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And His Name Shall Be Called Wonderful

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JESUS CHRIST is the most wonderful character in the history of the world. He entered upon his public career at the age of thirty, and when he was a trifle past thirty-three he was crucified as a malefactor. During his activities he wrote no book, published no sermon, built no synagogue, organized no army, headed no revolution, and left no material monument to his memory. His was a life of poverty and of wanderings. He had no permanent home. He belonged to the common people. He was simply a teacher of men. In him was the truth and he imparted it for the good of others. He was the most unpopular man of his day. He was despised and rejected of men. He put himself into antagonism with the established order of things; he cut cross-wise the grain of human nature; exposed the hollow shams and pretensions of the leading classes, and demanded the humiliation of pride and self-righteousness. He taught the Fatherhood of God and the brotherhood of man, and his truth applied itself to the world as well as to the narrow confines of Palestine.

Because of his truth his fellow-countrymen in high places condemned him to death and he died between two thieves on the cross. In this way they thought to dispose of him as a troublesome factor in society. And from a human point of view it looked like that when the curtain fell upon him on Calvary, his career was at an end.

But down in this twentieth century after his death, he still lives and is worshiped by multiplied millions of the race. He enters into the great civilizations of the world, inspires their institutions and laws, is a part and parcel of their literature, their art, their history, their science and their manner of life. In the palaces of the rich, in the substantial homes of the middle classes and in the hovels of the poor his praises are sung and his name is revered. He is the hope of the penitent, the healer of the broken-hearted, the helper of the down-trodden, the redeemer of the outcast, the comforter of the afflicted and the dying. He teaches men to love and not hate to build and not destroy, to give joy and not pain. He regenerates manhood; he sanctifies womanhood, and he gives intrinsic value to childhood. He breaks the shackles of ignorance from the human intellect; he pierces the cloud of superstition that shrouds the human spirit, and he turns the eye of humanity toward the coming of a brighter morning.

Why is all this true? Simply because he is born of eternity; the gift of the everlasting Father; the Prince of Peace, whose name is called wonderful. He is Emanuel, which being interpreted is, God with us. His birth, the great event all Christendom is about to commemorate, was the inauguration of a world movement, pregnant with the possibilities of which the generations are the beneficiaries. The manger in which he was born, when the angels announced his advent, and to which the wise came to worship him, is redolent with sacred memories, because it witnessed the coming of the King. Since then he has traveled through the centuries, the fairest among ten thousand and altogether lovely, and to-day the world of civilized humanity bows before him and

crowns him Lord of all. The coming ages will not be able to outlive him and all future generations will rise up and call him blessed. And in heaven redeemed humanity will be the fruit of his saving love and the eternities will be vocal with his praises.

THE HOUSTON POST AGAIN DISTURBED.

Whenever the question of prohibition looks into the face of the Houston Post it has another attack of rabies. In one of its issues last week it exploited an insulting editorial, according to its custom, and flung its virus at about half the voting population of Texas—and by all odds the most decent half. We quote one of its statements:

"Ordinarily it would appear to be a needless effort to pay any attention to last year's bird's nests, but as certain of those who took part in advocating the adoption of the prohibition amendment in this State last year are apparently making every preparation to reoccupy their old nests, feathered as they were by liberal collections from the faithful gullible, some consideration of the proposition * * * is necessary."

Think of the outrageous falsehood contained in the above. And yet the Post is duly qualified to perpetrate just such a falsehood any day in the year. Who had their nests feathered in the late campaign? The pro committee, headed by Col. Thos. H. Ball, in a sworn statement, made an exhibit of every dollar used in the campaign, showing its source and amount and how applied, and it was something less than \$20,000! When Mr. Wolters was put on the witness stand and asked how much he received, from whence it came, and how disbursed, he absolutely refused to divulge the information, and his attorney, Jonathan Lane, said that Wolters would "rot in jail and hang from the gallows" before he would answer such questions! Yet it is commonly reported that Wolters and his gang, with R. M. Johnston, as one of his advisers, received more than one million of dollars from all sources to defeat the amendment! How they spent it nobody knows, and never will know. But it is morally certain that somebody's "nest" was bountifully "feathered!"

THE WISE MEN WORSHIPED HIM.

It is all a mistake to assume that Jesus Christ is not the Savior of the wise and the learned, as well as the ignorant and the simple. The first of all the classes to recognize his Kingship were the wise men from the distant East. They saw his star and came to do him homage. All along the ages he has had among his devotees the brainiest and the best of the race. History demonstrates that his wisdom has appealed to the wise of every generation. And the movement of the strong and robust laymen to-day is but a tendency of the times to acknowledge his authority, and to bow before his shrine. Men of brains, as well as brawn, recognize him as a supreme guide in morals and in religion, and the influence of his teachings is becoming the standard for the settlement of disputes where controversies obtain among those who represent the interests of society and the world. This is a vindication of his wisdom and the greatest men of the race are turning to him as the one factor necessary to determine authoritative questions in the affairs of business as well as in the higher affairs of conscience and intellect.

THE COURT UPHOLDS OUR SUNDAY LAWS

For sometime there has been an effort made in some of our centers of population to overturn our Sunday laws and turn all sorts of Sabbath desecration loose upon society. As a result, months ago the variety theaters and vaudevilles boldly threw their doors wide open Sunday afternoons and evenings, and local authorities winked at them. They would arrest them, give one of them a nominal fine and turn the rest free, and by this practice established these amusements on Sunday.

Finally a fine was put upon some of them, more than they cared to pay, and they appealed it to the Court of Criminal Appeals. Here is where they made their mistake, for Judge Prendergast and Judge Harper sustained the sentence of the trial court and knocked Sunday theaters into a cocked hat. After that one of the moving picture shows took his Sunday case to the same court, and now it turns out that these same two Judges affirmed that sentence and made the Sunday law apply to Sunday moving picture shows. So the Sunday moving picture shows are out of commission. Of course, Judge W. L. Davidson, the other member of that Court, dissented from the majority opinion. He usually does whenever moral legislation is involved.

Now, what is transpiring? Why, an effort is already being put into action by lawyers who oppose local option laws, Sunday theater laws and Sunday moving picture laws, and those who want things run wide open regardless of these laws, to defeat Judge Prendergast for renomination in the primaries next summer. They cannot use him, and they want to destroy him. He is the ablest lawyer on that bench and as fearless as Julius Caesar, and he does not suit certain designing men. They have already agreed upon their man, so we are told, and they are grooming him for the race, agreeing to meet the expenses of his campaign, and to elect him if possible. Therefore, the law-abiding people of the State cannot afford to sit idly by and see this sort of thing carried out. They must show to the world that when an honest public official has the courage to do his duty he will have their approval and their triumphant support.

Judge Prendergast and Judge Harper have shown themselves worthy of the high position they occupy, and good people who believe in the just enforcement of laws against the criminal classes, and who believe in the maintenance of the sanctity of our Sunday, as one of our fundamental institutions, must show these two men that they have the endorsement of the substantial citizens of this Commonwealth. Judge Harper has four more years after the next one on this bench, but Judge Prendergast will have to come before the primaries next summer. His position is in no sense political. It is judicial and beyond petty politics, but his continuance in that office depends upon the votes of honest and God-fearing men, and we do not hesitate to call the attention of our readers to the necessity of doing their civic duty in this important matter. As long as these two men are kept on the Court of Criminal Appeals, our moral legislation is safe. To permit either one of them stricken down by the enemies of moral legislation, will be to overturn our local option laws and to destroy our Sunday laws. Then, let every man do his duty!

The : Eternal : Verities : of : Christmas

By Dr. Levi Gilbert.



CHRISTMAS! Nativity! Advent! Bethlehem! Immanuel! Incarnation! What a history and what a range of ideas are covered by these words. They give birth to a vocabulary and to religious conceptions unknown outside the bounds of Christianity and the Messianic faith from which it sprang. They have to do with all that is vital and eternal in human life. They constitute the groundwork of humanity's redemption. From them springs the hope that is immortal.

Christmas! The mass of Christ; the festival of the Savior's birth; the birthday of God's Anointed. The charm of the day grows. It is casting its spell over non-Christian lands. Its spirit is peculiar to itself. No other day is so vital with joy, so radiant with unselfish affection, so full of the grace of self-forgetfulness, so devoted to the divine art of giving.

In creating a demand for beautiful and helpful gifts it has made the wheels of industry hum with new life, has stimulated the traffic of oceans and continents, has overloaded the mails and commerce of Christian lands with loving burdens, has set a new pace for the machinery, art and inventive genius of the world.

What an all-pervasive, all-conquering, beautifully contagious, redemptive, transforming spirit is the spirit of Christmas!

Nativity! The natal day of a new humanity, of a new era in history. The birthday of the Child to be named Jesus, because he would save his people from their sins. "Twice-born" men trace their new birth to the still diviner nativity of the well-beloved Son, for he was, in God's intent, to be the first-born among many brethren. Well may the Nativity be called the natal day of love, for a really divine love, a love more than natural human affection, was known before that day only by a limited few. Outside the bounds of Israel it could hardly be said to be known at all. Paganism, at its highest culture and civilization, little else than unadulterated selfishness. The tender graces of a godlike affection were foreign to an age in which the mass of humanity were slaves, and the few who possessed and ruled them were subject to every form of passion and earthly desire.

Into such a world the Nativity introduced a new life, a new love, the very life and love of God.

Advent! What a coming that! No earthly sovereign ever compassed in heritage and personality such wealth of benefit to mankind. Its humility was its glory. It put emphasis on human worth, and not on externals. The swaddling clothes of the manger-birthplace were not embroidered in gold, nor enriched with ermine or velvet. But what a Child! What divinity of possibility and power! What infinite wealth of life to be lavished through him on the world. If ever the coveted millinery and equipage of earth were counted as naught, it was then.

The Advent, in its simplicity and obscurity, is heaven's witness to the vanity and worthlessness of external things, and to the eternal and inherent worth of the soul, as indwelt by the Spirit of God.

Bethlehem! The birthplace of the sweetest story ever told. What fascination, for infancy and age alike, in the divine narrative! No fact or fiction rivals the tale of the two evangelists, Matthew and Luke. It has wrought its holy spell on literature, music, art and religion. Where was there ever such songs as those of the expectant mother and of the angels; such wonder as that of the hillside shepherds; such a heavenly portent as the guiding star; such adoration and gifts as those of the magi; such rapture as the joy of the heavenly host which filled the world with its gloria in excelsis.

Where was there ever such a mother as Mary; such a Babe as Jesus!

The atmosphere of the world has changed under the influence of this "sweet story of old." Every nursery, where it is told and retold, has become the birthplace and abode of a wondrous and beautiful love. Girl babies are not hated and throttled at birth in such a home. Superstition and cruelty cannot live in the atmosphere of Bethlehem. Impurity hides away from the light of the manger-cradle as darkness flies away at the rising of the sun. The power of the Christmas narrative to hallow motherhood, purify the home, sweeten infancy and childhood, is proof of its divine origin. Such holy fruitage does not come from the grossness of a moral uncertainty. When the spiritual influence of the Bethlehem story upon nineteen centuries of Christian history is considered, the hand that would rob it of its sanctity and divine origin seems none other than the ruthless hand of sacrilege. To say this, is not sentiment or superstition, while Christ's law of evidence remains, "By their fruits ye shall know them." Permanent superstructures are not built on the unsubstantial foundation of fable and fiction. The beautiful story of the Babe will outlive the uncertainties of an age of questioning and doubt, as it has already outlived many like eras of hostility and naturalistic thought. And the reason for this lies in the wonders of the next Christmas word:

Immanuel! God with us. The Child to be born was no ordinary child. He should be called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." History fulfills the prophecy. God is with men in Christ. Experience witnesses to this supernatural fact. Jesus always conducts the inquiring and obedient soul to the Father. To know Christ is to know the God who sent him on his mission of revelation.

Trace the course and vitality of the Christian centuries, and it is found universally true that the more Jesus is known and loved by men and Nations, the more God appears in their conduct, creed and character. The two are one. The prophetic name Immanuel is the finest Hebrew word to portray the deepest personal fact on religious history. The lips of ancient psalmist and modern apostle tell the same story, "the Lord is my Shepherd," "my Lord, and my God." God with us in Christ is the key to Christian history, as it tells the secret of Jesus' incomparable power in the lives of his disciples and in the perennial life of his Church. To intelligently say of Christ, "Immanuel," is to proclaim the fact of one's own conscious redemption—the conscious possession of the "life that is hid with Christ in God."

Human intelligence, experience and testimony can never surpass this. "Immanuel!"

Incarnation! This is the climax of mystery. Human intelligence alone never fathomed the secret of Christ's person. Did not Paul declare this inherent incapacity in saying, "No man can say that Jesus is the Lord but by the Holy Spirit?" The spiritual intelligence of Unitarianism is challenged by this unqualified declaration. Immanuel: "I in them;" Incarnation: "Thou in me."

The Nativity culminates in this word. This is the climax and purpose of the Christmas revelation. Deity in humanity. The human intellect confesses its helplessness before the vastness of the problem. But where in the presence of any revelation of life is it not conscious of the same limitations? The mystery of one's own spirit tenanted a body is equally baffling. When an Edison, in face of the difficulty, reduces the spiritual problem to a material one, he puts his own spirit in quality and value beneath the mystic element he is investigating. To deny immortality is to place electricity in duration and power above the mind that discovers and masters it.

As an infinite intelligence and wisdom can be discerned in every ele-

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ment and product in the material universe, so in the higher realm of soul and spirit God can be seen in the perfection and divinity of Christ. The revelation is so complete, so above, in degree and quality, than seen in any other human personality, that it has stood the test of centuries. The greatest minds still bow in glad acceptance of the reality and special nature of the revelation.

Incarnation gives value to the Nativity. Such words as Christmas, Advent, Immanuel would have no meaning were it not for the supreme fact underlying them—that "God was in Christ, reconciling the world unto himself."

Special terms like these, of divine significance, do not associate themselves with the birth of Moses or Samuel, St. John or St. Paul, or with any prophet or apostle of ancient or modern times.

The divinity of Jesus gives him his unique and permanent supremacy. For this reason his personality charms and masters the world. The spirit of Christmas is so persistent and all-conquering and beautiful because it is his Spirit. The whole world to-day is throbbing with his self-communicated vitality. He is, in the most real and literal sense, the life of the world, its light as well, which means also its wisdom, its righteousness, its power for progress and growth.

Beneath all the superficial joy of Christmas; beneath its shopping and giving and festivity; beneath its external good cheer and exuberant affection, is this deeper and divine life. The cause is greater than the effect; the divine greater than the human; the eternal greater than the customs and delights of the temporal. In enjoying the lesser our souls should grip and appreciate the greater. In other words, Christmas should ever remind us of the divine and eternal Christ, from whose supernatural origin and greatness the day sprang, and from whose incarnate life such joy-bringing words as Nativity, Advent, Bethlehem and Immanuel gain all their sweetness, charm, and holy power.

FIVE YEARS OF CHRISTMAS-DAYS.

More than five solid years of Christmas-days since the Star of Bethlehem began to shine! What a radiant cluster of throne-white gems in the circle of Christian ages they would make! But we want them just as they are strewn, one a year, along the line of our lives. Like the well and the palm in the desert, they are places where pilgrims call a halt and unburden, and lie down to pleasant dreams, and rise up with sweeter memories, truer hopes, fresher strength, nobler aspirations and tenderer humanity.

Whoever does not feel angels in the air on Christmas-eve, though he may not see the shining of their wings, has too little imagination to obey the Golden Rule. To be younger and happier for the day, we must be like them of whom the Savior said, "For of such is the kingdom of heaven." Christmas is children's day. Little and big, let us all for twenty-four hours a year be children every one. The first Christmas gifts brought to the Babe in the far-away village, who was not born in a human dwelling, were "gold and frankincense and myrrh." They were the offerings of the Wise Men of the East. But there have been wiser men and richer gifts since then—faith in things unseen; hope which wakens through the night, impatient for the morning; love which casteth out fear. It is not wrath, but love, which makes brave to dare, to do, to suffer; and fortitude is the sublimest of courage. Miles Standish, belted and booted, striking forth with his stout heart and sword to the savage "front," was valiant; but the pilgrim women, shivering around their cabin-fires, strong to suffer, and waiting, serene and patient, for the Christmas, stood there in that long-gone December, the New World's guardian angels of the virtues of mankind.—Good Words.

Little minds are tamed and subdued by misfortune, but great minds rise above it.—Irving.

What Great Men Have Said About the Bible

Samuel Taylor Coleridge.

"For more than 1000 years our Bible has gone hand in hand with civilization, science, and law; in short, with the moral and intellectual cultivation of our people; always supporting, and often leading, the way. * * * Good and holy men, the best and the wisest of men, the royal spirits of all our history, have borne witness to the universal influence of the Bible, and have declared it to be, beyond compare, the most perfect instrument, and the only adequate organ, of the best mind and the best heart of mankind."

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Thomas Carlyle.

"In the poorest cottage in the land there is one Book, wherein, for thousands of years, the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him. And wherein, to this day the mystery of existence reflects itself, if not wholly resolved, yet revealed and prophetically emblemed; if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result."

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Cardinal Newman.

"Bible religion is both the recognized title and the best description of English religion. For English religion consists, not in ceremonies, nor in creeds, but mainly in having the Bible read in Church, in the family, and in private. Now the simple reiteration, again and again, in the public services of the sanctuary, of the words of inspired teachers, under both covenants, and that in grave, majestic English, that has, in matter of fact, been to our people a vast benefit. It has attuned their minds to religious thoughts; it has given them a high moral standard; it has served them in associating religion with compositions, which, even humanly considered, are among the most sublime and beautiful ever written; and especially it has impressed upon them the series of divine providences, in behalf of man, from his creation to his end; and, above all, it has impressed upon their minds the words, the deeds, and the sacred sufferings of him in whom all the providences of God center."

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John Ruskin.

"My mother forced me, by steady daily toil, to learn long chapters of the Bible by heart. And to that discipline—patient, accurate, and resolute—I owe, not only a knowledge of the Bible, but much of the best part of my taste in literature. I have, this moment, opened my oldest copy of the Bible, and my mother's list of chapters, with which she established my soul in life, has just come into my hand. And, truly, this material installation of my mind in the Bible I count, very confidently, to have been the most precious, and, on the whole, the one essential part of my whole education."

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Professor Huxley.

(Professor Huxley was an Agnostic, but, speaking of the English Bible as a school-book for children, he bore this striking testimony):

"Consider this great historical fact, that, for three centuries this Book has been woven into all that is noblest and best in English history; consider that it has become the National epic of Great Britain, and that it is as familiar to noble and simple, from John o' Groat's to Land's End, as Tasso and Dante once were to the Italians; consider that it is written in the noblest and purest English, and that it abounds in exquisite beauties of literary form; and, finally, consider that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations in the world."

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King George V. of England.

(Speech in reply to a deputation of high Church and civic dignitaries received at Buckingham Palace in connection with the celebration of the tercentenary of the Authorized Version of the Scriptures.)

"The labors of the translators and of my ancestor King James I, who directed and watched over this undertaking, deserve to be held in lasting honor. This glorious and memorable achievement, coming like a broad light in darkness, gave freely to the whole English-speaking people the right and the power to search for themselves for the truths and consolations of our faith; and during 300 years the multiplying millions of the English-speaking races spreading ever more widely over the surface of the globe have turned in their need to the grand simplicity of the Authorized Version, and have drawn upon its inexhaustible springs of wisdom, courage and joy. It is my confident hope—confirmed by the widespread interest your movement has aroused—that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of National treasures, and is, as you truly say, in its spiritual significance, 'the most valuable thing that this world affords.'"

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Dr. Charles A. Briggs.

"Biblical study is the most attractive of all studies. The variety of topic, richness of material, beauty of form, wealth of illustration, the vast importance of its themes, the unity in which the amazing variety of author, age, and topic is bound together—all make the Bible the most interesting and absorbing study for peasant and prince, for child and sage, for all the world. * * * The Bible is a book of life, a real book, a people's book. It is a blessed means of grace when used in devotional hours; it has also holy lessons and beauties of thought and sentiment for hours of leisure and recreation. It appeals to the aesthetic and intellectual as well as moral and spiritual faculties, the whole man in his whole life."

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Lecky, the Historian.

"It is difficult to exaggerate the moral advantage of an early and complete familiarity with the Biblical writings. Such familiarity seldom fails to do something to purify, exalt, elevate, and regulate the character, to exalt the imagination, to color the whole texture of a life. Even on its purely intellectual side its value is very great. It may be truly said that the pure, simple and lofty language of the English Bible has done more than any other single influence to refine the taste of the great masses of the English people. It is the most powerful antidote to vulgarity of thought and feeling."

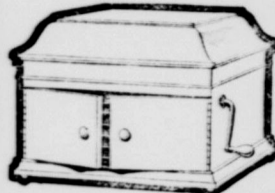
HAVE YOU AN ANCHOR?

When Martin Luther was assailed by a tempest of troubles he used to sing the forty-sixth Psalm above the roar of the winds; his anchor struck its flukes under the rock of ages. God keeps in perfect peace the soul that is stayed on him. In these times when doubts are so painfully prevalent—doubts of the inspiration of the Bible, doubts about the future life, or the wisdom of God's providence, or the success of his gospel, there is nothing that will hold a man but a strong grapple to Jesus Christ. "I know whom I have believed" held Paul; it will hold you and me. We do not see what holds a vessel when the storm is smiting her; and, in like manner, when a child of God is assailed by doubts or adversities, or satanic temptations, we do not see what it is that holds him so that he is not moved as other men are. But God sees an anchor sure and steadfast down in the secret depths of the soul. It fastens him to Omnipotence.

There is a danger which sometimes proves far greater than the storms of adversity or the assaults of enemies. It is from the stealthy undercurrents of temptation. An unanchored vessel may be lying on a calm water as smooth as glass, and yet before the shipmaster is aware the keel may strike a hidden rock! Had the wind begun to blow, the master would have taken the alarm; the undercurrent was slowly drifting him, and he

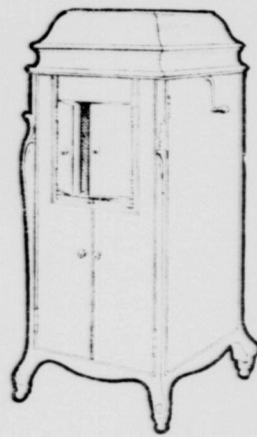
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did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempests of trials, but by the strong and invisible currents of temptation. One Church-member drifts into neglect of prayer, or into laxity in regard to Sabbath observance. Another gets into an undercurrent of social customs and fashions; it swings him, slowly but surely, away from a spiritual life; no sudden shock is felt, but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got hold of the keel, the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Christian character. The undercurrents of this world never set toward holy living, but just in the opposite direction. What we call "backsliding" is really the drift of the heart away from Christ. The heart is not anchored.

no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose inner soul was anchored to Christ Jesus.—Rev. Theodore L. Cuyler.

GOD'S PLAN FOR YOU.

Go to God himself, and ask for the calling of God; for as certainly as he has a plan or calling for you, he will somehow guide you into it. And this is the proper office and work of his Spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely, living and walking in the Spirit; for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unerring inner light, which if we accept and live in, we are guided thereby into a consenting choice, so that what God wills for us we will also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we must meet as they rise, and these will open a gate into the next, and we shall thus pass on, trusting and secure, almost never in doubt as to what God calls us to do.—Horace Bushnell.

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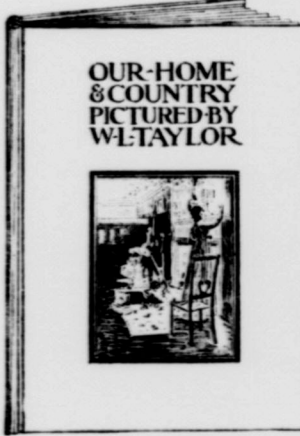
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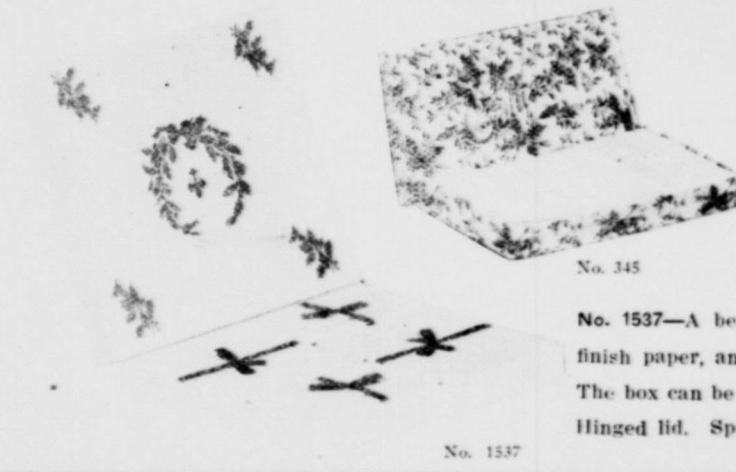
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Woman's Department

NAVASOTA DISTRICT MEETING.

On Wednesday, November 15, 1911, the District Conference of the Woman's Home and Foreign Missionary Societies of the Navasota District met in joint session in the Methodist Church at Navasota and continued through the next day.

On the evening of the first day Rev. O. L. Noble opened the service with prayer, following which was an anthem, rendered by the choir.

The main feature of this service was a beautifully illustrated lecture, "An Evening in Japan," given by Bro. W. D. White, pastor of the Navasota Church.

The second day was devoted to business principally. The program was filled with intensely interesting papers by some of the most experienced and ablest women of the Texas Conference.

In the afternoon the delegates and societies of the other denominations of Navasota were tendered a reception by the entertaining societies at the home of Mrs. S. J. Emory.

This evening service concluded the business, but no place of meeting for next year has yet been decided upon.

This meeting seemed to be an inspiration to some of our delegates, and proved to be of such interest to the Navasota society that we feel we cannot estimate the good it has done in giving us new life.

MRS. J. T. SWANSON,
Press Reporter, Navasota Auxiliary.

IMPORTANT MEETING OF ABILENE DISTRICT STEWARDS HELD.

Ladies of Missionary Society Prepared Splendid Spread for the Visitors.

Two very important meetings for Methodism were held in the First Methodist Church in Abilene Friday, December 1, 1911. About ten o'clock the District Stewards met with Presiding Elder S. A. Barnes in the chair. The important work of the body had been so carefully prepared by the presiding elder that it took only a short time for the transacting of the business. The apportionment of the assessment of the Annual Conference amounting to \$5758 was quickly and satisfactorily adjusted. The salary of the presiding elder was arranged

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for, together with some miscellaneous business, when the ringing resolutions were presented by E. B. Bynum, and unanimously adopted by the District Stewards, concerning the work of the retiring presiding elder, S. A. Barnes.

After adjournment the stewards and pastors repaired to the Methodist parsonage of the First Methodist Church where the ladies of the missionary society had prepared a most splendid dinner. The dinner was thoroughly enjoyed by each one present and at the close most felicitous after-dinner speeches were made by E. B. Bynum for the laymen, and Rev. Macum Phelan in behalf of the ministers present.

At two o'clock the pastors had their meeting at which the matter of the collection of the assessment ordered by the Annual Conference was carefully planned for.

The question of the evangelization of the district was enthusiastically discussed and plans for the most thorough and complete campaign of revival work in the history of the district were made. The pastor and presiding elder enter upon the work full of hope and enthusiasm, and with the strong purpose to make this the best year's work of their lives.

The business of the meeting completed, the pastors and laymen returned to their charges feeling that the day had been both pleasantly and profitably spent.

The following District Stewards were present:

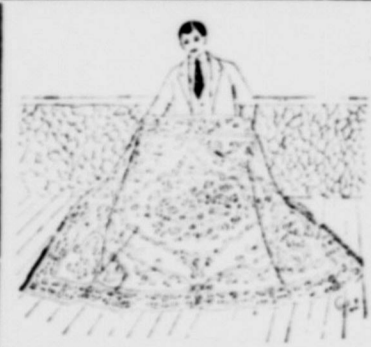
H. O. Wooten, First Church, Abilene; E. B. Bynum, St. Pauls Church, Abilene; Prof. R. D. Green, Baird; Dr. D. L. Stephens, Anson; J. H. Lovett, Caps; C. E. Smith, Clyde; J. C. Williams, Denton; H. M. Rainbolt, Merkel; J. C. Rogers, Ovalo; J. J. Hinds, Tye.

