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## The Bible and the Workingmen

THE Southwestern Labor Congress held their annual meeting last week in the City of Atlanta, Ga. During the closing session the Educational Committee read their report and among other things endorsed the use of the Bible in the public schools. This brought on a heated discussion. Some of the delegates opposed that feature of the report on the ground that it would introduce sectarianism into the schools and that this would be unwise. They expressed their adherence to the Bible and its teaching, but took the position that this sort of instruction had better be left to the home and to the Church, since there is a diversity of views on religious questions. The discussion was quite lively.

But the climax was reached when P. J. Conlon, of Washington, D. C., Vice-President of the International Association of Mechanics, took the floor and made a bitter attack on the Bible. He said "Why, there are hundreds of people sending their children to the public schools who do not believe in the Bible. Some believe in the Talmud, others in the Koran, others in nothing, except the spirit of human kindness. Why should the public school system dictate the religion of the children?"

Just such declarations as this from a wild-eyed ignoramus is enough to disgust intelligent people. He seems not to have had sense enough to understand that those who "believe in the Talmud," are firm believers in the Old Testament Scriptures; and we venture the assertion that the man who made the statement never read a copy of the Talmud and is ignorant of its contents. Neither does he seem to know that the people in this country "who believe in the Koran" are few and far between. In the land where ignorance and superstition prevail, and where Mohammedism holds its votaries in subjection, the Koran is their Bible; but not in this country. And this vaporing speaker seemed further to forget that Jesus Christ is the supreme teacher of the doctrine of "the spirit of human kindness." It is a pity that any such extreme skeptic and ignorant fanatic as this man should have any influence in a council

of intelligent laboring people. He misrepresents them.

But one J. C. Shannessy, of St. Louis, organizer of the Barber's Union, declared that there were "portions of the Bible unfit to be sent through the United States mails," and that "some of its teachings should not be taught to children." Yet this would-be representative of the "Barber's Union" seems not to know that thousands of Bibles are sent through the mails every day of the world, and the United States authorities have made no such discovery as this hair-brained fanatic of St. Louis.

What was the condition of laboring men before the Bible found its way into the minds and hearts of men? They were degraded serfs, having no rights, that those in power were expected to recognize. They were slaves of the worst type. They were not allowed the exercise of conscience, or the liberty of thought. But when the ethics of the Bible gradually got into human thinking and human conduct, all this condition was changed; and the working men of today owe more to the influence of Bible teaching than any other class of men on the face of the earth.

The Bible teaches the loftiest morals, and it enjoins upon men to do toward others as they would have others do toward themselves. It also teaches the Fatherhood of God and the brotherhood of man. It strives to bring men under the sway of love and good fellowship. It strikes a death blow to caste and social distinction and places all men on an equality before God the Father and the Judge of mankind. To teach such doctrines to children is the height of wisdom and the hope of the world.

It is the absence of just this sort of teaching that inspires the spirit of McNamaraism, whose hatred of God and the Bible led some of the so-called labor leaders to blow up the Times Building in Los Angeles, and to blow up bridges in Indiana and Illinois, and send scores of victims to violent deaths. And we presume that Mr. Conlon and Mr. Shannessy would tear up the Bible and allow children to be taught anything and everything except sane religion. Laboring men are to be pitied who follow such ignorant leadership.

## Fixed A Bible Of Their Own

Our good Baptist brethren, from time immemorial, have tried by every sort of linguistic distortion, to make the old King James version of the Scriptures say that baptism by immersion is the only true mode of Christian baptism, but notwithstanding

all their forced interpretation of terms bearing on that subject, they have signally failed to establish their contention. And now they have virtually acknowledged their failure by producing a Bible of their own, in which they make all such terms read

"immersion." That is they have issued a translation of their own from the American Baptist Publication Society, as a new revision of the Scriptures, and they have made it to conform to their wish on this subject.

As one example of the forced interpretation of the term baptize, we quote from said version, Mark 1:8: "I indeed have baptized (immersed) you in water." And every passage containing the word baptize and its cognate terms, has placed right by it or them, the word "immerse," in parenthesis.

Now, as to whether this new translation can be made by the "Society" to take the place with the old-time honored version in the homes of the common people among the Baptists, awaits to be seen. We hardly think it probable. The Baptists, as a rule, are mighty orthodox people on the Bible, and though they have to twist its verbal acrobatic performances to make it teach them immersion, as the only mode of baptism, yet it is our judgment that the average man or woman among them will stand by the Old Bible as they have known and loved it throughout the generations. The strict controversialists among them will hale this new translation with de-

light; but the old religious element will look upon the new Bible as an innovation, shake their heads and turn away from it, or they will give it a place among their other books as a by-product and occasionally refer to it as a curious piece of literature, gotten out by those who place more emphasis upon the mode of the ordinance than they do upon the sanctity of the ordinance itself. But it is their affair and not ours, and if any or all of them want a Bible translation that is forced to conform to their wish in the matter of terms defining baptism, they are welcome to it, so far as we are concerned. But it is a trifle funny that in this age of the world they want to turn down the old version simply because they cannot make it say just what they want it to say. It reminds us of an old Eastern Virginia ducky, who had a small sized idol to which he prayed when he wanted certain blessings; and if the specific blessing was not received, he would take up his idol, slap it first on one side of its head and then the other, and then say to it: "I'll sho' larn you some sense. When I ax you for one thing and you give me anodder, I'll remold you till you won't knows yourself."

## Some of the Unreported Totals of the Year's Work

And now that the conferences are things of the past and their records have gone into our history, it might be well to learn at least one lesson from a part of the unwritten reports of those gatherings. The suffering, privation, struggles, humiliations and sorrows of our ministers are among those never-chronicled items. They are not reported on the blanks nor are they printed in the journals. They do not appear in long columns along with the financial reports and the additions to the Church. This is well. Our year books would not contain them, and if they would, it would be the part of a defeated soldier to publish them. They are published on the tables of our hearts, engraved in the tablets of our very souls. The preacher's wife and the preacher's child have read them and the preacher himself has, with an eye yet with a tear, perused them many times. The end of the year was the time for him to sum up those forces, factors and influences that had made him bleed, that had broken his heart, that had crushed his spirit, that had all but stilled the voice of his hope.

But the end of the year did not strike a final total. In his new field or in his old field, it matters little, these same little foxes will gnaw about the rootlets of that vine that he has planted with his prayers, tended with his faith and watered with his very life. He will meet those same giants again,

all armed with battle axe and sword, laughing at him, as David like, with sling in hand, he marches forward in the name of his God. Again his heart will be broken, again his eyes will dampen with sorrow's touch, again he will suffer humiliation and struggle through the wilderness before him. Again he will go up to conference, hiding these things in his heart, whispering them not to his closest friend, lest he is thought to have turned craven and to be defeated. All these things he publishes not, because he is a hero and a man.

And yet there is another side to those unwritten reports that mark the end of the conference year. It is not all struggle and privation by any means. Along with his reports, he carries a load of real joy that other men outside this calling, know little of. It is the joy of a David, with his foot upon the neck of a Goliath. It is the joy of a Daniel with his hand upon the mane of a lion. It is the joy of a Meshach, unsung and full of victory, who has walked through a furnace of fire by the side of the Son of God. This joy, this triumph, this abiding victory is also unpublished in the minutes. It does not appear in the tables. And yet it is a part of every true preacher's report. His wife and child have also read this message within the soft, warm, tender linings of his heart. The preacher

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## The Inspiration and Authenticity of the Bible

(A sermon preached by request of the faculty and members of the Y. M. C. A., of the University of Tennessee, at Knoxville Sunday, April 10, 1881, by Rev. G. C. Rankin, pastor of Church Street Methodist Church.)

"Prove all things."—I Thess. 5:21.

We are now living in an age of intellectual activity and achievement. Progress and development in the world of thought is the prevailing order of the day. This is true in every branch of knowledge, and in none more so than in religion. The human mind is freeing itself from the shackles of dogmatism, and the world is demanding a reason for the hope that is within us. No opinion is allowed to go unchallenged, and no faith is too sacred for investigation because of its antiquity; no tradition is accepted on the ground of its long established authority; and under the searchlight of severe criticism every belief, however venerable, is forced to produce its credentials.

The Bible, the most venerable of all books, is no exception to the rule which modern scholastic usage has established. Though held in legitimate sanctity and veneration by millions of its advocates and defenders, it is no longer, as in former years, invested with superstitious reverence, or placed by ecclesiastic dictum beyond the reach of critical inquiry; but the barriers to its liberal and searching investigation have been broken asunder, and the question is now being asked in every land of Christendom: "Is the Bible an inspired book? Is its subject matter well authenticated? Is it in truth and reality a revelation from God?"

If inspired by an honest desire to know the truth, these questions are legitimate and worthy of a sincere and reverential answer. For that which is incapable of reasonable proof is unworthy of belief in matters of revelation as well as of science. And the Bible itself challenges the utmost investigation. It has nothing to conceal or to obscure. It stands out in its claims and invites the lightning.

Therefore, if modern thinking has brought on the issue we are divinely authorized to meet it upon the merits of the case regardless of the result in our thinking. The great fundamental principles of the Bible have nothing to fear at the hand of research and investigation. Some of the varieties of theology may suffer a trifle under the process of this ordeal, but the Bible never. It is founded upon the eternity of truth and not even the gates of hell will ever be able to jar it or to prevail against it. And we wish it distinctly understood that we are dealing with the Bible exclusively, and not with the so-called systems of theology and creeds claiming the Bible as their authority. They may be right, and in fact all of them contain more or less of the truth, but they are not the Bible, neither is the Bible responsible for the most of them.

The Bible as such is divided into two general parts: The Old Testament and the New Testament. The Old Testament is composed of thirty-nine distinct books. Seventeen of these are historical, five are poetical, and seventeen are prophetic. These several books were written by different men and at different periods of time and are thought to have been collected and compiled by Ezra, a learned and pious priest, about five hundred years before Christ. The New Testament is composed of twenty-seven books. Five of these are historical, twenty-one are doctrinal, and one is prophetic. These were written, for the most part, by different men, under different circumstances, and at different periods of time. These in connection with the Old Testament, after suffering more or less from the results of fragmentary translations, were finally collected and translated into English by order of King James I of England, and published and given to the world in the year 1611. The work was done by a commission composed of the most religious and learned men of that age and generation.

That quaint translation is still with us, and though since then we have had various translations of these Scriptures, some good and some indifferent, nevertheless this King James translation is the one mostly used by the English speaking world.

When we claim divine inspiration for the Bible, as above analyzed, composed of these books and written by all these men and finally put into this permanent form now in use, we mean that it contains just such a discovery of the mind of God to the mind of man necessary to bring the one into harmony with the will of the other

in matters of morals and religion; and it brings to our understanding a clear knowledge of divine and spiritual things that we could not through our own unaided efforts possibly acquire. It is a revelation given to us "by holy men of old who wrote and spake as they were moved by the Holy Ghost." God indicted the subject matter, but men delivered it as they were divinely inspired. While some of it is peculiar, commonplace, and at times mysterious, nevertheless it tells the exact truth about the men and events concerning which it speaks.

These sacred writings have been transmitted to us from time immemorial, and from generation to generation, during which times they have necessarily passed through various translations and revisions. These translations and revisions were made by learned and good men, but they laid no claim to inspiration. They were governed by honesty of motive and purity of purpose, and their work was done in the fear and love of God. But necessarily, the human element is perceptible; and if here and there we seem to discover that which modern scholarship adjudges to be slightly indelicate, or slightly inaccurate in its statements of facts and literary finish, we need not be surprised. For it is easily accounted for, not because of its divine origin, but because of the human instruments through which it has had to pass. While those who were moved by the Holy Ghost, and while these translators and revisers were guided by their eminent learning and piety, yet they were not simply mechanical agents or automatic penmen. They were real men, with the foibles of real men; but honest, sincere men, with volitions and other human possessions like other men. They were not absolutely infallible. Hence, there is much in the Bible that, while true, gives to it the coloring of a human document. In fact the divine and the human blend and intertwine in its production. It is divine, but it has come to us through the medium of human instrumentality.

And if from this, or from any other cause, we grant the allegations of the apologist and the critic that these crude things occur in its pages, or that it is at times lacking in delicate literary finish, or that it even presents apparent minor discrepancies, we also maintain with the dogmatist that they do not materially affect the moral and spiritual teachings of the Bible, and that even these so-called imperfections fade and pass when placed in the crucible of fair and impartial criticism and investigation.

Therefore, leaving the literary style and finish of the Bible generally, and the exceptions above referred to in particular out of the discussion, we claim for the great body of the teachings of the Bible the highest authority of inspiration. Some features of it may be more inspired than others, but the genius of inspiration runs through the sum total of its subject matter and it tells us the truth concerning the subjects with which it deals, from the opening chapter in Genesis to the closing verse in Revelation. It is pre-eminently the word of God, containing a system of truth sufficient to regenerate and reconstruct the lives and characters of mankind. With these general statements, let us now proceed to examine some of the evidences upon which we base these extraordinary claims. And in doing so we assume in the outset that the Bible is just such a book as man could not have written if he would, and would not have written if he could. It is unique and original. Yes, it is divinely inspired.

