

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

G. C. RANKIN, D. D., EDITOR.

Volume LIX

Dallas, Texas, Thursday, December 12, 1912

Number 18

## Make Ample Provision for Your Preacher

**T**HE conference sessions are now over and the preachers are all getting started in the new year. It is, therefore, time for the stewards of each charge to get busy. And not only on account of the high cost of living, but because the servant is worthy of his hire, ample provision ought to be made for the decent support of every preacher in Texas.

As a rule, our rural charges place their preacher's salary at too low a figure. Time was in this country when a man could live on a mere song, even with a family of children. But that time is gone. It now requires a good salary to support a man with a family. Heretofore forty or fifty dollars per month was thought sufficient to meet the expenses of the parsonage in the small town and the country district. But it is not sufficient now. How can a man with a family live on six hundred dollars a

year and keep himself and his wife and children decent? It is impossible. No sort of a charge ought to think of requiring its pastor to live on such an insignificant amount. It is a hardship and a self-denial too humiliating to consider for a moment. In this day of enlightenment, in this day of expensive living, and in this day when the very best is required of the preacher, his support ought to be such as to put him beyond want or anxiety.

Every country charge of any standing can do better than that and ought to do better. If you cannot pay him all in money, you can pay him in what you make on your farm. He has to have the same table supplies with you, and in part you can supply him with the products of the soil, the dairy and the poultry yard. All this will be equal to money to him. Then, fix his salary at a figure that will increase your own self-respect and place him where he will be independent. In other words, pay your preacher a good living this year.

are in keeping with the great central building, and up to date in all particulars. In fact, everything connected with the institution in the way of permanent improvement is to be first-class. For Southern Methodist University is being built, not merely for today, but for unborn years and generations. It has an ample campus of magnificent proportions, and everything to be erected upon it will be possessed of university qualities. And when the campus is put in a state of improvement it will be one of the most beautiful spots in Texas. It has all the conditions of cultivation and development.

Therefore, the Southern Methodist University is now an assured fact.

There is no longer anything tentative about it. It has taken on the form of permanency and success. Dr. Hyer and his co-laborers are planning the whole collection of improvements on a large scale, and they are already looking to the not far-off date when its first buildings will be completed and its doors thrown open to students. Within a few years it will have taken on shape and finish and it will be a place of industry and achievement. Around it will soon grow up a university population and it will be the popular center of Texas Methodism—yes, of Trans-Mississippi Methodism. May a good Providence continue to smile upon Southern Methodist University.

## Reckoning Without Their Host

We were present at the session of the Texas Conference at Marshall recently and heard Bishop Mouzon's address to the class of young ministers applying for admission into the traveling connection. It was, for the most part, one of the ablest deliverances we have ever heard on a similar occasion. He took occasion among other things to explain the spirit with which the minister of the gospel ought always to manifest toward the people with whom he comes into contact, and he illustrated his point incidentally by reference to what he alleged to have been the conduct of a few preachers in the late State-wide prohibition campaign. While his statement upon this subject was well guarded and cautiously given, nevertheless, we felt at the time that the anti-prohibition press of the State would take advantage of it, wrench it out of its connection, garble it, and force it to render service to their position on the question of prohibition. And we at once felt that it were wiser for the Bishop not to have used the paragraph in that connection. Had he been lecturing a class of young men in the privacy of the lecture-room concerning their duties as ministers, his remarks would have been beyond criticism; but to publicly make the statement was to place himself where the saloon press of the State could take advantage of his utterances and use them against the ministers of the gospel. Were we mistaken in our fears? Not by any means, for the expected has happened, and it has happened just as we believed that it would. The truly great portions of his address these papers passed over in silence, but they have seized upon his reference to prohibition and they are making merry over it. One of them garbled what he said, and quoted from it as follows: "We have recently gone through a prohibition campaign in this State, and I

have been much surprised at the course of some of the preachers. Our business is to get people converted and then we will have no trouble in banishing the saloons. Some of our people have used wrong methods. Some of them have alienated good friends by their rash and harsh statements. Some of them have gone so far as to line up with saloon bums all anti-prohibitionists. Such a course as that is not only a lack of Christianity, it is a lack of good sense."

Then the editor of this saloon organ proceeded to chide and indicted the following comments: "The advice is good, and what the politician, the stage acrobat and the character assassin will pay no attention to the learned Bishop's address, there will come a time when this class of preachers will be eliminated from the conference. It is the best advice that has been given to any conference held in Texas this year." Bah!

This is the attitude in which this whiskey sheet places Bishop Mouzon in his relation to the preachers who fought the battles of prohibition in the campaign of 1911. In order to accomplish its end it had to garble what the good Bishop really said, quoting him correctly as far as it went, but carefully leaving off all his qualifications; for it had an object in view. It wanted to stigmatize certain preachers as "politicians, stage acrobats and character assassins." And thus it forces the Bishop to support this sort of characterization!

Another one of these saloon advocates quoted the entire paragraph of the Bishop and did it correctly, showing itself to be much more honest than its designing confrere; and then with a smile of delight it said: "Bishop Mouzon is on our platform. We think no further comment is necessary." There now! We happen to know what the platform of this saloon

(CONTINUED ON PAGE FOUR.)

## Southern Methodist University Corner Stone

On Thanksgiving Day a notable event transpired in Dallas. It was the laying of the cornerstone of Southern Methodist University. It had been long looked forward to and the day dawned auspiciously. The sun shone brightly and the crowd was immense. The Church and the Masonic Lodge had charge of the exercises. The North Texas Conference was in session and adjourned to participate in the services. The Houston Texas Central ran a special series of cars from the depot to the University grounds. Everything was in readiness. Dr. R. S. Hyer presided and after devotional services in keeping with the dignity of the occasion, the order prescribed in our Book of Discipline was observed. It was stately and majestic.

Bishop Mouzon was introduced and made the principal address for the Church. It was appropriate, clear and met the expectation of the occasion. The Bishop is an apt off-hand speaker, and very happy in the use of thoughts and words and he was never more felicitous than at this particular time. Bishop Atkins could not be present, but he sent his address and it was read by Dr. Hyer. A number of the representative business men made short addresses, and then the Masonic Lodge took charge and rendered their beautiful ritual set apart for events of this character. One of their number spoke appropriate words, and the whole exercises were attractive and entertaining.

The Administration Building is now beyond its second story. One

can obtain an idea of its proportions and its grandeur. It covers a large space and its architectural design is modern, imposing and complete. There is scarcely to be found anywhere in the whole country its equal, and when completed it will stand a monument to the liberality of Dallas citizens who contributed the funds that make it an accomplished fact. Its location on a beautiful eminence gives to it a commanding situation. It overlooks the city and the surrounding country for miles, and the incoming and outgoing trains will catch a view of it long before the city comes into sight.

Its finish and its interior are well nigh perfect—just as perfect as money and skill and taste can make them such. The material is of the best and the workmanship of the highest order. It will possess every facility for work and every convenience for service. Nothing has been omitted to make it a thing of usefulness and beauty and a joy forever. It will make the heart of every Methodist swell with gratitude as he looks upon it today and in all the days to come. It will give him an idea of the magnitude of the field and the vision of the great Church to which he belongs. It is a wonderful structure and qualified to inspire the loftiest sentiments in the hearts of all good citizens in this city and throughout the State.

Two other large dormitories will be projected at an early day. The designs and plans have already been adopted and the contract let. They

ON EARTH PEACE.

I dipped into the future, far as human eye can see, Saw the vision of the world, and all the wonder that should be; Saw the heavens fill with commerce, Arrogosies or magic sails, Pilots of the purple twilight, Dropping down with silken bales; Heard the heavens filled with shouting, and there rained a ghastly dew From the nation's airy navies grappling in the central blue; Far along the world whisper of the southwind rushing warm, With the standards of the peoples plunging through tenuity through the thunder storm. Till the war drum throb'd no longer, and the battle flags were furled In the Parliament of man, the Federation of the world.

The vision of Christmas is a vision of peace on earth. What a Christmas would this be in this year of our Lord 1911 if indeed it might only be the great Christmas of peace treaties. A bill for international arbitration is now before the Senate of the United States. Is it too much to think that it would cause that angelic choir once more to break into song if this land of America should this Christmas-tide pour forth to her senators the wish and the demand that they bring this Nation into line for the settlement of difficulties between nations not by the sword, but the arbitration of friendly courts.

Never in history was there greater need of this treaty, exemplifying the Christmas spirit.

And why? The answer is not far to seek.

The globe has now lost its bigness. The earth is shrinking while humanity is at every point of view multiplying. Distance is after all a matter of time. Once lands were far away because it took so long to reach them. Bishop Thoburn still tells of how he was six months on that ice ship to reach the mouth of the Hoogly for Calcutta; now it can be reached in little more than six days, and the whole world can be surrounded in five times six days. Thought moves with the speed of lightning, men with the speed of birds. The world is small.

Meanwhile science has increased the longevity of the race. Not so many die during the first two years of their life. Science has lengthened the graves; they used to be two feet long. Science has also multiplied shops, looms, tools, fabrics. Science has made the civilized nations one vast factory.

What does this mean? It means that because peoples multiply and because products of the world-shops multiply there must be an outlet for population and an outlet for manufactures. In this sentence is summed the philosophy of the vast movements for colonization, and for the search for markets—in other words in this sentence is summed the sharp struggle of nations today for existence.

It is not correct to chastise nations for seeking colonies or for seeking new markets. We disparage the "almighty dollar," we let loose our thunders against the nations for grabbing colonies, and for forcing the "open door" of trade upon people. But is no trade ethical? Is it not necessary to find a market if you are to make goods, and must you not make goods if you are to employ men, and must you not employ men if you do not wish their families to starve and go naked? No; it is an ethical impulse which is behind the vast movement of the last thirty years to take over, and develop, and strengthen colonies. It is this which is parceling out the unbeaten paths of the earth's surface among the so-called great powers.

There is no longer any considerable chance for the further division of the earth among the great powers. Thirty years ago Africa was a map of paper. That heart-shaped world is today divided among a few powers, swallowed up by them. The trouble which Italy is having in Tripoli is only an incident toward which she has been steadily drifting for a generation. Tripoli has from the first been conceded to Italy. And when Germany steps in and clutches Southern Morocco Italy realizes that her hour has come and that she must now conclude her little ar-

rangement for Tripoli or leave her colonial necessities adrift forever. Hence current history along the Mediterranean. Hence, too, the recent story of Germany holding up France as regards the rich territory stretching towards the Congo. It is the needed opening for colonization and for a market in line with what we have set forth.

But what of the future? This condition of congestion of populations and of increased output of manufactures must increase and grow sharper. As late as ten years ago there was talk of China among the powers. The Russo-Japan war put that idea forever to sleep. Moreover there has been a new China born within the last four years; and the day may come when the tread of China may sound like the reverberation of thunders. She probably will oust Europeans from "rights" they think they now have.

It is perfectly certain that the hunger for land will bring embarrassments for the small nations, for Belgium, for example, and her Congo possessions; for Spain on the Congo. The great powers need them, and as in the case of Germany recently in Morocco, they will not stop from asking for what they want. What does this mean? Can it mean anything but that a test of brute strength is ahead for the great powers among themselves? The statesmen feel it. This explains the status in Europe at this moment. Germany, France, Great Britain, Italy and even Spain are watching that may of Africa—and Persia—and each other; and only those who are behind the curtain know how perilously near a universal conflagration Europe came within the last six months, when the dark day at the close of July and that other in August, made Europe feel as if the fuse of the bomb were now lit and the explosion was inevitable.

These things being so, this Christmas hope for peace on earth comes none too soon. The treaties for arbitration are the world crisis of the hour. Mr. Taft has said that even questions of honor can now be submitted between nations as between individuals.

Peace on earth! Trust taking the place of distrust; arbitration taking the place of bloody international duels costing millions of treasure and thousands of lives. That is the purpose of the treaties now before the Senate, and nothing, it would seem, could be more instant importance than this treaty, entered into between peoples speaking the same tongue, having the same ideals, the same fundamental laws, should give the whole world the spectacle of the possibility, and the intention, of settling difficulties not by dreadnaughts and torpedoes, but by the enlightened machinery of civilization and international fraternity.

If we do not do this, if we allow this opportunity to pass of preaching by example the possibility of international concord, who can say to what remote period such a Christlike condition between nations may be realized? And who can say how dearly the whole world will pay for our failure to preach and demonstrate the possibility of the angels' song of "Peace on Earth?" Would to high heaven that this Christmas-tide might be the day and the hour when this favored land and our kin across the sea might clasp hands as brothers, the unafraid, the self-respecting, the high-minded champions of humanity in the new "neighborhood of the world."—Central Christian Advocate.

NEW YEAR RESOLUTIONS.

To all who are desirous of obeying God and keeping his Commandments I suggest the following for adoption as New Year resolutions:

- I will pray to God every day that my life may conform to his will in all things, and that no other gods may interfere with the homage I owe to him.
I will not set my affections on things of this world, or allow myself to worship anything but the Lord of heaven and earth and all that dwell therein.
I will not take the name of the Lord in vain, or make any irreverent or thoughtless reference to him.
I will try to keep the Sabbath day holy, and not allow myself to do any thing on that day that the Lord would not approve. And I will try to be diligent in business and serve the Lord with a fervent spirit the other six days of every week.
I will honor my parents at all times, always remembering the Lord's promise for so doing.
I will not do anything that might endanger the life or health of any one, or that would cause any one to suffer bodily or mental pain.
I will live a life of chastity, and try to keep my heart pure, my thoughts clean, and my language circumspect.
In all my dealings with others I will be fair and honest, and not take anything knowingly from any one that does not justly belong to me.

A WOMAN'S APPEAL

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

I will be truthful about everything so that no one will ever be harmed in any way by any statement I may make.

I will try to be contented with what I have and what I can get by honest endeavor, and not desire anything that belongs to another, or be envious because it is not mine.

I will try to love my neighbor as myself and concede to others the same right in all things that I might reasonably claim for myself.—R. Q. Rodgers.

EDUCATION AND INFORMATION.

Education trains the mind; information furnishes it. Both are necessary to one's full intellectual happiness. Education teaches one to think consecutively and logically; information stores the mind with material on which to think properly. When the child has learned to count ten, he has the elements of mathematics; when he has learned that a noun agrees with its verb in person and number, he has the elements of grammar and English composition; and when he has learned that four times four equal sixteen, he has the elements of logic. Out of these he builds his mathematics, his English, and his logic. But if he has gained no information, all this is of little practical use either to himself or to any one else. Education teaches one to "read with appreciation;" information is the result of wide and varied reading. He who can read with appreciation has the key to all knowledge, and is educated and may be informed. Education is the weapon; information the ammunition. By these we are to conquer a world of darkness and translate it into light. An educated man without information is like a soldier with a repeating rifle and no cartridges; information without education is like a soldier with his belt full of cartridges and no gun; while education and information are like a soldier with both gun and ammunition.

One may be educated and ignorant, also well informed and uneducated. The educated, ignorant man is like one who has a keen ax and no timber; the informed, uneducated man is like one who possesses a whole forest and is without an ax. Education and information are twin sisters, and in the economy of life both should fare alike. Neither can be discounted without hurt to the other. But the period of training the mind is much shorter than the period of informing it. The training period embraces the school life; the informing period all time. Yet these periods are not drawn off with exactness or fine precision, but overlap each other and go hand in hand through every period of one's existence. Education gives one intellectual self-mastery, intellectual self-confidence, and intellectual precision; information gives one intellectual ease, freedom from embarrassment, and self-possession in conversation or speaking.

Where Is One Educated?

At home. And if the home is what it should be, it is the best school on earth. The child is of the same stock of his parents, but that stock may be greatly improved both in its moral and intellectual powers if the parents take the child in hand for that purpose. This will require firmness, persistency, and patience; but it can be done.

At work. In work one learns self-mastery and the mastery of one's tasks. These are two important lessons rarely learned at school.

At play. Here the batteries of life are stored for future use. Happy is the man who has had a happy child. This is the right, though not the experience, of every child.

At school. Here reason is adjusted, wit is sharpened, and intellectual muscle is toughened. The school is therefore most important to one's intellectual development, and the period of school life a most important period in one's life. It must not be neglected, lest our children turn back and curse us for denying them what it was their right to expect and our duty to give.

What Are the Sources of Information?

The interrogation point. One should not be afraid to ask questions. Such is not a mark of ignorance, but the evidence of an inquiring mind.

The parents. The child has accumulated a vast deal of information long before he starts to school. Most of our philosophy is taught us by our parents. What a store of valuable information even a little child has gathered at home!

Observation. We should know how to use our eyes and ears. A child ought to know which way a vine runs round a pole and understand the difference in the notes of the cat bird and the brown thrush.

Reading. Here is where we break down; not in failing to read, but in

failing to read those books and periodicals which inform us. We heard a young woman, a member of the choir, singing at the top of her lungs: "Come, thy Fount of every blessing." The poor girl was ignorant of one of the commonest old hymns, nor did she know the difference between the possessive and personal pronouns. A good course of reading would help that girl, and she belongs to nearly every Church in the land.—Midland Methodist.

A COMPLETE CHRISTMAS.

Let us cultivate the arts of contentment and gratitude, if we would make our Christmas-tide complete. Complete, did I say? That word means so much that I must write it again. It means filled full. How can we make a Christmas complete? How fill it so full that nothing more could be crowded in? Let us think about that. The day wouldn't be half full if we did not give and receive presents. We will do that, but we will try to be unselfish and loving both in the giving and the receiving. We will give sometimes where we expect nothing in return, and we will be thankful for all that is given us, and will not spoil the pleasure of the giver by criticizing it, or by comparing it unfavorably with some other gift.

The other half of the day is really the more important one, but how often we leave it empty, instead of "complete!" God gave us these dear ones, and wants us to cherish them; but he gave us himself, and set his poor in this world that by befriending them we might show our love to him. It is his birthday—this Christmas season—and what will he think if with all our giving we give nothing to him? We can do this partly by letting our thoughts dwell upon him and his loving words; but he has pointed out other ways of pleasing him. He has asked us to give ourselves to him—that is, to live as he would have us—and he has pointed out the poor and sick and friendless ones, and said: "Inasmuch as ye do it unto one of the least of these, ye do it unto me!" Shall we not complete our Christmas by giving him ourselves, and showing our love to his poor?—Sunday School Advocate.

SEED THOUSAND YEARS OLD.

A clipping from a Western newspaper tell of a farmer near Greeley, Colo., who came in possession of five grains of wheat taken from the tomb of an Egyptian mummy. He planted them, from which eight stalks of wheat grew, producing a variety superior to any in that locality.

This farmer will, no doubt, be well paid for his pains in carefully looking after the sowing of this choice grain. With what interest and expectation he watched for the harvest from seed which no one expected to grow.

Lest we forget, just stop and look into this seed question. You have been discouraged many times and thought your life was a failure. Others were more talented and successful in their efforts to win souls. Your broken-sentence prayers seemed ineffectual when you heard the eloquent prayer of another. Yes, you forgot that the Lord says he "chooses the weak things of the world to confound the mighty."

Paul and the other apostles were faithful in their ministry. Their simple messages of divine truth were uttered hundreds of years ago. Like the little seed from Egypt, their words have come to us, down through the ages—we have received them into our hearts and what a harvest we have reaped! What joy is ours because we have faithfully received the message which has taken deep root in our hearts. Can we not expect our words, our influence, to yield a bountiful harvest in the lives of others?

Be not discouraged! God's thought—the message laid upon your heart—may be only a word, but faithfully given can never die. It will lodge in a heart and be an important factor in the redemption of a soul. "Kind words can never die." The best of all—your harvest of joy will be more than you can "ask or think," for the reaping always brings much more than you sow. Put away your fears! Be faithful and expectant, for "God is not unrighteous to forget your work and labor of love."—Fannie Birdsall Bula.

HELPFUL "I WILLS" AND "I WILL NOTS."

The following rules are conspicuously posted in a certain training school for nurses, to be a constant reminder that spirit service, heart service, is as vital as hand service, in their life. And since we, too, are called to service, of one sort or another, may not these ten "I wills" point a clear way ahead to us as well?

- 1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.
2. I will neither gossip about the failings of another, nor will I permit

Eat Anything Without Fear

Tightness of the Stomach Caused by Undigested Food Stopped with a Stuart's Dyspepsia Tablet.

When you feel as if your stomach was being tightly choked—when the pain is intense and you break out in a cold and clammy perspiration and there is a lump in your throat and you are weak and nauseated—all you need is a Stuart's Dyspepsia Tablet to clear away the wreckage of undigested food left in the stomach and intestines and restore you to your normal self again. And this can all be accomplished within a few moments.



You May Have Often Envied the Hearty Eater! Why Not Emulate Him?

Thousands of people have learned so well how sure and dependable Stuart's Dyspepsia Tablets are for all stomach ills that they now eat anything they want without fear of distress. They are never without a package at home and at the office, and upon any indication that the stomach is a little weary they take a Stuart's Tablet after each meal for a few days until the digestive organs get rested up again.

This is a splendid plan to follow and always results in much good. The appetite is improved, the food is relished more, your sleep is more refreshing and your disposition will make you friends instead of enemies.

For Indigestion, Sour Stomach, Belching, Gas, Coated Tongue, Intestinal Indigestion and all Stomach Disorders and Pains—or for Loss of appetite—Stuart's Dyspepsia Tablets are invaluable.

Use them freely—they are as harmless as sugar would be—and are no to be classed as "medicine." They have no effect whatever on the system except the benefits they bring you through the proper digestion of your food.

All Drug stores sell Stuart's Dyspepsia Tablets. The price is 50 cents per box.

- any other person to speak such gossip to me.
3. I will respect weakness and defer to it on the street car, in the department store and in the home, whether it be displayed by man or woman.
4. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.
5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the person be friendly to me or not.
6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.
7. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.
8. I will neither eat nor drink what I know will detract from my ability to do my best work.
9. I will speak and act truthfully, living with sincerity toward God and man.
10. I will strive always to be prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit.—The Continent.

Facts for Cataract Sufferers. The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and restores the eye to normal condition. (Advertisement.)

A man is known by the company he keeps. "Run with patience."

Your weakness is no excuse. "He giveth power to the faint."

DROPSY TREATED, usually gives quick relief, soon removes swelling, restores breath, often gives entire relief in 10 to 20 days. Trial treatment sent Free. Dr. H. H. Green's Sons, Box 6, Atlanta, Ga.

## Epworth League Department

GUS W. THOMASSON.....Editor  
5115 Victor Street, Mungler Place.  
Dallas, Texas.

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

### STATE LEAGUE CABINET.

President—Rev. S. R. Beall, Uvalde.  
First Vice-President—H. M. Whaling, Jr., Houston.  
Second Vice-President—(To be supplied.)  
Third Vice-President—Miss Jackey Miller, San Antonio.  
Fourth Vice-President—Rev. O. T. Cooper, Denton.  
Secretary—Miss Dora Brack, San Antonio.  
Treasurer—A. B. Hardin, Denison.  
Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.  
Superintendent of Boys' Work—W. H. Butler, San Marcos.  
Dean of Encampment—Rev. Glenn Flinn, Bryan.

**OFFICERS OF BOARD OF TRUSTEES.**  
President—Rev. J. E. Harrison, D. D., San Antonio.  
Vice-President—Rev. H. A. Boaz, D. D., Dallas.  
Secretary—Rev. W. J. Johnson, Galveston.  
Treasurer—W. N. Hagy, San Antonio.

### CABINET OF NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

President—A. B. Hardin, Denison.  
First Vice-President—Ralph De Shong, Paris.  
Second Vice-President—Wade Fleetwood, Terrell.  
Third Vice-President—Mrs. J. E. Greer, Greenville.  
Fourth Vice-President—Mrs. W. O. Jordan, Alford.  
Secretary-Treasurer—Layton W. Bailey, Dallas, care Methodist Publishing House.  
Junior Superintendent—Mrs. Fred B. Mercer, Royse.  
Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

### CORRESPONDING SECRETARIES.

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

### WHAT IS THE GREATEST "PRESENT-DAY" MISSION OF THE LEAGUE?

The greatest "present-day" mission of the League is the equipping of young men and women for the most efficient service at home and in the foreign fields for the evangelization of the world. To make of the individual the most effectual worker for Christ. To build up the Church into the most harmonious conquering army. Byron Helman says when the leaders of the League have grasped the idea of the League as a whole, and the relation of all its parts—become filled with the spirit of the wheel—then they can raise their standards, plan their attacks, bring forth each well disciplined division into its proper place and lead their armies to glorious victories.

No soldier is ever sent forth without provisions. Jesus Christ is an armory, in which hang armor for defense and weapons for attack. Happy is he who has learned to enter the sacred arsenal, to gird on the breastplate and helmet, and to lay his hand to spear and sword. In giving His Son, the Father hath given unto us all things needed. But these provisions avail us nothing unless we learn to appropriate them by a living faith. "Put ye on the Lord Jesus Christ."

Here is a little story illustrating the appropriation of Christ in actual experience. A little group of earnest men were gathered around a fire, eagerly discussing the methods of a holy life and reciting their own experiences of the grace of God. A venerable clergyman gave this: Years before, when engaged in a gathering of unruly and noisy children, he had been suddenly driven to claim from the Savior the gift of His own gentle patience, in the words, "Thy patience, Lord!" and instantly so divine a calm filled his spirit that he realized that he had made a great discovery. And from that moment he had retained the extremes of his brief petition, inserting between them the grace, the lack of which was hurrying from him to sin. In moments of weakness, "Thy strength, Lord," or in moments of conscious strength, "Thy humility, Lord!"

Words are inadequate to express the rapture, the strength, the grace which are ours if only we can learn to appropriate the Lord Jesus. We can then feel with Paul, "I can do all things through Christ which strengtheneth me."

We are sometimes impatient as to outward results in our young people's work. Henry Drummond gives us some thoughts from which we might take encouragement. All great things grow noiselessly. You can see a mushroom grow, but never a child. And as man is to the lower life in the slowness of growth, so is the spiritual man to the natural man. Foundations which are to bear the weight of an eternal life must be securely laid.

Character is to wear forever. Why should we wonder or grudge, then, that it can not be developed in a day? To await the growing of a soul takes faith. We must trust the process without misgiving, and "The Lord, the Spirit," will do His part.

Because of haste for visible progress, the temptation is to try some method less spiritual. I feel that this is perhaps the cause of some of our seeming failures in the past. We have lacked workers because we have not more earnestly prayed "the Lord of the harvest that He send forth laborers into His harvest." In Valley Mills at present we have no League organization, Junior or Senior. (From some lack of faith, we are being permitted to wander in the wilderness for a season.) But we are doing similar work to that of the League in our Sunday School classes, though not as full.

We are all trying to follow the same leader, dear fellow-workers in the cause of Christ. May we, through consecration, become more susceptible to the guiding of the Holy Spirit. May we rely more and more upon Him whose grace is all sufficient for us. By the appropriation of Christ may we put on the full armor of the Christian soldier and not linger on the border, but go up and possess the goodly land the Lord hath given us.

MATTIE JARRETT.

Valley Mills, Texas.

### PARISH NOTES.

1. Mr. Hamilton, Treasurer of the Board of Missions, says it costs our Church six and one-fourth cents to send a dollar to a missionary.

2. The Southern Methodist Church in its last report made in May reports an average of forty-five cents per member paid to foreign missions.

3. At the North Texas Conference Epworth League held in June an average of sixty cents per member (Senior and Junior) was reported raised for foreign missions during the conference year. In 1908 three cents per member was the average.

4. Secretary Parker reported in the Epworth Era \$30,000.00 raised by the General Epworth League last year for foreign missions.

5. The North Texas Conference Epworth League raised \$3000.00 for foreign missions last year.

6. Trinity Chapel is paying Dr. Bowman's salary a quarter in advance.

7. First Church, McKinney and Celina Chapters, paid the second quarterly payments several weeks in advance.

8. "On one occasion Fidelia Fisk, the beloved and faithful missionary to Persia, had the joy of sitting down to the communion table with ninety-two persons whom she had been the means of bringing to Christ."

9. "The earlier converts to Christianity were very earnest and regular in their private devotions. They had no prayer closets, but each had a separate spot in the thicket, to which he used to go. The paths to these little Bethels became distinctly marked; and, when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty, saying, 'Broder, de grass grow on your path yonder.'"

10. On Christmas day, 1887, three years after Christianity was introduced into Seoul, Korea, seven native Christians partook of the Holy Sacrament behind closed doors. Five years ago a mighty revival broke out that is still sweeping over Korea; has leaped over into China and Japan, and the story of it has thrilled the Christian world. In many places one of the questions asked a candidate for Church membership is, "Have you shown some one else the way?" A kind of "ticket of admission" into the communion of Christ.—Missionary Voice.

### THE MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.  
A personally conducted tour of the world in Baltimore, with Bro. Collyer, in four numbers.

#### Number Two.

Now that we have told you so much about Korea, I expect you would like to take a peep into some of the other sections of this great exposition. Next to Korea is the China section. In the very center stands a very good representation of a pagoda five stories high. The lower story is being used for the display of the Bible Society's books. Surrounding the pagoda there are a number of booths, one of which represents a Chinese street chapel. In this chapel are two ban-

ners; both of them bear the date of 1900, and refer to the Boxer riots. The one on the left hand side has attached to it a large number of little white strips, each bearing the name of some Chinaman who, during that year of terror, laid down his life rather than deny the Lord Jesus. Here on the southern side of the court is a temple with thirteen idols that have seen service in the temples of China. There is quite a good representation of an altar before which the people bow low, making their offerings to Buddha and other gods. On the other side is a small Confucian temple, on the wall of which hangs the following notice:

#### CONFUCIANISM.

Confucua, born in China, B. C. 551.  
Died B. C. 478.

