earn some money of their own, I'm sure it would be all right for you to pay them something for cleaning up around the place."

"Suppose I pay them a dollar each for the work—and you can consider the killing of the 'haunt' as the good turn for which you accepted no reward."

"That'll please them very much. Thank you."

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.—Adv.

He who will not work with Christ here will not live with Christ hereafter.

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it. Any druggist.

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"All Meanly Wrapped in a Vesture of Decay"

A Reminiscence.

Sometimes, when in a pensive mood, visions of the past flash on the inward eye. On this Christmas Day I turn the pages of memory. I am in the pastor's study at Temple, Texas.

It was Tuesday, about 10 a. m. and the preacher had just gotten to work on his next Sunday's sermon, having disposed of the details of the new church building! He has almost finished his introductory and only a few more touches and "secondly" will be in process of construction—when he hears an unwelcome tap at the door, for it means another interruption!

I rise and going to the door I force a smile and say right cordially: "Come in, my friend—have a chair."

I remembered a great man said, "No one knocks at my door who is not sent there by God."

An old man walks in with the air of utter abandon, wearing a worn look on his face and a more worn coat on his back, which latter had certainly stood the storms of adverse fortune! At first was a dull brown color, but had faded out as a whole (and in a few places as a hole) to a kind of a dirty, sickly blue, which no one can definitely determine. About the front it looked none the better for having been liberally greased. An old flop hat was taken from the head and held in one hand, the stiffness and shape having long since taken their departure and it presented an aspect of general collapse. All the apparel was dingy and had a "never was brushed" appearance. Pants were black, but in the rear two white spots appeared, in the looking glass, as he was taking his seat.

He at once introduced himself as a Mr. E. N. P.—, was a botanist, was now traveling between the Mississippi River and the Rocky Mountains, gathering specimens and getting material for a work on the plants indigenous to this district; was to lecture on the subject of botany at the Mayor's office two nights. Tickets \$7. "I must come."

Well, "I did not know," was busy—great deal to do just now. Old man leaves with air of disappointment.

As night approaches I conclude to go to the Mayor's office. The audience consists of the Mayor and wife and myself. The Mayor and wife gave free use of office and doubtless had complimentary tickets. The lecture was good, but the preacher did not enjoy it very much, as he was late and failed to get the connection. Second night I go back, but no one comes save the lecturer. We sat and hold a pleasant conversation for an hour. The old man states that he has a lecture on "Immortality in the light of Science and Reason" that he sometimes delivers on Sunday evenings in churches, and as he had sold no tickets to his botanical lecture I might assist him and have my people edified by allowing him to lecture on Sunday night and simply take a hat collection at the close, allowing the congregation to give according to appreciation and inclination.

"I'd think of it and let him know."

The old man's head is silvered—and are not grey hairs white banners that wave to us from the verge of the other world? How much more do the white hairs of the old man command our respect when each hair has grown grey in the service of his God.

So I concluded to risk it, and at 11 a. m. on Sunday I announced to a large audience that Mr. E. N. P.— would lecture at 7:30 p. m.

Well, I went home and, Mr. Editor, I suppose you know how a man feels when he has done something and has a fear that he has made a fool of himself? That being the case, how the boys would enjoy "rigging" the preacher!

That afternoon I said to Brother A. F. Bently, "I suppose the old man is a scholar; he has a mind like a diamond whose rays flash, turn it as you will, but he is not even a member of my Church, and, oh my! that old, greasy brown coat!"

I went early, just a bit uneasy. A "good crowd gathered. I whispered to Floy Downs, "Hone we are not sold out tonight." He winks and smiles. Soon in comes our lecturer. O how grateful I am—he has on a black alpaca coat. One of the electric lights kindly goes out and so the pants look fairly well, and with clean shirt and cuffs, grey beard making cravat unnecessary. I am almost proud of the appearance of our lecturer. The night being cold and having no overcoat, I notice that he brings the old brown coat to put on over the thin alpaca as he goes home. He leaves the old coat on a rear seat. I appreciate his effort at a neat appearance and feel kinder toward the old man because he has no overcoat.

Have you never been in a room when there was one pine table, two

stool bottom chairs and a bed, yet everything was neat—even the walls covered with fresh newspapers? You notice such an attempt at tidiness—such an effort to make a cozy room out of nothing—that you wish you could order a good set of furniture for that family and pay for it all yourself! Well, I feel kindly, but not very comfortable.

I introduce him and he begins to speak. Before he had uttered half a dozen sentences I knew we had discovered a gold mine! I cannot tell you just what we heard that night in the Temple church, but suffice to say we had a "man" there, "all meanly wrapped in a muddy vesture of decay." A man with a liberal education, to begin with; a wonderfully retentive memory, a logical mind, trained by a legal education and sharpened in early life by the practice of the law. A mind as well acquainted with the old classic writers of Greece and Rome as the average reader is with "David Copperfield." A man who had waded into the depths of philosophy with the old masters, lived and communed with the great spirits of the past that are embalmed and preserved for us in our classic literature, and walking through the fields of poesy had gathered its richest garlands. Years of companionship with the plants and flowers had cultivated the aesthetic taste. Through silent communion with nature, in her visible form, he had caught a glimpse of the invisible. The words of inspiration blended with the whole, and for over one hour I enjoyed one of the greatest treats of my life. Such reasoning, such beauty of expression, the richest thoughts and in the rarest language.

He had known "chill penury," but it had not "repressed the nobler rage" nor "froze the genial current of the soul."

I went home that night a better and a wiser man. CHAS. S. FIELD, Christmas, 1913, Fort Worth, Tex.

EDITORIAL IN NATIONAL LIQUOR DEALERS' JOURNAL.

It is always best for normal people to look at things as they are. Reality may be obscured to the sick or feeble-minded, in certain instances, but deception is a poor evidence of friendship. Partisanship with blinded eyes only leads the way to ruin, and self-deception is the worst of all.

Let us look at things as they are, and in the face of the enemy dare to consider and concede his strength. Knowing his plan of battle we can better arrange our forces for his defeat, rightly estimating his strength we can better provide to meet it.

The Prohibition fight henceforth will be Nation-wide, and contemplates writing into the National Constitution a prohibition of the manufacture and sale of all alcoholic beverages. To accomplish this result will require the ratification of thirty-six out of the forty-eight States of the Union.

Of these nine are already in line through State Prohibition—Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, Tennessee, North Carolina, West Virginia. The last five have been added within a period of six years.

In addition to these there are eighteen States in which a major part of the people live in territory made dry by local option and in which we may be assured Prohibition sentiment predominates.

If the people in these States who are opposed to the liquor traffic demand it their Legislatures will undoubtedly ratify a National amendment.

The most influential argument against Prohibition is that it is not effective; that "Prohibition don't prohibit."

This is not basic or moral. The fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved.

Ultimately all questions must be settled by moral standards; only in this way can mankind be saved from self-effacement. The liquor traffic cannot save itself by declaring that government is incapable of coping with the problem it presents; when the people decide that it must go, it will be banished.

We are not discussing the benefits or justice of Prohibition; but its possibility, and its probability in present circumstances.

To us there is "The handwriting on the wall," and its interpretation spells doom.

For this the liquor business is to blame; it seems incapable of learning any lesson of advancement, or any motive but profit.

To perpetuate itself it has formed alliances with the slums that rend all conscientious and patriotic citizens.

It deliberately aids the most corrupt political powers and backs with

all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, State or National administration.

Why? Because it has to ask immunity for its own lawlessness.

That this condition is inherently and inevitably necessary, we do not believe, but it has come to be a fact, and the public which is to pass on the matter in its final analysis, believes anything but that anybody can tell it of the liquor business.

Why? Let the leaders of the trade answer.

Other lines of business may be as bad or even worse, but it is not so plainly in evidence.

The case of the liquor traffic is called for adjudication by the American people and must be ready for trial.

Other cases may be called later, but the one before the court cannot be postponed. But as in the past, the men most concerned are playing for postponement, not for acquittal. Is it because they fear the weakness of their defense, that they fear to go on trial?

Looking the facts in the face is best.

There are billions of dollars worth of property involved, and an industry of great employing and taxpaying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things.

The writer believes that Prohibition is theoretically wrong, but he knows that theories however well substantiated may be overturned by conditions, as has often been done in the world's history.

In this country, we have recently swept aside one of the fundamental theories of the framers of our Constitution in going from representative to direct government; we are on the verge of universal, instead of male suffrage, and there is a spirit abroad that reckons little of tradition, of precedent, or of vested rights; and of liberty used licentiously and destructively it will work short shift.

Prepare the defense friends, make your case ready for court, the trial cannot be postponed.

J. H. GAMBRELL.

NICHOL-RODGERS DEBATE.

The debate between C. R. Nichol, Firm Foundation Campbellite, and J. D. Rodgers, of Jourdanon, Texas, of the M. E. Church, South, was very interesting.

The propositions were as follows:

1. The Scriptures teach that the Church of Christ of today is a continuation of the Old Testament Church, and infants are entitled to membership therein.

2. The Scriptures teach that immersion in water is for, "in order to," remission of all past, alien, sins.

3. The Scriptures teach that in conviction, conversion and witnessing the Holy Spirit acts directly on the heart.

4. The Scriptures teach that immersion in water is the "only" mode of water baptism commanded by Christ and practiced by the apostles.

On the first proposition Rev. Rodgers laid his foundation well in the promise to Abraham, the covenant, and he gave the meaning of the seal of circumcision. He proved the identity of the one family of God, using all the symbols of family, tribe, nation, kingdom, Church, branches of a one vine, natural and grafted branches of the live tree, the two folds of sheep. He clearly proved the place of the infant.

Rev. Nichol declared the promise of God to Abraham was not a covenant; that the promise and covenant were entirely different. The promise, he said, referred to Christ, the covenant to giving Abraham the land of Palestine, and circumcision was a seal to the land contract and nothing else. He said the organization of the Hebrews was not a religious but a political organization. If Methodist doctrine were true, said he, every infant unbaptized was bound for hell. Here he left the subject to tell how the Bishops bossed the people; that they would meet every four years and make a new Discipline, which the preachers had to obey and preach. Rodgers demanded the proof. He said that there was not a Methodist preacher on earth who believed in infant baptism and added: "I challenge every Methodist here and every one in the world to deny that statement—they won't do it." At this point Moderator Lee informed him that he was violating the rules of honorable debate and cited him to the rules. Lee finally succeeded in seating him, and then permitted him to finish.

Rodgers' following speeches were telling and convincing. Rodgers never cast a reflection on his opponent, but showed the spirit of the Master. Nichol showed the spirit of a trained debater. In dealing with the organization of what he called "the new Church," Mr. Nichol wrote it on the blackboard; that after Pentecost it was called in

the New Testament "a new Church," but although Mr. Rodgers asked repeatedly for the text, it was never produced. Mr. Nichol admitted, however, that the Church had existed from Abraham in some form. Near the close of the first proposition, Nichol handed Rodgers a list of questions which Rodgers knew to be debaters' tactics. He, therefore, put them in his pocket and continued to establish truth in his last speeches.

In affirming that "immersion in water is for 'in order to' the remission of all past (alien) sins," Mr. Nichol served notice that he would leave out the word "immerse" and use "baptize." It became evident before the close of this part of the debate that he would have done well to have left "baptize" out also. He said that God saved men, but not until men met the conditions, which were faith, repentance and baptism. He indorsed the argument of Campbell that "there is then a transferring of the efficacy of blood to water, and a transferring of the efficacy of water to blood."

Christian System, page 227. But when Rodgers in his reply showed that the being born of water (pages 214-215 Christian System) makes water the mother of all Christians, Nichol rose to a point of order, declaring that Rodgers slandered him and Mr. Campbell. The chief moderator decided for him to read the quotation in full from Mr. Campbell. He did so, and then surrendered his point by saying "Campbell does say that in so many words in another place, but I don't believe it." His argument was that being baptized into Christ was being baptized into the Church, and that the Church was set up at Pentecost.

Mr. Rodgers took up his argument, proving that if Mr. Nichol were correct, no one ever had been or ever could be saved outside of immersion; moreover, Nicodemus was baptized into a Church which did not exist and was not organized for almost three years. He showed that Jesus Christ did forgive sin without baptism, Mark 2:5; Luke 7:48. And in proving that Jesus had forgiven sin independent of immersion, he proved the contention of Mr. Nichol false, for if Jesus could pardon one independent of water, he could pardon millions the same way. On this he asked a reply from Mr. Nichol, but it was never given. Mr. Rodgers showed that if Mr. Nichol were correct, all who died before the days of Campbell died without a knowledge of this doctrine and hence were lost.

Although Mr. Rodgers had answered his opponent in full, and introduced Scripture and argument, which were not noticed by Mr. Nichol, yet Mr. Nichol brought forward a plan calculated to throw Rodgers off in his closing speeches. He handed to the moderators a long list of argument, which he said Mr. Rodgers had not answered, and demanded that the presiding moderator have Rodgers answer them. Mr. Nichol's moderator, Mr. Norman, said that Rodgers could not answer them, neither could any other Methodist, but he must try. Mr. Lee pronounced the whole thing unparliamentary. He informed them that this was not an oratorical contest, but a debate, in which the people would be the judges for themselves. He said, however, if Mr. Nichol or his moderator would ask it, that he would gladly show where Mr. Nichol had absolutely declined to notice the argument brought against his position. There was no request, and Mr. Lee then said that Mr. Rodgers had answered the opponent, and would proceed to make his speeches. Mr. Rodgers proceeded, and those who heard his closing speeches did not blame Mr. Nichol for wanting to sidetrack him.

For the third proposition, Rodgers made his arguments strong backing everything with Scripture. He stated that his proposition did not exclude means in the salvation of men, but that in conviction, conversion and witnessing the Spirit was present. For this he gave an array of Scripture. Mr. Nichol denied the direct work of the Spirit, and said that no man had ever received the Holy Spirit baptism except the apostles; that such doctrine belonged to Joe Smith; that God communicated with his people by words spoken or written. But when Rodgers showed that the prophets spoke as they were moved by the Holy Ghost, Nichol answered "I was not speaking of prophets." As to Cornelius and his house, he said that Cornelius was not baptized with the Spirit, "the Spirit was just poured out upon him." Where Peter said that God put no difference between Jew and Gentile, Nichol said that he only referred to faith. Rodgers had an easy task, although he could not draw Nichol into a discussion on witnessing. Nichol would read the Scriptures brought forward, and say, "This says nothing about saving sinners."

Rained out the last day.

Notes on Debate.

The entertainment was abundant. The pastor was alert, and now is rejoicing in the victory.

Rev. E. P. Williams, of Mexia, took

in the entire debate on the first three propositions. Others in attendance were Revs. Oswald, Adair, Vinsant, Culbertson, Hightower, Josephus Lee, J. M. Brooks, Humphrey Lee.

The last day, Nichol's brethren were seen passing notes to him, indicating that they were uneasy.

Mr. Norman, who was moderator for Nichol, was a very pleasant gentleman.

Rev. C. G. Wright, a Presbyterian, was Presiding Moderator, and all agree that he made a good one.

When Rodgers gave the definitions of "covenant" and "promise" from Webster's International Dictionary and Smith's Bible Dictionary, and Nichol denounced them all, some people looked disappointed.

Rev. Josephus Lee, moderator for Rodgers, proved his thorough understanding of parliamentary law and his ability as a moderator. Even Mr. Nichol said publicly that he was one of the best. Q. C. MODIN, Trumbull, Texas.

THE GIRL OF TODAY.

I was turning over the leaves of a beautiful edition of the Midsummer Night's Dream, illustrated, when Kathryn came into the room. "Have you seen this?" I asked her, holding up the book. "Sure," said Kathryn. "Say, isn't it great?" That was her answer. Those were the words she used. I sat down. I looked at the girl. I hoped she would blush. If she blushed there was hope for her. I did not speak; I only looked, and my distressed amazement to hear such expressions from her lips enlightened her. She did blush. She blushed deeply, painfully. I was sorry for her. Yet I was glad. She would not speak in that vulgar fashion again. But is it any wonder that I was distressed? Was it not a pity to hear a girl brought up as Kathryn had been speak in that fashion? Kathryn is 17. She is tall, fair, pretty and refined-looking. Her speaking voice is soft and low. To all outward appearances she is a young gentlewoman. In the little externals from which one judges, she appears to be one. Her hair is becomingly girlishly done. She is immaculately dainty; her hands and nails are perfectly kept; her frock is simple and in good taste; her shoes and stockings no less. She looks intelligent and refined. Yet when I call her attention to a beautiful thing, her comment is: "Sure! Say, isn't it great?" What is one to think? Kathryn had been to good schools; she is now half way through a well-known collegiate institute. She has done well in Latin and in French. She has studied English much, and loves the poets. Yet she goes to the street gamins, to the unlettered, the uncultured for her speech! I give you her words: "Sure! Say, isn't it great?" Girls of no education talk thus because they know no better. Kathryn has read the Story of Joseph, of David, and studied Keats and Tennyson, and read the Midsummer Night's Dream. Yet she can find no fitter words in which to clothe her approval of a beautiful thing than "Sure! Say, isn't it great?" Is this all she gets from her education? How do you account for her attraction to illiterate and vulgar speech? But I cannot think it is permanent. It is but a passing contagion. She blushed, she was ashamed, for the first time, perhaps, she realized the vulgarity of those objectionable phrases. They will probably never pass her lips again.—Exchange.

No man can be truly and abidingly happy as long as the love of pleasure is divorced from the love of principle and right.

They fear not death who know there is a God and a heaven, and they should fear life itself who think there is neither.

Wrong doing is self revealing and inspiration has well said, "There is no darkness nor the shadow of death where the workers of iniquity may hide."

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G. C. RANKIN, D. D. Editor

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BLAYLOCK PUB. CO., Dallas, Texas.

LET US WARM THE ORPHANS.

For some weeks, Rev. A. D. Porter, of Waco, has been making a special appeal for money to put in and fit up a modern heater for the Orphanage, and from time to time he has made reports of progress through the Advocate. To date he has received a trifle less than \$2000; while the plant will cost more. He has gone ahead, trusting the liberality of the Texas Methodists, and put the plant in and the Orphanage is having the benefit of it; but it is not yet paid for. Why not respond at once and finish this little debt and free it of all obligations? Brother, Sister, think of the orphan children in that home and then do your duty. Why not this week attend to this and thus honor our Lord who says, "Inasmuch as you have done it unto the least of these, ye have done it unto me." These orphans are now our children. God has placed them in our hands, and let us look well after them—for we are the only fathers and mothers to whom they can look for comfort.