### I. The Monotheism of the Bible is One of its Striking Features.

In the remote ages of the world there was a universal tendency in human nature toward idolatry. This is attested by all the ancient records to which we now have access. And the founders and progenitors of the Jewish race themselves originally practiced it in common with the rest of mankind. The wonderful ease with which these peculiar people were prone to relapse into it, despite their explicit warnings to the contrary, and their frequent and inevitable punishment as a consequence thereof, as well as the idolatrous habits of all heathen peoples today without the influence of the Bible, can leave no sort of doubt as to the innate tendency of untutored human nature. But can you find anywhere in the sacred record that idolatry, even in its mildest form, was ever countenanced? Nay verily! We are forced then to ask, by what strange fatuity it is that the Bible, transmitted to us from periods of the grossest superstition and paganism alone lifted its voice in protest against

idolatry, and everywhere teaches and maintains the sublime doctrine of monotheism? Even then it set itself against a universal practice and taught a doctrine in antagonism to its age and environment. Yet the Bible begins, continues, and ends its teaching of the doctrine of one God, the creator and preserver of men. If man by his own instinct or intellect could have discovered such a doctrine, why is it that you do not find it somewhere in the mythology of Egypt, Assyria, Persia, Greece and Rome? In science, in art, in literature, and in law there is no comparison between them, especially the last two, and the Jews; yet in their surviving literature we find among them no intelligent idea of monotheism. Their most advanced moralists were essentially pantheistic, not to say openly idolatrous in their belief and practice.

On the other hand the Old Testament, though co-existent with the most idolatrous age and generations of the world, was and is undeviatingly devoted to the principle of one eternal and infinite God. And the progress and learning of the succeeding ages have made no improvement on that fundamental discovery. It was a perfect idea then and it is a perfect idea today. The world has been marching with the strides of centuries, civilization has cast off its old habits and environments, science has desquamated her old and effete theories and is evolving better and improved ones, but this one-God idea of the Bible remains intact, unchanged and unchangeable. Whence then, originated such a complete and such a perfect idea of God? Not in the brain of man, but alone in the mind of God. It is the result of divine revelation. Man did not discover it; but God revealed it. There is no other intelligent hypothesis upon which we can account for it.

### II. The Harmony of the Doctrines of the Bible.

That the Bible is absolutely harmonious in all the details of its history, doctrine and precept, no one assumes; for there is nothing absolutely harmonious with which human agency has any vital connection. But in the great essentials of its teachings, embracing a wide range of subjects and comprehending a wonderful variety of conditions of peoples and events, there is a degree of harmony so wonderful in its details and accuracy as to command the faith of millions of mankind while its apparent minor discrepancies in the non-essentials only convince the unprejudiced mind that there could have been no concert of understanding upon the part of those who were the instruments in God's hands in its production. When we examine it as a whole we are convinced of the truthfulness of this statement. A large portion of the Old Testament is largely historical. It was the object of this history to record faithfully God's dealings with the Jewish race and to point out the mission of their destiny. This history often descends from the lofty planes of national concerns to the trillies of private life. In all these statements of national and individual affairs there is an accuracy of treatment and a fairness of dealing in every way worthy of our credence and admiration. And while this history is only valuable to us today for the information it contains, its genuineness as such is self-evident, in that it neither exaggerates the virtues nor extenuates the vices of its infinite variety of individuals.

The great doctrinal features of the book belong to a different sphere. They embrace the existence, the character and government of God; and the creation of the world, the origin, fall and moral destiny of mankind, and the two dispensations of religion—subjects unlike any others in human history or philosophy. But, leaving the wide range of this history and doctrine, let us take up a single example and pursue it to its accomplishment, and this will establish its unity and harmony beyond reasonable peradventure.

The Bible claims emphatically to be the book of God. It is exclusively dedicated to Him and His purposes concerning men, and to the accomplishment of his will in this world. In it God is represented as the founder of a great spiritual kingdom in which he purposes to gather all people who will love and serve him. In the estimate of this kingdom, all men in their unregenerate state are sinners and under the condemnation of law. "For all have sinned and come short of the glory of God. There is none that doeth good, no, not one. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." Such is the portraiture of man in his natural estate. There is, therefore, in the beginning of the Bible the origin and cause of man's sinful state, and the explicit promise that in the future some Deliverer, bearing the na-

ture of man, made under the law, would be sent into the world, charged with the mission of man's recovery from this state. That promise is made immediately after man's apostasy. It is not vague, but clear, specific and perspicuous.

For many centuries after this definite promise, the sacred oracle is silent touching this promise. Many other events are recorded and the world rocks on in its usual course. Men live and men die. In after years, however, we are told that a particular race has been selected and set apart as the medium through which this Deliverer is to come. He was to be of the lineage of Abraham with no restriction of benefit to the Abrahamic race. Then the oracle is again silent for many years. Then it is declared that the Deliverer was to be in the line of Jacob. At this patriarch's death it was announced that of his twelve sons Judah is the one out of whose loins Shiloh is to come. Again for many long and eventful years the Book is again silent concerning this Deliverer. But in process of time it opens its mouth and declares that He is to manifest himself through the family of David. In this connection the sacred oracle grows divinely eloquent and pictures the time and place of his advent and the nature of his government. It also branches out and declares that the blessings of his kingdom are to flow out to all nations, and that it shall possess in substance and reality all that had previously existed only in types and shadows. And, like the silent spirit of somber shadows breaking in upon twilight splendors, it sadly announces that the perpetuity of His government and the triumph of His dominion are to be the outcome of a life of sorrow and a death of ignominy and shame.

After the last of the Old Testament writers have spoken, there was another unbroken silence of four hundred years; and when the New Testament opens, it announces the advent of the long-promised Deliverer, and to show that in Him all the previous promises and prophecies are accurately fulfilled. In confirmation of this it enters upon a description of his birth, his genealogy, his development, the story of his life, a resume of his teachings and wonderful works, and a graphic account of his suffering and death. The four gospels give us a succinct account of the organization of His kingdom, of the agents into whose hands it is committed, of the scope and success of their early labors, of the growth and development of his truth among men; and in the Acts and the Epistles we see something of the methods of their work, of the application of the teachings of the Messiah to the practical affairs of life, and its early success as an organized Church in the world. It was established and it grew into formidable proportions.

That the foregoing outline of the Biblical teaching is correct, no student will question. Here it is, read it and understand it for yourself. Therefore, to account for this degree of harmony running like a cord of gold through its history and doctrines, and which is so wonderfully illustrated in the history and development of the Messianic kingdom, to say the least of it, imposes a Herculean task upon the skeptic, except upon the ground here indicated. For it was written by more than forty different writers who lived under different governments, sometimes spoke different languages, and at different periods in the history of the world. Among them were kings and prophets, lawgivers and priests, shepherds and soldiers, fishermen and day laborers, publicans and physicians. And they were men of different temperaments, different degrees of culture and different ideas of life; and at times there rolled between them the gulf of centuries. Only omniscient intervention could have imparted harmony to their writings and teachings. No one man, or set of men, unaided, could have produced such a harmonious statement of truth and of doctrine. It must be a revelation from God.

### III. The Preservation of the Bible from Age to Age, with its Contents Unaltered.

That this proposition is true, the Antiquities of Josephus, and Jewish history in general, fully establish. The strength of this idea is seen in that some portions of the Bible were written not at least thirty-five centuries ago. No other authentic record can claim such antiquity by one thousand years. Therefore, reaching back as it does to such remote ages, it has necessarily passed through many vicissitudes of race, and the sweeping changes of shifting civilizations that have marked the great epochs of human progress and retrogression, that through these mighty changes of race and nations, and the frequent rifting asunder of political and civil structures, the Bible should have lived and maintained its

integrity of contents in the main unscorched and unchanged, is an interesting proposition and worthy of our serious consideration. And this fact becomes the more remarkable when we remember that some portions of the Old Testament were for centuries transmitted orally from one generation to another, without any of the facilities of the manuscript, much less the printed page. Such preservation is not true of any other production of the Pentateuchal age. The civilizations of the Egyptians, the Assyrians, the Babylonians, and the other contemporary peoples of even later Jewish ages have long since perished, and for the most part their authentic records have perished with them. For the scanty knowledge which we now possess of their origin, rise and decay, we are left largely to the incidental references to them in the Bible, the uncertainties of tradition, the vague researches of archaeologists, and the interpretations of a few discovered hieroglyphics. And even the Grecians and the Romans, the most refined and cultured people of past ages, have left in durable form but mere fragmentary records of the wonderful history. Our knowledge of their laws, their institutions and civilization is by no means extensive or satisfactory.

But the Bible, professing to be a revelation from God, presenting the origin and destiny of the race, containing at the same time an accurate history of a peculiar people, has defied the ravages of time and the revolution of ages; has come down to us through the hoary centuries, with its moral principles attested and its integrity unimpaired. This is exceedingly marvelous and full of wonder and astonishment. For, while cities have fallen and kingdoms have come to naught, while generations have passed from the stage of action, and empires have faded like the tints of the morning; while change and revolution have overturned civil and political structures and the weird spirit of oblivion has thrown its impenetrable shadow over the lost archives of the centuries, the Bible no change has been able to mutilate, no tyrant to consume, no heretic to corrupt, no false friendship to arrest its onward march toward the ultimate conquest of the world! Now, that the Bible should be able, amid the wreck of all that is human, without the alteration of a single chapter so as to change the history and doctrine contained therein, come down to this age with its contents well authenticated and preserved, is a phenomenon which nothing but infinite wisdom and oversight can explain.

### IV. The Influence Exerted over the Human Mind and Heart by the Truths of the Bible.

From the past as well as from the present ages of the world it can not be questioned that Bible knowledge has produced a marked impression for good upon the lives and characters of people; and also upon the institutions and conditions of nations as well. It has the mysterious power of awakening intense thought and fixing moral conviction in men under all circumstances. Through the transforming agency of this power it extirpates evil and changes men from a bad to a good state of life, and thereby sends a healthful spiritual life through our social and domestic relations. It is adapted in thought and teaching to the universal conditions of the race and it is not, therefore, a question of marvel that the Bible has ever been independent of race and nationality in its influence, and that it has been more largely received by men of all races and nations than any other book in existence, whether literary, scientific, or religious. History teaches that the progress of a religion is almost universally circumscribed by the prejudices of race and nationality, and that it is very difficult under ordinary circumstances to prevail upon people to give any attention to an alien religion, except as a subject of curious investigation. We would be as much astonished at a European becoming a convert to Brahma by studying Hindoo mythology, as an American becoming a Mohammedan by pouring over the Koran. Such a thing is almost unthinkable.

It is, therefore, a little remarkable that the Bible, teaching a religion unlike that of any other system, has had but slight difficulty in most countries in transcending the bounds of race and nationality in its influence upon the human mind and heart. Though frequently prostituted to base uses by unscrupulous organizations and designing men, because of its peculiar hold upon mankind, yet the Bible, as the ages have rolled on, has migrated without violence into hostile regions, and it has almost invariably received a cordial welcome among peoples and tribes separated by every conceivable difference of civilization, language and education. Under the most unfavorable conditions, it gradually gained ac-



cess to every province of Rome, and followed their wild spirit of conquest among the conquering Goths and the other barbarians of the earlier centuries. It even established itself through the wise leadership of men in the places of power throughout that vast Roman empire, and became the State religion of the Caesars. In these modern times it has gradually drifted with the enterprise of commerce, even going in advance of it, over the stormy waves of every sea and erected its houses of worship upon the uncultured homesteads of the remotest pioneer. There is scarcely a man today whose country claims an intelligent dialect, but that he can find the words of this wonderful book translated into his native vernacular. And in this dawning twilight of the twentieth century, its wondrous principles are finding their way into the genius of nearly all the human governments of the civilized world.

And wherever it has gone it has resulted in the uplift of the down-trodden, the healing of the afflicted, the giving of hope to the despairing, the soothing of distempered passions, and the readjustment of social and moral conditions. Civilization has been improved, laws have become more humane and just, and individual life has received a nobler inspiration. And the Bible and its religion have accomplished these results, not often by the edicts of governments, nor by the terrors of the sword, but by the force of its truth, the self-sacrificing spirit of its advocates, and the blood of its holy martyrs. It claims no motive but love, no object but the glory of God and the good of the race. Therefore, upon its very face, according to the rules of evidence, can be seen the divinity of its authorship.

**V. The Life and Character of Jesus Christ.**

As the one mediator between God and man, Jesus Christ is the one central figure in Bible revelation. From him it derives its importance, and by him it is clothed with divine authority. He is its Alpha and its Omega. Without him the Bible would be a sealed book, and it would have long since perished out of human thought and memory.

In studying His life and character as we have them but partially sketched in the gospels, we are deeply impressed with His uniqueness and originality. Indeed, it is beyond our ability to account for His existence on any other hypothesis than that He is divine as well as human, the Son of God and the son of man. In this respect, as well as in most of the traits and qualities of His character, He is incomparable and alone in human history. There was never one like Him in the ages past, and there will never be another like Him in the ages to come. "He is God over all and blessed forevermore." He began, continued and ended His life with an absolutely sinless nature. There was never any guile found in Him. He was without spot or wrinkle, or any such thing. His words, His public teaching and his open life before the world attest these facts. They have never been called in question.

And his relation was not merely negative, simply a good and a non-resisting life. He was positive and aggressive. He openly denounced moral evil of every sort, stripped off the hypocrisies and shams of men, plowed across the grain of human nature, exacted the deepest penitence and the most humiliating confession of sin, and went about everywhere doing good. It was after such contact as this with mankind that he threw down the unconditional challenge—"Which of you convinceth me of sin?" For well nigh twenty centuries this challenge has never been successfully accepted by man or devil. Pilate, after a close examination of his words and conduct, was forced to exclaim—"I find no fault in the man." And from that far-off age until today the world has given endorsement to this verdict. Why so? Because Christ in his life, in his character, and in his influence has continued to live and to walk with men, and they have only been able to discover in him a flower of unblemished beauty and celestial perfection.