#### Emblem of State Church, the Dragon.

Has had 2400 years of propagation. Now, while I am dictating this, I pass into the Japanese section, and watch three devotees worshipping before the idol Buddha. They are clad in white, and as I watch them walking away from the shrine I pass through a crowd of priests, all carrying rosaries in their hands. Near the shrine is a "tori" or gateway, just as we find them before the village shrines throughout the Island of Japan. Here and there are lanterns, wonderfully good representations of the stone lanterns we have seen thousands of times before the temples in Japan. Not so far from the shrine is a stall, where several native Japanese are selling pictures and other goods imported from their own island. There are many other places of interest in this section, each of which is being explained by the missionary lady, who has come all the way from the Island Empire.

Going from Japan, without even having to take a trip on the steamer, we pass quickly into Africa, almost a desert scene, with a few palms growing here and there.

We step into Liberia, which is on the west coast of Africa. We walk into a building and we are courteously shown around by Rev. Eugene A. Ayers. He tells us of many interesting things. I was particularly attracted to a gourd covered with a network of shells, which was used to give the necessary accompaniment for the native dances. Here is a stout whip made of cowhide and generously ornamented. It is a slave whip.

Next we pass through a stockade gate into Burma. Here we meet a very interesting lady, who shows us something that we have never seen in any other part of the world. She picks up a round iron bowl and hangs it to her neck by a strap, and takes her place in the procession which goes from place to place collecting the gifts people are supposed to give for the upkeep of the Buddhist temple and priesthood.

We will now tell you something about Constantinople. The first missionaries arrived in Constantinople in 1831. At that time, as far as we know, no native woman in Turkey knew how to read. The first school was opened in 1834, but was soon closed by the Greek patriarch on the ground that it was unnecessary, and even dangerous, to teach girls and boys to read and write. The next school for girls was opened in 1845 as a boarding school, and now the boarding schools for girls and boys number fifty. In 1859, when our friend, the Rev. Dr. Green, went to Turkey, there were no colleges. Now there are ten—two for women and eight for men. In the boarding schools for boys and girls and in the colleges there are more than 6000 students. There are more than 400 common schools with 4000 pupils under the care of the native protestants of Turkey. There are 144 Protestant churches, with 16,000 members and 44,000 adherents. There are ten hospitals in the care of American doctors, where more than 100,000 patients enter and are treated every year, and the majority of the patients are Mohammedans. There is no Mohammedan whose heart is so hard that it is not softened by the treatment he receives in the missionary hospitals. We are indebted for this information to the senior missionary in the exposition, the Rev. Jos. K. Greene, D. D., of the American Board, who, after fifty-four years of service, has now come home on only his fourth furlough.

We just took a hop, skip and a jump from Turkey and on a street in Palestine the very first thing that attracts us is a resplendent Manchu lady. I am sure all the young ladies would be charmed to look at the handsome embroidery; but, hush! We will keep the secret that this good-looking Manchu lady, as well as her children, have painted complexions. I suppose in Texas you never saw finger nails more than three inches long, yet these ladies have gold and silver shields over their fingers to protect their nails from being broken.

## Up and Down? Go To 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.

### A THRIVING GERMAN CHAPTER.

The Epworth League of the Bering Memorial Church, German Mission Conference, expects to put special emphasis on the fourth department this conference year. Mrs. G. E. Ploeger, 823 Cortlandt Street, Houston, Texas, is the vice-president for that department. Will the Leaguers kindly write and give her such information and literature as will be needed to push the good work? Yours fraternally,

E. A. KONKEN, Pastor.  
Houston, Texas.

### AN INTERESTING STUDY OF THE CONSPIRACY CASE.

The Japan Chronicle, published at Kobe, Japan, presents in its issue of November 7 an interesting study of the Korean Conspiracy Case, from the pen of Dr. Richard Arthur Bolt, of Peking, China, who made an exhaustive inquiry of the case while on a recent visit of some months to Korea. He summarizes the matter in the following conclusions, which accord thoroughly with the views repeatedly expressed by missionaries and independent observers as to the groundlessness of the charges and the innocence of the accused:

"1. When shorn of all its fiction the whole so-called Conspiracy Case is a determined attempt on the part of the military authorities in Korea to assert their supreme power to control any independent organization in the peninsula, whether that organization be the New People's Society or the Christian Missionary Church.

"The entire affair has been worked up by the Gendarmery Department under General Akashi, with at least the tacit sanction of the Governor-General, on very insufficient evidence and many groundless suspicions.

"2. That various forms of physical and mental torture have been employed by the police to extract confessions of guilt, or to incriminate others, no one who knows all the facts can deny.

"3. The Judiciary Department, which is supposed to be independent of the gendarmery and police in the administration of justice, is dominated by them.

"4. It is true that a patriotic society (Sin Min Hoi), called the New People's Society, was quietly organized in Korea shortly before the annexation, with the object of regaining lost independence. This society subscribed to a paper published by Koreans in San Francisco which set forth some articles in which assassination of high officials was advocated. There is no doubt that a few of the members in Korea were actuated by motives of assassination. It is equally certain that since the annexation has been an established fact the New People's Society has taken on a purely educational character, and dropped all ideas of violent means to accomplish their original purpose.

"5. The missionaries of Korea, while deeply sympathizing with the subjugated Koreans, have never been so foolish as to counsel sedition or advocate violent measures. It is almost absurd even to raise the question. They have conducted a magnificent religious and educational work scarcely paralleled in any other mission field. Throughout the present affair the missionaries have exhibited commendable self-restraint under the most provoking circumstances. They have been accused of being accomplices in the alleged conspiracy, of preaching sedition, and harboring the "assassins" on mission premises. They have been lied about, slandered and reviled in the official and semi-official press. And yet they have maintained a dignified Christian bearing throughout.

"6. When the Japanese authorities realized that they had gone about as far as they dared in the face of severe criticism in the foreign press of England, Germany and America, they dropped the charges brought forward in the official indictment against the missionaries and directed all their efforts against the Koreans—not as Christians but as members of the New People's Society.

"7. From all the obtainable evidence it is not reasonable to suppose that even the military authorities, though responsible for this conspiracy yarn, really believe that there was any concerted effort to assassinate the Governor-General. If they had, no such travesty of justice would have occurred.

"8. While Christianity in Korea may perhaps suffer a temporary setback by this apparent persecution, it will finally result, as in every attempt to restrict religious freedom, in adding only strength to the cause.

"9. The ultimate results of this

affair no one will be bold enough to predict. It seems now that the only course open to Japan to clear herself in the eyes of the world will be to disavow and repudiate this extreme military policy in Korea, which is leading to results that must seriously discredit the officials in the peninsula and materially affect Japan's reputation." ED. F. COOK.

### THANKFUL FOR TRIALS.

It is easy for one to be thankful for the pleasant things which he experiences, and for the agreeable gifts which he receives, although very many people do not have the heart to thank God for such favors. But how hard it is for one to be thankful for his trials! Do the most of Christians thank God for the trials which sorely press them? Do they ever render thanks to God for even the lesser trials of their lives? I suspect that the most of them do not. It requires a high order of faith, and of the spirit of humble submission, to thank God for any trial which pains the heart and exhausts the spirit. You may ask why you should be thankful for trials of any kind. There are various reasons, and they are strong.

One of them is, they lead the true Christian to be more prayerful. He may be in the habit of daily praying, but a keen trial will induce him to be more intensely and directly prayerful. If the trial be such as to alarm the Christian, he will agonize in prayer. He implores God to deliver him from it, as soon as it is His good pleasure. He beseeches God to give him the necessary strength to endure the trial. Such struggles are of great use to the tried one. They promote growth or soul. They enlarge the heart. They soften the spirit. No Christian can pass through a trial, in which he prays most intensely, without being more tender in spirit than he previously was.

Another reason for being thankful for one's trials is because they are likely to make him more appreciative of the blessings which he receives from God. The things which God takes from us by some trial, should make us more often and more fully prize what has been spared to us. Trials are gifts from God. Let us highly value them.—C. H. Wetherbe.

When a noble life has gone before, old age is as serene and beautiful as an autumn scene.

Doing nothing means both death and degradation; the still water always stagnates.

All evil proves the presence of the devil as goodness from God is seen to spring.

### NEVER TIRES

Of the Food That Restored Her to Health.

"Something was making me ill and I didn't know the cause," writes a Colorado lady: "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism. I had tried different kinds of diet, and many of the remedies recommended, but got no better.

"Finally, Mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once.

"To-day I am well and am gaining weight and strength all the time. I've gained 10 lbs. in the last five weeks and do not suffer any more indigestion, and the rheumatism is all gone.

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

The flavour of Grape-Nuts is peculiar to itself. It is neutral, not too sweet and has an agreeable, healthful quality that never grows tiresome.

One of the sources of rheumatism is from overloading the system with acid material, the result of imperfect digestion and assimilation.

As soon as improper food is abandoned and Grape-Nuts is taken regularly, digestion is made strong, the organs do their work of building up good red blood cells and of carrying away the excess of disease-making material from the system.

The result is a certain and steady return to normal health and mental activity. "There's a reason." Read 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.—(Advertisement).

(CONTINUED FROM PAGE ONE.)

advocate was in 1911, and it stood for the perpetuation of the saloon, for Jacob Wolters and his colossal slush fund, and for all the methods adopted and put into force by the anti-prohibition headquarters to defeat prohibition. And now it comes out and boldly claims that Bishop Mouzon has come over to its platform! While such a claim is preposterous and actually reaches the limit of insolence and perverseness, yet our dear good Bishop placed himself where these whiskey sheets could take advantage of his utterance and thus try to compromise his real position on prohibition.

In justice to the Bishop, we will quote exactly what he did say and our readers can judge for themselves how badly he has fared at the hands of the ever alert Philistines:

"I trust no one will misunderstand me, for my record along this line is well known, but we have recently gone through a prohibition campaign in this State, and I have been much surprised at the course of some preachers. I believe we have a righteous cause in prohibition, and that we will win in this State soon, but the kingdom is not going to come just because we have put saloons out.

"Our business is to get people converted, and then we will have no trouble in banishing the saloons. Some of our preachers have used wrong methods; some of them have alienated good friends by rash and harsh statements. Some of them have gone so far as to line up with the saloon bum all anti-prohibitionists. Such a course as that is not only a lack of Christianity, but a lack of sense."

We repeat, that in a private classroom and in the presence of a lot of tyros coming into the ministry, Bishop Mouzon's remarks would have been apropos; but their wisdom is very questionable when delivered to a great public throng and to scores and scores of ministers who for many long years have bared their bosoms to the saloon shafts of Texas; and its questionableness is the more apparent when we call to mind that there is no prohibition campaign on now and will not be for several years to come in all probability. Some sixteen months have passed since the last one, and even had the Bishop meant his remarks as a rebuke to the preachers who took an active part in it, such rebuke is more than a year out of date.

The whiskey sheet above quoted need not lay the comforting unction to its whiskey sodden soul that "all

such ministers will be eliminated from the conference" in the course of time; for they all stand four-square on the prohibition issue; and as long as there is a saloon in Texas the last mother's son of them will lift his voice against it and against those who stand by its weal.

That there are good men, as citizens and neighbors, who voted against prohibition no one questions. But in doing it they lined up themselves with the "saloon bum" at the polls and voted with them to keep saloons in Texas; and it was only in this sense that any preacher ever classed them with "saloon bums!" But no preacher of whom we know anything ever classed such men with "saloon bums" in their characters and manner of life. Therefore, if there was any "lack of Christianity and sense" in anybody, it was more in the good men who helped the "saloon bums" to keep Texas under the domination of saloons than in the faithful preachers who stood in the open and fought manfully for "God and home and native land!" Therefore, the Advocate stands flat-footed by these preachers, even if as alleged some of them went to unwise extremes. To say the least for them, they were on the right side of that momentous question.

But we do not propose to permit the whiskey organs of this State to appropriate Bishop Mouzon by garbling what he said and perverting its spirit and intent. He is as rank a prohibitionist as the writer of these lines; and we heard him stand in his pulpit, months before the campaign of 1911 was in full blast, and utter some as withering things against the saloon as we have ever heard fall from any man's lips. And he did not spare the saloon-keeper either. And while it is a trifle humiliating to see these organs slobbering over his incidental remark at Marshall and claiming that he has come over to their "platform," we know that the saloon and the saloon forces in Texas have no more implacable foe than our own Bishop Mouzon; and while the State campaign was on these same whimpering saloon organs were handling him roughly because of what he publicly said, as a Bishop in the Church, about the saloons and certain politicians from his place in San Antonio. He did not hesitate to cry aloud and spare not and they then turned on him and criticized him severely! Bishop Mouzon is as far from their "platform" as the East is from the West. On with the battle!

### Christ the Ensign for the Nations

(Isaiah 11:12.)

The prophet Isaiah, living over 700 years before the birth of Christ, foretold in the eleventh chapter that Jesus of Nazareth would make his appearance from the lineage of David, prophetically described as the root of Jesse, who was David's father. I Sam. xvi:9. The Sunday School Magazine for December gives nine verses of this chapter in its pages for Dec. 29. The study of the lesson is fully ventilated by talented writers. The importance of the remaining seven verses of that chapter appear to my mind to refer to a great period of the world's history and its fulfillments of prophecy, that every Christian of this age ought to know and understand. We read in verse 10 these words: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

The ensign here referred to appears to represent the New Testament that was given to mankind, or the Gentile race, to seek and to take for their divine guidance unto eternal life through Christ. In that day was often added in the words of the prophet to cover the centuries of the Christian period.

Verse 11: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria and from Egypt, and from Patros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

The meaning of these words may be essential to be given in connection of this prophecy. Assyria meaning the country of Ashur; Egypt, that troubles or oppresses; Pathros, mouthful of dough, persuasion, of ruin; Elam, a young man, virgin, sweet; Shinar, watch him that sleeps; Hamath, anger; hurt a wall.

What is meant in prophecy in saying that the Lord shall set his hand again the second time to recover the remnant of his people? When were such times fulfilled in the world's history?

The second time came when the ensign of Christ, or the message of the New Testament, was given—brought before the people through the faith and toil of the Reformers in the sixteenth century. The Protestant Church, with its early standard bearers, has become to be a remnant of God's people upon the earth, to do and to perform its mission work upon land and islands of the sea.

### A Good Position

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

The verse following is in full harmony with these declarations, saying: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The faithful Protestants are looked upon from Rome and the Roman Catholic Church as the outcasts from Israel, or the Church that rejected the ensign that Martin Luther, Zwingle, Knox and others re-erected the second time in that period of time.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not see Ephraim."

Isaiah, living in the days of the two kingdoms of Israel, the one with ten tribes and the other with two, saw that full peace and harmony would exist amidst faithful Christians when different governments were living under the one ensign of Christ's banner, or the New Testament. Such were to be the conditions of Christians after the adversaries or opponents were cut off from God's care and protection. The time table of prophecy, in harmony with historical events of the past, appears to refer to the Roman Catholic power and its dealings it enacted against the Reformation.

14. "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

Philistines meaning those that dwell in villages. The outcasts of the Roman Catholic Church, living in isolated habitations, are described as seeking a haven of rest toward the west; pointing prophetically to the inhabitants living in Europe amidst persecutions looking to the new country of America, where they might live secure upon the foundation of faith, or ensign they have embraced. Prophecy portrayed the power of Protestantism spreading toward the west and east and of teaching its doctrines to surrounding countries.

15. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod."

Egypt, meaning that troubles or oppresses. The prophecy of Isaiah gave in many places the land of Egypt for a representation of the Roman Empire, as we find it more particularly in the nineteenth chapter. The Reformation in Europe was the cause of a diminution of the papal power of Rome and its dictation over mankind, as prophecy had predicted in saying, "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river."

The popes of Rome assume to declare that as vicegerents of Christ

upon earth, they hold the life-giving stream in their own hands for the salvation of the human family. God's spiritual power was to shake this throne, and its false foundation upon which it rested. God's faithful servants were to be enabled to overcome this antagonistic destruction emanating from the seven-hill city of Rome, as the Israelites crossed the river of Jordan, as prophecy said—"and shall smite it in the seven streams, and make men go over dryshod."

16. "And there shall be a highway for the remnant of my people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

The Protestant power, a remnant of God's people, shall find a highway for their onward march, as the Israelites when they came out of the land of bondage in Moses' time. Protestants were to sing the words given in the twelfth chapter.

B. EISENTROUT, Beaumont, Texas.

### BEGIN AT HOME.

Rev. J. Wilbur Chapman, D. D.

If our work is to be as God would have it, where shall it begin? By all means let it begin with ourselves. There is a text of Scripture which every Christian must say over and over. He might begin the day with it and it might not be amiss for him to say it over before he closes his eyes in sleep. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me." (Psa. 139:23-24.) It is quite unnecessary to study the methods of men if we cannot bear the test of God's searching eye.

We must be right in our own homes. In a meeting conducted recently in Wales a gentleman rose to say: "I came to the meeting on Friday afternoon and made a covenant with God that I would speak to someone about Christ. It laid so hold of my heart that I went home and spoke to my little girl. I asked her if she loved the Lord Jesus Christ, and she said, 'Yes, I do.' I said, 'Will you accept Jesus as your personal Savior?' 'Yes, I am willing to,' she said. I went to the steel works, and had been praying that God would use me. I asked the young man with whom I was working if he were a Christian. He looked black at me, but I asked him to be honest before God. In a moment his face changed as he said without hesitation, 'I will accept Jesus as my Savior now.'"

"I was working during the night, and it came to food time, so I asked several of the men if they would come into the smith shop and have a word of prayer. There was a young man there whose little boy I had spoken to. This young man came to me at three o'clock in the morning to tell me that he would accept Jesus as his personal Savior. I asked some of the men if they would come up to my house and have a little prayer-meeting after work at six o'clock in the morn-

ing. They came up and I spoke to them, quoting the text John 3:16; 5:24. Some of the men present were not saved. I asked them if they really understood the Scriptures, and they told me they did. 'Now,' I said, 'will you not accept Jesus as your personal Savior?' and one who was in the smith shop told me that he had definitely given himself to God at three o'clock that morning. Then I asked a boy of fifteen if he understood the words. 'Yes,' he said, so I asked him if he would not accept Christ. 'Yes,' he replied, 'I will.' The following night I spoke to another in the works concerning his soul, and asked him if he had fully surrendered, because I knew he was in trouble. About one o'clock I spoke to him and said, 'Will you give yourself to the Lord now?' 'No,' he said, 'not now.' 'Well,' I said, 'come to the smith shop at food time and have a word of prayer.' After food time he came out, and started again at his work. Presently he came across to me. 'Well,' I said, 'have you fully surrendered?' 'Yes, Tom,' he said, 'I have given myself to Christ, now.'"

Beginning in the home it is quite easy to go out into a wider circle and serve. The tendency, however, is to begin in some public place, and oftentimes because of this we fail to win those who work by our side, who sit with us at our own table and who live with us day after day and for whom we are specially responsible. It will also be necessary for us to enlarge the circle and reach the people in our own places of business. Two business men journeyed into a New England city together for twenty years. One of them was a Christian, the other was not. They were both dying the same day, and the man who was not a Christian when he heard that his friend was dying had a right to say to his wife, as he did, "It is a strange thing that my friend and I have known each other so well, and love each other so dearly, that he has allowed me to come to this day without a warning."

A business man rose in a meeting to say, "I have been greatly concerned about one young man who works in my office. I asked him if he would not come to the office a little earlier this morning. When he came and we were alone I asked him if he knew why I had got him to come a little earlier. When he told me that he did not, I said to him, 'I am a Christian, I have never spoken to you about Christ, and I have asked you to come this morning that I might explain the way to you and urge you to take your stand for him.' That morning I had the great joy of leading my employe to Christ. I gave him a little pocket Testament in which I wrote his name, and under his name I wrote this Scripture, 'Thou art my son, this day have I begotten thee,' and after that I signed my name. Three days later," said the business man, "the young man of whom I speak led three others to Christ, one of them was the head bookkeeper in my office."

If we are to be successful soul-winners it is essential not only that we should get right with God but that we should get right with him. There

must be a quick confession of sin and a quick turning away from all that would work against Christ. Our friends with whom we live and labor are keen critics, and as a rule, just ones. They know when we are wrong, and nothing so hinders a testimony as to allow a wrong to go unrighted. When before our own households and with those who know us best, and by whose side we toil, in shop, or store, or office, or with those whom we employ, we keep ourselves unspotted from the world, we have an unanswerable argument for Christ and a testimony as regards the value of following him which cannot be gainsayed.—From The Personal Touch.

Self-control is the source and end of all good government.

Sinners are never transformed into saints by scolding.

You can't "hold out" as long as you hold in—let God!

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas that familiarity with prayer does not always increase our appreciation of its magnificence! —F. B. Meyer.

Nearly Two Million Copies Have Been Sold  
**Peloubet's Select Notes**  
On the International Sunday School Lessons for 1913  
19th Annual Volume  
The conditions of a good lesson, with its more and more, because it maintains its original freshness and solid worth, and its authors, Rev. F. N. Peloubet, D.D., and Amos R. Wells, Litt. D., LL.D., have given every new volume an enormous amount of up-to-date information, novel illustrations, etc.  
Cloth, Price \$1.00, net \$1.15 Postpaid  
**W. A. WILDE COMPANY**  
Chicago Office Boston  
509 S. Wabash Ave. 120 Bay State St.  
For Sale at all Bookstores  
For Sale by SMITH & LAMAR, Agents, 1308 Commerce St., Dallas, Texas.

Dece  
Tye.  
We a  
the set  
much t  
our re  
Well, v  
good w  
glad to  
apprec  
noble t  
mned  
year tl  
faithful  
we we  
Our fir  
vened l  
guson,  
on han  
day at  
truly  
Brothe  
preach  
busines  
always  
the ch  
of the  
newed  
that G  
the th  
speets,  
for the  
us.—C.  
Mart.  
We l  
to Mar  
and ev  
is bo  
made  
dollars  
They  
and et  
by the  
town o  
pays a  
expect  
istry.  
ness c  
want t  
Method  
got to  
ard th  
collect  
to wo  
of the  
been c  
Churel  
the St  
AN  
FO  
IF  
PAY  
VA  
On su  
BALL,  
BUSH  
JESSE  
BELL,  
SCHA  
GANS,  
WEB  
LOCK  
OLA I  
month

# Notes From the Field

## Tye.

We are back on the Tye charge for the second year, and appreciate very much the kind reception given us on our return from conference. Pounded! Well, we were surely pounded in that good way that always makes a fellow glad he is living and causes one to appreciate being associated with God's noble men and women. We are determined to be a better preacher this year than we were last and a more faithful servant of the Church than we were in the years that are gone. Our first Quarterly Conference convened December 7. Rev. C. N. N. Ferguson, our new presiding elder, was on hand and preached for us Saturday at 11 a. m., and his sermon was truly soul-stirring and uplifting. Brother Ferguson is truly a great preacher, and he presides over the business of the Church as if he had always presided—he is at home in the chair. So we enter into the work of the new conference year with renewed courage, hoping and praying that God will abundantly bless us in the things most needful in all respects, and especially do we pray for the revival power to come upon us.—C. E. Lynn, Dec. 9.

## Mart.

We have had a great welcome back to Mart. The congregations are fine and every department of the Church is booming. The eighteen stewards made our assessment at two thousand dollars and pay each month in full. They were unanimous in this work and every one of them are standing by the pastor. I doubt if there is a town of the same size in the State that pays as much to the pastor. We are expecting the greatest year of our ministry. The town still grows and business of every kind is booming. We want to put the Advocate into every Methodist home in the Church. I forgot to say that this Church has a steward that collects all the conference collections and the pastor did not have to worry over these matters. Half of the present Board of Stewards have been converted and received into the Church since we came here and so has the Sunday School Superintendent

Everything is lovely and we are pulling for a great report at the next conference. To all the brethren greeting and good will.—J. W. Fort, Dec. 7.

## Cleburne.

Perhaps some of our friends would like to know how this new presiding elder and family are "finding things." We were sorry to leave the friends we loved in Ennis. Some had grown very dear to us. When we were packing up they came to the parsonage on a rainy dismal evening and gave us a surprise party! Hot chocolate and nice home-baked cakes were "mighty good" to us just then, and they had met to present us with a beautiful cut glass water set as a mark of appreciation of our work with them. It made us wonder if we should like being "nobody's folks!" But when we arrived in Cleburne, Brother Matthews took us right to his delightful parsonage home and told us to "be at home" till we just would go. Then on Thanksgiving day, while still in our camping state, a lovely ready-baked turkey accompanied by everything that goes to make up a real Thanksgiving dinner found the way to our door. I said, "Well, Mr. Moss, I don't believe it's so bad after all—especially in Cleburne." Then Brother and Sister Matthews gave a reception on their twentieth anniversary and used the opportunity to introduce the new presiding elder and his wife. Some of their members found out that it was an anniversary and presented them with some handsome solid silver and hand painted china. So with this kind of a start we are beginning to feel toward Cleburne as Bishop Fitzgerald felt toward Mont Eagle. "One falls in love with nine out of ten at first sight and the tenth man improves on acquaintance."—Mrs. W. W. Moss.

## A GOOD MEETING AT GLADE-WATER.

Rev. H. B. Delaye, Methodist evangelist, with his singer, Mr. Adams, has just closed one of the most successful revivals in the history of our town. The Church membership of both Baptist and Methodist Churches was revived, also some fifty converts as a result of his labors. Our town has caught a larger vision. We are looking, walking upward. Cursing has given way to praying; men, fathers and sons, saved from their cup, gamblers from their game.

Our town has had the name of not being reached, but we have needed men who would stand up for the Lord and show us that there was something to look forward to. Brother Delaye came here unasked, unwonted, and with his faith in God and prayer has saved men, women and children who were on the road to hell. You could see his soul in his eyes while he was talking. He is the most devoted man to his God that I ever saw; while he was talking you could feel the presence of God around you. I can not say too much for him, as he is one of God's servants and he can't do enough. While he was here he stayed on his knees in prayer, and with his faith has done the most wonderful thing for God that has ever happened here. We need preachers here who have the faith and will pray, both Baptist and Methodist, and until we do we won't accomplish much for God. May God bless Brother Delaye in all that he undertakes to do in our prayer.

REUBEN VICTORY,  
L. J. EVERETT,  
H. G. LAURENCE.

## STAMFORD COLLEGE.

It may be of interest to the public to have a message from Stamford College. This term, which ends December 21st, has been most satisfactory thus far. Times are too hard out here for those not really interested in school work to spend the cost and as a result we have a most studious set. The practical school work is unusually pleasant.

This is my first year here and I am delighted with the possibilities, but very much burdened with the grave responsibilities. I know of no junior College with a better territory or a more complete equipment. I doubt if there is another junior college in the Southern Methodist Church with a general equipment equal to Stamford college with a better territory or a equal to the best. In addition to the academic the literary course covers two years of college work and all standard colleges pass our graduates to their junior classes without examination and one of our last year graduates will take his A. B. degree this session at Southwestern University.

The only place that Stamford Col-

lege has ever limped has been in its financial affairs and we are beginning to see some daylight there. Recently at the session of the Northwest Texas Conference a cash collection of \$7000 was raised to pay off accumulated interest on a \$30,000 debt. That interest has been paid and the note extended for two years. This gives us a breathing spell and in that time we hope to raise the full amount of all indebtedness by our stock company plan. Just here let me say that there is no better place in the Southern Methodist Church for some benefactor to place a few thousand dollars for the cause of Christian education than here at Stamford College.

Stamford College is in splendid favor throughout its territory and prospects are very encouraging for a considerable increase in its patronage after the holidays. I earnestly urge all the friends of Stamford College to rally to its support, help increase its patronage, and enable us to make it a success from every standpoint.

W. K. STROTHER, President.

## THE NIGGARD IN THE CHURCH.

One of the preacher's greatest trials is to be compelled to deal with mean men, to whom generosity is a stranger, liberality a vice and broad vision an impossibility. There are a few such men scattered everywhere, and most preachers have had the "privilege" of being acquainted with some of them. Their special mission in life seems to be to restrain the exuberant liberality of others and to protect the community and Church from the curse that might follow extravagant giving. They never increase a subscription until positively driven to it, and they never vote for any necessary expenditure until it is years overdue.

When there is any proposal to increase the salary they fight it to the last ditch. "The people can't afford it; the Church is driving poor men away; the preacher is already getting a great deal more than the old preachers used to get, and the preaching isn't half as good; and if the preachers were a little less extravagant they would really be rich." Many a preacher has heard this dolorous song with variations, sung to the pathetic accompaniment of lamentations upon the backslidings of the Church of today, and many an official board has been depressed and half discouraged by the protests and lamentations of these financial Jeremiahs.

We think that of late years the type is not so much in evidence, but there are still enough to be a heartache to the preacher and a burden to the Church. The man of means who throws himself squarely across the path of the Church as it endeavors to adequately meet the growing needs of today incurs grievous responsibility.

In many cases, possibly in all, this obstructive attitude has been developed by the necessity for rigid economy in less prosperous days. The attainment of comparative wealth has been achieved only after a long struggle and severest discipline, and the habit of economizing has become too firmly established to be easily uprooted.