The following preachers were present:

C. M. Woodward, A. W. Hall, E. T. Yeats, C. W. Young, A. Lee Boyd, R. O. Bailey, T. S. Barcus, R. E. Clements, Macum Phelan, F. G. Cox, C. E. Lynn, H. M. Hudson, M. L. Moody, Claude B. Smith and E. L. Sisk.
A. W. HALL, Sec.

HOME MISSION MOVEMENT FOR 1912.

The year, 1912; the month, November; the week, 17th to 24th, inclusive. The Home Missions' Council and the



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LEGENDS OF THE ANNUNCIATION.

By Henry Van Dyke.

We must recall, at the beginning, some of the legends of the Annunciation which are found in the apocryphal gospels and in the poems and romances of the Middle Ages.

The unknown writer whose fragment of the history of Mary is preserved for us by St. Jerome adds only a single touch to the story of the Annunciation, but it is a very graphic one. He says that the angel, coming in, "filled the room where Mary was with a great light."

In the mediaeval poems of Germany, Mary is described as crossing the courtyard to wash her hands at the fountain when the angel first appeared, and as sitting among her companions, who were working discontentedly at the coarser linen of the temple veil, when he came again to complete his message.

The mosaic from the Church of Santa Maria Maggiore, in Rome, is interesting chiefly because it shows the earliest date at which these legendary particulars became the common properties of art.

The most significant and the most enduring imaginative detail in the art of the annunciation was introduced by St. Bernard. He says that the Virgin was reading in the Book of the Prophet Isaiah, and when she came to the verse, "Behold, a virgin shall conceive and bear a son," and was thinking in her heart how gladly she would be a handmaid to serve one so blessed, the angel drew near and said: "Hail, Mary! Blessed art thou among women."

Other emblems, with a meaning more or less mystical, were associated with the story, and came gradually into use among the artists, with slight variations depending upon personal choice and training. The lilies, which seem to us the most symbolic of virgin purity, became common in the twelfth century.



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phrase in the Book of Wisdom, "speculum sine macula." The bush which burns but is not consumed is taken from the vision of Moses. The dove is the universal symbol of the Holy Spirit. I have seen pictures of the Annunciation into which the artist has introduced a basket of fruit and a pitcher of water, to signify Mary's frugality; or a cat, to denote, perhaps, her domesticity.

The unicorn is an animal of such wondrous wisdom and strength that no hunter can take him, and of such gracious quality that his horn wounds only to heal. This represents the Savior. He is pursued by a heavenly huntsman, who is God the Father, and four hounds, which are named

Truth, Peace, Mercy and Justice. Coming to a pure virgin, he takes refuge in her bosom, lays aside all his wildness, and is captured at last.

It was a strange and confused theology which could evolve such a legend out of its inner consciousness; but such as it was the Middle Ages delighted in it.—Harper's.

THE BIRTHDAY OF JESUS CHRIST.

Christmas has become not only a universal but the chief holiday of all the year. If we tenderly regard the birthdays of those near and dear to us; if we gather to hear and utter praises on the birthdays of great poets, patriots, statesmen, and generals; if we make noisily merry the birthdays of great events; of the founding of the Nation, of the winning of a victory, of the beginning of some vast project of practical science; so much the more befitting is it that we should above all mark the birthday from which we date all that is best and noblest in the world's civilization; on which began the one perfect life and the one perfect example which has appeared on earth; the day which brought mortals those "tidings of great joy" which are infinitely more precious than the most

thrilling tidings of worldly fortune that could possibly greet our ears.

There need be nothing solemn or gloomy about the celebration of Christmas. The serious thoughts it should inspire in every mind need cast no shadow on the cheery and merry enjoyment of the day's festivities; the joyous greetings of relatives and friends.

Those are wisest who think gladly of the significance of the day, and take real pleasure in its spiritual, as well as its palpable, bounties. It is a time to rest and be thankful, to utter praises, to make the hearts of others glad; to be mindful of the poor, and cast the rays of genial charity within forgotten doors; to renew expressions of the love that dwells in the breast for kindred and neighbors; to be thankful, generous, and grateful, and to look forward with pure desires and loftier aims.—Youth's Companion.

NOTICE.

To the Preachers of the West Texas Conference: I have mailed a copy of the minutes of the conference to Mr. J. E. Hannegan. In applying for clergy rates you need only refer to the Journal. J. H. GROSECLOSE.

DECATUR DISTRICT.

The District Stewards and pastors are to meet at Decatur at 1 p. m., Tuesday, 12 inst. S. C. RIDDLE.

THE VALUE OF GOOD BOOKS, IN CHARACTER BUILDING.

By Rev. Ira M. Bryce.

The possibility of the development of character is the affirmation of the existence of a unitary agent dowered with a constitution inclusive of powers to feel and to know and to choose.

Just such a physical unitary agent is man aside from his personal character. His character is a subsequent and personal achievement, not necessary to, nor involved in his being.

If the effects upon his constitution of the exercise of his powers to feel and to know and to choose are of a kind to enable him to find pleasure only in that which is really ethically good, it can be said that he has developed a good character. And if these effects upon his constitution are of the kind to enable him to take pleasure in what is only to him good and is really ethically bad, it must be said of him that he has developed a bad character.

From what has been said it will be easily seen that it follows that the development of a good character depends upon the right use of one's powers to feel and to know and to choose. But the right use of these powers is also dependent. Take for example the power to feel moral obligation. This power is universal and identical, but the use of it in one instance may be right while the use of it in another instance will be wrong. This may be illustrated by supposing that two men are prompted by the feeling to worship God, one is a heathen and the other is a Christian. The use of the same power will in one instance cause the Chinaman to fall down before an idol and in the other it will cause the Christian to bow before the living God.

Hence the power, always right and good, may be controlled by a judgment that is wrong and bad. It is no uncommon thing for pastors to see members of the Church magnify feeling or emotion so as to completely cover the religious heavens. They do in these states of ecstasy prove beyond all possibility of question that they are not controlled by their own judgment and choice. They laugh, cry, dance, jump, fall upon the floor, shake hands and inflict promiscuously painful blows which they would not think of doing if they had their reason.

But this sort of procedure is not only permissible because it never lasts long, but because also it is positively refreshing to all those who may be sympathetic witnesses. The lamentable feature in most of these instances is the fact that those who experience the ecstasy as well as many who witness it really believe that when the Spirit of God comes upon a person all reason and all choice must be discarded for better things. Gordon, in "The Christ of To-day," page 69, says, "Feeling viewed as the foundation of thought is great. * * * But feeling used as a substitute for reason is one of the least worthy of things." James Orr, in the "Christian View of God and the World," at pages 23 and 24, says: "A religion divorced from earnest and lofty thought has always, down the whole history of the Church, tended to become weak, jejune and unwholesome; while the intellect, deprived of its rights within religion, has sought its satisfaction without, and developed into godless rationalism." Henry C. Sheldon, in his "System of Christian Doctrine" (which, by the way, is now in the prescribed course for young preachers) at page 21, says: "It is a gross error to make feelings a substitute for the intellectual process."

As man is a unitary agent his powers are interdependent, and the feeling cannot be trusted when acting alone. No more can intellect or volition. Feeling without intellect is blind; intellect without feeling is paralyzed, and volition without these is a contradiction of terms.

The character of an author is as accurately put upon the pages of his books as it is expressed in his other thoughts, words and deeds. Therefore no one needs to be afraid to read a book whose author is known by him to be a good man.

The reading of good books is sure to enlarge the field of knowledge, and every intellectual acquisition, by pro-

ducing an effect upon the original constitution, imparts its own character to the individual. This is not intended to mean that a knowledge of a bad fact, like murder, will produce an effect and impart thereby a murderous character, but if you learn of this particular murder from the words of a good man, that the effect will be such as to impart to you a character more strongly opposed to murder and more thoroughly committed to the interests of your fellowman.

If a perfect character should write a book then, while the reading of his words might not produce in you a perfect character, yet it would produce no effect inimical to perfection. The words spoken by Christ are of this character, and while millions have read them and not one has thereby received such an effort as has produced in him a character as good and great as Christ, yet it cannot be denied that the effect has always been to produce a character like that of Christ.

One reason why the thoughts of Jesus as expressed in the Bible have no greater effect is not in the thoughts themselves, but in the fact that they are so commonly misread.

There are many good books which untrained minds cannot read, and it is better for them not to open them. A book known to be good if misread will be of more mischief than the reading of a book known to be bad. It is not the reading of such books which produces this bad effect, but the misreading of them.

The best standard by which the quality of a book may be judged, especially if it has not been read, is, as has been suggested by what has already been said, the kind of character which has been developed by the person who wrote it. I am sure you may trust this method at all times. The common method of accepting a book upon the judgment of some other person is not an uncommon error. If a person, with ordinary counsel, cannot choose his own books, I doubt his equipment for reading the one some other person chooses for him. What would you think if some one should insist that you have no voice, other than to accede, in the selection of your intimate friends? The one is no less a presumption than the other.

For me to name to you some books which I believe it would be good for you to read, would be a friendly act, just as it would be a friendly act for me to introduce to you some of my friends; but are you in the habit of taking introductions as the beginning of friendships? Naming some good books for you to read, would be one thing, and naming some good books, would be quite another thing. The fact is, I have read many good books which I could not recommend to you as books good for you to read, and I have not read many good books which I could thus recommend to you.

But if you will listen to me I believe I can be much more of a practical help to you than is promised by either of these methods.

After you have satisfied yourself as to the good character of the author (which you should do, pretty much as you would before accepting him as an intimate friend), it remains for you to select the subject you want him to discuss. This might and will be different at different times, according to the mood you happen to be in.

If you were ready to go picnicking you might be pleased to hear him talk of flowers and birds, but certainly you would not ask for his works on botany or zoology. And if you are religious you will likely desire to know just what to believe, but if you have never read any theological books you will not do well to undertake to read even so good a book as "System of Christian Doctrine," by Sheldon. But if you have read some primary works which have set forth in simple easy style a general outline of Christian belief, then you can do no better than to select some good man's book on the "Positive Evidences of Christianity;" or some favorite author's "Systematic Religion," in which you could find the special sub-subject which would interest you most, like, for instance, "The Existence of God," "Evidences of Revelation" and "The Last Things." Or if your social life is unsatisfactory and disappointing, you might enliven it by reading some new novel. The works of fiction have been contrabanded



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much longer than they deserved to be, but they are just now forging their way up into their proper sphere where they will do no harm and much good. I am speaking of good fiction, of course. What has been said of authors in general must apply to authors of fiction as well as to authors of books on theology. But if I were to choose between them I would much prefer a bad author of a novel to a bad author of a book on theology.

In this age of ripe scholarship when good books, like grain at seed time, are being cast over broad areas of society, no one can reasonably hope to be classed among good characters, if by good, we mean anything more than harmless, unless he has read at least one book written by a specialist, on some of the many subjects which are being discussed all over the world. To make sure of this happy fortune every person must have access to his Church paper, read at least one magazine every month, not fewer than three substantial books every year, and as many novels as he pleases.

This will help to develop good character: First, by furnishing the material. While character is not builded like a house it is developed like a plant. And as the plant must be provided with the materials needful in its growth so must the character be provided with the materials needful in its development.

Every one of us needs, for the development of a positively good character, a knowledge of the world in which we live. And this knowledge must as far as possible be inclusive of the past, present and future. We need to know of the far-away countries with their mountains and plains; we need to know of their forests and streams; we must know of their people, the fathers, the mothers, the sons and the daughters and their brothers and sisters; we need to know of the homes, the cities and the governments of other nations. We need to know much of the animals in this world with man; of their names, their haunts, and their reasons for a place among us.

Now, to obtain this knowledge we

must largely depend upon good books, such as good histories, good biographies, good books of art, of music, of the agricultural and of the pastoral life; good books or periodicals which tell us the truths of archaeology, geology, botany and zoology.

Good books deserve the first place among the sources from which we draw supplies for the development of good characters because, as nothing else can do, they acquaint us with one another, and with the animals of land and sea, and carrying us on deep, underground marches they discover the secrets it was "the glory of God to conceal."

But good books will help to develop good characters: Second, by furnishing new and higher ideals.

They do this by so effecting the whole psychological nature as to make us dream dreams and see visions. They drive the clouds away and bid us look into the clear skies above, upon the pictures they have painted, of our own possibilities. Without high ideals it is quite impossible for any one to develop a high type of character, and there is nothing that can successfully compete with good books in supplying these. Perhaps the class of books which furnish higher ideals to more people than any other is the popular novel. This is no doubt largely due to the fact that it is read by more people than is any other class. But for whatever reason still it is probably true that the novel does furnish to more people than any other book the ideals which start them upon the way to a realization of good characters. But any good book may furnish high ideals. A lad may take an old thumb-worn geology his father used a lifetime before, and peering down into the dark depths of the mysterious earth see as a reflection in a mirror a glorious life pictured in the skies above him. Books then help in the development of a good character, because they furnish in visions pictures of what we may make real.

A youth without a vision is a youth without promise.

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work. Third, by a stimulus to aspiration. We need this stimulus for the reason that in our limited circle most things will at times tend to produce a lassitude very like paralysis, and close akin to death. Doubtless many a powerful life has been permitted to waste away in an unfriendly environment, which a good book might have called out into the open field where it could have and would have made itself most happy in blessing the whole world. There is to my mind no sadder catastrophe possible to a youth than that he should content himself with a perpetual effort to realize upon the few years he has existed, instead of aspiring to a life upon which he might realize in the eons of the eternities. Aspiration is the predicate of discontent, I will admit, but discontent is an evidence of life, and if supported by a royal aspiration will place the man upon his throne. The reading of good books doesn't make a man ambitious, but it does stimulate him with a lively aspiration. And while discontent and ambition court each other, the youth will do well to remember that the issues of such a union can be nothing better than misery and death.

I close by saying: Good books deserve the first place among the sources from which we may draw supplies, and ideals and stimuli needful in the important work of development of character, because they place the wealth of earth and sea and sky at our command; they lift us above the sordid claims of timely things and placing us upon the sun-crowned hills of possible achievement they make us feel our kinship with God. They deserve this first place because they carry us from our narrow spheres to distant Nations and to distant climes, where we are shown beautiful pictures of the brotherhood of man. But they deserve this first place because they clothe us with white thoughts upon the wings of which we do rise to heaven's highest hills and hear the music of the spirit hosts, and bringing us back to earth once more they give us the sweet assurance that we shall realize all of this if we are true to the things contained in the books until

that time when "the books shall be opened and we shall be judged out of the things contained in the books."

"HE GIVETH HIS BELOVED SLEEP."

(Psalm 127:2.)

He knows the weakness of the flesh; He knows the burdens that we bear; And so to lighten daily care, And our exhausted powers refresh, He lays us down and bids us steep Our weary limbs in restful sleep.

How gives he his beloved sleep? How doth he wasted power repair? He takes himself our load of care, And bids his guardian angels keep Their watch and ward above our beds, While rest in sleep our weary heads.

He takes the sense of sin away, And whispering soothing words of peace, He gives the burdened heart release, When penitents for pardon pray; Relieving thus the aching breast, He gives the troubled spirit rest.

If pain distract the weary limb, If sorrow banish needed sleep; He tells us not to mourn and weep; But, casting all our care on him, Have neither anxious thought nor fear, For he himself will still be near.

His presence, often more than sleep, Can give a sweet, refreshing calm, Which like a strengthening, healing balm, Is more to those who wake and weep, Than all the dreams which only bless The painless with forgetfulness.

And when, at last, our powers shall fail, And weary eyes shall wake no more, But drifted from this earthly shore, We wake to life beyond the vale, Then those shall say who wait and weep; "He giveth his beloved sleep."

—Marvin Ferree.

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THE FESTIVAL OF CHRISTMAS.

There is no sweeter festival than Christmas. It appeals to the purest affections and comes closest to the human heart. There is nothing in the world so wonderful, and in thought so beautiful, as the babe just opening its eyes upon life, and breathing the atmosphere of a new existence. God has breathed into it the breath of life and it has become a living soul. Scientists may deny the act of God, and theorize about protoplasm and evolution, and infidels may deny that there is a soul, but in the presence of a new-born babe the scientist is confused and the infidel speechless. They go away, to join the Christmas celebrations and send a Christmas gift to the immortal Being whose beginning they have just

now seen. And so Christmas routs the skeptic and sanctifies the home, and we may well believe that God came down from heaven in all the mystery of his Fatherhood to reveal himself in a new and convincing way to a world which was wandering vainly and hopelessly after idols.

The entrance of God into humanity in the person of Jesus Christ is the new epoch of mankind. God had been dimly recognized as a Creator, more clearly revealed as a Lawgiver, and his nature and some of his relations unfolded to a portion of mankind by poets and prophets. Had man known no more, perhaps a belief in evolution and further faith in future development might have satisfied an intellectual and scientific seeker after God, though it would have left his affections untouched and his heart empty. But God-incarnate brings to man the knowledge of an eternal Father whose all-embracing love surrounds and blesses all men; who not only creates, but cares for, guides, and saves the creatures whom he recognizes as his children; and of a Divine Son, born like ourselves of a human mother, living as we do in this present world, setting an example to all mankind of a perfect and beautiful life, and by a mysterious but effective mode of redemption restoring a sinful race to love, obedience, and fellowship with God.—Western Advocate.

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OUR CHRISTMAS NUMBER

Our Christmas number this week is a little in advance of the time, but it will be found interesting, and up to the standard of former editions of this character. We want our advertisers to have the advantage of a few weeks prior to the Christmas event to get their products before the readers, and we want our readers to have the advantage of these advertisements. So turn to our editorial department and our department of contributions and you will find very interesting matter for your perusal. We will be pardoned for saying that we have tried to make this edition of more than ordinary interest to our Advocate family, and we believe that we have succeeded. Along with this number go our greetings to you for a pleasant and profitable season as the days of Christmas week come and go. May it bring to you and to yours a good conscience, a cheerful repast, and a happy home-gathering. Make it one of the most delightful seasons of the year, and, above all, make it to comport with the wonderful event that it commemorates. May the Man of Galilee, who was born in the Bethlehem manger, find a permanent place around your fireside and in the hearts and home of your habitation. Let him who blessed the home of Martha and Mary and Lazarus have the right-of-way in your home, and your family will be happy, and the good Father above will smile upon your life and your labor. A merry and useful Christmas to you, is the earnest prayer of the Advocate force!

THE SHOCKING CONFESSION OF THE McNAMARAS.

It will be remembered by our readers that more than a year ago, in the city of Los Angeles, the Daily Times building was blown up, the property completely destroyed and the lives of twenty-one working men were snuffed out in an instant. The deed shocked the nerve-centers of the Nation. Everywhere men stood aghast and wondered what next?

The crime was of such a character that systematic effort was at once begun to ferret out the perpetrators and bring them to justice. William J. Burns, the detective of National fame, was employed and put on the case. Months went by and nothing more was heard of it in particular. Finally a few months ago the country was again startled by the announcement that Burns had run down two noted union labor leaders, J. B. McNamara and J. J. McNamara, brothers, of Indianapolis, and spirited them away to Los Angeles, as the perpetrators of the dastardly deed. This set all the labor unions of the country agog. Mr. Samuel Gompers, their National leader, at once denounced the arrest as an outrage, and Burns as a criminal employed by capitalists to ruin union labor organizations. He declared the two men innocent, and he put his machinery in motion as a means of raising money for their defense. No man in America was more severely condemned as a legalized outlaw than William J. Burns. Proceedings were entered against him in the State courts and every step taken to have him punished as a law-breaker.

In due process of time, the cases of these two men were called in court in Los Angeles, and they were cited to trial. Weeks were spent in trying to secure a jury, and last week when the court was about ready

to put the men on trial, they arose and openly confessed to the crime of dynamiting the property! J. B. McNamara confessed to blowing up the Times Building and J. J. McNamara to the blowing up of the Llewellen Iron Works. They did this because their attorneys frankly told them that the State had them tied hand and foot, and that there was no way for their escape. They saw the gallows before them, and thought it the better part of valor to confess and throw themselves upon the mercy of the court.

Suffice it to say that the country again received a shock, the effect of which will last for sometime to come. Union labor organizations that had persistently believed in their innocence, and had raised \$190,000 for their defense are put in the most embarrassing and humiliating attitude. Mr. Samuel Gompers has no words with which to express his disappointment.

Had these two men been ignorant tradesmen, with no advantage of training and holding no positions of trust and responsibility in the labor organizations, the effect would be reduced to a minimum. But when it is remembered that these two McNamaras stood high in labor organizations, particularly J. J. McNamara, who was one of their most prominent leaders, the effect of the confession is amazing. That two such men would lend themselves to a scheme to kill and destroy without conscience, simply because the Times publishers and the Llewellen Iron Works would not permit union labor to run their shops, is sufficient to make the Nation stand aghast!

That working men have a perfect right to organize themselves into a band for the betterment of their conditions in the way of working hours and better wages, no man will question; and that they have a right to use all legitimate and persuasive means to induce working men to join their ranks is equally true; and the great masses of the organized working men are pursuing this peaceful method in promoting the interests of their cause. But beyond this they have no right to go. Every man has a right to work for an honest living whether he belongs to a union labor organization or not, and every man who owns property, like the Times Publishing Company, has the right to take his peaceful chances in employing non-union men to labor for him. But when, under these conditions, union labor men cannot compel their wish, they undertake to do violence to the non-union workmen, or to destroy the property of the man employing them, they go beyond all right, and loose their cause in public sentiment and in the courts of the country. Violence is an enemy to government and will not be tolerated. And we do not hesitate to say that the great masses of union labor men ought not to be held responsible for the violent deeds of men like the McNamaras, nevertheless the effect upon them all will not be promotive of their best interests. It is usually the case that the innocent have to suffer for the guilty, particularly when the guilty members of the organization are a part and parcel of the common compact. If, however, the act of these two leaders will stimulate labor organizations to inaugurate certain needed reforms in their procedure, the awful tragedy will not be without its good results in the long run. There is a way to partly counteract the effect of this crime upon public sentiment and to restore their organi-

zation to the confidence and sympathy of the country at large:

1. Let labor organizations proceed to rid their unions of certain labor agitators, whose business it is to go up and down the land and foment discontent and strife between laboring people and property-holders. They have scores of this class, parasites upon honest toil, who do not work themselves, but live off the labor of others, and put in their days traveling hither and thither to make trouble for the employers and the employes. Such men are responsible for just such deeds as those recorded in Los Angeles and elsewhere. The sooner such leaders are put out of control the better it will be for labor organizations.

2. Let organized labor everywhere give their members to understand that they will not stand for violence or crime; that the moment a member of their unions puts forth his hand to violate the law, that he is a criminal and that the law will deal with him accordingly; that instead of standing by him and giving him sympathy and encouragement, they will do all in their power to help bring him to justice.

3. Let them realize that their effort to control labor is a friendly contest between themselves upon the one hand and the non-union men on the other; that this contest is a legitimate rivalry, and that their brother workmen out of the union have a right to make an honest living for themselves and their families just as long as they obey the laws and keep within the bounds of good citizenship, and that whoever lays violent hands upon any one of them is a criminal.

4. Let them also remember that the employer has some rights as long as he takes no advantage of the men whom he employs. To try to coerce him, otherwise than through persuasion, public sentiment and law, is not right; and that when violence is resorted to and his property is destroyed and his workmen slaughtered it is anarchy of the worst type.

5. Let all union labor organizations proceed at once to raise a fund, if not within a short time, then within whatever reasonable time is necessary, with which to reimburse the Times Publishing Company and the Llewellen Company for the property their leaders destroyed, and to pension the widows and orphans of the men slaughtered in the Times Building catastrophe as the result of the diabolical deed of the men whom they trusted. To do this will impress the world with the fact that labor union men are just in their dealings, and humane in their sentiments. Such a course would go a long way to make the public forget the awfulness of the crime perpetrated in the name of organized union labor. And we believe that this will be the advice of the great masses of the worthy and law-abiding working men in the unions of this country. Otherwise, it will require the passing of a generation to wipe out the evil effect of this crime upon the weal of our labor organizations.

REV. T. G. WHITTEN REMAINS IN TEXAS.

After all Brother Whitten does not go to Missouri as we announced last week. He goes to Atlanta, Texas. True, he was read out transferred to the Southwest Missouri Conference, and in charge of the Lexington District, and this was the fact at that time, but the arrangement failed. The

Brooks County went dry a few days ago after a hotly contested local option contest. All the men in that county who recently praised the beauties of local option and were loud in their commendations of local self-government did their best to defeat the local option issue. However, the county landed in the dry column all right, and we now have 170 dry counties in Texas. Let Brooks County now strictly enforce the law and it will be a blessing.

Grace Church ladies furnished a delicious banquet for the laymen a few nights ago. After a few remarks by Dr. C. M. Harless, the pastor, Dr. H. A. Boaz was introduced as toastmaster, and there was a delightful time. A move was inaugurated to raise \$20,000 with which to pay off the church debt and build a parsonage, and one-fourth of the amount was subscribed on the spot. Dr. Harless believes in doing things, and he will bend every energy to accomplish the above mentioned result.

Nearly the whole of the Huntsville penitentiary was destroyed by fire last Monday, the loss amounting to \$300,000, and no insurance. Recently nearly \$50,000 worth of property was destroyed by fire at the A. & M. College and no insurance. Why does the State persist in neglecting to insure its property? Is it because the people of the State are easily taxed to reimburse such needless loss? Business corporations do not follow such a policy.

We heard Dr. Gibson preach at First Church last Sunday and his text was taken from Paul's Epistle to the Philippians, first chapter and eighth and ninth verses. It was a good, practical sermon followed by the Lord's Supper. At night we heard Dr. Harless, at Grace Church, and he took the identical same text, and, while both sermons were good neither one of them treated the same phase of the subject. One's subject was the sanctity of friendship and its relation to prayer; the other discussed the efficacy of prayer as Paul defined it and the elements entering into it.

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brother in Missouri, whose place Brother Whitten was to take, wanted to come South for the health of his family, and, in order to do it, a man from Texas had to take his place. So Bishop Denny and Bishop Mouzon agreed to make the exchange in order to accommodate him, and Brother Whitten agreed to the exchange as a matter of helpfulness to an afflicted brother, though he preferred to stay in Texas. Soon after the adjournment of the Texas Conference it turned out that the Missouri brother decided to remain where he was, and that left Brother Whitten in Texas, where he desires to stay. We are glad that the plan miscarried, for Brother Whitten is a useful member of the Texas Conference, and he goes to a good appointment.

DEATH OF MRS. R. B. MORELAND.

The good wife of Rev. R. B. Moreland, of Bridgeport, Texas, recently passed to her reward and she was buried in Commerce, Texas, November 27. She had been ill for some time, and her death was not a surprise to those who knew of her severe illness, though it was none the less a shock to her family and friends. She was truly a good woman and filled her place well as wife, mother and friend. She had long been a devoted Christian, and her faith was strong and abiding to the end. The Advocate extends sympathy to the husband and motherless children. May the good Father above grant them comfort and grace.

Last Sunday, a week ago, the society page of the Fort Worth Record was devoted to the organized societies of Church work in the city, and the Churches generally were represented. A succinct account of how the Churches work through these organized forms was well-written, and presented to the readers of the Record. The society editress of that department, Miss Lucile Brian, rendered the religious people of the city a real service in that stroke of enterprise.

PERSONALS

Rev. Simeon Shaw, presiding elder of the Colorado District, will reside in Sweetwater, Texas, and his correspondents will address him at that office.

Rev. I. Z. T. Morris, of Fort Worth, was to see us last week. He is busy about his work at this time. The approach of Christmas always makes his work heaviest.

On the 19th of November the good mother of Rev. C. C. Swinney, of Morgan, passed to her final reward. She was an eminently good woman, and her children rise up and call her blessed. They mourn her departure, but she rejoices in the better land.

Rev. J. D. Burke's address will continue to be Burke, Tex. While it is hard for him to give up the active work he writes that he cheerfully submits, believing that "all things work together for good to those that love the Lord." We have no better man in Texas than Rev. J. D. Burke.