From one of our exchanges we reproduce the following items of interest touching large giving among wealthy people:

The heirs of Charles G. Chapin, of Chicago, are instructed to give one million of his four-million estate to charity; the late J. S. Frv, the English manufacturer of cocoa, bequeathed 149,000 English pounds sterling to charities, 43,000 English pounds sterling going to foreign missions; and Mr. Carnegie's secretary says that Mr. Carnegie has reduced his fortune by gifts of \$25,000,000; his total benefactions reaching \$265,000,000, and Mr. Reed B. Freeman, owner of the Bingham clothing factory, which was burned last July, causing the death of thirty employees, has given \$2,000,000—his entire estate—after paying the debts to the stricken families of the victims, and at the age of sixty, is gone to work for wages as a poor man. And think about it, as we give. Jesus Christ in our world, has made possible just such deeds as these. Verily he is in our world, and moves the hearts of men, though they, some of them, ignore his claims to their love and service. We cannot get rid of him. His influence and power are all about us.

Rev. and Mrs. J. P. Pollard, of Alvarado, are rejoicing in the birth of a new baby boy and he is in a flourishing condition. May he be a continued blessing to that parsonage home.

Just a Few Things Here and There

We are seeing quite a good deal of our Orphanage in the Advocate of late, and this is right and proper. We have no worthier institution than this, and it is qualified to appeal to every humane heart. We rejoice that the time has come when the unfortunate boy or girl, left without parental help, is finding that help in the Orphanage under the guidance of Rev. and Mrs. R. A. Burroughs, the faithful directors of that institution. They not only superintend its welfare, but they strive in every way to make themselves a father and a mother to the child coming under their care. Let everybody lend a helping hand to these children. They are our children.

We were fortunate enough to receive divers and sundry cards and letters of good cheer during the holidays. They came with beautiful sentiments and delightful wishes for the Christmas Day and for the New Year. But their real value consists in the fact that we were in the minds and the hearts of so many good people. While they were thinking of their own good cheer and happiness they were kind enough to let us know that we, too, were in their thought and affection. What would the world be were there no friends and no friendships? Surely it would be a cold and a dreary world. But love comes into it from the Father of lights and this makes life worth living.

The number of charges in the several conferences whose stewards all take the Advocate runs a way up toward three hundred. This speaks well for the official members of the Church; for not only do the officials of this list take the paper, but hundreds of other officials take it on charges where all of them are not yet on our one hundred per cent list. An intelligent official will bring up the general intelligence in Methodist matters of the entire membership; and when our people read their paper and know the demands of the Church, they become more liberal and more loyal in its support. Brother Preacher, do all your stewards take the Advocate? If not, get after them now.

Dear old Dr. Brunner, of Hiwassee College, is still vigorous for a man toward ninety, and alive to every interest of the Church. Often we get a racy note from him, and while it is in a tremulous hand, still it sparkles with interest and utters no uncertain sound. He has done a magnificent work in his day, and there are hundreds of men now in prominent places in the Church, in the State and in the industrial pursuits of life, who rise up and call him blessed. They went to him in their youth, poor and without money, and asked the privilege of going to school and trying to make men out of themselves and he was never known to turn one of them away. To

OUR VISIT TO THE ABILENE COUNTRY

Last Friday night I boarded the train for Abilene and arrived there early next morning. Found my way to the district parsonage and enjoyed the hospitality of Rev. C. N. N. Ferguson and family. There I met Rev. R. E. L. Stutts, of the Caps charge, and the three of us boarded a buggy, pulled by two black Texas ponies, and headed for Potosi, twelve miles across the country. A stiff wind with a keen edge was sweeping over the prairies and it made the blood run a trifle faster through our veins. By 11 o'clock we had reached our destination and found a good Saturday congregation on hand in the bright new church and a good fire in operation. After a few preliminaries I preached the best I could and we had a pleasant service. At its conclusion, Brother Ferguson administered the sacrament of the Lord's Supper and this added a deeply spiritual element to the service. Then followed a sumptuous dinner with enough and to spare. You have to

partake of one of the Western basket dinners to fully appreciate it. They had everything that was good and palatable. They have had six years' drouth over that country and it was only recently broken by abundant rains; but there was nothing in the spread to indicate hard times. On the contrary it looked like prosperity. Everybody was in good spirits and the social feature was superb. It is grand to meet these Western people around a board like that. They are big-hearted and broad, and they have genuine manhood and womanhood in their makeup. We have no superior people anywhere when it comes to intelligence, piety, loyalty to the Church and breadth of character. Nevertheless the drouth has retarded and limited their ability to do great things for the past few years.

After the dinner, then followed the Quarterly Conference and it was well attended from over the work. The reports showed a good start for the

year and the indications are hopeful. At night the house was well filled with another good congregation. Those people go to Church and they enjoy the services. I gave them a temperance address by request and it was heard with interest.

Saturday night a furious norther set in and it howled like it was in dead earnest. The wind was sharp and by morning it was cold. I thought the service was done for. That sort of a spell of weather down this way would most assuredly keep people indoors. But out there it only affects the old people and not all of them. Sunday School opened promptly and it is a good one. By 11 the house was practically filled, and it was the occasion for the dedication of their church. Much interest was shown in the community. The edifice was built some four or five years ago under the pastorate of Rev. E. L. Sisk, but hard times set in about that date and they were not able to pay for it. They had to take it by installments and keep up the interest. Each pastor following did his part to help raise some of the money and this year they found themselves in condition to have it dedicated. It has cost them a little over \$2100 in money, but they did much of the work on it themselves and this added to the money contributions would make the house cost much more than its cash subscription indicates. With the lot it is easily worth \$2500, or more. It is a neat building, tasteful and modern and a credit to the community. It speaks well for our rather small band of Methodists. It has a beautiful location with two other church structures of good appearance a short distance away and a good school building in the center. You can see the group for miles as you approach them. The congregation was appreciative and the music was full of life and power. I preached the dedicatory sermon and at its close the board presented the house, free of debt and having had no public collection at any time in its behalf, and I proceeded to set it apart to the worship of God according to our beautiful ritual. Brother Ferguson closed with the dedicatory prayer and this ended a glad day for our Methodists in the little village of Potosi.

The village is small. It has a post-office, a couple of stores and a drug store and a number of residences. It is a quiet country place, made up for miles of a law-abiding and thrifty citizenship. The country is well settled, and now with the return of the early and the latter rains, the people are very hopeful. The ground is wet for a great depth and with the usual rain showers next spring and summer an abundant crop is in prospect. That is a beautiful country and much of it is under cultivation. It is a level country with chocolate soil. It is very productive in times of good seasons. It is easy to cultivate and cotton, wheat, oats, Kaffir corn, live stock and the like flourish. They have never had such a wheat and oats prospect. To look out over those expansive fields covered with great vegetation, more than ankle high, makes one think of springtime, had the wind not been so furious and keen-edged. They are gathering their live stock into these fields to eat down the growth so as to prevent it from jointing. The cattle are fat and flourishing. In fact the people have not looked upon such an inviting prospect in six years.

The Caps Circuit has three appointments and it embraces nearly three hundred members. In these drouthy years a good many people have moved away, and this has reduced our membership somewhat. But with prosperous times the people will return. Rev. R. E. L. Stutts is one of the live preachers of that section. He is wide-awake and onto his job. This is his second year and he is doing good work. The people are very fond of him and recognize him as an able preacher and a good pastor. Brother Ferguson is beginning his second year on the district. He is a man of prodigious energy, a strong, incisive mind, well developed and well informed; and

he is throwing the whole force of his time and talent into the work. He is by far more than an ordinary preacher. He is a student, a reader of solid books, an original thinker and as bright as a dollar. Those people speak in high terms of him as an executive and a preacher. He does not confine himself to the centers, but reaches out and takes in the needy places and he visits and makes himself acquainted with his official members. He is doing things on that district, as did his popular predecessor, Rev. Gus Barnes.

These people gave me a cordial welcome. No editor of the Advocate had ever been within the bounds of that work. Yet it is the banner circuit in the Northwest Texas Conference when it comes to the Advocate. Brother Stutts has some fifty copies of the paper going into the homes of his people and is still enlarging the list. Sent by me a goodly number of new names. They know out there what the Church is doing in Texas. While there I enjoyed the good open-hearted hospitality of the homes of Brethren R. L. Brookshire and Sam Gilbreth. Also had the pleasure of meeting that good local preacher, Rev. G. W. Collins, Dr. E. F. B. Stevenson lives in that vicinity. He formerly lived in Johnson County and the good wife of Rev. J. G. Miller is his daughter. If I had had the time I could have spent ten days or more visiting among those good people. But duty called me back. My visit was thoroughly enjoyed by myself. It is an inspiration to get out among such people and touch elbows with them.

G. C. R.

AN EVENING WITH FIRST CHURCH, ABILENE.

Sunday afternoon, Professor Gross, of Abilene, having spent the Saturday and Sunday along with his family in the Potosi neighborhood, was kind enough to give me a place in his auto and twenty-five minutes ran me into Abilene. After supper at the district parsonage, I dropped over to see my dear old friend, Judge Verd Cockrell. He is one of the noted citizens of that section. For a long time he was Judge of that district when it took in all of that western and northwestern country, and he did more to enforce law and break up depositions than all the influences of that country. He was a holy terror to evil doers. Fear was no part of his nature and lawbreakers knew it and this had wonderful influence. After that he was elected to Congress from that Jumbo District and made one of our best representatives in the National Capitol. And he was also a local preacher and rendered good service in that way in those widely scattered regions. But now he is an old man and apparently nearing his end. But he is ripe for the kingdom and only waiting for the summons. It was refreshing to take his dear old hand in mine and hold communion with him. And the benediction he pronounced upon me as I bade him adieu will not soon be forgotten. He and his good wife are held in great respect and reverence among those people where they have lived so long.

Those two up-to-date and harmonious preachers, Rev. C. W. Hearon at First Church and Rev. Comer Woodward at St. Paul's Church, combined their services at the former place and gave me a packed house to preach to. Every seat was occupied. It was an inspiration to preach to them. Abilene is one of our best Western towns. It is made up of as fine a citizenship as you can find in any community. I always love to visit them. They make me feel like I was getting back home. They take and read the Advocate and they are progressive Methodists. We had a delightful service and the after-greeting was full of soul and big of heart.

Brother Hearon is just getting well started into his first year of work with the First Church people, having finished a four year term of successful work at Big Spring. They have received him with open arms. I heard warm expressions of his preaching and pastoral work. He is young, has

Tired Blood

That which is lacking in vitality, debilitated, weak and thin, cannot possibly give proper nourishment and strength—it must be purified, built up and vitalized by **WOOD'S SARSAPARILLA.**

no peculiarities, is well trained, he is consecrated and very evangelical in his preaching. I predict that he is there for three or four years of labor and large results will evidently follow his pastorate.

Rev. Comer Woodward is beginning his fourth year at St. Paul's. He is one of the brightest and most popular members of the conference. He is educated, he has religion, he thinks, he reads, he visits and he preaches with power and aim. His work, as a result, is flourishing. His good wife spent some time of late in a hospital and underwent a serious operation, but she has fully recovered and seems just like herself again. These two fine young men are a perfect fit in Abilene, and now, with the return of good and prosperous prospects, we look for our Methodism to go forward with successful strides.

After service, along with Judge Tillet, we repaired to the parsonage and had a delightful season; and then I took the train and by 9 o'clock Monday morning I was in the office hammering away with my typewriter.

G. C. R.

BISHOP WILSON'S MESSAGE.

Bishop A. W. Wilson, Senior Bishop of our College, now far advanced in life and living in Baltimore, sent out a New Year's message to the Church he loves and has served so long and well. It appears in the Associated Press reports in the daily papers of the country. We are glad to reproduce it for the benefit of the Church throughout our territory:

"By general consent, the New Year's day is made the starting point for a new life. It is not always taken seriously. If it means anything to us, it must be most regarded as a sort of mile-post. We stand beside it and simply wait, or we go ahead, leaving it behind us, or we turn back and retrace our steps. Which shall it be?"

"Is the path over which we have come so satisfactory that we are willing to tread it again, with no new scenes, no new advance, nothing but what we have known and been accustomed to in the year past? Surely that is not the part of wisdom.

"Make home richer, make the personal life fuller, add to your neighbors' enjoyment and the value of his life. If possible, put something into it that he has not known before; put a better thought, a higher purpose, a more persistent energy, if in the stores of your own life there is something that he has not known.

"Do something that you have not done before; help where you have thought hitherto you could give no help; look around you for opportunities; use most available and nearest means for enlarging the scope of your neighbors' life as well as your own.

"Nobody can tell how much may be done by a small show of concern in the life of others. A printed page, even a word spoken, has oftentimes been the means of the salvation of a soul and of the regeneration of a community. Get the best for yourself and give out the best to all whom you can reach."

THE FORD MOTOR COMPANY.

The Ford Motor Company, of Detroit, Mich., have issued a statement that during the past year they have cleared \$20,000,000 on their auto plant, and that they will distribute half of this amount among their employes. They will do this in such way as to add 4000 additional men to their working force, see to it that no man gets less than five dollars per day, and that their working day will be reduced from nine to eight hours. This is one of the most generous propositions that any great capitalist has ever made to the men who have helped

him to become a millionaire, and we are not surprised that it has made a sensation in the moneyed and industrial circles. It is a long step in the direction of bringing about good will between the man who handles millions and the workmen who help him to make millions.

Turn to another column and read the burning words of Mrs. W. H. Johnson. Her case is a most important one. She will not have completed her earthly career until she sees her Home paid out of debt. She is exploring the pastors, in this appeal, to preach a sermon on "Purity" on January 18, 1914, and then receive a free-will offering for her Rescue Home. This is mighty little for her to ask, and we do not see how any preacher cannot afford to grant her request. And the Advocate joins her in urging the preachers to heed her worthy call.

The notice in last issue that Trinity Church Sunday School, of this city, is supporting a native helper in China, brings out the statement from Rev. Ben Hardy, of Seymour, that his Sunday School has been supporting a native preacher in Japan for several years at a salary of \$180, and last year and this they are supporting one in China at \$100 a year. This report takes the blue ribbon.

The able paper read at the Texas Conference about the Carnegie-Vanderbilt question and adopted and published in the Advocate, was written by Rev. C. F. Smith. It ought to have had his name to it, but the copy handed us had no signature, and this is the reason of the omission. The paper was a strong document and carried force with it.

PERSONALS

Rev. R. D. Smart, D. D., long a prominent member of the Virginia Conference, died recently at Charlottesville, Virginia. He was one of our prominent men.

Dr. W. M. Osborne, of Pinehill, was a pleasant visitor a few days ago. He is a practicing physician of that community and was in the city with a patient at the sanitarium.

Brother Luther Webb, a good Baptist at Potosi, led the singing for us there last Sunday when we dedicated our Church. He is a devout Christian young man and always helps in our music there.

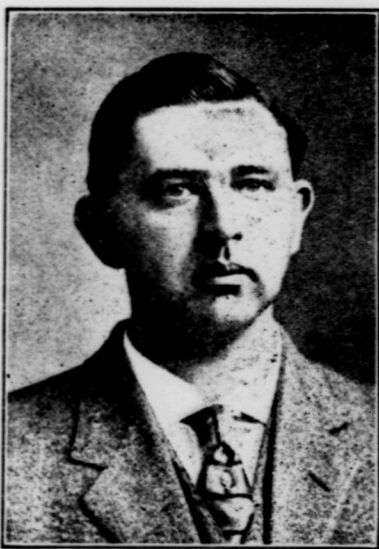
Rev. and Mrs. S. M. Black, of Cooper, are rejoicing in the advent of a new boy in the parsonage home. He came January 2, and since then he has continued to produce a lively impression. Long may he flourish.

Rev. J. D. Odom, now engaged with Rev. I. Z. T. Morris in the work of finding homes for homeless children, called to see us recently. He is getting his hand on his work and is finding it a wide field for useful work. He lives in this city.

Rev. C. J. Atkinson, of Pinehill, was to see us the past week. He and his wife are in the city with their fourteen-year-old son for treatment. While hunting a few days before, he was accidentally shot and he is at the Baptist Sanitarium for treatment.

Rev. Nathan Powell is now back in the Chicago University studying for his doctorate. He hopes to receive it at the close of this term. Brother Powell is one of our most scholarly men, having had advantages in the leading schools of this country and some of them in Germany.

Rev. J. E. Harrison, D. D., of San Antonio, has revised his little treatise on "Parliamentary Usage of the General Conference," and it is a



REV. EUSTACE SWINDALL.

THE FIRST MEMBER.

Just mailing you another list of eight subscriptions. This puts Edom and Chandler on 100 per cent roll and also it makes me twenty new ones. How about the Twenty Club? Will not stop, but you can expect more in a few days. Am well pleased with my work. Moved December 4, 1913. Had hearty reception. Yours for reading Methodists.

EUSTACE SWINDALL.

very complete compendium for a deliberative body of this character. Dr. Harrison is authority on such questions.

Rev. H. M. Long is starting off well on his third year at Clarendon. He was a pleasant visitor recently.

Rev. J. B. Davis, of the North Texas Conference, on account of his health, has asked Bishop Mouzon to relieve him from his Whitesboro charge this year and he will take a rest and recuperate for a season. He is one of our truest men.

Rev. Neal Turner starts off well at Eleventh Street, Waco. He has great peace and general harmony in his membership and the prospect for a good year is most encouraging. His recent communication on the "Unused Asset" has provoked some disputing, but that is only proof that it was a good production.

The brethren of the North Texas Conference, of which body Rev. W. M. P. Rippey was once an honored member, will sympathize with him and his wife in the recent death of their son-in-law, Mr. L. C. Bennington. It occurred in an auto accident near Taylorsville, Ohio, the day before Christmas.

Rev. W. D. Bradfield made us a brotherly visit the other day. He was on his return from a visit to his mother at Daingerfield. He is having great prosperity at Tenth Street Church, Austin. Since Conference he has about two hundred applications for membership. They have had a

THE RIGHT-NOW CAMPAIGN.

We know there is not a Methodist preacher in Texas who does not agree with the College of Bishops in their call for a larger circulation of the Church papers. Bishop Wilson voiced the sentiment of all our preachers when he said: "No means that we can employ will serve to increase the intelligence and deepen the piety of our people as effectively as the Church journal. We shall be culpable if we do not use our best endeavors to bring our religious papers—the organs of the conferences and of the Kingdom of God—into every family of the Church."

Why not make a campaign to increase your Advocate list right now? Have you not noticed that when you wait to find time for anything it somehow slips by undone? The busy pastor needs the help of the Advocate through the year. Quite a number of pastors are already at work sending new subscribers. Let's make it unanimous.

The Right-Now Campaign—all the pastors in Texas working together to place the Advocate in more homes.

great religious revival in that city, and all the Churches have been greatly helped.

Rev. S. E. Wilson, formerly a member of the Northwest Texas Conference, but now an honored local preacher and living at Pecos, made us a pleasant visit recently.

Rev. C. B. Smith, who has been in the sanitarium here for some days, has returned to his home at McCaulley. His condition is not favorable at all, but his trust in God is firm and his hope of immortality bright and buoyant.