And yet even this excuse does not wholly excuse. God never meant men to be mean, and even the hardest providence never made mean men. Hard times may have made careful men, but the meanness is never of God. The truth is, in every case, that what mean men need is not more money, nor even greater enlightenment, but more religion. Unfortunately, in some cases, the very meanness of those of whom we speak are men who follow the old Methodist type in religion, and whose love for class meeting and prayer-meeting is proclaimed so loudly that it causes their parsimoniousness to stand out in all the bolder relief.

It is possible that in some of these cases part of the blame, at least, must be attributed to the well-known reluctance of the average preacher to deal in any adequate and effective manner with the duty of Christian giving.

We are glad to testify that where the preacher finds a man of this type he will be apt to find side by side some of God's noblemen, perhaps of more modest means, but of princely liberality, and we believe that at times the spectacle of one man's niggardliness has been so painfully manifest that it has really acted as a warning to his neighbors and tended to make them still more generous. But usually of such men it must sadly be recorded that "one sinner destroyeth much good," and one mean man has often hung like a dead weight for a generation upon a Church's Christian activities.

And the strangest and most hopeless feature in connection with such men is that they seem totally ignorant of the fact that they are non-progressive and niggardly. The Spirit of God alone seems able to convince such a man of his real state, and few of us have faith enough to pray for him. He is one of the hard problems which the preacher and the Church must solve as best they can.—Exchange.

# Southwestern University

CHARLES McTYEIRE BISHOP, A. M., D. D., President

The second term of the present session opens January 3, 1913, and under the "major" and "minor" system now in use students may enter without being hampered by absence during the last term. "A" courses in English, Pedagogy, History and other departments are offered.

FACULTY AND EQUIPMENT JUST ENLARGED

For Catalogue and Information Write to

WILBUR F. WRIGHT, Registrar

Georgetown

Texas

## JUST SPIRITUAL.

Two ladies were overheard discussing an address made by General Booth, of the Salvation Army. One of them asked the other, "Did he say anything practical and interesting, or was it just spiritual?" Possibly the question did not imply exactly the feeling it seems to express. There is a difference between the practical deeds of the Salvation Army, about which General Booth might have spoken, and the spiritual thought and principle which lie back of the deeds. That distinction may have been in the mind of the lady who asked if the address was "just spiritual." She may have been inquiring only whether it was the spiritual principle or the practical deed that was emphasized. But we should fear that her phrase indicated, on the other hand an estimate of the spiritual realities involved in all religious life and work that is too widely held. For very many more than the lady who suggested it, much more religious thought and concern is "just spiritual."

It seems to us that the use of such a phrase, with the estimate of religious life implied in it, is expressive of the religious situation of the time. We are much given to religious activities, where they do not too closely impinge upon our business or our enjoyments. We have a good measure of enjoyment in the religious activity, provided it does not require great self-denial nor draw too deeply upon our resources. But we do not feel keenly the spiritual considerations that, after all, are the essence of true religion. We have little time for anything like spiritual thinking. We are disposed to be a trifle suspicious of that which would stir our religious emotions. We wish to be, and in the main we are, intensely practical in our religious life. If we do anything at all in religious matters, we want it to be something that we can see, and of which, perhaps, we can accurately state the financial cost and value. Purely spiritual considerations appear to us indefinite if not unreal.

No sober thinker will deny that such obscuring of the religious realities, and disregard of the spiritual concerns, lower the tone of religious life. The activity will continue for a time and good will be done in the Church and the world. But the vitality of the Church wanes in the midst of its activity, if not maintained by the inner forces which draw their strength solely from the communion with God in spirit and in truth. How many good "practical" Christians work well for a time and then grow weary, abandoning their work because they no longer feel desire nor fitness for it. The stream dries up at the hidden fountain, and of necessity ceases to flow. Moreover, much of the busy activity seems comparatively fruitless, because the very essence of true religious life is lacking in it. Fruits, in religious life, are always fruit of the Spirit.

In such a condition in the Church, it is the function of the ministry to press the spiritual considerations. One may easily be so engaged in activity as to exhaust his spirituality. One who would maintain even his activity must drink deeply of the hidden

springs. And the interpreters of the divine Word must not fail to show those who grow thirsty in the dry world where those springs are. This is time for commingled practical and spiritual preaching, with the emphasis upon the spiritual.

For the welfare of the Church's life and for its effect upon the world, then, it is our earnest wish that, more and more, the preaching of the messenger of the Word and the thinking of the disciples of Jesus Christ may be "just spiritual."—Presbyterian.

## LEAVE THE REST TO CHRIST.

When you have given yourself to Christ leave yourself there and go about your work as a child in the household. When he has undertaken your salvation rest assured he will accomplish it without any of your anxiety or any of your help. There remains enough for you to do with no concern for this part of the labor. Let us illustrate this posture of mind as well as we can. A shipmaster was once out for three night in a storm; close by the harbor, he yet dared not attempt to go in, and the sea was too rough for the pilot to come aboard. Afraid to trust the less experienced sailors, he himself stood firmly at the helm. Human endurance almost gave way before the unwonted strain. Worn with toil, beating about, worn yet more with anxiety for his crew and cargo, he was well nigh relinquishing the wheel and letting all go a-wreck, when he saw the little boat coming with the pilot. At once that hardy sailor sprang on the deck, and, with only a word, took the helm in his hand. The captain went immediately below for food and for rest, and especially for comfort to the passengers, who were weary with apprehension. Plainly, row, his duty was in his cabin; the pilot would care for the ship. Where had his burden gone? The master's heart was as light as a school-boy's; he felt no pressure. The pilot, too, seemed perfectly unconcerned; he had no distress. The great load of anxiety had gone forever, fallen in some way or other between them.—Every Thursday.

## BELLS

**BELLS, PEALS, CHIMES**  
Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue. E. W. VANDEKEN CO. Prop'r Buckeye Bell Foundry (Estab. 1887). 551 E. Second St., CINCINNATI, O.

**WELLS OTHER BELLS**  
SWEETER, MORE DURABLE, LOWER PRICE. SUBSCRIBE CATALOGUE BELLS W. E. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**MENEELY & CO. WATERLIET**  
(West Troy), N. Y.  
The Old Reliable Church, Chime, School Bells  
Established 1848  
Write for catalogue

**BOWLDEN BELLS**  
Sweet Tone Far Sounding Durable  
Catalogue Free  
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICH.

# DETAILS

Are yet incomplete. Announcement of 175-lot University Addition, the choicest lots yet offered, will be made later.

WATCH AND WAIT FOR IT

Brooks Realty Co.

1st Floor Scollard Building, Dallas, Texas

WE WILL SELL YOU  
**A PIANO**  
AT FACTORY PRICE

AND PLACE IT IN YOUR HOME  
FOR THIRTY DAYS TRIAL—  
FREE OF CHARGE

IF SATISFACTORY, YOU CAN  
PAY CASH OR HAVE THE AD-  
VANTAGE OF EASY TERMS.

On such well-known makes as KIMBALL, WEBER, IVERS & POND, BUSH & LANE, SMITH & BARNES, JESSE FRENCH, KOHLER & CAMPBELL, PACKARD, LEYHE and SCHAEFFER Pianos, KIMBALL ORGANS, and the famous STEINWAY, WEBER, STUYVESANT, WHEELock, STROUD and STECK PIANO-OLA PIANOS. Terms of \$2.50 and up, monthly. Write us today.

**LEYHE**  
PIANO CO.  
12011 Elm St. Dallas, Texas

# Devotional--Spiritual

## NEED OF CHRISTLIKE SYMPATHY.

What this world needs today, on the part of all good people, is that they more closely and really copy the example of Christ. Let us do as did the man Simon of Cyrene, who, when Christ faltered and perchance fell beneath the burden of the cross he was bearing, took it upon his own strong shoulders and bore it to Calvary. What we need is more real fellowship in the sufferings of those who suffer; more kindness for the friendless; more patience with those who complain and fret at their unhappy surroundings; more of that good spirit of comradeship which will help us to weep with those who weep, and rejoice with those who rejoice; more of that likeness to Christ which will enable us to put ourselves in the place of those who are crushed with heavy burdens, and share with them in the struggle which is not only desperate but life-long; more of that way of living which will compel a gazing world to say, "See how these Christians love one another!" And, better still, "See how they love the suffering and unfortunate ones about them, whether or not they are Christians! See how they love humanity for Christ's sake and for humanity's sake!"—Words of Cheer and Comfort.

## A REVIVAL PERIOD.

Is there not a time of the year when the church, and for that matter, the world, expects a revival? It was once so. Has that idea vanished? And if so, what has taken its place? It used to be expected that the close of the year and the opening of the new year would be seized as such a period for summoning the attention of the people to their religious state and to the stern facts of destiny beyond the grave. The thrilling and fateful word eternity used to mean something. One would think, to note the neglect of the word nowadays, that the fires of retribution had been put out, so there was nothing any longer left but to debate the values of higher criticism, or municipal betterment, or the beauties of Browning, or some of the ethical considerations which have in them no Gethsemane and no Golgotha, no Lamb for sinners slain, no heaven and no hell. Have we left no revival period? If not, what has taken its place? Clubs, societies, pleasures, the parlor lamp, the evening paper, the plan for getting another dollar—anything, everything but the anguish for souls which must so soon be in eternity. And every day the funeral procession winds along the street, and in a few days the hearse will back up in front of our door and the men with white gloves will carry our coffin out of the house, and the undertakers will lay the flowers on our grave—and we shall be where the chance to save souls will be gone—clean gone—and what will we say then, in the fierce light of eternity?—Central Christian Advocate.

## GENERAL BOOTH'S SECRET.

"When I was in London," said Dr. J. Wilbur Chapman in a recent sermon, "I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. "When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been

the secret of your success all the way through."

"He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'

"Then he looked at me a minute, and I soon learned another secret of his power. He said: 'When do you go?' I said: 'In five minutes.' He said, 'Pray'; and I dropped on my knees with General Booth by my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing with tears, he bade me goodbye and started away, past eighty years of age, to preach on the Continent. "And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you."—Exchange.

## REST-DAY LARCENY.

"A Sabbath well spent" should signify four things:

1. A day of rest from toil.
2. A day of relief from the struggle to get money.
3. A day of unselfish helpfulness to other people.
4. A day of reverent worship of Almighty God.

Which of these four things is most important the individual Christian has for himself no need to inquire. In his own life he ought to be able to make each Sabbath cover all of them.

But as a social question it often becomes difficult for the Church to decide which it ought first to insist on publicly.

It is of course concerned not only to have its own people observe the day but also to get it observed by the mass of the population—even the irreligious. In what way, then, can the Church best commend the Sabbath to the general multitude, and how can it best fix the day as a permanent institution of American life

To uphold the Sabbath as a day of rest and insist that every man in the land shall have the benefit of it, is the surest means of establishing the Sabbath forever among the American people.

Be it understood again that this is no discussion of the highest use of the Sabbath. It might be said to be rather a discussion of the highest uses of the Sabbath—what value of it is nearest to the average man.

No man will get to the apex of Sabbath keeping who does not find something to attract him to begin Sabbath keeping. To begin for a lesser reason is not a bar but a door to continuing for a higher reason.

Strategy and duty both therefore call on the Church to push hard for the most complete possible cessation of labor on Sunday.

And to make perfect fairness all around, that duty carries with it the further duty to urge that in every form of labor which cannot be suspended on Sunday, each worker shall get a day's rest some time in the week.

Only six days of work in any week for any man, and those six days all between two Sundays if possible, ought to be an always-plain-in-sight doctrine of the Church.

There is unmistakable Bible warrant for putting forward the rest-day aspect of the Sabbath first.

The biggest warrant is the fact that such is the way God put it when he included the Sabbath law in the decalogue. The fourth commandment makes the Sabbath a "separate" day, and the only specified particular in which it is to be separate is that, while all other days are to be for work, this one is to be for no work.

Very pious people sometimes remark that the Sabbath commandment is not like the others; the other nine

deal with matters of moral character, but the fourth just commands a ceremonial.

But one can't say that if he gets to the heart of the Word that God spoke. There is no sign anywhere in the fourth commandment that God was aiming at ceremony when he prescribed the Sabbath. The fundamental thing in the Sabbath from God's standpoint is its guaranty of a right proportion between labor and recuperation in the life of men and women.

And will anybody say that is not a matter of morals?

Granting that God has constructed the mechanism of the human body and mind so that their normal life can be realized only on a schedule of six-sevenths labor and one-seventh rest, it is certainly immoral, on just the same ground that suicide is immoral, for a man to refuse to take the commanded weekly rest.

He is a sinner who in any way spoils his own life, and not resting on the Sabbath is sin of just that sort.

But this is not where the Sabbath commandment is most tremendously moral. It gets weightier as its words accumulate.

There is a sin far worse than working on Sunday. Murder is worse than suicide. So requiring or inducing another man to work on the Sabbath is much worse wickedness than working one's self.

The commandment gets to that most impressively. "Thou shalt not do any work, nor thy man servant nor thy maid servant." The man servant and the maid servant were not held responsible themselves for keeping the Sabbath; if they worked, the breaking of the commandment lay not with them but with their master.

Translate that into the terms of modern industry. It means that the sin of Sabbath-breaking, when employees work needlessly on the Sabbath, comes on the heads of their employers.

Keep it in mind that God knows that losing the weekly rest day shortens a man's life. Whoever robs another of his Sabbath, therefore, is robbing the man of a piece of his life.

Do you think, then, that a just God would set it down in his fundamental moral law that theft is wrong and murder is wrong and covetousness is wrong, and yet have nothing to say against a covetousness which through a weekly theft of rest time commits murder by degrees?

An equal sanction for social emphasis on the Sabbaths of rest from labor is the Master's measureless word:

"The Sabbath was made for man." Made for his spiritual good, of course, but unspiritual men are dull to understand that. What the dullest can appreciate is the Sabbath that renews his physical vitality by rest from drudgery.

Men who learn thus that Jesus spoke the truth about the Sabbath in its physical benefit will be the readier to believe that there are higher benefits in its spiritual uses.

Moreover, it is this Sabbath value only that the civil law can be brought to support positively. The Church cannot expect the state to provide for the spiritual culture of men. But it can expect the state to defend the social right of men to a weekly rest day.

The maintenance of any Sunday law in this nation depends in the final analysis on the fidelity and honesty with which Christian citizens stand for the proposition that men ought to be legally defended from being required to work more than six days in every seven.

Many industrial questions are so complicated by injustices on both sides that the Church cannot side with either employees or employers.

But in any dispute that involves Sabbath rest the Church should never hesitate for a moment. Instantly and in the most unequivocal fashion it should throw its force behind workmen who are striving to get their Sundays free from toil.—The Continent.

## DUTY OF MAKING GOOD RESOLUTIONS.

We have frequently heard people speak slightly of making New Year's resolutions, because some who have made them have broken them. This was no fault of the resolutions; and the person who broke them would have done equally as bad, and likely worse, if he had not made them. We might as well discredit all money because there is some counterfeit as to blame the system of making good resolutions because some are broken. Many have been kept, and have been the means of much good. It is said that "the way to hell is paved with good intentions;" but this does not



**Don't Send Me One Cent**  
when you answer this announcement, as I am going to mail you a pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on, sit down in front of the open hearth one of those cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the small-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-aches, and with as much ease and comfort as you ever did in your life.

Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

**Now Don't Take My Word For It**  
but send for a pair at once and try them out yourself for reading, sewing, hunting driving indoors, outdoors anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

**Just Do Me A Good Turn**  
by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" spectacles in your locality on this easy, simple condition?  
If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

I herewith enclose this \$4.00 coupon, which you contracted to pay in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.

My age is.....

Name..... Postoffice.....

Rural Route and Box No..... State.....

properly represent the case. The people on the downward way certainly do not have very many good resolutions, and the further they go the fewer they have, if we may judge by their lives. The road to heaven is certainly strengthened and built up by good resolutions.

Every New Year is a mile-stone along life's journey, and is an apt reminder that we are getting nearer eternity. Many use this time of the year to settle all old accounts and straighten up their business affairs. The most important business that can engage the attention of any one is to do the Master's will; and if the last year has not been a complete success along that line, why not resolve to make the next better? It is no use to sit and mope over lost opportunities; if we do, they are sure to act as mill-stones around our neck to retard our progress. Let the past act as a warning to shun the wrong, and as an inspiration to do the right.

We never do anything until we first resolve in our minds to do it; if our resolutions are good the right kind of acts are likely to follow. If Christ is the controlling factor in our lives, then it will be a pleasure for us to do the right. When the spirit is willing, sometimes the flesh is weak. But a willing spirit is a great staff of strength to weak flesh. A good resolution fixes an aim or object towards which we are to strive; and as the resolution is being fulfilled day by day it acts as an encouragement for us to continue on. It not only acts as an encouragement to the one who made it first, but it is a great incentive for others to do so too. Whenever we do right it helps some one else to do right also. When Joshua took that noble stand, and said: "As for me and my house, we will serve the

Lord," then all the people answered that they would serve the Lord. And they did, as long as Joshua lived or his influence lasted.

It is a debt we owe ourselves to do good, and good resolutions will help us pay that debt. It is a duty we owe our friends, for some one will be saved or lost, according to the way we live, and good resolutions will help us to live right. It is an obligation we owe our God, for like our Savior we may say: "To that end were we born, and for that cause came we into the world, that we might bear witness to the truth." Good resolutions will help to guide us into the way of all truth. Do it now! Resolve, that during 1912, "As for me and my house, we will serve the Lord."—Methodist Protestant.

**The Christmas Dinner.**  
In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Stomach Pills. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be. (Advertisement.)

**Out of Sorts?**  
When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for  
**Tutt's Pills**  
You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

These end-mark eye-cross lines on every package  
**GLUTEN FLOUR** DIET FOR DIABETICS  
Kidney and Liver Trouble, Constipation, Obesity and its accompanying ailments  
Rich in Protein, Ash, and Phosphorus, Lacking Gluten  
For breakfast or dinner, with  
**FARWELL & BROS., Waterbury, N.Y., U.S.A.**

# THE SUNDAY SCHOOL

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

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

## GEOGRAPHY IN THE SUNDAY SCHOOL.

At the last session of one of our Texas Conferences the class for admission on trial into the traveling connection was asked the following question in a written examination on geography: "In what country did Jesus live, and where is it?" Here are eight of the answers, taken at random. The others were no better:

1. "In Palestine, located in the Aegean Sea country."
2. "Palestine, in Judea."
3. "Palestine, in the western part of Asia."
4. "Judea, between the Euphrates River and the Mediterranean Sea."
5. "He lived in Nazareth, which is in Europe."
6. "Bethlehem of Judea, in the Eastern Hemisphere. Most of his life was spent around the Sea of Galilee."
7. "Jesus lived in the Holy Land or Palestine, which was then a Roman province. It is in Asia."
8. "Born in Judea at Bethlehem, and spent several years at Nazareth. The country was called Palestine. Palestine is the country between the Mediterranean Sea and the Jordan River."

Some of these answers are laughable, and not one shows accurate knowledge of the geography of the land where our Lord was born, lived and died. Yet all these young men except one are now pastors. Most of them showed a passable knowledge of all the studies required for admission except geography, and gave fairly intelligent answers to the geographical questions, save the one above quoted concerning sacred geography. With no exception these young men were the sons of Methodist parents and brought up in the Sunday School. Yet they go to the work of preaching and leading our Sunday School forces with no workable knowledge of Bible history or geography. What sort of leaders will they make? How can they command the respect of intelligent superintendents and teachers who know what good work is and desire accurate information concerning the Bible? And if the choice product of our Sunday Schools is so deficient in Bible knowledge, what is to be said of its average output? The fault is with the school, or rather with the low grade of work that is being done by pastors, superintendents and teachers. The day school authorities do not think of omitting history from their curriculum, nor would they undertake to teach history without having taught the geography of the countries under discussion. But in many of our Sunday Schools no attempt is made to teach Bible history. The lessons are not brought into connection with this world or this life at all. We have actually found schools where many of the scholars thought that the events narrated in the gospels transpired in some other world, and were astonished to learn that Jesus was crucified on the globe we live on. Such conditions denote a travesty on teaching that ought to be stopped at once. Let us say again that maps of Bible lands are so inexpensive that any teacher can afford them, and so well made that any person of average native ability and education enough to read can understand and teach them. The teacher who is too indifferent to own such maps, or too lazy to use them, ought to either

mend his ways or quit pretending to teach.

## THE SUPERINTENDENT AND THE PASTOR.

The superintendent or other officer who does not accord all honor and access to the pastor ought to be made to furnish proof why he was placed in a position, the functions of which he has not yet caught sight of. The pastor is to the school what the general is to the army. He outranks every one connected with the school. Some superintendents appear to never have made this discovery, and hence have assumed an authority entirely foreign to the office which they hold. Such ignorance is worthy of pity if not indulged in too long. No well-informed superintendent will entertain such a thought for a moment, but will always invoke the hearty co-operation of the pastor. The pastor of the entire Church is also pastor of the school.

### How the Pastor Can Help the School.

1. By being present as often as possible.
2. By opening or closing the school at least occasionally with devotional exercises.
3. By occasionally making a good, practical, spiritual application of the lesson.
4. By teaching a class, if absolutely necessary, though he ought to be excused from regularly doing so.
5. By making an appeal to the entire school at proper times to confess the Lord Jesus Christ and accept service for him.
6. By looking after absentees, inviting new scholars to the school, visiting sick scholars, while doing regular pastoral work.
7. By conducting, if other duties permit, a young Christians' training class in Bible reading and study, together with studies in church history, doctrine, polity and Christian experience, at some other than the school hour.

### How the School May Help the Pastor.

1. By getting acquainted with him as individuals.
2. By often shaking hands with him and telling the name, whether in school or in the street.
3. By always coming in to see him, if at home, when he is visiting the family, and sometimes talking to him of the teacher, the school, and the lesson.
4. By attending the weekly prayer meeting, if possible, and certainly one or more of the Sunday preaching services. No Sunday School ought or can take the place of the preaching of the gospel.
5. By calling briefly at the parsonage occasionally, and certainly when you can report any one sick or needing attention. Such calls will be much appreciated by any good pastor.
6. By talking with him when moved by the Holy Spirit to a better life, or when desiring information concerning the Scriptures. It will help him, while he is helping you.
7. By keeping the school services in the proper place, and never allowing them to trench upon the time which of right belongs to the pastor. Commencing and ending on time will cure this hurtful habit. The pastor should have every inch of the time due him.—John R. Pepper.

honest, apparently consults the welfare of the second party and does not manifest any selfishness. It is never antagonistic, never opposes, never strokes the hair the wrong way, and never irritates.

Tact, like a fine manner, eases the way, takes the jar out of the jolts, oils the bearings, opens doors barred to others, sits in the drawing room when others must wait in the reception hall, gets into the private office when others are turned down. It admits you into exclusive circles, where wealth abounds, even though poor. It secures the position when merit is turned away. Tact is a great manager; it easily controls people, even when combined with small ability, where genius cannot get along.—Dr. O. S. Varden, in Leslie's.

## A GOOD NAME.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—Sunday School Times.

## WEALTH IN OVERALLS.

A railroad king, with thousands of men in his service, put his son in the shops in a laboring man's overalls. That was the making of a man. When he came to man's years he knew men and men's work and was ready to take his place as manager of men. Rich men are not all foolish, overindulgent fathers. Quite the contrary. Fortunate training made it possible for him to make a wise choice. Blessed is the son, the daughter, whose parents and homes help them to prepare for choice-making and life.

## WISE YOUTH.

Daniel and his companions resisted royalty's temptations. In China many young men, college graduates, are refusing high salaries in business and public service, and choosing the Christian ministry. Here are vision, purpose, courage, love, sacrifice, service; large financial sacrifice and often family opposition and ostracism. In our country young men, early getting the right conception of life, are deliberately choosing their business with reference to the good they may do in it. Not planning simply or chiefly to make a living, but to make a life. Not to be mere getters from the world, but givers to it. Counting business ability and opportunity a talent with which to do business for God. Not gold, but God, the chief quest.

## PRIVACY OF LIFE.

Secure for yourself some privacy of life. As George Herbert says: "By all means use sometimes to be alone." God has put each into a separate body. We should follow the divine hint, and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost unless there is a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things till we are somewhat separate from them. Mr. Webster used to say of a difficult question: "Let me sleep on it." It was not merely for morning vigor,

but to get the matter at a distance, where he could measure the proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from the senses, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—On the Treshold.

## NOT A SAPPY YOUNGSTER.

Si Hardup's children might leave the hut on the mountain side and go down into the city and live in luxury with General Millions. They say they would if he should ask them. It would be a bad change for them, for rocky mountainside grubbing makes stronger, better characters than city loafing. But at the same time he made this supreme choice, Moses was not a sappy-head youngster. He was forty years old and, presumably a man of mature judgment and free from the hot passions of unseasoned youth. True, men ripened more slowly then than now. However, it is reasonable to suppose that for years he had been thinking and getting ready to quit Pleasure Palace when God called him.

## IT RESTS WITH US.

It rests with every one whether or not he shall be profited by God's dealings with him. He who in his affliction of loss and pain and grief can see his affliction as God's testing of him, has already, so far, stood the test. With the recognition of the test comes more or less of power to stand up under it. But forgetting God, seeing in affliction only affliction, the testing is but an insidious temptation to which he has already, so far, yielded. Thus God gives us the opportunity of taking an active part in our own proving, and in being blessed in seeing where our divinest blessing lies.—Sunday School Times.

## THE DAY OF SMALL THINGS.

One of the great facts that science reveals is that the beauty and perfection of this great big world root themselves in the beauty and perfection of the minute particles that make it up. The grain of sand is as perfect as the mountain; the snowflake is as beautiful as the glacier. God has built a wonderful universe out of atoms that are as perfect and marvelous as even a god could make. And is it not thus that great and glorious deeds are wrought by human hands and lives? It is only as the little thoughts and deeds of our lives are perfect after their kind that we are able to build up the life that is great and beautiful and noble. Let no one despise the day of small things. Heaven is built out of them.—Christian Guardian.

## SANTA CLAUS ADOPTS EFFICIENCY METHODS.

A child found a little picture that was published in Life some years ago—a picture of Santa Claus standing in a bare little bedroom, his troubled eyes upon the children asleep in bed, his empty sack hanging from his hand. The child's heart was touched by the

# Cornish Sent On Year's Trial

## Under Bond to Please or No Sale

Don't buy hastily—Insist that the maker prove his instrument and you will know whether it will please you and is all the seller claimed.



Cornish pianos and organs are sent on trial (freight paid if desired) to demonstrate quality without obligating prospective buyers to keep them and are sold on a binding basis that, if not exactly as represented or in any way unsatisfactory, the instrument will be taken back at any time within a year, refunding all purchasing money, and assuming all freight charges.

## Sold At Factory Prices

By the Cornish "Year's Approval Plan" you buy intelligently, save one-third or more of regular retail price, and get an instrument of renowned quality and superior tone. Perfection of material and workmanship guaranteed for 25 years.

## You Choose Your Own Terms

Cash or Credit from One to Four Years—As You Like. Send today for the handsome Cornish Book, which explains fully our very liberal terms of selling plans and shows the latest styles of pianos and organs. You should have this beautifully illustrated book whether you buy or not.



Cornish Co., Washington, New Jersey. Established Over Half a Century.

picture, and he wanted to know if the terrible thing ever happened.

The lovely and motherly woman to whom he sent the picture is a member of the Brooklyn Tenement House Committee, and she showed the picture at the next meeting of the board, and the committee tried and tried and tried and tried to think of some way in which the children of the rich could send a direct message to the children of the poor at Christmas time.

The Board went home to think about it. One of them had as a dinner guest that very evening a nurse from the New York Presbyterian Hospital, Miss Mary Buley, and she, deeply interested, told her hostess that the year before every sick child in the hospital had had a big red stocking laid on his bed on Christmas morning, stuffed to the brim with delights, useful or amusing, but all selected for that particular child, and all his.

This was the nucleus. At the next board meeting the Red Stockings were born, and although this was only in 1911, by this time thousands of them are marching gaily around the world. The women of the board bought yards—miles!—of red cambric that very day, volunteers were eager to cut, volunteers met at a hospital sewing-room to sew, volunteers sprang up everywhere to distribute, and, finally, stocking couldn't be given out as fast as they were wanted to be filled.

The rest really reads like a fairy tale. A thousand stockings, fifteen hundred stockings, two thousand and more stockings were filled that first winter. The Children's Aid Society, the Associated Settlement, the District Nurses, the City Missionaries, Little Italy, and several other organizations investigated the cases, and poured in the names, and as the names came in, each one was printed on a linen-backed card, "Katherine Edwards, 2000 Green Street, nine years old," or "Thomas baby, 600 Union Street, infant," and sewed firmly to the top of a red stocking.—The Christian Herald.

Even God yields to the necessity and the inevitable goes unopposed.

The most lasting pleasure is the pleasure we impart.

# For Old and Young

## ARE YOU A HELP OR A HINDRANCE?

In your little niche in life, are you a help or a hindrance? If a girl, do you strive to shed a sweet influence in home and over your friends? Are you helpful in the little things of life? If a boy, are you a staff for your old father to lean upon, or do you rank foot ball higher in importance than school or duties to your loved ones?