We had a pleasant visit from Brother C. C. Derr, of Vigo Park, now visiting children in this city. He called December 2, which was his seventyeighth birthday. He has always taken the Advocate, at least so long that his memory does not recall when he was without it, and he says that he is now too old to be without it.

Rev. E. B. Chenoweth, of the Central Conference, was compelled by ill health to retire from the active work this year. His address will be Davilla, Texas, until he decides on his permanent location. Bro. Chenoweth is one of our most effective preachers, and his many friends will join the Advocate in the hope that he will soon recover his usual health.

Rev. Franklin Moore was returned to the Ovilla charge and his people have shown their appreciation of the fact by a generous pounding. He invites the Advocate force to make him a visit and the feast enumerated makes hungry reading. They also furnish him with a fine Jersey cow, and he is getting fat on cream and good butter. Of course he is in love with the people and the charge.

TURNING POINTS IN THE HISTORY OF THE SOUL.

Perhaps you have seen a heavy engine shifted from one track to another by a little thin plate of iron. So the lives of many are shifted from one course of life to another by a very small incident. This is especially true in revival seasons. How often we have seen sinners balancing themselves on the question: "Shall I start to be a Christian now, or postpone the matter to another time?" The scales of the will stand almost on a level balance. A one-ounce weight dropped in then turns the whole man to step on the side of God and heaven. Just then a little influence of the right sort from a Christian friend carries the immortal soul to Jesus to be saved. O, what eternal things hang, then, on the smallest touch of some outside influence. It is said that on the rugged heights of the Alps, at certain times, a great mountain of snow hangs so evenly balanced that the jar from the footstep of a traveler or the report of a gun, may destroy the nicely-poised equilibrium and send the immense avalanche thundering down to the bottom, destroying everything in its desolating track. And so many souls in revival seasons stand in the very crisis of their moral history. We call to mind the case of a young lady, who was "almost persuaded" to go, but an unseemly influence of another turned the scale, and she passed away unsaved.

It is said that the brilliant Aaron Burr, while a student at college during a revival season, was convicted of sin, and became much concerned about his soul's salvation. A little



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encouragement would have carried of eternal destiny? A flash of light him over on the Lord's side. But while this intellectual giant stood deeply pondering the great question, a man connected with the college dropped the weight of his influence in the wrong end of the scale, and Burr dismissed the question from his mind, and became finally an avalanche of ruin to himself and many others. And did not King Agrippa and Felix once stand upon this pivot

Somewhere beyond the curve of your world there is a harbor—the harbor of your hopes.

—Raleigh Christian Advocate.

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Christmas

Christianity is not tied fast to sacred seasons or sacred places. Our Lord Jesus swept out all that foolishness when he said: "God is a Spirit, and they that worship him must worship him in spirit and in truth." The early Church, however, soon fell away from this high view. The inveterate ritualism of the human heart is always disposed to substitute machinery for life. In less than a generation after the ascension, the lesson of the Master was forgotten. The Apostle Paul, in writing to the Galatians, brings it against them as a serious complaint, that they "observed days, and months, and times, and years," and trusted in this observance as a ground of salvation. At a later date he gave to the Colossians this solemn warning: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of Sabbath-days." Such an utterance warrants Christian men in refusing to submit to the narrow judgment that would force them to give scrupulous heed to these things, or that would discredit them for refusing to do so.

In vain were these wise words uttered. The outward and material view of religion which followed the introduction of multitudes of half-converted heathen into the Church, gradually took possession of the whole body of believers. Only a few centuries had elapsed until the entire year was broken up into a series of successive cycles of ecclesiastical festivals, all of which were celebrated with more or less of pomp and display. Christmas was not among the first of these to be introduced. The whole cycle of Easter festivals preceded it. We find no distinct recognition of it at Rome until the year 360. Twenty years later Chrysostom at Antioch spoke of it as "the metropolis of all the festivals." In 430 it had been put into the calendar at Alexandria.

From the first, it was, of course,

designed to commemorate the birth of Christ, and was celebrated on the 25th of December. That this was the true date of our Savior's advent is by no means certain. The Bible gives us no positive information as to the season when he entered into the world; and the fact that the shepherds were in the fields with their flocks seems to forbid the supposition that the event could have occurred in mid-winter. John Milton, in his "Nativity Hymn," accepts the traditional view, and says:

It was the winter wild,
While the heaven-born Child
All meanly wrapt in the rude manner
Lies;
Nature in awe to him
Had doffed her gaudy trim,
With her great Master so to sympathize.

There is much ground for the supposition that the Christmas festival, though invested with a Christian significance, was, in the outset, a borrowing and adaption of some then-existing heathen customs. The Saturnalia, in remembrance of the fabled Golden Age, were annually celebrated at Rome December 17-24, and were terminated by the Sigillaria when children received presents of dolls and figures made of earthenware and wax. On the 25th of the same month came the Brumalia or feast of the winter Solstice. It was regarded by the early Christians as being far from an accidental occurrence that Christ, the Eternal Son, should have appeared at just the time when the chief luminary in the natural heavens had receded to the farthest point, and started back in his course.

That there has been much in the way in which Christmas has been kept by Christian people to harmonize well with its semi-heathen origin, cannot be doubted. By slow degrees, however, it has in most countries worked itself free from these objectionable features. In our own section of the United States it is universally observed as a season of joy and delight, though not regarded with superstitious veneration on the one hand nor generally dishonored by rioting and excess on the other. So observed, there is much to be said

for it, and nothing at all against it. Dr. Schaff's eloquent words find a fitting place here:

"It is, of all the festivals, the one most thoroughly interwoven with the popular and family life, and stands at the head of the great feasts in the Western Church year. It continues to be, in the entire Catholic world, and in the greater part of Protestant Christendom, the grand jubilee of children, on which innumerable gifts celebrate the love of God in the gift of his only begotten Son. It kindles in mid-winter a holy fire of love and gratitude, and preaches in the longest night the rising of the Son of life and the glory of the Lord."

It is nearly nineteen centuries since Jesus was born in the manger at Bethlehem. What mighty changes have since been wrought by the power of his life and death! Though spending a little more than thirty years on the earth, he touched humanity to its core as no one else ever did; and to-day he wields over men and women the scepter of an ever-widening dominion. Historians have enrolled upon their pages the story of all his wonderful deeds. Orators, whose lips his own heavenly influence has touched with fire, have spent their utmost strength in magnifying his name. Poets, with rapt souls, have tuned their lyres to give him the honor and the glory that are his due. And millions of human beings—from little children just beginning to lip their prayers to the ripe and beautiful saints, who are taking already the mystical forecast of the world to come—have bowed before his stainless holiness and infinite love, and have clasped his feet in worship. It is wonderful, wonderful! Let us thank God for this great apocalypse of his Son in human form, and vow him, each one of us, a life of unbroken obedience in return. He loved us, and gave himself for us. Shall we not, therefore, love him with all our heart, and mind, and strength, and yield him the glad and grateful obedience of our lives? To fail to do so, is to show ourselves incapable of being reached and stirred by the highest and holiest of motives. The heart that does not respond to the

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appeal of an infinite compassion is made of stone.

It is eminently proper also that, in remembrance of the amazing love that prompted our Lord to lay aside the glory he had with the Father before the world was, and to take upon himself the form of a servant for us men and for our salvation, we should give ourselves with new diligence to the service of our fellow-creatures. Standing in the shadow of that strange, uplifting, and quickening life, which is bounded at one extreme by a lowly manger and at the other by a bitter cross, we shall utterly fail to read its supreme lesson aright, if we do not see in it a gospel of self-sacrificing devotion to the good of others. "The disciple is not above his Master, nor the servant above his lord; it is enough for the disciple that he be as his Master, and for the servant that he be as his lord." When we reflect upon the fact that we were redeemed from our own sins by a no less precious ransom than the blood of Jesus Christ, how can we ever again be narrow and selfish, either in our way of thinking or in our way of acting? "If God so loved us, we ought also to love one another." On the supposition that we correctly appreciate our place and standing in the kingdom of God, we shall not allow this Christmas to pass without trying to make somebody better or happier; nor shall we suffer our children to suppose that it is a season designed solely to secure their personal gratification. The savory food that crowds our boards ought to be a stench in our nostrils unless we have divided with the poor; and the light in our homes ought to be as thick darkness unless we have kindled a fire on some desolate hearth.—Nashville Advocate.

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SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER,
Editor, Georgetown, Texas.
REV. A. E. RECTOR,
Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to the above addresses.

SALVATION BY EDUCATION ONCE MORE.

In his somewhat notable book, "The Religion of a Mature Mind," Prof. Coe asks, "Is it not strange that salvation by education has never received doctrinal recognition?" It would be a sad day for the world if such a theory should receive general doctrinal recognition? It would be a sad day for the world if such a theory should receive general doctrinal recognition? It would be a sad day for the world if such a theory should receive general doctrinal recognition. Education is very important for many reasons. But let us not be deluded into believing that even the best education can save a soul from death. We know the theory that children may be saved by training and without the new birth is rather popular just now, but the very people who are its strongest advocates are making much of the method and words of Jesus, and he said, "Except any one be born again he cannot see the kingdom of God." Education can do much for the Christian, but it alone cannot Christianize a single individual, to say nothing of human society. We do not pretend to say how early in life a well-instructed child may make salvation his personal possession by faith in Christ, but we do say that education is only a means to an end, and that if that end be the salvation of the soul education alone is not enough. We are to teach men to observe all things whatsoever Christ has commanded us, but salvation comes not in the teaching but in the "observing." Perhaps when rightly understood there is no danger in such statements as the one quoted at the beginning of this note. But the danger is that such daring statements may be misunderstood and lead to disaster. As Methodists, while we gladly welcome every effective method of educating our young people, let us hold firmly to the New Testament teaching concerning the new birth.

WHAT PREACHERS NEED.

One hopeful sign of the times is that the fact is coming to be recognized that the theological training that is being given in most of our seminaries is not practical enough to meet the demands of the age upon the pastor. If the present-day pastor is to be a leader of the people he must know how to handle present-day problems and do present-day work. It is well enough for a pastor to know the history of the councils that settled controversies concerning the Trinity, transubstantiation, etc., but it is essential that he know how to conduct a prayer-meeting, run a modern Sunday-school and invite men to Christ. Recently Dr. A. E. Schaeffler wrote concerning a certain set of graduates from theological seminaries, "These ministers are among the first to lament over the incompetence of Sunday-school workers, and among the last to try to remedy the evil. Why? Because they have not been taught how to do it. In the seminaries from which they have come they have heard lectures on lectures on the Church fathers, and have not learned anything about the Church sons. They know a good deal about Tertullian and Origen, but next to nothing about Sam and Jim. Endless lectures are given on the theme of how the Church has grown to what it now is, but few on how to make the Church more like what it should be. The result of all this antiquated scholastic education is to turn out armies of ministers, into whose hands the responsibility of the religious training of our age is placed, who do not know how to do much more than prepare sermons." The worst thing that can be said about such a statement as this is that everybody who knows anything at all about the subject knows that it is true. We are mending matters a little in our own

Church. Bishop Atkins, "The Kingdom in the Cradle," and Marion Lawrence's "How to Conduct a Sunday-school," are both now in our course of study for undergraduates. Our own Summer School of Theology and our Correspondence School are placing special emphasis on such studies. And there are tokens of a waking-up even in theological seminaries. Meantime, preachers who never saw a seminary and those who got their training in such institutions a generation ago can teach themselves to do other and sometimes more important work than preparing sermons. Let such read books, and let their course of reading include several good works on the Sunday-school. For it is the biggest thing we have.

GREAT IS THE SUNDAY-SCHOOL.

Texas Methodism is doing great things in the field of Christian education and proposes to do greater things than these. Last year her denominational schools in the State enrolled not less than five thousand students. How much that statement means to the future of our State and Church eternity alone can reveal. But while our institutions of learning enrolled five thousand our Sunday-schools enrolled nearly two hundred and fifty thousand. It is safe to hope that a vast majority of the two hundred and fifty thousands received impressions that will prove a permanent benefit to their characters, and that many of them were won to Christ. Who can measure the influence of such an institution? Surely it deserves the very best that the Church can do for it.

SYSTEM GONE TO SEED.

System is a good thing, but there is such a thing as system gone to seed. We saw a Sunday-school the other day where the superintendent always carefully prepares his program before hand. This he and every superintendent ought to do by all means. But he never departs from his pre-arranged program, no matter what happens. That is making a master of what should be a superintendent's servant. The program should exist for the Sunday-school, not the Sunday-school for the program. A wide-awake preacher always prepares his sermon and his whole program for a service many hours before the service is due. But for various reasons he often finds it expedient to depart from his program and does not hesitate so to do. It should be so in the Sunday-school. Unexpected weather conditions, the absence of some member of the school, an unusual spiritual influence, or any one of a hundred other things may arise to make a studied program inappropriate and even absurd. The best superintendent is more concerned for the salvation of souls than about doing things "decently and in order." He keeps mind and heart sensitive to conditions and tries to be always ready to meet emergencies.

CHILDREN'S DAY IN ONE CONFERENCE.

Last year the Children's Day offering in the Memphis Conference amounted to \$3229.83. In that conference there are 176 charges. The average therefore for each charge in the conference was a little more than \$18.30. There was a report on Children's Day from every pastoral charge in the conference. This has been the case for the past six years without a break. One circuit in the Memphis District with four small churches having an aggregate membership of 286 made the remarkable offering of \$180 on Children's Day. Another small suburban charge contributed fifty dollars. Seven out of the eight banner charges in the conference are circuits. How are such results achieved? The answer is John R. Pepper. But even John R. Pepper could not get results without the co-operation of the pastors, superintendents and presiding elders. The boards of the various Texas conferences would like to do many things that they cannot do for lack of funds. A faithful observance of the law concerning Children's Day in all our charges would solve our problems. The key to the situation is the pastor.

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THOUGHTS ON THE CHRIST-CHILD.

Christmas is apt to mean immeasurably more to the theater than to the Church; to stimulate trade far more than to revive religion; to make greater stir in the kitchen than in the upper room of the heart.—A. Morris Stewart.

How do we stand to this gospel? "This child," said Simeon—and there was a flash of divine insight in the old eyes before they closed forever in death—"is set for the falling and rising up of many in Israel." It was true then; it is true still. What is this Christ to you? Even in his cradle he divides men. One there was, Herod, who came only to kill and to destroy; some there were, in the inn, careless and indifferent, knowing nothing of what was going on so near them; and some there were who came from afar to worship and adore. With whom are we this Christmas day?—George Jackson.

The most imminent peril in our Christmastide is that of crowding out Christ. In our good wishes for "A Merry Christmas" the good will may be laden with the thought of merriment and absolutely devoid of any thought of Christ. The feast may be luxurious, while there is no chair for the principal Guest! He may be crowded out.—J. H. Jowett.

Who can tell how much we owe to him? All that is best in the world to-day was born when he was born. The manifold ministries of mercy, the spirit of service and helpfulness, the tender pity without which no sparrow falleth to the ground—they came with Christ, and still they come from him. The Incarnation was the temporary impoverishment of the Son of God for the everlasting enrichment of the sons of men. He came down to us that he might lift us to himself. "He was rich—he became poor—for your sakes." That is the sum of the Christmas message.—George Jackson.

"Let the same mind"—the lowly, gentle, unselfish mind—"be in you,"

says the apostle, "which was also in Christ Jesus." When it is, the Christmas joy will be abiding and perpetual.—J. D. Jones.

At Christmas the eyes of Christendom turn to the cradle of our Lord Jesus Christ. Once a year we return to look with wonder into the stable manger in which lay the greatest mystery and the grandest miracle of the ages. In that lowly cot lay God's greatest gift, love's greatest triumph, heaven's greatest wonder, and earth's only Savior.—S. Chadwick.

Love conquers in the final summing-up of things.

The sweetest thing in all the realm is that some day we shall know that God has forgotten all our sins.

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DALLAS, : : : : TEXAS

TO THE PREACHERS AND LAYMEN OF THE NORTH TEXAS CONFERENCE.

Dear Brethren—The holidays will soon be here. We will be receiving and giving presents. I write this to remind you that we have two superannuated preachers without homes and without means. These preachers have labored on circuits with small salary and now they are laid on the shelf and are sad and lonely. I call upon you to remember them in a substantial way by sending your gift in money. By so doing you will help to provide a home for these old men. Send gifts to F. O. Miller, Bowie, Texas.

POSTOFFICE ADDRESS.

You will please put the notice in the Advocate that my address is Canyon City, Texas, although I serve the Washburn charge, a new work without a parsonage.

A. H. HUSSEY.

SENDS GREETINGS.

To My Friends and Brethren, Greeting:

I write to say my postoffice address is Box 214, Corsicana, Tex. Praise God, my health is fairly good.

SAM'L MORRIS.

THE GATESVILLE DISTRICT.

The missionary institute, pastors' and local preachers' conference for Gatesville District, will convene at McGregor, 9 a. m., January 2 (Tuesday). Opening sermon 7 p. m., Monday, January 1, by Rev. H. D. Huddleston. S. J. VAUGHAN, P. E. November 29, 1911.

Mrs. Vest Felt Like Crying

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.

WACO METHODISM.

Munger had a fine day at "the church-in-a-day." There were three joined the Church. There were fine congregations.

McCain had a great day. He had ten additions during the day. Things are happening there.

Creed has already received a good deal of his conference collections. He had a good day yesterday—two additions.

Porter has been heartily received at Morrow Street. There were fine crowds yesterday, with seven additions. Things are going off up to the high-water mark.

There were two fine services at Austin Avenue yesterday. Dr. Knickerbocker is preaching a series of sermons. There were three additions. Our presiding elder, Bro. W. B. Andrews, is out on the district, therefore absent from the meeting. There were twenty-seven additions in the city. Things are going on.

ASHLEY CHAPPELL.

Waco, Tex.

Some people have nothing but money. That's the reason why they can never break into some circles. There are some things money cannot buy, for instance, the passport into the aristocracy of brains.

Tyler District—First Round

Canton, at Canton, Dec. 30, 31.
Edom, at Ben Wheeler, Jan. 6, 7.
Emory, at Emory, Jan. 12.
Alba, at Alba, Jan. 13, 14.
Mineola, Jan. 14, 15.
Quitman, at Quitman, Jan. 20, 21.
Wills Point Cir., at Alsa, Jan. 25.
Edgewood, at Small, Jan. 27, 28.
Wills Point Sta., Jan. 29.
Big Sandy, at B. S., Jan. 31.
Colfax, at Antioch, Feb. 3, 4.
Grand Saline, Feb. 5.
Murchison, at Wanda, Feb. 10, 11.
Whitehouse, at Flint, Feb. 14.
Mt. Sylvan, at Mt. Sylvan, Feb. 17, 18.
Lindale, Feb. 18, 19.
Tyler Cir., at Center, Feb. 20.
Cedar Street, Feb. 25, 26.
Marvin Church, Feb. 25, 27.
District Stewards will meet at Mineola, Thursday, Dec. 14, 2:00 p. m. Pastors will please remember resolution of conference calling for all collections by May.

C. B. GARRETT, P. E.

Pittsburg District—First Round.

Pittsburg Sta., Dec. 10. Quarterly Conference Jan. 31, 8 p. m.
Redwater, at Redwater, Dec. 16, 17.
Cason Cir., at Cason, Dec. 23, 24.
Nash, at Nash, Dec. 30, 31.
Hardy Memorial, Texarkana, Dec. 31, Jan. 1.
Queen City, at Q. C., Jan. 6, 7.
Atlanta Sta., Jan. 7, 8.
Winfield, at Bridge's Ch., Jan. 13, 14.
Mt. Pleasant Sta., Jan. 14, 15.
Douglasville, Jan. 20, 21.
Pittsburg Cir., at Union Ridge, Jan. 27, 28.
Cornett Cir., at Hamel's Ch., Feb. 3, 4.
Linden, at Linden, Feb. 4, 5.
Corkhill, at Corkhill, Feb. 10, 11.
Naples and Omaha, at O., Feb. 11, 12.
Hughes Springs, Feb. 17, 18.
Daingerfield Sta., Feb. 18, 19.
Texarkana, Central, Feb. 21.
Dulby Springs, at Godley Prairie, Feb. 24, 25.
New Boston and Dekalb, at D., Feb. 25, 26.
Winnshoro Cir., at Webster, Mar. 2, 3.
District Stewards will please meet me at Pittsburg, Thursday, December 14, at 1:30 p. m. It is important to come. To pastors, deacons and members, I give hearty greeting and earnestly request that all make an early start for a good year's work.

O. T. HOTCHKISS, P. E.

Bowie District—First Round.

Electra Miss., at Electra, Dec. 8, 9.
Wichita Falls Sta., Dec. 10, 11.
Byers Cir., at Byers, Dec. 16, 17.
Bellevue Sta., Dec. 23, 24.
Bowie Sta., Dec. 24, 29.
Nocona Cir., at Prairie Mount, Dec. 30, Jan. 1.
Nocona Sta., Jan. 1, 2.
Blue Grove Cir., at Buffalo Springs, Jan. 6, 7.
Burkburnett, at B., Jan. 13, 14.
Iowa Park, at Iowa Park, Jan. 14, 15.
Henrietta Miss., at Riverland, Jan. 20, 21.
Henrietta Sta., Jan. 21, 22.
Archer City Miss., at A., Jan. 27, 28.
Archer City Sta., Jan. 28, 29.
Post Oak Cir., at Post Oak, Feb. 3, 4.
Newport, at Antioch, Feb. 4, 5.
Crofton Cir., at Cundiff, Feb. 10, 11.
Bowie Miss., at Stoneburg, Feb. 17, 18.
Sunset Cir., at Dry Valley, Feb. 18, 19.
Holiday Miss., at H., Feb. 24, 25.
Dumdee Miss., Feb. 25, 26.
T. H. MORRIS, P. E.

San Augustine District—First Round.

Garrison Station, Dec. 18.
Gary, at Bethlehem, Dec. 23.
Shelbyville, at S., Dec. 30.
Center Sta., Jan. 1.
Pinehill, at P., Jan. 6.
Tenaha, at Paxton, Jan. 13.
Carthage Sta., Jan. 15.
Melrose, at Melrose, Jan. 20.
Nacogdoches, Jan. 21.
Timpson, Jan. 24.
Lufkin, Jan. 26.
Kennard, at Ratcliff, Jan. 27.
Mt. Enterprise, Feb. 3.
Burke, at B., Feb. 10.
Corrigan, at C., Feb. 12.
San Augustine, Feb. 16.
Geneva, at Sexton, Feb. 17.



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Hemphill, at Bronson, Feb. 19.
Livingston Cir., at Prov., Feb. 24.
Livingston Sta., Feb. 25.
Caro & Appleby, at Bonita, Mar. 2.
Center Cir., at New Pross, March 9.
The pastor's conference and missionary institute will be held at Nacogdoches, Jan. 10, 11, 1912, Opening sermon, Tuesday evening, 7 p. m., by Rev. H. T. Perritte. District Stewards will meet at Nacogdoches, Jan. 11, at 2 p. m.
J. W. MILLER, P. E.

Bonham District—First Round.

Dodd Circuit, at D., Dec. 2, 3.
Honey Grove Cir., Rock P., Dec. 9, 10.
Trenton Circuit, at T., Dec. 16, 17.
Leonard Sta., Dec. 17, 18.
Bonham Miss., at South B., Dec. 23, 24.
Bonham Sta., Dec. 24, 25.
Windom Cir., at Hale, Dec. 30, 31.
Brookston Cir., at B., Jan. 5.
Petty and White Rock, at W. R., Jan. 6.
Direct Miss., at Monkstown, Jan. 13, 14.
Bailey Cir., at B., Jan. 20, 21.
Ladonia Sta., Jan. 21, 22.
Ector Cir., at E., Jan. 27, 28.
Ravenna Miss., at R., Feb. 3, 4.
Telephone Miss., at T., Feb. 10, 11.
J. B. GOBER, P. E.

Fort Worth District—First Round.

Weatherford St., Dec. 3, 4.
McKinley Avenue, Dec. 3-5.
Riverside, Dec. 10, 11.
Glenwood, Dec. 10, 12.
Missouri Avenue, 7:30 p. m., Dec. 14.
Arlington, Dec. 17, 18.
Boulevard, 7:30 p. m., Dec. 20.
Diamond Hill, Dec. 23, 24.
Mulkey Memorial, Dec. 24, 25.
Kennedale, at Kennedale, Dec. 30, 31.
Handley, Jan. 7, 8.
Central, Jan. 7-9.
Grapevine, Jan. 13, 14.
First Church, Jan. 21, 22.
Polytechnic, Jan. 22, 23.
Smithfield, Jan. 27, 28.
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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.

AGENTS—Can you sell toilet preparations that are absolutely guaranteed to please? If so, we want you to sell Tan-No-More and Frocklester preparations. Profits large. Work pleasant. Write to-day for particulars. BAKER-WHEELER MANUFACTURING COMPANY, Dallas, Texas.

CHRISTMAS PRESENT FREE.

Send your name and address with those of five of your friends and you will receive a very beautiful Christmas present free and postpaid. Send at once. J. J. GARMON, Burkhols, Texas.

EVANGELISTIC WORK.

Anyone wanting me to help in meetings this coming year will please let me know in time, so I can give as much as fifteen days to each meeting. SHEL-LING R. BENFRO, Sulphur Springs, Texas, Route 1.

FOR SALE.

FOR SALE—Ideal school plant at 35 cents on the dollar, especially suitable for select school for boys, being located thirty miles from the new Southern Methodist University at Dallas. Splendid opportunity for a practical school man with some money. For full particulars and description address A. B. ANDREWS, Agent, Terrell, Texas.

New Clarendon College, Clarendon, Texas, one hundred acres; twenty acres in bearing orchard; choice fruit; an ideal place for a suburban home in the best educational center in Northwest Texas. Will sell all or out to suit purchaser. Good terms, or will exchange for ill-situated revenue-bearing property. Address OWNER, Box 425, Hamlin, Texas.

MAKING DATES.

I am now making dates with some of the brethren. Those wishing my help will please write as early as possible. This gives me a chance to arrange for a full year's work. Brethren, let us try and make this a soul-saving year. R. J. TOOLEY, Weatherford, Texas.

NOTICE.

The station in Clinton District, West Oklahoma conference, is held. Let this answer all applications and inquiries. Fraternally, M. WEAVER, P. E., Clinton, Okla.

CLEBURNE DISTRICT.

The preachers' and missionary conference will be held at Venus, December 13 and 14.
E. A. SMITH.
Cleburne, Texas.

MISCELLANEOUS.

FREE ILLUSTRATED BOOK tells about over 360,000 protected positions in U. S. Service. More than 40,000 vacancies every year. There is a big chance here for you; sure and generous pay, lifetime employment. Easy to get. Just ask for booklet A-92. No obligation. EARL HOPKINS, Washington, D. C.

HOUSEWIVES ATTENTION! The Ideal Chopper combines meat chopper, vegetable and slaw chopper, fish scaler, bone cleaver, live chopper. Large, strong, handy, made of best wood and tempered steel, fully guaranteed; sent postpaid on receipt of 62 cents stamps. Just the thing for a Christmas present. SOUTHWESTERN SUPPLY CO., Dept. A, 909 Elm Street, Dallas, Texas.

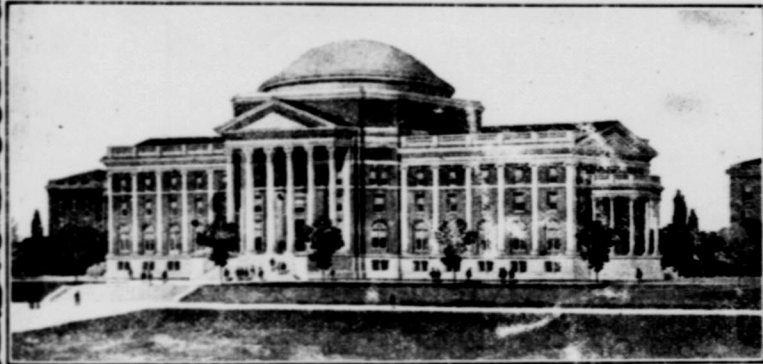
PILLOWS FREE—Mail us \$10.00 for 36-pound Feather Bed with 6-pound pair of Pillows FREE. Freight prepaid. New feathers, best ticking, satisfaction guaranteed. Agents wanted. TURNER & CORNWELL, Feather Dealers, Charlotte, N. C.