Rev. Early S. Cook, of the Central Conference, lost his mother by death recently. No, he did not lose her, she simply went home December 30, 1913, from her place of earthly abode at Pearl. She was a devout and consistent Christian and her end was peace. Brother Cook's work goes well at Oenaville.

Rev. W. R. McCarter, of Electra, has been changed by Bishop Mouzon to Whitesboro, and during the remainder of the year his work will be in the latter station. Bro. McCarter is one of our strong men and the Whitesboro charge will find him equal to the occasion.

A few issues back, in writing of the delegates of the Central Texas Conference to the General Conference, we stated that two of them were pastors and four presiding elders. On reflection we find this slightly in error. Three of them are pastors and three of them presiding elders. They divide evenly between the two classes.

Miss Hattie Rankin, after a visit of a few days at Christmas time with her father and mother in this city, has returned to her work as the pastor's helper at First Church, Houston. She received her training as a Church worker in the Scarritt Bible and Training School, Kansas City, Mo.

Rev. S. W. Turner was to see us not long since. He jocularly remarked that he is now on that "super-useless list," and without anything special to do. But a man of Brother Turner's gifts and talents, whenever he is able, will find an opportunity for all the time he can devote to preaching. He lives in Oak Cliff.

Rev. Robert Huckabee, district evangelist for the Paris and Greenville Districts, has been changed by Bishop Mouzon from that field to Electra, and he will move at once to that field and begin his work. He is one of our well educated and active young men and his good wife is a trained Church worker.

We enjoyed a good visit from Col. J. R. Cole, of this city, recently. And he handed us a copy of a booklet written by himself comprising seven decades of his long and useful life. He wrote it mostly for his family and relatives and such friends as are intimate with him and his household. Our readers will remember Col. Cole

as the writer of a series of brilliant articles for the Advocate some two or three years ago.

We greatly sympathize with Rev. H. B. Urquhart, of Fort Worth, in the death of his good wife, which occurred recently. In another column he pays a tribute to her memory, and speaks of her absence from the home circle. His brethren will remember him at a throne of grace.

Rev. J. M. Sherman, of the Sweet-water District, is doing things out that way. We noticed in the Daily News not long since where he and his people had purchased a handsome \$2500 district parsonage, and he and his family are now comfortably domiciled in it. He is one of the strong preachers of the Northwest Texas Conference.

Rev. T. H. Morris, formerly of the Texas Conference, but now of the Louisiana Conference, and stationed for the third time at Mansfield, has been well received by his congregation according to a local exchange. Since going there he has raised a church debt of \$6500 and his salary has been advanced \$300. His Texas brethren will be glad to read this personal of him.

Rev. O. E. Goddard, of Central Church, Galveston, writes to the Western Methodist in Little Rock that he has been graciously received by his congregation in the city by the Gulf. This is nothing out of the ordinary in Texas. All congregations in the Lone Star State throw open a wide door for their preachers. Brother Goddard is making a good start in his new charge, and this Advocate hopes for him large success and perpetual prosperity.

The fourteen-year-old son of Rev. and Mrs. Atkinson, of Pinehill, Texas Conference, who was brought to this city recently to be treated for an accidental wound from a target rifle, is doing well, and it is thought that he will recover. His wound was very severe and the result thus far looks like a miracle.

Mr. and Mrs. W. A. Stevens had their little baby daughter baptized on New Year's day. She is nearly four months old, and her name is Laura Eleanor. She is the granddaughter of Rev. and Mrs. G. C. Rankin and of Mrs. C. B. Stephenson, mother of the baby's father. This bright little angel comes as a great blessing, and her presence puts a silvery lining to the cloud caused by the early departure of the other two more than a year ago.

Count on the presiding elder and pastors of San Angelo District in the campaign for 10,000 new subscribers. We will try to get our pro rata and then some more. F. B. BUCHANAN, P. E. San Angelo District.

This subscriber is one of my stewards. I am making an effort to get on the 100 per cent roll. The Advocate gets better all along and all our people need to read its weekly pages. J. M. OWEN, Afton Charge.

Please send me list of subscribers at Galveston and I'll put on a campaign for new subscribers. O. E. GODDARD, First Church, Galveston.

I am planning a special campaign for the best paper published. T. J. REA, Kirkland, Texas.

LITTLE ESSAYS OF EVERYDAY LIFE

By William J. Burtscher. Eighteen of them, humorously philosophical, and philosophically humorous. You'll enjoy them. Price, 10c the copy. WILLIAM J. BURTSCHER, R-14, box 466, Los Angeles, Calif.

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Next Place of meeting, Greenville, June, 1914.

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The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
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North Texas: Rev. W. B. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Clarendon.
Texas: Rev. T. R. Morehead, Palestine.
West Texas: Rev. C. B. Cross, Cuero.

THE MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

THE RUBY KENDRICK MEMORIAL FUND.

September 16 to December 16.

Table with financial data: Receipts, Disbursements, Recapitulation. Total receipts: \$972.80. Total disbursements: \$425.00. December 16 cash balance: \$547.80.

TRANSLATION FROM THE KOREAN.

Valedictory by Paik Nam-Yul.

(Delivered at Anglo-Korean High School Commencement.)

Ignorant of the long road before us, we stood hesitating and the Anglo-Korean School lifted her head and showed us the way. As a representative of the graduate class I voice our gratitude.

The road before us is not one to be traveled easily on a train. There will be times when high mountains have to be climbed, times when deep waters have to be crossed, times when mountains of ice and snow, like those in the Arctic regions, have to be passed over. But this rough road is not to be traveled alone. While going over the high mountains Christ, our Savior, will lead us. When deep waters have to be crossed, he will carry us over. In times of desert thirst he will cool our throats with the water of life. Where have we met such a friend as this? In the Church, and we are profoundly grateful for the Church.

When we first entered the Anglo-Korean School, our great ambition was to get a diploma, which we thought would enable us to live in palatial houses and have many servants,

sumptuous food, and clothing and enjoy lives of ease. We looked forward to graduation as a child to the return of its mother with dainties from the sorcerers' feast, as people in a seven-year famine look forward to rain. But today we know better. This diploma is not something to give me ease. It is a legal parchment which shows that I have become the servant of many. My desire, therefore, is to become a slave, righteous before God and faithful to you all.

Today is called the end of the course, but we may call it the beginning. It is the end of the course of the Anglo-Korean School, but it is the beginning of the long road of life's work. I purpose to travel the road which the school has shown me and to bear the heavy burdens which you, fathers and elder brothers, have ready for me.

Can our short legs travel the long road and our weak backs bear the heavy burdens? With the fortitude, courage, enthusiasm, discipline and sincerity given by our school and Church, we can travel the road and bear the burdens.

We are debtors to you, fathers and elder brothers, to our school, and to our Church. As far as our strength will go we desire to do faithfully the work of a servant, to repay in some measure our school, to realize the hopes of fathers and brothers, and to do our full duty by the Church.

Today we start on an untried road. The things we do badly will outnumber the things we do well. We greatly desire that when you see our mistakes you will correct us with love and that you will pray for us much.—Missionary Voice.

LETTER FROM KOREA.

It was only a few months that our hearts were saddened by the fact that it was deemed advisable for us to leave Choon Chun on account of Mrs. Bowman's illness. A change of conditions and new surroundings have brought about her recovery and we have much to be thankful for.

When we left Choon Chun it was summer time, the beauty and fragrance of the wild flowers were in evidence everywhere, but the season has changed. It is now winter time and we are living in Seoul. The air is cold, the ground frozen and covered with the fast falling snow, the first of the season.

That we are under different surroundings our senses bear ample testimony. Instead of the intense isolation of wife and child, the responsibilities, such as only a physician can know who has shouldered the duties of a medical missionary in an out-of-the-way station, our hearts are gladdened and our minds refreshed with new duties for us all. Mrs. Bowman has resumed the study of the language and is doing active missionary work amongst the heathen women. Lilla is in school and I am teaching and conducting the eye, ear, nose and throat clinic in Severance Union Medical College and Dispensary, to which I was appointed during the annual meeting in September last.

I am not a fatalist, believing in the dark forebodings of life, but I have a faith in the existence of alternate periods characterized by misfortune and disappointment, which I believe serve the purpose of softening our hearts and favoring soberness of mind in the exercise of duty. We all have our good and bad days, but I think it is always wise to make the best of each as they come, for the Lord surely has a purpose in it all.

When Christmas comes and smiles upon us again with its message of love from Him who loves us all so well, I am constrained to leave the gloomy experiences behind and look forward with brighter hopes than ever, rejoicing in the blessings of the Yuletide season and giving cheer to this benighted people in the name of our Lord and Savior.

There will be those, both native and foreign, who will bow in humble reverence before the Christmas altar in the various churches throughout Korea. The native Christians will gather and hold services. The poor will be there, amongst whom will be widows and outcasts who have believed and are living upright Christian lives. Many have not been able to help with the finances of the Church by giving so much as one penny, but I have known them to place a hen egg in the contribution basket when passed around. This was their mite, and meant much more than one might think, because only the well-to-do can afford to eat an egg, but these poor people will give to the Church what they themselves cannot afford to eat.

There will be a Christmas freewill offering taken for the purpose of remembering each and every member of the Church with a small gift, but to those who are in distress and have been faithful in trying to live up to the standard of a Christian life, their needs will for the time be partially supplied in the form of a Christmas gift, which of course does not offend them, but gives them a happy mind and a glad heart for once. However, their happiness will not depend on pleasure or good fortune for having received a Christmas gift, but it is deeper and higher. It is the state of their minds and souls. They have seen a new vision of life—they are not only happy in what they have attained, but in that they are able to disdain the heathen influences in which they constantly live.

It is worth a visit to Korea to be able to attend and take part in these Christian services such as will be conducted on Christmas Day, but as you are not here to do so, we wish you, one and all, a Merry Christmas.

Sincerely,
NEWTON H. BOWMAN, M. D.
Seoul, Korea, Dec. 6, 1913.

ST. JOHN'S, DALLAS, ELECTS OFFICERS.

The Senior League of St. John's M. E. Church, South, met in business session December 8, 1913, and elected the following officers: President, R. C. Frazer; First Vice-President, J. F. Ketchey; Second Vice-President, Mrs. E. Lippenott; Third Vice-President, Mrs. J. F. Ketchey; Fourth Vice-President, R. E. Regan; Secretary, Miss Kate Jones; Treasurer, Mrs. Julia Spillman; Era Agent, Mrs. M. N. Robinson. The Cabinet feels greatly honored to know our pastor is a member of the League Board. We feel assured of more and better work this year.

MISS KATE JONES, Secretary. Dallas, Texas.

ACTIVITY AT LEWISVILLE.

Mr. O. L. Hamilton, President of the North Texas Conference Epworth League, desires me to report a meeting which was had at Lewisville, Sunday, December 22.

Miss Ella Nash and myself were present and Miss Nash organized a chapter of the Junior League. We had a splendid meeting at the 11 o'clock service, which was a special meeting in the interest of the Junior Department. The church was filled, many members of other denominations being also present. Miss Nash made a fine talk at this meeting and I also made a little talk to the boys and inflected a solo upon their indulgent ears.

At the Junior League meeting, in the afternoon, there was a record attendance for Lewisville, and the League was organized with much enthusiasm and we hope will do some good work as a well qualified Junior Superintendent, Mrs. Temple, was given charge of the chapter.

I led the Senior League and we had a very successful trip in every way.
WALTER M. VAN NORT.

A UNIQUE PLAN FOR A SOCIAL ENTERTAINMENT.

We are indebted to Brother J. H. Frizzell's column in the Raleigh Christian Advocate for the following unique plan for a social entertainment, viz.:

Mount Olive League had an original and very enjoyable literary and social meeting the other night. It was an "Evening With Autumn." Choice selections were read and duets and solos were rendered descriptive of the season. We were then invited to the League room and Miss English had cut several popular songs into four parts. These she distributed at random; then those having parts of the same song were required to get together and stand up and sing that song for the edification (?) of the rest; after which this quartette was conducted to a refreshment table and served to delicious home-made candies. This was carried out until four different quartettes sang. Well, we know a little about music and have heard a bit of quartette singing in our time, but we have never heard anything that equaled this in some particulars. We all voted Miss English "all right." It was one of the most enjoyable meetings we have had.

THE VIOLET, THE EPWORTH LEAGUE FLOWER.

The five petals have their significance. The first petal signifies spirituality; the second petal, reason; the third petal, growth; the fourth petal, perseverance; the fifth petal helpfulness to others.—Selected.

THE SUNDAY SCHOOL

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

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

THE BEST PLAN FOR GRADING A SUNDAY SCHOOL.

The editor of this department has found it a good plan to keep up some line of study that requires more or less close and systematic work. At present he is taking a course in Religious Pedagogy. A comment on a paper which was recently sent in relative to the best method of grading the Sunday School, and considering as to whether it is best to grade according to mental development or according to age, said:

"The principles of education are, of course, universal in their application. Methods are always a means to an end and commonly are shaped more largely by the end than by the principle. Unfortunately, methods of teaching in the public schools are not commonly shaped with the view to securing the strengthening of character. They are designed chiefly for intellectual education and therefore are not always suited to the purposes for which the Sunday School lesson is taught. The use of the examination as a test for promotion will serve for illustration. That is purely an intellectual test. It is absolutely impossible to devise any sort of an examination which will determine to what extent a boy's character has been shaped by a year of study in the Sunday School. There is, of course, an intellectual element involved and that element can be tested, but it may throw absolutely no light on the moral result attained. This is because morality and religion, as you have indicated, are matters of the emotions rather than of the intellect. It is true, however, that the development of the emotions is as regular as any other process of growth and that it does not depend upon instruction to anything like the same extent that intellectual attainments do; therefore, an age basis for grading the Sunday School seems to me distinctly preferable to the use of examination, which would be an intellectual test. An extreme illustration will make clear the significance of the thought. Some Sunday Schools have required ability to read as a requirement for promotion from the primary department. Suppose a man who cannot read were to enter the school. Would he be placed in the primary department? He lives a man's life, has a man's temptations and a man's responsibilities, and he belongs in a man's class. While he would be hampered by his lack of intellectual training, we would not think of putting him anywhere else because he could not profit so much elsewhere. I believe that the principle applies as definitely, though of course in less degree, in case of a boy who fails to pass his examination at the end of the year's work in the Sunday School. In such a case I should promote but without the certificate or recognition at the public promotion service, or "honorable mention," which you wisely suggest."

TRAINING FOR RELIGIOUS LEADERSHIP.

The Sunday School is now quite generally recognized as the most effective agency of the Church both in evangelism and in the training and development of young converts. But it is not accomplishing half that it might accomplish and ought to accomplish, in either of these directions, and the main reason why it is not doing so is to be found in the lack of trained superintendents and teachers and thoroughly equipped Sunday School pastors. The Sunday School is an educational institution and should therefore be under the direction of men who have clear-cut educational ideals, understand educational methods, and know how to organize educational agencies and forces, and to utilize educational ma-

terials. It should also be able to command teachers who have knowledge and skill as well as zeal. Teaching is the finest of all fine arts and demands such an assortment of special qualifications as is required for no other kind of work. The State has already come to a clear recognition of this fact. The commonwealths of our Union are spending annually millions of dollars for the equipment and maintenance of schools for the training of teachers for their youth, and it is now generally conceded that these vast sums are wisely invested. There is, however, even greater need of special preparation for those who are to teach in the Sunday School than for those who are to teach arithmetic and geography; for there is no other part of education that is so difficult as that which has to do with the awakening and development of the moral and religious life. If, therefore, we need trained teachers in our day schools, so much the more do we need them in our Sunday Schools.

But how are we to get them? Doubtless most of them must be trained in the local congregation and in the local institutes held throughout the Church. But this raises still another question: "How are we to get the men and women who are to train this vast army of leaders of our boys and girls? To this question there can be but one answer: We must get them from our Church colleges or not at all. This is one of the greatest opportunities of the Church college—an opportunity to the importance of which we are just beginning to awaken. We trust it will not be long until every college in our Connection will have a chair of religious pedagogy. We are glad that the Southern Methodist University is to set the example by starting out with such a chair.

It means that within a few years the Methodism of Texas will have in practically every community in the State men and women who are prepared for effective leadership in religious education. And this will mean bigger and better Sunday Schools and a more vital and aggressive type of Christianity. For if the Sunday School, with its present inadequate equipment and untrained teaching force, is accomplishing such marvelous results, what may we not expect from it when it is able to command the services of thoroughly trained men and women? But there is another viewpoint from which this matter may be regarded. The young men and women of today are to be the home builders of tomorrow, and fathers and mothers are just as much in need of religious instruction as Sunday School teachers. They need not only to realize the importance of bringing up their children in the nurture and admonition of the Lord, but also to know how to do it. We think of nothing that would mean more for the cause of Christ than the raising up of a generation of fathers and mothers adequately equipped for their great responsibilities.

EVANGELISM.

Evangelism is "preaching the gospel," consequently there are as many types of evangelism as there are methods of preaching the gospel. The gospel may be preached from the public platform to a great audience, from the teachers' chair to a class in Sunday School, or to the individual casually met. The gospel may be preached over the counter in the sale of goods, in the shop, in the field, in the office, or in the home. The gospel may be preached by word, by action or by look. Anything and everything is evangelism that interprets the will and love of God to those round about us.

The whitest part of the great evangelistic

McGraw Sore,

Christy Matthewson Says, After the Giants Lost Two to the Cubs.

He was not in good humor, anyway, laid up at his Hotel with Stomach trouble. A Bad Stomach and Torpid Liver are responsible for many of the losses and crosses of life, including many divorce suits.

Liver-Stomach Trouble (they go hand in hand) are the most common, widely-spread and misery-causing ailments.

Liver Trouble is the fore-runner of Gallstones, all sorts of Gall-Troubles and Digestive tortures.

After McGraw recovered the Giants began another winning streak that landed the pennant (Wonder if he didn't have another attack during the world's series?)

Even with his great ability, if McGraw were a chronic sufferer the Giants would hardly be near the top.

For none of us can do our best or succeed according to our real ability when we are hindered by Stomach or Liver Trouble.

It makes us cross and irritable, but that doesn't win any games in life, nor friends, nor money.

Are you winning your games? Or how much are you losing every day, hindered by Stomach or Liver misery?

Write to-day and we will send you something that will help you start a winning streak in your work or business, if you are held back by poor health.

Address Gallstone Remedy Co., Dept. 637, 219 S. Dearborn St., Chicago.

field is the Sunday School, because here we have the most suitable conditions; here we find the unsaved in larger numbers than in any other service of the Church; here we have them at the best part of their lives—while they are young. Here, likewise, we have the willing workers in the consecrated teachers of our land, of whom there are more than a million; here we have the congenial atmosphere in which to work; and best of all we have God's own book. It isn't any wonder that a large majority of those who come into the Church through confession of Christ come through the Sunday School; and yet, sad to say, if our statistics are correct, more than half the members of the Sunday Schools are never brought into the Church at all; certainly not while members of the School. Let us bear in mind that the one thing most pleasing to God is to win souls to him and set them to work winning others. Good equipment is fine and helps; perfect organization is desirable; but none of these things are essential.