Life is not all a dreary task. It is one's duty to be as happy as possible, to enjoy ourselves, to take recreation often and freely. Our physical and mental well-being demands it. But, on the other hand, we have higher duties that should come first. Self should be outranked by loving thoughts and deeds for those around us. The girl who thinks of lightening mother's burdens even for one brief hour, is the girl that's needed in the world today. Don't hunt outside for something "big" to center your abilities upon. Do some thoughtful small thing that the world will never hear

about, perhaps. Be a help in your own little niche of life. The boy who comes home cross and slams books and cap upon the floor; scolds because the waffles are cold, never thinking that supper is cold because he played ball so late—are you that kind of a boy? I know a boy who works after school in the postoffice and also on Saturdays, and yet finds time to bring in wood and feed the horse at home. He is not a "grind," either. He is one of the brightest, cheeriest boys I know, and the very "apple of his mother's eye." We can all be helps to those with whom we come in contact day by day. A help or a hindrance. Which?—Kind Words.

## THE SECRET OF SUCCESS.

Tact is a combination of good temper, ready wit, quickness of perception and ballity to take in the exigency of the occasion instantly. It is never offensive, but it a balm allaying suspicion, and soothing. It is appreciated. It is plausible without being dis-

# Christmas

Are you going to visit the folks at home?

Let us tell you of our low round-trip excursion fares.



Write C. W. STRAIN  
G. P. A., Houston





**Utterly Wretched**

**Nervous Prostration Long Endured Before Remedy was Found.**

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured." Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

forces than the ballot, and they are fundamental. To these we must give more heed in coming days, or the ballot will not, cannot, save us.—W. S. Matthew, D. D., in Zion's Herald.

**PRAYING FOR BETTER BRAINS.**

There is no example in Scripture for prayer for brains, but George Meredith is credited with this frequent cry:

"More brain, O Lord, more brain."

Perhaps if some men would pray for better brain God would hear them.

A Baltimore physician, Dr. Lewellys F. Barker, of Johns Hopkins University, suggests that prayer for improved brain might be fitly made the prayer of the nation. "Certainly," he says in a letter to the New York Times, "rational attempts to better the brain power of a nation, so that its individual members may think better, feel better, and act better than they do now, should excite the sympathy and support of all who wish the nation well."

The situation is thus described by him:

"Among us there are all too many evidences of defective and disordered brains. More than 250,000 of our people are insane, and the number is increasing at the rate of three or four for every increase of 1000 in the population. Exact data regarding imbeciles, epileptics and criminals are lacking, but the numbers are known to be large.

"The amount of inebriety, prostitution and pauperism, though less than in some countries, is great enough to cause national concern. And America has its full share of those less marked deviations from normal thought, feeling or behavior manifest in children difficult to educate, in boys and girls brought into the juvenile courts, and in adults who on account of faulty adaptation suffer from nervous or mental breakdown, or who owing to abnormalities of character and conduct largely provide the 'pigment' for the 'yellow' press."

Dr. Barker thinks that a national campaign for mental hygiene, that is, for "health of mind," is not only desirable, but also really practicable. He declares that "provision must be made for the birth of children whose brains shall, as far as possible, be innately of good quality; this means the denial of the privilege of parenthood to those likely to transmit bad nervous system to their offspring, and is a task of eugenics. Secondly, society must be so organized that all individuals, whether well-born or ill-born, shall, as far as possible, be surrounded by those external influences which most favor the welfare of their mentality—a task of eugenics."

These suggestions for improvement are, of course, entirely along scientific lines, no mention being made of gospel power and influence.

Better hearts as well as better brains are the need of this nation, and for better hearts there is warrant in Scripture to pray.

That which will lead society to organize itself into a universal improvement club sooner than anything else is the applied grace of God.

The millennium will come when educators, medical theories and scientists in general unite with the world's moral and spiritual forces in surrounding everybody with "those external influences which most favor the welfare of their mentality."—Michigan Advocate.

Justice will demand what you withhold from Mercy.

**R. B. SPURGIN, Dentist.**

301 Andrews Bldg. Dallas, Texas  
Practice Limited

**Pyorrhoea Alveolaris**  
ORAL PROPHYLAXIC.

Telephone M-5729. Hours: 9 to 1.3 to 5

**W. D. JONES, M. D.**

Practice Limited

**EVE, EAR, NOSE AND THROAT.**

615 Wilson Building. Dallas, Texas.

**SECULAR NEWS ITEMS.**

John Beal Sneed, who shot and killed Major A. G. Boyce in the lobby of a Fort Worth hotel something over a year ago, had his second trial in the city last week and came clear. This ends one of the most noted criminal trials in the history of North Texas. He is also indicted in the court at Amarillo for shooting A. G. Boyce, Jr., a few months ago, and for that killing he will stand trial early next year. These unfortunate cases are the result of family troubles, with whose details the people generally are already too well acquainted.

Quite a number of the Governors of different States recently held a council in Richmond, Va., for the purpose of discussing the best methods for enforcing the laws of our country. It was well attended and the discussions were interesting and helpful. But they were marred by Governor Blease, of South Carolina, who asserted publicly that he would not try to enforce the law against lynchers of the negro race for their assaults upon white women, neither would he have any participant in such lynchings prosecuted, provided the right man was lynched. And when one of the Governors asked him if he had not taken an oath to enforce all the laws of his State, under the constitution, he shouted, "To hell with the constitution when it comes between a rapist and his doom." He was properly rebuked, but remained defiant.

President-elect Woodrow Wilson is spending a few weeks of vacation in Bermuda, where he is enjoying a needed rest after his strenuous campaign. But even there the hungry office seekers are pursuing him through the mails. He has not yet given out any intimation as to whom he will select as his cabinet officers, though the newspapers are naming them from time to time; but their speculation is mere guess work. Mr. Wilson is keeping his own counsels.

The Balkan States have made a proposition to Turkey looking to a peaceful settlement of their war troubles, and Turkey has accepted the tentative offer to adjust the differences. The war has been in progress actively not quite two months, but it has been swift and terrible. The Turks have suffered humiliating defeat in every battle, but the loss of life on both sides has been frightful. So far it has been the bloodiest war of modern times. Whether peace follows the negotiations or not, one thing is certain, and that is the Turk will be swept from Europe and his atrocities for centuries will cease. Humanity, at last, has called for vengeance and it has been inflicted with horrible celerity.

"Chickens come home to roost." British India is realizing the truth of the proverb. Great Britain fastened the opium curse upon China half a century ago, in order to establish a market for the fruits of the profitable poppy culture in India. But the same industry fastened the pernicious drug habit upon the people of India also until its ravages have become so great that the government is now bestirring itself to crush it. The government of India, we are told in its official organ, the Gazette of India, "has come to the conclusion that the time is ripe to take further steps in the direction of direct and unqualified prohibition."

The victory for statewide prohibition in West Virginia has grown bigger with every report, until now the majority is placed at the record figures of 84,834. Only two counties in the whole State gave "wet" majorities the other fifty-three counties going "dry." Surely, "it was a glorious victory."

Thomas P. Gore, the blind Senator from Oklahoma, is to be the Democratic leader of the United States Senate, a distinction which shows that serious handicaps do not hinder real genius. Senator Gore is only forty-two years old, and is serving his second term in the Senate.

The consensus of opinion throughout the country, as expressed in the newspapers, is emphatically opposed to Mr. Carnegie's plan to pension ex-Presidents. All seem agreed that if such pensions are to be paid, they should come from the Nation, and not from any individual or corporation.

The four "gunmen" accused of shooting Herman Rosenthal, the gambler, for whose murder Police Lieutenant Becker has already been tried and convicted, were found guilty of murder in the first degree in New York City November 19, the jury being out only twenty minutes.

John Schrank, who shot Theodore Roosevelt on the night of October 16, at Milwaukee, was pronounced insane by a commission of five alienists who

had examined him, and committed by the court to the Northern Hospital for the Insane, near Oshkosh, till cured.

The Panama Canal has well been called "the greatest engineering work of all times." A few comparisons will give some impressions of the magnitude of the work. The total amount of excavation will reach 212,217,000 cubic yards. These figures are better comprehended when it is stated that this excavated earth and rock would make sixty-three pyramids equal to the Great Pyramid of Egypt, and if streched along Broadway, New York, they would reach from the Battery to Harlem, a distance of nine miles, or to use another comparison, this excavated material would load a train of flat cars that would encircle the earth four times. Or, the work of excavation done at Panama would dig a canal fifty-five feet wide and ten feet deep across the United States.

The electoral vote of California is still undecided. A court decision favoring the Democrats in Los Angeles would, apparently, give the State to Wilson, but the Progressives have announced a determination to institute similar proceedings in other counties which show a plurality for Wilson, and the result there might favor Roosevelt. It may be a long time before the matter is settled.

**THE CHURCH MILITANT.**

The term "Church militant" is not a mere figure of speech. It stands for what our Lord evidently meant to be a concrete reality. The weapons of her warfare are spiritual, not carnal; but the conflict to which the Church is called is none the less real on that account. Of course her ultimate aim is positive, not negative. Her mission is to bring about the complete triumph of the kingdom of God on the earth, and this means the universal reign of love and of the spirit of brotherhood. But there are vast forces that stand in the way of the accomplishment of this mission, and it is her duty to fight against them with all the might of truth and intelligently organized and directed public sentiment. There is no sadder caricature of the Church than that which represents her as standing apart in tearful idleness and pleading with the proud and insolent sinners who "shut the kingdom of heaven against men," neither entering themselves nor suffering those who would to enter, to be good. That is just the kind of Church that every agent of the rum traffic, every haughty industrial oppressor and political opportunist in the land is in favor of. But Jesus dealt with these pharisaic destroyers of the people in no such gentle fashion. On the contrary, he confounded them with his stern denunciations and withered them with his burning rebukes.

It is evidently the militant phase of the Church's mission that he has in mind when he says: "Think not that I came to send peace on the earth; I came not to send peace, but a sword." This does not mean that Jesus doubted for one moment that "peace on earth" would be the ultimate outcome of the proclamation of the gospel, but only that he understood human nature and the method of moral progress, and hence knew that the time of peace was not yet except in the hearts and the social relations of those who had received his spirit. The larger peace, finally to become a world peace, is to be achieved gradually by spreading the life of the kingdom and at the same time making ceaseless warfare against all the forces that hinder its progress. The most glowing pictures of a renewed earth in the entire Bible are found in Revelation; and yet there is no other book in the sacred canon that is so full of the noise and clangor of battle.—Nashville Advocate.

**"CROSSING THE BAR."**

By Rev. Edward Whittier Caswell.

The Rev. Russell Conwell, describing his visit to the island of Patmos many years ago, says: "I remember that when we entered the harbor we were obliged to tack several times to get around the great bar. They called it St. John's Bar. They showed us where John is said to have lived; and as you look down upon the beautiful blue Mediterranean, reflecting as it does the glorious blue of the sky, you see the whaleback of the bar. It is said by the best scholars that John's expression, 'There shall be no more sea,' was caused by his standing there and looking over towards his loved Ephesus, and to the home of Mary, the mother of Jesus, towards Syria and Jerusalem. Standing there by the cave, the visitor now, as John did in his day, can hear these waves moaning like dying swans upon the bar. Perhaps in no other place, with the single exception of the east coast of the island of Ceylon, is there such vocal expression from the waves as there is along the shores of the island of Patmos."

There is a similar bar on the shores of the British Isles, with its minor,

moaning music. Alfred Tennyson, as he gazed over the sea for the last time, towards the harbor of the soul's landing-place at the sunset hour, heard the moaning waves on the distant bar. Returning home, he wrote his swan song, "Crossing the Bar," and in a few more hours of voyaging there was no more sea of separation, for he was "face to face" with his "Pilot," and with the redeemed.

"Sunset and evening star,  
And one clear call for me,  
And may there be no moaning of the bar  
When I put out to sea.

"But such a tide as moving seems asleep,  
Too full for sound or foam,  
When that which drew from out the boundless deep  
Turns again home.

"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

"For tho' from out the bourne of time and place  
The floods may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

Matthew Arnold wrote in a similar vein in honor of the departure of Tennyson:

"No moaning of the bar; sail forth,  
strong ship,  
Into that gloom which has God's  
face for a far light!  
Not dirge, but a proud farewell from  
each fond lip.

And praise, abounding praise, and  
fame's faint starlight.

"No moaning of the bar; musical  
drifting  
Of time's waves, turning to the eter-  
nal sea,  
Death's soft wind, all thy gallant can-  
vas lifting,  
And Christ, thy Pilot to the peace  
to be."

How assured one must feel when on deck of a great steamer at evening-time he hears the voice of the man in the lookout crying to the night: "All's well, and the lights burn bright." The passengers know little of the condition of the vessel or of the weather, but they believe the voice from the lookout. Is it not so in the voyage of life? How little we know of dangers or disease, of life or death, of present or future! But the words of our Pilot are full of comfort as he calls out: "Be of good cheer; I have overcome the world. Lo, I am with you always, even unto the end," and the lights of heaven are burning bright!

When Michael Angelo came in sight of the port of bliss eternal, he wrote:

"Well-nigh the voyage now is over-  
past,  
And my frail bark through troubled  
seas and rude  
Draws near that common haven where,  
at last,  
Of every action, be it evil or good,  
Must due account be rendered.

And to that Help divine I turn for aid,  
Who from the cross extends his  
arm to save."

How beautiful the vision of Chris-  
tian poesy and of prophecy as Zion's

**SAN ANTONIO  
FEMALE COLLEGE**

**Specials for Spring Term Begin-  
ning Jan 7, 1913**

**NUMBER ONE**  
To new boarding pupils, board, room rent, entrance fees, literary tuition and uniform hat, second half year only \$125.

**NUMBER TWO**  
When four new boarding pupils come from one presiding elder's district, board, room rent, entrance fees, tuition, laundering (up to 50 cents a week) and uniform hat will be given free of charge to a pastor's daughter.

**NUMBER THREE**  
To widows and working people of limited means a special discount is made when a Methodist pastor recommends it.

**Second Term Begins Jan. 7, 1913**

**Write J. E. HARRISON, Sta. A,  
San Antonio**

steamer, after all the storms are over, approaches the harbor of the city of God! How real the hills encircling the sea of glass appear, thronged by immortals singing our welcome home! Let me give one more poetic picture from the pen of Mrs. Merrill E. L. Gates:

"The sea is near! How near  
Across this narrow bar,  
Not far, not far!  
Beyond this gray-green dune,  
Edged with the yellow sand,  
The surf beats on the strand.

"This side the dune the bay  
Is blue, white sails, a host,  
Flock to the coast.  
They moor, the voyagers across  
Where sands a pathway make,  
And lo, the billows break!

"Eternity is near:  
Now near? Across the bar,  
Not far! Not far!  
Beyond the dune of death,  
The boundless billows roll,  
And call the waiting soul.

"This side of death is Life —  
A little bay—and swift  
The sails that lift  
Are furled—the voyage done;  
Beyond the bar the sea  
Calls, calls—Eternity."

And this from Faber:

"The land beyond the sea:  
How close it often seems  
When flushed with evening's peaceful  
gleams,  
And the wistful heart looks o'er the  
strait; and dreams!  
It longs to fly to thee,  
Calm land beyond the sea!"

—In the Pittsburg Advocate.

**A GROWING CITY  
LIKE DALLAS**

Presents many opportunities for safe and profitable investment in real estate, but the services of well-posted and reliable brokers are an absolute necessity. Your inquiries regarding any character of investment, large or very small, will be appreciated. Write us and state the amount you wish to invest. Easy terms of payment can often be arranged on revenue-producing properties located directly in line of the City's growth.

**"20 Years in Dallas"**

**J. W. LINDSLEY & COMPANY**

1313 Main Street, Dallas, Texas

# TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY

**T**HROUGH the courtesy of our Editor the Texas Conference Woman's Missionary Society has the department for this issue. On it will be found the pictures of most of our official Board members. Those not present are either over-modest or over-homely. "Be nothing too much." Also a brief, bright sketch of what each department supplies or stands for and their message to you. You will work with them all the year--perhaps many years--and meet them at our Texarkana meeting in the spring of 1913. Study their faces and their messages, and you will work and meet as old friends and in the spirit of love and service and oneness in His work, to whom be all glory and praise and honor and power.

MRS. W. T. SPENCER, Texas Conference Press Superintendent, Marshall, Texas.



MRS. O. L. MCKNIGHT,  
President Texas Conference W. M. Society.



MRS. A. A. KIDD,  
First Vice-President Texas Conference W. M. Society.



MISS DOTIE FIELD,  
Fourth Vice-President Texas Conference W. M. Society.



MRS. E. W. POTTER,  
Superintendent Supplies Texas Conference W. M. Society.



MRS. J. W. SPIVEY,  
Corresponding Secretary Home Department Texas Conference W. M. Society.

## PRESIDENT'S MESSAGE.

The amalgamation of the Home and Foreign Conferences, with a corps of new officers, has almost filled the entire time adjusting affairs and getting acquainted, but as the year closes the leader in each department rejoices as the tide of uncertainties changed and from all over Texas Conference there is a consciousness of feelings and expressions of satisfaction.

This message hinges on three points: First, let each auxiliary member in the bounds of our conference put forth every effort the remainder of this last quarter to enable your officers to come up to the standard in their reports on your activities. Second, that we may engage actively toward gaining "Every Methodist woman a member of the Missionary Societies." Third, where not united or organized in both Home and Foreign Departments, beginning with 1913 say, "We will try the plan, secure three volunteers of the Foreign Department and begin work." If once begun I am sure you will find it not only a pleasure, but a blessing in taking this step to "go forward."

Begin now your plans to be with us in the annual meeting to be held in Texarkana in the spring.

As, ere long the New Year will dawn upon us, I hope each officer will be able to balance well the records of 1912 before closing books, and that with the new era we may hope for greater things, attempt greater things, expect greater things, and do our part toward bringing them about not only by faith, but by adding our works.

Yours in the Cause,

MRS. O. L. MCKNIGHT,  
President Texas Conference W. M. S.

## BRIGHTER DAYS AHEAD IN THE JUNIOR DIVISION.

My Dear Sisters of the Texas Conference: It is gratifying to note a decided advance in our work over last quarter. Almost every week come reports of new organizations or requests for literature and information in the Junior Division. Calls for certificates, mite boxes, etc., come so frequently that we can but see a general awakening in this, as in all other departments of our great work.

Some of the auxiliaries are planning for open meeting in the near future, when the "tiny savings" of our babies are to be counted, then sent out to bless the children in this, our own, and other lands. Already the much needed building at "Mary Helm" is a possibility, because of the children's help, and other material help which we cannot take time to mention, but about which you all know. Now, you will find the new alternative constitution quite helpful in correlating the Juniors with the Junior League; by this means you can greatly improve these departments. Every department of our great work is "most" important, but we must give special attention to this work for and with our children, for they are the citizens of tomorrow and the kind of tomorrow we have depends entirely upon how you and I train these little ones now.

Certainly we can find one woman in every auxiliary who is filled with

the spirit of the Master, and has this work at heart enough to take it up. I am sure it takes patience, but how greatly it pays in the end. There is yet only a small per cent of "our" auxiliaries doing the work required for the children, but they are all waking to a sense of their responsibility and we see brighter days ahead in the Junior Division.

Yours in love,

MRS. A. A. KIDD,  
First Vice-President Texas Conference W. M. S.  
Bay City, Texas.

## YOUNG PEOPLE'S WORK OF THE TEXAS CONFERENCE.

"Because of the vast possibilities of the young people in every community, we should leave no stone unturned to become an authority on the best methods of insuring the thorough cultivation of this most promising part of the field" strong.

We are today becoming alarmed, and justly so, at the large following given heathen religion within the past ten years in these United States--missionaries write from the foreign field, "What do the American women mean?" Investigators tell us the largest number of these American converts to heathen gods are college-bred girls. Can't we trace the cause of this alarming condition, partly at least, to the fact that in the past we have, as a Church, failed to secure to our Protestant faith and enterprises the children and youth of our community? Experts tell us the best method of conserving the youth to our Christ and to our Church is to organize missionary societies. Through work in these organizations, they will come in touch with the needs of humanity, and learn the best methods of meeting these needs.

There should, by all means, be a missionary organization of young people, for young people, and by young people, in every charge in the Texas Conference, both our counsel and conference organizations have said, "Wherever there are as many as six people in the Church, we recommend an organization," and in these days of "intensive farming" and intensive everything else, I believe a society of six has possibilities for better and more thorough benefit per member, than a society of sixty. To show you how far we are from this ideal of a society in every charge, I state that in only about twenty of our three hundred charges in this conference are three young people's organizations reported to me. Don't you think it is time we women should be doing something along this line? Where are the second vice-presidents?

The young people's organizations we have are doing excellent work, most excellent, when you take into consideration the many obstacles they have had to surmount in our changes of constitution and methods, etc., but they are learning, and are reporting work well done. Young people, let us do our best this quarter, send in our reports promptly, and don't let the Christmas season deflect us from the routine work that should be done.

I ask the prayers and help of every woman in the Texas Conference in

the cultivation of this most important part of the field, and although I, myself, have had many hindrances, am trying to do my duty here, and pledge more earnest effort. But my efforts will not avail unless I have your cooperation and prayers.

(MISS) ALTHEA JONES,  
Second Vice-President Texas Conference Missionary Society.

## A TIME OF SEED SOWING.

With the third vice-president's department it is largely a time of seed sowing--the harvest will come by and by. For the quarter ending with September, thirty-seven auxiliaries reported--three of these came too late to be included in my report to Mrs. Perry. Of the thirty-seven reporting, twenty auxiliaries have had Christian stewardship presented. Out of the 1104 members reported in these twenty auxiliaries 245 have signed the Stewardship Pledge cards. Twenty have mission study classes with a membership of 243. Five new classes reported this quarter. Three auxiliaries have libraries, and seven are doing systematic Bible study. One class of Juniors is studying "Touring in the Gleam," and one of intermediate is using "Winning the Oregon Country." Of the adult classes reporting since the annual meeting, seventeen have used "The Conservation of National Ideals," and nine "The Light of the World." Other books that have been used are "Incoming Millions," "Aliens or Americans," "Western Woman in Eastern Lands," "Advance in the Antilles," "The Frontier," "Burden of the City," "Social Gospel," "Korea in Transition," "Days of June," "Kim Su Bang," "The Immigrant Tide."

The study of such books is bound to have its effect on the minds and hearts of our women and children.

The following auxiliaries, China, Dayton, Cartwright, Beaumont, Wills Point and Normangee, deserve commendation and this is a very good place to give it. Since this department was given to me eighteen months ago these auxiliaries have reported every quarter without fail. I would like to say to the others, "Go thou and do likewise."

MRS. O. T. HOTCHKISS,  
Third Vice-President Texas Conference W. M. S.

## SOCIAL SERVICE AND MISSION STUDY.

On every hand we hear of social service. What is social service, we are asked? "Love thy neighbor as thyself," and in so doing, you will perhaps come nearer to the keynote of social service in its true sense.

As our Master would have us render it, social service is not as new as some of us thought. When the Savior was on this earth, was not each day devoted to this very cause?

In those days they spoke of miracles. Do you not think a change in some lives would be nothing short of a miracle to them? In the smaller communities and towns the situation cannot be handled as it can elsewhere, nor is there such stern necessity as we find in larger places. Think what this means. Perhaps a happy home, reared Phoenix like, from the ashes of a wretched hovel or tenement, or a

little child life, turned none too soon, into the proper channel, or again, it may be a poor fortunate man or woman, to whom there appeared no guardian angel in early days. Some of these we find in our jails, others in worse places.

If they have strayed, help them back; if their feet are on the brink, guide them to safer, firmer ground.

In short, our one thought and effort should be to stem the tide of sin and end, by helping to better the conditions of these unfortunates and creating an environment which will encourage and promote a better life.

The last quarterly report and letters from auxiliaries showed the interest already awakened in this question.

Every effort is being put forth, and we hope the next quarter will find every woman, in this and every other conference, doing her share in the noblest task our Master has set for us.

DOTIE FIELD,  
Fourth Vice-President Texas Conference.

## LAST QUARTER, 1912.

This is the last quarter of the year 1912, the rounding up quarter, and Texas Conference Home Department of the Woman's Missionary Council is doing a glorious work.

The splendid reports of the District Secretaries show much increase in almost all lines of work, our women have worked hard and faithfully, and are bringing things to pass.

We have struck the key note, "Forward together." "Forward" is our watchword--forward to the task of making known to man God's infinite love.

We trust that the year to come will be more fruitful and will see a larger growth. "Definite aims, dependence upon God, determination to go forward is our slogan for 1912."

We earnestly pray for a fuller and broader vision, and urge all to take as our motto, "Others."

May we, with prayer and faith, press toward the mark for the prize of the high calling of God in Christ Jesus, which is to bring the world to Christ.

MRS. JOHN W. SPIVEY,  
Corresponding Secretary Home Department Texas Conference W. M. Society.

## TEXAS CONFERENCE FOREIGN DEPARTMENT.

In complying with our press superintendent's request for an article for this issue, I'm doing so because she asks it. I have made no plans since being appointed to fill the unexpired term of Sister Hooper, but have worked to bring the conference up to the high standard set for us. The joint district meetings have been a means of grace and broadening of spirit not only to those who have attended, but the real spirit of missions has gone out from these meetings over the conference, and we believe that ere the year passes the spirit of union will have grown until there will be not one who is unwilling to try the plan.

Our new missionaries have reached their respective fields of labor, and they are importing strength and hopefulness to the over-worked women in the fields. God has wonderfully bless-

ed our work in the mission fields, and our missionaries are looking to us for substantial aid in meeting the rich opportunities thrust upon them. Let us "launch out into the deep and let down our nets for a draught and at the Christmas tide shall we not in gratitude for the abundant blessings that crowd our lives, go heavily laden with our most precious gifts to lay them at the Master's feet? See to it that every Methodist woman has an opportunity to contribute to the advancement of this great work specially committed to our care.

Thursday, January 9, 1913, as a day of united prayer, let us plan to observe this day throughout our conference, and may the Father bless you and your efforts to hasten the coming of His kingdom.

MRS. GEORGE CALL.

## SHORT SKETCH OF THE TREASURY DEPARTMENT, TEXAS CONFERENCE--HOME DEPARTMENT.

The early records of the Treasury Department of Texas Conference, Home Department, show a very small beginning. Under the name of the "Woman's Board of Church Extension" we find this department reporting only one fund, which raised and appropriated a few hundred dollars each year for parsonages.

The great growth of the Treasury Department of our work can be better appreciated when we draw a sketch of those days of "small things." From the earliest record we have, twenty-four years ago, Mrs. J. S. Mathis as first Treasurer, reported \$132.90 raised for parsonages. In 1896 Mrs. V. A. Godbey was elected Treasurer and \$150 reported raised for parsonages that year.

In 1898 Mrs. C. E. Sanford was Treasurer; \$75 reported raised for parsonages. In 1899 Miss E. L. Hill was made Treasurer; \$630 was appropriated. By the close of 1903 over six thousand dollars had been raised from all sources. During these years the Treasury Department had become better organized, and different funds had been added to the work.

As we sketch the work of the Treasury Department from the beginning, so small it was, up to the present time, we find the years to be years of successive growth. Just a few hundred dollars those first years, but the great opportunities that presented themselves were grasped, by the elect women at the helm, so that the total receipts for 1912 show an increase over three times larger than the total receipts for 1903, the year the East

**A GRANITE ART RUG**  
Sent to Your Express Office

9x12 feet  
**\$4.95**

PREPAID  
A Splendid  
Low Priced  
RUG

Worn in one place--both sides may be used, exclusive patterns, made expressly for us, in Red and Green, Green and Tan, and Oak Colorings. Honey Refused if Not Satisfied.

**HOLLINGSWORTH CARPET CO.**  
Shreveport, La.

De  
Texas  
united  
The  
Confet  
ized.  
thousa  
and e  
Kingd  
in dar  
The  
know  
faithf  
money  
The  
partim  
among  
ports  
Southe  
Our  
the T  
Confer  
resent;  
awaits

THE  
The  
mere  
Not ju  
confere  
partime  
be just  
receipt  
ing th  
stead,  
should  
finance  
ment,  
all the  
hus b  
inform  
the fu  
collecti  
ing ab  
the au  
create  
Treasu  
to any

A w  
ence n  
partme  
dling t  
is grea  
money  
respon  
met, th  
The  
exactm  
The on  
chinery  
given,  
out of  
maybe  
astic T  
Even t  
column  
Why, I  
one wh  
of a gr  
missin  
bit of  
work o  
After  
depart  
been fo  
inform  
in vari  
close t  
interest  
every  
thereby  
for the  
iary in  
Texa  
very b  
of Sout  
to finan  
ter cor  
The  
great  
body.

TEX  
Our f  
Glimer  
has mo  
loss an  
only b  
balance  
or to fi  
tion by  
fortune.  
Our S  
E. W.  
Carthaj

PI  
AT  
30 D  
On 1  
BAL  
BUS  
BAR  
LEY  
KIM  
mous  
VESI  
and  
Term  
Write

LEY  
The l  
Coac

Texas and the Texas Conferences were united.

The Treasury Department of Texas Conference has its work well organized. The channel through which many thousands of dollars are reported raised and expended for building up God's Kingdom among the peoples who are in darkness.

The Treasurers of the 175 Auxiliaries know their duty well, and stand as faithful stewards of their Lord's money.

The reports from the Treasury Department of Texas Conference rank among the first, as compared with reports from the other conferences of Southern Methodism.

Our opportunities are great. May the Treasury Department of Texas Conference ever stand as a true representative of the great work that awaits the Home Department.