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

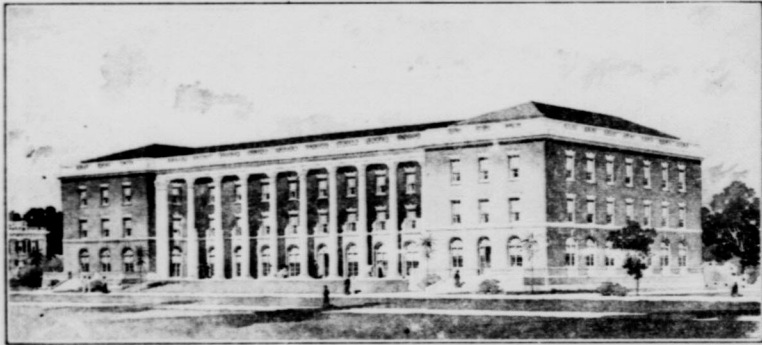
FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine, absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tells how \$1000 can grow to \$22,800. How to judge different classes of investments—the real power of your money. This magazine six months free if you write to-day. H. L. BARBER, Publisher, R-435, 28 W. Jackson Boulevard, Chicago, Ill.

TWO LECTURES.

Rev. W. V. Jones, one of our grand old superannuates, has prepared two lectures—one on The Origin and Perpetuity of the Methodist and Presbyterian Churches, and one on The Origin of the Christian and Baptist Churches. These lectures are full of valuable information which ought to be brought before our people, and especially our young people. Brother Jones has been very careful in his preparation, using nothing but standard authors, and has expressed the facts as set forth by them in language that is not offensive to anyone; and the arguments and facts are presented in such a way that they cannot be refuted or set aside, unless history is ignored and ruled out of existence. I highly endorse these lectures, and think they ought to be given in every congregation because of the false assumption of some denominations. These two lectures—one in the morning and one at night—were given in our church a few Sundays ago, and everyone who heard them was highly pleased, and expressed themselves well entertained. One lady who is prominent in another Church was heard to say: "I went with the expectation of getting a genuine skinning; but it was all right, and nothing was said at which anyone could take offense. It was all right." If those who would like to have these lectures given in their churches will write Brother Jones at Iredeil, Texas, he will gladly come to them. EDGAR M. WENFORD, Pastor, Iredeil, Texas.



Dallas Hall, 264 Feet Long.



Men's Dormitory, 200 Feet Long.

Our Methodist Christmas

Of all people, our Methodist Church may well approach the holy Christmas season with gratitude. Our merciful Father has most graciously blessed every department of our great Church, offering to us opportunities for service far surpassing those of any age of our ancestry. Especially do we acknowledge for our EDUCATIONAL WORK such a year as has never been known before. For instance, consider the record of a year—the first year of the life of SOUTHERN METHODIST UNIVERSITY.

IN MATERIAL INCREASE—

The creation of our Educational Commission by the Annual Conferences.
The resultant unanimous vote to build a great University.
The gift of the City of Dallas, as follows:

Cash and bankable notes	\$ 300,000.00
Lands worth not less than	750,000.00
These lands are deeded to, fully owned and controlled by our Church, and have only the condition that we open the school during the next five years.	
The gift of the General Board of Education	200,000.00
Conditioned upon our raising \$800,000.00 and allowing the gift of Dallas cash and notes to count, but not to include lands.	
The pledges made and announced on Rally Day	110,000.00
The written pledges secured at Conference	40,000.00
The obligation of North Texas Conference to build Men's Dormitory	125,000.00
The obligation of Texas Conference to build Women's Dormitory	100,000.00
	\$1,625,000.00

IN SPIRITUAL INCREASE—

A GREAT AWAKENING OF OUR NEED.
A DETERMINATION TO BUILD AND EQUIP AN INSTITUTION WORTHY OF OUR CHURCH.
A BLESSING UNPRECEDENTED.
A CAMPAIGN ALREADY A SUCCESS.
THE ASSURANCE THAT METHODISM IS WITH US.

"The value of any generation to humanity is the equipment of its youth to meet the crises of life that are bequeathed to them." The blessings of this year are only the Father's encouragement to us to push the campaign to fulfillment during the next year.

Let us not be unfaithful and ungrateful. Methodism has made a solemn contract with God, the people and the members of the General Board as well as the City of Dallas. Our Annual Conferences have spoken. Can any true and loyal Methodist refuse to help?

CUT THIS OUT

FRANK REEDY,
Bursar Southern Methodist University,
1308 Commerce St., Dallas, Tex.

Please send me, without charge, postage paid, your portfolio of photos of the proposed buildings of the University as well as other schools, which may be used for framing.

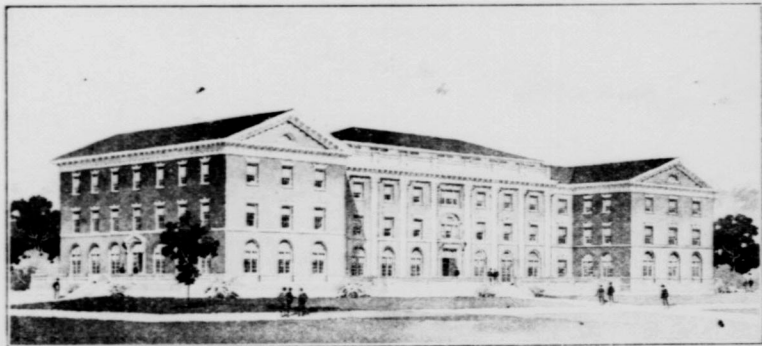
Name

Town

State



Science Hall, 180 Feet Long.



Women's Dormitory, 200 Feet Long.

Book Notices

A NEW BOOK ON CHRISTIAN SCIENCE.

By J. B. CRANFILL.

Rev. Dr. R. C. Armstrong, of Fort Worth, Texas, a noted Methodist minister, who would have been a man of mark in any sphere, has recently given to the public a very excellent book of 356 pages, with the title, "Christian Science Exposed."

To the uninitiated this may seem to carry with it a harshness of meaning that should not characterize the title of a book written by one Christian concerning another Christian sect. With the passing of the years the acuteness of dogmatism has been greatly softened, and we find that even the militant leaders of the various Christian fraternities are less inclined to enter the field of polemic debate and discussion than they were in former years.

But "Christian Science," so called, does not deserve to rank among the Christian denominations that have stood the test of decades and even centuries, and that have contended for a fully inspired Bible, and all those cardinal Christian doctrines that have pulsed through the world since Jesus came.

"Christian Science" is something new in the world of theology. Indeed, the formulation of its theology was perhaps foreign to the original purpose of the cult. Mrs. Eddy claims to have been a homeopathic doctor, but adds that she never graduated. She speedily evolved into a mind healer, or, so-called, "Christian Science" healer, and the theological dogmatism that eventuated seems to have been a second thought, and the emphasis that has been laid upon the theology of "Christian Science" seems to have grown out of the fact that by some means the leaders of this new thought must justify themselves to the world.

It is an amazing fact that the "Christian Science" heresy has gained so many adherents in so short a time. As Dr. Armstrong graphically says in the splendid work under review, "Christian Science" denies every fundamental fact of material existence and every cardinal teaching of the Bible. Mrs. Eddy taught that there is no such thing as matter; that everything is spirit; that what we apprehend to be the mortal body is wholly spirit; that man has no material body. Since man has no material body, he has no head, and therefore cannot have a headache; he has no teeth, and therefore cannot have the toothache; he has no toes, and therefore cannot have an ingrowing toe nail; he has no limbs, and therefore it is impossible that through any accident his limbs could be cut off; he has no blood, and therefore he cannot bleed to death. In fact, there is nothing material in the concept of the "Christian Science" healer except the bill he renders for services. It is only on such gross and material occasions as this that the "Christian Scientist" descends to the vulgar sphere of the normal world and strikes elbows with the coarse and common herd.

The teaching of "Christian Science" concerning God is fully as grotesque as its conception of man. Man is spirit, and the aggregate of all men is God. In other words, according to their teaching, you are a part of God, I am a part of God, your neighbor across the street is a part of God, and every other created intelligence is a part of God. Men are spirits, and God is the sum total of all these spirits compacted into one. They teach, furthermore, that there is no such thing as a devil or evil. Carried to its last analysis, there is no such thing as sin, hence murder, theft, arson and all kindred crimes are in no sense evil. Nothing is evil, and the concept of evil is an error of mortal mind.

In Dr. Armstrong's most excellent book he not only goes into all of these vagaries exhaustively, but he exposes the mental and moral tergiversations of Mrs. Eddy, who, purloining the speculative disquisitions of one Dr. Quimby, evolved the theory of "Christian Science" as now extant, and gave the Janus-faced theory a local habitation, though not a name.

After a careful study of the anti-Christian and unscientific teaching of "Christian Science," one is led to wonder why Mrs. Eddy ever clothed it with this gentle but grossly deceptive name. If there is any cardinal tenet of the New Testament, it is that the world was lost in sin; that men were being led captive by the devil; that Jesus was tempted of the devil; that the world had so far apostatized that it was sinking in an abyss of darkness where men were bereft of both life and hope. When the crisis of the world had come Jesus was born. While on earth he suffered, and at last, after his short and fitful years of pain and toil and tears, he made vicarious atonement on the cross of Calvary for our sins.

"Christian Science" denies that there is any such thing as suffering, therefore Jesus never suffered; it denies that there is any such thing as sin, therefore Jesus never forgave sin; it denies that there is any such thing as death, therefore Jesus Christ did not die on the cross; it denies there is any such thing as pain, therefore Gethsemane and Calvary, the crown of thorns, and Christ's agonizing cry, "Father, forgive them, for they know not what they do," are all a fraud and a farce.

And yet thousands upon thousands of men and women who have been beguiled by this "Christian Science" anomaly have come from our various

Christian Churches. There are, perhaps, hundreds of your readers even now who believe they can be faithful and consistent members of the Church and at the same time imbibe and teach these "Christian Science" fallacies. This is the way the apostles of "Christian Science" gain a hearing. They softly, but none the less insidiously, lead captive those among the members of our Churches who are suffering and weak, and they convince them that "Christian Scientists" believe in Christ, the Bible and our common Christianity, and thus lead them into an acceptance of these alien views.

It would be folly not to concede that the "Christian Science" healers have "healed" many people. It is a fact known to medical men that a very large number of those who complain of sickness are not really ill. Every doctor in Christendom has over and over again prescribed what they call "placebos" for patients who were not ill, but imagined they were ill. Bread pills, cochineal water and sugar pellets have done the trick ten thousand times for our leading doctors. When they prescribe these inert remedies they always look gravely wise, tell the patient that he must not miss by the breadth of one second taking the medicine exactly on time, and not for his life must he take two pills when only one has been prescribed. Ever since the days of Hippocrates men in the medical profession have practiced substantially in their work of healing what is known to real scientists as "mental therapeutics," and what Mrs. Eddy calls "Christian Science." It is even yet an unknown equation as to the extent of the power of the mind over the body. The man who thinks he is sick is sick, and the man who believes himself to be well is on the road to health, if he has no organic lesion to deal with.

Because some have thus been healed who were never really sick, but who thought they were sick, "Christian Science" has gained a great foothold, and numbers its votaries by the thousands. In spirit, in essence and in all the essential factors that make up this new creed there are deception, beguilement and sibilant sinuosity.

All this is laid bare in the splendid book Dr. R. C. Armstrong has prepared. I most cordially commend the work to all thoughtful students, and pastors could do no better than to see to it that this most excellent compendium is widely read in all their congregations. Dr. Armstrong is an able writer, and, while he has handled this subject with fidelity to truth in no instance has he been in fact unkind. His research has been exhaustive, and he has produced a work that will do untold good wherever it is read and circulated. In personal appearance Dr. Armstrong bears a strong resemblance to General Sam Houston, and in his heroic and militant make-up he shows many of the same traits of character that made the hero of San Jacinto immortal.

The book is bound in cloth, is typographically neat and attractive, and the type is sufficiently large to be easily read. The price is \$1.00.
Dallas, Texas.

The Night Riders of Cave Knob. By Quincy Scott. Illustrated by the author. 12mo, price \$1.25. A. C. McClurg & Company, Publishers.

The scene of this story is laid in the tobacco growing region of Kentucky. The entire country—citizens, judges, prosecuting attorneys, peace officers—is terrorized by the murderous night-riding gangs who are in the end brought to justice through the instrumentality of "Web Gilmore," the sixteen-year-old hero, with the indirect assistance of his young friends, "Preston" and "Nan Murray." Incidentally Web has been unlawfully deprived of his grandfather's handsome

estate, "Beechblawn," which is held by the unscrupulous "Reuben Crawley," who turns out to be the ringleader of the Riders. The elder Murray is nearly murdered during a raid, and his crop destroyed, disabling him from paying a mortgage on his farm, held by Crawley, who covets the land. Everything, of course, is brought to a happy ending.

The Contagion of Character. By Newell Dwight Hillis, D. D. Studies in culture and success. Gilt top, net \$1.25.

The Outlook says: "Brief, pungent studies, sparks struck out on the anvil of events. Sparkling, indeed, they are, and likewise full of ethical wisdom and vigor. Essays for the times whose lessons are printed and clinched at every turn with personal experiences that grip attention."

Happiness. By Prof. Hugh Black, D. D. Decorated, 8vo, cloth, gilt top, net \$1.50.

This is the fourth in a quartette of gift books which began with "Friendship" and naturally ends with "Happiness." Similar to "Friendship" in its form, it is distinct in matters of cloth, cover design, title page and decorative page borders. Altogether it is one of the season's most delightful gift books, the mechanical setting being worthy of the subject matter in every respect.

The Love Story of a Maiden of Cathay. Written in English picturesquely colored boards, net 50 cents.

from Yang Ping Yu. Finely decorated with Chinese, at once naive and yet full of worldly wisdom, frank and yet discreetly reserved. The story as told in the letters is real, vivid, convincing. It is a human document that will compel the attention of the reader from beginning to end. And verify the saying that "truth is stranger than fiction."

The Boy from Hollow Hut. By Isla May Mullins. Illustrated, 12 mo, cloth, net \$1.00.

Readers of John Fox, Jr.'s stories will recognize the location of this story at once. The author and her husband, President of the great Theological Seminary of Louisville, have taken a large interest in these descendants of some of the best American stock. Through the tender-humaneness of her narrative Mrs. Mullins bids fair to gain a large audience for this intensely interesting work.

The Gleaners. By Clara E. Laughlin. A novelette. Illustrated, decorated boards, net 75 cents.

Again Miss Laughlin has given us a masterpiece in this story of present-day life. Millet's picture, "The Gleaners," is the moving spirit of this little romance, and incidentally one catches the inspiration the artist portrays in his immortal canvas. "The Gleaners" is issued in similar style to "Everybody's Lonesome," of which the Toronto Globe said: "One of the successful writers of Good Cheer stories for old and young is Miss Laughlin, and whoever reads one of her cheery little volumes desires more."

The Scout of Pea Ridge. By Byron A. Dunn, author of "The Young Kentuckian Series." Illustrated by H. S. DeLay. 12mo, price \$1.25. A. C. McClurg & Company, Publishers.

This is the second volume in "The Young Missourians Series," the first being "With Lyon in Missouri." It takes up the struggle in Missouri after the death of Lyon, and tells of the misunderstanding between President Lincoln and General Fremont; the charge of President's Bodyguard at Springfield; President Lincoln's unfortunate advice to General Hunter to fall back from Springfield; and at last the

advance into Arkansas, which closed with the glorious victory at Pea Ridge. The story of how General Price found out who was revealing his secrets and of how Guilford Craig was unmasked forms an intensely interesting tale.

Heather and Pent. By A. D. Stewart. 12mo, cloth, net \$1.20.

"This is a very delightful story, told in the broadest and most fascinating Scotch language. The author belongs of right to that class of modern Scotch writers who bring out matters of vital human interest, with religious and tender touches, and this story is one that any writer might be proud of, and any reader of feeling and vitality must delight in."—Journal and Messenger.

The Smile of the Sphinx. By Marguerite Bouvet, author of "Sweet William," "Cloilde," etc. With four full-color illustrations by H. S. DeLay. Crown 8vo, \$1.25 net. Postpaid, \$1.47. A. C. McClurg & Company, Publishers.

A novel of manners, and a sweet love story of the old-fashioned type, with the scenes laid in Baltimore and its environs. Miss Bouvet will be remembered for her many charming books for children, notably "Sweet William."

The Book of Courage. By W. J. Dawson, D. D. 12mo, decorated cloth, net \$1.25.

To meet a present-day demand. Everyone needs help to live the courageous life—to learn to face life as it is and yet continue to be in love with it. The Book of Courage meets the need of all who search for help. It is a mine of inspiration to courageous living.

Essential Elements of Business Character. By Herbert G. Stockwell. 16 mo, cloth, net 60 cents.

The author has won an enviable reputation through his articles on "Business" in recent issues of The Outlook. The editors say that the readers of The Outlook have expressed their appreciation in a very unusual way. Some of the largest corporations in the country have written, asking for permission to reprint extracts in their "house organs."

Life Worth While. By Frederick A. Atkins. A volume of inspiration for young men. Net, 75 cents.

This new volume of talks to young men by Mr. Atkins contains the same tonic qualities that made "Moral Muscle," "First Battles" and "Aspiration and Achievement" so truly helpful. The author is a man of magnetic and winning personality. His appeal is particularly to young men. The virile and persuasive tone will stimulate to greater endeavor and higher achievement.

The Religion of Beauty and the Impersonal Estate. By Raley Husted Bell. Cloth, \$1.25, postpaid. Gilt top. Published by Hinds, Noble & Eldridge, New York City.

There is unquestionably a reaction in Western civilization against the over-strenuous. There may be greater strength in mildness than in madness. The calm statement of the library may be more powerful than the hysterical whoop from the house-top. Philosophy is not noisy. Reason is not loud-mouthed; nevertheless, it may be heard round the world. We have looked upon the unsightly; we have been bruised by the hard stones; the cruelty of ages has beset us; we have been hampered by ignorance and bound by fate. These have been foisted upon us for so long a time that we must look upon them through tears or else through eyes of stone.


Let us occasionally turn our eyes and hearts toward the beautiful; let us enjoy the flowers which blossom beside the hard stones that bruise both

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W. G. CRUSH, General Passenger Agent, DALLAS, TEXAS

flesh and soul; let us also behold the spirit of mercy that dwells with cruelty; let us not close our eyes to the wisdom which makes ignorance tolerable to human life in this dear world of ours.

There is a small but growing element of protest in our social activities against the fatuous worship of Mammon. Our thoughtful folk realize that there are pursuits worth while which are not financial; that civilization may be measured by other than trolley lines and its progress in the ways of struggle.

Slowly but surely we are cultivating more and more the spirit of contentment which abides in simpler and wholesomely things. Peace hath its allurements even as war. There is a charm in the garden of quietude even there is satiety in the ways of struggle.

It is with these and kindred things that Dr. Bell deals in his latest and best book.

Somebody's Little Girl. By Martha Young. Cloth, 50 cents, postpaid. Illustrated. Published by Hinds, Noble & Eldredge, New York City.

On the restless, rainy day, when work has lost its zest and even play does not satisfy somehow, gather the children together and read them "Somebody's Little Girl," by Martha Young.

The dim-dream-clouded recollections of an earlier world are continually stirring and expressing themselves in the odd little incidents of this child's life. And the reader, large or small, is as fascinated by these wonder glimpses into something that must have been long before, as if those half-rememberings were the very ones that he has felt and, in silent awe, left unexpressed.

The children about you will forget themselves in the pure simplicity of the smiles of the book—the smiles of fun like theirs.

And even with the breathless joy of it, there will be regret when in the end Somebody's Little Girl has been claimed by The Wisest Woman in the World—the regret that the old idyllic life is at an end, that the ways of her gentle guardians are past.

My Lady of Doubt. By Randall Parrish. Published by A. C. McClurg & Company, New York.

Randall Parrish, perhaps the most popular author of fiction on the list of Messrs. A. C. McClurg & Company, brings to readers of this fall fiction his fifteenth book, whose circulation is expected to add considerably to his record, up to the present, of a total sale of half a million copies. "My Lady of Doubt," Mr. Parrish's last book does for the American Revolution what previous books have done for the Civil War; that is, it presents to the reader the human, personal, adventurous side of the fighting and the problems put up by fate and circumstance to the fighters. Only after reading Parrish can one understand that battles are not an incident in the soldier's troubles. Major Lawrence, of the American Army, in this story, for instance, finds spying more arduous and dangerous than fighting. And when the woman he loves, who has saved him from death, although she is apparently a loyalist, is menaced by a villainous British Captain, who is playing both sides false in pursuit of his own despicable ends, the Major almost forgets the larger war in his efforts to free the woman he loves from the meshes cast about her by the unscrupulous traitor. Both in this intensely rapid, mysterious drama of plot and counter-plot, and in the larger, slower-moving but majestic drama of Washington at Valley Forge, which it has for a background, Randall Parrish works with a touch true at once to human nature under stress, and to the history of the momentous struggle.

New Testament Evangelism. By T. H. Kilpatrick, D. D. Knox College, Toronto. Price, \$1.25, net. Published by George H. Doran Company, New York.

"New Testament Evangelism" is a study of the great awakenings of conscience throughout the ages, from New Testament times to the present day. The book is written by one who believes that evangelism is the crying need of modern Christianity, that every minister should be naturally an evangelist, and every church a center for evangelistic service. In Part I the author discusses evangelism in the New Testament, the message, its general features, and its central proclamation;

the messengers, their preparation, and their methods; the reception of the message; the meaning of evangelism; the tests of revival. Part II treats of evangelism in history—the pre-Reformation Church, the Churches of the Reformation, the revivals of Scotland, England and America from the eighteenth century to the time of Drummond and Moody. In Part III evangelism in the modern Church is discussed, the study concluding with some very helpful suggestions on training for evangelism. Appendices on the simultaneous methods of evangelism, by Dr. J. G. Shearer, Secretary of the Board of Evangelism of the Presbyterian Church in Canada, give added value to this excellent study of evangelistic work.

A Garden of Paris. By Elizabeth Wallace. With dainty line drawings by F. J. Arting. \$1.25 net. Published by A. C. McClurg & Company, New York, Chicago, San Francisco.

The kind of a book one likes to read in a dinner gown after the guests have gone.

The intimate home life of a typical French family is set forth in Miss Wallace's little book in the most charming way imaginable. It is like a series of pictures from Thackeray, Madame, the Hostess, la petite Grandmere, Philippe, the sister Flacide—all become living personalities, and the reader is taken into their circle as one of them. And the garden. Where are there such gardens as in Paris. Miss Wallace is known to a wide circle through her connection with the university of Chicago, and her book cannot but add to her reputation.

The Pastor Is Own Evangelist. By J. Wilbur Chapman, D. D., and published by the F. M. Barton Company, Cleveland, Ohio.

This is a large volume, with nearly 500 pages. Rev. Charles A. Goodrich, the famous Methodist minister, has a preliminary chapter of value. He is one of the most noted evangelists among the pastors of his Church. Dr. Chapman is an evangelist of world-wide fame, and eminently qualified to write upon this subject. The book is the experience of the great man who wrote it. It contains his wisest observations, his best lists of revival texts, his most earnest sermons, some of his striking illustrations, and numerous concrete examples of the power of the gospel to save. It is a book of interest to ministers and lay workers, and it will help the preacher to be his own evangelist.

Manual of the Discipline. By Bishop McIlvaine, and published by Smith & Lazarus.

This is a new edition of the Manual, with added decisions by the College of Bishops. It also contains the Rules of Order applicable to ecclesiastical courts and conferences. This is a popular book of the sort, and it has come down through the years. This is its fourteenth edition.

The Singer of Kootenay. By Robert W. Knowles. Published by Fleming H. Revell.

Mr. Knowles has written his best book. He still preaches, but he preaches less, and he strikes the "human interest" note in a most effective way. His Scotch preacher going from a staid charge in the homeland to the Kootenay region of Canada to take up evangelistic work among the people there, is a splendid portrayal of the conservative, cut-and-dried minister of the gospel who has never touched the heart of man and in whom burns no fire of human kindness, flows no stream of divine pity. Against him stands the lad with the golden voice, the boy who was expelled from college for a youthful misdemeanor, but the boy who had never done an unclean thing because of the love he bore his mother. This is the young man who sings a dying child to her last peaceful rest in a dingy train that wanders its way into Canada; this is the man who rescues a helpless girl from the den of evil to which misfortune had carried her; this is the man who won a woman's soul before he won her love, and who stood up before a crowd of men snatched with the things of life and called them away to be made pure by the things of God.

Do not be frightened by the fact that the spirit of religion permeates this story; the spirit of life is sufficiently strong in it. You may shed tears now and again, but it will pay to shed them; for in "The Singer of Kootenay" you have a glimpse of what manhood may be.

Professor Hiram Bingham, who, at the head of the Yale Peruvian Expedition, is at present looking for ruins in the vicinity of Lake Parinacochas, writes that his party has discovered some wonderful ruins which he believes to have been the ultimate refuge of the last Inca. In his recently-published book, "Across South America," he tells of his first explorations in this region, but he has now discovered many more important ruins.

It appears that Miss Mary Johnston's war novel, "The Long Roll," is creating heated discussion among the members of Grand Army camps. Many of the old soldiers contend that no woman could have been the sole author of the book, because it shows so intimate a knowledge of camp life and campaigning during the Civil War that no one but an active participant could have described them as they are described in the book. All of which is

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Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles. You must lay aside those old spex right now and I'll send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

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—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

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very complimentary to Miss Johnston's skill and care in writing the story. As a matter of fact, she is the sole author of the book, but she was over two years in writing it, and in preparation for it she read hundreds of volumes of Confederate reports, manuscript collections, etc. When the book was entirely finished, it was read in manuscript by two Confederate veterans, and it is a remarkable fact that they found but two or three slight technical errors, as far as military matters were concerned.

"Sin as a Problem of To-day" is the title of a new book by that great and widely-known scholar, Rev. James Orr. Whoever has read his "Christian View of God and the World," "Progress of Dogma" and "Problem of the Old Testament" will desire at once to read this the greatest book of all of them. He deals with sin in the light of the latest and truest results of scientific investigation and historical research and literary criticism. Sin is yet sin. Its guilt is undiminished. Its ruin is irreparable save by the redemption provided by the Father in Christ and applied by the Holy Spirit. By all means every preacher of the gospel ought to study "Sin as a Problem of To-day." C. M. HARTLESS, Pastor Grace Methodist Episcopal Church, South, Dallas, Texas.

The present revolutionary crisis in China gives a special interest to a new book by Professor Paul S. Reinsch entitled "Intellectual and Political Currents in the Far East" (Houghton Mifflin Company). Professor Reinsch has made a thorough study of the recent important developments in the Far East, and in three of his chapters takes up "Intellectual Tendencies in the Chinese Reform Movement," "The New Education in China," and "A Parliament for China." In his preface he says: "There have been great crises in past history, but none comparable to the drama which is now being enacted in the Far East, upon the outcome of which depends the welfare not only of a country or section, but of all humankind."

That most successful of Look men, Mr. A. S. Mathis, of the Publishing House of the Methodist Episcopal Church, South, Dallas, Texas, once re-

marked to me that there was very little sale for books with the word "work" in the title. If that is the case, then by all means "The Work of Christ," by Peter Taylor Forsyth, D. D., ought to be a big exception. The best commendation I can give this truly great book is this: I have bought every book on The Atonement I could find, either in America or England, having now in my library over one hundred volumes on that subject, and on the points treated by Dr. Forsyth in this volume I consider it the best of all. C. M. HARTLESS, Pastor Grace Methodist Episcopal Church, South, Dallas, Texas.

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PERSONAL

All pastors desiring my services in revival meetings please notify me as early as possible. I am arranging all my dates so that we can give at least three full Sundays to each meeting. D. L. COALE, Sta. A, Ft. Worth.

Christmas: In Peace and War

By Col. J. R. Cole.