The greatest need in our Sunday School today is an adequate conception of our attitude and responsibility. At the last, the rest of our efficiency are results. The fisherman may have elegant equipment, with steel rod, silk line, and all that goes with them, but in the fishing business the only thing that counts is the string of fish.

As pastor and superintendents and teachers in the great Sunday School army of North America, let us, during the new year upon which we are just entering, keep our eyes upon the goal, and put first things first.—Marion Lawrence, in Sunday School Star.

Most patriots are politicians misnamed.

Thought and purposes are the wings of the soul.

He who walks with God may suffer but he is safe.

Impatience inflicts the punishments due to the faults of others upon ones self.

If you want to be believed blame yourself; but if you want to be doubted praise yourself.

Where the religion does not correct the life the life needs to correct the religion.

There are always Jordans to cross and giants to kill ere the promised land is possessed.

When a man knows he cannot die thoughtless and giddy, why should he live so?

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.

PELOUBET'S SELECT NOTES
The World's Greatest Commentary on the International Sunday School Lessons for 1914
W. A. WILDE COMPANY

POCKET S.S. COMMENTARY
FOR 1914. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations.
W. A. WILDE COMPANY

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.

We trust that all assessments due January 1 have been promptly paid. It is a critical time with our missions. Call to prayer has been made for January 4-10. Will the Church respond? Can we not enter earnestly into this Week of Prayer and receive the gift of liberality as well as the baptism of the Holy Spirit? Will the Treasurers of the conferences send in their reports that we may know how we have responded this year to missions?

MARLIN, TEXAS.

New Year's evening the ladies of the Missionary Society of the Methodist Church, gave a reception at the Church in honor of our new pastor, Dr. Packard and his family. The Church was tastefully decorated in palms, ferns and cut flowers for the occasion, and the choir furnished a much enjoyed musical program. The pastors of all the Churches, with their wives were in the receiving line and shook hands with representatives from every Church in town. Dainty refreshments were served in the Baraca rooms by some of the young ladies of the Young Ladies' Missionary Society. It was altogether a delightful occasion and the good fellowship existing between the Christian workers of all denominations was not the least delightful feature of the occasion.

MRS. I. F. BETTS,
Publicity Superintendent.

ATTENTION SECOND VICE PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

I have been waiting patiently for the names of the new Second Vice-Presidents. If you have been re-elected send me a card as I will need to know to arrange a new mailing list. Up to this time only three new Vice-Presidents outside Weatherford have sent in their names—Mrs. J. W. Downs, of Ennis; Mrs. Geo. O. Patterson, Haskell; Mrs. W. T. Irby, Hawley. Many thanks to them. I am sending out some important leaflets and blanks today to my old list, hoping they will reach the right parties, but this is uncertain. I also want names of Young People's Second Vice-Presidents, as I will communicate under the new law directly with them, but will render any help in my power to adult Second Vice-Presidents. Please fill out the inquiry blank and return to me at once.

We have some very fine and helpful leaflets for next quarter. Note the "Clover Leaf" series for January. Mrs. Trenary's leaflet, How to Weld the Young People Into a Working Force in the Church, is very fine. Let me hear from you at once. Yours for service,
MRS. J. B. PRICE,
Second Vice-President C. T. Conf.
Weatherford, Texas.

ARANSAS PASS AUXILIARY.

Our Woman's Missionary Society studied "China's New Day" last winter. Now they are much interested in "Mexico Today." Our first social this season was held at the home of our President on November 3 and proved very enjoyable. Over fifty ladies attended. On Thanksgiving evening a Trades Carnival was given by this society in our school auditorium. Some intricate drills were gone through with pleasing effect and several songs well sung by the same bevy of girls. Each girl carried a banner containing the name of the business house she represented and nearly all were dressed in such a way as to indicate the line of business carried on by her firm and recited some amusing piece that was just to the point.

At the last meeting the following officers were elected and will be installed at the next meeting: President, Mrs. J. A. Murph; First Vice-President, Mrs. Tillie Showaker; Second Vice-President, Miss Ione Patterson; Third Vice-President, Mrs. J. B. Crocker; Fourth Vice-President, Mrs. M. J. Beevers; Corresponding Secretary, Mrs. Ida B. Foster; Recording Secretary, Miss Lutie Black; Connectional Treasurer, Mrs. C. R. Riggs; Local Treasurer, Mrs. C. F. McAlister; Agent Voice, Mrs. J. D. McBride; Publicity Superintendent, Mrs. D. A. Peoples.

PUBLICITY SUPERINTENDENT.

FINE PLANS FOR JUNALUSKA.

John M. Moore.

Five splendid conferences have been planned for Lake Junaluska, North Carolina next summer. According to the provisional program, which in all probability will be carried out, the Epworth League will open the series on July 15 and continue to July 23. Dr. F. S. Parker and Rev. J. M. Culbreth will be in charge. The Sunday School Conference, conducted by Drs. E. B. Chappell, H. M. Hamill, C. D. Bulla and L. F. Beatty will begin July 24 and close August 2. The Conference of Educators, with Dr. Stonewall Anderson in charge, will be held August 4-6. The Missionary Conference, directed by Dr. W. W. Pinson and other Missionary Secretaries will be held August 7-16. The Bible Conference, with Dr. W. F. Tillett as Dean, will be conducted August 16-23. Mrs. R. W. MacDonell and her associates will hold a Conference of Deaconesses August 24-26.

Such is the plan that was agreed upon by representatives of the Southern Assembly and the various Connectional Boards at a meeting held in Nashville December 30, of which Bishop James Atkins was Chairman and John M. Moore Secretary. Others present were George R. Stuart, James Cannon, John R. Pep-

per, E. B. Chappell, W. W. Pinson, Stonewall Anderson, F. S. Parker, Ed F. Cook, G. B. Winton, L. F. Beatty, C. D. Bulla, N. H. Rawlings and J. M. Culbreth. During part of the session Mrs. N. W. MacDonell, Mrs. J. B. Cobb and Dr. T. N. Ivey were present.

The Southern Assembly, of which Bishop Atkins is the President and Dr. Jas. Cannon the General Superintendent, is an institution of Southern Methodism, having the endorsement of the representative bodies of the Church. The purpose of its existence is to promote the work of Methodism and the cause of Christianity by providing a place for great midsummer Church conferences, at which the various phases of Church activities may be discussed and plans for larger service in these various departments may be formulated. It combines recreation with instruction where both may be sanctified and beautified by a prevailing Christian spirit and an intelligent devotion to Jesus Christ and the study of his Word. The Boards of the Church should, and do, recognize in the Southern Assembly, not only a co-worker, but a vital part of their respective departments of labor. Bishop Atkins, Dr. Cannon, Dr. Stuart, Mr. Pepper and their associates should have the hearty thanks of the Church for what they have accomplished and the sympathetic co-operation of all Southern Methodism in carrying to completion the magnificent plans which have been adopted for a great Southern Assembly.

CENTRAL TEXAS NOTES.

Mrs. J. W. Downs has appointed Mrs. S. Hundley, of Moody, Publicity Superintendent of our conference to fill out the unexpired term of Mrs. Stewart. Mrs. Hundley will now send out the monthly Bulletins and assume all the other duties of the Conference Publicity Superintendent. She has been the faithful Assistant Superintendent this year and is in every way qualified to do the work. We only ask for her the loyal support you have given me.

Cleburne District.

Mrs. W. E. Menefee, the splendid Secretary of the Cleburne District, is doing a good work in Cleburne District. She needs your prayers, for she, too, has many duties we know not of.

Gatesville District.

Mrs. Shelby Cosgrove, the wide-awake Secretary of Gatesville, has been quite sick for some time, but is much improved at this writing.

Mrs. C. L. Cartwright is improving and ere this will be returning to her home from a Temple sanitarium. Many solicitous and inquiring friends of Sister Cartwright will be delighted to hear this good news. Mrs. E. H. Wynne has been so prompt in keeping the Publicity Superintendent informed as to Sister Cartwright's condition.

Pecans for Virginia Johnson Home.

The two missionary societies of the Brownwood Church together sent one hundred pounds of pecans to Virginia Johnson Home for Christmas. Both of these societies are doing a splendid work. Mrs. L. H. Guthrie is President of the older auxiliary and Mrs. Ben Shropshire of the young women. Mrs. Guthrie is never happier than when sending a box, for, you remember, she was once Superintendent of Supplies of our conference, and I believe Mrs. Shropshire has been instrumental in sending three boxes this past year.

MRS. J. H. STEWART.

JEFFERSON AUXILIARY.

The ladies of the Jefferson Auxiliary, for the year 1913, had the courage and strong determination to do great things for the cause of our Master, and we can safely say it has been a most prosperous year, both spiritually and financially. Our meetings are interesting and instructive. We are learning more about the work at each meeting. We have expended for local work this year, \$178.08; for foreign work, \$8.65. We are a united society, and have good attendance at our meetings. We have thirty members.

On December 8, we elected our officers for ensuing year, which are as follows: President, Mrs. Russell; First Vice-President, Mrs. Hoggset; Second Vice-President, Mrs. J. M. Deware, Sr.; Third Vice-President, Mrs. Will Singleton, Jr.; Corresponding Secretary, Mr. J. C. Kistinmacher; Recording Secretary, Mrs. Kirkin; Treasurer, Mrs. J. A. Leaf; Missionary Voice Agent, Mrs. J. D. Koon; Superintendent Supplies, Mrs. G. M. Jones; Publicity Superintendent, Mrs. B. F. Sherrill.

MRS. B. F. SHERRELL,
Publicity Superintendent.

Young tipplers make old drunkards. You will find the devil in a crowd but God in solitude.

The Spirit of Winter.

The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is truth, and it is a wonder that more people do not get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained and there is abundant proof that its cures are radical and permanent.

NOT HERE.

Sunday night, ten o'clock. Home again; but one is not here. On Christmas Day she slipped away and quit the body. We carried it to Tyler and left it there. We are just back, these children and I, to dark and saddened parsonage. Here about me are her glasses, her sewing, a skirt, this room where she and I stayed, this bed upon which we slept; but she is not here.

For thirty-five years, eight months and fifteen days the force of her life was part of my home. She sang to the babies, she cuddled them, she bathed their bodies, brushed their hair, tucked them away in bed. The night was never too cold for her to steal to their sleeping forms to tuck about them the cover, or minister to their needs. Sleepless were her nights when sickness invaded; or if out over hours for that one she kept vigil until his return.

Did the boy need a clean collar? He went to her. Was a stitch to be taken for the girl? She took the stitch. Was a top lost, or a stocking misplaced? Mamma could find them. Mamma could do all things; mamma knew all things. Did the girls, or the boys write home? It was to her. Did trouble come? Mamma could bear the burden. Mamma was all things. Mamma, Mamma! But, though brightly burn the lights, this parsonage is dark tonight. Mamma, the light, is not here. What made her mamma? Not that she gave the birth; it was her ministry and sympathy. It was being all things, at all times, to all. This was the light of the home.

These simple stories are what tell the tale of her life. Here is where she touched our lives, and that touch is the story of her life.

As a wife it was her steadying hand when the low clouds hung black and furious that piloted the way. In the presence of her intuition masculine reasoning was naught. When the ship drovehard upon the rocks it was her intuitive hand that snatched from masculine grasp the helm and steered to tranquil waters and laughing skies. Her earnest words of warning often held a faint and weary husband on the way.

Her self-denial, endurance and fortitude were a marvel. Reared in ease, her deprivations in the work of the ministry often at the hands of cruel and unworthy people, have brought to her companion in these sufferings many a pang of heart and pulse of throbbing sympathy. To put in print would be to profane the hallowed sufferings she endured. Full many a man, woman and child are indebted to her in terms they could not pay with their blood's last ruddy drop; and yet, little cattle which munch their straw and never think of God who gave, they have feasted and fattened upon her very life. I record the words in honor to her that indignation and scorn have rankled hot in my bosom as I have in enforced silence and helplessness witnessed her want of the mere commonplace things of life withheld by capable yet stupidly ungrateful folk. But, notwithstanding all, without varying, she was ready to answer the first new call for sacrifice. She loved the work of the ministry, the Church, the people, the children, God. She was popular, therefore, always, everywhere.

Two years ago in November she contracted a fatal malady, commonly called a leaking heart. We expected the end at any time. On Christmas Day in all pleasantry we sat down to our Christmas dinner. The meal aside, she, after some moments, left myself and our frolicking grown-up children in the sitting room while she retired to her room for her evening nap. Upon entering her room a few moments later, I found her just as she had dropped to sleep, lying calmly, serenely, her face resting easily in the palm of her right hand, with closed eyes. But she was dead. Death came and she did not know it. She fell asleep and did not awake. There was no struggle, no convulsive grasp. The heart stopped, and sweetly, quietly she slipped away to spend the rest of the Christmas Day with our children in heaven.

She presented herself to me a bride adorned in pearl gray array. We put her away in a pearl gray casket of brocade velvet with robe to match and white kid gloves. She was never more beautiful since the day she was a bride.

A life of toil and sacrifice has met its crowning day. Suffering, sorrowing, troubled one, sweet thy peace.

She is gone. She is not here. In grief, her husband,

H. B. URQUHART.

Faithless fear is false as faithless, it believes that night makes right.

Thought is the father of action and action is the father of every noble enterprise.

FAME.

By Charles B. Stanton.

My eyes gazed into the future. Far away on the divide they met the horizon. It looked bright over there. Many people I could see, and it seemed I would be great if I could but mingle with them. I forgot my friends in my eagerness. Should any of them fall destitute in my path, I would not know them. My soul, my mind, my life knew not friends nor their feelings as my gaze pivoted yonder.

Duty, with its offers of home, love, peace and tranquility rose up before me as a barrier. Then I could hear some one weeping. Some one cared. A few sharp pains, pains that stung like the pierce of a spear, garnished with little horned devils through my soul. Duty was pleading. For a moment I was almost persuaded to embrace it. But, alas, splendor, fame, romance and gaily enchantingly spread before me and duty shrunk and shriveled to nothingness.

Finally, somehow, I reached the horizon. The land of achievement, of success, where the days were soft and white and the nights dazzled with glittering lights—I had dreamed.

As I staggered to the very brink of the divide breathless with anticipation and thrilled with the expectation of being rewarded for my past labor, I noticed a great space—unbounded, it seemed, and bottomless! Empty! The people I imagined I saw when afar off were not there. Alone, I faced the boundless, empty space and nothingness. I endeavored to retrace my steps. I could not. It was too late. I was awe-stricken, afraid and sad. Some one touched me on the shoulder. I looked. A woman clothed in white, fluffy raiment stood before me. Tall she was and beautiful. Her bewitching eyes gazed down at me and seemed to draw from me the history of my life. How I wished she would not do that! I turned and caught a glimpse of the broad space again.

"What is that?" my voice trembled with fear.

"That," she bent and whispered in my ear. Her breath seemed cold and lifeless. "That, why that," she presumed I should know what it was, "is fame."

"Fame," she stooped a little more and her lips almost touched my ear as she sang the word over and over again. "Fame, fame, fame."

It seemed to mean shame!

"Yes, that is fame little dwarf," she spoke aloud and indiscreet, help yourself. Life ends here," she added, and laughed at my bewilderment.

I turned in my perplexity. She was gone. I stood alone, I and fame, empty, lifeless, ungratifying fame, and I.

Clarendon, Texas.

HEREDITY AND ITS LESSONS.

One of the most important truths which science has disclosed to us, and one which is replete with suggestions as to the conduct of life, is that of heredity. Instead of conceiving, as some have done, that each child came into the world like a blank sheet of paper, on which could be inscribed at will whatever character we chose to imprint, we now know that he is a reproduction of past generations—the result of many combinations of character, with certain aptitudes, tastes, powers, faculties, and tendencies derived from his various ancestors. Just as some of his features are said to resemble father or mother, or more distant relatives, and some are combinations of several, so in his character will be represented certain qualities of one or another, and often a mingling of many, which together produce an individuality all his own, yet gathered from past sources. It may be thought that if this be so there cannot be much left for us to do. If each child is to reproduce the past in various forms, and under laws over which we can have no control how can we hope to alter by our interference what is so irrevocably settled? How can we trace fresh characters on tablets already so full of permanent inscription? If heredity were the only element in the building of humanity, there might be force in such an inquiry; but this is not the case. Prof. Bradford, in a past number of the Educational Review, said: "Evolution works two factors—namely, heredity, or that which tends to permanency; and environment, or that which tends to variation. The characteristic of the first is that it reproduces the past; of the second, that it adapts to new conditions that which has come from the past." This nature, so wonderfully complex, and so faithfully bearing within it the records of the past, is yet responsive to every touch from without. The environment or surroundings of the child or man always exert a potent sway over him. The influence of the air and the sunshine, of the climate,

of town or country, of wealth or poverty, of civilization or barbarism, of care or neglect, of affection or indifference—of everything external, in fact, with which he comes in contact—is momentarily molding him into new forms, and modifying in various ways the nature which he has derived from the past.

Some of these influences are beyond our control, but many of them are within our power; and it is on this well-grounded truth that all our efforts at training, education, and self-culture should be based. Many of our failures in these attempts come from not bearing constantly in mind these two elements in every life. Every intelligent workman must have some appreciation of the materials with which he works. He must know what can and cannot be done with them, if this skill is to be effective. To deal with them all alike, and to expect that the same treatment will produce the same results, would appeal even to the most ordinary laborer as an utter absurdity. Yet in the infinitely more intricate and complex nature of man, where no two minds or hearts or dispositions are exactly similar, how common it is to apply the same methods, to urge the same motives, to exert the same influences, to use the same drill, and then to be utterly astonished that the same results do not supervene. If the builder gave no more attention to the different varieties of wood than we give to the varieties in human nature we should justly deem him incompetent and untrustworthy. It is for this reason, far more than for any curious research, that the great principle of heredity should be studied in its manifold bearings by those who aim to train children, to influence men, or to improve themselves. If it is true, it is full of meaning to us all. It suggests that if we would make impressions, or form habits, or instill virtues, or correct faults, we must know something of the nature we thus attempt to influence. What may be effectual in one instance may be powerless in another and ruinous in a third, for the needs are as varied as the natures. It is because that which the individual inherits from past ages, while ineradicable, is yet being constantly modified by what comes to him from without, and because these two forces are always co-operative, that he who would direct the one must understand the other. If it be said that this view fills the whole subject of education with difficulty, it cannot be denied; but if it is a real and honest difficulty, who would bury it out of sight? Must it not be faced courageously, and grappled with earnestly? The possible has always sprung out of what seemed at first impossible, and this is no exception. So far from producing discouragement, it opens up new fields for thought and for work, which afford the richest promises for future harvests.—Philadelphia Ledger.