**THE TREASURY DEPARTMENT.**

The Treasurer's office is not just a mere "figger head" in the conference. Not just the place where we send our conference money. The Treasury Department of a conference should not be just a receiver of money, for which receipts should be sent, and that ending the work with the auxiliaries. Instead, the Treasurer of any conference should be an information bureau on all finances of the work of her department, having an exact knowledge of all the different funds and their uses, thus being ever ready to impart any information to auxiliaries in regard to the funds dependent upon them for collection. Not only knowing, but being able to impart this knowledge to the auxiliaries in such a way as to create enthusiasm, for an enthusiastic Treasury Department means success to any conference.

A very important piece of conference machinery is the Treasury Department. The responsibility of handling the Lord's money wisely and well is great. Being a keeper of the Lord's money means much. When all the responsibilities of any office is fully met, then it's an honor.

The Treasury Department stands for exactness. All things must balance. The only place in the conference machinery where a strict account must be given. A place where even one cent, out of place, will cause hours of work, maybe. To the wide-awake, enthusiastic Treasurer figures are never dull. Even the work of adding column after column of figures becomes a pleasure. Why, figures read as poetry to this one who keeps abreast of all the work of a great Treasury Department. Never missing an opportunity of dropping a bit of news from the great financial work of the conference.

After thirteen years of work in this department, the greatest success has been found to be: Stand ready to give information promptly. Be desperately in earnest about the work; keep in close touch with, and be every much interested in the individual work of every auxiliary in the conference, thereby being able to advise wisely for the individual needs of any auxiliary in the conference.

Texas Conference stands among the very best, the very first conferences of Southern Methodism, when it comes to finances. No conference has a better corps of treasurers.

The department of finance in this great conference is a well regulated body.

MISS E. L. HILL,  
Treas. Tex. Conf. W. M. S.

**TEXAS CONFERENCE, W. M. S. NEWS NOTES.**

Our fine Press Superintendent of the Glimmer Auxiliary, Mrs. C. F. Smith, has moved to Brenham. This is our loss and Brenham's gain, and we can only hope for an adjustment of the balance by a prompt election of another to fill her place, and an appreciation by Brenham of their great good fortune.

Our Superintendent of Supplies, Mrs. E. W. Porter, goes to Houston from Carthage. We will await her new address for our Christmas boxes of supplies.

This Woman's Page is our directory, our current event columns, our safety-valve, our means of keeping in touch with each other and with our work, our weekly blessing. Through its columns we get to meet other conference workers, too, and compare work, get ideas and gain much. Read it.

Report blanks for the fourth quarter are being sent out by the Press Superintendent. Please answer every question and particularly the name, address, conference, etc., part, and return to MRS. W. S. SPENCER, Tex. Conf. Press Supt.

**TEXAS CONFERENCE NOTES.**

The week ending November 25 has been a full one for the women of Marshall, where the Texas Conference held its 1912 session. Each one had her quota of guests to whom she owed much, but each one felt a great intellectual and spiritual opportunity had presented itself and must be grasped. Our guests seemed the very cream of Methodism and the Methodist ministry, and we are more proud than ever of the ministers and their wives of the Texas Conference. Those from other conferences and States added more tone and uplift and a broader vision, and we were proud of them as guests in our homes.

On the side, from the housekeeper's Martha-material standpoint, meal-time was a joy or a nightmare, according as the sessions were closed on time, or long-drawn out and menus ruined, or cook struck, or bungled. But turkeys disappeared, nevertheless, and hundreds of oysters turned up their little pink toes and entered the ministry.

Bishop Mouzon graciously recognized Texas Conference W. M. S., through the Press Superintendent, and had the President not been compelled to leave before the hour appointed for her appearance the woman and the W. M. S. would have been again so honored, and the conference have had the pleasure of hearing our loved President speak of our work.

Mrs. Johnston was, of course, present in the interest of her glorious work and remained over to meet the ladies at the home of the District Secretary, Mrs. Key, to talk Mission Home, King's Messenger and Denton School and Dormitory and Summer School of Missions.

Altogether we are head and heart fed beyond our capacity, almost, and we hope for a return of interest and appreciation from our men and pastors and those in power and authority when our Women's Missionary Society convenes in Texarkana in our spring meeting of 1913.

Mrs. O. T. Hotchkiss, our Fourth Vice-President, was also a guest during conference week.

MRS. W. T. SPENCER,  
Supt. Press Tex. Conf. W. M. S.

**WOMAN'S MISSIONARY SOCIETY.**

Although the Church membership here is small, there is an active auxiliary of twenty-five members. We observed the Week of Prayer for the first time with good results. Services were held every afternoon at which the topics assigned were studied with great interest. A good attendance was maintained throughout the week, and all taking part in the meetings were profited and helped. I might add in this connection that every one present took part in the services. On Sunday evening, November 24, the Woman's Missionary Society took charge of the regular evening service, and rendered the following program, which was enjoyed by a large audience:

Hymn 654—Congregation.  
Prayer—Rev. W. S. Huggett.  
Roll Call—Answered by verses of Scripture.

Responsive Reading—Psalm xxiv, led by the President of the W. M. S.  
Statement of the Purposes of the Meeting—Rev. W. S. Huggett.

An Address, "The Work of the Woman's Missionary Society"—Mrs. Huggett.

Vocal Solo, "Hold Thou My Hand"—Miss Bruce.  
Address, "The Lordsburg Society"—Mrs. Crocker.

Anthem—By the Choir.  
Reading, "The Forward Movement"—Mrs. Reynolds.  
Solo, "Mother's Songs"—Miss Huggett.

Reading, "The Master is Come and Callest for Thee"—Mrs. Wells.  
Hymn 654—Congregation.

Remarks—Rev. W. S. Huggett.  
Benediction.  
LILLIAN G. HUGGETT,  
Lordsburg, New Mexico.

**W. M. S. OF MARGARET.**

The Woman's Missionary Society of Margaret, Texas, met in the neat little Methodist church of Margaret, Texas, Monday afternoon, December 2, 1912, at 3 o'clock.

Mrs. Munroe presided and nearly all our officers were present. This being the time for election of

officers the following ladies were elected:

President, Mrs. Wesley; First Vice-President, Mrs. Mollie Jameson; Press Correspondent, Mrs. George Munroe; Third Vice-President, Mrs. Woods; Fourth Vice-President, Mrs. John Hunter; Secretary, Mrs. Ed Taylor; Treasurer, Mrs. Tom Hunter.

We have recently raised money to refurnish the parsonage to some extent, are out of debt and are now preparing to finish paying off the indebtedness on the church seats, which, by the way, is not much.

We are delighted with our new pastor, his wife and baby. We feel that with the co-operation of his people they may accomplish much for the Master here this year.

We have a splendid little church and some of the most loyal people on earth here.

We need your prayers. Pray for us.  
MRS. GEO. MUNROE,  
Press Reporter.

**A RECORDING SECRETARY'S VIEWPOINT.**

The initial mention of the union of the Home and Foreign Departments of the Woman's Missionary Society was hailed with favor by the Foreign Missionary Society of the Texas Conference. It was anticipated that some confusion would arise over the double adjustment, with possible financial decrease to the Foreign Department during the first year or two; but our faith has been, and still is, strong in the final enlargement, with conservation of power under simplified operation. In other words, we believe the Woman's Missionary Council is going to find the best way of doing things, and with this confidence, we will follow its leadership.

The work of the two departments is surely one in its purpose to enshrine in the heart of humanity the Light of the World. Never in the history of missions has the Church had so much of encouragement as it has today. The seeds sown by our faithful missionaries both at home and abroad are yielding rich and vast returns. Almost unbelievable things are happening in heathen (?) lands, through the forsaking of old forms of religion which are proving worthless and therefore becoming obsolete, and the people are crying aloud for the true faith. Multitudes are being convinced that Christianity is the only "power of God unto salvation"—with its promised redemption to the individual, to society, to the Nation, and to the entire human race. While in our home land, there is being gathered under the protecting wing of our government, peoples from the ends of the earth, and human needs are rising upon every hand.

In our Southland we are having to confront every phase of modern social problems and religious difficulties; hence it behooves us to develop improved methods if we would master the situation even to the extent of preserving our personal Christian identity. Surely, this is no time for either missionary department to rest upon past achievement, retrench consecrated effort, check faith, or slacken zeal. Nay, verily, but the rather should we, with renewed vigor—born of at least some hopes realized—press the battle till America becomes thoroughly purged from moral stain—till our country shall have become God's country—and the whole world shall have learned, by loving consent, that our Christ is the King of kings and the Lord of lords—yea, in our own State.

MISS LOUISE PAYE LANE,  
Rec. Sec. For. Dept.

**"THE NATIVITY OF CHRIST."**

Two of the most important canvases in the world, are on display from now until Christmas eve at Sanger Bros.

Through the liberality of the firm no charge is made to view "Lincoln the Rail-splitter and student," by Cunningham, and "The Nativity of Christ by Constant."

Every member of the Church and every child in our Sunday Schools should make an effort to see both. They teach their own forceful lessons—Patriotism and Piety. In the painting by Constant the figures are almost life size.

The shepherds, who were guided by the star to Bethlehem, are entering the open door.

Mary, with the babe in her arms, is sitting on the straw. The sheep and the lambs are companions of Him who commanded Peter—"Feed my sheep" and "Feed my lambs."

The light in the humble stable shines forth from the Holy Child Jesus, and with its soft, mellow glow illumines every object within its reach.

Joseph is seen kneeling before Mary and her babe thrilled with the sight his wondering eyes behold.

Never so appropriate a time as now to see this picture. It will send home to heart, mind and conscience the lessons of the first great Christmas morning; it will lay emphasis on all the messages in Sunday School and

from the pulpit: "Glory to God in the highest, and on earth peace, good will toward men."

**SOUR LAKE W. M. SOCIETY.**

Owing to the heat of the past summer and the absence of so many of its members from home, the Woman's Missionary Society of Sour Lake did very little work for several months.

The first Tuesday in October the society met and reorganized, electing some new officers and re-electing some old ones. Since that time the meetings which occur twice a month have been increasing in interest and attendance. The regular meeting being Tuesday during the Week of Prayer, the day was observed with Bible readings and helpful thoughts and suggestions given by members of the society.

Sunday evening, November 24, an open session was held, and a most interesting and instructive program was rendered, at the close of which two little boys and two little girls recited four pretty verses which were an appeal for a freewill offering from the audience. The children then took their baskets and going through the crowd collected more than fifteen dollars, which will be given to the various needs of the society at large for domestic mission work.

The society at this place is in a more flourishing condition than it has been in for several months past, and the members are hoping to do some profitable work during the coming year.

MRS. J. H. THOMPSON,  
Press Reporter.

**BAPTISM AGAIN.**

Acts ii:38: "Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The whole doctrine drawn from this passage in support of the doctrine of baptismal remission rests upon the Greek preposition eis, here translated for. Is it possible that so important a doctrine can rest on such a slender foundation? Eis occurs in the New Testament 1742 times; of these, it is translated for 121 times; in forty of these it is used with ever, leaving but eighty-one times out of 1742 in which it is translated "for" in the various meanings of that word.

Now let us see the use of eis in connection with baptism. Matt. iii:11: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." Matt. xxviii:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I Cor. x:2: "And were all baptized unto Moses in the cloud and in the sea." I Cor. i:13: "Were ye baptized in the name of Paul?"

Here we have four parallel examples of the use of eis in connection with baptism, in not one of which can it mean "in order to," but in every one of them it means as a sign or profession of. By every law of interpretation we are bound to give it this significance in Acts ii:38. "Baptism into remission of sins" does not mean "in order to" remission of sins, but it means that baptism is a profession or declaration of the fact that remission of sins comes only through the name of Christ, hence baptism is a sign of remission of sins, just as John's baptism "unto repentance" was a sign of repentance. Epi, "Repent and be baptized every one of you"—epi, in the name of Jesus Christ. The literal meaning of epi is upon and not in. What does the expression baptized—epi—upon the name of Christ, mean? "His name" and "in his name" stands for his merit, his atoning sacrifice. Believing in his name is relying on his merit, his atoning sacrifice for salvation. Luke xxiv:47: "And that repentance and remission of sins should be preached (epi) in his name among all nations, beginning at Jerusalem."

Remission of sins in his name is remission upon faith in his name. Acts iii:16: "And his name through faith (epi) in his name has made this man strong, whom ye see and know; yea, the faith which is (epi) by him hath given him this perfect soundness in the presence of you all."

Peter, in describing the conversion of the household of Cornelius, presents it as an exact parallel of the Pentecostal occasion. Acts xi:17: "Forasmuch then as God gave them the like gift as he did unto us, who believed (epi) on the Lord Jesus Christ, what was I, that I could withstand God?"

A few passages showing the translation of epi by on: Acts xvi:31: "And they said, Believe (epi) on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xxii:19:

"And I said, Lord, they know that I am imprisoned and beat in every synagogue them that believe (epi) in thee." Rom. iv:5: "But to him that worketh not, but believeth (epi) on him that justifieth the ungodly, his faith is counted for righteousness."

Now take Peter's preaching on other occasions. Acts iii:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The word translated "be converted" is in the active voice and means "turn again," and could never be the equivalent of the passive, "be baptized." This may be put down as a case of remission of sins promised without water baptism, and obtained by five thousand by faith. Acts iv:4: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

In connection with Acts ii:38, let us take the case of Cornelius, Acts x:1-48, which the reader will please open his Bible and read, and then study these comments.

First, Cornelius was an earnest penitent, seeking for the knowledge of the remission of sins.

Second, he was directed by an angel of God to send for Peter, of whom the angel declared, "He shall tell thee what thou oughtest to do," or, as Peter put it (Acts xi:15): "Who shall tell thee words whereby thou and all thy house shall be saved."

Third, Peter came and told him words "whereby he and all his house were saved."

Fourth, what words did he tell him? His sermon is recorded in Acts x:34-43, but in it is not one word about baptism for remission of sins. His sermon is very brief and closes with this remarkable sentence (Acts x:43): "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins."

Fifth, "While Peter yet spake these words the Holy Ghost fell on all them which heard the word."

Now observe here, first, Peter connects remission of sins with the name of Christ as he does in Acts 2:38. Second, that remission of sins is received by believing in him as in Acts ii:38. Third, "The name" of Jesus is the ground of remission, and faith in him is the condition of remission of sins. This is precisely the doctrine Peter preached on the day of Pentecost. Fourth, Cornelius and his household were received of God, their sins were remitted, and "their hearts purified by faith" before Peter said one word about baptism to them. Fifth, then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Sixth, Peter "commanded them to be baptized," not for remission of sins, for their sins had already been remitted, but because they had received the Holy Ghost. Seventh, if Peter taught baptism for remission of sins on the day of Pentecost, he preached one gospel for the Jews and another for the Gentiles, for he certainly did not preach baptism for remission to the household of Cornelius. Either our interpretation of Acts ii:38 is true, or Peter preached one thing for remission of sins on the day of Pentecost and a totally different thing to the household of Cornelius. Eighth, here we have a representative case. It is the opening of the door of faith to the Gentiles, and if ever there was a time, place and circumstance under which we may expect the gospel method of pardon or remission of sins to be fully laid down, we may expect it in this case. The very thing Cornelius wanted to know was how to obtain remission of sins. The angel had promised him that Peter would tell him "what he ought to do" to obtain remission of sins or to be saved. Peter did lay down to him the gospel law of pardon. Acts x:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," and he and his household accepted it. Ninth, Peter himself expressly affirms that their hearts were purified by faith (Acts xv:9) and not by baptism.

Now observe here, first, Peter says in verse 8, "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us." What did God bear them witness to by "giving them the Holy Ghost?" The fact that he had received them and forgiven their sins, for it is by the Holy Ghost that he witnesses this great fact to the hearts of the saved. Second, finally Peter affirms that God purified the hearts of the Jewish Christians by faith, just as he did the hearts of Cornelius and his household (Acts xv:9): "And put no difference between us and them, purifying their hearts by faith." So the Bible harmonizes and teaches "that we are justified by faith only" is a most wholesome doctrine, and very full of comfort. J. P. RODGERS, Jourdan, Texas.

**PIANOS AND ORGANS AT FACTORY PRICES**  
**30 DAYS' FREE TRIAL**  
**EASY TERMS**

On such well-known makes as KIMBALL, WEBER, IVERS & POND, BUSH & LANE, SMITH & BARNES, JESSE FRENCH, KOHLER & CAMPBELL, PACKARD, LEYHE and SCHAEFFER Pianos, KIMBALL ORGANS, and the famous STEINWAY, WEBER, STUYVESANT, WHEELOCK, STROUD and STECK PIANOLA PIANOS. Terms of \$2.50 and up, monthly. Write us today.

**LEYHE PIANO CO. 1201 Elm St. Dallas, Texas**  
The Largest Piano Concern in Texas.

CHURCH LOYALTY COMMENDED.

The Protestant Episcopal Bishop of North Dakota said, in a recent article: "We believe the Episcopal Church to be altogether the best Christian society in America." The Baptist "Examiner" replies to the effect that the Baptist Church is the best, and now the Rev. T. M. Hurst, of Charlestown, Indiana, comes out with a pamphlet in which he holds up the Presbyterian Church as the best. Some of our liberal inclined brethren, who are "dead set" on organic union, have been greatly shocked at such language, and call this talk "old-fashioned sectarianism." They even become sarcastic, and wish "peace to the ashes of old sectarianism."

Do not be sensitive, brethren. You take no offense at the man who says that he has the best wife in the world. We have heard children say that they did not think their mother any better than some other mothers. And we have known persons who boasted of a liberality which prevented them from thinking that their families were better than some other families. Such people are cold, flat in disposition and show poor stock. We admire the man who truly feels that his wife and children and family are the best. When this feeling is genuine, it betrays depth, warmth and vigor. And no sensible persons think ill of it because they can make a rejoinder of equal strength.

We admire the Episcopalian for his loyalty and appreciation of his own Church family; we commend the Baptist for the same thing; but we are in happy accord with Brother Hurst, that the Presbyterian Church is the best of the whole evangelical sisterhood. We say it, and we mean it. This is the reason we are Presbyterian, and not something else. We hold all believers in our Lord to be noble and heirs with us of the same promise, but we think there is a blue and a better blue, and Presbyterians are the best blue. There would not be so much standstill in the Church if we all had more enthusiastic loyalty. We sacrifice efficiency to broadness.—The Presbyterian.

THE BRITISH DIVORCE LAWS.

After a prolonged and thorough investigation of the facts, the British royal Commission on Divorce has made its report. It is a bulky as well as a weighty document, but its main findings have become generally known in England, and are being discussed there, and also in this country. The main features of its recommendations are, that men and women shall be put on an equal footing in the divorce courts; that the privileges of the divorce laws shall be made available for the poor and rich alike; and that the grounds of divorce shall be extended so as to include incurable insanity after five years' confinement, desertion for three years and habitual drunkenness incurable after three years. Hitherto adultery has been the sole ground of absolute divorce in England, and a minority of the Commission, headed by the Archbishop of York, opposed the extension to the other causes noted above. In their report, the minority contend that the greater freedom recommended by the Commission will tend to relax the bonds of the family, and will prove inimical to its welfare.

The operation of the present law in its relation to the sexes is thus stated in the "Encyclopedia Britannica":

"Much comment has been made on the different grounds on which divorce is allowed to a husband and to a wife—it being necessary to prove infidelity in both cases, but a wife being compelled to show either an aggravation of that offense or an addition to it. Opinions probably will always differ whether the two sexes should be placed on an equality in this respect, abstract justice being invoked, and the idea of marriage as a mere contract pointing in one direction, and social considerations in the other. But the reason of the legislature for making the distinction is clear—it is that the wife is entitled to an absolute divorce only if her reconciliation with her husband is neither to be expected nor desired."

The Commission, however, was a unit in recommending that the inequality and injustice of the law in giving the husband such advantage over the wife should be done away. If its recommendations are embodied into law, the wife can obtain a divorce for every cause which is regarded sufficient to free the husband. The privilege of divorce has practically been denied to the poor, by the stipulation which compelled every applicant to go to London to begin proceedings. Besides giving the rich an advantage, this provision has tended to promote immorality, because it hindered those who could no longer live together on account of the crime either of husband or wife, from securing a legal separation.

It will be noted that the extension

of the grounds of divorce recommended falls far short of the freedom allowed in this country by the statutes of most of the States, to say nothing of the lax practice of the courts in their interpretation and application of our too broad laws. The British Commission advises that stringent measures be taken against unnecessary publicity; the judge may exclude the public from the hearing, and restrain the press from publishing the portraits of the parties; and, of course, the salacious details of the testimony cannot be printed. Divorce trials are not to be made a source of glee to the evil minded.

It will be clear that while the Commission recommends greater equality, justice and freedom in the matter of divorce, it has no thought of making so much as an approach to the confusion, laxity and intolerable evils of the American system—or rather, chaos—in this matter.—Pittsburg Advocate.

THE CLOUD OF WITNESSES.

The witnesses by whom we are encompassed are not mere onlookers, silent spectators, passively watching the racer in his spurts or lapses, in his triumphs or his defeats. They are men and women who have run the race, who have reached the goal who have won the prize, and who now return to cheer the after-runners by the testimony of their own victory. They are witnesses, not in the sense of looking on, but in the sense of giving personal evidence. They have had experience in the race of life, and they have made vital discoveries, and now they line the course to proclaim their findings to inexperienced souls whose race is yet to be run. There are not the cheers of the untired; they are the tonic inspirations of men who know, and who record the vital findings of their own souls.

And what is the character of their witness? Just this, that by faith in God we win life's prize; that by faith in God we can cope with every difficulty along the course; and that by faith in God we can reach our appointed goal. This is their witness. They had done their journey by faith in God, and they have found God at every step and turning of the way. They relied on the unseen Presence, and they proved His grace and power. They stretched out the hand of faith, lame and trembling, and it had been gripped by a strong hand. Trusted in God and they arrived!

And so the first triumphant note of their witness is the glorious reality of the companionship of God. They say that when they "walk by faith" they do not move in a dark, cheerless void, but in the conscious fellowship of a gracious Friend. They say that when they stepped out into the cold and empty night the Friend was at the gate. They say that the apparently gloomy orphanage turned out to be the Father's house. And the second note in their testimony is the power of the unseen Friend. They witness that His strength was most revealed when it was most needed. They declare that they had ample resource for the day's demand. They say that their equipment was all-sufficient for the supreme hours of crisis, the seasons when they confronted "violence of fire," or when they were exposed to "the edge of the sword," when they were the victims of "cruel mockings and scourgings," and when they were thrown into "bonds and imprisonment." That is their witness, that in the most exacting emergencies they were sustained by "hidden manna" from the unseen Friend.

And all through the centuries we can hear the witnesses calling: "We tried it, we proved it, we know it!" And around about us still in our time there is the same cloud of witnesses, thronging our course, all testifying that "God is," and that "He is a rewarder of them that diligently seek Him." What is the character of the witnesses? They belong to "all people and kindreds and peoples and tribes and tongues." There are rich and poor. There are learned and ignorant. There are those with one talent and others with ten. There are children of apparent privilege and children of apparent disadvantage. There are all sorts in this cloud of witnesses: it is a motley yet harmonious and radiant multitude, indivisibly one in their experience and testimony.

Let me just take two witnesses out of the crowd. And the first will be the apostle Paul. Here is no dreamer, no mental weakling, no loafer in luxurious fields. This man is masculine, practical, vital, sacrificial. He has run a long race, and he has now finished his course. And what is his witness? "I know whom I have believed." "Persecutions, afflictions, came upon me at Antioch, at Iconium, at Lystra: what persecutions I endured"—truly a dark and troubled course!—"but out of them all the Lord delivered me." He never missed the sense of the unseen Presence, and he never lost the power of the unseen

help. He was never left in the lurch. He was never abandoned. He walked by faith, and he found he had walked with God.

The second witness shall be from our own day, far removed in time from the apostle Paul, and far removed in the shape and color of his experiences. Paul was a great scholar, nurtured in privilege and refinement; this second witness belongs to the company of the illiterate, and was nurtured in disappointment, darkness and profanity. But he is among the cloud of witnesses, and I give you his testimony just as he gave it a few weeks ago:

"Six years ago I left Pentonville Prison, completely wrecked by the devil. Twenty-three years ago I held the title of the nine-stone champion of England. I used to fight on Sunday nights after the public-houses were shut up. I got to the top of the tree, and I had plenty of money. \* \* \* I served long terms in Wormwood Scrubs and Pentonville. I almost lived on drink when I got out. \* \* \* A Salvationist came up and put his hand on my shoulder, saying, 'How are you, Jimmy?' \* \* \* He kept on telling me about Jesus Christ and his power to save. \* \* \* At night I knelt at the penitent form at a Salvationist meeting, and I found 'the pearl of greatest price.' \* \* \* I was a tremendous bad fellow, but oh, it is lovely to be saved. I thank God that I can go all over the country and testify to the power of Jesus Christ."

This is a strange witness to put side by side with the apostle Paul, but the apostle would have been proud of his company. Their evidence is one, and it is shared by a countless multitude, and this is the burden of their testimony: "The Lord God is alive! His love is real and intimate! His grace is mighty! Faith is justified of her children! By faith the goal is reached, and by faith life's prize is won."

Well, our course stretches before us. The character of the course may change with the man and the generation. Paul's course was as greatly different from Enoch's as David's course was greatly different from John's. The course in our time is altogether changed from the course in the Middle Ages. It no longer runs through "the violence of fire," or against the peril of opposing sword. Indeed, the course is changed from what it was fifty or even twenty years ago. Think of the mesmeric, overwhelming worldliness through which the course runs today. We may no longer encounter a glittering sword, but we encounter the glittering lure. We are no longer exposed to the soothing opiate of selfish indulgence.

Yes, the character of the course may change, but, whatever it be, there it is, "the race that it set before us." The externals may change, the essentials abide. The course may alter, the race is one. And it is our highest wisdom to run under the guiding, inspiring presence of the unseen Friend. The witnesses that encompass us are calling and cheering and testifying, and their words are wealthy with the love of their own experience.—Exchange.

THE SHINING STAR.

"Joy to the world! the Lord is come," is the triumphant strain that echoes through church aisles, and lifts its choral harmony from home altars. Under the spell of the Christmas gladness, under the guidance of the Star, we are happy with our neighbors, our friends and our children. There is a pulse-beat of gladness in the world. Every one feels it; even the most desolate and most forlorn acknowledge it, and are cheered. For unto us is born a Savior, and his name is Jesus, and he shall save his people from their sins. Ages may yet pass before his reign of peace shall everywhere be established; but the day of his full ascendancy over every island and continent is speeding on, and the Christmas-tide shall finally come, when the Star shall shine over an earth swept clean and white, and from shore to shore, under the complete sway of Him who bore our sins in his own body on the tree, and who now sits at the right hand of God for evermore.

CARD OF THANKS.

To all who have remembered us so kindly in our recent sorrow, we desire to express our thanks. Your kind letters and many other expressions of tender sympathy will be long remembered.

EUSTACE P. SWINDALL AND FAMILY, Fort Worth, Texas.

MARRIED.

Rich-Wallace.—At the residence of the bride's parents, in Callina, Texas, December 3, 1912, Mr. Vernon Rich and Miss Myrtle Wallace, Rev. C. W. Macune officiating.

Many admire the power of God, but few are willing to be controlled by it.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 40 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GARTSIDE'S Iron Rust Soap Co., 4054 Lancaster Avenue, Philadelphia, Pa. Gartside's iron rust soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect; good seller, big bargain; house-to-house agents and store salesmen wanted.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$300 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.

Representatives wanted by one of the largest Novelty Manufacturing companies in America, to introduce the new Hawthorne Automatic Self-Windup Clothesline. Send one dollar for sample and illustrated book, explaining its various uses, and our lowest wholesale prices, if used as a mail order or canvassing proposition; or direct commission on all sales to Department, Hardware, and House Furnishing Stores in the United States and Canada. Money will be refunded on receipt of returned sample. We ask the retail price of \$1.00 in order that private parties may not obtain this device at wholesale price. HAWTHORNE MANUFACTURING CO., Manufacturers of Metal Specialties, Electric Devices, Motor Cycle, Bicycle, and Carriage Lamps, etc., Bridgeport, Conn.

Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 36-pound Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 36, Charlotte, N. C. Our reference: Commercial National Bank.

EVANGELIST.

EVANGELIST D. L. COALE has changed his address from Sta. A., Fort Worth to 533 W. Magnolia Street, San Antonio, Texas. He has Prof. Robt. E. Huston with him as his singer. Preachers desiring his services will notify him as early as possible.

GOSPEL SINGER.

Geo. P. Bledsoe, of Gilmer, Tex., is now making engagements for the new year. If you are casting about for an efficient gospel singer, write him at once. Best references.

GOSPEL SINGER AND SOLOIST

I should like to hear from pastors or evangelists desiring the services of an efficient gospel singer and soloist. Take charge of choir if necessary. References: V. A. Godbey, Cullom M. Booth, S. H. C. Burgin. Address Miss Rose Brack, 101 Broad Ave., San Antonio, Tex.

MAKING DATES.

If the brethren who want my help in revivals during the year will write early, we can make better arrangements for meetings. The early bird always gets the worm. R. J. Tooley, Weatherford, Texas.

HONEY.

PURE EXTRACTED HONEY—Two cans of 60 pounds each \$9.50. Reduced prices on ten can lots. J. M. RUYTS, Carlisbad, New Mexico.