The night was dark, the lights were extinguished in the city, the patriots were weary with labor and anxiety and had gone to rest, the mothers were dreaming of their loved ones far away on the battlefields of their struggling country. Suddenly a cry is heard! What is it? Listen, it comes from the watchman walking his beat: "Twelve o'clock, all is well, and Cornwallis is taken!" Instantly ten thousand lights flash out from ten thousand homes in the capital city of the new Republic; ten thousand voices shout from street to street, from hilltop to hilltop until the very heavens seem to echo the glad tidings of liberty, "Cornwallis is taken!" Cornwallis is taken! The liberty bell swinging out from the lofty dome of the capitol adds its ringing cheers to the watchman's cry and the old sexton falls dead with joy as he rings out the joyful news. What is the cause of this great tumult? What has happened to fill the hearts with joy and arouse the wild enthusiasm of the people? Look away down South, don't you see the smoke of battle floating over Yorktown? Don't you hear the roar of Washington's guns? Don't you see LaFayette and Hamilton storming the forts of the enemy? Don't you hear the dying groans of the British lion and the triumphant scream of the American eagle? Don't you see the flag of the enemy coming down and the Stars and Stripes proudly floating over the victorious battlefield? See the long column of men, thousands upon thousands, brave as all British soldiers are, marching to lay at the feet of Washington their conquered arms. Surely the cry of the sentinel from the watchtower of the capitol, "Cornwallis is taken; all is well!" was enough to fill the hearts of all the patriots with joy!

Now come with me and let us roll back the ages; let us cross over the wide blue waters of the Atlantic, where no ship has ever sailed, upon whose billows no mortal eyes, but those of a wild mysterious savage race, had even gazed, where the great monsters of the mighty deep had lived and ruled and fought amidst the storms of the floods and the hurricanes, let us travel back to that far away country in the East to that holy land with its mountains, and valleys, and lakes, and rivers, as they were nearly twenty centuries ago. Look around you, what do you see? The skies above are as blue as they are in our distant land; the clouds with their white crests and silver linings float serenely, casting their cooling shadows over the shepherd's fold; in the distance the angry Jordan, flooded with the rains from the North, pours its waters into the Dead Sea; to the North you behold a beautiful city with temples, palaces, monuments, the homes of Kings, and priests, and warriors, and judges, and prophets, and holy men and women—the City of David, the holy and beautiful, the sacred city—Jerusalem. As we look upon that city bathing its feet in the running brooks and murmuring rivulets and reclining upon

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

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They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

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the verdant beds of the blue mountains, we recall the scenes and events along the pathway of history of a thousand years. We see David as he meets Goliath on the battlefield, as he leads his army to victory, as he grapples with the lion, as he plays upon the harp and sings his sweet songs. We wonder at the great wisdom of Solomon and watch his splendid temple as it rises year by year in its splendor until it is the wonder of the whole earth. We think of Samson, the strong man, and the thousand enemies he slew with his strange and wonderful weapon, and the three thousand foxes which he caught and tied their tails together, and turned them loose on his enemies! And we thought of Elijah, that great prophet, whose death was so wonderful, if he ever died, as he mounted into his chariot of fire behind his steeds of lightning, and, throwing his cloak to his fellow-prophet, rose into the skies and disappeared from the earth. Ah, yes, these were wonderful things for you and me to think about; but what do I see coming down that dusty road? A man leading a slow, pacing donkey, and on that donkey a woman! O, what a woman! Young, only fifteen years old, beautiful, pure, with the peace of heaven irradiating her countenance. Who is she? Where is she going? My heart beats with joy as I look upon her divine face—Mary, the Holy Virgin—beautiful name, beautiful woman, the greatest among the daughters of men. We will follow them. They arrive at the city of Bethlehem; they must find quarters for the night; they go to this hotel and that, but no accommodation; they go to this home and that, no accommodation; but this beautiful woman must find shelter somewhere. Yes, they will enter here among the sheep, the goats, the oxen, the beasts of the field, and here in a manger, here in this lowly place, here with no one in all the world to care for her except the man Joseph, her betrothed husband, she gives to mankind the Savior of the world, the Lord, the King, the Child Jesus. Now I hear the songs of the angels; now I see the Star of Bethlehem as it rises in the East and moves to the West and hovers over the cradle in the manger; now I see the Wise Men following the star and coming to worship the Holy Child.

But what sound is that I hear; a cry from the sentinel on the watchtower of the city; a proclamation from the King granting liberty to a people; a shout of victory over the enemy on the battlefield? No, no, not these; greater than these; greater than the noblest words of all the ages; greater than "Cornwallis is taken," greater than Napoleon's "Soldiers, forty centuries look down upon you from yonder Pyramids," greater than Nelson at Trafalgar when he flung to the breeze his banner, "England expects every man to do his duty;" greater than the old Guard's defiant cry at Waterloo, "The Guard dies but never surrenders;" the cry rises upon the air and comes floating down the centuries filling the pure hearts of the children of men, "Glory to God in the highest, peace on earth, good will to men." The day of the birth of the Savior; the day when the star rose in the East; the day when the wise men followed the star to the cradle in the manger and worshiped the child of Mary; that day has been the great day of the Christian world for more than nineteen hundred years. Over the wrecks of empires, over the earthquakes and tornadoes, over disasters and revolutions, the cry has followed the generations, "Glory to God in the highest, peace on earth, good will to men," and to-day as another anniversary, another Christmas approaches, we are gathering together over the earth, in our homes, in the temples of worship, to rejoice and celebrate that great, happy day when Mary gave to the world the child Jesus in that far-away land.

Christmas is a day of memory, a day of love, a day of peace, a day of happiness. The face is bright, the smile is sweet, the eye sparkles, charity

I Am Willing to Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address. I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.



DR. T. FRANK LYNOTT who is giving away \$10,000 worth of medicine.

I have been trying to convince the public that I have something genuine, something better than others have for the cure of statorn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out. I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair. To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number—here put down the numbers, give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 1802 Occidental Building, Chicago, Ill.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the sake of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you. I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that. I can say further that this medicine has been touched for to the Government as emphyria in every detail with all

requirements. It will stop rheumatism. It will stop pain and backache. It will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced. Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution. If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Head the symptoms over and let me hear from you today.

These Are the Symptoms:

- 1.—Pain in the back.
2.—Too frequent desire to urinate.
3.—Burning or obstruction of urine.
4.—Pain or soreness in the bladder.
5.—Prostatic trouble.
6.—Gas or pain in the stomach.
7.—General debility, weakness, dizziness.
8.—Pain or soreness under right rib.
9.—Swelling in any part of the body.
10.—Constipation or liver trouble.
11.—Palpitation or pain under the heart.
12.—Pain in the hip joint.
13.—Pain in the neck or head.
14.—Pain or soreness in the kidneys.
15.—Pain or swelling of the joints.
16.—Pain or swelling of the muscles.
17.—Pain and soreness in nerves.
18.—Acute or chronic rheumatism.

ity abounds, beautiful gifts pass to loving hands, sweet music in the home is heard, the Christmas tree is loaded with evidences of love, happy greetings come from joyous hearts as if to say, "Don't you hear the voice of the rolling years crying, 'Glory to God in the highest, peace on earth, good will to men?'"

But how shall I draw another picture for you to gaze upon, a picture not all of peace and love and joy, a picture of darkness, of storms, of strife, of anger, of black clouds where thunderbolts grapple with thunderbolts in the skies and hissing lightnings cut the clouds to pieces and send destruction over the earth.

Listen, I hear the tramp of marching battalions; I hear the noise of heavy squadrons; I hear the rumblings of artillery; I hear the bugle blast of war; I see a long line of men dressed in gray, with muskets and rifles and bayonets and swords,

marching up the valley of Virginia, through Winchester, through New Market, over the Shenandoah, across the Blue Ridge, across Massanutton, their bleeding, freezing, bare feet winding back and forth, around and around in the snow, on the ice, until they reach the crest and look back upon Jackson's corps of thirty thousand warriors, keeping step to the band sounding the charge among the pines and oaks of the frowning mountains. These are brave men. They are laughing and joking and having fun. What do they care for snow and ice and wind and storm? They have met the enemy on many fields; they have grappled with death on many fields; they have endured hunger many days; their bed is on the cold, hard ground, and they cover with the falling snow from the clouds; but they are fighting and suffering for their homes and their country. "Forward! forward!" On this long march

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of two hundred miles from Winchester to Fredericksburg I rode at the head of my regiment by the side of my brother and General A. P. Hill. We had been marching southward towards our homes, and Christmas, with all its memories and joys, was coming day by day nearer to us, and our hearts yearned for peace and home as in the years gone by. But many of the brave men would never see their homes again. It was in cold December, of the year 1862, and the winds were howling down the valley of the Rappahannock, and 150,000 enemies were camped on the north bank of the river planning our destruction. We were camped in the woods on the hills overlooking the city of Fredericksburg. We had no fear about the results of the coming battle. But we knew that many would die and there would be no happy Christmas for them, nor for their loved ones in their distant homes in the Southland. We had eighty thousand men under Lee and his Generals, and what man and what army of 150,000 could whip Robert E. Lee and his army?

On December 12, 80,000 men dressed in gray were standing in line of battle, stretching from the Rappa-

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 187, South Bend, Ind.

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hannock, above the town, around the curved hills encircling the valley to Hamilton's Crossing, forming a great bow, four miles long, while the enemy were crossing the river under the fire of a hundred and fifty guns from Stafford Heights and arranging their lines like the strong cord to this great bow. The enemy's cannons were destroying the old town, and men, women and children were fleeing from their homes. We could see the marching brigades and divisions crossing the river, taking their places, planting their batteries, and the smoke from the bursting shells in the air. The valley in front of Jackson was a level plain nearly a mile wide and more than a hundred thousand warriors were standing on the two borders of this plain. The weather was cold and the ground was covered with a heavy frost. Two horsemen rode along our lines in the edge of the woods, the gray-haired one looking like the fate of an empire rested on his shoulders, the other with long, black beard and twinkling eyes as if he expected to have much fun during the day. They were Lee and Longstreet. Soon we saw several officers ride out in front of our lines and stand on a slight elevation and gaze upon the movements of the enemy. A horseman away out in the valley was riding to and fro and we could not decide whether he was a friend or enemy. Finally he rode towards the group on the hill and a horseman detaches himself from the group and shouts out, "Stuart, come this way!" These men were Lee, and Longstreet, and Jackson, and Hill, and Hood, and Stuart, and Pender.

Longstreet from Marie's Heights commanded our left wing; Jackson commanded the left wing; A. P. Hill and Hood were in the center, and Stuart with his cavalry was on the right of Jackson. And there at day-break, on the 13th of December, 1862, two hundred and thirty thousand Americans were about to grapple with each other in deadly battle in the valley of the Rappahannock. There was no charity and love and "good will" among these hearts for each other. The music of the "Star Spangled Banner" reverberated over the hills, across the river and was answered by the martial strains of Dixie along the bending ridges on the south.

On Stafford Hill behind the 150,000 Northmen stood Burnside, the commander of that great army and by his side his famous Lieutenants, Hooker, Meade, Franklin, Sumner, Howard and Hancock. About the center of the bending hills on the south was Lee, the great commander of the 80,000 Southerners, and with him were his matchless Generals, Longstreet, Jackson, the two Hills, Hood, Stuart, Pickett, Ewell and Early. The sun slowly rises, the thick fog floats away, and Franklin's grand division of fifty-five thousand veterans, led by Meade, moves with measured step upon A. P. Hill, of Jackson's Corp. A hundred cannons open their discordant mouths and shells and solid balls and shrapnel and grapeshot make hideous music in the air. Now the musketry opens, and lightning flashes from thousands of guns. Forward rush the hosts of the North, closer and closer, now the bayonets cross, now they fight hand to hand. Stand your ground, ye men of the South! The music of victory is sweet, the moan of defeat is bitter! But on they come, struggling and falling before the storm of death and slaughter of Stuart's "horse artillery" and Confederate guns. Lane and Archer first meet the massive onset, but stagger, waver, break and fly. The triumphant enemy pursue over the railroad, over the plain, into the woods they rush to their death. Early comes sweeping down on the right; Hoke dashes into the advancing columns; Gregg and Thomas rush upon them in front; Lane and Archer reform and maddly fall upon them again; Pender closes in on the left charging in person at the head of his staff. Now the furies are at work. Death rides upon every shrieking shell. The hillside is clothed with bloody relics of slaughter. Bloody bayonets and flashing sabres clash and ring amid the carnival of death and terror. The brave Gregg has fallen to rise no more. Our own Pender, bloody and exhausted, has been carried from the

field; hundreds are falling right and left, bloody martyrs to pride, principle and patriotism. Which side yields? Which gives way? Neither! Hours fly by. The sun begins to turn away from the carnage and prepares to build "camp-fires in the West." Still Stafford Hill and Marie's Heights shake their hoary sides and deep thunder peals from their rocky caverns. The old primeval forest through which an hundred years ago Washington pursued the fox and the deer is now crumbling beneath the awful tread of war. For three terrible hours Jackson has held the enemy in his fearful embrace, and now the fire begins to recede, the blue lines are broken, the warriors from the North fly before the gray soldiers of the South, and five thousand enemies have fallen upon the plain. The victory is ours, and the music is sweet to the conquering warrior, but far away to the South a wail rises for husbands and sons slain in battle.

But what has Longstreet been doing these terrible hours? What of the fifty thousand men under Sumner and Hooker, marching against Marie's Heights? Don't you hear the thunder of the Washington Artillery? Don't you hear the screams of Alexander's shells? Don't you see Cook and Cobb and Kershaw and Ransom rushing their battalions to meet the charging foe? Don't you see the brave Cobb fall dead on the field? Don't you see the gallant Cook borne away bleeding? Ah, they have been fighting and 8000 men from the North lie dead or bleeding in the plains below. And Burnside rages on Stafford Hills across the river, and Lee folds his gray cloak across his breast and says, "It is well that this is so terrible for we might become too fond of it!" And there is rejoicing all over the South and thanksgiving rises to the heavens from grateful hearts for victory, but we do not hear the glad shout, "Glory to God in the highest, peace on earth, good will to men!"

THE AMARILLO DISTRICT.

So far as I know the entire district goes forward in good zeal and faith. Have asked all the pastors for weekly reports and from same sent in the following items.

Joe A. Wallace, pastor Bovina charge, has preached at every point in his large circuit. Has received a cordial reception from all his people. They are saying nice things about his work and preaching.

Frank M. Neal, Canyon City, has had a wonderful beginning. Has received fifteen into the church—some by baptism and vows. Large congregations and most helpful poundings.

John W. Mayers, Dalhart. People and preacher delighted with each other. Splendid prayer-meeting, Sunday-school attendance last Sunday, the largest in its history. Four additions to the Church.

Thos Hanks, Glazier, Pastor has visited every member of his Church in the town of Glazier and others as well. Has paid \$354 on church debt in the town of Glazier. Preached at Mendota and visited every home in the community. Has gotten three subscribers to the Texas Christian Advocate.

I. M. Sherman, Hereford, reports the pastor as studying, visiting and preaching. Congregations good. Things look bright. Sherman thinks that by the first of the new year he will have all his conference collection provided for. Has organized a Legion of Honor class and also a class to take the advanced course of study for Sunday-school workers.

B. J. Osborne, Hansford. Pastor visiting and preaching and talking new parsonage and taking subscriptions for same. Will begin the erection of a splendid parsonage in a few days and from the present indications it will be the best one on the North Plains. We make a big bow to the plucky preacher and his folks who live fifty miles from the railroad and will undertake so good a thing.

Geo. Smallwood, Texline, says he is "delighted with the personnel of his clientele." By a very satisfactory arrangement taking care of all his work he is enabled to give full station time to Texline. The board of stewards are at work. The good women have recently raised \$35 in the Woman's Missionary Society. \$5.50 raised by congregation Thanksgiving day for the Orphanage. Sentiment is strong for the building of a new church.

W. J. Land, Wilbordo, reports splendid services at all points in his charge. Has organized two Wesley adult classes. He has made a fine impression on his people. The presiding elder will assist him in a ten days' meeting at Vega, beginning on the date of the First Quarterly Conference.

T. E. Graham, Channing, reports up to November 26. "Made six visits, one sub. to Advocate, preached two missionary sermons. Am re-reading Mott's 'Pastor and Modern Missions.'"

O. P. KIKER, P. E.

NOTICE.

To the Preachers of the Central Texas Conference:

Inasmuch as some of the brethren do not seem to understand my work they think I will take collections for the board. No, I do not take collections only for local purposes, where the brethren want a collection to build a church, and lift a church debt, or to assist the brethren in their collections. Now, brethren, you have had time to get settled down by this time and begin to plan your work. Let me hear as early as possible to your meeting and the help you will need.

J. A. BIGGS, Polytechnic, Fort Worth, Texas.

An Endless Chain of Sickness.

There are upwards of one million deaths each year in the United States. In 99% of cases the people who die are less than sixty-five years old. The evils that are due to disease can be escaped just in proportion as the conditions and habits that bring on disease become more widely understood.

Then too a chronic disease which may baffle the skill of the general practitioner may yet be permanently cured by the Physician who has made one line of disease a specialty.

It would be just as absurd for the Professor in a medical college presuming to lecture on all subjects as for the one Physician to presume to understand the nature and cure of every disease.

That is why Dr. R. V. Pierce established the Invalids' Hotel and Surgical Institute many years ago—with a full staff of Physicians and Surgeons—who though educated to practice in all departments of medicine are here assigned to a special department only—to which each specialist devotes his entire time, study and attention.

The sick who have been treated at Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., have much to say in regard to this wonderfully equipped Sanitarium, where all electrical apparatus, as well as electric water baths, Turkish baths, static electric machines, high-frequency current, and other most modern and up-to-date apparatus are used for the cure of chronic diseases. The treatment of chronic diseases that are peculiar to women have for many years been a factor in the cures effected at the Invalids' Hotel and Surgical Institute.

The physicians and surgeons employe are among the most experienced and skillful in the country, men who have made these diseases their life study, and whose highest ambition is to excel in their treatment.

How well they have succeeded may be judged from the fact that their practice embraces cases from every State and Territory of the Union as well as from foreign lands. Many thousands are annually treated, either through correspondence or at Dr. Pierce's Institution. It is an old adage that "Experience makes perfect," and the skilled specialists in this field of practice cure thousands of cases which have been abandoned as incurable by general practitioners.

One of the most wonderful electrical appliances is the X-ray used at the Institute which may be used both in the treatment of various diseases and in the diagnosis of many obscure conditions. With its aid the interior of the human body is no longer the sealed book it has been heretofore. Abnormal states of the bones, gall stones, stone in the bladder or in the kidneys, are shown plainly by what are known as X-ray photographs. Internal tumors, and the enlargement of the deep-seated organs, are also discovered by this means and in the diagnosis of tuberculosis of the lungs this agent has proven a most valuable aid. When applied to some of the less fatal chronic ailments of germ origin it has proven very effective as a curative agent.

Another interesting proceeding is the violet-ray treatment produced by concentrating the violet or chemical rays from an arc light with a specially prepared carbon upon any portion of the body that may be the seat of pain. Sufferers from neuralgia, sciatica, rheumatism, strains, sprains, also from those obscure exhausting pains (the origin of which cannot at times be accurately determined) frequently find immediate relief from a single treatment and usually with a little persistence in the use of this aid, comfortable health or perfect recovery is obtained.

The incandescent light bath, consisting of a cabinet in which the patient is bathed in the combined rays of many electric light globes, has produced really wonderful results in diabetes, catarrh, rheumatism, obesity, anæmia, and some forms of kidney and heart trouble. It has also proven valuable in chronic bronchitis, bronchial asthma and various skin diseases. As a general hygienic measure its efficiency can scarcely be over-estimated.

Hundreds are brought to this Institution from far distant states and they go home in a few weeks well and strong. Quite as marvelous are the thousands of cures annually accomplished through correspondence, while the patient remains quietly at home. Others consult in person, and after being examined are provided with especially prepared medicines and return home to carry out the treatment.

Everyone who consults the specialists, whether by letter or in person receives the most careful and considerate attention. Great care is exercised not to over-encourage those who consult the specialists of this institution that no false hopes may be raised.

Consultation by letter or in person is absolutely free—no charge whatever—so that the public when afflicted are invited to write Dr. Pierce at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

Smutty hands are bound to leave their mark. So will every dishonest character.

A PROTEST PROTESTED.

In the Texas Christian Advocate of November 9 is an article from the pen of Rev. R. P. Shuler, of Temple, Texas, bearing the title, "A Protest," which itself deserves a protest, and such I offer for publication in the columns of the same paper where his article appeared. What I am writing is no defense of the Tennessee Conference, for, indeed, it needs none. I am writing only to correct Brother Shuler, and that the truth may be known. His article was a severe arraignment of the Tennessee Conference, and was written without proper information. If he had known more of this conference he would have written less; if he had known all the facts he would not have written at all. In order that I may deal fairly with his article, let me quote his own words. He begins his protest as follows:

"I note from the account of the Tennessee Conference, which convened October 11, 1911, that seven members of that body were silenced, three of whom not only withdrew from the ministry, but also from the membership of the Methodist Church. Whether these men were forced to step down and out, I do not know. This I do know, however: Something is radically wrong when that number of men are compelled by their own consciences or by their brethren to quit the sacred work of the ministry at one time. If you will study carefully the minutes of the Tennessee Annual Conference I think that you will find that body afflicted with other records strangely and pathetically like the one made this year. Now, the question is, what is wrong?"

Then, after giving the public some knowledge of the spirit of higher criticism, of which he says he found "the Tennessee Conference filled to overflowing," he concludes by saying: "Here, I think, is where you will find a reason for the almost tragic statement that seven men went down and out of the itinerant ministry at the last session of that conference, three of whom withdrew as well from the membership of the Church."

Now, in reply to all this it ought to be sufficient to say that Brother Shuler is simply mistaken. But, since that sort of answer would simply put my dogmatic denial over against his affirmation, it is better to give the facts in the case of these men who "went down and out." Three of them "went down and out" in the interim of the conference under rumors of gross immorality, who, rather than face a committee of investigators, surrendered their credentials and withdrew from the Church. The fourth one was under charge of gross immorality, refused to attend the conference, and when a committee went to wait on him he surrendered his credentials and withdrew. The other three were undergraduates, who, at their own request, were discontinued that they might have better opportunity to finish their education. They are, all three of them, excellent young men. Did the Tennessee Conference do right or wrong in dealing with these men, especially with four of them? Brother Shuler himself may answer that question.

But listen again: After telling us a good deal of what he learned at Vanderbilt University, while attending a "Summer School," spending, he says, "something like a month on the campus," he concludes: "Now, all of the above very refreshing information I did not get directly from the univer-

Kansas Woman Helpless

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

sity, or from the professors of the Theological Department of that university. But what I did not get from them I did get from the members of the Tennessee Conference. I found then, and the fact has been confirmed since, that the Tennessee Conference was filled to overflowing with what is called, for lack of a more suitable title, "higher," or, more properly, "destructive criticism." It is certain that the Tennessee Conference has more of this than any other conference in the connection. Conference for more than four years. Now, I have been tolerably intimate with the members of the Tennessee Conference for more than four years, and know personally most of the preachers belonging to it; and if there is a "higher" critic among them I do not know him. And what is more, the spirit of higher criticism is lacking. What is taught at Vanderbilt I do not know. I did not attend it. That was my misfortune. Nor do I think that Brother Shuler could find out in one month, attending a "summer school" and talking to young theologues on the campus. I never affirm or deny what I know nothing about. This I

may say, however: If there is any tainted theology in the Tennessee Conference I have not found it out. I really believe they can—at least, the most of them—stand an examination on Methodist theology, even in Texas, with Brother Shuler as the Chairman of the committee.

There is no telling, however, what a schoolboy may see and hear just about the time he begins to get his eyes and ears open. He can easily make mountains out of molehills and cyclones out of whirlwinds. I should not be surprised if it were not a molehill, a firefly and the chirping of a cricket which Brother Shuler saw and heard on the campus of Vanderbilt, and not the mutterings and eruptions of a theological Vesuvius.

T. C. SCHULER.

THE PITY OF THE LORD.

One morning, having stepped into the office of a surgical friend, I beheld him performing a short but painful surgical operation upon a little child of three or four years old. The cries of the little sufferer were heart-rending to us all, but especially to

the father who held her on his knees. He was a rough farmer, but the tears were running down his cheeks and falling upon the curly head of his child. In thinking over this incident, the words of the 103rd Psalm have often come up in my mind: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Here was a father who felt that it was essential to his daughter's welfare that she should suffer at the hand of a surgeon; yet he shed tears of pity on beholding her suffering. So God sees that it is essential to our good to afflict us; but while we writhe under these afflictions, he pities us as a father pities his children.—Western Advocate.

None can see when their eyes are full of tears.

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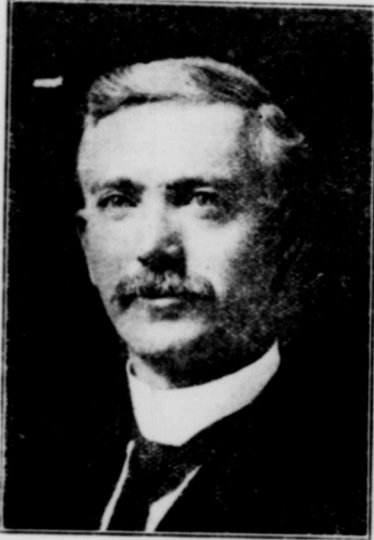
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TO ILLUSTRATE

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The Children's Christmas Page

WHERE SANTA CLAUS DWELLS.

By May Steele.

Every country possesses its contrasts, and nowhere, perhaps, are they more striking than in the land of the Kaiser. When the foreigner reaches the frontier he immediately comes into contact with the most prominent feature ... the life of the country—the military man. This interesting individual—interesting because ubiquitous—directs the traveler from the steamer to the customs office. He examines the baggage and collects the customs. He acts as ticket agent or porter at the railway stations. He dispatches the telegrams and takes care of the mail. He stands on the street corners keeping a watchful eye on the welfare of the populace. If the stranger betakes himself to the concert hall, museum, or art gallery, lo, the first object which greets his amazed optics is the military man standing on guard. And when the visitor has seen for a fortnight the daily parades and maneuvers of the regiments, he begins to realize that he is in the land where every young man, when he reaches the age of twenty-one, is compelled to lay aside all other employment and spend two years in the study of the science of war—the land whose mon-

the inhabitants of the new world indebted to this country of striking contrasts, but for the tree itself! Long before the custom of decorating the Christmas tree was introduced into England by the German Prince, Albert, shortly after his marriage with Queen Victoria, it was in use in America. Germans emigrating to the new world carried with them the customs and traditions of the fatherland. Would that all transplanted customs were as harmless as the Christmas tree!

The foreigner spending his Christmas in the German Alps will, if curious and credulous, betake himself on Christmas eve to the outbuildings and listen to the cattle talking, for, on this night, they are granted the gift of human speech. To be sure, if he desires to retain the respect of the community, he will keep his mission a secret, for it is a sin to play the eavesdropper. However, the old adage holds good in this case, for it is said the sinner seldom hears good of himself. Indeed, disaster and death are confidently expected to overtake, at an early date, the presumptuous person.

In the north of Germany the early hours of Christmas Eve are spent in spreading the table, and arranging the lights which are to be left burning during the entire night. When this is accomplished, the family immediately retire to rest, for the Virgin Mary and the angel will pass when everybody else is asleep, and

BABY BROTHER'S CHRISTMAS TREE.

By Allene Dewar.

Baby Brother was going to bed. Mother dear had slipped him into his little white nightie, while Big Sister brought Woolly Doggie and all the Teddy Bears to the foot of the bed. "Now vey mus' say ver prayers," said Baby Brother, stretching his toes and wiggling them vigorously.

"This little pig"—began Big Sister. But mother caught Baby Brother up in her arms and put him on his knees before her, on the little white bed.

"Now I lay me," chanted Baby Brother, burrowing his face in his mother's neck. And the rest of the prayer was lost to human ears.

"An' muver, dear," said Baby Brother, "my own farver will be home Christmas—an' ver will be a Christmas tree—and Big Sister an' you and farver an' me will clap our hands—an' O muver, dear—will ver be candles an' shiny flings on ve twee? An' I can stay up late an'—the murmur died away. Mother turned down the light and tiptoed softly away.

Downstairs, Big Sister was talking over the telephone.