We see, therefore, in the religious phase of his experience, that it proceeds from a point exactly the opposite from that which is of necessity the fundamental element in the religious experiences of men. Man's religious life has its origin in repentance and confession. But when did Christ ever repent? When did he ever confess a wrong? It is the sublime distinctiveness in the religious experience of Christ that he never regretted any act or word of his life; that he came into the world with his piety. His thoughts, his words, his acts were stamped from the beginning with the highest divine authority. He was one with God from the beginning.

There is another fact in the life of

Christ in which he is even more differentiated from men. We mean the extraordinary claims which he made to personal superiority over men and perfect equality with God. Horace Bushnell makes this point wondrously interesting in one of his published books. It is a fact beyond question that Christ's assumption at this point is startling. Where or when did any mere man ever arrogate to himself such an attitude as this? Yet Christ boldly laid claim to it: "I came forth from God. No man cometh unto the Father but by me. He that seeth me seeth Him that sent me. I am the light of the world. Behold, a greater than a Solomon is here. I am from above, ye are from beneath. I am the way, the truth and the life. He that loveth father or mother more than me is not worthy of me." Was there ever a man whose influence gained a place among his fellows that laid claim to such prerogative? Nay, verily! But these are the claims of Jesus Christ. And for about two thousand years these claims have been published to a hostile world, and there have been few sufficiently bold and irreverent to question them. Instead of this, multiplied millions of the race in all generations have gladly bowed before his altar, confessed their sins, implored forgiveness, and counted themselves happy to be numbered among his regenerated followers. Instead of becoming offended at these extraordinary claims, thousands of his worshippers have gladly dedicated their lives to his service, spurning the gaudy ambitions of the world for an humble place in his kingdom, and even immolating their lives upon the altar of sacrifice rather than deny him before kings and potentates.

And the most inexplicable paradox in his character is found in the fact that in the common belief of men he is "meek and lowly," and without ambition or aspiration. His excellency of life is so apparent, his character so beautiful, that instead of becoming offended at his claims, we hold to the conviction that it is an actual condescension for him to have lived in this wicked world and mingled with its profligate races!

But Christ also showed himself to be divine in the undertakings, the teachings and the agencies by which he proposed to accomplish his mission among men. What was the purpose of his undertaking? It was the conquest of the world and its subjugation to God upon the principle of love! He began by saying—"Many shall come from the east, and from the west, and shall sit down in the kingdom with Abraham, Isaac and Jacob." And in the end he said—"And I, if I be lifted up from the earth, I will draw all men unto me." In direct opposition to the prejudices of his own race he proposed the organization of an empire, in comparison with which the empires of Alexander and the Caesars sink into absolute insignificance. Here we have the far-reaching nature of his mission. It was the complete restoration of the entire races of men to God in the splendid unity of a common hope, a common destiny and a common immortality.

In reviewing the histories of mankind, no such dream as this ever entered the human brain before. No founder of empires, no diplomat, no lawgiver, no conqueror with his sword in his hand, no philanthropist ever undertook such a colossal enterprise in the history of the world. Yet, Jesus Christ, the carpenter of Galilee, without prestige, poor and lowly, followed by no victorious army, despised and rejected of men, proposed the accomplishment of a universal empire—one that would not only endure throughout all time, but would also project itself into the eternities. And the perfect coolness and assurance with which he proposed this undertaking would make any mere man the more ludicrous in the esteem of his sensible fellows. He entertained no doubt of the ultimate outcome of his contemplated enterprise. He actually saw of "the travail of his soul and was satisfied." And the only agencies through which he proposed to conquer his world-dream was the calling and commissioning of twelve obscure and technically illiterate men! He sent them forth to preach—"Behold the kingdom of God is among men." In the end one of these denied him before the enemy, another betrayed him, and he himself died amidst the awful tragedy of Calvary! Were he only a man, what an abortion would his dream have been!

But look! Since his death upon Calvary, nearly two thousand years have come and gone; old nations have died and new ones have been born; kingdoms and republics have fallen victims to change and revolution; centers of empires and commercial activity have been the playthings of progress and discovery; and the gaunt spirit of death and decay, fling-

ing its ghastly shadows over the extinct issues of the intervening ages, stands sentinel today at the tomb of unnumbered generations. Yet the kingdom of Jesus Christ moving out from the blood and dust of Calvary has gone on from conquering to conquest! It has gathered strength from the decay and disintegration of nations, from the vicissitudes of change and revolution, from the achievements of science and discovery, until the opening years of this new century are actually foretelling the coming success of his kingdom. His dreams in that far-off age of the world, are now showing wondrous signs of certain realization. He is the acknowledged force in the laws, the institutions and the civilizations of the enlightened nations of the world. Nothing short of the divinity of Jesus Christ can account for his life, his character and the success of his spiritual empire.

Therefore, taking these evidences of the inspiration and authenticity of the Holy Bible, the infidel world will have to make a better showing than that of the past and the present to convince me that this Book is not divine. And they will have to offer me something better than their iconoclastic methods, before I will lay it down to accept in its stead their futile pretenses and empty vapors. They leave me in utter darkness, a dismantled vessel drifting to its doom upon a dismal and storm-beaten shore. The Bible offers me a life of virtue and happiness here, and afterward a life of bliss in the world beyond. I will stand by the old Book, at least, until something better, not now in sight, is brought to my anxious heart and mind! It has sustained me in the past, and I am willing to trust it for the present and the future.

**GOD AND THE BIBLE ALL IN ALL.**

Rev. W. H. Hughes.

It is a remarkable fact that the Bible nowhere verbally states there is a God. It simply introduces God to us in his almighty power speaking the world's from naught into existence: "In the beginning God created the heavens and the earth." David says: "He spake and it was done; he commanded and it stood fast." This places the existence of God as a self-evident fact, which announces itself: "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." So universal are these utterances that the Psalmist adds: "Their line has gone out to all the earth and their words to the ends of the world." The great fact of God's existence, which lies back of and underneath every other truth, could not be entrusted to the babble of human language. But the words which roll in space to all the nations, tongues and peoples, in language which cannot be misunderstood, declare: "The hand that made us is divine."

These fundamental or foundation truths place God as the supreme author and sovereign of the universe, and place man in a subordinate attitude ready to receive from the hand of his Sovereign a revelation of his will concerning us, which has been mercifully given us in the Bible.

In this revelation God has revealed himself as a loving father in sympathy with his dependent children, and with infinite resources to supply all the demands of his obedient offspring. Man is a moral agent, therefore the continuance of these kindly relations depends altogether upon man's fidelity to God, his Father. We are shut up to a fair and honest deal in this matter. We may deceive an earthly parent, but not so with our Father God. He is everywhere "beholding the evil and the good." There is no escaping his divine knowledge, hence David says: "There is not a word in my tongue but lo! O Lord, thou knowest it altogether." He then asks and answers the following questions: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. Yea, the darkness hidest not from thee, the darkness and the light are both alike to thee." Psalms 139, 7-12.

St. John says in describing the Judgment Day: "And I saw the dead, small and great, stand before God, and the books were opened and the dead were judged out of the things which were written in the books."

And Job says: "My witness is in heaven and my record is on high." And the eccentric Swedenborg, says: "Every man writes his own record."

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And Charles Wesley, in his hymn on the judgment, says:

"And must I be to judgment brought?  
 And answer in that day  
 For every vain and idle thought  
 And every word I say?"

But human unbelief says: "Impossible, in view of all the words spoken in all languages and the innumerable multitudes of all ages." And we reply: "With God all things are possible." But let us not be hasty in our conclusions. Has not science discovered a self-recording force in nature? The telegraph operator touches a key here and the message is recorded thousands of miles away. These messages may be transmitted with or without wire. Words and sounds can be caught on a prepared sheet and remain silent indefinitely, but at the will of man, when placed in the phonograph, they are repeated with infallible accuracy. Now if man has been able to discover these self-recording forces in nature and utilize them at will, is it unreasonable to assume that God who created them should use them in accomplishing his own desire and purposes? Your words are imprinted on the divine record and only await the judgment to repeat them. Your acts touch the telegraphic key here and the record is made in God's book. And while you read this article you may adopt the words of Job and truthfully say: "My witness is in heaven and my record is on high," and I must meet them in that awful day when the books are opened and my acts revealed and the phonograph of eternity repeats my words. Reader, think on these things!

Again, there is a force in nature which photographs and identifies your person and fixes the responsibility on you. No human brush can paint such a perfect picture setting forth every beauty and every defect with infallible correctness. We cannot get away from God and ourselves. The detective here can identify the guilty by the imprint of his finger. There is but one escape and that is to "fear God and keep his commandments, which is the whole duty of man."

The Bible is the Book of books—a transcript of the divine mind. Every man has some standard by which he determines the right or wrong of his own acts, as well as the acts of others. The Bible is the only infallible guide. By its principles and teachings we may rightly decide every question which comes up. It is a most wonderful book. From it I can learn my duty to myself, to my family, to my neighbor, to my friend, to my enemy, to the stranger, to the State, to the Church, and above all to God, the Sovereign of the universe. It is the best sanitary law. From it we may determine what is healthful to eat and drink and what is hurtful. It is the foundation of all good government. Indeed, I know of no question which may not be rightly settled by the man that makes the Bible the man of his counsel. It is a fatal mistake to relegate the Bible to the Sunday School and to the Church matter, when it should be the ever-present guide in all temporalities as well as religion. Happy is the man who recognizes God and his word in all the transactions of life as all in all.

Dallas, Texas.

**THE CLOSING OF THE CONFERENCE YEAR.**

Notwithstanding it is a little late to review an October trip, yet I feel sure that the time will not be lost. On the morning of the second day of October I left home for Southwest Texas and returned on the 30th. I visited Houston, Beaumont, Orange, Newton, Farrisville, Peachtree, Jasper and Kirbyville. I spoke seventeen times during the trip including one address to the Jasper school. I discussed the Sabbath question ten times to appreciative congregations, judging from the attention given and the many expressions of approval. The people are coming to realize the great importance of proper emphasis of this question.

The first Sunday I spent at Beaumont. I preached at the First Methodist Church for Brother W. J. Johnson at the morning hour, and at the evening hour for Brother L. J. Powers at Roberts Avenue. The second Sunday was given to Orange and I filled Brother Ira M. Bryce's pulpit morning and evening at the Methodist Church. The church has been moved from its former site, and near it stands a magnificent parsonage recently constructed. Wednesday night was given to the town of Newton. Newton Circuit was

my first circuit which I traveled in 1873, 1874, 1875. I was driven out to Farr's Chapel on Thursday afternoon and began to preach there that evening and continued until Sunday afternoon. We had a fine meeting with six or seven conversions and additions to the Church. When I was in charge of this circuit we held an annual camp-meeting at this place during the month of October and we had some great meetings. To me the ground is sacred. It is not more than six miles from the Holly Springs Church, where I was called to the ministry when I was about fifteen years of age. All who were old and middle-aged then, have passed over the cold river of death. While the soil retains its texture, and the trees claim their specie and Cow Creek sweeps majestically along as of yore, yet the general appearance of the country has changed. On Wednesday at 11 o'clock I had the exquisite pleasure of discussing the Sabbath question to a congregation assembled at Peachtree, Jasper County, where I taught school in 1870, 1871, 1872. My father and family held their membership here when he was translated to the Church triumphant.

On the morning of the fourth Sunday I preached at the Methodist Church in the town of Jasper and at the evening hour we had union services at the Baptist Church. We had a large congregation at the Baptist Church and a great service. Jasper was the scene of my boyhood exploits and achievements. I went to school there, joined the Church there, was licensed to exhort and to preach there. My wife was converted there. I made my first effort to preach there after receiving license. If I mistake not I was recommended to the Annual Conference for admission on trial there. I also joined the Masons there. Dear old spot! I love its sandy soil, its clay hills, its beautiful sandy creek, its imposing magnolias, its majestic gums, its princely pines and towering oaks. My father settled in Jasper County sixty-three years ago on the 29th day of this month.

On Monday night, the 28th of October, I preached at Kirbyville. Thus ended one of the most delightful and profitable evangelical trips of my life. I met many old friends, and not a few who were converted under my ministry and brought into the Church in the long ago. Changes have taken place everywhere. The towns have grown. The farming interests in Jasper and Newton Counties have given place largely to the lumber interest. The young white men and the negroes have in many instances gone to the lumber mills and to the log camps, so that it is hard to get farm labor. But the timber is rapidly giving way and as it gives way, the people give more attention to the farming interest. The lumber, rice and oil interest have done much for Beaumont and Orange. I am very much indebted to Brothers W. J. Johnson, L. J. Powers, Ira M. Bryce, W. A. Belcher, R. M. Stewart, J. A. Moody, John Abe Henderson and J. R. Murry for their kindness and assistance which they gave me in my work. I am absolutely dependent upon the co-operation of the preachers in my work. But I am sure that I help them in their work where I go. I am under promise to return to the town of Newton and hold a meeting in the spring. R. C. ARMSTRONG, Fort Worth, Texas.

"A glorious tree is the old gray oak.  
 He has stood for many a year,  
 Has tood and frowned on the trees around  
 Like a King among his peers.  
 As round their King they stand, so now  
 When the flowers, their pale leaves fold  
 The tall trees around him stand arrayed  
 In their robes of purple and gold."

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(CONTINUED FROM PAGE ONE.)

himself has repeated over and over, with a strange smile, the wonderful total of his joy, his hope, his peace, his triumph, his victory. Printer's ink is powerless to portray it. Tables, report blanks, the pages of books and the genius of the printshop are too weak and unworthy to attempt to perpetuate these priceless assets as a part of our history. But because of the totals of our joys, we can carry without a murmur the totals of our sufferings. The balance is on the bright side and the dividend is large.