NORTH TEXAS CONFERENCE PRESIDING ELDERS MEETING.

The Presiding Elders of the North Texas Conference are requested to meet in the Publishing House, Dallas, Thursday, 19th inst., 10 a. m. By request. S. C. RIDDLE, Secretary.

PERSONAL.

On account of failing health Mrs. C. J. Oxley, of Houston, is spending the winter in El Paso with her daughter, Mrs. B. C. Anthony, her address being Apartment P Georgette, 711 N. Stanton Street, El Paso, Texas.

At the last session of the Northwest Texas Conference held in Abilene, Texas, my name and appointment was not read and does not appear in the list of appointments in the Advocate, so for the benefit of my friends and others who may wish to find me, please say my appointment for another year is Tye, Texas, same as last year.—C. E. Lynn.

SECOND EDITION.

The second edition of Dr. Rankin's book "The Story of My Life," is now on the press and will soon be ready for delivery. This does not mean his second volume yet to be written. That is some two or three years off yet. It is the same volume, but a second edition of it.

SPECIAL NOTICE.

To the Preachers and District Stewards Tyler District.

The District Stewards will meet at Mineola on December 16, at 2:30 p. m., and not December 15, as announced in last week's Advocate. Remember, Monday, December 16, at Mineola. Be there. Important business. J. B. TURENTINE, P. E.

PURE SYRUP.

PURE Louisiana Sugar Cane Syrup. Guaranteed the best. 10 lb. cans, tops soldered on, 6 in case, \$2.70; 5 gal. keg, \$2.50; 24 gal. barrel, \$9.60. L. D. FISHER, Evergreen, La.

INVESTMENTS.

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 you how \$1,000 can grow to \$22,000—how to judge different classes of investments, the Real Earning Power of your money. This magazine six months Free if you write today. H. L. Barber, Publisher, 435, 28 W. Jackson Blvd., Chicago.

MALE HELP WANTED.

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

MISCELLANEOUS.

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

50 FINE View Post Cards, in colors, showing trip around the world. Nice X-mas presents. 38c per set, postpaid. Economy Co., Box 321, Charlotte, N. C.

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

IF YOUR gums ever bleed when you brush your teeth, send for my free illustrated booklet, "How to Beautify and Strengthen the Gums." DR. C. LUZZI (Dentist, Waco, Texas).

PHYSICIAN WANTS LOCATION.

WANTED—A good location to practice medicine, or job on the road. Address "W," room 5, Moore block, Sherman, Texas.

PREACHERS WANTED.

I want a pastor for an inland town that will pay a salary of about 600 and board a single man, or rent a parsonage for a married man. A nice, healthy place to live. Please send recommendations to W. J. STEWART, P. E. Guyton, Okla.

PHOTOGRAPHS.

Twelve cabinet-size photos, 95c, postpaid. Made from any photo or tintype. Original returned unsoiled. Work guaranteed. Texas Copying Co., Box 147-J, Grand Saline, Tex.

ANNOUNCEMENT.

The District Stewards of the Dallas District are hereby called to meet at the Methodist Publishing House, this city, next Tuesday, December 17, at 2 p. m., sharp, and the pastors of each charge are kindly requested to make this announcement to their people so that their District Steward will be sure to attend this meeting. It is important to have every member present. O. F. SENSABAUGH, P. E.

Bowie District—First Round.

Wichita Falls Sta., Dec. 14, 15. Wichita Falls Mission, at No. W., Dec. 14, 15. Electra Mission, at Marvin's Chapel, Dec. 21, 22. Electra Sta., Dec. 22, 23. Burkburnett, at Burkburnett, Dec. 28, 29. Iowa Park, at Iowa Park, Dec. 29, 30. Henrietta Sta., Jan. 4, 5. Petrolia Circuit, at Willow Spgs., Jan. 5, 6. Bellevue Sta., Jan. 11, 12. Bowie Sta., Jan. 12, 13. Nocona Sta., Jan. 18, 19. Ringgold, at Ringgold, Jan. 19, 20. Byers, at Byers, Jan. 25, 26. Archer City Sta., Feb. 1, 2. Megargal Mission, at Lone Oak, Feb. 2, 3. Blue Grove, at Blue Grove, Feb. 8, 9. Vashti, at Friendship, Feb. 9, 10. Post Oak, at Post Oak, Feb. 15, 16. Crafton, at Red Bud, Feb. 22, 23. Sunset, at Sunset, Feb. 23, 24. Dundee Mission, March 1, 2. T. H. MORRIS, P. E.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 70-41 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success. (Advertisement)

Whatever is really truest to nature is nearest to God.

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. (Advertisement)

**THE DAILY BIBLE READING HABIT.**

By William Thomas McElroy.  
No habit is so fraught with joy and comfort and helpfulness as is the habit of daily Bible reading. That person who has never formed such a habit can have no conception of the pleasure and profit that may be gotten from it. It gives strength for the daily duties of life; it gives wisdom and power in meeting the problems which must come up day after day; and it gives encouragement and faith and comfort even in the face of overwhelming difficulties and apparently insurmountable trials and temptations.

No one who has ever formed the daily Bible reading habit will ever willingly relinquish it again. The reason more people do not have the habit is, that they have never learned to appreciate the Bible fully. No other book ever written is so influential or so adapted to the daily needs of humanity. "I am convinced," says the noted German writer Goethe, "that the Bible becomes even more beautiful the more one understands it." And says Gladstone, the Grand Old Man of English politics, "If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what, in the words of a popular hymn, is called 'the old, old story,' told in an old, old Book, which is God's best and richest gift to mankind."

The Bible, considered only as good literature, is unsurpassed by any other book in the world. Where can one find more interesting or more fascinating stories than those of Joseph, or Ruth, or Esther, or David? Where can one find more entertaining history than that found in the Pentateuch, or in the so-called historical books? And where can one find more beautiful poetry than that of Job, or the Psalms, or Isaiah?

Benjamin Franklin, it is said, during his residence in Paris was invited to a party by some of the nobility. During the evening a discussion of the Bible came up, and one dogmatic nobleman was loud-voiced in his assertions that the Bible was entirely a piece of deception, and that it was wholly devoid of even literary merit. Franklin took no part in the conversation until some of those present noticed his silence, and asked him for his opinion. He replied that he could hardly give a suitable answer, as his mind had been running on the merits of a book of rare excellence he had lately been reading. He said further that he would like to read them a portion of it, so that if they liked they might compare it with the famous Book they had been discussing. When he had finished, his listeners declared that it was beautiful, sublime, and asked if the specimen were a fair example of the contents of the book. "Certainly, gentlemen," was his smiling reply, "my Book is full of such passages. It is no other than your good-for-nothing Bible, and I have merely read to you the prayer of the Prophet Habakkuk."

The Bible is a Book we never tire of. Each time we read it we find new beauties, we discover thoughts it had never inspired at any previous reading, and we appreciate more and more the lessons it gives, and the wisdom and inspiration that may be gotten from it. A great novel we may read over and over again, and enjoy anew each time. So with a great poem, or a great essay. But never yet has there been written any book, outside of the Bible, that we could make our daily companion throughout life.

**DOLLAR PACKAGE FREE**

**Kidney Medicine Free**

**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 see good-bye forever to the aching, drifting, straining, or too frequent passage of urine; forehead and back-of-the-head aches; the stitches 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 despondency? I have a remedy for these troubles that you can depend upon, and if you want to make a QUICK RECOVERY, you ought to write and get a free dollar package of it. How to obtain my Kidney and Bladder medicine free—Just drop me a line like this: Dr. A. E. Robinson, 22185 Luck Building, Detroit, Mich., and I will send it by mail, post-paid and free. As you will see when you get it, this remedy contains only pure, harmless medicines, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a dollar package free—you can use it and cure yourself at home. If you think this matter over you will see that I could not afford to make this liberal offer unless I believed my medicine would cure Kidney and Bladder troubles.

Shakespeare comes nearer, perhaps, than any other writer to having this quality. But if we had to spend the remainder of our lives on a desert island with only one book—either the works of Shakespeare or the Bible—there is little, if any, question which book ninety-nine out of a hundred of us would select.

A daily, thoughtful reading of the Bible will give us much that we could never otherwise possess. It will teach us to think of others more than we are usually accustomed to think; it will strengthen our faith in a personal God; it will inspire us with higher ideals; it will give us daily glimpses of spiritual things; it will ennoble our thoughts, strengthen our moral habits, enable us to think more kindly of those about us, make us more gentle, more unselfish, more helpful and more optimistic; and will give us the happiness which comes with the knowledge that some day, somewhere, we shall hear the deserved, "well done, good and faithful servant."

"No life," says Dr. Robert E. Speer, "ever found sufficient nourishment for itself within." Many and many a life, therefore, is not sufficiently nourished, but no life in which the daily reading and meditating on the Holy Scriptures is a prominent part has ever lacked for spiritual and mental or even physical, nourishment and refreshment.

"We search the world for truth we call

The good, the pure, the beautiful,  
From graven stone and written scroll.  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—Exchange.

**WHAT IS THAT END?**

Dr. Lyman Abbott is celebrating his fifty years as a Christian minister, and all who know anything of the work he has done and the influence he has exerted during the half century will join in wishing him much joy and satisfaction in a contemplation of the past, and fresh zest and courage for the doing of the service that remains. Perhaps there are not many men upon this continent who read that do not owe some debt of gratitude to Lyman Abbott for a helpful or inspiring thought of his picked up somewhere along the pathway through the years, and perhaps now is the time to remember some of these, and to forget some of the things he may have said that did not quite suit us.

Writing recently in the Outlook Dr. Abbott shows us that the years have brought much wisdom and clear vision. One thing especially he says is so good and seems so peculiarly the thing to be said to the Churches of this Dominion that it should be repeated and pondered upon until something of its far-reaching significance would come to us. Writing of the necessity of the federation of the Church in its work, the changing of it from guerilla forces into a united army, he says:

"We shall not accomplish union by trying to make a creed so small that nobody objects to it, because nobody cares anything about it. We shall find the point of our union in the object which we seek, not in the point from which we start. We are all seeking the same end, if we only knew it."

The words which we have italicized are the important ones. And it would be very difficult for us to over-estimate their importance. The Church of Jesus Christ is one, must be one, because it has one specific task and mission to fulfill. The one thing that binds it together is that bond of a single and holy purpose, and any schism that hinders the realization of that purpose is a sin and a crime against the body of Christ.

And what is that end and aim that the Church is seeking? Dr. Abbott hints that the Churches may not even know that they are working toward the same end. And this, alas! is only too true, so that it would seem as if it might be much more true that the Church would fail to understand and appreciate what that one thing was that it lived to accomplish.

Is it not dangerously near the truth that the Church—that is, you and I as members of the Church—occasionally gets so accustomed to doing the things it does that it loses any very vivid conception of why it is doing them? The whole thing becomes so customary and matter of course that it gets to lack any great or vital purpose at all.

What is the Church for anyway? What is that one high and mighty task that is its Master has set it? Or to put it plainer, what is that one thing that I, as a Christian man, should be doing? What am I for? That is the question I must ask myself, and I must think my way through it and not get any one else to answer it glibly for me. The danger is, the great danger is, that there be no golden thread of a great purpose running

through my life and binding it together into one beautiful and aspiring and consistent whole. And the danger is, the great danger is, that there be the same lack in the life of the Church.—Exchange.

**WHO OWNS THE CHURCH?**

They have been having a great time in the United States over their Home Mission week. Under the direction of the federated Protestant Churches of the Republic, representing 22,000,000 members, 60,000,000 adherents, 162,600 ministers, and \$1,300,000,000 worth of church property, the appeal was made to the citizens in general to give the work of the Churches in the home-land more intelligent appreciation and more adequate support.

It means much, does it not, that this appeal should go out in the name of a federal council representing all the branches of Protestantism? Perhaps it ought not to seem as remarkable a thing as it does that this should be done, but nevertheless, remembering past history, it is remarkable. And it is wonderfully cheering and inspiring as well.

But there was something more remarkable about this appeal than the source of it and that was the spirit and motive of it. Not only was it not an appeal to sectarian zeal or ecclesiastical pride, but it was an appeal made in the name of the community, with the motive of the public good in every sentence of it and the ring of patriotism of the highest type in every line. It was the Church appealing to the public with the very definite conviction that it lived to serve the public good and that there was not a single community interest that somehow did not lead up to it, and in which it did not have the most vital and intimate concern. Does it not mean much more than an appeal should go out from the Church in such a spirit and with such persuasions as these?

There were twelve "poster pointers" prepared by the committee and only two of these deal in any way with ecclesiastical facts or figures. All the others set forth great social facts conditions and needs. Here are some of the subjects presented by these posters, which were all made out in striking diagram form: "The Church the Source of Supply of Social Reform Workers;" "The Negro;" "Loss of Population in Agricultural States;" "Ownership of Wealth and Growth of Socialism;" "Women and Children in Industry;" "Sources of Immigration." Others deal with illiteracy, the wages problem, the economic aspects of the liquor question, etc. Surely an appeal from the Church along such lines as these points to the dawning of a new day, or is it the bringing back of a day that really dawned when the Man of Nazareth began His matchless ministry?

The Church belongs to the commu-

nity, that is the thought that is taking hold. It does not live for itself, it is not to be an end, but a means to an end. It is to serve the people, in all the complex relations of modern life and industry. It belongs to the people. If it does not serve the highest good of the people it has no right to exist.

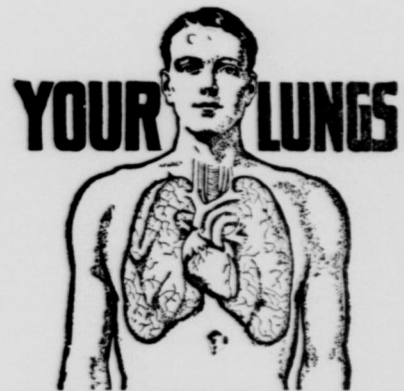
Of course everyone that knows the real facts will readily admit that the Church has been a very great factor in human progress during the past centuries. This applies specially and emphatically to this continent. The circuit rider in the early days, the Sunday School, the meeting house, the Church school and colleges, these, and other Church institutions have been incalculable forces making for the social good and welfare of the community throughout our country. But this was in the earlier and simpler days. With the growing complexity of our social and economic life the Church has not, by adaption, been able to keep her place. The Church is not as much to the community as it once was, and the community is not altogether to blame.

But all signs will fail if the Church does not become in the very near future much more to the life of the community than it has ever been at any time in the past. A new sense of social responsibility is upon it and from that will come a much more intelligent and effective social service.—Christian Guardian.

Poisons accumulate in the system when the kidneys are sluggish—blotches and bad complexion result—take Hood's Sarsaparilla. (Advertisement.)

**TEN DOLLARS A DAY FOR HER LAPDOGS.**

The papers report that a wealthy woman well known in the community went to one of the finest hotels in New York and engaged a suite of four rooms and three baths for the winter at \$50 a day. There was a living-room and a bath for herself, living room, a bedroom and a bath for herself, a room and bath for her "babies," as she called her three dogs, two Japanese and one a Pekingese spaniel. Rising from their satin-lined baskets in the morning, the dogs are bathed with scented water in the big white tub. After that comes breakfast with milk and toast. At luncheon the "babies" are served with lamb chops and creamed potatoes. Dinner consists of a bit of chicken, mashed potatoes, and a dessert of ice cream or some creamy confection. The fare for the dogs is \$10 a day, \$3000 a year. It could hardly be thought possible that there should be such a wicked waste of money and such a misdirection of affection as this story would indicate, when there are so many children dying for want of food, and whose hearts are crying for want of love. The sum of \$3600 might have



**ARE THEY WEAK OR PAINFUL?**

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

These are Regarded Symptoms of Lung Trouble and

**CONSUMPTION**

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

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

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

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

**JUST SEND YOUR NAME**  
**LUNG GERMININE CO., 517 E. 12th, JACKSON, MICH.**

been given to poor little real babies to save them and make them happy, and then the dogs could have lived luxuriously on the \$50 left. So many waste their time, their money and their energy on the things that are little, insignificant and low, neglecting the things that are lofty and divine.—The Christian Herald.

Peace and prosperity both die where laziness is born.

**The Best Way**  
The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.  
INDIVIDUAL COMMUNION SERVICE CO., St. Louis  
514 N. Grand Avenue



## HOW About It?

**YOU** have thought for a long while you would make things easy at home by buying an **Advocate Machine**. There is no better time than **NOW** to do it. Ask your good neighbor what **SHE** thinks of our **New Model Drop Head Automatic Lift Machine**. If she has one, she will tell you it is the equal of any \$75.00 Machine on the market. In addition to the guarantee of the factory, you have ours. You risk nothing. We ship direct from the factory to your station. **PRICE, \$24.00** includes one year's subscription to the Texas Christian Advocate.

We Prepay The Freight

Address **Blaylock Pub. Co.** DALLAS, TEXAS  
With Price

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 125 or 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

AUNT MARY REEVES.

Sister Reeves was a well loved and honored woman by all who knew her. She was a Christian of Godly type, a deep, rich experience of grace. Was confined to her bed for several months before the end came. Her pain was great, but not once was she heard to grumble. Before she was confined to her bed she wrote her own obituary. We here submit it just as she wrote it for her pastor to see:

A History of My Life.

I was born in Monroe County, Mississippi, October 28, 1833. My father Elijah Tunnell, died leaving me a fatherless girl at four years of age. Was raised in my grandfather's home, where family prayer was kept up night and morning. I had very early religious impressions. Was converted and united with the M. E. Church, South at the age of eight. Was married at seventeen years of age to C. D. Weaver. Five children were born to us. In 1862 he went to the war, leaving me the children to raise. Two of them have died; three are still living. Their father was wounded and died December 25, 1864, leaving me a widow, but still I struggled on; and in 1885 I was married to Rev. I. N. Reeves, of the Northwest Texas Conference. Together we lived happy and labored in the vineyard of the Lord until his superannuation, and in 1910, on the 13th of December, his precious life was ended and his happy spirit winged its flight to the blest abode of all the saints of God, where I expect soon to meet with all my loved ones gone on before me, there to enjoy that never-ending bliss laid up for the finally faithful in those many mansion prepared for us.

MARY A. REEVES.

The end came December 6th at 4:29 a. m. She went home to meet her friends and loved ones, where pain is no more, nor death ever comes. She leaves three children to mourn her departure, besides a host of friends. Her entire family is religious. May the Holy Ghost comfort these in this hour of sadness. W. T. SINGLEY, Carbon, Texas.

COTTON.—My last official duty before leaving Turkey was conducting the funeral of Mrs. Artimesa Cotton a noble Christian woman who died November 16, 1912. She was born in Warren County, Tennessee, and lived in this world seventy-three years, one month and seven days. Most of her days were spent near the old homestead. She was converted in early life, and for nearly sixty years lived a consistent Christian life, and was an honored member of the M. E. Church, South. Her husband and three of her children preceded her to the better land. Five children, twenty-one grandchildren and nine great grandchildren still survive to perpetuate her memory in the world. These are all worthy citizens. In this way she bequeathed to the world a legacy of which the Church and State may well be proud. She had been a patient sufferer for fifteen years, and spent the last year of her life with her daughter, Mrs. H. S. Lane, near Turkey, Texas, where she breathed her last. We laid her away to await the resurrection of the just. D. C. ROSS.

MERCER.—Annie Helen Mercer was born Aug. 21, 1837, and professed religion about six years ago, joining the M. E. Church, South, soon after, and lived an active Christian life as long as her health would permit. When she could not take part in the work of the Church she suffered patiently until the end came to relieve her of her sufferings and bring her to her heavenly home. Before she died she called her father and grandmother to her bedside and assured them that all was well with her, and bade them not to weep for her, but to tell her brother to meet her in heaven, where she was going to join her mother, and urged them to meet her there. About 5 a. m., Nov. 25, she passed away as peacefully as the setting sun sinks behind the western hills. She died in a sanitarium near Colorado Springs, Colo., and was buried at Maypearl, Texas, on Thanksgiving day. The funeral service was conducted in the church where she so often worshipped, by her pastor, after which her remains were interred in cemetery. R. F. DUNN, P. C.

HALL.—The subject of this sketch Miss Susie Hall, was born in October, 1894, and departed this life at her home in Motley County, Texas, September 20, 1912. She professed religion at the Boiling Springs campmeeting in August, 1911, and joined the Methodist Church, and ever thereafter lived a consecrated Christian life until her death. She was kind and had a lovable disposition and was obedient and was loved by all who knew her, and to know her was to love her. She has gone, but not forgotten! We know where to find her. Her illness was of several weeks duration, but she bore it patiently, realizing that when she passed out of this life she would go to that place of joy and peace and happiness and rest. She leaves a father, mother and several brothers and sisters to mourn their loss; but, dear ones, mourn not as those that have no hope. If you are true and faithful you will see your loved one again. We bid her to rest in the Matador Cemetery to await the resurrection morning. Dear friends and loved ones, let's look beyond the sorrow and gloom of this life to that glad time when we will be reunited again. She died in peace and without a struggle. Blessed are the dead that die in the Lord. Her pastor, J. A. ZINN.

STEEL.—Martha Elizabeth Steel (nee Shelton) was born November 1, 1838, died October 23, 1912, at the home of her daughter, Mrs. John Sharpe, in Denison, Texas. Sister Steele was married twice during her life: first to Dunn Mina, who only lived six years. Her last marriage was to J. N. Steel who died in 1894, March 1. To this last union there were born four children, all of whom are still living. Sister Steel joined the Church when she was eleven years old and was a member of it for sixty-three years, till the day of her death. She was a Christian in heart as well as word. Christ indeed dwelt in her life. Her faith grew stronger during her last illness, and death to her was no terrible monster, but simply the way home. The Christ that had been hers from childhood was still hers in death; he lead her through the dark valley. To the bereaved children and grandchildren, remember that mother is in heaven and you can see her again by and by. E. A. MANESS.

FLINT.—N. M. Flint was born in Lauderdale County, Alabama, May 3, 1837. His parents moved to Mississippi, Tishomingo County; profess- d religion in early life, joined the M. E. Church, South; was married to Mary C. Canfield June 1, 1857; moved to Navarro County, Texas, in February, 1893; departed this life September 5, 1912. Eleven children were born to them; one died in early life. He leaves a wife and ten children, five sons and five daughters, all of whom are noble Christians. Brother Flint was a faithful Christian, true to God and his cause, a man who did his own thinking religiously and politically, a man who had strong convictions and character; died in full faith. Many friends stood by and watched his suffering form sink back into its mother dust. God bless the wife and children. They know where to find him. A Friend, J. T. McKEOWN.

DICKENS.—Floyd Eugene, infant of Mr. and Mrs. C. E. Dickens, was born October 21, 1911; died November 14, 1912. May the parents find consolation in finding Christ. It is hard to give up our babies so soon after they have come into our homes and our lives have become woven into theirs, but we know they are in heaven with the good and we can go to them to live forever. These blessed ties are broken but for a little while, if we are faithful and true. JNO. W. SHOEMAKER, San Antonio, Texas, Nov. 25, 1912.

MERCER.—Hiram Christopher Mercer was born October 10, 1841, in Robertson County, North Carolina; departed this life November 4, 1912, at his daughter's home in Gustine, Texas. He came to Hebron community in Comanche County, Texas, in 1903; was put at rest in Shiloh Cemetery November 5, 1912. Services were conducted by the writer. Brother Mercer was converted and joined the Methodist Church July, 1868, at a camp-meeting held at Barker's Church, the Barker's Schoolhouse, in North Carolina. He has ever been faithful to his Lord and Church. He served his Church in many ways. For many years he was Superintendent of Sunday School. He loved the Sunday School work, had a great deal to say about it before his death. He served as steward and class leader. He served with some distinction in Lee's Army in Virginia from 1861 to 1865. He was a member of the Masonic order. He was married to Miss Louisa Barker in 1874. There were to this union eleven children. This wife and seven children are left to

mourn the loss of a true husband and father. Those who are left are: Mrs. Julia Soward, Comanche; Claud Mercer, Jacksonville, Florida; Wade Mercer, Comanche; Alpheus Mercer, Comanche; Mrs. Minnie Green, Gustine; Jim and Calyton Mercer, both of Comanche. All present at the death of their father except Claud. Owing to the faithful training of their parents they are all members of the Church. Dear loved ones, you cannot bring him back, but you can go to him. His friend HENRY FRANCIS.

THE ACORN IN THE JAR.

Bobbie and his mother were taking a long walk in the park that afternoon. It was Saturday, and Bobbie was wishing that every day could be a holiday from school. "I just hate school anyway," he stoutly declared, "and I don't believe it does me any good to study the old books and maps and things!" His mother had scarcely time to begin an explanation of the many benefits of school, when Bobbie ran from the path to pick up a handful of acorns that had fallen from a great oak. They were something new to him, and he was full of questions about oaks and acorns until they reached home.

"And does a big oak tree grow from one of these little acorns?" asked Bobbie. "Certainly, my dear," said his mother. "Just as a big man grows from a little boy." A few days later in cleaning up Bobbie's room, his mother came upon a small glass jar with one of the acorns in it. Nothing else was in the jar—just the acorn, and the cover tightly fastened on. She asked him about it when he came from school that night.

"Well, you see," explained Bobbie, carefully. "I want one of those big oak trees, like the one in the park, and so I put the acorn in the jar where it will be safe." His mother looked at him thoughtfully for a moment, and then she took him in her lap. "That is not the way that an oak tree grows from an acorn," she said. "It must first be planted in the warm earth, and then it must have sun and air and rain for many years before it will become such an oak as we saw in the park. That is the law of nature, and in nature it is just the same with a boy as with an acorn."

"What do you mean?" broke in Bobbie. "I mean that the boy must go to school and learn many things before he can become the right kind of a man," answered his mother. "The boy has to have the years of school, just as the acorn has to have the years of warm earth and sunshine and rain. In both cases it is the law of nature and there is no other way. Do you understand?"

"Yes, I think I do," said Bobbie slowly. "I never thought before that we grow the same way the trees and plants do. I suppose if I didn't study and learn things I would always be like a little boy and not know things like father."

The next morning he carefully planted his acorn in a sunny corner of the garden, and then whistled cheerfully as he started off to school—Youth's Companion.

Quarterly Conferences

NEW MEXICO CONFERENCE

El Paso District—First Round Deming, Dec. 14, 15. Government Hill, Dec. 18. La Mesa, Dec. 21, 22. East El Paso, Dec. 31. Y. ALLEN RAY, P. E.

Albuquerque District—First Round Cerrillos, Dec. 13. Cimarron, Dec. 14, 15. Watrous, Dec. 18. Clayton Cir., Dec. 21, 22. Star Cir., Dec. 27. San Jon, Dec. 28, 29. Tucuman Sta., Dec. 29. J. H. MESSEY, P. E.

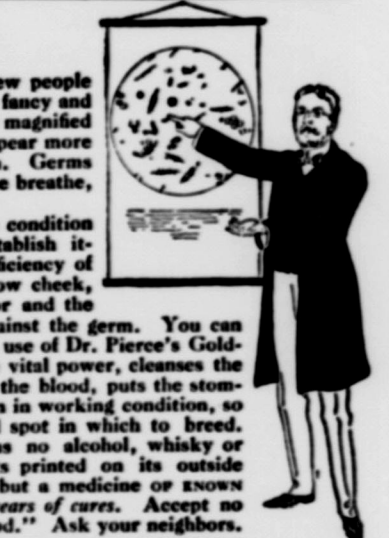
Pecos Valley District—First Round Malaga, Dec. 14, 15. Carlisbad, Dec. 15, 16. Lovington, Dec. 21, 22. Dayton, Dec. 28, 29. Pecos, Jan. 4, 5. Odessa, Jan. 5, 6. Hope, Jan. 11, 12. Sacramento, Jan. 15, 16. F. W. COCHRAN, P. E.

NORTH TEXAS CONFERENCE

McKinney District—First Round Allen, at A., Dec. 14, 15. Princeton and Wilson Chapel, at F., Dec. 22. Richardson and Vickery, at R., Dec. 28, 29. Anna, at A., Jan. 4, 5. Lewisville, Jan. 11, 12. Prosper, at P., Jan. 18, 19. Frisco, Jan. 19, 20. Weston, at W., Jan. 25, 26. Celina, Jan. 26, 27. Wylie, at W., Feb. 1, 2. Plano, Feb. 2, 7 p. m. Renner, at L., Feb. 8, 9. Josephine and Copeville, at J., Feb. 15, 16. Nevada, Feb. 16, 17. Carrollton and Farmers Branch, at F. B., Feb. 22, 23.

Afraid of Ghosts

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink. The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital force, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine of known composition and with a record of 40 years of cures. Accept no substitute—there is nothing "just as good." Ask your neighbors.



Blue Ridge, at B. R., March 1, 2. Farmersville, March 2, 3. McKinney Circuit, at E. C., March 8, 9. The District Stewards will meet at McKinney, at 2 p. m., Dec. 23. CHAS. A. SPRAGINS, P. E.