"O mother, dear," she cried as she caught sight of her mother, "there's going to be a party at Ethel Fairchild's Christmas Eve! May I go? Please say yes! I am invited to have dinner with Lucy Little, and then we

and you can imagine that it didn't take Helen long to slip into the pretty pink things and have her hair tied with the pink ribbon, and then she, too, was ready for father.

Pretty soon father came; then there was a happy time. Father had a lovely white rabbit that hopped about the room, for Baby Brother. Mother's present was a fine silk shawl. Then for Helen there was the dearest little fan, with sticks of mother-of-pearl. The clock struck six, and it was time for Helen to go.

"Vair goin'?" said Baby Brother. "O, to a party."

"Vair?"

"Ethel Fairchild's—that big red house we went to yesterday."

"O, yes," said Baby Brother, as he played with the hopping rabbit. He played there on the floor for a long time; then mother came and took him down to dinner.

It was so different from his nursery tea that Baby Brother even forgot his beloved Big Sister. After dinner, father lifted Baby Brother down from the table and gave him the hopping rabbit and Woolly Doggie.

"Now, small son, just one minute, and then for the Christmas tree."

"The Christmas tree," thought Baby Brother. O, yes, of course. But where was Big Sister? Why, she was at the party. She must have forgotten the Christmas tree. O, but she must not miss the tree. Baby Broth-



arch is the proud possessor of three million men in arms and many more ready to respond in case of need.

It seems a far cry from the spirit which surrounds the ubiquitous sword to the spirit which surrounds the Babe of Bethlehem and the song of the angels. But, strange as it may seem, these two extremes exist side by side on German soil. If the stranger has been wise enough to learn a little about this interesting country before coming hither, a prominent place on his program will be given to the twin cities of Nuremberg and Furth. For here is the home of the real Santa Claus—the toymaker.

Nuremberg for many years has been the center of the toy trade of the world. And months before the average boy and girl have begun to even dream about the coming of Santa Claus, thousands of men, women and girls in this district have been busy making celluloid toys, wooden blocks and puzzles, and an infinite variety of metal tops—tin trumpets, soldiers, swords, rattles, railways, engines, etc., to be dropped into Christmas stockings, or tied to Christmas trees, all over the globe. In Nuremberg are made, too; the marbles and rubber balls which contribute so largely to juvenile summer sport. Four million dollars' worth of toys were made in this district the year before last, and considerably more than one-third of the little joy-makers were sent, with their message of peace and good will, away beyond seas to Santa Claus' favorites in America. A visit to the interior of the bounteous and benign old gentleman's domicile is out of the question, as the workshops, with their trade-secrets, are very closely guarded against the curious eyes of the stranger.

But not only for Santa Claus' contributions to the Christmas tree are

the hospitality of the house is extended to the wayfarers.

The traveler arrives early on the morning of the twenty-fourth at the home in the interior of Germany where he is to spend Christmas. The house is in confusion. Evergreens are scattered everywhere. Speedily, however, the spirit of the season seizes the visitor, and soon he is hanging garlands on the walls, and festooning doors and windows. After the midday meal the hostess retires to a room, from whose sacred precincts everyone else is rigidly excluded. No need to entertain the children, for their eyes are riveted on the tantalizing doors which guard the mysteries beyond.

At five o'clock the family and guests gather for a cold supper. Immediately on the stroke of six the silver tones of a bell resound through the rooms, the portals of the palace of mystery swing open, and there, in all its splendor, stands the Christmas tree. With cries of delight the children rush in, ready and eager for spoil. Soon the presents reach their destined owners, everybody kisses everybody else, and for a few hours joy and happiness reign supreme. Bed-time comes late on Christmas eve, and before retiring the supper table again becomes the center of attraction.

The family and guests, wearied with the festivities of the previous day, rise late on Christmas morning. All unnecessary work is relegated to the realm of forgetfulness, and the day is spent in making and receiving calls, when it becomes the dear delight of all concerned to exhibit and compare gifts. In the evening the rooms are cleared for dancing and games, and the hours fly past on the wings of music, mirth and merriment. Bedtime comes round again and Christmas is over.

are all going to the party together."

"Why, yes, dear, you may go to the party, only don't you remember you promised to have dinner with Baby Brother and stay for our Christmas tree?"

"O mother, couldn't we have the Christmas tree Christmas night? Most everyone else does."

"Dearie," said mother gently, "you must have forgotten that your father must go away again Christmas afternoon. Couldn't you stay to dinner with us, and when Baby Brother goes to bed at eight father will take you to the party."

"O, but mother, the party begins at half-past seven; and if I don't go early I won't have a very good time."

"But what about Baby Brother; you know how much he has talked about our tree."

"Mother! I think you must love Baby Brother more than you do me. You always think of him, and you don't seem to care whether I have a good time or not."

"Helen," said mother, "I don't want you to stay unless you care to; you may telephone Lucy that you will be very glad to take dinner with her and go to the party."

It was the afternoon before Christmas. Mother was dressing Baby Brother in a clean white suit.

"My own farver is coming home, my own farver is coming home," sang Baby Brother.

"There," said mother, putting Baby Brother on the floor. "And now for my big girl."

Calling Big Sister, she led her into the other room. "I am going to give you my Christmas present now, daughter," said mother, lifting out of a drawer the loveliest pink silk dress.

"O mother!" was all Helen could say, but her eyes danced. And there were pink silk stockings and pink slippers and a lovely pink hair-ribbon,

er knew where she was; she was at the big red house on the corner.

"Muver, deeah," called Baby Brother, but mother and father were in the parlor, with the door closed.

Baby Brother ran out to the hall, and tugged at his play coat that hung there. Putting it on wrong side out, he opened the front door and ran down the steps. Straight to the big red house he ran, as fast as his tiny legs could carry him.

"I want Big Sister," he announced boldly to the maid.

"It's Helen Anderson's baby brother," said one of the little girls. "O Helen, here is your brother!"

"Why, Baby Brother, whatever are you doing here? Didn't anyone come with you? Why, Baby Brother!"

"I came by my own self; an' you mus' hurry or you'll miss the twee."

"O Ethel," said Helen. "I must take Baby Brother home. I'll come back later."

Just as Helen opened the front door of her home, mother and father opened the parlor door; and there stood the shiny tree, lighted not by candles but by tiny electric lights.

And such a fine time as they had! And what a noise they made!

Later, when Baby Brother had been carried half asleep to bed, Helen explained to mother.

"And he came for me all by him self, mother. I am so glad he did! Why, I would rather have you and father and Baby Brother than a hundred parties."



Rise, happy morn; rise, holy morn,
Draw forth the cheerful day from
night;

O Father, touch the east and light,
The light that shone when hope was
born.

—Tennyson.

Dec ONE
Ho us!
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ONE WAY TO HELP THE POOR AT CHRISTMAS.

How childhood's notions cling to us! It is not alone the children, nor the poor; often we of a larger growth and of superior advantages cannot rid ourselves of the fancy that a friend is one who lavishes gifts upon us. "And though I bestow all my goods to feed the poor" it may profit me nothing; yea, and the bestowal of all my goods may be profitless, even ruinous, to the poor recipient. The giver of a superlative gift, though my own parent, may not be my true friend.

The truth is, my friend is he who draws from my heart its best love. "God so loved the world that he gave his only begotten Son." But alas! in the face of God's supremest gift to mankind, many a man knows nothing of the friendship of God. "He gave his only begotten Son, that whosoever believeth on him." It is our giving to him our heart's faith and penitence that keeps us from perishing, that bestows upon us the gift of eternal life.

It is well, perhaps, once a year to readjust our ideas about benevolence. The glad "holy" days for the well-to-do, and the cheerless, anxious days for the poverty stricken, are at hand. Happy for us and for the children—we of the well-to-do class—if we have learned that the best of life does not consist in getting, possessing, hoarding; fortunate indeed are we who do not need convincing that it is quite as worth our while to give freely of the heart's best love, of our money, food, or clothing, as to receive the most sumptuous gifts of Christmastide. And blessing and honor upon the dear saints who, while sharing with us earth's sorrows and joys, have attuned their lives to the sublime harmony of those unique words, "It is more blessed to give than to receive."

But alas, how few have penetrated beneath the surface of that wonderful secret of blessedness! If we are unselfish enough to know the bliss of giving, how much more prone we are to enjoy the luxury of our own unselfishness than to inquire into the effect upon those who do us the favor to receive our charity! If it is more blessed to give than to receive, let us pray not to forget that it is far more blessed for the poor to give than to receive.

I think no one can have experienced the blessedness of befriending even one poor family without becoming saddened by the "grab spirit" that the receiving of charity usually develops in persons otherwise worthy. And I am sure that there has seldom, if ever, been a Sunday-school or Church charity, at Thanksgiving or Christmastide, where the poor have been fed, or clothed, or loaded with gifts, that has not revealed to the more thoughtful of the originators some woeful fault or lack in its final effect. We are surely called upon to be our brother's keeper in what we give to him.

How, then, wise and Christian friends, at this season when gifts are exchanged between true friends, in memory of the supreme gift of nearly two thousand years ago, how may we manage to exchange gifts with the very poor? How may we regard their right to give thought they are disheartened and ignorant?

While not attempting to solve the problem, which must be worked out anew in each instance, pardon a simple and homely illustration which forced the truth upon my own heart.

I had been interested for several years in a wretched imprisoned life. I showered kindnesses and gifts from my abundance, that cheered a lonely lot. My reward seemed to be that the poor old woman thought me benevolence personified, her best and only friend. One day she tremblingly offered me from her vegetable garden its first fruits. She cautioned me not to tell my family that one so humble as she was the donor. And when I stumbled into the wisdom to receive graciously the gift that cost her so much, she confessed how it hurt her to receive her neighbors' gifts, when they in turn were too proud and well-to-do to receive from her.

She was not only amazed that I



was pleased, she was the most pathetically happy giver I ever looked upon. That little patch of ground, tended by aged and crippled hands, supplied us for several weeks with the best of its fruits. It hurt at first to receive what she sacrificed to bring, until I realized with what growing pride and satisfaction she gave, and what tender love she put into her offerings. To give me meant more to her than to receive rich gifts in return.

And not only that. The heart of the misanthropic and miserly husband, who had spurned by former gifts and he who (for the poor wife's sake) I longed to win, was thawed while he gave the work of his hands. In a nutshell, a few vegetables opened up the sweetest, the broadest, bit of missionary work I was ever allowed to do, and all because it is God's law that "it is more blessed" for the poor to give, that it is a law for them as well as for the rich.

The poorest poor Long for some moments in a weary life When they can know and feel that they have been, Themselves, the fathers and dealers-out Of some small blessings; have been kind to such As needed kindness, for this single cause, That we have all of us one human heart." —Cynthia Morgan St. John, in Sunday School Times.

THE UNHEEDED ADVENT.

The season which commemorates the coming of the Son of Man is one of holy memory and of glorious hope. It is also one of sober warning. "When the Son of Man cometh, shall he find faith?" This question, which Jesus asked, is as fit for this time as for that time. At that time the Son of Man had come at a critical period for the Jewish Church and State, to put truth and earnestness in place of tradition and policy, justice and mercy in place of tithe-paying and fasting. But Jerusalem did not know the time of her visitation or recognize the advent of her deliverer. He found no faith, and she found no redemption.

The Christian Church has dwelt upon this fatal mistake of the Jewish Church in singular forgetfulness of the warning it gave to the Christian ages, a warning accentuated by Jesus' question. That question, "shall he find faith?" evidently expresses a presentiment that the experience of the Son of Man in that time would be repeated in after time. The thoughtful reader of Church history must confess that the presentiment has been verified. As Elijah came again, so Jesus said in John the Baptist, "and they knew him not," so the Son of Man has come from age to age in Christ-filled men, only to experience

the faithless rejection which he met in Judea.

So it was when "the morning star of the Reformation" rose upon England in the spotless purity and moral earnestness of John Wyclif, aglow with zeal for a revival in the Church of England of the simplicity of Christ. So it was again in the Puritan revival under Elizabeth of the Christ-spirit, intent on clean hands and a pure heart, and the teaching of the people by godly pastors. So it was again in the rise of Methodism, when the Wesleys brought the gospel to the masses, abandoned by Churchmen to utter brutishness. Every time the Son of Man "came to his own, and his own received him not"—history relates with what consequences of political despotism, intellectual torpor, moral paralysis. So when the arrested development broke forth at last in the religious revival known as the Oxford Movement, it came in as a belated birth, an anachronism, bearing the impress of the mediaeval rather than of the modern age.

So, again, not long since, the Son of Man came to us in the protest of his spirit against the crime of slavery. But how little faith he found until the bloody scourge of war had scored the back of unbelief! Nor are the signs wanting that another advent of the Christ-spirit is at the door, in protests that our nominally Christian society is still far from the righteousness of God, and that by the apathy or connivance of the Church the law of her Lord is still set aside both in markets and in governments.

But, as in Judea, his coming is not according to current prepossessions. The Church is still, with the men of Galilee, looking up into heaven for a spectacular advent in the future, and inattentive to the signs of a spiritual coming in the present. And so to this time the question is as pertinent as to that time, whether the coming one shall find faith.

Schiller's remark, "the history of the world is the judgment of the world." Its long record of judgment upon inveterate blindness to the coming of the Son of Man in the unfolding of moral power and spiritual life warns us that his kingdom "cometh not with observation," and that its spiritual realities approach unheeded. —Selected.

THE BIRTH OF CHRIST.

Angelic announcement on the one hand, and lowly environment of the nativity on the other, may represent the one divinity, the other the humanity of Jesus.

Imagination cannot exaggerate the splendor that burst upon the wakeful shepherds. "All heaven's heraldry and radiant minstrelsies!" The firmament, a choir-loft! An ineffable choral! Speech of man on angel's lips, and freighted heavily with the thought of God. This seraphic scene

beneath the silver-mantled heavens may well represent the deity of the Messiah. It is a glint of the adoration he has received from eternity.

But there is the darkest possible earthly reverse to this glittering heavenly obverse. The annunciation was made not in the tessellated temple, but in a rough Judean sheep pasture; not to togaed sanhedrist nor mitered prelate, but to the plainest, homeliest, poorest folk, guileless of manners and letters.

Art has idealized the scene and circumstance of the nativity. But the true counterpart of the heavenly vision was the meanest sight imaginable. No ivory cradle or silken canopy, no soft clothing of Babylonian web or Tyrian dye; no kingly house of marble and cedar, but a stable, and that, too, of a crowded caravansary; litter, dung, vermin, noise—an outer place.

"Low lies his bed with the beasts of the stall."

And the mean conditions are not relieved, as on Correggio's lovely canvas, by hovering angels and radiating light. Yet this is the very sign by means of which the shepherds are to identify the babe whose birth has just had a superlatively splendid annunciation. A babe in swaddle and manger is the infallible token. It is this juxtaposition of a heavenly manifestation to the meanest conceivable earthly environment, that strikingly symbolizes the union of divinity and humanity in the newborn King.

It pleased him who in the beginning was with God to touch in his incarnation the nethermost strata of human condition. By the very place and circumstance of his nativity, Jesus leveled the artificial partitions of society, and showed all souls equally dear to God. No son of man has ever been born under conditions lowlier than those under which Jesus was born. So he is not ashamed to call any "brother," and can be touched with a feeling for all.

"After all, can there be a more satisfying success than to achieve contentment with little things—to be happy with simple pleasures and a few dear people in peaceful obscurity?"

WORKS WITHOUT FAITH

Faith Came After the Works Had Laid the Foundation.

A Bay State belle talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

Appointments For The Texas Preachers For 1911-1912

NEW MEXICO CONFERENCE

ALBUQUERQUE DISTRICT.

J. H. Messer, Presiding Elder. Albuquerque—S. E. Allison. Carrizozo—To be supplied. Cerrillos—R. S. Owen, supply. Cimarron—E. L. Young. Clayton Circuit—W. J. Clark, supply. Gallup—F. D. Faust. Magdalena—Solon Johnson. McAlister—W. N. Thomas, supply. McRose—W. W. Turner. Moriarity—J. W. Hendrix. San Marcial—R. E. Hickman. San Jon—J. A. Trickey. Star—D. P. Wilburn, supply. Tucuman—J. F. Hedgepeth. Tucuman Circuit—W. L. Scif, supply. Watrous and Koehler—J. M. Porter.

EL PASO DISTRICT.

J. A. Ray, Presiding Elder. Alamogordo—G. H. Givan. Alamo—H. M. Smith. Clint and Ysleta—H. P. Bond, supply. Deming—H. M. Bruce. El Paso, Trinity—C. W. Webb. Highland Park—A. N. Evans. East El Paso—To be supplied. Bondale—To be supplied. Las Cruces—Clyde Campbell. Lamesa—W. S. Huggett. Lordsburg—J. E. Fuller. Marfa—A. C. Bell. Sierra Blanca—G. H. McAnally. Sanderson—A. B. Weaver, supply. Missionary Secretary—G. H. Givan. Educational Secretary—H. M. Smith.

PECOS VALLEY DISTRICT.

J. B. Cochran, Presiding Elder. Artesia—P. L. Ramsey. Blacktown Circuit—J. E. Givens, supply. Carlsbad—R. B. McSwain. Clovis—C. A. Clark. Dayton—W. R. Howell. Dexter—J. P. Wheeler. Elida—William West. Fort Stockton—W. H. Duncan. Hagerman—Seth Kirkpatrick. Hope—H. E. Van Camp. Lovington—W. L. Jenkins, supply. Malaga—J. N. S. Webb. Odessa—Franklin Cramer. Pecos—W. R. Evans. Portales—J. R. Goodloe. Rogers—J. D. Wagner, supply. Roswell—T. L. Lallance. Sacramento Mission—H. L. Wheeler. Texico—J. C. Jones. Toyah—E. M. Huff. President of Western College—E. C. Morgan.

TRANSFERRED—C. S. Wright and W. K. Strother, to North Texas Conference; R. H. Leavelle and F. G. Cox, to Central Texas Conference; G. T. Gibbon, to West Texas Conference; G. N. Gardner, to Los Angeles Conference; J. G. Davis, to Texas Conference; W. V. Teer, to East Oklahoma Conference; I. H. Moose, to Korea Conference; J. O. Gore, to Northwest Texas Conference.

WEST TEXAS CONFERENCE

AUSTIN DISTRICT.

N. B. Read, Presiding Elder. Austin, First Church—W. D. Bradfield. South Austin—W. Long. St. Luke's and Walnut—W. A. Dunn. University—D. E. Hawk; H. M. Whaling, supernumerary. Ward Memorial—F. A. White. Bastrop Station—L. T. Morris. Columbus Station—A. N. James. Eagle Lake and Altair—L. Lovett. Elgin Station—J. C. Wilson. Flatonia Station—L. C. Lilly. LaGrange and Winchester—W. R. Keathley. Liberty Hill and Leander—P. B. Summers. McDade Circuit—A. S. J. Haygood. McDade Mission—To be supplied. Manor Station—J. P. Garrett. Pflugerville Mission—D. A. Ross. Smithville Station—R. E. Duke. Weiner Circuit—G. T. Gibbons. Webberville Circuit—Engene Parker. West Point Mission—Roy G. Rader, supply. Professor in S. W. University—H. L. Gray.

BEEVILLE DISTRICT.

A. L. Scarborough, Presiding Elder. Alice—C. W. Godwin. Arkansas Pass and Rockport—E. Y. S. Hubbard. Beeville Station—G. M. Boyd. Brownsville—J. M. Perry. Calallen and Bishop—A. T. White. Corpus Christi—T. F. Sessions. Fallurrias and Premont—J. E. Morgan. Floresville—A. D. Wilson. Goliad and Fanning—R. L. Pyle. Harlingen—J. D. Dorsey. Karnes City—W. A. Hart. Kingsville—O. F. Hatfield. Kenedy—V. V. Boone. Mathis—R. L. Flowers, supply. Mission Station—J. N. Rentfro. McAllen—C. G. Hill. Oakville—L. A. Abkir. Pharr and Mercedes—F. L. Breen, supply. Robstown—W. M. McKinney, supply. San Benito—W. N. Vernon. Sinton—W. N. Carl, supply. Skidmore—Will S. Boyd; G. F. Boyd, supernumerary. Taft—R. C. Aubrey. Agent of Epworth-by-the-Sea—V. G. Thomas. Student in Coronad Institute—E. A. Hunter. Conference Missionary Evangelist—J. J. Franks. Supernumerary—J. F. Pike.

CUERO DISTRICT.

J. M. Alexander, Presiding Elder. Cuero Station—J. S. Bowles. Edna Station—M. K. Fred. El Campo Station—R. S. Pierce. Ganado and Louise—R. G. Flummer. Hallettsville Station—N. W. Carter. Provident Circuit—A. T. Cooke. Lavernia Circuit—W. M. Nickels. Leesville—J. A. Foster. Midfield—To be supplied. Nixon Station—W. L. Barr.

Nursery Circuit—B. H. Passmore. Palacios Station—D. A. Williams. Pandora Circuit—J. P. Chambers. Port Lavaca and Traylor—W. F. Weeks. Port O'Connor—G. Z. Sadler, supply. Runge Station—J. W. Rowland. Rock Island Circuit—David A. Keane. Shiner Circuit—Joseph Dubes. Smiley Circuit—E. G. Hocutt. Stockdale Circuit—E. W. Morton. Victoria Station—J. F. Pennybacker. Yoakum Station—J. F. Webb.

LLANO DISTRICT.

J. D. Scott, Presiding Elder. Bertram Circuit—A. B. Chapman. Blanco—E. L. Edgar. Burnet—W. L. Brandon. Center City—R. L. McIntyre, supply. Cherokee—C. H. Doak, supply. Fredonia—M. P. Morton. Godthwaite Station—F. M. Jackson. Goldthwaite Circuit—L. N. Walker, supply. Johnson City—J. H. Clark. Kempner—R. H. Lewelling. Lampasas—J. W. Cowan. Llano Station—Robert Paine. Llano Circuit—T. R. Kendall. Lometa—W. B. Moon. Mason—H. B. Owens. Marble Falls Station—N. G. Ozment. Marble Falls Circuit—J. R. Robinson, supply. Mullin—R. D. Moon. Richland Springs—J. T. H. Miller. San Saba Station—H. E. Draper. San Saba Circuit—E. E. Thomson. Principal Junior College—E. H. Mays.

SAN ANGELO DISTRICT.

L. C. Matthis, Presiding elder. Brady Station—J. T. King. Eden Circuit—To be supplied. Eldorado—H. J. Holland. Garden City Circuit—J. S. Moore, supply. Junction—S. L. Batchelor. Lohm Circuit—N. E. Bragg. London Circuit—J. L. Young, supply. Menard Circuit—J. H. Maxwell. Midland Station—R. B. Buchanan. Miles Station—S. C. Dunn. Ozona Station—R. S. Adair. Paint Rock Circuit—A. Y. Old. Rochelle Circuit—S. M. Hull. San Angelo, First Church—W. T. Renfro. Chadbourne Street—S. J. Franks, supply. San Angelo Station—M. Lane, supply. Sonora—J. D. Worrell. Sterling City Circuit—J. T. Redmon. Sherwood Circuit—W. L. Wall, supply. Water Valley Circuit—To be supplied. President San Angelo Junior College—W. M. Crotchfield.

SAN ANTONIO DISTRICT.

S. H. C. Burgin, Presiding Elder. San Antonio, Alamo—J. F. Pinnell. Government Hill—A. B. Davidson. Laurel Heights—J. B. Young. Prospect Hill—Z. V. Liles. South Heights—C. B. Cross. Tabernacle—S. B. Johnston. Travis Park—V. A. Godbey; J. W. Shoemaker, Junior preacher. West End—Thomas Gregory. Bandera—A. Guyon. Borner—J. L. Lawless. Center Point—R. A. Waltrip. Harper Circuit—J. L. Burns, supply. Jourdanton—J. D. McWhorter. Kerrville Station—S. J. Drake. Medina Circuit—Geo. L. Ryan. Poteet Circuit—A. C. Gentle, supply. Pleasanton Circuit—A. Myers. San Antonio Circuit—C. W. Rylander. President S. A. Female College—J. E. Harrison. Associate President S. A. Female College—J. T. Curry. Assistant Secretary Board of Missions for Texas and New Mexico—J. T. Weeks. Field Agent Int. Sunday-school Association—V. A. Godbey.

SAN MARCOS DISTRICT.

W. H. H. Biggs, Presiding Elder. Belmont Circuit—W. D. Williamson. Buda Circuit—J. A. Morgan. Dripping Springs Circuit—D. W. Waller, supply. Gonzales Station—Gaston Hartfield. Harwood Circuit—W. B. Simmons, supply. Kyle and Maxwell—F. A. Grimes. Lockhart Station—J. G. Forrester. Luling—W. W. Nunn. Manchaca—R. R. Randle, supply. Martindale Circuit—Lewis McVea. San Marcos Station—C. H. Booth. Seguin Station—B. W. Allen. Staples Circuit—Marcus Williamson. Waelder and Thompsonville—J. T. Tracy. President Coronad Institute—Sterling Fisher.

UVALDE DISTRICT.

S. B. Beall, Presiding Elder. Batesville Circuit—Henry Brandon. Carrizo and Asherton—C. E. Wheat. Cotulla Station—J. M. Lynn. Crystal City Station—M. J. Allen. Del Rio Station—J. W. Albritten. Devine and Lytle—J. E. Buck. Dilley Circuit—L. E. Booth. Eagle Pass Station—J. W. Black. Hondo Station—M. L. Darby. Laredo Station—T. N. Barton. Millett Circuit—I. H. Stuckey. Moore Circuit—J. N. Tinkle. Pearall Station—Theophilus Lee. Rock Springs Circuit—To be supplied. Sabinal Station—E. E. Swanson. Uvalde Station—J. H. Groseclose. Utopia—J. A. Pfleger.

TRANSFERRED—G. E. Boyd to North Texas Conference; J. I. Kelley, to North Texas Conference; J. P. Rodgers, to North Texas Conference; J. W. Howell, to Southwest Missouri Conference; W. A. Youngman, to Los Angeles Conference; C. W. Hardon, to Tennessee Conference.

NORTHWEST TEX CONFERENCE

ABILENE DISTRICT.

S. A. Barnes, Presiding Elder. Abilene, First Church—A. W. Hall. St. Paul's—C. M. Woodward. Tenth Street—A. L. Boyd. Anson—T. S. Barcus. Baird—M. Phelan.

Bradshaw—To be supplied. Clyde—M. H. Hudson. Caps—C. B. Smith. Cross Plains—T. H. Davis, supply. Denton—E. L. Yeats. Hawley—C. W. Young, supply. Merkel—R. A. Clements. Nugent—F. G. Cox. Ovalo—E. L. Sisk. Putnam—M. L. Moody. Trent—R. O. Bailey. Tye—C. E. Lynn.

AMARILLO DISTRICT.

O. P. Kiker, Presiding Elder. Amarillo, Polk Street—E. E. Robinson. Houston and Buchanan Street—W. I. Caughran. Rovina—John A. Wallace. Canyon—F. M. Neal. Channing—T. E. Graham. Dalhart—J. W. Mayne. Dennis—J. T. Howell. Gladwin—Thomas Hanks. Hansford—R. J. Osborn. Hereford—J. M. Sherman. Ochiltree—D. W. Hawkins. Panhandle—P. G. Huffman. Piemons—G. B. Carter. Sertford—J. P. Lowry. Trailline—George Smallwood. Wildorado—W. J. Land.

BIG SPRING DISTRICT.

W. H. Terry, Presiding Elder. Andrews—J. B. Kilgore. Big Spring Station—C. W. Hearon. Big Spring Mission—J. T. Trice, supply. Brownfield—V. H. Trammell. Coahoma—Ed. Tharp. Gall—C. F. Carmack. Gomez—A. D. Jameson. Lamesa and Tahoka—R. J. McElrath. O'Donnell—T. A. Knight, supply. Post City—T. C. Willett. Seminole—C. H. Ledger. Stanton Station—W. C. Hinds. Stanton Mission—W. L. Lovelady.

CLARENDON DISTRICT.