JESUS, THE PRESENT FRIEND.

Jesus, thine all-inspiring name
In heaven and earth below,
Help us to see and feel thy love,
Thy saving power to know.

In every hour of grief or pain,
O! guide this wandering mind;
And when in doubt, to plead that name
So dear to all mankind.

When stormy winds their trials bring,
And faith stands halting still;
Each moment, Lord, our needs supply
And help us do thy will.

Where'er we roam our troubles bless,
Our feet in mercy guide,
To that blessed hope of peace and rest,
And there with thee abide.

And when our work on earth is done
These lips in silence close;
We'll bid farewell to sorrow's pain
And praise thee for thy love.

Author Unknown.

A true revival always begins before the arrival of the evangelist.

Helpfulness, patience and persistence are the ingredients of a contented life.

Might Be Dead Today

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

Woman's Department

(See also Page 11.)

NAPLES AUXILIARY.

The officers of Naples Missionary Society for the year 1914 are:

President, Mrs. Tip Kneiff; First Vice-President, Mrs. J. E. Stewart; Second Vice-President, Mrs. Luther Davies; Third Vice-President, Mrs. J. M. Bond; Fourth Vice-President, Mrs. A. J. Davis; Corresponding Secretary, Mrs. Annie Galloway; Treasurer, Mrs. Maule Moore; Recording Secretary, Mrs. B. C. Anderson; Superintendent of Supplies, Mrs. A. B. Galloway; Agent Voice and Press Reporter, Mrs. T. W. Stewart.
MRS. T. W. STEWART, Reporter.

GORDON AUXILIARY.

At our first regular meeting in December we elected officers for the ensuing year as follows:

President, Mrs. A. N. Edwards; First Vice-President, Mrs. C. E. Simpson; Second Vice-President, Mrs. Charles Maddox; Third Vice-President, Mrs. J. P. Browder; Fourth Vice-President, Mrs. Fannie Hart; Corresponding Secretary, Mrs. B. B. Oden; Recording Secretary, Mrs. Tom Baker; Treasurer, Mrs. Joe Ray; Publicity Superintendent and Agent for Voice, Mrs. Lula Robinson.

In many respects the past year has been a great one with our Society. We enter the new year with greater faith and larger things planned for the future.
MRS. LULA ROBINSON, Publicity Superintendent.

SEYMOUR AUXILIARY.

This afternoon we begin our New Year's work under splendid conditions. Some changes have been made in our officers. Mrs. W. R. Hilliard is our efficient President, Messrs. John Dickson, Charles Randal, Jim Burns and J. S. Shultz are the Vice-Presidents in the order named; Mrs. J. A. Richardson is Recording Secretary; Miss Daisy Baskin, Corresponding Secretary; Mrs. Jim Britain, Treasurer; Mrs. Maggie Taylor, Agent; Mrs. Fred Watkins, Superintendent of Home Guards, and Mrs. Ben Hardy, Publicity Superintendent.

During the year every obligation has been met and in the way of extras have given a shower for Laredo Seminary, gave \$25 for furnace at Orphanage, recarpeted church, renewed furniture in parsonage and every call has had attention, whether within our bodies or out. Truly we have had a pleasant, prosperous and profitable year. Every department is looked after and well organized. In outlining the work for the year in her "inaugural address," our new President gave some splendid plans which we believe will be executed. The grown young ladies and young married ladies will form a circle auxiliary to the adult society, looking forward to training them in the work so they will take upon themselves a permanent and independent organization, a more thorough canvas of the Church membership will be made for new missionary members. We will urge reading Voice and page in Advocate to our women.
PUBLICITY SUPERINTENDENT.

TULLA AUXILIARY.

We have a very live and up-to-date society. We have twenty-two members. Our President, Mrs. W. A. Porter, has served three years and will surely be elected again when we hold our annual election next week. We meet every week, the first Tuesday in the month. We have our lesson in The Voice. The second Tuesday we have our study course. Are about half way through "Mexico Today." The third Tuesday we have a social meeting at the home of one of our members, though two unite and entertain us, serving some light refreshments. We have a free will offering at these meetings, which goes into the local fund. The fourth Tuesday we have our business meeting. Our members all take an interest in everything, attend well and do everything required of them. We hope to do great things next year, pay all dues the first of the year, increase our membership, give more liberally, help our schools all we can, praying more earnestly that we may be better, more consecrated and devoted followers of our blessed Master.
MRS. L. W. JORDAN, Secretary.

NEW YEAR'S GREETINGS TO AUXILIARY FOURTH VICE-PRESIDENTS IN NORTH TEXAS CONFERENCE.

We are a little late in sending out literature this year on account of holiday rush, but you will have yours by the time you read this. We are expecting to hear from each one of you and shall be disappointed if we do not. If you have had election of officers and there has been any change in office of Fourth Vice-Presidents, please notify me at once.

We want Fourth Vice-Presidents to use the "Studies" on Temperance which we are sending out, as a guide to a good program on this subject. We must study this question from every angle.

Be sure to read the article on social service in the Voice for January. It will help you in a very definite way. Another suggestion. During the Week of Prayer at Grace Church we gave a little social service program, which any auxiliary can give and which is very helpful. We had one of the Sunday School classes in the Intermediate Department to dress to represent the different phases of social service work. One little girl represented a deaconess; two, the cotton mill children, dressed as they look; two, the oyster shuckers, with their toes and fingers tied up—had cut them all to pieces on the shells; one, a negro mammy; four, the foreigners; one, a dope fiend. The

deaconess led, the others following. They stood around the chancel rail. The deaconess turned to each of them and asked them what the women of the Missionary Society could do for them. Each had her little speech (which any missionary woman can write who is at all familiar with the work). At the close, a woman with a sweet voice sang, "Somebody Needs You." Then we had an earnest prayer that out of that little service might come a deaconess or missionary. It was very helpful and so easy to do.

Just this other word: Please remember your reports are due right now!

MRS. PAUL JONES, Conf. 4th Vice-Pres. North Tex. Conf. 4528 Live Oak, Dallas.

HUTTO AUXILIARY.

The ladies of the Missionary Society met Monday afternoon December 29, 1913. After the regular business the following officers were elected:

President, Mrs. J. E. Matlock; First Vice-President, Mrs. S. O. Tisdale; Second Vice-President, Mrs. J. W. McCormick; Third Vice-President, Mrs. C. N. Stearns; Fourth Vice-President, Mrs. Mary Greer; Treasurer, Mrs. Elizabeth Coulson; Corresponding Secretary, Mrs. W. S. Highsmith; Recording Secretary, Mrs. E. J. Barkley; Agent for Voice, Mrs. Elizabeth Coulson.
MRS. W. S. HIGHSMITH, Reporter.

FROST AUXILIARY.

The Frost Missionary Society is seldom heard from through the press. Yet we are a band of wide-awake women working for our Master. We have twenty-eight members enrolled. We have accomplished many things in the past year, and have gone to work enthusiastically to do greater things the coming year than we have ever accomplished before in the history of the organization. We meet twice a month. The first is a business and report meeting from all officers and standing committees. At the second meeting we have a literary program and study course conducted by our pastor, Rev. Henry Stanford. At our last regular meeting in December we elected officers for the ensuing year as follows:

President, Mrs. J. R. Skelton; First Vice-President, Mrs. Ella Johnson; Second Vice-President, Mrs. S. O. Hyer; Third Vice-President, Rev. Stanford; Fourth Vice-President, Mrs. H. Wilson; Recording Secretary, Mrs. Fred Skelton; Corresponding Secretary, Mrs. H. C. Gilliean; Treasurer, Mrs. E. W. Hamby; Agent Missionary Voice, Mrs. Bonnett.
MRS. T. R. BURK, Press Reporter.

"PURITY SUNDAY."

January 18, 1914.

A ROYAL INVITATION.

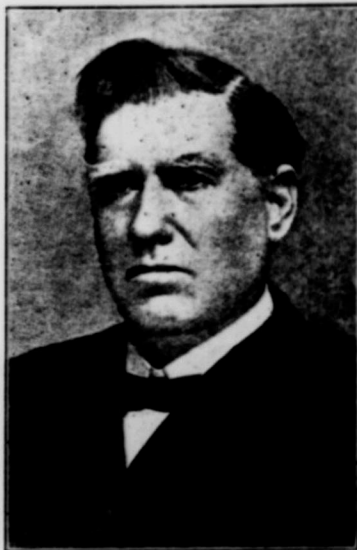
To every minister working for the uplift of humanity, willing to provide a House of Mercy for unfortunate young girls the Royal Invitation is given to preach one sermon (at least) on "Social Purity" as taught in the Word of God, and give his congregation the privilege of making an offering to help pay off the little debt of \$20,000 that remains on the Virginia K. Johnson Training School, where more than 1600 betrayed or erring girls have for twenty years found home, hope and a new chance in life. Eight hundred and fifty infants have been cared for and adopted into Christian homes, thereby providing for these unfortunate ones as Jesus would do.

Does not our Church loyalty and civic pride rejoice that our great Church claims an institution whose religious, moral, intellectual and industrial training is without an equal in America, or the world? Is it not a privilege to invest in such an institution?

Do we not make earth a better place to live in, and enrich heaven by every soul purified and transformed in this House of Mercy? The King's children are invited to royal banquet of the King's business, and generously given the pleasure of making an offering that will be recorded in the books and read to your credit from the King's treasury. Lay up your treasure where you may check against it in the bank that never fails, where no defaulter can ever come. Then in one day our burden of debt will be lifted and we can sing with joy, "Praise God from whom all blessings flow."
MRS. W. H. JOHNSON, Dallas, Texas.

AN OPEN LETTER TO THE GENERAL CONFERENCE DELEGATES.

Dear Brother: I beg the favor of a few words with you. I ask pardon for addressing you anonymously. I wish this appeal to reach you on its simple merits, neither helped nor hindered by the personal equation. I am concerned about our Church. Of course we are doing well, but we have done, and can do again, so much better. We are in danger of losing our old place at the head of the procession. With our Biblical, up-to-date, preachable doctrines this should not be. I feel sure that the trouble is with



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

THIRD EDITION OF THE FIRST VOLUME IS NOW

Off the Press

The Story of My Life

By G. C. RANKIN, D. D.

THE unprecedented demand for this interesting book has made it necessary to publish the THIRD EDITION. In his own inimitable way the author lays bare his life from the period of "swaddling" clothes to man's estate. BISHOP KEY says: "It is unique, original, inspiring."

The Following are Culled From Hundreds of Pleased Expressions

G. C. RANKIN'S STORY OF HIS LIFE.

A GEORGIA PREACHER WRITES

"The Story of My Life," by Rev. G. C. Rankin, D. D. Smith & Lamar, Nashville and Dallas.

This is the modest title of the first of two volumes of a modestly written autobiography of a gentleman who for twenty years has been a prominent figure in the life of Texas in the pulpit and at the editorial helm of the Texas Christian Advocate. Necessarily it deals with much of the contemporaneous history of Dr. Rankin's time, with the stirring scenes and important events in which he was a participant, or of which he was witness, and with the many forceful characters in religion and in politics with whom he came in contact or was associated, and particularly so with the great men—Bishops, preachers and laymen—of the Methodist Episcopal Church, South. Wandering less from a straightway narrative of his life than the author's rather apologetic preface would lead one to suppose there is a sustained interest in the story from start to finish, and, whether viewed from the standpoint of history or as a work of moral merit, one can scarcely doubt that it will have a wide reading and a place of some permanence in the literature of the South.—Dallas Morning News.

George M. Gibson, Dallas: "I have had it in my heart for some days to express to you my personal gratitude for the keen delight your book has given me. The life story itself is graphically outlined and is of remarkable interest, with its usual struggles, its persistent victories, its constantly widening outlook; but along with this story there is a panoramic view of the leaders of our Church for the past four or five decades that is both intensely interesting and highly instructive. One rarely finds a more penetrating insight into character and a more sympathetic criticism of the men who have led in the work of our Church. To this interesting subject-matter there is added a style that is as easy and natural as fireside conversation. This causes the book to grip the mind from the very start and holds it with growing interest till the last page is turned. It appealed to my imagination. I was back in the Old Virginia revival again, listening to those great Holston Conference preachers who touched every chord of my boyish nature and made life take on a divine significance. It will be a blessing to the young ministers of the Church to read this story and see how seemingly insuperable difficulties can be overcome and how the invisible hand is stretched out to the man who determines to follow the call of duty."

T. K. Proctor, M. D., San Angelo: "Your book, 'The Story of My Life,' has been received and read. Since having read it—every word in it—I wish to say that to me it is a most interesting book. I wish every young man in Texas would read this book. Aside from the profound moral and religious tone of the book, there is a most excellent lesson to the young man who thinks he has no chance. Everyone, just as you did, can make his opportunities if he but has the ambition—the determination—to accomplish his purpose. To have a noble purpose in and work to its accomplishment. Thanks to you for this valuable book."

Rev. N. B. Read: "I have found the book fascinating and was not surprised at my Quarterly Conference when I laid the copies on the table that they went in a jiffy. Could have sold ten copies on this trip without trouble."

Rev. S. J. Vaughan: "Wife, children and I have enjoyed it. Think I can help circulate it."

Dalton, Ga., Oct. 18, 1912.

Dear Brother Rankin: "The Story of My Life" was put into my hands last night. It stayed in my hands until 4:25 this morning when the last line was read. Glad you wrote it. Gladder that I read it. The language is simple, the lines are straight, the story is accurate, and makes one feel buoyant. Accept my congratulations. Aunt Rachel was what one Bill Jones (of Atlanta) calls "on wheels."
"Blessings be on you ever. Yours truly, W. FOOTE."

Concerning this book, Mr. J. E. McAshan, of Houston, one of the most intelligent and up-to-date laymen in Texas, writes us as follows:

"I have just read your book, 'The Story of My Life,' and I have enjoyed it more than I have any other recent book. The spirit in which it is written is beautiful. It is entertaining, informing and uplifting. It is not only an autobiography, but it is also a just and loving analysis of the characters and abilities of the great lights of Southern Methodism; and it also contains an appreciative tribute to the lesser lights who have been your co-workers. I knew most of the old Bishops mentioned and so beautifully delineated, and I appreciate the fair and correct estimate that you have placed upon their eloquence and administrative ability. I seldom meet men now who knew them. The spirituality of the book is a revelation. Its mission must be useful and beneficial. I do not see how any one can read it without at least aspiring to be a better man and a better citizen. I also believe it will be an inspiration to thousands who will come after you, and who will have to make a many struggle against hard conditions."

Rev. G. H. Collins, Naples: "I have just finished reading Chapter Ten in the story of your life, 'The First Shock My Faith Received.' This chapter is great in its simplicity, deep in its pathos, and sublime in its faith. This one chapter is worth a fortune to every student when his mind first comes to its heritage and grapples with personality and immortality. Some day I hope to write of the impression this chapter has made upon my faith in God, my Savior."

Rev. John R. Morris: "Well, the long looked for books are here and tonight I have just finished one hundred pages of it. It is very readable and your friends will enjoy it immensely. I now feel that I am better acquainted with you."

Rev. Gus Barnes: "I have not read a book in years that gave me more joy and pleasure. I have only one boy, but I want him to read and reread it, and I shall recommend it to both the young and the old wherever I may go. I have always loved and admired you."

Rev. H. A. Nichols: "Book received and we are perfectly delighted with it. It is elevating, and I think it will be a blessing to the world."

Rev. I. N. Anderson: "The books are here. I am delighted with it, and think it will meet with great demand."

Rev. W. B. Andrews: "I devoured the book at two sittings and thoroughly enjoyed every minute of the time. It was as interesting as a romance. I feel that the book will be an inspiration to every young man who reads it."

PRICE \$1.00, Postpaid. Address, with price, G. C. RANKIN, D. D., 1804-06 Jackson St., Dallas, Texas

our Church Government. It was a magnificent thing for pioneer work, but it does not just fit present conditions. Formerly we could well put the emphasis on leadership. Now we must put it on the response of the rank and file. The partnership must be enlarged. The great body of preachers and people must come into the firm. The large opportunity, the heavy responsibility must be shared by all.

I ask leave to make a few suggestions:

1. Give the Church Conference power to elect all the lay members of the Quarterly Conferences. Let the whole

machinery, especially our electoral chain, begin with the people.
2. Give the women of the Church the "laity rights," for which they ask.
3. Give the preachers, too, a larger share and stake in the administration. Let the Annual Conferences elect its presiding elders, and make them ineligible for more than four years' consecutive service.
4. Make the Bishop and presiding elders jointly responsible for the appointments.
5. Do away with the "ban of secrecy" upon the Cabinet work. Let everything be accessible, if not open. Fix responsibility definitely; and let

it be responsive to the Conference esprit de corps.

I do not attempt to argue with you. I only ask that you ponder these things.

J. L. STOKES.

Walhalla, S. C.

Riches are a sign of happiness to those who have neither.

What is popularity but a pleasing falsehood cut on a tombstone?

Mercy, as the bride of justice, often does her best work without consulting her stern but slumbering companion.

OUR UNUSED ASSET.

(Continued from page 5)

also be a member of the Annual Conference? But these matters can be thrashed out by our General Conference, and it is very evident that they will come before that body at its coming session. Our laymen are becoming aroused, the men of Methodism are being stirred and they are anxious (many of them) to become more efficient in the work of the Church. With the stimulus of the Layman's Missionary Movement and the Men and Religion Movement, we are making progress and this writer looks forward with glad anticipation to a day of wider and greater usefulness in our Church upon the part of our noble laymen.

As a means to this desired end it should be the privilege of every pastor to magnify the usefulness of the Missionary Committee, the Church Leader, and all means for the enlistment of men. With a prayer that the great Head of the Church and the leaders in Methodism may properly solve the problems now before us, this writer shall continue to strive to be the most efficient servant of the Church possible.

LYONS CIRCUIT.

Lyons, July 5-16.
Cavey, July 19-28.
Cook's Point, August 2-11.
Chrisman, August 16-26.

The above dates are the appointed time for the revival meetings for Lyons Circuit. Bear in mind when your meeting will be held, and be ready for the meeting. Pray for the presence of the Holy Spirit in these meetings. Pray in faith for a mighty revival of religion and for the conversion of sinners and the answer will come.

S. W. STOKELY, Pastor.

CISCO DISTRICT INSTITUTE.

The laymen and preachers will meet at Carbon, February 3, 4, for institute work. Church leaders, Sunday School Superintendents and all preachers, both traveling and local are expected to attend. Write Rev. W. T. Singley, when and by what conveyance you will reach him, Tuesday 11 a. m., till Wednesday night.

C. E. LINDSEY, P. E.

CENTRAL TEXAS CONFERENCE AUXILIARY BROTHERHOOD CALL.