And thus it is our preachers carry up, locked within the safe places of their hearts, the bitter and the sweet, the sorrow of the year and the joy as well, the dark day's burden and the bright day's smile, nor think to chron-

icle them. They are not with the things reported, but they are present. And let that one who carries most of sorrow, most of pain, most of disappointment, most of humiliation, remember that once his Master, heavy laden, dropped on old Golgotha beneath a like burden; and perchance he walks next to that thorn-crowned king, because of the piercing burden of his sufferings. After all, it is not known as yet whether it is more blessed to suffer long and conquer or to keep forever locked within your breast the joy that knows not suffering. Perhaps the joy that knows not suffering knows it not because it has conquered it. And perhaps after all, it can only come to the sufferer. Ask a Methodist preacher from a hard place. He can tell you.

CAN THIS BE TRUE?

We heard sometime ago of a man in one of our Texas towns who always objects to having his preacher's salary raised on the ground that it will raise the other collections in proportion. Hence, he wants the salary kept at the old figure because of this fear. And yet that man is wealthy. He owns his thousands, his big business interests, lives in an elegant home and has everything in style about him. But he wants his preacher to live on starvation salary for fear it will require him to raise his own assessment a few dollars. The fact is, that sort of a man is mean; he does not know the meaning of genuine religion, and his soul is too small for any reasonable purpose. He is a clog on the Church. No progress can be

made along any line of enterprise simply because he has an influence and knows how to control matters. A first-class funeral in that community would benefit that congregation. It would take out of their way an obstruction, and the vacancy would be a greater blessing than the presence and so-called work of such a man. God pity the poor little soul of a man who places himself in such an attitude! He has no right to a voice in Church affairs and he ought not to show his head in a conference session. He is an incubus, a parasite, and he needs to come to the mourner's bench in the first protracted meeting in his charge and get a good old genuine case of religion. Brother, is that man you? Answer the question, and then get busy!

Notes From the Field

Giddings.

We are now at our new home in Giddings and as happy as birds in spring time. We were here and filled our first appointment. The weather being bad prevented many from attending the services of the day, but yet we had a good audience. We find Giddings to be a nice little charge and are expecting a great year. When we arrived we found some of the ladies making ready the parsonage for us. Several new things, among which was a brand new cooking stove, were placed in the parsonage. A few days later a man and delivery wagon were chartered to deliver to us an old time pounding of many good things for the table. The goose hangs high while the brants go by. We are persuaded that these people know how to take care of a preacher and they are deserving of his very best efforts.—T. S. Ogle.

Moore.

Three days after conference we boarded the train for Moore, reaching here in time to have Church without losing a Sunday. On the following Friday came the pounding from the good people of Moore, and how we did rejoice is more than I can tell, because we felt welcome as well as being proud of the many good things brought us. On this work is some of God's best people, who are willing to do anything to help the cause. Already as I get acquainted with my people I am placing the Advocate in homes, and getting my conference claims all in good subscription and by next Quarterly Conference D. V. will have made a visit to every home on my work and some two or three times on account of sickness, though it is 40 miles across it. Bro. Beall, our presiding elder, was a blessing to our home, having stayed with us during Quarterly Conference, and if we have a man that is wide-awake it is Bro. Beall. As for me I am more than proud to be in his district, and by the grace of God I expect to have a great year. Several have been received and several more I know will come in soon. May God's blessings rest upon all.—W. G. Callihan.

Plemons.

This charge was organized a little more than a year ago. Rev. G. B. Carter was its first pastor. Bishop Atkins read me out for this place. There is a fine parsonage here. The Church membership is forty-five on the circuit. Our first Quarterly Conference, O. P. Kiker presiding, convened here December 14-15. I am the only preacher in the county. The work ahead of me is very plentiful, but I hope to report much good work accomplished when the conference year is ended. The people of this section are a great people. Col. Champ Traylor has done much for Methodism in these parts. He is a consecrated man, patriotic to his Church. In fact, the Plemons charge was created by him. We need more of such lofty men in our Church. Brothers Pitts and Crawford have done their share toward making the Plemons Circuit a reality. Though we lack in members, those

few are always ready to shoulder the responsibilities that arise. Before the year ends we hope to add new territory and new members to Methodism. Though there is less than one person to each square mile of the county, the country is developing. It devolves upon us to maintain peace and keep our Church in the lead. By God's help we are willing to be spent unreservedly for his service in this sparsely settled country, realizing that our work is not in vain. If any man wants to do ministerial work in a new field, he should come to Hutchinson County where I have a monopoly of the preaching profession. The Macedonian call is being sent out from many small points throughout this country. Though we expect trials and privations, we are determined to know only Christ and Him crucified.—Rev. W. H. Wright, P. C.

Sweetwater.

On the first Sunday in this month our beautiful new church was opened for the first time as a place of worship. Rev. A. M. Martin and those that have so nobly stood by him deserve much credit for what has been accomplished. It has been one of those undertakings all but the impossible. But here the church stands a thing of beauty and a monument to their faith and fidelity. Brother Martin is one of those untiring fellows that does not know what it means to fail. Dr. E. E. Robinson, of Amarillo, an old time friend of the pastor, preached the opening sermon after which nearly sixteen hundred dollars was pledged to remove the outstanding indebtedness and the church was dedicated to God. Dr. Robinson gave us two splendid sermons. The day was one of victory and praise. We are hopeful in the midst of all the conditions. All are praying and looking for a good year. So mote it be.—J. M. Sherman.

Beckville.

Beckville Circuit is composed of six preaching places served by the regular pastor, and three served by a junior preacher. Beckville takes half time, and the other five appointments have half a Sunday each. The circuit is a good illustration of the wisdom of Dr. Moore's idea of the large circuit. The editor of the Advocate stated that the present pastor had been in charge six months. The present pastor took charge in July and had been in charge four and one half months at conference. During that time over one hundred persons were received into the Church. All finances were in full, with something over. A number of infants were baptized. The charge came into line for real constructive work this year. Since conference we have organized two Women's Missionary Societies, and at least two others will be organized as soon as we can get to the Churches where the women are waiting to get to work. It was quite thrilling at one of these meetings, after the pastor's wife had carefully explained the work of the society, to hear the women present declare their determination of going to work. Several Wesley Classes are getting into harness and will adorn the Adult Student with their pictures before the year is out. We have one of the finest Boy's Leagues I ever had, and I had one of the first ever organized anywhere. These Leagues will soon be in operation all over the work. In this work the junior preacher will give great service. At the fourth Quarterly Conference we put a circuit colporteur into the field. This colporteur

has sold nearly two hundred dollars' worth of books among our people, and has hardly begun his work. In my early ministry I heard Bishop Coke Smith, of sainted memory, overthrown by a raw undergraduate. Said the undergraduate, "Bishop, we have done thus and so." The "we" was so pronounced, so clerical, editorial, royal and tremendous that the Bishop called the brother down. "Explain whom you mean by 'we,'" quoth the Bishop. "Them folks out there and me," replied the young brother. He finished his report without further episcopal interference. The work that has been done on this circuit has been accomplished in that way. In the main it has been accomplished by the most loyal and lovable people in the State of Texas headed by a very remarkably efficient and energetic corps of stewards and officials. Of course the pastor has to lead; but you can't lead without followers. Good followers are born, not made; and good followers in religious work are reborn. We have some of God's saints on this work. One secret of any success that is due to the pastoral work lies in the fact that we have introduced no new methods here; but have striven to carry out the plans and methods of our Discipline. We had Churches that had not received the communion in years. They receive the sacrament once a quarter. See paragraph 225. This paragraph is ambiguous and has been misunderstood throughout our Church. It reads, "In every congregation." It is enforced as though it read "in every charge." The result is that in the country, on many circuits, the communion is never administered except when the presiding elder comes. It should be administered by all our preachers in elders orders once a quarter, except in stations, where the law provides it shall be administered once a month. It is remarkable how the regular administration of the sacrament has strengthened our country Churches on this circuit. The most radical thing we have done on this circuit has been the election of a colporteur; and this was merely carrying out in a practical way paragraph 132. We need on this circuit the sympathy and prayers of our brethren as we wrestle with one of the biggest problems of the age. We need a well trained junior preacher when the young man we are using at present enters college, as he intends to do. We need a deaconess to keep in touch with the women and lead them out into mission study, Bible study, etc., and to visit the sick and help look after the hundreds of children that must look to the Church for all their religious instruction. Whether all that we hope for this year will come to pass cannot be told. But we are sure that the Beckville Circuit will give a good account of itself at Nacogdoches.—Walter G. Harbin, Pastor.

Evant. As I did not give any writeup of my work during the conference year, and through some oversight, I suppose, there was no mention made in the writeup of the pastor's report of the Evant charge. I wish to say we had a good year. First, as it is the most important item, seventy-five converts, eighty-seven additions to the Church, fourteen infants and twenty-three adults baptized. Net increase forty-five. Membership 257. Sunday School enrollment 216. Presiding elder's and pastor's salary paid in full. Conference collection about eighty per cent. Organized one Junior League, thirty-five members. Two county church houses under course of construction; will be worth about \$2000 when completed. One of these is at Slater, where we had only sixty-five members to begin with and now have fifty; the other is at Bee House where we organized with eighteen members, (late

in the year), and only have that number now. Expended for all purposes \$2281. The Bishop did not move us but we will move on our own responsibility as the charge owns two parsonages: one at Evant and the other at Pearl. We will move to Pearl, it being near the center of the work. We hope for another good year for the cause of our Lord. Success to the dear old Advocate that is doing so much to help us in this great work of getting the world saved. We thank the Bishop for leaving our successful leader, Brother S. J. Vaughan, with us for another year.—J. W. Bowden.

Post City.

It is a sad day when it comes to the last Sunday with a faithful pastor whom we have labored with for four years, been with him and seen him tried in every way, and know that he is true to God and man. Do we appreciate that kind of a man like we should? I will tell you of one Brother T. C. Willett, whom we regret to give up. We lose him as our own brother. Nearly three years ago when I came to Post City, he had been here then over a year. This was nearly a wilderness, not much law and no gospel at all. He had not even a companion the first year to help him. He has proved faithful to the trust that God assigned him and now he has one among the best church buildings in the West, with a fine Sunday School and a Church organization of about seventy-one members. He has sown seed that will bring forth fruit to God's name. We can commend him to any charge. Take care of him if he comes to you.—G. M. Elkins.

Mabank.

Well, we are safely housed in the parsonage at Mabank in the Terrell District. We said good-bye to the good people of Renner in Collin County, December 6, and landed in Mabank about eleven o'clock in the night. We were met by Brother Broker, one of God's noblemen, and conducted to the homes of Brothers Pate and Mannyhan, where every preparation for our comfort for the night had been made. It is not so bad to be a Methodist preacher after all. Why were these people so mindful of us? Surely it is because of what we stand for and represent. Then I said, "Shall these peo-

ple be disappointed in me? No. Not if I can help it." Brother Crandall left a good people and we hope most sincerely that he has found as good at Justin, for he is certainly entitled to it, judging from the way these people speak of him. It is a source of pleasure to serve a people who have loved the former pastor. Then there is a chance for the next man. My family joins me in sending Christmas greetings to the good people of Blue Grove, Paradise, Nocona and Renner charges, whom we have formerly served. Our first Quarterly Conference will be held February 2, 3, 1913. We are expecting our new presiding elder here to "deliver the goods." We are sure he will be equal to the occasion.—J. P. Humphreys, P. C.

Crandall.

We have never before during our few years in the ministry witnessed greater progress in the Church of Christ than we have witnessed this year, nor have we seen a more beautiful closing of the work of the Church than we have just recorded. We have had three appointments on the Crandall and Seagoville charge this year, and we have had gracious meetings at each appointment. Numbers of souls were saved during these meetings and the Church has grown to wonderful heights in divine things. Seagoville has met every obligation against them and Montgomery's Chapel has but the small deficit of \$57 on the conference claims. All in all, we count ourselves blessed of God. Our people with few exceptions, have stood true to the Church and to God. With two exceptions every man, woman and child have contributed something to the support of the institutions of the Church, and we all rejoice that the obligations have been met and we have a clean sheet with which to begin the new year.—James H. Averitt, P. C.

Purdon.

After so long we are happily situated in Purdon. Arrived yesterday. We were delayed because there was no parsonage, but the good people have prepared us a nice home, and we feel very much at home. This, in spite of the new experience of last evening, when a crowd numbering fifty or seventy-five, halted one or two wagon in front of our door and took

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"Dost thou love life? Then do not squander time, for that is the stuff that life is made of."—FRANKLIN.

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charge of the premises for thirty or forty minutes. And I am at a loss for words to express our gratitude to the good people of this place for leaving our kitchen in such condition. I shall say in short most anything the appetite could wish for was remembered by this very welcomed crowd. And above all we appreciate the sentimental love manifest to pastor and family. I am told that I will be the first preacher to have ever lived in Purdon. I am sure with such conditions there has been lots of love here just longing to manifest itself, and you can just guess I am going to try to behave myself nicely. I would venture to tell you some of the things we found, but I want to come back next year without opposition, but I shall say this that in the back yard was left a large black Christmas bird whose day of execution is dangerously near. After prayer a hearty handshake began, and we met at Babe's Church where the singing class entertained a large crowd with the choicest of singing. To one and all the parsonage doors are open.—T. H. Burton and Wife, Dec. 14.