J. W. Story, Presiding elder. Clarendon—H. M. Long; L. O. Lewis, supernumerary. Claude—C. D. West. Canadian—M. E. Hawkins. Cataline—L. B. Smallwood, supply. Goodnight—T. F. Robeson. Groom—L. Jackson. Hedley—G. H. Bryant. Higgins—J. P. Patterson. Lakeview—W. P. Edwards. Memphis—B. W. Dolson. Miami and Pampa—A. C. Smith. McLean—J. C. Carpenter. Mohette—To be supplied. Newlin—A. V. Hendrix. Plymouth—W. F. Moore. Quail—J. A. Aaron, supply. Shamrock—W. M. Pope. Washburn—A. H. Hussey. Wellington Station—A. L. Bowman. Wellington Circuit—J. B. Wood. Wheeler—G. T. Palmer. President Clarendon College—Geo. S. Shover. Agent Clarendon College—Z. B. Pottle. Professors Clarendon College—S. E. Barkhead, J. L. James, P. H. Willis, W. B. Mitchell.

HAMLIN DISTRICT.

G. S. Hardy, Presiding Elder. Asperment—J. B. McCarley. Hamlin—J. E. Stephens. Jayton—S. H. Adams. Knox Co.—R. L. Jameson. McCauley—R. E. L. Stutts. Peacock—F. T. Johnson. Pinkerton—O. M. Addison. Rotan Station—P. E. Riley. Roman Mission—To be supplied. Royston—L. N. Myers. Rule—M. L. Story. Rochester—J. H. Watts. Sylvester—A. B. Keen. Sagerton—J. L. B. Cash. Spur Station—R. A. Stewart. Spur Mission—Mark Hardin. Vera Mission—T. E. Williams.

PLAINVIEW DISTRICT.

J. T. Hicks, Presiding Elder. Afton—J. A. Zinn, supply. Barton—J. P. Calloway. Crosbyton—C. D. Pippin. Dimmitt—I. A. Smith. Floydada—G. W. Shearer. Happy—B. T. Sharp. Hale Center—J. A. Sweeney. Kress—To be supplied. Lockney Station—L. B. Tooley. Lockney Mission—J. T. Ross. Lorenzo—S. B. Cox. Matador—D. B. Doak. Plainview Station—C. N. N. Ferguson. Plainview Mission—D. W. Wilkins. Petersburg—W. H. Carr. Silverton—A. E. Butterfield, supply. Slaton—G. B. Overton, supply. Tubia—M. S. Leveridge. Turkey—D. C. Ross. President Seth Ward College—J. Sam Barcus. Student Yale University—S. R. Twitty. Student Seth Ward College—Z. R. Fee. Missionary to the Bohemians—Chas. Schwal.

STAMFORD DISTRICT.

J. G. Putnam, Presiding Elder. Albany—O. P. Clark. Avoca—M. M. Beavers. Romarton—J. B. McReynolds. Goree—J. H. Chambliss. Haskell Station—W. P. Garvin. Haskell Mission—S. D. Roberts, supply. Lone Star—J. O. Little, supply. Munday—W. C. Childress. Seymour Station—Ben Hardy. Seymour Mission—W. M. Murrell. Spring Creek—J. W. Cadwell. Stamford, St. John's—C. B. Meador. Ward Memorial and Leuders—W. B. McKewen. Throckmorton—F. L. Meadow. Tuxedo—J. H. Hamlin. Weinert—R. D. Steward. Woodson—J. W. Watson. President Stamford College—J. T. Griswold. Student Emory and Henry College—Ira C. Kiker; J. D. Crockett, supernumerary.

SWEETWATER DISTRICT.

Simeon Shaw, Presiding Elder. Blackwell—C. C. Wright. Camp Springs—L. N. Anderson, supply. Colorado Station—W. E. Lyon. Colorado Mission—W. C. Hart, supply. Dunn—W. E. Caperton. Euvanna—J. D. May. Hermleigh—C. E. Jameson. Hylton—J. M. Statten. Loraine—J. W. Smith. Roby—T. W. Sharp. Roscoe—M. W. Clark. Snyder Station—J. W. Hunt. Snyder Mission—G. H. Gattis. Sweetwater Station—A. M. Martin. Sweetwater Mission—J. C. Moore, supply. Westbrook—M. D. Hill. Missionary to Cuba—J. F. Caperton.

VERNON DISTRICT.

J. G. Miller, Presiding Elder. Childress Station—G. S. Wyatt; A. T. Culbertson, supernumerary. Childress Mission—J. W. Martin, supply. Chillicothe—A. W. Waddill. Crossley—G. J. Irvin. Dumont—T. J. Rea. Estelline—T. B. Hillburn. Kirkland—J. A. Laney. Margaret—J. E. Eldridge. Medicine Mound—W. T. Davis. Odell—Leslie Robeson. Paducah—C. S. Cameron. Osamah Station—J. R. Henson. Osamah Mission—R. E. Burns, supply. Swearingen—J. L. Rucker. Tolbert and Fargo—W. V. Switzer. Vernon Station—A. L. Moore; L. E. Riddle, supernumerary. Vernon Circuit—Leon Henderson. Conference Sunday-school Secretary—R. B. Bonner.

TRANSFERRED—J. W. Fort, I. M. Armstrong, Frank Hughes, G. F. Winfield, to Central Texas Conference; R. B. Evans, to the New Mexico Conference; and stationed at Carrizozo; Robert E. Goodrich, to the West Oklahoma Conference; S. E. Wasson, to the North Georgia Conference; R. B. McSwain, to the New Mexico Conference, and stationed at Carlsbad; W. J. Lee, to the Los Angeles Conference; L. A. Webb, to the Central Texas Conference.

GERMAN MISSION CONFERENCE

EASTERN DISTRICT.

H. W. Weise, Presiding Elder. Houston, Bering Memorial—E. A. Konken. Houston Mission—H. W. Weise and F. Murnie. East Bernard—W. F. Russ. Galveston Immigrant Home—A. E. Rector.

WESTERN DISTRICT.

P. H. Hensch, Presiding elder. Mason—R. Moerner; H. Jordan, supernumerary. Ilaro—F. V. Radetzky. Fredericksburg—W. D. Wieners. New Fountain—J. F. Koch. Tehuacana—To be supplied. San Antonio—G. W. Muenink and J. A. G. Rabe. Elm Creek—O. W. Benold; C. W. F. Lehmburg, supernumerary. New Braunfels—H. O. Lammeh. Bartlett and Beyersville—R. Gammuthaler. Grassyville—D. G. Hardt. Walleck—To be supplied. Cuero—C. H. Waltersdorf. Belleville and Peters—J. G. Mueller. Ober Missionsfreund—J. A. G. Rabe, Editor. Cherokee Junior College—C. A. Lehmburg, President. Conference Secretary of Education—C. A. Lehmburg.

CENTRAL TEXAS CONFERENCE

BROWNWOOD DISTRICT.

J. H. Stewart, Presiding Elder. Ballinger—E. V. Cox. Bangs—B. R. Wagner. Blanket—Josephus Lee. Bronte—A. E. Turney. Brownwood—W. E. Boggs. Brownwood Mission—J. Lee, supply. Coleman Sta.—W. H. Howard. Coleman Mission—To be supplied. Glencoe—J. D. Smoot. Gouldbusk—H. A. Nickols. Indian Creek—J. F. Tyson. May—W. T. Jones. Noyes—L. A. Clark. Robert Lee—H. C. Bowman, supply. Santa Anna—W. H. Doss. Talpa and Valera—Geo. F. Kornegay. Winehell—C. S. Reese. Wingate—D. G. Boyce, supply. Winters—John M. Neal. Student in Vanderbilt—Ryz A. Laviston.

CISCO DISTRICT.

C. E. Lindsey, Presiding Elder. Breckenridge—J. H. Babbridge. Caddo—T. Bennett, supply. Carbon—J. N. Vincent. Cisco—K. P. Barton. Cisco Circuit—D. C. Stark. Desdemona—W. H. Whitworth, supply. Eastland—S. W. Turpe. Eolian—Charles V. Williams. Staff—C. H. Smith. Pioneer—J. R. Kidwell. Ranger—E. R. Patterson. Rising Star—S. L. Culwell. Scranton—J. Frank Ucker. Sipe Springs—O. A. Mortis. Wayland—C. F. Bell.

CLEBURNE DISTRICT.

E. A. Smith, Presiding Elder. Alvarado—M. W. Rogers. Burleson—B. H. Oxford. Blum—M. H. Major. Cresson—A. E. Watford; E. J. Maxwell, supernumerary. Cleburne, Main Street—W. H. Matthews. Anglin Street—H. F. Brooks. Brazos Avenue—L. L. Felder. Godley—S. P. Neville. Granbury—W. C. Hillburn.

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Killean C
McGregor
Meridian
Moody—E
Nolanville
Oglesby—
Turnersvil
Valley Mi
President
Professor

GI
W
Bartlett—J
Belton—J
Belton C
Corn Hill
Florence a
Georgetown
R. B. Y
Granger—
Holland—J
Hutto—J
Rogers—J
Salado—J
Taylor—J
Temple, F
Seve
Troy N.
Conference
Nclnis.

H
Hora
Abbott Cr
Brandon C
Coolidge C
Covington
Delia Circ
Hillsboro.
Line
Hubbard S

Granbury Circuit—R. O. Sory.
Glen Rose—C. M. Morton.
Georges Creek Mission—Lloyd E. Hill.

CORSICANA DISTRICT.

J. R. Nelson, Presiding Elder.
Barry Circuit—V. J. Mills.
Blooming Grove Sta.—C. G. Chasoe I.

DUBLIN DISTRICT.

M. K. Little, Presiding Elder.
Bunyan—H. B. Clark.
Bluffdale—M. J. Vaughan.
Carlton—M. M. Smith.

FORT WORTH DISTRICT.

Jerome Duncan, Presiding Elder.
Arlington—D. L. Collier.
Fort Worth, Boulevard—Ed R. Wallace.

GATESVILLE DISTRICT.

S. I. Vaughan, Presiding Elder.
Clifton—W. J. Mayhew.
Crawford—J. D. Hendrickson.
Copperas Cove—J. F. Adams.

GEORGETOWN DISTRICT.

W. H. Vaughan, Presiding Elder.
Bartlett—J. B. Berry.
Belton—J. C. Mims.
Belton Circuit—H. W. Gillette.

HILLSBORO DISTRICT.

Horace Bishop, Presiding Elder.
Abbott Circuit—W. N. Curry.
Brandon Circuit—J. W. Head.

Huron Circuit—Claude Brockett.
Irene Circuit—J. H. Walker.
Itasca Station—J. M. Wynne.

WACO DISTRICT.

W. B. Andrews, Presiding Elder.
Aquilla—W. H. Keener.
Bosqueville—W. M. Bowden.
Bruceville and Eddy—S. B. Knowles.

WAXAHACHIE DISTRICT.

T. S. Armstrong, Presiding Elder.
Bardwell—K. S. VanZandt.
Bethel—M. M. Morphis.
Britton—W. T. Singley.

WEATHERFORD DISTRICT.

James Campbell, Presiding Elder.
Alcdo—W. D. Gaskins.
Azle—J. Marvin Bond.
Eliaville—S. D. Cook, supply.

NORTH TEXAS CONFERENCE

BONHAM DISTRICT.

J. B. Gober, Presiding Elder.
Bailey Circuit—C. P. Combs.
Bonham Station—W. T. Whiteside.

BOWIE DISTRICT.

T. H. Morris, Presiding Elder.
Archer City Mission—J. W. Griffin, supply.
Archer City Station—J. W. Beck.

DALLAS DISTRICT.

J. M. Peterson, Presiding Elder.
Cedar Hill and Duncanville—O. T. Rogers.
Cochran and Maple Avenue—O. E. Moreland.

Irving Circuit—D. Schimpf, supply.
Lancaster Station—S. T. Francis.
Lewisville Station—W. R. McCarter.

DECATUR DISTRICT.

S. C. Riddle, Presiding Elder.
Alford Station—R. L. Ely.
Argyle Circuit—M. C. Sooter.
Bryson—L. D. Shawver.

GAINESVILLE DISTRICT.

J. F. Pierce, Presiding Elder.
Aubrey Circuit—G. E. Glasspool.
Denton Station—O. T. Cooper.
Dexter Mission—H. M. Cowling.

GREENVILLE DISTRICT.

R. G. Mood, Presiding Elder.
Jones-Bethel and Wesley Chapel—L. E. Conkin.
Celeste and Orange Grove—J. O. Davis; H. M. Cosby, supernumerary.

McKINNEY DISTRICT.

C. A. Spragins, Presiding Elder.
Anna Circuit—W. J. Wilson.
Allen Circuit—A. P. Hightower.
Blue Ridge Circuit—L. F. Tannery.

PARIS DISTRICT.

W. F. Bryan, Presiding Elder.
Annona Circuit—A. N. Julian.
Avery Circuit—C. L. Bowen.
Bagwell Mission—J. W. Baughman.

SHERMAN DISTRICT.

A. L. Andrews, Presiding Elder.
Bells Circuit—L. A. Hanson.
Collinsville and Toga—H. H. Liles.
Denton, Waples Memorial and Mission—E. W. Alderson.

North Texas Female College, Business Manager—E. L. Spurlock.
Financial Agent—J. M. Binkley.
Student Clarendon College—C. A. German.

SULPHUR SPRINGS DISTRICT.

R. C. Hicks, Presiding Elder.
Brashear Circuit—J. K. McMillan, supply.
Cooper Station—L. P. Smith.
Como Circuit—W. L. Tittle.

TERRELL DISTRICT.

M. L. Hamilton, Presiding Elder.
Chisholm Circuit—J. D. Hudgins.
College Mound—J. F. Sherwood.
Grandall and Seagoville—J. H. Averitt.

TRANSFERRED—M. P. Hines, I. M. Bryce, to Texas Conference; L. G. White and Franklin Moore, to Central Texas Conference; T. A. Luseby, to Los Angeles Conference; W. N. Oaks, to Louisiana Conference; F. A. Bond, to Denver Conference.

TEXAS CONFERENCE

BEAUMONT DISTRICT.

E. W. Solomon, Presiding Elder.
Amelia and Texla—To be supplied.
Beaumont, First Church—W. J. Johnson; Roberts Avenue—L. J. Power.

BRENHAM DISTRICT.

R. A. Burroughs, Presiding Elder.
Ray City—A. A. Kidd.
Belville—G. C. Cravy.
Brenham—S. W. Thomas.

HOUSTON DISTRICT.

James Kilgore, Presiding Elder.
Alvin Station—Ira F. Key.
Alvin Mission—P. L. Cobb, supply.
Angleton—M. F. Daniel.

JACKSONVILLE DISTRICT.

J. T. Smith, Presiding Elder.
Alto Station—J. W. Johnson.
Alto Circuit—Ross Williams, supply.

MARLIN DISTRICT.

I. F. Betts, Presiding Elder.
Bremont—J. W. Wardlow.
Buckholts—A. J. Anderson.

MARSHALL DISTRICT.

F. M. Boyles, Presiding Elder.
Beckville—H. G. Williams.
Bettie—J. W. Cummings.

NAVASOTA DISTRICT.

J. B. Turrentine, Presiding Elder.
Anderson—W. H. Long.
Augusta—G. W. Henderson, supply.

PITTSBURG DISTRICT.

O. T. Hotchkiss, Presiding Elder.
Atlanta—T. G. Whitten.
Cason—J. M. Hunnicutt, supply.

SAN AUGUSTINE DISTRICT.

J. W. Mills, Presiding Elder.
Burke—L. F. Smith, supply.
Caso and Appleby—A. L. Carnes.

Melrose—R. B. Jones, supply.
Mt. Enterprise—H. T. Perrette.
Nacogdoches—S. S. McKenney.

TYLER DISTRICT.

Clyde B. Garrett, Presiding Elder.
Alba—John B. Bell.
Big Samly—W. L. Russell, supply.

TRANSFERRED—J. W. Moore, T. H. Morris.
C. M. Thompson, to Louisiana Conference.

Quarterly Conferences

NORTH TEXAS CONFERENCE

Sulphur Springs District—First Round.

Cumby Cir., at Cumby, Dec. 16, 17.
Mount Vernon Cir., at Mt. V., Dec. 23, 24.
Reiley Springs Cir., Shook's Ch., Dec. 30, 31.

Paris District—First Round.

Bagwell Miss., at Robinsonville, Dec. 9, 10.
Blossom and S., at Robinsonville, Dec. 10, 11.

Sherman District—First Round.

Waples Memorial and Mission, Dec. 10.
Van Alstyne, Dec. 17.
Key Memorial, Dec. 24.

Terrell District—First Round.

Elmo Miss., at Elmo, Dec. 9, 10.
Kemp Cir., at K., Dec. 17, 18.
Scurry Miss., at Scurry, Dec. 23, 24.

Decatur District—First Round.

Bridgeport, Dec. 9, 10.
Decatur Cir., at Olive Ck., Dec. 16, 17.
Decatur Sta., Dec. 17, 18.

Greenville District—First Round.

Merit and Lane, at Merit, Dec. 9, 10.
Celeste and Orange Grove, at C., Dec. 10, 11.

Gainesville District—First Round.

Myra and Hood, at Hood, Dec. 9, 10.
Pilot Point Cir., at Wesley, Dec. 16, 17.

McKinney District—First Round.

Blue Ridge, at Vernon, Dec. 9, 10.
Virey Grove, 3 p. m., Dec. 10.
Allen, at A., Dec. 16, 17.

Dallas District—First Round.

First Church, 11 a. m., Dec. 10.
Forest Ave., 7 p. m., Dec. 10.
Erway, 11 a. m., Dec. 17.

NORTHWEST TEX CONFERENCE

Sweetwater District—First Round.

Dec. 9, 10, Hylton, at Slaters.
Dec. 10, 11, Blackwell, at B.
Dec. 16, 17, Dunn, at D.

Stamford District—First Round.

Tusedo, Dec. 9, 10.
Throckmorton, 8 p. m., Dec. 15.
Lone Star, Dec. 16, 17.

Hamlin District—First Round.

Royston, at R., Dec. 9, 10.
Sylvester, at S., Dec. 16, 17.
Hamlin Sta., Dec. 22.

Clarendon District—First Round.

Wheeler Cir., at Wheeler, Dec. 9, 10.
Shamrock Sta., Dec. 11.
Claude Sta., Dec. 16, 17.

Plainview District—First Round.

Silverton, at S., Dec. 9, 10.
Kress, Dec. 16.
Tulia, Dec. 16, 17.

Abilene District—First Round.

Merkel, Dec. 9, 10.
Trent, at T., Dec. 10, 11.
Tye, at Tye, Dec. 16, 17.

Vernon District—First Round.

Margaret, Dec. 9, 10.
Crowell, Dec. 10, 11.
Chillicothe, Dec. 11.

Big Spring District—First Round.

Stanton Miss., at Willingham, Dec. 9, 10.
Stanton Sta., Dec. 10, 11.

Amarillo District—First Round.

Channing, Dec. 2, 3.
Dalhart, Dec. 7.
Texline, Dec. 8.

CENTRAL TEXAS CONFERENCE

Coricana District—First Round.

Mt. Zion and Harmony, at H., Dec. 9, 10.
Dawson Sta., Dec. 10, 11.
Big Hill, at Big Hill, Dec. 15, 17.

Cisco District—First Round.

Folan at Pisgah, Dec. 9, 10.
Breckenridge, at B., Dec. 10, 11.
Wayland, at Acker, Dec. 16, 17.

Waxshoe District—First Round.

Palmer, at Palmer, Dec. 9, 10.
Emis, Dec. 10, 11.
Mansfield, Dec. 16, 17.

Weatherford District—First Round.

Aledo, at A., Dec. 9, 10.
Couts Memorial, at C. M., Dec. 10, 11.
Gorjon, at G., Dec. 16, 17.

Hamib
Oglesb
Gatesvi
Crawfo
McGreg
Moody,
Killen
Coppe
Killeen
Nolan
Turner
Jomes
Meridia
Fairy a
Evant,
Corvell.

Salado,
Belton
Temple
Florence
Corn Hi
Troy C
Temple
Holland
Bartlett
Gramac
Taylor

Rangs C
Brownw
Winchell
Santa A
Indian C
May C
Gardner
Dec. 3
Talsa a
Brownw
Coleman
Glencove
Winters,
Wingate,
Norton C
Robert I
Bronte, J
Ballinger.
The D
wood, Th

Munger
Coolidge
Covington
Itasca, a
Hillsboro
Hillsboro
Lovelace
Dela Cir
Kira, C
Penslope,
Hubbard,
Huron C
Pevria, a
Abbott C

Burleson,
Joshua, a
Cresson,
Blum, at
Grandvies
Godley, J
Venus D
Lillian, a
Alvarado,
Granbury
Granbury,
George C
Glen Ros
Grandvies
Morgan,
Walnut S
Cleburne,
Cleburne,
Cleburne,
The P
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given late

Lorena, a
China, at
Bosquevill
Mt. Calm,
Bruceville
Herring, J
Clay Stre
West, at
Reisel, at
Mart, Jan
Fifth Stre
Morrow S
Hewitt, at

Harbin an
Dublin, D
Comanche
Comanche
Harmony,
Gustine, I
Stephensv
Stephensv
DeLeon S
Bamvan, a
Huckabay,
Dorman, J
Duffau, J
Hico, Jan.
Carlton, at
Tredell, Jan
Bluffdale,
Tolar and
Reavis, at
Proctor, F

Port Lavac
Nursery, at
Port Olan
Cuervo, 7 p
Voakum, I
Shiner, at
Midfield, a
Palacios, I
Smiley, at
Nixon, Jan
Leeville, a
Range, a
Panola, a
Stockdale,
Lavernia, a

WEST

Port Lavac
Nursery, at
Port Olan
Cuervo, 7 p
Voakum, I
Shiner, at
Midfield, a
Palacios, I
Smiley, at
Nixon, Jan
Leeville, a
Range, a
Panola, a
Stockdale,
Lavernia, a

Gatesville District—First Round.
Hamilton Cir., at Lund, Dec. 9, 10.
Hamilton Sta., Dec. 10, 11.
Oglesby, at Hackney, Dec. 16, 17.
Gatesville, Dec. 23, 24.
Crawford, at C., Dec. 30, 31.
McGregor, Dec. 31, Jan. 1.
Moody, 7 p. m., Jan. 1.
Killean Cir., at Reece, Jan. 6, 7.
Coppers Cove, at C. C., Jan. 7, 8.
Killeen Sta., 7 p. m., Jan. 8.
Nolanville, at N. Jan. 9.
Turnersville, at Mt. Zion, Jan. 13, 14.
Jonesboro, at J., Jan. 20, 21.
Meridian Cir., at Cranfill Gap, Jan. 27, 28.
Fairy and Lanham, at L., Feb. 3, 4.
Evant, at Pearl, Feb. 10, 11.
Corvell, at Rowland Ch., Feb. 17, 18.
S. J. VAUGHAN, P. E.

Georgetown District—First Round.
Salado, at Bell Plains, Dec. 9, 10.
Belton Sta., Dec. 11.
Temple Sta., Dec. 13.
Florence and Mt. Horch, at E., Dec. 16, 17.
Corn Hill and Weir, at Weir, Dec. 23, 24.
Troy Cir., at Troy, Dec. 30, 31.
Temple, Seventh Street, Dec. 31.
Hollans Cir., at Holland, Jan. 6, 7.
Bartlett Sta., Jan. 7, 8.
Grainger and Jonah, at G., Jan. 13, 14.
Taylor Sta., Jan. 14, 15.
W. H. VAUGHAN, P. E.

Brownwood District—First Round.
Ranes Cir., at Bangs, Dec. 9, 10.
Brownwood Mission, at B., Dec. 10, 11.
Winchell Cir., at Trickham, Dec. 16, 17.
Santa Anna, Dec. 17, 18.
Indian Creek, at Indian Creek, Dec. 20.
May Circuit, at Holder, Dec. 23, 24.
Gouldhusk Circuit, at Wesley Chapel (Fisk), Dec. 30, 31.
Talpa and Valera, at Valera, Dec. 31, Jan. 1.
Brownwood, Jan. 4.
Coleman, Jan. 6, 7.
Glencove Cir., at Crews, Jan. 13, 14.
Winters, Jan. 14, 15.
Wingate, at Pumphrey, Jan. 16.
Norton Cir., at Maverick, Jan. 18.
Robert Lee, at Robert Lee, Jan. 20, 21.
Bronte, Jan. 21, 22.
Ballinger, Jan. 27, 28.
The District Stewards will meet at Brownwood, Thursday, December 14.
J. H. STEWART, P. E.

Hillsboro District—First Round.
Munger Cir., at Munger, Dec. 9, 10.
Coolidge Sta., at C., evening, Dec. 9, 10.
Covington and Osceola, at C., Dec. 16, 17.
Itasca, at Itasca, Dec. 17, 18.
Hillsboro, First Church, evening, Dec. 20.
Hillsboro, Line Street, evening, Dec. 21.
Lovelace Circuit, at Lovelace, Dec. 30, 31.
Delta Cir., at Watt, Jan. 6, 7.
Kira Circuit, at Kirk, Jan. 7, 8.
Penelope, at Penelope, Jan. 13.
Hubbard, at Hubbard, Jan. 14, 15.
Huron Cir., at Huron, Jan. 20, 21.
Pavonia, at Pavonia, Jan. 21, 22.
Abbott Cir., at Abbott, Jan. 27, 28.
HORACE BISHOP, P. E.

Cleburne District—First Round.
Burleson, at B., Dec. 9, 10.
Joshua, at J., Dec. 12.
Cresson, at C., Dec. 16, 17.
Blum, at B., Dec. 19.
Grandview Cir., at Watts Ch., Dec. 21.
Godley, at Bono, Dec. 23, 24.
Venus, Dec. 30, 31.
Lillian, at Cahill Ch., Jan. 6, 7.
Alvarado, Jan. 7, 8.
Granbury Miss., at Membrino, Jan. 13, 14.
Granbury, Jan. 14, 15.
George Creek Miss., at White Ch., Jan. 20, 21.
Glen Rose, Jan. 21, 22.
Grandview, Jan. 27, 28.
Morgan, at M., Feb. 3, 4.
Walnut Springs, Feb. 4, 5.
Cleburne, Main St., Feb. 11, 12.
Cleburne, Anglin Street, Feb. 13.
Cleburne, Brazos Ave., Feb. 14.
The Preachers and Missionary Conference will be held Dec. 12-14. The place will be given later.
E. A. SMITH, P. E.

Waco District—First Round.
Lorena, at Lorena, Dec. 9, 10.
China, at China, Dec. 16, 17.
Bosqueville, at Greenwood, Dec. 17, 18.
Mt. Calm, at Mt. Calm, Dec. 19.
Bruceville and Eddy, at B., Dec. 20.
Herring Avenue, 11 a. m., Dec. 24.
Clay Street, 7 p. m., Dec. 24.
West, at Elm Mott, Dec. 30, 31.
Reisel, at Reisel, Jan. 6, 7.
Mart, Jan. 7, 8.
Fifth Street, 11 a. m., Jan. 14.
Morrow Street, 7 p. m., Jan. 14.
Hewitt, at Hewitt, Jan. 20, 21.
W. B. ANDREWS, P. E.

Dublin District—First Round.
Harbin and Green's Creek, at G. C. Dec. 9, 10.
Dublin, Dec. 10, 11.
Comanche Cir., at Duncan, Dec. 16, 17.
Comanche Sta., Dec. 17, 18.
Harmony, at Fleming, Dec. 19.
Gustine, Dec. 20.
Stephenville Cir., at Sylvan, Dec. 23.
Stephenville Sta., Dec. 23, 24.
DeLeon Cir., at Ross Chapel, Dec. 30, 31.
DeLeon Sta., Dec. 31, Jan. 1.
Bunyan, at Corinth, Jan. 6, 7.
Huckabay, at H., Jan. 7, 8.
Gorman, Jan. 10.
Buffalo, Jan. 13, 14.
Hico, Jan. 14, 15.
Carlton, at Olin, Jan. 16.
Iredell, Jan. 20, 21.
Bluffdale, Jan. 26.
Tolar and Lipan, Jan. 27, 28.
Reavis, at Reavis, Feb. 3, 4.
Proctor, Feb. 6.
M. K. LITTLE, P. E.