One of our members, Mrs. H. B. Urganth, died very suddenly in the parsonage home at Fort Worth on Christmas Day. It will be greatly appreciated if the mortuary fee of \$1.00 is sent to me at once. Our Brotherhood and Auxiliary are both doing a splendid work. Let no member fail to keep up. The Central Texas members will send their fee to me. The Northwest Texas members will send to Rev. C. R. Meador, Stamford, Texas. The call expires February 5, 1914.

JNO. M. BARCUS, Sec-Treas.
Waxahachie, Texas.

A HELPFUL BOOK.

I have just finished reading "Two Years In a Growing Prayermeeting," by Rev. W. F. Lloyd, D. D. It is a plain, practical book, recording the methods used by a pastor whose heart was burdened for this important part of Church worship and how the prayer-meeting grew. I hope every young pastor at least will get the book at once. Dr. Lloyd was one of our most successful pastors and "commended this little book to his younger brethren in the ministry."

S. J. VAUGHAN.
Dublin, Texas.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

By the time you read this you will have the journal in hand I trust. If you do not receive them on time, please drop me a card at Trinity, Texas.

The journal is something new in the minute line, and I trust the change will be acceptable to you. I have made it possible that the records of any one district can be looked up at a glance. To do this we had to change the size of the journal. As far as this writer knows there is nothing like it in Methodism.

The delay was caused by the breakdown of a linotype machine, and seemed to be unavoidable. Some of the copy for obituaries reached me too late to be inserted this year. As it is the printer had to print them in separate places; that is, some of them. Any criticism will be welcomed, whether friendly or otherwise. Yours to please—if I can,

H. B. SMITH, Editor.

A WORD FROM REV. W. H. BROWN.

I am now with my father who has been very sick for the last month and who is now lingering just on the border of eternity. I have been by his bedside for about two weeks. We are expecting him to cross over the river at an hour. I crave an interest in the prayers of my brethren. My father is near eighty-one years old, has been a member of the Presbyterian Church for more than forty years, and has been holding family prayers nearly all the time. So you see we are not sad as some might be on such an occasion.

To the brethren, who have written me to hold meetings this month, and others whom I have promised, I hope you will be patient. I will do my best for you as soon as possible. Wishing for all the brethren and for all my friends a happy New Year, and praying that this may be the greatest year in the history of our great Church, and that the Advocate and all its force may be gloriously blessed of God, I am, Yours in Christ,

W. H. BROWN.

Virtue is the treasure, wisdom the treasurer and intelligence the treasury of the soul.

SCIENTIFIC PHARISAISM.

By Jno. W. Hendrix.

That Christianity has a mission to the sick and afflicted among men is a teaching of the New Testament too obvious to be called in question. Then every true believer has an inherent desire to be of service to anyone who is really in need. Of old the Church has stood for such service, and our Lord seemed to have had in mind that the cleansing of the heart of men by the power of the gospel should have a counterpart in relieving the ailments of the body; in other words, He had in mind that there should be a close alliance between the minister of the gospel and the Christian physician. Years ago no one conceived of further sacrifice in their service in the sick room than simply the inconvenience of being up of nights and away from their personal tasks of days. They were not aware of any lurking danger, except in maladies the contagion of which was generally understood. These were all of such a mild nature that scarcely any one made any continuous effort to escape them. Common among these domestic diseases were whoopingcough, measles, mumps, chickenpox, etc. The ones known to be contagious and occasioned more fear were smallpox, yellow fever, cholera, etc. These were feared as death, but are less feared now than ever.

But a new science of human maladies is here, speaking out in most every family publication, and bearing its story to most every fireside by the family physician, until there are few homes of the more intelligent public but know something of bacteria; and, many, while they know only a smattering, know just enough to make them miserable. They understand nothing of the culture of such bacteria, know not of their local abode, or locus; so they expect them everywhere; consequently they go beside themselves, or, as the street has it, "go bug house." Every year adds a new malady to the bacteria family, and a fresh terror to the sons of men, making slimmer and slimmer our chance for life and pursuit of happiness. Of old we have known of contagions, but now read the long list: typhoid fever, tuberculosis, colds, la grippe, pneumonia, meningitis, etc. We will not take time to give date as to when these were registered as belonging to the bacteria family, but we are aware that they are members. There is in my family a tendency toward the study of surgery and materia medica, and everywhere we made friends with that class; and I would venture, in the face of such overwhelming proof, to deny the germ theory. In fact, I am a thorough believer in this latter developed science of disease.

But the question which comes to me more frequently every year is: What position is the Church going to assume in the presence of the increased knowledge of our dangers among contagion? Does it annul the commands of our Lord? In the Levitical law there were certain instructions given for dealing with various afflictions. They were to be placed without the camp and there in isolation—an outcast—are doomed to the fields of death. Israel had performed her sacred duty, and to aid in such a comfort there sprang up a teaching that disease was a visible mark of God's displeasure: "So let him whom God doomed and punishes suffer the decision of his infinite justice."

The latter theory of sickness—that it is a mark of God's displeasure—we do not at present believe, taken as a whole. And the first, to place the afflicted outside the camp, is too narrow to fulfill our mission. The Pharisees, when Christ came, had come to hold themselves absolutely aloof from the afflicted and with much sancto-solemnity say: "Outside the camp is the place for the diseased, for the afflicted whom God will punish, let them be punished." Our mission is to the sick and afflicted.

But has the teaching of the bacteria theory diminished the work of the Church? Any student of the Church today can not fail to see that it has. Last winter the scribe was in the home where there was a patient afflicted with pneumonia, and the people worked themselves near to the end of their strength, yet few offered their services. Several made bold to say why they did not come: "Pneumonia is contagious." The scribe also went into a home and was sneezing, taking a spell of la grippe. Of course, it never came to his mind that his sneezing was objectionable, except discourteous and to offset that, begged pardon, but was asked to be very careful as it was contagious. In cases of typhoid fever volunteer helpers are growing more and more scarce. In a certain town a man—an Indian—was very low of tuberculosis. Being away from his people, he was at the mercy of the public. Though he had money in abundance, he was unable to find entrance into

any hotel or eating house. Finally a hotel man had a house rented near and gave him meals. But as to care of his room and bed, no one was found. The pastor visited him, and he and a Mexican, using preventions, scrubbed the room and put a change of linen on his bed. The patient was unsaved and needed attention inspired of Christ which might have given him faith in our religion. There are plenty who are thus sorely bowed down near unto death and yet without Christ, who might be inspired to a saving faith by such Christian mental service.

Well, we are ready to say the risk is too great! No intelligent man is ready to say the risk is too great. But to face disease as science teaches and know the full import of the assured danger does not relieve us of a Christian responsibility. But another says: "Let them employ help or send to a sanitarium." But we are aware that the great mass of humanity, under the present prices, are not able to send to a sanitarium or employ a trained nurse. That is about as if we were to say: "Be thou fed; be thou cared for."

In conclusion allow me to venture three suggestions: First, while we have given the public knowledge of bacteria, let them be made more intelligent as to culture, habitats and antidotes. Under the present superficial knowledge some are wildly fearful. We doubt not that they are even dying of diseases which are both in symptom and reality in their heads or minds and not in their constitution. It is germs here, bugs there and bacteria everywhere until they mentally die daily. Further, let the Church continue her good work, making use of every reasonable precaution. There is no need to be rash; use our heads and follow medical instruction. Then, too, God may know a few things about bacteria, and we might do well to believe in Him. When I began to study physiology, from beginning to end, I noticed the maladies to which the human race fell heir. Since I have never been surprised that the sons of men die, and have not been dazed to know that the young even die. The surprise to me has been that in the face of dangers both seen and unseen any one lives. If you will reckon the chances for death and the chances to live, and run them to their final conclusion in the light of developed science, you will see that the race has two chances to die to one to live; and yet we live. Did I say live? Yes. Some to exceed four score years and ten. Science has either told it too scary, or God has placed in the system an antidote and may even at times offer a special providence. Then, in the last place, let the Church, where it is considered more advisable to give material aid rather than personal service, rise to the height of the occasion. Some contagions are so malignant that it is considered unadvisable for many to enter, in such cases, if there is a real financial need, the Church can serve nobly. There are some worthy, needy cases where service in a sanitarium will alone answer, and we have been as a Church fearfully slow in providing such sanitariums. We have a few in way of erection now, and their agents have begged themselves sick for means and oft at a deaf ear. In my judgment, in the face of our divine instructions, there is no honorable Christian way to escape our debt in the line. It is an honest debt which hangs over our head as a Church until we pay it. If we put them outside the camp in the field of death, let us cause to spring up a spring of life in the field.

"GOD'S EVERLASTING SIGN."

By M. A. Sider.

Whereby is given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature.

We infer from this we are partakers of another nature, not divine, and that it is not easy to get above, but to induce us to do so many exceeding great and precious promises are given.

This is human nature, "a way which seemeth right unto a man, but the ends thereof are the ways of death."

We have no better illustration of the folly of living after such nature than the life of King Saul, who was appointed king from that standpoint, reaped in his imagination the harvest and had his Goliath as will all men who do the thing which is natural and which "seemeth right unto a man."

This human nature we must die to daily, for it is not subject to the law of God, neither indeed can be. We have it because children of human parents; and because Christ had it, he was tempted in like manner. Those actuated by it are low down in the valley, while those actuated by divine nature are on a high plane; in their hearts instead of the thorn, the fir tree; instead of the briar, the

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original 25c a tub. Beware of infringements and the penalty for making, selling and using an infringed article.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "Investing for Profit." It is worth \$10 a copy to 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. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

ENGRAVING.

100 Engraved Wedding Announcements, \$6.00. Latest style, double envelopes. 50 visiting cards 75 cts. Samples upon request. JULES RITTER CO., 5749 Windsor, Philadelphia, Pa.

EVANGELISTIC.

Being out of regular work I am open to engagements to hold revival meetings, preach a series of doctrinal sermons, or both, or to preach special sermons, etc. Any desiring my services please write me at 412 E. 9th St., Dallas, Texas. S. W. TURNER.

EUROPEAN TOUR.

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

EVANGELISTIC SINGER.

I HAVE dates open for January and February. Reference: J. B. Mulkey. Address, STANLEY G. LUKDINE, Corsicana, Texas.

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

HELP WANTED.

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

LOST.

IN THE CHURCH at the Annual Conference at Temple, a package of books with my name written on the outside. Titles: "The Pastor His Own Evangelist," "The Origin and Permanent Value of the Old Testament," "The Social Teachings of Jesus," "Christianity, and the Social Crisis," "Jesus Christ and the Civilization of Today," and one other the title of which has just been launched in the interest these books through mistake, please notify me and return books to Publishing House at Dallas, and oblige. JOHN G. POLLARD, Alvarado, Texas.

MALE HELP WANTED.

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

myrtle tree—"God's everlasting sign, which shall not be cut off."

It is human "to do good to them that do good to you;" to salute them that salute you," but Christ gives us something higher and places "the mark of the high calling" above the ordinary, and no professed Christian should be satisfied to meet temptations as do "the publican and the sinner."

Because we are children we become partakers of our parents' nature be it human or divine; for "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts."

Then who is a child or son of God? We have three answers in the New Testament. One is: "For as many as are led by the Spirit of God, they are the sons of God;" second, "Who-soever doeth the will of my Father in heaven, the same is my mother and my brother." The third: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you and persecute you that ye may be the children of your Heavenly Father."

In speaking of human and divine thoughts, Isaiah says "as the heavens are above the earth so are God's thoughts above human thoughts," and applies forcibly to this love-your-enemy proposition. Notice the rea-

MISCELLANEOUS.

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

Consumption and Bright's Disease can be quickly cured by absorption treatment. Eighteen years proves it the only specific. If interested write me. Fraternally H. W. TAYLOR, Corsicana, Texas.

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

MALE STENOGRAPHERS AND TYPEWRITERS IN DEMAND.

The United States Civil Service Commission announces that while it has no difficulty in securing sufficient female stenographers and typewriters to meet the needs of the departments at Washington, the supply of male eligibles has not been equal to the demand. Young men who are at least 18 years of age and who are willing to accept the usual entrance salaries, which are \$840 and \$900 a year, have excellent opportunities for appointment. While the entrance salaries are low, advancement is reasonably rapid to those meriting it. The examinations, which any competent stenographer should be able to pass, are held each month in the year, except December, at the principal cities of the United States. Full information in regard to the examination may be secured by addressing the United States Civil Service Commission, Washington, D. C., or the District Secretary, Post Office, Boston, Mass.; Philadelphia, Pa.; Atlanta, Ga.; Cincinnati, Ohio; Chicago, Ill.; St. Paul, Minn.; Seattle, Wash.; San Francisco, Cal.; Customhouse, New York, N. Y.; New Orleans, La.; or Old Customhouse, St. Louis, Mo.

PHYSICIAN WANTED.

We need a good physician to locate at Edith, Fine place for new drug store. Big territory. Address HAYLEY & McMULLAN, Edith, Texas.

PREACHER WANTED.

I WANT a preacher for a good circuit. Single man preferred. Must be of good ability. S. H. HARDY, Presiding Elder, Hamlin District.

SEEDS, PLANTS AND TREES.

Strawberry plants, \$2.00 per 1000; 5000, \$9.00. List free. JAMES STERLING, Judsonia, Ark.

I have 2000 bushels of Genuine Big Roll Improved Rowden cotton seed that was picked before any rain. Price, 3 to 50 bushels, \$1.50 a bushel. Free catalogue furnished. J. W. OVERSTREET, Wills Point, Texas.

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

SCHOOLS AND COLLEGES.

Young Man—Few months with us at little expense guarantees you good position. DALLAS TELEGRAPH COLLEGE, Dallas, Tex.

TRAVEL.

Europe—Tours \$250 and up. France, Belgium, Holland, Italy, England. Select party. Good accommodations. RAY TOURS, Lyons, Nebraska.

son given is not on our enemies, but our account (and its easily understood that a man with hatred in his heart could not be tolerated in heaven.) God makes this the great test of being his child; it is divine nature to be so; it is Christlike; for as the rain which is sent "on the just and the unjust" maketh the earth fruit and bud that it may give seed to the sower and bread to the eater, even so he maketh this the fruit of his word this being the purpose for which it is sent.—Isa. 55:11, 12, 13.

This same idea is held out in the New Testament; for He makes in this argument all the law and the prophets hang on this proposition of love. Again He says: "In this commandment is life," and "By this shall all men know ye are my disciples," and as quoted: "God's everlasting sign, which shall not be cut off."—Isa. 55:13.

This is the pearl of great price which to buy it becomes necessary to sell many goodly pearls, and when we get this great price and for it having honestly given up the "thorn and briar," vengeance and hatred, and feel the breeze of the "fir and myrtle," love and peace, then the intellectual and spiritual faculties the hills and the mountains will break forth into singing and the trees of the field, all those faculties called the feelings will clap their hands.—Isa. 55:12.

The thorn that God sends is better than the crown that the devil brings.

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.

Obituaries

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

MILBURN—When I got acquainted with J. R. Milburn it was away back in the eighties—about 1886. He was not an M.D. then, but a U. S. mail clerk on the Gulf Short Line between Tyler and Lufkin, with Rusk, where I was the Methodist preacher, about the middle of the run. We were young men, then, but I was married and he was not. He was a young man of striking personality. He was tall, more than six feet, and as finely proportioned as could be. He had a frank, open countenance, a genial smile, and an inviting voice, and the rich, red blood that surged back and forth through his kind, big heart and galloped out to the tips of his fingers made his handshake so warm that you wanted it to linger. In Rusk he met, fell in love with and married Miss Kate Shook, the baby daughter of Rev. Jeff Shook, one of the unique and most noted of the pioneer Methodist preachers of Texas. I performed the rite that made them husband and wife. Then began a friendship and fellowship that grew and ripened between us till death took him during this last May (1913). After his marriage he quit the Government service, and went into the grocery business at Rusk, but a little later sold that out and entered one of the medical colleges of St. Louis and remained there till he took his degree, and then entered on his life work. Dr. Milburn was a soundly converted man, and member of the Baptist Church when he married, but later joined the Methodist Church with his wife, and I have rarely known a layman who obtained a more intelligent grasp of its polity and doctrines, and who was more loyal to them. He held many official positions in the Church, and magnified them all, and through all the years the Church had no battles that he did not help fight, and no victories in which he did not share, and rejoice. He was a liberal Christian, and enjoyed making and spending his money in the service of the Lord. He became a tither. It came about this way. As Conference Secretary of Missions I visited a District Conference held at Rusk, my old charge of former years, and preached on tithing, and that night after leaving the church he told his wife and her mother that from then on the Lord was to have not less than one-tenth of his income. I did not know the fruit of that sermon till years later when he wrote me about it. He said in that letter that up to the time he became a tither he had never closed out a year's business out of debt, but he said that fall he paid all his debts and had plenty of money in the bank to begin the new year's work with, and that the same good fortune was following him up to then. He lived close up to God, and was led of the Spirit, and it is my judgment that he was not troubled much with doubts. I think any man who uses his mind much will some times be troubled with such matters, but the man who walks with God and has the sweet fellowship with him that Dr. Milburn had knows how to say, "Get behind me, Satan." I have no account of his death. But since I know so much of his life, so much of his fidelity to his family, to his neighbors, and especially to his Church, and through it to his Lord and Master, I know that the end was peace. He leaves a devoted wife and two charming daughters to mourn his going, but they know where he is, and are not without the comfort of religion in their sorrow. His sun set at almost high noon on this side, for if his health had not failed he would still live in the prime of strong manhood. Goodbye, true Christian, good husband and father and tender physician, till we meet in the morning of union and eternal blessedness.

J. T. SMITH.

ALT.—Mrs. Mary Agnes Alt was born May 11, 1889, at Pearl, Illinois, the daughter of Mr. and Mrs. Shea. She came with her parents to Katy, Texas, in 1903, where she made her home till her death, December 15, 1913. In 1910, she was converted and joined the M. E. Church, South, where she made herself very useful in the Savior's cause. She was an active member of the W. H. M. Society. She was married to John Alt, June 7, 1911, and she leaves a sweet little daughter, Catherine, aged nineteen months. The funeral service was conducted at the Methodist Church by Rev. Mr. Jones, a Presbyterian minister residing at Katy, and he was assisted by the Baptist preacher, Brother Featherstone and her pastor, D. B. Boddie. The hearts of the people of the town were rent with pain at the loss of such a useful character.