**Belton Station.**

We have entered upon our second year in Belton Station, and the people have received us in good old Methodist way, and we are starting out with heart and faith for a great year. Our membership has been greatly increased as the result of the Ham-Ramsey meeting. The entire Church has taken on new life. Prayer-meetings beyond the one hundred mark, Sunday School running over, and preaching services largely attended. Our pouncing came just before conference. The stewards have advanced the preacher's salary to eighteen hundred dollars, and have arranged to pay it monthly. Some repairs, by the good women, have been made at the parsonage in the way of an elegantly fitted up bath room with the sewer connection, and modern fixtures. This pastor and family are happy in their work, and are laying ourselves out for a profitable year. The new presiding elder has not come our way yet, but I hear good reports of his work. Rev. J. D. Young spent a few days with us in the interest of Southern Methodist University, and the good Methodists gave him three thousand and thirty one dollars. Young knows how to do the job. He does his work in such a way it does not hurt or hinder any of the work of the local Church. Belton Station is waking up to her opportunity. Everything is running smoothly, and results are sure to follow.—J. C. Mimms, P. C., Dec. 14.

**Paducah Station.**

A cloud of no small dimensions struck down on the Methodist parsonage on the night of November 15. The gathering of the storm was so silent there was no muttering thunder or other indications of the coming storm. All seemed quiet so far as this scribe knew. About eight o'clock there was heard a clattering of feet and merry voices of merry laughter and following this a rush into the dining room of the parsonage and such a crowd of men, women and children, each bearing something substantial for the inmates of this home, which they proceeded to deposit on the dining table until there was no room for more on that table. But be it understood, here and now, there was no groaning on the part of the happy recipients of this beautiful expression of love and appreciation from this splendid company. Silence reigned supreme on our part until we could sufficiently recover from this shock, then a feeble expression of thankfulness was attempted. Well, there were too many represented in this splendid enterprise to give their names here, but among them were the Wimberleys, the Woodrums, Doolens, Alexanders, Drummonds, Frys, Mellers, Wintons, Lesters, Cravens and Dunlans and others whose names do not now occur. Then there came Uncle Joe Friedman, the shoemaker, who brought a ham and sack of flour, the same not a member of this Church. All of these splendid people, and many others here, are contributors to the success of this pastorate. May the good Father above bless each one of them. After some music and speeches and a jolly good time were had the company departed. Then there came the calm reflection of the goodness of God through these good friends. We serve a splendid people and we will give them the best service of which we are capable. We are now ready to carry out the plan and specifications of our building committee in the enlargement and improvement of our church here. It will be done at once.—C. S. Cameron.

**Brownfield.**

When conference adjourned at Abilene we started home and have been here ever since. We have been intending to write the Advocate, but have had no time. Have preached fourteen times, visited in twenty-one homes

and organized this new charge. Although our charge is not large in point of territory, we have traveled 170 miles in our buggy doing pastoral work. Our people have begun well. At Gomez we were pounded in "due and ancient form" on Friday night after our arrival, and the job was well done. This is our third year among these good people. At Brownfield we were given a most magnificent pouncing on the Monday, following the advent of our move here. Nobody can beat the Brownfield people doing things. Since that time the good things have continued to come to our little parsonage. At Meadow we were given enough sweet potatoes, beans and peas to do us all year. Now I have represented all three of my points of worship, but not so well as they deserve. We have a great people here. They have religion of the genuine stamp and are not afraid to say "amen" to a fellow preaching. Moreover, I would not have you ignorant, brethren, that they are up-to-date on every line of the Church work. We are living at Brownfield, the center of the work and are well pleased with our new home. We only moved five miles this year, bringing the parsonage furniture from Gomez with us. All is harmony and the Christian spirit now prevails among all our members, where once there was strife and discord. We thank God for a religion that makes men do right, settles differences, abolishes hatred, and "makes the whole world kin." We respect and honor and love these strong, stalwart sons of the old fathers who are building for God and the right a strong civilization and doing it by the recognized right and power of the Church. Unto the living God be all the glory. With optimistic spirit, conscious that God and God's people are with us, we press on.—A. D. Jameson.

**Redwater.**

Bishop Mouzon read us out for Red water at Marshall. We hurried home and began to pack our few belongings and was soon on the road to Redwater, our new charge. We arrived here Friday afternoon about 6 o'clock. We found the good ladies cleaning up and making preparation for us. We have been shown many tokens of kindness since we came. Did they find him? My, I should say so! On last Friday afternoon Sister Jones and Sister Crawford drove up to the parsonage gate in a two-horse wagon and it loaded down with good things. After they unloaded and left our kitchen looked more like a grocery store than a kitchen. But they did not stop here, but have continued coming with good things. We have the best charge in the Texas Conference. As these dear, good people have ministered to us in temporal things we are praying to the Lord that we may be able to minister unto them in spiritual things.—T. D. McCrary, P. C.

**Big Sandy.**

After Bishop Mouzon read the appointments at Marshall, we hastened home, packed our goods, and were soon on our way to the thriving little town of Big Sandy. Landing here at 4 o'clock, December 3, we were met at the train by Brother G. A. Tohill, one of our stewards, and several ladies, who escorted us to a large hall, where the good ladies had served dinner, and where we partook of a nice supper, and then proceeded to the parsonage to take up our abode. The people have received us with open arms and hearts. There has not been any general pouncing yet, but several good things to eat have found their way to the parsonage. The ladies have put about twenty-five dollars' worth of furnishings in the parsonage since we arrived. And there is a move on, by both men and women, to repair the house and fences. We heartily appreciate their efforts to make us comfortable. And hope we may be able to prove ourselves worthy of their confidence. Our first Quarterly Conference convened at Big Sandy December 14, with our excellent presiding elder, Rev. J. B. Turrentine, in the chair. His manner of presiding over the conference was highly satisfactory to all present. His beautiful sermon, Sunday at eleven o'clock, brought joy and gladness to our hearts. Tears trickled down our cheeks as the Holy Spirit moved upon us. It was indeed a great sermon. We were all very much pleased with the good report from the stewards. The charge has made a fine start, and we believe we will keep going. On account of sickness in my family I have been unable to go over my work. I am anxious to meet the people at all my appointments. I wish for them a delightful Christmas and a happy, prosperous New Year. We expect to look after the interest of the Texas Christian Advocate.—L. E. Green, P. C.

Why, I, in this weak and piping time of peace, have no delight to pass away the time, unless to spy my shadow in the sun.—King Richard III.

**FORT WORTH METHODISM.**

The Fort Worth Methodist Pastor's Association met at ten a. m., Monday, December 15, with the presiding elder in the chair, and all the pastors present except one. Brother Evans led the opening prayer. The work of the district has made some progress since conference despite the inclement weather. All the old pastors were well received upon their return and the new pastors have met with a hearty response from their congregations. The presiding elder is in high favor with both preachers and people and his return was welcomed. Her money and good fellowship prevail throughout the district, and especially at the Preachers' Meeting. However, one thing has happened which has brought sorrow and sadness to all of our hearts—the great calamity which came to Brother and Sister Swindall in the loss of their two children, their home, and household effects. At previous meeting the following resolution was unanimously adopted:

Whereas, the Parsonage Home of Rev. E. P. Swindall and wife, of Diamond Hill, was destroyed by fire, entailing a complete loss of property and the irreparable loss of their two youngest children; therefore, be it

Resolved, First, That we extend to Brother and Sister Swindall and the two remaining children our deepest and most heartfelt sympathy in their great sorrow and assure them of our most earnest prayers.

2. That we take a free-will offering in all our Churches at the earliest opportune time to assist Brother Swindall and his loyal, self-sacrificing people in replacing the parsonage loss which they have sustained.

The reports of the pastors are as follows:

Culver: "Fine congregations yesterday, \$65 raised for Diamond Hill parsonage with more to follow, fourteen additions by letter since conference, salary has been raised to \$2000."

Isbell: "Fine sermon by the presiding elder, ten accessions since conference, offering for Diamond Hill parsonage \$6.57." Isbell is starting off well at Riverside.

Rice: "Good day yesterday, twenty additions since conference, money coming in on conference claims, considerable interest is being awakened in missions and Official Board has decided to take up the support of a missionary."

McCullough: "Nineteen accessions since conference, sixty-four present at Highland Park Sunday morning, twenty-six at Hemphill Heights Sunday evening, the young preachers in school at Polytechnic have been organized for systematic mission work in establishing Sunday Schools and preaching at neglected points in the city and its suburbs." Brother McCullough has gotten a fine hold upon his Board of Managers and is making a splendid start in his work.

Bickley: "Good congregations Sunday, four conversions and ten additions since conference, four new subscribers to the Advocate, twenty-four new scholars in the Sunday School, offering for Diamond Hill parsonage \$14." Bickley is moving things at Weatherford Street.

White: "One hundred and sixty-one at Sunday School yesterday and good services, one conversion, two reclamations, and eleven accessions since conference, boys' scouts organized, offering for Diamond Hill parsonage \$24." White has things humming at Glenwood.

Thompson: "Fine Sunday School and good services Sunday. Intermediate League organized Sunday afternoon, money coming in on conference collections, two additions since conference, offering for Diamond Hill parsonage \$30.00."

Wallace: "Good congregations and interest Sunday, ten members received since conference. Miss Smith had sixty-five at her Sunday Sunday offering for Diamond Hill parsonage \$40."

Evans: "Interesting service at Harwell's Chapel at eleven a. m., good congregation at Handley Sunday night, two additions since conference, offering for Diamond Hill parsonage \$5."

Crawford: "Good day Sunday with large attendance at League service, Church on best basis in its history, gas installed in parsonage and \$24 paid on parsonage debt by W. M. Societies, \$50 raised for Diamond Hill parsonage, salary advanced, one profession and one addition by vows since conference."

Swindall: "\$425 raised by local congregation on new parsonage, congregations better, all lines of Church work progressing, and three additions since conference."

Rucker: "Congregations depleted Sunday on account of bad weather, but fine spirit manifested, good League, heroism manifested in keeping the same standard of finances despite loss in membership, four accessions since conference."

No report from Kniekerbocker, who was absent, but he was heartily re-

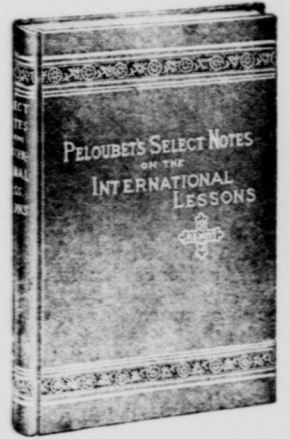
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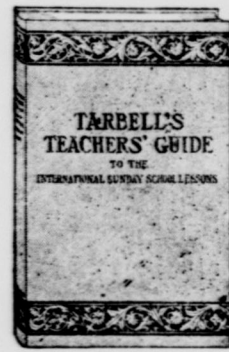
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ceived and pounded in the old fashion way upon his return, and has received fifteen members.

J. E. CRAWFORD, Secretary.

**CONFERENCE JOURNALS.**

To the Preachers of the Central Texas Conference:

Your Conference Journals will be mailed out in a few days. Larger packages will go by express, smaller ones by mail. Enquire accordingly. Should you fail to receive yours in due time, notify me. Extra copies, 20 cents; in quantities, 15 cents. Report errors omissions, etc., to me, as I want to increase the accuracy of the Journal each year. S. J. RUCKER, Editor, 709 Galveston Ave., Ft. Worth, Tex.

**CHURCH DEDICATION.**

Dr. G. C. Rankin will dedicate our new church at Harrod, Texas, January 12, 1913. All former pastors are kindly invited to be present at these services. L. B. TOOLEY, P. C.

**STUDYING THE BIBLE.**

Acts 17:11. "These were more noble than those of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

These words were spoken by Paul concerning the Bereans shortly after he had been driven from Thessalonica by a crowd of Judaizers because he had reasoned with them daily from the Scriptures.

Study, if you will, the history of God's dealings with his chosen people and you will find that their times of spiritual prosperity and blessedness were the times when the people hid the word of God in their hearts and meditated on it day and night. It is the Church made up of Christians whose Bibles show the finger and pencil marks of daily use that is doing the most towards the bringing of God's Kingdom in the hearts of men: It is the Christian whose heart and soul are so filled with inspiration from God's Holy Book that they flow forth as from a mountain spring, giving life anew to those with whom that life come in contact, that counts the most for God and humanity.

Why should we as Christians be constant students of the Bible? First, because it quickens our spiritual life. To be a well rounded man or woman we must develop the spiritual as well as the mental and physical sides of our being. It matters not how busy a life we may lead, we take time to supply our physical and mental needs. Why should we neglect and starve the

important spiritual side? The Bible is the only book that can supply this spiritual food.

Again the study of the Bible broadens our vision.

"Seek ye out the Book of Jehovah and read." "I will hear what God the Lord will speak." "So teach us to number our days that we may apply our hearts unto wisdom." Christ's Kingdom needs men and women with great vision. President-elect Wilson says that we should realize that the destiny of America lies in our daily perusal of this great Book and that if we would see America free and pure, we must make our own spirits free and pure by this baptism of the Holy Scriptures.

Back in 1848, during the "gold fever" in California, some few people found gold on the surface, but the most of them had to dig down into the bowels of the earth to find the rich stores of shining metal, so it is with the Bible; the deeper we go into it's truths the richer and sweeter it becomes to us. "Study to show thyself approved unto God."

Lastly, the Bible comes to us as God's message to his children. When you are away from home do you find it irksome to read a letter from father or mother? Why then should you find it tiresome to read a message from your Heavenly Father from the Homeland whither you are going, when such a message will stimulate you and better prepare you for your task as a soldier in God's great army? May he create in each one of us a burning desire to know more of his will concerning us, and may that desire be so strong that we will search the Scriptures daily.

IRVIN SIMMONS.

The Texas Conference paid this year for missions, including specials \$25,962.60.