WEST TEXAS CONFERENCE
Cuero District—First Round.
Port Lavaca and Traylor, at P. L., Dec. 9, 10.
Nursery, at Nursery, Dec. 10, 11.
Port O'Connor, at P. O., Dec. 16, 17.
Cuero, 7 p. m., Wednesday, Dec. 20.
Yoakum, Dec. 23, 24.
Shiner, at Shiner, Dec. 24, 25.
Midfield, at Midfield, Dec. 30, 31.
Palacios, Dec. 31, Jan. 1.
Smiley, at Smiley, Jan. 6, 7.
Nixon, Jan. 7, 8.
Leesville, at Bebe, Tuesday, Jan. 9.
Runge, Jan. 13, 14.
Pandora, at Pandora, Jan. 20, 21.
Stockdale, at Stockdale, Jan. 21, 22.
Lavernia, at Lavernia, Jan. 23, 24.
JOHN M. ALEXANDER, P. E.

San Angelo District—First Round.
Rochelle, Dec. 9, 10.
Sanora, Dec. 15.
Eldorado, Dec. 16, 17.
Ozona, Dec. 20.
Water Valley, Dec. 23, 24.
Sherwood, Dec. 30, 31.
Sterling, Jan. 3.
Garden City, Jan. 6, 7.
Midland, Jan. 13, 14.
Paint Rock, Jan. 20, 21.
San Angelo Circuit, Jan. 27, 28.
L. C. MATHIS, P. E.

Beeville District—First Round.
Brownsville, 7 p. m., Dec. 8.
Harlingen, Dec. 9, 10.
Mission, Dec. 10, 11.
McAllen, 7 p. m., Dec. 11.
Mercedes, 7 p. m., Dec. 12.
Robstown, 10 a. m., Dec. 13.
Skidmore, 3 p. m., Dec. 14.
Falfurrias, Dec. 16, 17.
Mathis, 2 p. m., Dec. 18.
Alice, 7 p. m., Dec. 18.
Karnes City, 2 p. m., Dec. 20.
Floresville, 7 p. m., Dec. 22.
Oakville, 2 p. m., Dec. 22.
Aransas Pass, Dec. 30, 31.
Corpus Christi, 7 a. m., Jan. 3.
Beeville, 7 p. m., Jan. 4.
A. L. SCARBOROUGH, P. E.

Austin District—First Round.
Flatonia Sta., Flatonia, Dec. 9, 10.
Eagle Lake and Altair, at E. L., Dec. 10, 11.
West Point Miss., at W. P., Dec. 16, 17.
Lagrange and Winchester, at L., Dec. 17, 18.
Liberty Hill and Leander, Dec. 23, 24.
McDade Miss., at McDade, Dec. 27.
Pflugerville Miss., at P., Dec. 30, 31.
First Church, at Austin, Jan. 2.
South Austin, at Austin, Jan. 4.
St. Luke's and Walnut, St. Luke's, Jan. 6, 7.
University Church, Austin, Jan. 8.
Ward Memorial, at Austin, Jan. 9.
NAT B. READ, P. E.

Llano District—First Round.
Bertram, Briggs, Dec. 9, 10.
Burnet, Burnet, Dec. 10, 11.
Kempner, Oak Ridge, Dec. 16, 17.
San Saba Cir., China, Dec. 30, 31.
Richland Springs, Dec. 31, Jan. 1.
Fredonia, Fredonia, Jan. 6, 7.
Mason, Mason, Jan. 7, 8.
Blanco, Blanco, Jan. 13, 14.
Johnson City, Jan. 14, 15.
J. D. SCOTT, P. E.

Uvalde District—First Round.
Crystal City, Dec. 9, 10.
Garrizo Springs, at C., Dec. 10, 11.
Batesville, at B., Dec. 16, 17.
Uvalde Sta., Dec. 17, 18.
Cotulla Sta., Dec. 20, 21.
Devine and Lytle, at D., Dec. 23, 24.
Laredo Sta., Dec. 30, 31.
Del Rio Sta., Jan. 6, 7.
Eagle Pass Sta., Jan. 7, 8.
Sabinal Sta., Jan. 13, 14.
Hondo Sta., Jan. 20, 21.
Rock Springs, at R., Jan. 28, 29.
S. B. BEALL, P. E.

San Antonio District—First Round.
San Antonio Cir., at Oak Island, Dec. 10.
Government Hill, Dec. 10.
Bandera, Dec. 17.
Medina, at M., Dec. 17.
Prospect Hill, Dec. 24.
South Heights, Dec. 24.
Jourdanton, Dec. 31.
Potosi Cir., at P., Jan. 7.
Travis Park, Jan. 14.
S. H. C. BURGON, P. E.

San Marcos District—First Round.
Gonzales Sta., 9 a. m., Dec. 11.
Segun Sta., 9 a. m., Dec. 8.
Staples C. S., at Staples, 3 p. m., Dec. 23.
Martindale Cir., Fentress, 10 a. m., Dec. 25.
Dripping Springs Cir., at Driftwood, 3 p. m., Dec. 30.
San Marcos Sta., 7 p. m., Jan. 9.
W. H. H. BIGGS, P. E.

TEXAS CONFERENCE
Beaumont District—First Round.
First Church, Beaumont, 11 a. m., Dec. 10.
Robert's Ave., 7:30 p. m., Dec. 10.
Port Arthur, Dec. 17.
Amenia, 11 a. m., Dec. 24.
Orange, Dec. 31.
Nederland, Jan. 7.
Jasper Cir., Jan. 13, 14.
Jasper Station, Jan. 14, 15.
Kountze, at West Nona, Jan. 20, 21.
Silsbee, Jan. 21, 22.
Kirbyville, Jan. 27, 28.
Brookland, Jan. 29, 30.
Burkeville Cir., at Newton, Feb. 4.
Sour Lake, Feb. 10, 11.
Call, at Bessmay, Feb. 15.
Dayton, Feb. 17, 18.
Liberty, Feb. 18, 19.
Fort Boilvar, Feb. 20.
Wallsville, Feb. 20, 21.
Woodville, Feb. 24, 25.
Warren, Feb. 25, 26.
The District Stewards and District Trustees will meet at First Church in Beaumont, Tuesday, Dec. 19, at 7:30 p. m. Every member of each board is earnestly requested to be present at this meeting. I want to meet you and start the year for success. Let us begin in the Spirit of our Master and so we shall do our work as it ought to be done.
E. W. SOLOMON, P. E.

Brenham District—First Round.
Thermdale, Dec. 16, 17.
Rockdale, Dec. 17, 18.
Caldwell, Dec. 30, 31.
Lyons, Dec. 31, Jan. 1.
Lexington, Jan. 6, 7.
Giddings, Jan. 7, 8.
Chappell Hill, Jan. 13, 14.
Hempstead, Jan. 14, 15.
Belleville, Jan. 20, 21.
Sealy, Jan. 21, 22.
Wallis and Fulshear, Jan. 25, 26.
Brookshire and Patterson, Jan. 28, 29.
Waller, Feb. 3, 4.
Bay City, Feb. 10, 11.
Lane City, Feb. 17, 18.
Wharton, Feb. 18, 19.
Richmond, Feb. 24, 25.
Rosenburg, Feb. 25, 26.
Brenham, March 2, 3.
Somerville, March 3, 4.
The District Stewards will meet me at Brenham, Dec. 28, at 2:30 p. m.
R. A. BURROUGHS, P. E.

Fortune Telling

Does not take into consideration the one essential to woman's happiness—womanly health. The woman who neglects her health is neglecting the very foundation of all good fortune. For without health love loses its lustre and gold is but dross. Womanly health when lost or impaired may generally be regained by the use of Dr. Pierce's Favorite Prescription.



This Prescription has, for over 40 years, been curing delicate, weak, pain-wracked women, by the hundreds of thousands and this too in the privacy of their homes without their having to submit to indelicate questionings and offensively repugnant examinations.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence held as sacredly confidential. Address World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y. Dr. Pierce's Great Family Doctor Book, The People's Common Sense Medical Adviser, newly revised up-to-date edition—1000 pages, answers in plain English hosts of delicate questions which every woman, single or married, ought to know about. Sent free, in plain wrapper to any address on receipt of 21 one-cent stamps to cover mailing only, or in cloth binding for 31 stamps.

Marlin District—First Round.
Roseland Sta., Dec. 10, 11.
Davilla Cir., at D., Dec. 16, 17.
Buckholts Cir., at B., Dec. 17, 18.
Marlin Miss., at Taylor's Ch., Dec. 23, 24.
Marlin Sta., Dec. 24, 25.
Maysfield Cir., at M., Dec. 30, 31.
Cameron Sta., Dec. 31, Jan. 1.
Lewett Cir., at L., Jan. 6, 7.
Franklin Sta., Jan. 7, 8.
Marquez Miss., at Easterly, Jan. 9.
Durango Cir., at D., Jan. 13, 14.
Lott and Chilton, at L., Jan. 14, 15.
Iola Cir., at Flynn, Jan. 20, 21.
Centerville Cir., Jan. 21, 22.
Leon Mission, at Pleasant Ridge, Jan. 23.
Fairfield Cir., at F., Jan. 27, 28.
Teague Sta., Jan. 28, 29.
Bremont Cir., at B., Feb. 3, 4.
Reagan and Stranger, at R., Feb. 4, 5.
Calvert Sta., Feb. 10, 11.
Kosse Cir., at K., Feb. 11, 12.
Milano Cir., at M., Feb. 17, 18.
Hearne Station, Feb. 18, 19.
Travis Cir., at T., Feb. 21.
Wheelock Cir., at W., Feb. 24, 25.
Every steward is urged to be present at the Quarterly Conference, and see to it that every Church settles up in full at the close of each quarter. Every pastor is urged to begin an earnest campaign to secure all the assessments by the close of the first quarter. Early collections mean full collections. Delay nearly every time means defeat. I suggest the first week in January as a week of prayer for a great revival in every charge in the district this year.
I. F. BETTS, P. E.

love; it was universal love—love of all races, all nations, all classes, evil as well as good, rebel as well as loyal.

And this is the ideal which Christmas pronounces that we ought to rise to. Its uttermost implication is this—that we should love men universally and continuously and sacrificially and passionately and wholly as Jesus Christ loved them. Clad in authority of this vast meaning, Christmas rises before us demanding that we be rid of the garments of our prejudices and partialities and pettishness and little hates, our contempt and disgusts, and that we be clothed upon with the simple and yet ultimate affection of Jesus Christ for all that is human.

"An enormous disparity between what we really are and what Christmas implies that we ought to be!" "A painful contrast!" Ah, too true! Dare we keep Christmas at all? Perhaps we may venture to think it an acceptable celebration of the day if in the prayers of our souls there is solvent an honest wish to make the disparity less before next Christmas is here.—The Interior.

General debility—failure of the strength to do and the power to endure—is cured by the great tonic—Hosi's Sarsaparilla.

"More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day; For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friends? For so the whole round earth is every way Bound by gold chains about the feet of God." (Tennyson.)

NEW MEXICO CONFERENCE

Pecos Valley District—First Round.
Clovis, Dec. 9, 10.
Blacktown, Dec. 10, 11.
Texico, Dec. 16, 17.
Malaga, Dec. 23, 24.
Carlsbad, Dec. 24, 25.
Lovington, Dec. 30, 31.
Pecos, Jan. 6, 7.
Toyah, Jan. 7, 8.
Fort Stockton, Jan. 10.
Odessa, Jan. 13, 14.
Artesia, Jan. 17.
Hope, Jan. 20, 21.
Sacramento Mts., Jan. 24.
Roswell, Jan. 27, 28.
I. B. COCHRAN, P. E.
Postoffice, Artesia, N. M.

El Paso District—First Round.
Alpine, Dec. 16, 17.
Marfa, Dec. 19, 20.
Sierra Blanco, Dec. 23, 24.
Hondale, Dec. 27, 28.
Sanderson, Dec. 30, 31.
El Paso, Jan. 3, 4.
Highland Park, Jan. 7, 8.
District Stewards' meeting at Trinity, El Paso, December 1.
J. ALLEN RAY, P. E.
1107 Boulevard, El Paso.

Albuquerque District—First Round.
Watrous, Dec. 9, 10.
Midrose, Dec. 16, 17.
McAlister, Dec. 20, 21.
Carrizozo, Dec. 23, 24.
Cerrillos, Dec. 30, 31.
Star, Jan. 13, 14.
Tucumcari, Jan. 20, 21.
Tucumcari Cir., Jan. 22, 23.
San Jon, Jan. 25.
Cimarron, Jan. 27, 28.
Clayton Cir., Feb. 3, 4.
J. H. MESSER, P. E.

THE CHRIST OF CHRISTMAS IS A LOVING CHRIST.

There is a sacrifice for sake of duty, but it is not the sacrifice of Jesus. The Babe in the cradle of hay in a cave underneath the rude Palestine village is a sign not of fondness for a few congenial spirits select from surrounding crowds; not of proud identification with a class of public-spirited citizens; not of demagogic ambition to achieve the leadership of the common people; not of sociological interest in knowing at first hand the conditions of life among the masses; not even of benevolent purpose to alleviate the sufferings of the unfortunate; nay, not even of sympathetic compassion for the suffering. That Babe was and ever shall be solely and only a sign of love. And it was and is no partial

\$3.50 Recipe Free, For Weak Kidneys.

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

Stops Pain in the Bladder, Kidneys and Back.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, dribbling, straining, or too frequent passage of urine; the forehead and back-of-the-head aches; the stiffness and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$2.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, R-17 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quietly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they endanger the health. All physicians will tell you that alum in food is deleterious.

SAVING THE SUNSHINE.

Most true conservationists will agree with the Secretary of the Interior in his condemnation of those loud talkers who spend their energies in discussing the wickedness of waste without at the same time being willing to assist in any practicable plan to stop the evils they so greatly deplore. We suspect, however, that few, even of those good citizens who believe in the wisest use of natural resources and who are sincerely eager to safeguard the public good both now and hereafter, realize how easy it is to neglect opportunities for conservation which lie at our door. The coal and forests in Alaska are of vast importance, but the discharge of our duty with regard to them will not occupy much of our time. A nearer need is to see that we make the best use of natural resources in our own back yards. How about making "two blades of grass grow where one grew before"? Why isn't that just as important as keeping the coal or the saving of streams or doing any of the thousand and one things that we individually can only talk about? Our truest conservationists are those gardeners and farmers who catch the sunshine and husband the rain and strive intelligently to keep pace in production with the increase of the non-agricultural population.

The need of conservation of food-supplying resources is obvious. There are more people in America every year, and every year the soil, if unreplenished, is impoverished. The area of rich land decreases and the cost of living rises. Conservation of the potential power of sun and soil is the only reasonable solution of the problem of nation-feeding—and just here is our opportunity. What is for the nation's good is also for our individual profit. The wise use of the soil means money in our pockets.

The very greatest product of land is derived from "intensive gardening." Through generations of intelligent selection and breeding, thoroughbred seeds have been developed whose yield far surpasses in quality and quantity that of the ordinary strains. You can be a true conservationist if you have a successful garden. Be sure, however, to start right by planting thoroughbred seeds. These can be bought of seedsmen having sufficient capital and experience to know what they are about and a reputation to maintain.

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 pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

COLLEGE GAMES.

M. L. Brown, M. D.

Let me commend your editorial in the issue of the Advocate of November, 1911, upon distinction in college work, with special reference to ball games. It seems in the past few years that the gaming spirit has so taken hold upon the college life that our Church schools have forgotten or overlooked their full power in molding Christian sentiment into the college life of to-day. I remember with pleasure when only a few years ago the action of the Southwestern University in answering the challenge from the State University for a game of ball, with a challenge for a literary discussion or debate. Who of our consecrated ministry or laity did not endorse the position of our school at that time. How is it to-day? Recently I am told that while a Southwestern team was playing another school team at Georgetown (football) the brutality was such that some of the injured players were laid out to die or revive as the case might be while the game must go on, until the participating audience, incensed at such cruelty, demanded that the game stop until such a time as the injured could have at least revived. While traveling in an observation car less than two months ago, I heard no less than six men recounting their gain or loss on betting they engaged in on the various phases of the game then being played on successive days between New York and Philadelphia ball teams. As you say, to read the newspapers of to-day and see the per cent of space given daily to such sport is appalling, and the day is not far distant, when the Church will wonder at its attitude of to-day through the Church schools, on the inter-collegiate ball games. The Church does not endorse the stage, and that is correct, and if you take away the gate receipts for the open air performance as well as the gambling on the contest or inter-collegiate ball games, how many would they have? What is the difference? If I should choose for my children, while I endorse neither, I would take the opera by select companies. The greatest plume that was first put into the cap of Senator Culberson, was that of calling the Texas Legislature in extra session to prevent a prize fight on Texas soil, and how much in brutality and betting does the prize fight exceed the inter-collegiate games occurring every week. A few years ago, two laymen of small means after hearing an appeal for funds to build an addition to one of our Methodist colleges, went to the President of the same (who is a minister as well), and proposed to give him a donation of \$500 for such building under two conditions. First, that there should be a fixed rule of the school that there should be no contest ball games with other school teams allowed upon the grounds of such school, and that the ball teams of such school should not be allowed to participate in an inter-collegiate game. Second, that no teacher employed to teach in said school, who is addicted to the tobacco habit in any form. The proposal was rejected. It is a shame that Church schools as well as others obtain more recognition because of the superiority of their baseball pitcher, than of their valedictorian. Is it not about time for the Churches and their schools to awake to the situation, and co-operate in turning to the heart, head and social attainment for their share of attention, at the hands of college rules, by forbidding the students from participating in such contest games which afford so much opportunity for developing the gaming and gambling spirit, as well as possessing the gate receipts. Is there a proper demand for such games? Is it the only way to obtain physical exercise? Does membership in the contesting ball teams, promote the moral, religious or mental welfare of its members? If any one school shall excel all others with its team (the school is being prominently mentioned often because of the success of its team), what profit is it to the members of the team in their school work, or to the school whose name it bears? Does it not detract from the intellectual and other attainments offered by the school? If such things have to be, would it not be best to withhold the name of the Church school from the performance? If one of the most prominent mentions a Church school, has its own baseball team in a contest game, shall we con-

Ask Your Doctor
Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.
J. C. Ayer & Co., Lowell, Mass.

clude that the faculties are more adapted to that kind of training or teaching. How many of our leading ministers or educators of the State are or have been members of ball teams. How many of our leading statesmen, lawyers, doctors, professors or business men of any honorable business are now or have been, members of a ball team, and as such would play in such contest games?

Do such men from experience recommend the game? If we have not and would not, what are we doing for the present generation. Are we willing to allow them to thoughtlessly become professional athletes or perchance gamblers as they partake of the gate receipts and the gaming spirit. Let us try to elevate and be careful to not degenerate in our school life of to-day.
Goldthwaite, Texas.

WHAT IS THE MESSAGE?

What is the message of Christmas to you? Is it that Christ was born in a manger of far-away Bethlehem, or that he has been born in your heart?

Is it that angels sang, while shepherds watched their flocks by night, a song of peace and good will toward men, or that in your heart and life that song is being sung?

Is it that the wise men of old brought gifts to the infant Jesus, of gold, and frankincense, and myrrh, or that you have brought to the glorified Christ the gifts of your substance, your talents, your life?—
Thomas Curtis Clark.

God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims and to call out all our faculties, to extend enterprise and exertion; to bring round our fireside bright faces and happy smiles, and loving, tender hearts. My soul blesses the great Father every day that he has gladdened the earth with little children.—Mary Howlitt.

Blaze out, O star, in heaven;
Call out, O child, on earth!
With light and love still heaven
Our sorrow and our mirth—
That we may share gladness of heaven.
That we may make gladness of earth.
—Cameron Mann.

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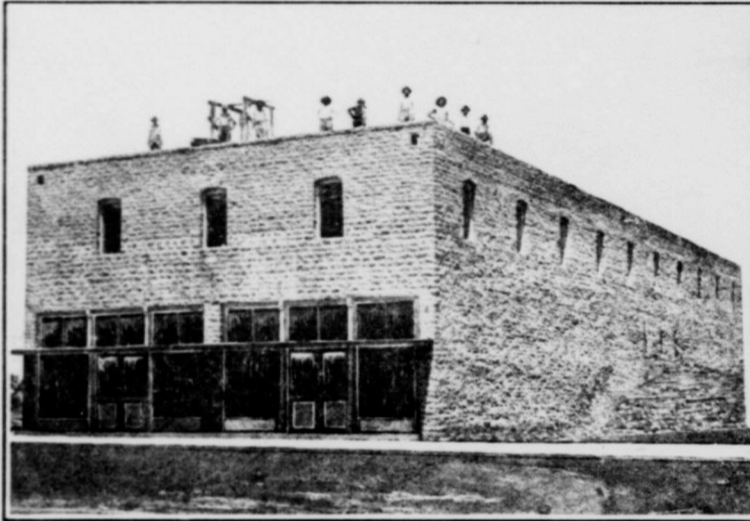


HOME IN FORT WORTH, TEXAS

SINCE the opening of the Company's office in Dallas ten years ago, its business, then local, has extended until now nearly every State in the Union is represented among its contract holders. No stronger argument can be made in favor of our plans than the fact that during the short period of ten years the assets have reached the enormous sum of \$500,000.00 and loans have been made in excess of \$1,250,000.00. Such results could only be obtained through methods of honesty and carrying out to the letter every condition of our contracts and redeeming every promise made by officers of the Company to its contract holders. The Standard's way is a Safe Way; it is a Sane Way; it is a Way that leads to **YOUR HOME**, if you will follow those who have been divorced from landlords by our Home-owning Contracts. :: :: ::

How to Get a Home

Is a subject that at some time interests everybody, especially the vast army of renters, people of more or less means, and others, who through force of circumstances have found it impossible to lay aside enough to buy a home. To such as these the **Standard's Way** makes the road easy and enables the small wage-earner to become independent of landlords and bask in the shade of his own "vine and fig tree." The Contracts are equally as advantageous to the young man or woman who have a few dollars and wish to make a safe, permanent and paying investment.



Business House which was erected by this Company in Throckmorton, Texas, for Rev. M. K. Little, formerly P. E. of the Weatherford Dist., now P. E. of Dublin Dist. Mr. Little, after receiving his loan, applied for several more contracts, and is advising his friends to do likewise.

The Insurance Feature

In our contracts makes it impossible for a person to lose even by death. It provides that should the purchaser of an unforfeited contract die before a loan has been made or a home built, the Company will pay to his or her legal representative the amount of monthly installments paid by deceased into the Company, together with 6% interest per annum for the average time it has been in force, or the Company will grant to the legal representative of deceased a loan of money on Real Estate Security on the same terms as recited in the Contract.

ESTIMATED COST OF \$1,000 LOAN REPAYED, \$7.50 PER MONTH, IF MADE WHEN 12 MONTHLY INSTALLMENTS OF DUES HAVE BEEN PAID

Year	Amount Due	5% Interest	Yearly Payment	Yearly Payment Prin and Int.	No. of Notes	Monthly Payment
First Year.....	\$944.92	\$47.24	\$99.00	\$127.24	12	\$11.44
Second Year.....	854.92	42.74	90.00	122.74	12	11.06
Third Year.....	764.92	38.24	90.00	128.24	12	10.69
Fourth Year.....	674.92	33.74	90.00	123.74	12	10.31
Fifth Year.....	584.92	29.24	90.00	119.24	12	9.94
Sixth Year.....	494.92	24.74	90.00	114.74	12	9.56
Seventh Year.....	404.92	20.24	90.00	110.24	12	9.19
Eighth Year.....	314.92	15.74	90.00	105.74	12	8.81
Ninth Year.....	224.92	11.24	90.00	101.24	12	8.44
Tenth Year.....	134.92	6.74	90.00	96.74	12	8.06
Six Months.....	44.92	1.11	44.92	46.06	5	7.67
		\$271.04		\$1215.96	1	7.71
		944.92				
		\$1215.96				

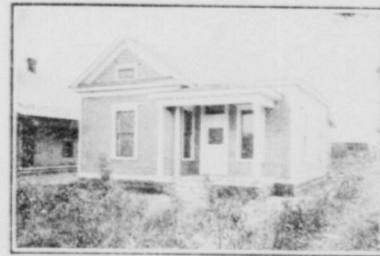
If the principal of above loan is returned at the rate of \$15.00 per month, the loan will become paid off in five years and three months, and the total interest will only be \$146.77.



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What
do You
think
about

Coca-Cola



Whenever
you see
an Arrow
think of
Coca-Cola

Perhaps you haven't given it a thought beyond its perfect deliciousness. That is the attitude of nine-tenths of us.

But there are some people who have been misinformed (from various sources of ignorance or maliciousness) and who therefore question vaguely the perfect wholesomeness of the beverage. Usually it is the threadbare falsehood of "Cocaine." This is an untruth made up out of whole cloth and so we brand it indelibly.

Read What These Knowing Men Have Said—Recently

The matter came up at the recent Convention of the Association of State and National Dairy Food Department at Duluth

*As to
Cocaine*

Dr. S. J. Crumbine, Secretary of the State Board of Health of Kansas, stated that he knew nothing personally about there being cocaine in Coca-Cola, having tested for cocaine and not finding it; but had so often heard that it contained cocaine and had been told so often that its users became addicted to it that he thought it worthy of discussion.

Mr. J. W. Bailey, Dairy and Food Commissioner of Oregon, stated that following criticisms from several ladies he had it tested by his chemist, but no cocaine was found.

Prof. Edwin De Barr, State Chemist of Oklahoma, had never found cocaine in Coca-Cola, but had found that drug (traces or in quantities) in 69 out of 72 substitutes (or imitations) of Coca-Cola on the market. Note that.

Dr. B. B. Ross, State Chemist of Alabama, had had Coca-Cola examined by his department and no cocaine was found. They did find a small amount of caffeine about equal to what would be found in a cup of coffee.

Concerning the Caffeine—which is in Coca-Cola

This testimony was brought out at the trial in Chattanooga—U. S. Gov't vs. The Coca-Cola Co.—at which trial the Gov't lost. We give these extracts from a famous pharmacologist's deposition—Dr. Schmeideberg:

According to the communications which have reached me, about thirty grains (one ounce) of Coca-Cola syrup is used to a glass of about 210 ccm. of the beverage. There might, therefore, be taken daily of this beverage 1400 to 2800 ccm. without any fear of injury to health from the quantity of caffeine contained therein. Rather might the amount of liquid and of sugar taken at the same time prove injurious by impairment of the digestive activity of the stomach. As a matter of fact, such large quantities of the beverage will but rarely, if ever, be taken. Most consumers will undoubtedly limit themselves to less. In such cases injury is entirely out of the question. Indeed, the misuse of Coca-Cola by taking it in excess, as so

happens with alcoholic drinks, is in general not to be found. Not only can no well-founded objection be urged against the manufacture of food products containing caffeine by the introduction of this in any form, but rather should the extension of such manufacture be regarded with favor in the interests of the public welfare.

On the basis of the preceding explanation, I sum up my opinion thus: That Coca-Cola syrup represents a food product, containing caffeine, and that, even in the maximum quantity which may be generally taken daily, it cannot, because of its caffeine content, be accounted injurious to health.

For the whole of Dr. Schmeideberg's deposition as well as all testimony for and against Coca-Cola, write us for interesting reprint of newspaper reports of the Chattanooga trial. You ought to have it—it is not our word but a faithful reproduction of a cold-blooded newspaper history.

THE COCA-COLA CO., Atlanta, Ga.



BLAYLOCK PUB. C
Vol. LVIII

Inadeq

In recent years marked improve the ministry. E the cities and l ionally in the s districts. But ministry is the ported of any oth intelligent men.

The average t paid for his or average minister men in any of t advance of the The ordinary ca paid from three for his labor and The plumber an paid from five t who acts as sea ceives approxim day.

The minister r from sixty-five to month, and som And the ministe more expensively er, and he is req in better shape than the average rule the minister fully able to rew for his services th ing people.

Take the avera its membership r thousands of doll other interests. their possessions. rural districts w than one thousa land for which th sixty to one hur and yet such a n well when he paya lars per year to h he happens to pay year he counts h eral. And we kn and cities worth sand to fifty thou a hundred thous they are doing th they pay from fi fifty dollars to th ister. In other w this sort who pay month to their e

A FEW PLAI STE

To the steward trusted the duty the preacher. It i much he shall rec lected and how it They have it in t amount at a starv business methods collected and have