D. B. BODDIE.

HINES.—Mrs. T. W. Hines, whose maiden name was Maria Jane Smith, was born near Brandon, in Rankin County, Mississippi, December 20, 1839, and was married to T. W. Hines, September 10, 1856. At the time of their marriage Brother Hines had decided to preach the gospel, and having been converted and united with the Methodist Church during their courtship, she married him with the expectation of being the wife of a Methodist itinerant preacher. On August 27, 1859, Brother Hines was licensed to preach, and joined the Mississippi Conference in November, 1860. After six years of that conference

he and his good wife were transferred to the Texas Conference and appointed to the Rutersville Circuit. They reached Galveston, January 1, 1867. At the close of that year's work they were transferred to the Northwest Texas Conference, and he was present at the organization of this conference. He was appointed to the Waxahachie Circuit, and when that charge was divided at the end of one year they were given the south half or Lancaster Circuit. Their next appointment was to Chaffin Circuit where they remained for three years and greatly endeared themselves to all the people. Next Brother Hines was made presiding elder of the Weatherford District, where he served for three years. After one year on the Corsicana District they were returned to the Weatherford District, which then embraced practically all the territory of what is now the Northwest Texas Conference and much of the Central Texas Conference. During the fourth year on the district exposure and hardship brought Brother Hines down with pneumonia and left his system in such depleted condition that tuberculosis ensued and when the conference year ended he was forced by declining strength to cease to work, and in a short while ceased also to live the life in the flesh. Sister Hines was always a true helpmate to her husband and it was the greatest pleasure that she knew to share his burdens and comfort his sorrows and encourage him in his beloved employ. After the loss of her husband she remained in Weatherford until her family were grown and scattered, and in fact always regarded it as home. For some time before the beginning of her fatal illness Sister Hines had not been in good health. In August, 1912, she was taken ill of heart disease at the residence of her daughter, Mrs. Will B. Scott, at Kenna, N. M. As soon as possible she was returned to the home of her eldest daughter, Miss Lula, at San Marcos, Texas, where, for more than a year, she fought against the inevitable with rare courage and patience. In spite of all that loving children, devoted physicians and loyal friends could do the end came at 8:45 on the morning of November 14, 1913, and on the 18th of the same month we laid her to rest by the side of her loved and long-lost husband in the Weatherford Cemetery. The services were conducted by her former pastor, Rev. H. W. Knickerbocker, assisted by this writer. Her children are Miss Lula Hines, of San Marcos, Texas; Mrs. H. A. Snoddy, of Weatherford, Texas; Tom Hines, of Venus, Texas; Joe B. Hines, of Fort Worth, and Mrs. Will B. Scott, of Kenna, N. M. To these her memory is so sweet and precious that even the most intense expressions would mock the tenderness of their loving recollections. During her last illness she was patient and sweet, but she grew so tired of suffering, once in a paroxysm of pain she said: "I have fought as long as I can." Again she said: "The good-byes will soon be over when we walk that golden street." To the very last she read her Bible and sang the old hymns of the Church. If she had a hobby it was growing flowers and sending them wherever she thought they could drive away gloom and brighten the way of a fellow pilgrim. Her end came as calmly and gently as the fading of a summer cloud. She was a friend to the race, but particularly to Methodist preachers and their families. The departure of such a saint impoverishes the world. Those who knew her feel sure that now she drinks in the fragrance of flowers that are fadeless and uses her Savior's praise in a voice of such surpassing sweetness as was never framed by mortal lips nor heard by mortal ears, save when the angels sang the birth of the Redeemer. She has gone to her reward, but the good influences of her life will abide and accumulate through the ages.

EMMETT HIGHTOWER.

STEEN.—On December 25, 1913, the death angel came into the home of W. Y. Steen and took from them their dear wife, mother, sister and daughter. It was hard to say good-bye. We will all have to go when the Lord calls.—rs. Yvonne Steen (nee Alexander) was born in Shady Grove community about forty-three years ago. She was converted and joined the M. E. Church at an early age and lived faithful until the end. She was always ready to lend a helping hand. O how much she will be missed in the home, but we must say, Weep not, dear loved ones, for it won't be long until we will meet again where there will be no more sad parting and good-byes. Mrs. Steen was laid peacefully to rest in the Shady Grove Cemetery. Funeral services conducted by Rev. Davis, the present pastor. Mrs. Steen is survived by her husband, eight children, a mother, five brothers, two half brothers, besides a number of friends, to mourn her departure from this world. Mrs. Steen and family have the sincere sympathy of every one. May the Lord bless and comfort the broken-hearted family.

A FRIEND.

The hotter the fire the sooner the dross is all purged from the gold, and the greater the suffering the sooner the saint appears.

D. B. BODDIE.

If parents have mercy on childish disobedience it will soon have no mercy on them.

He alone has a purpose who cannot have it changed by anything.

HARD COLDS.

People whose blood is pure are not nearly so likely to take hard colds as others. Physiology goes into the reason. Hood's Sarsaparilla makes the blood pure, causing healthy action of the mucous membrane and giving strength and tone to all the organs and functions. This great medicine recovers the system after a cold, as no other does.—Adv.

"HOLY CATHOLIC CHURCH."

I see there is a good deal being said in the papers of late about the terms, or words, "Holy Catholic Church" in the Apostles' Creed, and to change it in our order of service, so as to read Holy Church of Christ or Christ's Holy Church. I do not like that idea, as I doubt if the term Christ's Holy Church is in harmony with the Bible idea of a Church. The Scriptural doctrine of a name is the Church of God, or God's Church. And so far as I have been able to understand, when the name is divinely given in the Bible it is God's Church, or Church of God. So I think the old way of saying God's Church, or the Holy Church of God, as universal in the meaning of the term as the term Catholic. The Church of God is as universal as sin is universal, and as universal as grace is universal to save a sinner from sin. And every sinner saved from sin by grace in the universe is a child of God, and a member of God's family or Church. God is the Father and Jesus is the son and our elder brother. And we who are saved are children and heirs with him to all the Father has for his children, family or Church. God laid the foundation which is Jesus Christ. This foundation provides for a Church from the beginning to the end, but one Church, God's Holy Church. Any doctrine that teaches the Church of Christ carries with it the doctrine of Christ organizing a Church, or setting up a kingdom after He came to the earth in the flesh. And that notion carries with it the doctrine of two Churches. One under the old dispensation, and one under the new.

When the Bible idea is one Church of God, Jesus the foundation upon which the Church rests, and not on Peter or Peter's faith, but on the Divine Christ. When Paul prayed he said I bow my knees to the Father of our Lord Jesus Christ, not to Christ, but the Father of whom the whole family in heaven and earth is named. So if we drop the words, "Holy Catholic Church," let us insert the words, "God's Holy Church." You may say there is a little sect calling themselves the Church of God. Well, they are not the first people to try to conjure with a name. We can not afford to let any conjurers drive us from the truth. J. A. BIGGS. DeQueen, Arkansas.

NEW MEXICO

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

WEST TEXAS

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

Beville District—First Round. Jan. 10, 11, Floresville. J. H. GROSECLOSE, P. E.

Cuero District—First Round. 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.

Cuero District—Second Round. Victoria, Feb. 7, 8. Goliad, 7 p. m., Monday, Feb. 9. Nursery, at Thomaston, Feb. 14, 15. Seadrift, at Seadrift, 3 p. m., Tuesday, Feb. 17. Edna, Feb. 21, 22. Ganado and Louise, at Louise, 3 p. m., Monday, Feb. 23. Port Lavaca and Traylor, at Traylor, Feb. 28, March 1. Yoakum, March 7, 8. Hallettsville, at Rock Island, 9 a. m., Mar. 10. Midfield, at Markham, March 14, 15. Palacios, 7:30 p. m., March 16. El Campo, March 21, 22. Star, at Knox, Feb. 28, 29. District Conference will convene at Victoria, 8:30 a. m., March 31. Cuero, April 4, 5. Provident, at Hope, April 11, 12. Runge, April 18, 19. Nixon, 2 p. m., Friday, April 24. Pandora, at DeWitt, April 25, 26. Stockdale, 2 p. m., Tuesday, April 28. Lavernia, at Sutherland Springs, May 2, 3. JOHN M. ALEXANDER, P. E.

Lampasas District—Second Round. Bertram, at Briggs, Jan. 10, 11. Burnet, at Lake Victor, Jan. 17, 18. Goldsmith, 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 Bend, 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. 21, 22. Fredonia, at Kamecy, 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. Sterling City, at S. C., Jan. 10, 11, a. m. Water Valley, at W. V., Jan. 11, p. m. P. B. BUCHANAN, P. E.

San Antonio District—First Round. Pleasanton, Jan. 11. Fowlerston, at P., Jan. 16. Poteet, at P., Jan. 25. S. H. C. BURGIN, P. E.

Uvalde District—First Round. Crystal City, Jan. 10, 11. Carrizo-Big Wells, at C., Jan. 11, 12. Utopia-Lesley, at U., Jan. 17, 18. Rock Springs, at R. S., Jan. 24, 25. C. R. WATKINS, P. E.

CENTRAL TEXAS

Brownwood District—First Round. Gouldsbook, 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. Desdemona, at Victor, Jan. 10, 11. Scranton, at S., Jan. 17, 18. Cisco Mis., at E. C., Feb. 14, 15. Cisco Sta., Jan. 25, 26. Romney, at R. 11 a. m., Jan. 28. Carbon, at C., Feb. 1, 2. C. E. LINDSEY, P. E.

Cisco District—Second Round. Strawn, at Caddo, Feb. 8, 9. Eastland, at E., Feb. 14, 15. Ranger, at R., Feb. 15, 16. Thurber and Mings, at M., 7 p. m., Feb. 20. Gordon, at Blue Flat, Feb. 21, 22. Rising Star, 7 p. m., Feb. 27. May, at Holder, Feb. 28, Mar. 1, 8. Goliad, at Harpersville, March 7, 8. Wasland, at Goliad, March 9, 9. Gorman, at G., March 14, 15. Staff, at Grandview, March 15, 16. Desdemona, at D., 11 a. m., March 17. Syc Springs, at Beattie, March 21, 22. Pioneer, March 28, 29. Scranton, April 4, 5. Cisco Mis., at E. C., April 9. Romney, April 11, 12. Carbon, April 18, 19. Cisco Sta., April 26, 27. District Conference will meet in Ranger, May 29-31. Delegates are to be elected this round. C. E. LINDSEY, P. E.

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

Corsicana District—First Round. (Revised) Barry, Jan. 10, 11. Blooming Grove, Jan. 11, 12. Wortham and Richland, Jan. 17, 18. Wortham Mis., Jan. 19. Corsicana, 11th Ave., Jan. 20. Mexia Sta., Jan. 25, 26. E. A. SMITH, P. E.

Dublin District—First Round. Duffan, at Pleasant Hill, Jan. 10, 11. Hico Sta., Jan. 11, 12. Iredell, at Iredell, Jan. 13. Carlton, at Carlton, Jan. 17, 18. Proctor, at Proctor, Jan. 18, 19. Bluffdale, at Bluffdale, Jan. 24, 25. Tolar and Lipan, at Lipan, Jan. 27. Alexander Sta., C. I. WATKINS, P. E.

Fort Worth District—First Round. 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 Hemphill, at Highland Park, Feb. 1, 7:30 p. m., Feb. 4, 7:30 p. m. JNO. R. NELSON, P. E.

Gatesville District—First Round. (Revised) Evant 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. 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. Brandon Charge, at Brandon, Jan. 10, 11. Hillsboro E. C., at E. 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, 1. Kirk Charge, at Kirk Jan. 31, Feb. 1. HORACE BISHOP, P. E.

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

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

Weatherford District—First Round. (Revised) Weatherford, Jan. 11, 12. Grand, at Grand, Jan. 17, 18. Mineral Wells, Jan. 19. JAS. CAMPBELL, P. E.

Weatherford District—Second Round. Graham Mis., at Salem, Jan. 24, 25. Graham Sta., Jan. 25. Loving, at Hawkins Ch., Jan. 31, Feb. 1.

New Castle, at Padgett, Feb. 7, 8. Olney, Feb. 8, 9. Elvasville, at Murry, Feb. 14, 15. Springtown, at Agnes, Feb. 21, 22. Whitt, at Pooleville, Feb. 28, March 1. Sinto, at Sinto, March 7, 8. Millsap, at Garner, March 14, 15. Weatherford Cir., at Lambert, March 21, 22. Alamo, at Benbrook, March 28, 29. Azle, at Pelen, April 4, 5. Grand, April 12, 13. Mineral Wells, April 19, 20. Counts Memorial, Weatherford, April 26, 27. First Church, Weatherford, April 26, 28. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—First Round. 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) 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., Folk St., Jan. 25, 26. J. T. HICKS, P. E.

Big Spring District—First Round. 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, 29. Tahoka and Slaton, 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. Wellington Cir., at Loco, Jan. 10. Wellington Sta., Jan. 11, 12. Hedley Cir., at Lelia Lake, Jan. 13. Clarendon Mis., at Sunny View, Jan. 17, 18. Quail Cir., at Quail, Jan. 20. Plymouth Cir., at Aberdeen, Jan. 22. J. W. STORV, P. E.

Hamlin District—First Round. Knox City, at O'Brien, Jan. 10, 11. Rochester, at R., Jan. 17, 18. Rule, at Pinkerton, Jan. 18, 19. Tuxedo, at T., Jan. 25, 26. Rotan Sta., Feb. 1, 2. Vera, at Vera, Feb. 7, 8. Jayton, at J., Feb. 14, 15. Peacock, at P., Feb. 15, 16. G. S. HARDY, P. E.

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

Stamford District—First Round. 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.

Vernon District—First Round. 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. Breunham District—First Round. 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, Feb. 1. Wallis and Fulbaker, at F., Jan. 31, Feb. 1. Brookshire and Pattison, at B., Feb. 1, 2. Somerville, Q. C., Feb. 4. Bay 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. S. W. THOMAS, P. E.

Beaumont District—First Round. Newton, Jan. 10, 11. Orange, Jan. 11, 12. Port Bolivar, Jan. 17, 18. Watson and Saratoga, Jan. 24, 25. Silabee and Buna, Jan. 25, 26. Woodville, Jan. 31, Feb. 1. Warren, Feb. 1, 2. Nederland, Feb. 7, 8. Port Arthur, Feb. 8, 9. Roberts Ave., Feb. 11.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a new treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

Wallaceville, Feb. 14, 15. Sour Lake and China, Feb. 21, 22. Liberty, Feb. 22, 23. E. W. SOLOMON, P. E.

Houston District—First Round. First Church, Houston, Jan. 11. Brunner, Jan. 11. Humble, Jan. 13. St. Paul's, Jan. 18. Tabor, 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. 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. Redlam Cir., at Redlam, 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. J. B. TURRENTINE, P. E.

Marlin District—First Round. Durango, at Durango, Jan. 10, 11. Lott, Jan. 11, 12. Travis and Chilton, at Travis, Jan. 13, a. m. Rosebud Cir., at Powers Ch., Jan. 14, a. m. Rosebud Sta., at Rosebud, Jan. 14, p. m. Rosebud Cir., at Rosebud, Jan. 17, 18. Kossie Cir., at Kossie, 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. 7, 8. Centerville Cir., at Centerville, Feb. 8, 9. Normange Cir., at Normange, 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.

Marshall District—First Round. 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 Harrison, Feb. 4. Heckville Cir., at Pisgah, Feb. 7, 8. Kilgore Cir., at Kilgore, Feb. 14, 15. Marshall, First Church, Feb. 17. Marshall, Summit St., Feb. 18. Rosewood Cir., at Fairview, Feb. 21, 22. Eethany Cir., at Bethel, Feb. 28, March 1. F. M. BOYLES, P. E.

Navasota District—First Round. 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. 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. Wynnboro, 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. 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. Mineola 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. Wills Point Sta., Jan. 31, Feb. 1. Edgewood Sta., Feb. 1, evening. Grand Saline Sta., Feb. 2, evening. The remainder of the round will be sent soon. J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—First Round. 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.

DROPSY TREATED usually gives quick relief, soon removes swelling, a short breath, often gives entire relief in 10-15 days. Trial treatment sent free. Dr. THOMAS E. GREEN, Successor to Dr. H. H. Green's Sons, Box 0, Atlanta, Ga.

Ravenna Cir., at Ravenna, Feb. 28, March 1. Ladonia Sta., March 7, 8. Bailey Cir., at Bailey, March 14, 15. O. S. THOMAS, P. E.

Bowie District—First Round. 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. 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. Vashti, at Vashti, Feb. 22, 23. Crofton, at Park Springs, Feb. 28, March 1. Sunset, Dry Valley, March 1, 2. Dundee, Eagle Bend, March 7, 8. T. H. MORRIS, P. E.

Dallas District—First Round. Cedar, Hill, Jan. 10, 11. West Dallas, Jan. 19. Oak Cliff, Jan. 20. Forest Avenue, Jan. 21. St. John's, Jan. 28. 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. 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. Jacksboro Sta., Jan. 25, 26. Argyle Cir., at A., Jan. 31, Feb. 1. Roanoke and Elizabethtown, at R., Feb. 1, 2. Bridgeport Mis., at Sand Flat, Feb. 7, 8. Chico Sta., at C., Feb. 8, 9. Alvord Sta., Feb. 10. Perrin and Barton, at P., Feb. 14, 15. Willow Point, at W. Pt., Feb. 21, 22. Jacksboro 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. Marysville Cir., at Marysville, Jan. 10, 11. Pilot Point Cir., at 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. 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. 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. 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. Deport 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. Howe Circuit, at Howe, Jan. 10, 11. Pottsboro and Preston, at Pottsboro, 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. E. G. MOOD, P. E.

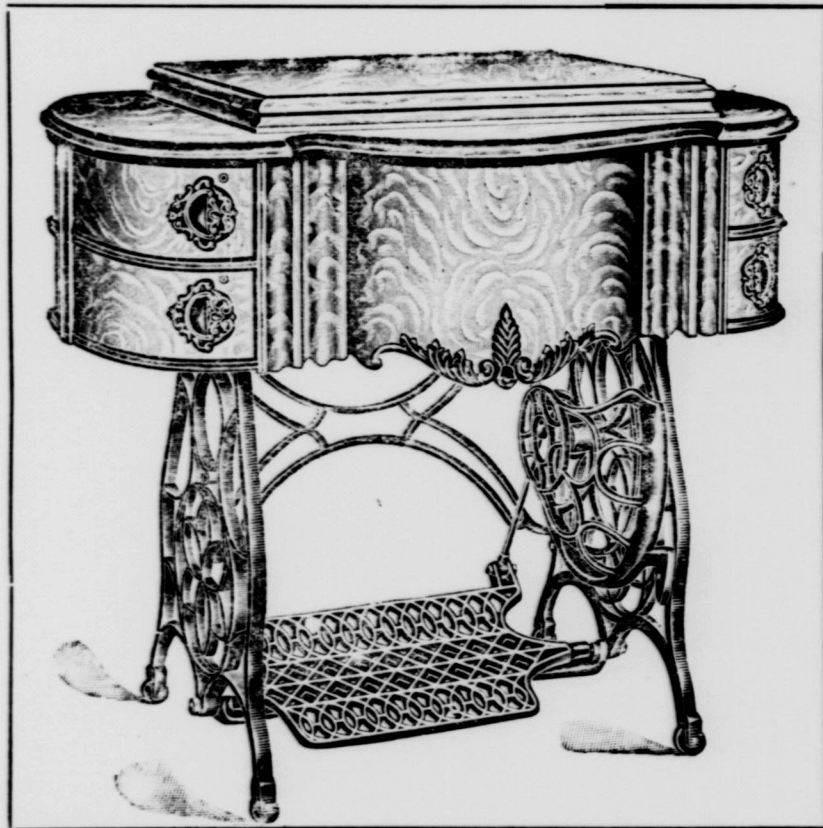
Sulphur Springs District—First Round. Cooper Sta., Jan. 3, 4. Ben Franklin and Pecan Gap, at P. G., Jan. 10, 11. Lake Creek, at Enloe, Jan. 17, 18. Reily Springs, at Reily Springs, Jan. 24, 25. Sulphur Springs Sta., Jan. 25, 26. Wynnboro Sta., Jan. 31, Feb. 1. Purley, at Pickton, Feb. 7, 8. Como and 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. Kemp and Becker at B., Jan. 10, 11. Mabank Cir., at M., Jan. 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.