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# Devotional--Spiritual

## AN INFLUENCE.

You lived life bravely!  
And though the fight was hard and long  
You never flinched from what was right,  
But through dark watches of the night  
You filled the hours with song.

You lived life bravely!  
Your presence brightened all the day;  
Though so much sorrow crossed your path,  
You met it with a quiet faith,  
That swept all bitterness away.

You lived life nobly!  
For by your generous self-denial,  
Others were taught to see the light  
That makes men strive for what is right.

And meet life bravely with a smile.  
—K. von Kloster, in Christian Herald.

## OUR CROSSES.

There is an idea abroad that "bearing the cross" is something peculiar to Christianity, and that the crosses in Christian life have a very direct connection with our religion. But as we look at the ordinary Christian life it seems to us that our religion is responsible for few, if any, of what we call "our crosses," and the idea that we really suffer for our religion is very far removed from truth.

Our crosses are in most cases not even remotely connected with religion, but are simply part of the burden of life which we share in common with all others of our race, and which would still be ours, even if religion were wholly unknown. The idea that religion means an excess of cross-bearing, and its repudiation an absence of it, must be abandoned as untenable. It does not fit the facts.

Not infrequently our best friend is our heaviest cross. As we write we recall instance after instance where this was plainly true. The nagging wife, the fault-finding husband, the brother whose eyes seemed keen for faults and strangely blind to virtues, the friend who was always so "hard to please," these have been in not a few lives the very heaviest crosses. And yet religion could not be held in the slightest degree responsible for them; in fact, it was simply the absence of the grace of God that caused them.

And when a man gets out of his sphere—or thinks he does—and the man who wants to preach is compelled to follow the plow; and the man who wants to be king is compelled to black his own shoes; and the woman who wants to shine as a star in the firmament of the well-to-do is compelled to do her own housework and degrade herself to undesired domesticity; we must not dream for a moment that Christianity should bear the blame. These things have not happened because the party concerned has been a Christian, and we should be very careful that the blame, if blame there be, is not attributed in any degree to religion.

These misfits, even if they really are misfits, are part and parcel of our present social system, and seem well-nigh inseparable from our present limited knowledge and woefully distorted ambitions. We believe that in many such cases, probably in the great majority of them, the cross would disappear if there were introduced a perfectly sane and Christian view of the value of ordinary life and the dignity of ordinary toil. In such cases the burden of the cross is simply the weight of our own foolish pride.

But when a man or woman is called upon to suffer poverty, or isolation, or contempt, because of his religion, he has possibly a right to look upon these as crosses, and yet we venture to say that even in such cases, as long as the religious life is strong and masterly there will be scant mention and scant thought of these things as crosses. But if love burns low, then, but not till then, will the heart half regret its sacrifices, and the first pang of regret may be taken as a very sure indication that the man has lost his first love. When the cross grows heavy it is because the love has grown weak.

We have no objection to people counting their trials, and carefully weighing all their crosses; but whenever this is done there should be a very close scrutiny as to how many

of these things can fairly be attributed to our choice of the Christian life, and then there should be just as exact a totaling of all the blessings which are ours as the direct and unmistakable fruit of our religion. We venture to say that this would spoil many a fit of the dumps, and would turn many a doleful experience into a very torrent of hallelujahs.

And, incidentally, it may be that this would lighten the cross which someone is being compelled to carry. A doleful friend is a pretty big cross for the average man or woman to carry, and the one whose chief mission in life is to pity himself should somehow be made to see that this attitude makes his friendship a very questionable blessing to anyone. The man who talks very much about his crosses is probably himself a bigger cross than any about which he complains. If we have crosses, and probably few of us have as many as we think we have, let us shoulder them ourselves, and not shoulder them upon others.—From the Christian Guardian.

## CLEAN MONEY.

Every traveler is impressed with the cleanliness of British paper money. A filthy bill is almost unknown. The secret is that British bank notes are withdrawn from circulation before they have time to get dirty. By contrast our soiled American money is disgusting. It is now proposed to remedy to a very large extent this unpleasantness. Old paper money is to be laundered and become as clean and crisp as new. A currency-washing machine, which is expected to save the government at least a half million dollars annually, has been placed in the Treasury Department. It will clean twenty-five thousand bills daily, and was constructed after long experiment by the Bureau of Engraving and Printing. Millions of notes, which it would have been necessary to destroy, will now be washed, starched, ironed and restored to circulation. It is said that nearly two-thirds of the paper money returned to the treasury for redemption can be renewed in this way.—New York Christian Advocate.

## WE ARE THE LORD'S.

The Church with a very limited capital is doing a great business. Probably in no other enterprise does a dollar go as far as it does in Church work. Then the results are in no sense to be compared. What is a soul worth in dollars and cents? Our Lord valued a soul at his own life's blood—death in the most cruel way known to mankind. His love was so great that he died to save a soul. What was his monetary value of a soul—what if a man gain the whole world and lose his soul? Combine all the money and corporations and products and lands and ships and commerce and everything, and its value is not the equivalent of one soul. And to our Lord a soul in China or India or Africa is worth this. His message to us is: "Go ye therefore, teach all nations . . . to observe all things whatsoever I have commanded you." The obligation is upon us. We are to go or send, to pray and pay. We are the Lord's. He has bought us with his own blood. All we have is his.—Southern Christian Advocate.

## GOD'S PROPERTY.

One of the most difficult things for us to keep vividly and vigorously in mind is the truth that we are God's property. Our innate selfishness is all the while urging us to claim that we are the owners of ourselves and all that is in our possession. Too often self assumes the right to say that it can do what it pleases with all that it calls its own. But we are false claimants. We are claiming what belongs to God. We are wholly his property, and therefore he is the sole proprietor of ourselves and the substance that has come into our hands. We are only God's tenants, temporarily put in charge of a certain amount of property from God and for God. If we call ourselves Christians, then there is all the greater reason for our making such a use of what God has entrusted us with as to bring a revenue to him. God has a right to demand a profit on what he has invested in us. When a land owner puts a tenant upon his property, he rightly expects that the man will so labor and manage as to produce an income for the owner. The tenant is granted a living and also a measure of profit besides; but he knows that he is not entitled to all that can be got out of the farm by him. He keeps in mind the real ownership; and if he be an honest man, he will render unto the proprietor all of his dues. Are we as Christians acting upon the same principle toward God? Does his investment in us pay him? As we are

using God's property, are we thinking of doing all we can to make it profitable to him? Do we purposely plan to produce for God an income which he can use in furthering the interests of his kingdom? We need to awaken to the great truth that God has property rights in us. Let us be honest in all of our dealings with God. He is so fair with us that we ought to be unfaithfully fair with him in all of our life and labor.—Rev. C. H. Wetherbe.

## THE UPWARD LOOK.

Neither a wise looking backward nor a sagacious looking forward is sufficient of itself; to each must be added a looking upward. In other words, to see earth aright it must be looked at in the light of heaven, and to view life in balanced proportions we must behold in it not only man but God. He who looks back without first looking up will fail to catch in his survey those threads of gold which, amid all the bewildering entanglements of the past, reveal the working of a Divine purpose; he who looks forward without light from above will find it hard to reap, from the outgoing of his eyes, the hope and invigoration needed for brave and efficient combat with the present. To see only the ground on which we tread, without any glimpse of the overhanging sky, is to miss, not only half the revelations of time, but it may be some of the finest suggestions of eternity.

The upward look is passing into many eyes today, eyes that are often credited with an earthward drooping. The Spirit of Christ never permeated so deeply and widely the secular spaces of the world, never molded so influentially its institutions and customs and laws, never touched with such subtlety and power the hidden springs of its action. Multitudes who do not take His name upon their lips find room for Him in their lives. Swarming in generous luxuriance over walls and hedges traditional and ecclesiastical, He is the Flower which, under many guises, is filling the lands with fragrance and making the desert rejoice and blossom as the rose. The optimism of the Churches may be dimmed for a moment, but that of Christianity itself never flamed more triumphantly. If the Churches are depressed at times, and in dread of bankruptcy, it is because they have too small a way of counting their assets, or, to change the figure, the harvest has swelled beyond the bounds in which they set themselves to sow, and they fear to reap the vagrant corn.

This mood will pass. There will come a wider vision and a stronger faith, for the poet's words are still true—

"God's in His heaven,  
All's right with the world."

The writer of these lines had a boundless confidence in the future, for he had faith in God, and knew that faith in God means faith in the future, inasmuch as the future is His. Into it, out of the eternal past, away into all that is yet to be, stretch the great lines of His Purpose, manifested to us in the life and death of His Only-Begotten Son, He who liveth, and was dead, and is alive for evermore, and whose voice at this very moment is whispering in more hearts than we have faith to number His message of peace and brotherhood and love.

Of Robert Browning, whose lines we have just quoted, it is remarked, in a Life recently published: "There was about him a brave optimism of spirit which infected those he met. People felt the better and stronger for his presence. 'After talking with him,' says one who had a heavy burden to bear, 'I used to feel that I could at any rate hold up my head for the rest of the day.' If each will strive to carry this infectious optimism into every day of 1913, we shall do much, not only to wish, but to make for ourselves and others a Happy New Year.—Joseph Fawson in Methodist Recorder.

## THE HYMN OF THE DAWN.

The Benedictus is the hymn of the gospel dawn. As in the myth of Meinnon, the rays of the Sun of Righteousness touched the dead lips of earth and they broke forth in music. After nine months of suppression, the song that has been shaping itself in the hushed temple of the heart of Zacharias bursts forth in a "Bless the Lord!" and very soon the angels will respond "Glory!"

As the Magnificat has a regal note, befitting a daughter of David's race, there is a priestly strain in the "Benedictus," as was natural to a son of Aaron. "O, worship the Lord in the beauty of holiness!" sang a seer of the ancient days, and the white raiment of a universal priesthood gleams through the vision as Zacharias sings a loftier ritualism, when all life shall become worship, serving the Lord "without fear in holiness and righteousness."

It is a family hymn. Probably, if we had this canticle in Aramaic, we

should find the whole household of the forerunner lending their names to strike the chords of promise. Zachariah means "the memory of Jehovah," John (Hananiah) "the mercy of Jehovah" and Elizabeth "the oath of God." The whole hymn condensed is this, "God has remembered his oath of mercy." Blessed home at Hebron where the first canticles of the Incarnation were sung, and where the very names sum up the great message of Israel to the world and its sublime hopes for the future!

In this song of Zacharias the voice of Israel's hope again awakes, the message of prophecy that shall sound its final note in the preaching of John the Baptist as he calls the nation to righteousness. If the proud father sings about his child, it is because that child is the harbinger of dawn, the morning star that runs before the sun and soon is lost in his rays. As in an ocean voyage, at last we breathe the fragrance of a nearing shore. The bud of hope shall soon burst into the blossom of fulfillment.

This hymn celebrates the God of redemption. Heaven stoops to earth, God visits man. It is not that we have climbed to the skies and conquered heaven; it is God who knocks at our doors, bringing the gifts of his grace and the pledges of his immortal friendship. "He hath visited and redeemed his people." Redeemed! it means the slave set free, the exile restored, the convict pardoned, the bankrupt released, the ransom paid. Zacharias did not see the cross, but in that word, "redeemed," he dimly foreshadowed its glory if not its gloom. God visits earth but not empty handed; he brings the price of souls in hands that are pierced on the way.

Zacharias sings the faithfulness of God, which he himself had doubted as too good to be true. Israel is above all the nation of the covenant; it boldly dared to conceive of God as placing himself under bonds to man. The rainbow after the flood, the rite of circumcision, the words of Sinai, were seals of a great contract, which pledged the eternal God to the service of humanity. And it was more than a contract of service; it was a bond of friendship, a seal of fellowship. God is the God of the oath, the God of promise. Will he keep faith? There are times when faith is hard, when we do not see him working in the affairs of men. But to "doubt would be disloyalty." If he is unfaithful, he loses more than we. The character of God is the highest pledge in the universe. In the tent of Charles V a bird had built its nest, and on the army moving the Emperor forbade its being disturbed until it had brooded its young. So has our God given his word that "heaven and earth shall pass away, but my word shall not pass away." His armies of stars may march on, but love shall safely brood its young in the caves of his house.

This is a matin hymn of the coming day. Its closing strophe is a beautiful picture of a caravan lost in the darkness and the desert, to whom the coming of dawn discloses the path: "The dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace." The glory of the ancient world was the glory of night with its splendor of stars and its changing radiance of the moon, full of false and artificial lights, and deceitful will-o'-the-wisps. Now the world lies in the early twilight of a new day, the gray of dawning is waiting for the glory of gold, and the pilgrims of the night turn eager faces toward the East.—Selected.

## MAKING GOOD, AND MAKING BETTER.

If we should make a new dictionary today, we would have to put in the verb "to make good," which ten years ago was scarcely known. We should describe it as meaning to live up to our promises or the hopes of our friends, to prove ourselves, to bring things to pass—in a word, to be true to what seems to be in us. We must then put beside our definition certain clippings from the daily papers, telling how in such and such a year this governor or mayor or railroad president "made good," or did not "make good."

Certainly it is interesting to notice how widely this new word has come into use, and how closely it expresses something we all vaguely feel, but could not express before. In olden days, if a father sent his son out into the world, he said some such word to him as this: "We expect you to make a success, John," or, "We look for you to be a great man, John." But now a father is much more apt to use simpler speech, and just say: "John, we expect you to make good." If success and greatness should come, all very well but the main thing is to "make good."