Dallas District—First Round Trinity, 11 a. m., Dec. 15. St. Mark's, 8:30 p. m., Dec. 15. Grace, 11 a. m., Dec. 22. Oak Lawn, 7:30 p. m., Dec. 22. Tyler Street, 11 a. m., Dec. 29. Grand Prairie, 7:30, Dec. 29. St. Johns, 11 a. m., Jan. 5. Forest Avenue, 7:30 p. m., Jan. 5. Cedar Hill and Duncanville, at D., Jan. 11, 12. Hutchins and Wilmer, at Wilmer, Jan. 18, 19. Cochran and Maple, at Cochran, Jan. 25, 26. Lancaster, Feb. 1, 2. Irving Cir., at Irving, Feb. 8, 9. Wheatland and DeSoto, at Wheatland, Feb. 15, 16. O. F. SENSABAUGH, P. E.

Gainesville District—First Round Woodbine Cir., at Spring G., Dec. 14, 15. Bonita Cir., at Bonita, Dec. 21, 22. St. Jo, Dec. 22, 23. Denton Street Sta., Dec. 29. Broadway Sta., Dec. 29. Marysville Cir., at Marysville, Jan. 4, 5. Myra and Hood, Jan. 11, 12. Pilot Point Cir., at Bethel, Jan. 18, 19. Pilot Point Sta., Jan. 19, 20. Aubrey and Oak Grove, at Aubrey, Jan. 25, 26. Denton Sta., Jan. 26, 27. Valley View Sta., Feb. 1, 2. Sanger and Bolivar, Feb. 2, 3. Era and Spring Creek, at Era, Feb. 8, 9. Montague and Dye Mound, at M., Feb. 15, 16. Dexter Sta., at Mt. Zion, Feb. 19. Rosston Sta., at Rosston, Feb. 25, 26. The District Stewards will meet at Denton Street Church, Gainesville, Dec. 31, 11 a. m. J. F. PIERCE, P. E.

Sulphur Springs District—First Round Mount Vernon, at Mt. V., Dec. 14, 15. Cumby and Miller Grove, at Cumby, Dec. 21, 22. Pecan Gap and Ben Franklin, at P. G., Dec. 28, 29. Lake Creek, at Enloe, Jan. 4, 5. Cooper Sta., Jan. 5, 6. Reilly Springs, at Shook's Chapel, Jan. 11, 12. Klondyke, at Klondyke, Jan. 18, 19. Sulphur Springs Cir., at Pickensville, Jan. 25, 26. Yowell, at Moss' Chapel, Feb. 1, 2. Como, at Como, Feb. 8, 9. Brashear, at Sherley, Feb. 15, 16. Sulphur Bluff, at Ketta, Feb. 22, 23. Purley, at Harmony, March 1, 2. Winsboro Sta., March 2, 3. Birthright and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. The District Stewards will meet at the Methodist Church, Sulphur Springs, on Thursday, Dec. 19, at 3 p. m. R. C. HICKS, P. E.

Greenville District—First Round Celeste Circuit, at Celeste, Dec. 14, 15. Jones-Bethel and Wesley Chapel, at J.-B., Dec. 21, 22. Lee Street Sta., Dec. 22, 23. Commerce Sta., at Smith's Chapel, Dec. 28, 29. Commerce Sta., Dec. 29, 30. Wesley Sta., Jan. 4, 5. Kavanaugh Sta., Jan. 5, 6. Merit Cir., at Merit, Jan. 11, 12. Campbell Cir., at Campbell, Jan. 18, 19. Lone Oak Cir., at Lone Oak, Jan. 19, 20. Fairlie Mt., at Fairlie, Jan. 25, 26. Wolfe City Sta., Jan. 26, 27. Floyd Cir., at Floyd, Feb. 1, 2. Kingston Sta., at Mt. Carmel, Feb. 8, 9. Greenville Mt., at Salem, Feb. 15, 16. Caddo Mills Sta., at C. M., Feb. 22, 23. The District Stewards will please meet in Wesley Church, Greenville, at 10 a. m., Friday, Dec. 20. C. M. HARLESS, P. E.

Paris District—First Round Bonham Street, December 8. Annona Circuit, at Annona, Dec. 21, 22. Whiterock, at Wm. Chapel, Dec. 22, 23. Depot Station, Dec. 28, 29. Pattonville Circuit, at Pattonville, Dec. 29, 30. Emherson Circuit, at Bethel, Jan. 4, 5. Clarksville Sta., at McCoy, Jan. 11, 12. Clarksville Station, Jan. 10, 12. Woodland and N., at Woodland, Jan. 18, 19. Detroit Station, at J., Jan. 17, 19. Bagwell Mt., at Blanton, Jan. 25, 26. Blossom Station, Jan. 26, 27. Avery Mt., at Avery, Feb. 1, 2. McKenzie Circuit, at McKenzie, Feb. 8, 9. Bogata Circuit, at Bogata, Feb. 9, 10. Paris Circuit, at Bethel, Feb. 15, 16. Lamar Ave., Feb. 16, 17. Depart Circuit, at Cunningham, Feb. 22, 23. The District Stewards will please meet in Centenary Church, at 1:30 p. m., Tuesday, Dec. 17, 1912. W. F. BRYAN, P. E.

Decatur District—First Round Decatur Station, Dec. 14, 15. Boyd Circuit, at Boyd, Dec. 15, 16. Krum and Ponder, at Ponder, Dec. 21, 22. Paradise, at Bethel, Dec. 28, 29. Argyle, at Argyle, Jan. 4, 5. Decatur Circuit, at Oliver, Jan. 11, 12. Alvord, at Alvord, Jan. 18, 19. Rhome, at Rhome, Jan. 19, 20. Greenwood, at Greenwood, Jan. 25, 26. Chico, at Chico, Feb. 1, 2. Bridgeport Sta., at Pleasant View, Feb. 8, 9. Bridgeport Sta., at Bridgeport, Feb. 9, 10. Mexican Mt., at Bridgeport, Feb. 15, 16. Willow Point Sta., at Willow Point, Feb. 16, 17. Oak Dale, at Barton's Chapel, Feb. 22, 23. Jacksboro Sta., at Berwick, Feb. 23, 24.

Jacksboro Mis., at Berwick, March 1, 2. Bryson and Jersey, at Bryson, March 2, 3. Justin and Roanoke, at Roanoke, March 8, 9. The District Stewards' meeting at Decatur, Monday, Dec. 23, at 1 p. m. S. C. RIDDLE, P. E.

Terrell District—First Round Royse Sta., Dec. 14, 15. Rockwall Sta., Dec. 15, 16. Fate Cir., at F., Dec. 21, 22. Garland Sta., Dec. 22, 23. Chisholm Cir., at C., Dec. 29. Le-rell Sta., Dec. 29, 30. Cottage Mound, at C. M., Jan. 4, 5. Elmo, at E., Jan. 5, 6. Pleasant Mound, at P. M., Jan. 11, 12. Forney and Mesquite, at F., Jan. 12, 13. Hutens and Wilmer, at F., Jan. 18, 19. Lancaster Sta., Jan. 19, 20. Scurry, at S., Jan. 25, 26. Kaufman, Jan. 26, 27. Kemp and Becker, at K., Feb. 1, 2. Manassah, at M., Feb. 2, 3. Gorman, at G., Feb. 8, 9. Crandall, at C., Feb. 15, 16. The District Stewards will meet at Terrell Tuesday, Dec. 17, at 10 o'clock a. m. A. L. ANDREWS, P. E.

Sherman District—First Round Travis Sta., Dec. 15, 11 a. m. Key Memorial, Dec. 15, 7:15 p. m. Pilot Grove Cir., at Pilot Grove, Dec. 21, 22. Whitewright, Dec. 22, 23. Van Alstyne, Dec. 28, 29. Whitesboro, Jan. 5, 6. Collinsville and Toga, at Toga, Jan. 4, 5. Whitesboro, Jan. 5, 6. Waples Memorial, Jan. 12, 11 a. m. Sherman Circuit, at Pecan, Jan. 18, 19. Trinity, Jan. 12, 7:15 p. m. Bells Circuit, at Bells, Jan. 25, 26. Howe Circuit, at Howe, Feb. 1, 2. Pottsboro and Preston, at Pottsboro, Feb. 8, 9. Sauer and Gordonville, at Gordonville, Feb. 15 and 16. The District Stewards will meet at Travis Sta., Sherman, Dec. 17, at 1:30 p. m. R. G. MOOD, P. E.

Bonham District—First Round Ector, Dec. 14, 15. Bonham Sta., Dec. 22. South Bonham, Dec. 22 (at night). Rock Point and McGraw, Dec. 28, 29. Honey Grove Sta., Dec. 29, 30. LaLonia Sta., Jan. 5, 6. Bailey Cir., Jan. 11, 12. White Rock and Petty, Jan. 18, 19. Dold Cir., Jan. 25, 26. Trenton Cir., Feb. 1, 2. Leonard Sta., Feb. 9, 10. Brookston Cir., Feb. 15, 16. Telephone Cir., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Cir., Mar. 8, 9. Windom Cir., Mar. 15, 16. The District Stewards will meet at the Methodist church in Bonham, Tuesday, Dec. 31, at 1 p. m. O. S. THOMAS, P. E.

CENTRAL TEXAS CONFERENCE

Cleburne District—First Round Grandview Cir., at Watts' Chapel, Dec. 14, 15. Preach at Brazos Ave., 7:30 p. m., Dec. 15. Venus, Dec. 21, 22. Lillian, at Coyhill, Dec. 28, 29. Alvarado, Dec. 29, 30. Cresson, at C., Jan. 3. Granbury, Jan. 4, 5. Granbury Mt., at Membrane, Jan. 6. George's Creek, at G. C., Jan. 11, 12. Glen Rose, Jan. 12, 13. Godley, at Bono, Jan. 18, 19. Joshua, at J., Jan. 19, 20. Blum, at B., Jan. 22, 23. Walnut Springs, Jan. 25, 26. Morgan, Jan. 26, 27. Grandview, Feb. 1, 2. W. W. MOSS, P. E.

Weatherford District—First Round Mineral Wells, Dec. 15, 16. Graford, Dec. 17. Santo, Dec. 19. Azle, Dec. 21, 22. Springtown, Dec. 28, 29. Aledo, Dec. 31. JAS. CAMPBELL, P. E.

Waxahachie District—First Round Ferris Sta., Dec. 14, 15. Ennis Sta., Dec. 15, 16. Trumbull, at Trumbull, Dec. 21, 22. Palmer, at Palmer, Dec. 22, 23. Waxahachie Sta., Dec. 27. Britton at Britton, Dec. 28, 29. Mansfield Sta., Dec. 29, 30. Maypearl, at Maypearl, Jan. 4, 5. Bethel Sta., Jan. 5, 6. Ovilla, at Ovilla, Jan. 11, 12. Red Oak, at Red Oak, Jan. 12, 13. Midlothian Sta., Jan. 15. Forrester, at Nash, Jan. 18, 19. Italy Sta., Jan. 19, 20. Bardwell, at Bardwell, Jan. 25, 26. The District Stewards will meet at District Parsonage Dec. 20, 1912. If for any reason the District Stewards cannot come, I trust that the pastors will be present to represent their charges. Will be pleased to have all pastors, anyway. J. A. WHITEHURST, P. E.

Brownwood District—First Round Norton, at Norton, Dec. 14, 15. Bangs, at Bangs, Dec. 18. Ballinger, Dec. 20. Wingate, at Pumphrey, Dec. 21, 22. Winters, Dec. 22, 23. Glen Cove, at Midway, Dec. 28, 29. Brownwood Mis., Jan. 2. Indian Creek, at Indian Creek, Jan. 4, 5. Coleman Sta., Jan. 10.

Coleman Santa A. Goulden Talpa, at Blanket, Brown: The I. Methodis Dec. 12, Fori Riverside Greenwood Brooklynd Arlington Handley, Boulevard Grapevine Diamond Smithfield Polytechn Missouri Mulkey Kennedl First Ch Central, Hi First Ch Lane Sta Kinnard Lada Cu Malone C Luce Cu Covington Hasca, a Fetoscope, Lousigee, Mungler, Hubbard, Abbott, a Brandon, Finon, a Whitney Florida, at Lovelace. The Dn Hillsboro, West, at Aquila, a Lorena, a Braceville Riesel, a Mart, Dec Bosquevil Elm Stre Fifth Stre China, at Mt. Calm S. Bosque Hewitt at Herring J Clay Stre Austin Av Morrow S Grador, a Strawn, a Ranger, a Eastland, Gorman, May, at Rising Sti Pioneer, a Cisco, 7 I Scranton, Cisco Mis Sipe Sprin Staff, at B Deadmon Eolan, at Caddo, at Wayland, Carbon, at The Dis the church day, Decer Geor Granger, I Bartlett, I Hutto, at Salado, at Belton, D Thrall, at Taylor, D Belton Cir Rogers, Ja Corn Hill Florence, Holland, at Troy, at T Cors Harmony I Dawson St Purdon St Barry Cir., Krens and Eleventh A Horn Hill Groesbeck I Chatfield C Rice Statio Kervin Cir Mexia Sta. Wortham I 19, 20. Corsicana I First Chur Big Hill C Thornton S The Dist Methodist I 17, 1912, H Du Comanche I Harmony I Gustine and Stephenville Stephen-le De Leon C De Leon St Bunyan, at Huckabay. Duffan, at I Hico, Jan. I Iredell and Carlton, at Bluffdale, a Tolar and I Proctor, at Gates Killeen Cir. Killeen Sta. Gatesville S Meridian Ci m., Dec. J Meridian St McGregor, I Jany and I Tomahawk, a Nolanville, a Copperas Co Hamilton St Ogleby, at Evant, at P Gatesville C Crawford, at

Coleman Mis., at Bethel, Jan. 11. Santa Anna, Jan. 12, 13. Gouldbusk, at Gouldbusk, Jan. 17. Talpa, at Voss, Jan. 18, 19. Blanket, Jan. 25, 26. Brownwood Sta., Feb. 1, 2. The District Stewards will meet at the Methodist Church in Brownwood Thursday, Dec. 12, at 2:30 p. m. J. H. STEWART, P. E.

Fort Worth District—First Round. Riverside, Dec. 15, 16. Glenwood, Dec. 15, 17. Brooklyn Heights, Dec. 18, 7:30 p. m. Arlington, Dec. 22, 23. Handley, Dec. 22-24. Boulevard, Dec. 26, 7:30 p. m. Grapevine, Dec. 28, 29. Diamond Hill, Dec. 30, 7:30 p. m. Smithfield, at Oak Grove, Jan. 4, 5. Polytechnic, Jan. 12, 13. Missouri Avenue, Jan. 19, 20. Mulkey Memorial, Jan. 19, 21. Kennedale, at Forest Hill, Jan. 25, 26. First Church, Feb. 2, 3. Central, Feb. 2, 4. JEROME DUNCAN, P. E.

Hillsboro District—First Round. First Church, Dec. 15. Lane Street, at B. M., Dec. 15. Kirk Lusk, at Prairie Hill, Dec. 21, 22. Delta Circuit, at Delta, Dec. 22, 23. Malone Circuit at Malone, Dec. 28, 29. Itane Circuit at Itane, Dec. 29, 30. Covington and Osceola, at C., Jan. 4, 5. Itasca, at Itasca, Jan. 5, 6. Penelope, at Penelope, Jan. 11, 12. Coalgate, at Coalgate, Jan. 17, 7 p. m. Manager, at Manager, Jan. 18, 11 a. m. Hubbard, at Hubbard, Jan. 19. Abbott, at H., Jan. 25, 26. Brandon, at Brandon, Feb. 1, 2. Union, at Union, Feb. 8. Whitney, at Whitney, Feb. 8, 9. Peoria, at Peoria, Feb. 9, 10. Lovelock, at Lovelock, Feb. 15, 16. The District Stewards will please meet in Hillsboro, Tuesday, Dec. 17, 11 a. m. HORACE BISHOP, P. E.

Waco District—First Round. West, at West, Dec. 14, 15. Aquila, at Aquila, Dec. 15, 16. Lorena, at Lorena, Dec. 21, 22. Bruceville and Eddy, at B., Dec. 22, 23. Riesel and Axtell, at Riesel, Dec. 28, 29. Mart, Dec. 29, 30. Bosqueville, at Mt. Zion, Jan. 4, 5. Elm Street, Jan. 5, 7:30 p. m. Fifth Street, Jan. 12, 11 a. m. China, at China, Jan. 12, 13. Mt. Calm, Jan. 18, 19. S. Bosque and Horn, at Horn, Jan. 25, 26. Hewitt at Spring Valley, Jan. 26, 27. Herring Ave., Feb. 2, 11 a. m. Clay Street, Feb. 2, 7:30 p. m. Austin Ave., Feb. 9, 11 a. m. Morrow Street, Feb. 9, 7:30 p. m. W. B. ANDREWS, P. E.

Cisco District—First Round. Gordon, at G., Dec. 14, 15. Strawn and Mingo, Dec. 15, 16. Ranger, at P. Grove, 11 a. m., Dec. 17. Eastland, 11 a. m. and 7 p. m., Dec. 18. Gorman, Dec. 22, 23. May, at M., Dec. 28, 29. Rising Star, Dec. 29, 30. Pioneer, at Burkett, Jan. 4, 5. Cisco, 7 p. m., Jan. 8. Scranton, at Pisgah, Jan. 11, 12. Cisco Mis., at Bedford, 11 a. m., Jan. 15. Sipe Springs, at Duster, Jan. 18, 19. Saff, at Kokomo, Jan. 25, 26. Desdemona, at D., Jan. 26, 27, 11 a. m. Eolian, at E., Feb. 1, 2. Caddo, at C., Feb. 9, 10. Wayland, at Acker, Feb. 11, at 11 a. m. Carbon, at Jewell, Feb. 15, 16. The District Stewards will please meet in the church at Eastland, 2:30 p. m., Wednesday, December 18. C. E. LINDSEY, P. E.

Georgetown District—First Round. Granger, Dec. 15, 11 a. m. Bartlett, Dec. 15, 7 p. m. Hutto, at Hutto, Dec. 18. Salado, at Salado, Dec. 21, 22. Belton, Dec. 22, 23. Thrall, at Thrall, Dec. 28, 29. Taylor, Dec. 29, 30. Belton Cir., at Midway, Jan. 4, 5. Rogers, Jan. 5, 6. Corn Hill and Wier, at Wier, Jan. 8. Florence, at Florence, Jan. 11, 12. Holland, at Holland, Jan. 18, 19. Troy, at Troy, Jan. 25, 26. T. S. ARMSTRONG, P. E.

Corsicana District—First Round. Harmony Cir., at Harmony, Dec. 14, 15. Dawson Sta., Dec. 15, 16. Purdon Cir., at Purdon, Dec. 21, 22. Barry Cir., at Drane, Dec. 22, 23. Kerens and Powell, at Kerens, Dec. 28, 29. Elsworth Avenue, Dec. 29, 30. Horn Hill Cir., at Horn Hill, Jan. 4, 5. Groesbeck Sta., Jan. 5, 6. Chatfield Cir., at Tupoco, Jan. 11, 12. Rice Station, Jan. 12, 13. Kervin Cir., at Kervin, Jan. 18, 19. Mexia Sta., Jan. 19, 20. Wortham and Richland, at Wortham, Jan. 19, 20. Corsicana Cir., at Zion's Rest, Feb. 1, 2. First Church, Feb. 2, 3. Big Hill Cir., at Big Hill, Feb. 8, 9. Thornton Sta., Feb. 9, 10. The District Stewards will meet in First Methodist Church, Corsicana, Tuesday, Dec. 17, 1912, 10 a. m. JNO. R. NELSON, P. E.

Dublin District—First Round. Comanche Sta., Dec. 14, 15. Harmony, at Harmony, Dec. 16. Gause and Emory, at G., Dec. 17. Stephenville Cir., at Midway, Dec. 21, 22. Stephenville Sta., Dec. 22, 23. De Leon Cir., at Ross C., Dec. 28. De Leon Sta., Dec. 29, 30. Bunyan, at Owen Chapel, Jan. 4. Huckabay, at H., Jan. 5, 6. Duffau, at Salem, Jan. 11. Hico, Jan. 12, 13. Irebell and Carlin, at Olin, Jan. 18, 19. Bluffdale, at B., Jan. 24. Tolar and Lipan, at Tolar, Jan. 25, 26. Proctor, at Proctor, Feb. 5, 6. M. K. LITTLE, P. E.

Gatesville District—First Round. Killen Cir., at Killen, 1 p. m., Dec. 14. Killen Sta., Dec. 14, 15. Gatesville Sta., 7 p. m., Dec. 17. Meridian Cir., at Montgomery Springs, 11 a. m., Dec. 21. Meridian Sta., Dec. 21, 22. McGreor, Dec. 28, 29. Jany and Latham, at F., Jan. 4, 5. Jonesboro, at J., Jan. 6, at 2 p. m. Nolanville, at N., Jan. 11, 12. Copperas Cove, at C. C., Jan. 12, 13. Hamilton Cir., at Leesville, Jan. 18, 19. Hamilton Sta., Jan. 12, 11 a. m. Oglesby, at O., Jan. 29, 20. Evans, at Yeark, Jan. 25, 26. Gatesville Cir., at Corvill, Feb. 1, 2. Crawford, at C., Feb. 8, 9. S. J. VAUGHAN, P. E.

WEST TEXAS CONFERENCE.

San Angelo District—First Round. Junction, at Junction, Dec. 14, 15. Sonora, Dec. 21, 22. Eldorado, Dec. 23. Ozona, Jan. 4, 5. Sherwood, at Sherwood, Jan. 7. Sterling City, at Sterling City, Jan. 11, 12. Midland, Jan. 15. Garden City, at Garden City, Jan. 18, 19. Water Valley, Jan. 25, 26. Paint Rock, Feb. 1, 2. F. B. BUCHANAN, P. E.

San Antonio District—First Round. Alamo Heights, Dec. 22. Government Hill, Dec. 22. West End, Dec. 29. Potest Cir., at P., Jan. 5. Center Point, Jan. 12. Kerrville, at B., Jan. 12. Kerrville, Jan. 19, 20. Bandera, Jan. 25, 26. Medina, at M., Jan. 26. Harper, at H., Feb. 2. San Antonio Cir., at Oak Island, Feb. 9. S. H. C. BURGIN, P. E.

San Marcos District—First Round. Dec. 15, Gonzales, at Gonzales. Dec. 22, San Marcos, at San Marcos. Dec. 29, Luling, at Luling. Jan. 5, Belmont, at Belmont. Jan. 12, Waelher and Thomsonville, at W. Jan. 19, Seguin, at Seguin. Jan. 26, Martindale, at Fortress. Feb. 2, Staples, at Staples. Feb. 9, Lytton Springs, at Lytton Springs. Feb. 16, Leesville, at Bebe. THOMAS GREGORY, P. E.

Cuero District—First Round. Port O'Connor, at Seadrift, Dec. 14, 15. Port Lavaca and Traylor, at P., Dec. 21, 22. Nursery, at Nursery, Dec. 22, 23. Midfield, at Midfield, Dec. 28, 29. Palacios, Dec. 29, 30. El Campo, Jan. 4, 5. Cuero, Jan. 11, 12. Range, Jan. 12, 13. Smiley, at Smiley, Jan. 18, 19. Nixon, Jan. 19, 20. Pandora, at Union, Jan. 25, 26. Stockdale, at Stockdale, Jan. 26, 27. Lavernia, at Lavernia, Feb. 1, 2. JOHN M. ALEXANDER, P. E.

Uvalde District—First Round. Dec. 14, 15, Uvalde. Dec. 15, 16, Batesville. Dec. 21, 22, Utopia. Dec. 22, 23, Sabin. Jan. 4, 5, Pearsall. Jan. 5, 6, Dilley. Jan. 12, Del Rio. Jan. 19, Laredo. Jan. 26, Kocik Springs, at C. V. Feb. 2, Asherton. Feb. 9, Spofford. S. B. BEALL, P. E.

Beeville District—First Round. Dec. 15, 16, Oakville. Dec. 18, Aransas Pass. Dec. 19, Corpus Christi. Dec. 20, San Benito. Harlingen, Dec. 21, Q. C., 9 a. m. Brownsville, Dec. 21, Q. C., 7:30, 21. McAllen, Dec. 22, 7:30 p. m. Mercedes, Dec. 23, 10 a. m. Beeville, Dec. 29. Taint, Jan. 4, 5. Sult, at Gregory, Jan. 5, 6. Mathis, Jan. 11, 12. J. H. GROSECLOSE, P. E.

San Augustine District—First Round. San Augustine, Dec. 14, 15. Center Sta., Dec. 15, 16. Naogoches, Dec. 22, 23. Tenaha, at Paxton, Dec. 28, 29. Pincmill, at Pincmill, Jan. 4. Burke, at Burke, Jan. 11, 12. Corrigan at Corrigan, Jan. 12, 13. Gary, at Wesley's C., Jan. 18, 19. Garrison Sta., Jan. 19, 20. Luikin Sta., Jan. 24. Kennard, at Ratcliff, Jan. 25, 26. Geneva, at Milan, Feb. 1, 2. Hemphill, at Bronson, Feb. 2. Shelbyville, at S., Feb. 8, 9. Melrose, at M., Feb. 15, 16. Mt. Enterprise and Caro, at Mt. E., Feb. 22, 23. Timpson, Feb. 23. Appleby, at Prairie G., March 1, 2. Center Cir., at New P., March 8, 9. Carthage Sta., March 9. Livingston Cir., at Mt. R., March 15. J. W. MILLS, P. E.

Llano District—First Round. Star, Dec. 14, 15. Center City, Dec. 15, 16. Kempner Cir., at Clayton, Dec. 21, 22. Lometa, Dec. 22, 23. Blanco, Dec. 28, 29. Johnson City, Dec. 29, 30. San Saba Cir., at Live Oak, Jan. 4, 5. Richland Springs, Jan. 11, 12. Fredonia, Jan. 18, 19. Mason, Jan. 19, 20. Cherokee Cir., at Valley Springs, Jan. 26, 27. J. W. COWAN, P. E.

Austin District—First Round. McDade, at McDade, Dec. 14, 15. Bastrop, at Bastrop, Dec. 18. Manor, at Manor, Dec. 21, 22. Liberty Hill and Leander, Dec. 28, 29. Webberville, at Webberville, Jan. 4, 5. Walnut, at Walnut, Jan. 11, 12. Austin, First Church, Jan. 12, 13. Austin University Church, Jan. 15. South Austin, Jan. 20, 11 a. m. Ward Memorial, Jan. 20, 7:30 p. m. St. Luke's, Jan. 23, 7:30 p. m. The District Stewards will please meet at Elgin at 1 p. m., Dec. 4, and pastors are invited to be present. V. A. GODBEY, P. E.

NORTHWEST TEX. CONFERENCE

Abilene District—First Round. Anson, Dec. 14, 15. Hawley, at Hawley, Dec. 15, 16. First Church, Dec. 22. St. Paul's, Dec. 29. Merkel, Jan. 4, 5. Ovalo, at Ovalo, Jan. 11, 12. Cross Plains, at C. P., Jan. 18, 19. Nugent, at Nugent, Jan. 25, 26. Baird, Feb. 1, 2. Putnam, at Putnam, Feb. 2, 3. C. N. N. FERGUSON, P. E.

Sweetwater District—First Round. Roby, at Roby, Dec. 14, 15. Blackwell, at B., Dec. 21, 22. Lorraine, at L., Dec. 28, 29. Roscoe Sta., Dec. 29, 30. Snyder Sta., Jan. 5, 6. Fluvanna, at F., Jan. 11, 12. Sweetwater Mission, at S., Jan. 17, 18. Sweetwater Church, Jan. 19, 20. Westbrook, at W., Jan. 25, 26. Colorado Mission, Feb. 1, 2. Colorado Sta., Feb. 2, 3. J. M. SHERMAN, P. E.

Amarillo District—First Round (Revised)

Plemons, Dec. 14, 15. Stafford, Dec. 19. Dallhart, Dec. 20. Hereford, Jan. 4, 5. Canyon, Jan. 5, 6. Channing, Jan. 8. Glazier, Jan. 10. Ochiltree, Jan. 11, 12. Hainsford, Jan. 13, 14. Panhandle, Jan. 19, 20. O. P. KIKER, P. E.

Big Spring District—First Round. Big Spring Mis., at Big Spring, Dec. 14, 15. Gail, at Durham, 11 a. m., Dec. 17. Coahoma, at Coahoma, Dec. 21, 22. O'Donnell, at O'D., Jan. 4, 5. Brownfield, at Brownfield, Jan. 12, 13. Plains, at Plains, Jan. 15. Tahoka and Slaton, at Tahoka, Jan. 18, 19. Lakeside, Jan. 25, 26. Post, Feb. 1, 2. District Stewards will meet at Big Spring, at Y. M. C. building at 2 p. m., Dec. 12, 1912. Let every District Steward be present if possible. W. H. TERRY, P. E.

Plainview District—First Round. Plainview Mis., Dec. 15, 16. Hale Center, Dec. 18, 3:30 p. m. Barton Site at Barton Site, Dec. 19, 11 a. m. Lorenzo, at Lorenzo, Dec. 20, 3:30 p. m. Crosbyton, at C., Dec. 21, 3:00 p. m. Lockney Sta., Dec. 28, 29. Lockney Mis., at Lockney, Dec. 30, 11 a. m. Turkey, at Flamot, Jan. 4, 5. Matador Sta., Jan. 6, 3:00 p. m. Afton, at Afton, Jan. 7, 11 a. m. Lubbock Mis., at Lubbock, Jan. 11, 3 p. m. Lubbock Sta., Jan. 12, 13. Dimmitt, Jan. 18, 19. Plainview Sta., Jan. 25, 26. Preachers' Institute to embrace 28-30. District Stewards to meet with Institute Jan. 29. Let all officials be present at Quarterly Conferences. Let us begin early and work hard to make this a good year. I. T. HICKS, P. E.