“Of all household adjuncts the Sewing Machine is the only one, the necessity for which does not have to be proven.”

It sometimes is necessary to prove the merits of a Sewing Machine, but never the necessity. The Advocate Machine has proven its merit in thousands of Texas homes and if there is one dissatisfied woman user she feels so hopelessly in the minority, she has not filed a complaint.

We believe your immediate neighborhood is not so remote but what there are not one or more of the light running, noiseless ADVOCATE MACHINES. Ask the good woman nearest you what she thinks of it. You will buy on her recommendation.



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is related to cheapness only in price. It is in every sense a high-grade machine, being equal not only in appearance but in all essentials to the very best \$75.00 machine on the market.

You will not wonder how we can deliver it to you at the price we do when you KNOW as you NOW DO, that we ship direct from the factory to your station, thus eliminating all the profits that usually go to the middleman. It's plain now, isn't it?

The Advocate Machine is a New Model Drop Head Automatic Lift. It's the very newest creation in Sewing Machines. It is sold on a guarantee of the factory backed up by that of ours. The Machine will be shipped promptly from the factory to your station.

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Light Biscuit
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The "Royal Baker and Pastry Cook," a complete cook book containing over 500 valuable cooking receipts sent free on request.

ROYAL BAKING POWDER CO., NEW YORK

Off For Africa

By BISHOP WALTER R. LAMBETH.

Outfitting for Africa is a big undertaking. This is especially the case when one is penetrating the remote interior. Civilization is to be left far behind, and no source of supply is to be had short of many days' march. Every necessary, to the last detail, must be thought of. Failure to adequately provide tents, food, medicine and other important articles of equipment might mean the sacrifice of a life or even of many lives. In addition to all this, the goods to be transported by caravan must be put in such packages as to weigh not more than seventy pounds; to be as far as possible waterproof; and plainly numbered to correspond with the invoice list in order to prevent loss and to facilitate our knowing at a moment's notice the contents of any given package. This is no child's play when we find, including the sacks of salt, there are over 500 separate packages to be handled in London, Manchester and Liverpool; to pass the Customs at Matadi on the Lower Congo; to be rehandled on the narrow gauge railroad between Matadi and Stanley Pool, above the rapids on the Upper Congo; to be carefully stored with the Congo Balolo Mission at Leopoldville; transferred to the Lapsley and carried by her 900 miles up the Kasai and Sankuru Rivers to Lusambo, where again the goods are to be stored awaiting the forming of a caravan to transport them two weeks journey on the heads or shoulders of carriers to the village of Wembo Niama—our destination.

After holding the annual conferences in Brazil, Dr. Ed F. Cook and I turned our faces toward England. During the voyage, I had time to scan once more the lists which had been carefully made out in advance, many of the items growing out of a scrutiny of Livingstone's travels, Stanley's explorations, the experience of Dr. W. M. Morrison of Luebo, (our honored guest at the Waynesville Missionary Conference) and that of Prof. Gilbert and myself during our journey to the Congo in 1911-12. It was well that I could avail myself of the sympathetic cooperation of Dr. Cook, who is a past master in detail work as well as in larger matters, for in addition to the help he generously gave, it was an experience one of the secretaries of the Board must needs pass through in order to intelligently administer such work hereafter.

Upon reaching London I telegraphed for Dr. Mumpower, and put myself in touch with Whyte, Ridsdale and Company, 73-76 Houndsditch, Bishopsgate, and called upon Mr. Robert Whyte, Sr., now retired from active business, but interested in everything that makes for civic righteousness and religious work. It is a beautiful and suggestive custom with British firms to permit the oldest member to desist from active service and turn his time and attention to matters which make for the welfare of the city, the kingdom or the world at large. Mr. Whyte is a member of the Union Liberal Club, one of the Directors of the British and Foreign Bible Society, and he and his noble wife have been for years intelligent contributors to more than one missionary society. They have a son who is a missionary to China. Mrs. Whyte is the daughter of Dr. Bennett in whose home David Livingstone

spent many weeks while writing his volume of African exploration following his journey across the continent. It was while seated on his knee when a child that she heard from his own lips the thrilling story of the encounter with the lion which gripped him by the shoulder, and which would have made an end of the intrepid missionary had it not been for the faithful native helper who, without hesitation, exposed his own life in order to save that of his friend.

Samuel Lapsley, the heroic young Alabamian, who with Shepherd went out twenty-three years ago to pioneer the Southern Presbyterian mission, made the acquaintance and won the friendship of Mr. and Mrs. Whyte, which led in an unexpected and providential way to his securing the firm as the shipping and financial London agents of the Presbyterian Committee at Nashville. Last year, upon my return from the Congo, I laid the matter of the same relationship to our Board of Missions before these gentlemen who have rendered the Presbyterians such valuable service for nearly a quarter of a century. While they are general commission merchants, and not in the missionary business, they have consented to the same arrangement with us, thereby giving us a credit and financial standing in the city of London which will enable our missionaries to secure their barter goods and supplies, and ship the same to a section of the world where there are no banking facilities, and where credits must be long and yet secure.

Our three missionaries and their wives, Dr. and Mrs. Mumpower with their baby, Mr. and Mrs. Bush, and Mr. and Mrs. Stockwell, have been in Belgium nearly two months studying French, and making other preparation for their work. Dr. Mumpower, whom I had appointed Superintendent of the Congo Mission, came at once in response to my telegram and we began such purchases as had not already been made. These consisted of tents, cots, bedding, camp-chairs, dishes of enameled ware, an aluminum water bottle, with capacity for several gallons, to be carried on a man's head, folding bathtubs made of canvas, a well-filled medicine chest, over a hundred matchets for cutting high grass, axes for felling trees, a barometer, a compass, measuring line, helmets of Indian pith, mosquito boots, kakai suits, ammunition for guns for securing food, fish hooks and lines, and an ample supply of provisions to cover fifty days' march.

To the foregoing must be added, as I have already indicated, what had already been purchased by the missionaries, including clothing for two years, provisions for eighteen months, hardware for their three houses, the hospital and the first church; five tons of salt in 200 sacks; sixty bales of cloth; together with trinkets and presents to be used in buying food, paying our carriers and making gifts to the chiefs of the villages through which we must pass. Then I must not forget the 100 second-hand suits of clothes, the 108 red handkerchiefs, 288 leather belts, 432 shirts and 360 slates with several gross of lead pencils and a number of rolls of Bible pictures. The native women were not overlooked. For them we provided safety-pins, needles and thread, scented soap and some bright prints. In the remote interior the women for the most part are not particularly enamored of much clothing. They prefer to rub soap on their sable garments of nature's own handiwork and save their

cloth to be buried in. Our missionary ladies will ere long teach them a better way. Example is always more powerful than precept on the mission field.

There has been much to encourage me in the initial stage of this enterprise. Many personal letters have been received from friends in the United States who have pledged their daily prayers in our behalf. Added to these is the fervent intercession constantly being made by fully 2000 of our Brazilian converts. These have given a substantial guarantee of their interest by contributing \$1000 for the support of a married missionary and a surplus of \$200 to be added to the fund the second year. This is the more remarkable when we recall the fact that nearly all the districts in both annual conferences paid their assessments in full, a good round sum was raised on their debt and several churches in process of building.

Upon reaching England, I found a letter from Dr. W. F. McMurtry, Secretary of the Church Extension Board, saying he had \$140 in hand towards the building of the three missionary houses, and would guarantee the raising of \$1500 more. In addition to this a brother in Arkansas had sent him \$1000 for the building of a church. Three days later a cable-gram reached me from a friend deeply interested in the mission, promising to send \$1500 as a Christmas present for the building of a hospital. This, with the generous gift of a physician in Greensboro, N. C. for the establishment of the Mary Long Hospital, will enable Dr. Mumpower to begin medical work with an equipment which should yield satisfactory results.

News just received from Africa lifts a great burden of anxiety and increases my sense of obligation to Him who has from the beginning led His servants in this enterprise. Rev. Mr. Bedinger, one of the Presbyterian missionaries at Lusambo, writes that, in accordance with my request, messengers were sent with presents to the great chief Wembo Niama. They went on the run many days' journey and reached him before he cut the eighteenth notch in his door post. Prof. Gilbert and I had promised him we would return by the eighteenth full moon from the time we left his village, or send a messenger. Mr. Bedinger says the chief was glad to hear from us, received the presents and sent back word to me that he anxiously awaited my coming. We hope to reach Wembo Niama by the 15th of January, nearly two years from the time we bade him good-bye in the early morning when he accompanied us far beyond the outskirts of his village.

I deeply regret, and so does Prof. Gilbert, the fact that he cannot go out with me this year. His Missionary Poord is not sufficiently organized to maintain him, and it seems necessary, in order to thoroughly enlist the sympathy and co-operation of his constituency, that he should remain in the United States until next year. He has written me that his heart is in Africa, and that he would be by my side were the way open.

This is written on the S. S. Anversville, in the Gulf of Guinea, off the Ivory Coast. We sailed from Antwerp on the eighth of December after spending three delightful days in Belgium with our Protestant friends, who had shown so many courtesies to our missionaries and to whom we owe a lasting debt of gratitude. Dr. Henri Anet, the accomplished Secretary of the Societe Belge de Missions Protestantes au Congo, had arranged for a series of meetings in Clabecq, in the city of Brussels and in Antwerp. Dr. Morrison and I spoke to large and attentive audiences in all three places, and we had the pleasure of an address from Dr. Cook at the missionary farewell meeting in the capitol. Our missionaries took part with Rev. F. Faumery, the representative of the Belgium Churches, who goes to Africa to open a mission under the auspices of the Synodical Union of Evangelical Churches in Belgium; the State Church (Protestant) and the Evangelical Churches having united for the first time in the work of evangelization. Dr. Paul Rochidieu, my host in Brussels, is the President of the Synod and Dr. Kennedy Anet, Vice-President. These gentlemen are Swiss, have a university education, are intelligent, alert and full of zeal for the extension of the Kingdom of God at home and abroad. We are very fortunate in having secured the services of Dr. Henri Anet as the Legal Representative of our Board of Missions in such matters as pertain to legal and administrative requirements in a Belgian Colony. In this we are acting in harmony with the policy of the Missionary Committee of the Southern Presbyterian Church. To the Secretaries of that Committee we are indebted for many valuable suggestions. The Lord alone can reward them for their unvarying kindness to me and to our missionaries.

NINETY-NINE YEARS AGO.

H. G. H.

In 1812, 1813, 1814, the United States was at war with Great Britain. The Americans had gotten the best of the fight on water and held their own on land.

The treaty of peace between the two countries was signed at Ghent on the evening of December 24, 1814, but news of the treaty did not reach the Americans and British on this side of the Atlantic until February 11, 1815.

Meantime the blood of the combatants was getting hot, and, as John Paul Jones said when he was called on to surrender, "had just begun to fight."

And it so happened that the terrible battle of New Orleans was fought under Andrew Jackson in command of the Americans and Lord Packenham in command of the British on the 8th of January, 1815, after the treaty had been signed.

That was the day of slow sailing vessels, no telegraph, no wireless, no submarine wire.

The British came up the Mississippi and landed in the lower suburbs of the city. Jackson was the most famous fighter at that time in the land, in the prime of young manhood, and had under him an army of Tennessee and Kentucky sharpshooters, the best marksmen with long-bored rifles in America. Lord Packenham had brought over the flower of Wellington's victorious army.

Jackson's men were entrenched behind cotton bales, one bale above another, and as the British advanced on the open plain the keen-eyed sharpshooters felled them to the earth with terrible slaughter. Nearly half the British army lay dead on the field, among them Lord Packenham and hundreds wounded.

Eight of Jackson's men were killed or wounded. This was the most disastrous defeat the British suffered during the war.

Jean Lafitte, the pirate, and his buccaneers from Galveston Island, had joined Jackson and rendered brilliant service during the battle. The United States Government pardoned him and his men upon promise that they would leave Galveston Island and the Gulf of Mexico forever. Soon after the battle Lafitte broke camp and was lost sight of in South America.

An association has been formed in Tennessee for establishing a Jackson National Park, to be dedicated on the 8th of January, 1915, the 100th anniversary of the battle.

ORPHANAGE EXPLANATIONS.

There was once a valuable dog which was being shipped from Mr. A. to his friend B. No letter was sent showing that the dog was to be sent as a present. After waiting for an unbearable length of time for a "Thank you letter," Mr. A. made investigations and found that there had been a dog traveling up and down the road for nearly six weeks, which the expressmen were unable to let go, for he seemed to have no name or destination, for he had chewed up his tag.

Some express baggages, and good ones, too, have reached the Orphanage with no tags and torn tags, and blurred tags, some with only Methodist Orphanage on them, some with the name of the consignee only, but no address. We appreciate these highly and because we wish to express our gratitude we are appending the list, hoping the donors will accept the thanks we really feel:

- One box to Lodie Rains from Oriscana.
- One box toys, no name.
- One box from some W. M. S. no address.
- Two boxes from Rosebud, set ers unknown.
- One good box from Junior Le ue, with a name that might be Vic ria, blurred.
- One box from Bartlett.
- One box from Mary Wrin or Wrcm. from Dallas, no street or mber.
- One box from League at Pea all.
- One package to Lodie Rains om Millican.
- One box from W. H. M., Robert ee.
- Five dollars from a "Mother," En nis.
- One box from W. M. S., no ad vss whatever, but as it was filled vith good new towels, we sincerely ant to thank the kind senders.
- Wishing each unknown frien i to the Orphanage a blessed New ' ear, I am, your perplexed Manager,

R. A. BURROUGHS.
Waco Texas.

Education is the discipleship of time for the life of eternity.

Intelligence and perseverance are the parents of all great achievements.

KEEPING THE ORPHAN CHILDREN WARM.

Dear Friends: We could not claim that we had an Orphanage without a building, could we? Well in reality we have not a complete building without some way of heating it, have we?

Then surely, next in importance to the building itself, is the heating plant.

This is no idle or unimportant call, but a great necessity.

Brethren and friends, come help us with this worthy enterprise.

Previously reported \$1609.66 the last two weeks as follows:

Mrs. T. P. Alexander, Plano.....	\$ 1.00
Sunday School, Hawley.....	4.25
Sunday School, Bellevue.....	15.90
Sunday School, Goree.....	6.60
Woman's Missionary Society,	
Elm Mott.....	6.50
Methodist Church, Ferris.....	5.90
Woman's Missionary Society,	
Seymour.....	25.00
Mr. and Mrs. H. C. Cross, Koppell	2.00
Tehuacana and Friotown, Yancey	14.00
Herring Avenue Sunday School,	
Waco.....	5.50
Primary Department Sunday	
School, Aspermont.....	5.00
Willow Point Mission, Paradise	2.20
Union Sunday School, Westhoff	10.00
Sterling Berton, Moran.....	1.00
A Friend, Kilgore.....	1.00
Mrs. W. H. Nichols, Moffat.....	5.00
Woman's Missionary Society,	
Bellevue.....	4.75
Marian Chapel, Sunday School,	
Bluff Dale.....	2.25
Mrs. M. A. Moore, Redrock.....	1.00
Brady Charze, Brady.....	25.00
Traylor Chapel.....	20.00
Sterling City.....	5.00
Sunday School, Ingleside.....	5.00
Methodist Children, Colorado.....	1.00
Sunday School, Iago.....	4.50
Woman's Society, Whitney.....	9.00
Sunday School, Mission.....	6.00
Woman's Home Missionary So-	
ciety, Ireland.....	3.80
Sunday School Class No. 3, Can-	
ton.....	6.00
H. E. Abernathy, Royse, (as his	
request on his dying bed).....	50.00
Emmett Circuit, Frost, Route 1	2.15
Two Friends, Temple.....	10.00
Total.....	\$264.52
Grand Total to date.....	\$1874.19

Who will be the next individual, firm or institution to add to this amount?

With best wishes for a happy New Year,
A. D. PORTER,
Morrow Street, Waco.

I will join the 1914 Twenty Club.
J. E. Buttrill,
Thorndale, Texas.

I will do my best for The Advocate.
J. P. CALLAWAY,
Tahoka, Texas.

Have just appointed this brother S. S. Superintendent and he starts with The Advocate to make good.
J. W. SMITH,
Clyde, Texas.

I have decided to place The Advocate in every home. So here I come, after the first day's work with five new subscribers.
L. B. SAXON,
Hughes Springs, Texas.

I have all my stewards on the list but one, and am going to try to put The Advocate in every home in my charge.
T. D. McCrary,
Redwater, Texas.

I solicited six parties and secured these five new subscribers. It is usually easy to put The Advocate in the homes of our people if you get them to see the benefit it will be to them spiritually, intellectually and morally.
W. R. KIRKPATRICK,
Blue Grove, Texas.

MARRIAGES.

Bridges-Blackwood—At 9:30 a. m., December 24, 1913, at the residence of Mrs. A. C. Fagin, of Altus, Oklahoma, Rev. J. H. Bridges of Eldorado, Oklahoma, and Miss Mildred Blackwood of Blair, Oklahoma, were united in marriage, Rev. E. R. Welch, pastor at Altus, officiating. Brother Bridges is a local preacher and is a young man of gifts, grace and usefulness. He is a graduate of Southwestern and expects to enter the itinerancy. Miss Blackwood is the highly accomplished daughter of Rev. J. G. Blackwood, Methodist pastor at Blair. For the past semester she has been teaching in the Altus public schools. Among other excellent achievements she possesses a fine voice and will be a great help to her husband in his work.

Doty-Tyler.—At the home of her parents near Vanslack, Texas, on December 21, 1913, Mr. Ramond S. Doty and Miss Abbie Tyler, Rev. M. A. Stout officiating.