Undoubtedly this is a real step forward, and if discouraged and solemn-faced people tell us the world is growing worse, I, for one, believe we can give them this phrase, this new verb, to compare with the older ones, and be sure of making them smile again, if they are honest in their judgment,

and if they, too, are trying to "make good." Somehow the verb carries its own conviction with it. It rings true. The moment we stop to think about it we say at once: "Certainly, to make good, to make every job a good job, to make the world good, to make ourselves good, to make others good, indeed, in a great big general sense, just to make good everywhere and all the time seems the one thing worth doing." The fact appears to be beyond dispute.

And if we want to find some old uses of this word, we can do so. It is found in one of the oldest books in the world, called Genesis, where, in picturing the process of making our world, the simple statement is given that the Creator "beheld everything that he had made, and, behold, it was very good." Here it is, our very verb! The world was "good" because it was really a part of the Power that made it.

Perhaps this is too theological, yet really it is very simple. It merely means that no one can "make good" unless he puts himself into the thing he is doing. If it is play, then we must put ourselves into our play; and if it is work, we must put ourselves into our work. You see here is the whole point: what we do makes little difference, but how we do it lasts forever. While Robert Louis Stevenson will be remembered because of his books, he will far longer be remembered because he wrote these books nearly always in illness and pain, yet always with a cheerful spirit.

Of course, we could all give many rules about making good, and they might be more or less helpful. Such old honest words as industry, diligence, honor, carefulness, attention, regularity, and a host of others, never lose their meaning; but I want to ask you to go a step further with me, taking these things for granted.

The step I want you to take is this: there is something better than to "make good," and that is to make better. The world is a constantly improving world; it has not simply remained good. We can see this if we recall how naturally we say: "This is the finest sunset, or cloud effect, or most glorious full moon I ever saw." Of course, this is not altogether true; but there is a greater truth underneath, namely, that in nature there is something so determined to make good that she seems to us to be doing better than before. To "make good" is not enough.

The same thing is seen in other places. No President ever went to Washington but that he honestly believed he could in some respects do better than the President before him—not merely keep what had been done. And each President is right in thinking this, for in this business of making better each of us has something to contribute that no one else possesses. For ordinary people it is a great encouragement to remember that, no matter how many great ones precede us, there is still a way for us first to make good, and then to make better the way is just to give ourselves to the thing we are doing. Our self is a brand new thing; no one else ever had it before. A boy who learns his lessons because of a sense of duty only may indeed make good, so far as marks are concerned, but the secret of education comes only to the one who studies because he has learned to thoroughly enjoy it. The first makes good, the same makes better, and the second alone gets fun out of the game of securing knowledge.

The more I think of it, the more I believe that it is impossible to make good without making better. For we've got to move forward. We need not be in a nervous fit all the time about it, but just plainly and quietly and sincerely go on making good better, so that we shall unconsciously progress. When you fail in a lesson, you can never just exactly try it over again. If a team loses at football, it can never play that particular game over again. But life is kinder to us. Almost every day we have duties to do that we failed in yesterday; a kindness or a privilege comes our way that we neglected last week. Here is our chance. We can "make better."

So if you and I should make a dictionary, we must include in it these two new verbs. You remember that Sir Walter Scott as he lay dying said to Lockhart: "Be a good man, my dear." If we are to fulfill this we must say: "Be a better man, for that's the only way to make good."—George Lawrence Parker.

Happiness is the proper goal of human effort and health is indispensable to it.—Take Hood's Sarsaparilla.

Music hath charms to soothe the savage breast, to soften rocks, or bend a knotted oak.—William Congreve.

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## STOMACH AND LIVER

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# For Old and Young

## A BOY'S MOTHER.

By James Whitcomb Riley.

My mother, she's so good to me,  
That don't hurt; but it hurts me,  
'Ef I was as good as I could be,  
I couldn't be as good—no, sir!  
Can't any boy be as good as her!

She loves me when I'm glad or mad;  
She loves me when I'm good or bad;  
And what's the funniest thing, she  
says  
She loves me when she punishes.

I don't like her to punish me;  
That don't hurt; but it hurts me to see  
Her cryin'—nen I cry; an' nen  
We both cry—an' be good again.

She loves me when she cuts an' sews  
My little cloak and Sunday clo'es;  
An' when my pa comes home to tea,  
She loves him most as much as me.

She laughs an' tells him all I said  
An' grabs me up an' pats my head;  
An' I hug her, an' hug my pa,  
An' love him put' night much as ma.  
—Selected.

## MUSICAL LEGS AND WINGS.

### How Katydid's Fiddle and 17-Year Locusts Drum.

Many of the little folks of field and forest have fine musical instruments and play on them night and day for three or four months of the year. The long-honored grasshopper, or true katydid, is the leader of the band.

He has two sets of wings, the outer ones used for flying, the inner ones make up the bow and fiddle. Near the base of these inner wings is fastened a set of strong veins. When he moves them so it makes a funny little wavy sound, and that is what is called "grasshopper's fiddling."

Our common little green grasshopper is another fine player. His fiddle is attached to one wing and he uses his hind leg for a bow. On this leg is a line of little beadlike lumps from each of which grow a number of fine hairs. When Mr. Grasshopper draws this leg back and forth over his wings his love songs trill out on the summer air.

His poor little mate tries hard to make the same kind of music; she goes through the same motions, but can never produce a single sound. She never grows discouraged, but keeps it up night and day, and I suppose her lover takes the will for the deed and loves her just the same.

Another first-class fiddler is the cricket. His tune is loud and shrill. One tune by night, one by day, is his rule. He has even been known to change his note when the clouds darkened the sun for a while in the day. Some insects beat little drums when they want to make music.

The 17-year locust has two drums fastened to his abdomen. They are fixed firm and tight and to each one is attached a strong muscle which the insect can tighten or relax at will. It makes a sound something like beating on a tin pan and will drown out every other musical note of the summer day.

Another queer player is the death-watch beetle. He burrows into old wood and makes a tap, tap, tap, as he pushes along. The longicorn beetle produces a rattling sound by the friction of his scaly neck. Many others of our fairylike friends have musical arrangements that make us think of fiddles. In fact, the violins of our own use were probably suggested by these little fiddlers of nature.—Woman's Home Companion.

## WHAT A DOLLAR DID.

By D. G. Rubins.

"Just think, mother!" exclaimed Herbert, as he came running in from school, "Carl Fisher didn't have a thing for lunch today but bread, with no butter on it! If I had a lot of money, I would buy him something to carry in his lunch basket!"

"Why wait until you get a lot of money?" asked mother. "Why not divide with him what you have now?"

Herbert looked up in dismayed surprise. That had not occurred to him.

"Mother, you know," he carefully explained for his excuse, "I only have two dollars, which I am saving to help pay for a bicycle. And, anyway, they wouldn't help much."

"They would help a little," reminded mother. "If we are not willing to divide what we now have, I hardly think we would want to give if we had more. Anyway, it isn't the amount; it is the spirit in which we give that does good. As the Bible tells us, if it is but a cup of cold water, given because we love Christ and want to do something for Him, it is as great in His sight as if we had given out of great abundance."

Herbert didn't say anything more,

but he walked away looking very thoughtful. The next day he took a dollar out of his bank and brought it to mother.

"I want to divide with Carl; what had I better get with it?" he asked. "Wouldn't it be nice to get something to keep him warm, as well as something for his lunch basket?" mother suggested.

"I will get him some mittens," he decided, and away he ran to the store. He had to tell Mr. Bell who he was buying them for, as Carl's hands were smaller than his.

"I do believe I have an overcoat that will just fit him," said Mr. Bell, while the mittens were being wrapped up, so Herbert left his purchase to be later sent out on the same delivery with the overcoat and some warm stockings.

When he went into the grocery he found he couldn't decide just how to spend the rest of his money, so concluded to let Mr. Green, the grocer, help him.

"And so Carl doesn't have enough to eat?" questioned Mr. Green. "That is so; his mother has been sick, I remember now, and I expect they do have a bad time getting along."

"Well," he suggested, briskly, "how would you like some oranges and raisins, some sugar, a little coffee and tea, one of these small hams, a sack of flour, and we may think of something else to put in for good measure, if we look around a little."

Herbert confided to his mother when he got home that he didn't know seventy-five cents would buy so many things. She smiled a little but said nothing.

Mr. Brattain, who had a wood yard, was in the grocery while Herbert was talking with Mr. Green, and said he would send a load of his best wood out at once, for maybe Carl and his mother were cold, as well as hungry.

"Have you counted up how much your dollar bought?" asked mother that evening.

"It bought a pair of mittens and some groceries," said the little boy, promptly.

"Yes, and because you spent it in that way," she said, "Mr. Green sent more groceries than you paid for. Mrs. Fisher has wood to keep her warm through this cold weather, and Carl is happy because he has an overcoat as well as stockings and mittens. Did you know a dollar could make people so happy? What if you had waited until you had lots of money?"

"I am glad I didn't," he said, happily.—Selected.

## THE NINE WINDS.

The first is the Etesian wind. The word was applied by the Greek and Roman writers to the periodical winds of the Mediterranean.

The second is the Harmattan, a periodical wind which blows during the months of December, January and February, from the interior of Africa toward the Atlantic Ocean.

The third is the Khamsin, which blows for fifty days in Egypt, beginning with April 29th or 30th. The word "khamsin" is from the Arabic, and means fifty.

The fourth is the Mistral, a violent northwest wind which blows down the Gulf of Lyons, and is felt particularly in Marseilles, France.

The fifth is the Pampero, which blows during the entire summer season from the Andes across the pampas to the sea coast.

The sixth are the Puma winds of the table lands of Peru, South America. They are dry and parching, nothing similar known outside of Africa or Persia. When they prevail it is necessary to constantly wear a mask to protect the face.

The seventh is the Samiel, or Simoon, a hot, suffocating wind, which occasionally blows in Africa and Arabia.

The next is the Sirocco, a debilitating wind, which blows from Africa across Italy and Sicily. It is said to produce the most extreme languor.

The ninth and last is the Solano, a hot southeast wind, loaded with fine dust, which blows across Spain. It produces great uneasiness throughout the country. The Spanish have a proverb, which says: "Ask no favors during Solano."—Exchange.

## SELFISHNESS.

The selfishness of men who spend their lives in accumulating wealth to use for their own pleasure, or with the ignoble ambition of dying rich, is often sharply condemned. That man who seeks to acquire learning simply for his own gratification is equally blameworthy. There are hosts of scholarly men who have no thought of using their attainments to serve their fellows. How different was the spirit of "Mackay of Uganda." When he had completed his college course

he gave himself to engineering and artisan pursuits, expressly with a view to missionary work, and his explanation was this:

"Christ said: 'It is more blessed to give than to receive.' And the noblest thing a man can do is just humbly to receive, and then go among others and give."—Anonymous.

## LITTLE THINGS THAT COUNT.

"I call that real kind, now—I do. Sit right down, Mary, and write him a letter and thank him for it. There wasn't many would have done it. It was certainly nice of him, it was—"

All this, and more, is what an old farmer said about just receiving a postal card—a picture postal card. He had been away from home several weeks in a neighboring village having a sore eye treated. While there he used to chat to the postmaster when he called at the post office for his mail. Now that he had returned home, the postmaster had remembered him and sent this postal card to inquire about his eye. And the farmer was delighted to receive it. Indeed, few people receiving the gift of a hundred dollars would have been more grateful or more genuinely pleased than this man was about his postal card. It was more the thought of the man who sent it that gratified him. "I won't forget Mr. Burgess for this, that I won't; and if I get a chance to do him a good turn, you may depend I'll do it. Sit right down, Mary, and write the letter," he continued.

Does not this old man's reception of his postal card go to show us how easy a thing it is to make someone glad, how little a thing may make some people happy. And yet we are so sparing of the little thoughtful act, the little kindly deed. There are a host of simple, honest, grateful souls not far away from us who are almost left out of things apart from their own immediate families and their homely duties of the day, and even a little thing means so much to them.—Selected.

## THE JOY OF LIVING.

"Life is just a disappointment," said a woman who had really a great deal to make for happiness.

"Then you do not live right!" answered her friend, a woman who had borne much—even disgrace for one she loved—with fortitude.

"Do you mean to tell me everyone can be really happy?" exclaimed the woman.

"I am!" answered the friend. "And I have taught my children to be."

"Teach me, too, if you can."

"My dear, you have got to learn to enjoy every little bit, and just one bit at a time. When you waken, be glad you can get up—that you need not be chained to a bed of sickness or pain. Enjoy preparing the breakfast it is really the finest meal of the day, if you take it happily.

"Watch the out of doors, and see its beauties—the majestic storm, the caressing sunshine, and singing birds, the glorious sunset; if you chanced to be traveling in a foreign country, you might see these same things, and call them wonderful.

"Enjoy each piece of work as it comes. Nothing is really bad to do if we think right about it. Some of it is a little strenuous, but think of the beauty of lines of gleaming clothes, of rows of smoothly ironed garments, of glistening windows and dishes, of well made beds and well dusted furniture!

"Once there seemed no happiness in the world for me. But I determined to get happiness out of mere living. I made my bed with exquisite care, so that I loved to get into it at night. I set my table as if for a guest, and learned to enjoy my simple food. I liked my new clothes however simple they were, and my household furnishings however inexpensive.

"I enjoyed my neighbors, and my own family. I enjoyed every book and magazine as if it were the only one I possessed. I enjoyed my simple recreations as if they were rarely unusual. What gratifies me most is that the children have fallen into the same habit."—The Christian Guardian.

## THE MINISTER AND THE COMMUNITY.

By President-Elect Woodrow Wilson.

There are two ideals between which the Church, first and last, has oscillated in respect to the position that a minister ought to hold in the community. The one is the ideal which expects the minister to hold himself aloof from the ordinary transactions of life, and to devote himself exclusively, and I was about to say almost ostentatiously, to the things which are spiritual. This is the ideal which has led to asceticism, to practices of the Church which have absolutely shut the priesthood off from the life of the community, which have forced upon them an unnatural way of living and an unnatural separation from the ordinary interests of the world.