Clarendon District—First Round. Wheeler Cir., at Locust Grove, Dec. 14, 15. Wellington Sta., Dec. 21, 22. Hedley Cir., at Loco, Dec. 23. Plymouth Mis., at Aberdeen, Jan. 4, 5. Quail Cir., at Ring, Jan. 7. Miami and Pampa, at Miami, Jan. 11, 12. Mobeetie Cir., at Mobeetie, Jan. 14. Canadian Sta., Jan. 16. Cataline Cir., at Dixon School House, Jan. 19, 20. Claude Sta., Jan. 22. Clarendon Sta., Jan. 23. Goodnight Cir., at Goodnight, Jan. 25, 26. The District Stewards will meet in Clarendon at the Methodist Church, Dec. 17, at 2 p. m. A full attendance is desired. J. W. STORV, P. E.

Vernon District—First Round. Quannah Mis., Dec. 14. Quannah Sta., Dec. 14, 15. Tolbert and Fargo, Dec. 16. Estelline, Dec. 20. Tell Cir., at Cary, Dec. 21, 22. Medicine Mound Mis., Dec. 27. Margaret Cir., Dec. 28, 29. Chillicothe Sta., Jan. 3. Odell Mis., Jan. 4, 5. Kirkland Cir., at Kirkland, Jan. 10. Childress Sta., Jan. 11, 12. Crowell Mis., Jan. 18, 19. Crowell Sta., Jan. 19, 20. Vernon Sta., Jan. 25, 26. J. G. MILLER, P. E.

Stamford District—First Round. Weirnet, Dec. 14, 15. Munday, Dec. 15, 16. Ward-Me and Luaders, Dec. 18, at 7:30 p. m. Abany, Dec. 28, 29. Haskell Mis., Jan. 4, at 11 a. m. Haskell Sta., Jan. 5. Throckmorton Mis., Jan. 11, at 11 a. m. Throckmorton Sta., Jan. 12. Woodson, Jan. 12, 13. Westover, Jan. 18, 19. Seymour Mis., Jan. 20, at 11 a. m. Avoca and Bethel, Jan. 22, at 11 a. m. St. John's, Jan. 26. Goree, Jan. 29, at 11 a. m. J. G. PUTMAN, P. E.

TEXAS CONFERENCE

Houston District—First Round. McCaulley, at M., Dec. 14, 15. Tuxedo, Dec. 18. Rule, Dec. 21, 22. Hamlin, Dec. 28, 29. Royston, at R., Dec. 31. Rota, Jan. 4, 5. Vera, at V., Jan. 11, 12. Sylvester, at S., Jan. 18, 19. Spur, Jan. 25, 26, a. m. Jayton, at J., Jan. 26, p. m., Jan. 27 a. m. Peacock, Jan. 28. Rochester, at R., Feb. 1, 2, a. m. Knox City, Feb. 2, p. m., 3 a. m. Sagerston, at S., Feb. 8, 9. The District Stewards will meet in Hamlin Wednesday, Dec. 11, at 9 a. m. The pastors are all invited. G. S. HARDY, P. E.

Navasota District—First Round. Anderson and Bedias, at Anderson, Dec. 14, 15. Madisonville Sta., Dec. 15, 16. Navasota Sta., Dec. 17. Conroe Sta., Dec. 18. Montgomery Ct., at Montgomery, Dec. 21, 22. Magnolia Mission, at Tomhall, Dec. 30. Shiro Cir., at Bays Chapel, Jan. 4, 5. Huntsville Ct., at Saron, Jan. 10. Onitaska and Westville, at Carmona, Jan. 11, 12. Groveton Sta., Jan. 12, 13. Trinity Sta., Jan. 13. Augusta Ct., at Energy, Jan. 15. Grapeland and Lovelady, at Grapeland, Jan. 16. Crockett Ct., at Jones S. H., Jan. 18, 19. Crockett Sta., Jan. 19, 20. Midway, at High Prairie, Jan. 25, 26. Cold Springs Ct., at Cold Springs, Feb. 1, 2. Cleveland and Shepherd, at Cleveland, Feb. 2, 3. Willis and New Waverly, at Willis, Feb. 6. Huntsville Sta., Feb. 7. Oakhurst Ct., at Oakhurst, Feb. 8, 9. Bryan Circuit, at Union Hill, Feb. 15, 16. Bryan Sta., Feb. 16, 17. The District Stewards are called to meet at Conroe, Wednesday, Dec. 18. This is a very important meeting, and a full attendance is desired, that the benevolent claims of the church may be equitably and, I trust, satisfactorily distributed. E. L. SHETLES, P. E.

Jacksonville District—First Round. Athens Station, Dec. 15. LaRue, at LaRue, Dec. 21, 22. Malakoff, at Malakoff, Dec. 28, 29. Frankston, at Frankston, Jan. 4, 5. Eustace, at Eustace, Jan. 11, 12. Transcendar, at Eustace, Jan. 11. Neches, at Neches, Jan. 18, 19. Palestine, Grace Church, Jan. 19. Palestine, Ctenary, Jan. 20. Jacksonville Ct., at Antioch, Jan. 25, 26.

Jacksonville Sta., Jan. 27. Troup and Overton, at Kelty's, at Kelty's, Jan. 29. Huntington, at Huntington, Jan. Gallatin, at Turney, Feb. 1, 2. Bullard, Feb. 2. Rusk, Feb. 5. Alto Ct., at Shiloh, Feb. 8, 9. Alto Sta., Feb. 9. Cushing, at C., Feb. 19. Mt. Selman, at M., Feb. 15, 16. Elkhart, at Elkhart, Feb. 22, 23. Bristly Creek, at B., Mar. 1, 2. I exhort the pastors to see to it that we have a good attendance of Official Members. Much depends on the pastors as to the attendance of his church officers. Preachers, exhorters, stewards, class leaders, Sunday School superintendents, trustees, etc., are members of the Quarterly Conference. Do your best to have them present. Then I would most earnestly exhort the stewards to organize at once, and lay wise plans for the support of your pastors, and then work the plans wisely and industriously, and you will be sure to have a good report at the Quarterly meeting. Pray for the success of Zion in all its enterprises. J. T. SMITH, P. E.

Tyler District—First Round. Big Sandy, at Big Sandy, Dec. 14, 15. Emory, at Emory, Dec. 21, 22. Alba, at Golden, Dec. 22, 23. Edom, at Chandler, Jan. 4, 5. Whitehouse, at Whitehouse, Jan. 11, 12. Colfax, at Antioch, Jan. 18, 19. Garden Valley, at Union Church, Jan. 19, 20. Wolfe Point Cir., at Chilton, Jan. 25, 26. Wolfe Point Sta., Jan. 27. Murchison, at Pine Hill, Feb. 1, 2. Quitman, at Quitman, Feb. 8, 9. Mineola Sta., Feb. 10. Edgewood, at Edgewood, Feb. 11. Grand Saline Sta., Feb. 12. Tyler Circuit, at Harris, Feb. 15, 16. Cedar Street, Feb. 17. Mt. Sylvan, at Bassin Chapel, Feb. 22, 23. Lindale, Feb. 24. Marvin Church, March 2, 3. District Stewards will please meet at Mineola, Monday, Dec. 15, at 2:30 p. m. A full attendance of the stewards is earnestly requested, as some matters of importance will be before them. J. B. TURRENTINE, P. E.

Marlin District—First Round. Normangee Circuit, at Normangee, Dec. 14, 15. Jewett Circuit, at Jewett, Dec. 15, 16. Marlin Sta., Dec. 18. Maysfield Cir., at Maysfield, Dec. 21, 22. Cameron Sta., Dec. 22, 23. Calvert Sta., Dec. 28, 29. Reagan Cir., at Reagan, Dec. 29, 30. Davilla Cir., at Friendship, Jan. 4, 5. Bueholls Cir., at Bueholls, Jan. 5, 6. Durango Cir., at Durango, Jan. 11, 12. Lott and Chilton, at Chilton, Jan. 12, 13. Leon Mis., at Liberty, Jan. 18, 19. Centerville Cir., at Redland, Jan. 19, 20. Fairfield Cir., at Fairfield, Jan. 25, 26. Teague Sta., Jan. 26, 27. Wheelock Cir., at Wheelock, Feb. 1, 2. Bremond Cir., at Bremond, Feb. 8, 9. Kosse Cir., at Kosse, Feb. 9, 10. Milano Cir., at Gause, Feb. 15, 16. Hearne Sta., Feb. 16, 17. Travis Cir., at Travis, Feb. 22, 23. Rosebud Sta., and Bohemian Mis., Feb. 23, 24. I urge the Stewards all over the district to organize at once and begin their collections for pastors' salary. Let the December salary be paid in full immediately. I also urge the pastors to begin early on their collections. We want all the Conference Claims by April 1. Brethren, you can get them if you will. Let us pray for the greatest revivals in the history of the district. The District Stewards will meet in Marlin, Tuesday, Dec. 17, at 7 p. m. Let every Steward be present. I. F. BETTS, P. E. 510 Chambers Street, Marlin, Texas.

Brenham District—First Round. Thorndale, Dec. 14, 15. Rockdale, Dec. 15, 16. Caldwell, Dec. 21, 22. Lyons, Dec. 22, 23. Giddings, at Giddings, Dec. 28, 29. Lexington, Dec. 29, 30. Tanglewood, at Tanglewood, Dec. 31. Waller, at Waller, Jan. 4, 5. Chappell Hill, Jan. 11, 12. Hempstead, Jan. 12, 13. Glen Flora, at Glen Flora, Jan. 18, 19. Sealy, at Sealy, Jan. 19, 20. Belleville, at Belleville, Jan. 25, 26. Wallis and Fulshear, at Fulshear, Feb. 1, 2. Brookshire and Patterson, at Brookshire, Feb. 2, 3. Feb. 8, 9. Wharton, Feb. 16, 17. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Somerville, March 2, 3. The District Stewards will meet in Brenham, Dec. 17, at 7:30 p. m. W. S. W. THOMAS, P. E.

Beaumont District—First Round. Koutze Mission, at Amelia, Dec. 15, 11 a. m. Port Arthur, Dec. 22, 23. Wallisville, at Mt. Bellevue, Dec. 28, 29. Dayton, Dec. 29, 30. Liberty, at Liberty, Dec. 30, 7 p. m. Sour Lake and China, at Sour Lake, Jan. 4, 5. Burkeville, at Burkeville, Jan. 11, 11 a. m. Newton, at Newton, Jan. 11, 12. Jasper Mission, at Camp Ground, Jan. 17. Jasper Station, Jan. 18, 19. Kirbyville, Jan. 19, 20. Call, at Call, Jan. 20, 7 p. m. Orange, Jan. 25, 26. Orange Mission, Jan. 25, 26. Batson and Saratoga, at Saratoga, Feb. 1, 2. Port Bolivar and Stowell, at Port Bolivar, Feb. 8, 9. Nederland, at Sab. Pass, Feb. 15, 16. Warren, at Midway, Feb. 22, 23. Woodville, at Woodville, Feb. 23, 24. E. W. SOLOMON, P. E.

Marshall District—First Round. Kellyville Cir., at Moore's Chapel, Dec. 28, 29. Jefferson, Dec. 29, 30. Rosewood Cir., at Hopewell, Jan. 4, 5. Gilmer, Jan. 5, 6. Laneville Cir., at Laneville, Jan. 11, 12. Henderson Sta., Jan. 12, 13. Harleton Cir., at Harleton, Jan. 18, 19. Marshall, First Church, Jan. 19, 20. Beckville Cir., at Ebenezer, Jan. 25, 26. Harrison Cir., at Circuit Parsonage, Feb. 1. Marshall Summit Street, Feb. 2, 3. Church Hill Cir., at Oakland, Feb. 8, 9. Henderson Cir., at Pleasant Grove, Feb. 10. Kilgore Cir., at Danville, Feb. 13. Elysian Fields Cir., at Bethel, Feb. 15, 16. Longview, Feb. 19. Hallville Cir., at Hallville, Feb. 22, 23. Bettie Cir., Glenwood, March 1, 2. F. M. BOYLES, P. E.

Pittsburg District—First Round. Daingerfield (preaching), Dec. 15, 7 p. m. Redwater, at Redwater, Dec. 21, 22. Nash, at Nash, Dec. 28, 29. Hardy Memorial, Texarkana, Dec. 29, 30. Queen City, at Queen City, Jan. 4, 5. Atlanta, Jan. 5, 6. Dalby Springs, at Lawrence Chapel, Jan. 11, 12. New Boston and DeKalb, at DeKalb, Jan. 12, 13. Douglassville, at Douglassville, Jan. 18, 19.

An Endless Chain of Sickness.

There are upwards of one million deaths each year in the United States. In 95% 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 employed 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, catarrhs, 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.

Linden, at Linden, Jan. 19, 20. Daingerfield (Conference), Jan. 21, 1:30 p. m. New Boston Cir., at Godley Prairie, Jan. 25, 26. Texarkana, Central, Jan. 27, 7:30 p. m. Winfield, at Winfield, Feb. 1, 2. Winstonsboro, at Forest Home, Feb. 8, 9. Cornett, at Hamill's Chapel, Feb. 15, 16. Naples and Omaha, at Omaha, Feb. 16, 17. Hughes Springs and Avinger, at A., Feb. 19, 20. Preaching Wednesday and Thursday Conference 1 p. m., Thursday. Cookeville, at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 23, 24. Pittsburg Cir., at Union Ridge, March 8, 9. Pittsburg Sta., March 9, 10.

I greet you, my brethren, in the name of our Lord and pray that this may be a year of large blessings to you all. Join me in prayer and effort for great success all over our district. I urge the preachers to make an early start on the collections, and the Stewards to collect during December a full month's salary for your preacher. The District Stewards will please meet me at Pittsburg Tuesday, December 17, at 2 o'clock p. m. O. T. HOTCHKISS, P. E.

**Southern Methodist University**

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar  
EDITORS

**One Million Dollar Endowment Campaign Is Now On**

**BOAZ'S CHALLENGE.**

Brother Boaz: "The indefatigable and indistructible—the sleepless (perhaps), but the never speechless—the only 'H. A. Boaz' we have—is having an enlarged smile fastened upon his countenance by the continued success of the great campaign for great things for all our schools and the greatest school for the future ever owned by Southern Methodism. Every time he returns from a trip, he unloads a new supply of optimism and personal incident telling of the love of the people everywhere for our great cause—and he proves his statements by the way he unloads his report upon the Bursar's desk. 'He delivers the goods.' Anywhere and everywhere in Texas it is the same to him. He defies any one to listen to his explanation of the S. M. U. opportunity and differ with him, or successfully prevent S. M. U. infection, and like a true missionary, he stays with them and goes to see them again—until they either recover fully or die stone dead on the subject—never to be resurrected by opportunity again. It is doubtful if ever a man in Southern Methodism has done more hard and successful soliciting and carried responsibilities equal to his, and gained flesh in the procedure.

Yet, listen, he is so enthusiastic or confident—or wise (or unwise) as to call the Bursar away from an early breakfast on the first day of the week to arrange a dare to the rest of the commissioners combined. Think of it. He says:

"Well, we now have \$200,000.00 to raise by the last of April, according to my plans, and we have Barton, McClure, Young and myself. Well, tell them, Frank, for me, that if they will guarantee to get \$125,000 by that date, I will guarantee to get the other \$75,000.00.

Now, what does Texas Methodism think of that? Well, the effect on the Buzzer was to say that such a spirit deserves help (genuine help) and that for one he was going to do all possible to see that he won.

**WAXAHACHIE.**

Sunday, December 8, 1912.

Dear Frank: If I remember correctly this good city had already given \$3075.00 to S. M. U. Well, it is raining prosperity literally here today; muddy! Yes, but I have added to former total \$2929.00; making grand total now \$5995.00 for Waxahachie. Is this right?

Bro. John Barcus has given me every help and encouragement and I am expecting this district to be a leader for S. M. U.

**BELTON.**

Rained all day; still at it; got busy yesterday and got \$1500. Signed \$600 today. Hope to land \$2500 more. You to have it.

**A GOOD LETTER.**

The following extracts are taken from a letter which we have lately received in the office. It shows such a fine spirit that we take the pleasure of reproducing parts of it.

Dear Brother: This little gift (\$1000) is some of my sons' own. They were good religious boys and always rallied to the support of all religious institutions as far as able. We expect to more than double this if we can see our way clear. We are old and afflicted and don't expect to live long.

Would be pleased if you would call to see us when passing through this country. We enjoyed the conference. Wishing you great success, will close.

**A SPLENDID GIFT.**

On December 4th Captain O. C. Connor, of Paris, Texas, gave a check to the University for \$2000.00. The University will place a bronze tablet in the beautiful reception hall of the North Texas Building, to memorialize the wife of Captain Connor, Mrs. Mary A. A. Connor. This is a beautiful tribute to a worthy wife. Sister Connor was a faithful member of our Church, as is her husband. Captain Connor and his wife are pioneer Methodists in Texas. They knew Dr. McKenzie.

**POCKET S. S. COMMENTARY FOR 1913.** SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1913, also Topics of Young People's Society, Motto, Pledge, etc. B-4 Cloth 25c, Morocco 35c. Interleaved for Notes 50c, postpaid. Stamps Taken. Agents Wanted. Address GEO. W. NOBLE, Lakeside Bldg., Chicago

and the Captain delights to talk of the preachers who planted Methodism in this part of Texas. His home is a delightful, old fashioned Methodist home. This is not the first thing of this kind this noble couple have done. Thousands of their money have gone to bless humanity. When they both have gone their lives will continue to bless the world and advance the cause of Christ. May this noble deed inspire other hearts to do noble things for the cause of the Master.

L. S. BARTON.



REV. J. D. YOUNG.

The above is the likeness of the recent addition to the force in the field for Southern Methodist University, Rev. J. D. Young (known everywhere by the euphonious pseudonym of "Jim Dandy" Young). He is therefore too well known for the necessity of a formal introduction. Brother Young realizes that he has one of the very best positions for real work now existing on the continent, and one that carries with it as much real joy as any that ever called a real man to work. He knows from experience that it takes life-blood and costs more nervous vitality than many more lucrative positions of service, but the courage and vitality of a young man consecrated to the best interests of his fellowman has drawn his irresistibly, and he goes into the work with confidence and enthusiasm. He has long ago passed the point of being silly about asking a man to do his duty in the matter of Christian education and is anxious to look every man who "loves his fellowman" straight in the eye, and explain the call of the Methodist Church to the foremost rank in the work of Texas civilization today—in the building of Southern Methodist University.

Brother Young has the appointment of the Bishop, the approval of the Commission, and the support of the trustees of Southern Methodist University, and therefore has the commission of every true Methodist in Texas to lead individuals and congregations to the victory. Let every home welcome him with his message of optimism—every pastor when called upon open his pulpit and charge to him—and the result will be such a record as will set a new standard for efficiency of the Church—and Texas' sons and daughters will reap dividends for ages to come. Brother Young does not propose to allow the veterans, Boaz, Barton and McClure, to show up a better record at the close of the campaign than does he. Let's all help the younger man to make a great showing. He is in midst of great opportunity.

**WHEN GROWN UP.**

Reginald, son of Colonel Golden, was reared in ease, luxury and idleness, dependent, conceited, self-centered. What could you expect of him when grown up? He had baby possibilities, no doubt, but they were smothered in cruel coddling and under eiderdown idleness. He had no power to choose wisely when grown to man's size. Certainly the wise Judge, in passing on his case, will take into account this home-crime against helpless innocence. The luxury of an Egyptian court could not spoil the child nursed by Moses' mother and, maybe after going to the palace, molded by the same mother and his sister. Ex. 2:1-10. That he made wisdom's choice could hardly be credited to the influence of his foster mother. The cause was elsewhere; be sure there was a cause.

**Woman's Department**

See Pages 10 and 11

**TEXARKANA.**

Texarkana, Texas, Dec. 2, 1912.

Another year has passed in our march to eternity and we are called upon to make a reckoning of the work done for our Master. We realize that each day is like a furrow lying before us. Our thoughts, desires and actions are the seed that we each moment drop into it. All that we have sown springs up, grows and bears fruit.

Reviewing the work of the past year we find it has been one of experiences and blessings. Many lives have been touched, we trust, for good; but we realize that results are in God's hands. We are comforted by the thought many times that this battle is not ours but God's, and we praise Him that we are permitted to serve in His ranks. He praises the smallest service performed in His name and causes it to rebound to His glory.

And now, as we stand on the threshold of a new year, we want to be strong and very courageous, for we know that as we go about scattering the seed our great Captain, Jesus Christ, has promised "It shall not return unto me void, but I shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We are laborers together with God. The four and half years that I have served you as your President has been a labor of love. I love the work, love the members and love the society. My own life has been so enriched and deepened by this service that I can truthfully say it has been the best years of my life. Although some perplexing problems have arisen and sometimes I have hardly known which way to turn, God's promise has not failed. He helps us to look on the bright side when things are darkest, and is always ready to encourage when there are difficulties to overcome. Not all we hoped has been accomplished, or even attempted. That I have failed in many ways comes to me with the deepest sense of regret and sorrow. It is in our power to pick pearly shells from the silvery beach of life. Use the light of faith that has been given you, bow in fervent prayer that God will strengthen our oars and we of the frail bark, we who do little things of life, may steer safely into port. Be loyal and faithful to your new President. I thank you for your co-operation and pray God's richest blessings upon each of you.

MRS. R. D. HART, President W. M. Society, Central M. E. Church, Texarkana, Texas.

The Missionary Society of Central Methodist Church met in business session Monday afternoon and, as this was the last business meeting of this year, the following officers were elected for the coming year: Mrs. R. D. Hart, President; Mrs. Robert Berryman, First Vice President; Mrs. Harry Matthews, Second Vice President; Mrs. J. W. Fortune, Third Vice President; Mrs. S. J. Henry, Fourth Vice President; Mrs. George Steele, Recording Secretary, Mrs. J. Q. Mahaffey, Corresponding Secretary Foreign Affairs; Miss Jo Henry, Corresponding Secretary Home Affairs; Mrs. J. F. Jones, Treasurer; Mrs. B. A. Lamar, Press Reporter; Mrs. Eugene Sanders, Superintendent Supply Department.

Mrs. Hart is now entering on her fifth term as President of our auxiliary and has indeed made an exemplary officer. She is capable, consecrated, talented and enthusiastic and 'tis through her efforts, her influence and her zeal that our society has become one of the strongest in our district.

Mrs. Jones has served as Treasurer for years and we feel that it would indeed be hard to find one who could fill her place.

As our heavy local debt has at last been lifted we hope to do more than our part in the connectional work next year.

May God bless our efforts and make this the best year of all. May we work together more zealously, more prayerfully than ever before and accomplish much for His dear sake.

MRS. S. J. HENRY, Press Reporter.

**OUR YOUNG GIRLS.**

May God bless the girls! And God bless the mothers and fathers of every land! To bring up our girls to lives of virtue and usefulness requires the most watchful care from their earliest infancy to complete maturity. There can be no relaxation without great peril through all these years, and none are so perilous as those when the girl is merging into womanhood, and none so needful of wise and loving safeguarding. Right at this point is the failure. Young girls go out from parental oversight into the snares of

society without safeguarding, and fall a prey to the seducer.

The foolish notion that a girl in her teens is competent and has a right to choose her company is the cause of the downfall of many a girl of promise. Never was she more in need of guardianship as to associates. Allowing young girls to go into society and to receive the attention of young men, is without question great folly; yes, a great sin against them, from which it is hard to recover. This special period for mental development, character-forming and destiny-directing is too important to be frittered away in any dissipation, and especially that which engages the affections. Many a sincere girl has been ruined by private "company keeping."

Vigilance has its reward. The seducer is on the track of every girl he can decoy by his subtle arts; and no girl is safe only as she keeps out of temptation. No girl or woman can lay aside her modesty and womanly reserve in the least without danger of exposure to insult and of great loss of womanliness.

The tendency of the times is to looseness of conduct among the sexes. The finer sensibilities of the womanly nature are being obliterated by careless conduct and undue familiarity with the opposite sex. What was once looked on as questionable is now passed over as admissible "as the world goes," but not in the estimation of God, or the truly virtuous. How these young girls need the home environments, the companionship, instruction and watch-care of parents in this critical time! Doubtless many a girl has lost her character because of a lack in this matter on the part of parents.

Not only in the social, but in the business life into which young girls enter in association with men, are there snares set for them into which the best may fall. A minister's daughter from Illinois came to St. Louis and was employed as a stenographer in a business house. Under the pretense that he might arrange for an increase in her wages, her employer invited her to lunch. This invitation she unsuspectingly accepted. The lunch was served at a private table in a private room with self-locking doors. These, with the insinuating terms proposed, aroused the girl to her danger. Watching the entrance of the waiter, she made her escape, left her employment, and saved her virtue. This is not an isolated instance. The exposures and temptations of girls in such relations, to sell their virtue for money, are alarmingly great, especially in this time of immodest dressing. This employment question is a serious one to be jealously guarded in the interest of virtuous character.

Then, is not the failure to inculcate a love for domestic pursuits and life one cause of our girls going astray.

A girl can go astray from the best of homes and instruction, but she is not likely to if she cherishes her privileges. Headstrong girls easily fall a prey to the seducer.

The fashion of dressing little girls in frocks so short as to expose their legs nearly to their bodies is cultiva-

**CHRISTMAS PRESENTS FOR ALL THE FAMILY**

Let us send you free, postpaid  
**Our Beautiful Christmas Catalog.**  
Over 1,000 of the newest and prettiest designs in Watches, Rings, Jewelry, Silverware, Cut Glass and Novelty. Attractive prices. Every article fully guaranteed by the  
**OLDEST MAIL ORDER HOUSE IN THE SOUTH.**  
For half a century we have served extensively the Southern trade. Write to-day for free illustrated catalog.  
C. F. BARNES & CO., LOUISVILLE, KY.

ing immodesty from which they seldom recover. Bare-headed, bare-armed and short-dressed girls on the street invite the bold gaze of lustful boys and men. Is it any wonder that so many of our young girls are lured into a life of prostitution? What about the mothers who dress children thus? And what about those who profess the name of Christ—falling in with the fashions or harlotry at the expense of the innate sense of womanly modesty? Yet it is quite common to see the short sleeves and scantily-covered necks of young women and older ones of such a profession.

Oh, women of God and virtue, shall we not by voice, pen and example rally to the rescue of our girls by preventive means? O mothers! look well to the costume, habits and associates of your girls. Give them a home-and-mother education, which will inculcate a love of virtue, and as abhorrence of vice. Some can remember the mothers of other days who administered severe discipline to their children in the matter of questionable conduct. She "looked well to her household," and knew where her children were at night, and with whom they associated by day. Comparatively few went astray. This question of our girls is overwhelmingly comprehensive and important, as well as that of our boys. Study, pray and act.—Anna Abrams, in The Vanguard.

**AN EASY QUESTION.**

"The acorns always grow on oaks," The teacher said to Flo.  
"And apples grow on apple trees, In every place, you know."  
"And where do comes grow? Tell me that."  
I think you know," she said, But little Flo looked quite at sea, And shook her curly head.  
"Well, what grow on the Christmas tree."  
The tree that's always green?" "Why, candles," answered little Flo, "That must be what you mean!"  
—Doris Webb.

**GIVE THEM BOOKS**

What small gift can you send to a child that will do more good or create more lasting pleasure than a good book?

**It is a Treasure They Will Keep and Enjoy**

You will make no mistake in sending

**Willie Wyld Stories**

By DR W. J. MORRISON

Printed in colors and profusely illustrated. With ornamental cloth covers.

Each volume, 50 cents, net.  
Willie Wyld: His Wonderful Voyage to the Island of Zanzibar.

Willie Wyld Hunting Big Game in Africa.  
Willie Wyld Lost in the Jungle of Africa.

These stories are really remarkable for their power in holding the interest of the child while it opens up a wonderful storehouse of natural history in a way that it is remembered. Volume I was issued several months ago, Volume II is just ready, and Volume III will follow almost immediately. See what the reviewers say of Volume I: The News and Observer, (Raleigh, N. C.) says: "Here is a book which should be in thousands of American homes and in every schoolhouse in the land. Those who have thought that the book of old Robinson Crusoe and Swiss Family Robinson charm could not be written in these latter days should now be disillusioned, for Dr. Morrison's little volume combines the interest of the one with the information of the other.

If you want to select something else, just drop us a postal card request for



**OUR 64-PAGE GIFT BOOK CATALOG FREE**

Order All Your Books From

**Smith & Lamar**

NASHVILLE, TENN.  
RICHMOND, VA

**Dallas, Texas**

BLAYI  
Volu

ing t  
tional  
and a  
use o  
This  
Some  
featu  
that i  
into t  
be un  
heren  
but to  
instr  
home  
is a  
quest  
lively

But  
P. J.  
Vice-  
Assoc  
floor  
Bible,  
dreds  
to the  
lieve i  
Talm  
in not  
kindn  
school  
the cl

Just  
a wild  
disgu  
not to  
derst  
the T  
Old  
ventu  
who n  
copy c  
its cor  
know  
"who  
and fi  
ignora  
and v  
votari  
their  
And  
furthe  
the su  
"the s  
a pity  
and i  
shoul

Our  
time i  
sort o  
of the  
Script  
mersic  
Christ