Then there is the opposite idea—that the minister ought to be part of

everything in a community that makes for its betterment, its improvement, its amelioration, its reformation; that he should take a deep interest in everything that affects the life of the community and be at particular pains to live as other men live, and not in any way show himself separate from the world, not in any way that, at any rate externally, changes the current and method of his life. Certain men in our own generation have taken the position that, though they wish to preach the gospel and influence men to come to Christ, they will have a greater influence if they do not accept the ordination of the Church, but remain laymen. It is their impression that a layman can preach straighter to the hearts of laymen than ministers can. There is something of the idea creeping in, in various quarters, that they lay instrumentalities find the straightest roads to the hearts of men, and that the ministerial instrumentality is tainted a little by the professionalism which is in it; that the advice of the professional spiritual adviser is less cogent than the advice of the amateur spiritual adviser. This is the extreme form of this view.

## Radiant Godliness First.

Now, it does not take a great man to radiate a pure spirit, because the most modest gifts can be associated with very deep and real religious experiences, and the spirit may speak when the tongue is tied. I have myself witnessed the history of a pastor whose preaching was impossible, but whose life was divine; and in twenty years there was built up a power out of that Church, out of what I might call that speechless Church, which did not radiate from the most eloquent pulpit in the other Churches of the place; where eloquence seemed empty alongside of radiant godliness; where the spirit seemed to have a thousand tongues and the mind only one; where the doctrine was more expounded by the daily life of the one pastor than by all the expositions of the others. If you can combine the two, if your life can display the secret and otherwise not readily understood principles of the gospel, and your sermons expound the life exemplified, then you have something irresistible for the regeneration and revolution of a community; but as compared with each other, the reminder of the life is worth a thousand times the suggestion of the pulpit.

I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen, in a moment of excitement, uttered an oath, and then, his eye resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh," said my father, "you mistake, sir; it is not to me you owe the apology." I doubt if any other one remark ever entered quite so straight to the quick in me as that did—the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact—that the offense was not to him, but to his Master. It was exactly as if a disrespectful word had been spoken of the president of the United States in the presence of an ambassador of the United States—the apology would be due, not to him, but to his Government.

## Only Profession Which Consists in Being.

When I hear some of the things which young men say to me by way

# ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, Etc.

ECZEMA CAN BE CURED TO STAY, and when I say cured, I mean just what I say—CURED, and not merely patched up for awhile, to return worse than before. Remember I make this broad statement after putting ten years of my time on this one disease and handling in the mean-time nearly a half million cases of this dreadful disease. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will write me TODAY, I will send you a FREE TRIAL of my mild, soothing, guaranteed cure that will continue you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today you will enjoy more real comfort than you had ever thought this world holds for you. Just try it and you will see that I am telling you the truth.

Dr. J. E. Cannaday, 9 Court St., Sedalia, Mo.  
References: Third National Bank, Sedalia, Mo.  
Could you do a better act than to send this note to some poor sufferer of Eczema?

of putting the arguments to themselves for going into the ministry. I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind hearted man, perhaps, to be a physician; you do not have to be anything nor to undergo any strong spiritual change in order to be merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out is a process of eliminating the ministry itself.

## The God-Furnished Ideal.

Now, it is all very easy to say these things; it is impossible to do these things except by the influence and power of the Holy Spirit. If I could do the various things the right method of doing which I understand, I should be a most useful person. I know that we all should in some measure be ministers of Christ, and a man does not like to say things that I have said and remember how little he has used his own profession to express that ministry. But because we are imperfect, it is not the more necessary to know what the ideal is, to see it clearly, to see it steadily enough not to lose sight of it? If you lost the vision, where would you go? If you did not know what you would be at, how would you ever find the way again? If you did not know what it was that you were embarking in, how could you make sure that you had found the right course of life? And the beauty of the gospel is that it is a gospel which leaves us, not the barren hope that in our own strength we can be useful, but the splendid, fruitful hope that there is One who, if we rely upon him, can inform us with these things and make our spirits to be true spirits of God.—Presbyterian Advance.

**Aches and Pains.**  
You know by experience that the aches and pains of rheumatism are not permanent, but only temporarily, relieved by external remedies. The way not use an internal remedy—Blood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease.  
This medicine has done more for the rheumatic than any other medicine in the world.  
(Advertisement.)

We do ourselves wrong, and too meanly estimate the holiness above us, when we deem that any act or enjoyment good in itself, is not good to do religiously.—Nathaniel Hawthorne.

# Christmas

Are you going to visit the folks at home?

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



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KIND WORDS.

That Christmas number is fine; just what the people need.--M. L. Moody, Avoca, Texas.

Your Christmas number was simply fine.--J. H. Hamblen, Knox City, Texas.

Big issue, great; and great is the Advocate force.--E. V. Cox, Temple, Texas.

When the welcome paper put in its appearance I felt fully repaid for my waiting.--Mrs. Fred Cox, Ft Worth, Texas.

Gentlemen: December 5 number is superb. How can any of our people afford to do without their Church paper? It is so full of information in regard to all lines of endeavor.

Many thanks for the special number. I felt fully paid for waiting. It ought to be in every Methodist home.--C. A. Bickley, Ft. Worth, Texas.

The United States Department of Agriculture in its report of the crops of 1912 give the following figures on Texas. A casual glance shows Texas, easily the greatest State in the Union.

All the newly appointed Dallas preachers are now in their places and hard at work. Such is the flexibility of our system that it takes up one set of preachers and sends them elsewhere, and replaces them with others without a jar or a discord.

At the parsonage home of Rev. and Mrs. L. C. Lilly, in Flatonia, December 12, a ten pound girl made her appearance and asserted her right to membership in the household.

THE NONSENSE OF A FOOLISH CLAIM.

We are in receipt of a letter asking us about a certain sect, holding forth in this city, claiming to heal the sick, give sight to the blind, hearing to the deaf, ad infinitum; and we are asked in all seriousness if such claims are substantiated.

We have read time and again in the papers that these claims were being made by some roving people who have held meetings in the outskirts of the city, but we did not even imagine that people from a distance would attach any importance to such claims.

A PRINTED SERMON.

On the second page of the Advocate will be found a sermon, one that was preached at Church Street Church, Knoxville, Tennessee, more than thirty years ago. That is the only time we ever preached it before or since.

We regret to learn of the death of Mrs. Hattie Hayeith, nee Miss Hattie Broyles, daughter of the late Dr. and Mrs. J. M. Broyles, of Tyler. We knew her and her most excellent parents at Asheville, N. C., many years ago, and since their coming to Tyler we have been fast friends.

The party Prohibitionists are plucky and an optimistic band. In the late presidential election they made more noise than the "Bull Moose" crowd, but they only received 160,600 votes.

Some of the brethren are already receiving their annual poundings, and we envy them their good fortune. Let every Church pound its pastor and his family during the holidays. It is

a good old Methodist custom and "very full of comfort." Not that every preacher's family need such an expression; but it is a substantial way to show to him and them, on the side, how much you think of them.

TENDER WORDS AND ELOQUENT.

We referred last week to the double affliction of our old friend and confere, State Senator J. C. McNealus, who lost his two married daughters inside of a few days, and we have never read more touching and pathetic words than he wrote about his sorrow in his last week's issue of the Dallas Democrat.

"During my sixty-two years, I have had my share of trouble. I have learned what it is to taste the bitter leek! I have not freighted my friends with the stories of my sorrows. I have learned the stoic's philosophy, to suffer in silence. But the two afflictions that have come to me in recent days have sorely crushed that self-sustaining spirit of the stoic.

DR. H. M. DUBOSE.

We clip the following from the Atlanta Daily Constitution:

The new pastor of the First Methodist Church is Dr. H. M. DuBose, one of the ablest divines in the North Georgia Conference. He comes from St. John's Church, of Augusta, and Dr. S. P. Wiggins, who has filled the pulpit of the First Methodist, will go to St. John's.

Dr. DuBose was for twelve years the secretary of the Epworth League Board and editor of the Epworth Era, which paper was greatly increased in circulation and usefulness under his management. At the General Conference held at Asheville, N. C., in 1910, he resigned from the Epworth League work and was appointed pastor of the Augusta Church, where he remained the past two years.

Dr. DuBose is an author of note and a scholarly and cultured gentleman. He is a strong and forceful preacher, and a man of affable and attractive manners. He has a most estimable wife and a family of interesting children, among whom is a daughter who is a graduate of Vanderbilt.

Dr. DuBose has many friends and admirers in Atlanta, in all religious denominations, who will extend to him a cordial reception.

WELL DONE BY ALL CONCERNED.

From the Lytle Herald we take the following interesting item:

The pastor, Rev. J. W. Long filled his regular appointment at the Lytle Methodist Church Sunday at 11 a. m. Bro. Long is one of the most interesting preachers that has yet been sent to this Church. The pulpit for the Sunday night service was filled by the popular presiding elder, Rev. S. B. Beall. Bro. Beall is one of those ministers who puts so much vim, energy and earnestness into a sermon that his congregations do not notice it if the sermon has lasted two hours.

THIRTEENTH ANNIVERSARY.

We clip the following from the Corsicana Courier-Light:

On the third Sunday in January the members of the Eleventh Avenue Methodist Church will celebrate their 13th birthday with a special Anniversary service. The same promises to be one of the most elaborate occasions

ever undertaken by this faithful band of earnest Christian workers.

They shall have with them as many of the former pastors and presiding elders as can come, together with the present official body of Corsicana Methodists and members. They expect to have the pulpit occupied both morning and evening by one of the former pastors, and in the afternoon at 3 o'clock the special Anniversary service will be held.

In January, 1900, Rev. E. A. Bailey as presiding elder, and Rev. W. C. Dunn, as preacher in charge, with the assistance of Dr. E. W. Solomon, who was then serving the First Church there was organized what was known as the Corsicana Mission Charge. The original membership consisted of 42 transfers from the mother Church, then called Central Methodist Church, on Third Avenue.

It is expected at this 13th anniversary to have the present house completely remodeled in that it will be weatherboarded and painted and re-papered and a new carpet, etc., put down.

PERSONALS

Rev. Ed Barcus is in his place at Oak Cliff and he is starting off well. He has been accorded a warm welcome.

Rev. J. L. Morris began with his new charge the Sunday after conference and he is already at work like a Trojan. Grace Church has opened her gates to him and he is at home.

Rev. J. A. Old and family are already installed at Oak Lawn and he preached to his people last Sunday. He has made a good impression.

Rev. T. E. Bowman, of Venus, called on the Advocate this week. He is encouraged over the beginning of the new conference year. Venus charge has developed into a station and its people are wide-awake along all lines.

Brother Ed G. Phillips, the evangelistic singer, has disassociated himself from any one special evangelist for the coming year and will aid any preacher who may need him in revival work. His address is Siloam Springs, Ark.

Rev. J. M. Bond, of Azle, was to see us this week. He is a son of our Brother Bond, long a member of the Central Conference, and he is a chip off the old block. This is his second year in the conference and his second year at Azle.

Rev. E. M. Sweet, Jr., of the East Oklahoma Conference, was to see us this week. He was recently appointed to the Vinita District, thereby becoming one of the youngest presiding elders in that conference. He is a well equipped and successful man.

Rev. O. P. Kiker has placed a copy of the printed minutes of the Northwest Texas Conference on our desk, for which we are duly thankful. It is a neat and convenient document and it leaves the press in good time. The preachers are all in possession of it and appreciate it.

Rev. E. M. Sweet, Sr., the veteran member of the Central Texas Conference, is now at the Baptist Sanitarium, having undergone a successful operation for a chronic trouble. We are rejoiced at his prospect for complete recovery. He has long been one of our best and truest men, and he stands high in the love and esteem of his brethren.

A recent number of the Arizona Gazette, published at Phoenix, contained a cut and an elaborate sketch of our old friend, Rev. Thomas Stuart, now in upwards of ninety years. He long lived in Texas, but he has been in the West for a number of years. From what the Gazette says about him, he is just as popular and useful

out there as he was in Texas. Long may he still live to bless that new empire of the West.

Rev. S. T. Francis, of Lancaster, and his District Steward, F. M. Mitchell, were in to see us this week. They had been to Terrell to the District Stewards' meeting.

Rev. T. N. Weeks, who closed four years of hard work at Nocona, goes to Nevada, and he gave us the benefit of a brotherly visit on his way to his new charge recently.

Rev. Joel T. Davis, a leading member of the North Georgia Conference, for five years consecutively one of its presiding elders, and also a valuable member of the General Board of Missions, asked for and was granted an honorable location, at the recent session of that body. This is a distinct surprise to us.

Rev. R. W. Bigham, of the North Georgia Conference, and at one time one of the book agents of our Publishing House, surrendered his credentials as a minister and retired from the Church. For a great many years he was an active member of that conference, and prominent in the Connection.

Rev. Gus Barnes of the Northwest Texas Conference, after four strenuous years on the Abilene district, is now delightfully installed as pastor at Plainview. He is on the ground and delighted with his charge. His stewards have fixed his salary at \$2500, and did it cheerfully. He is one of the strong men in that great work in the western part of the State.

We are pained to hear of the death of our old and true friend, Captain W. P. McKinnon, of Jordonton. We knew him and was his pastor in Wytheville, Va., nearly forty years ago. He was a true man. Many of the preachers remember his brother, Captain John McKinnon, who died some years ago. The world is better for having had such men to live and labor in it.

Rev. H. D. Knickerbocker, at Austin Avenue Church, Waco, has a loyal congregation and one that appreciates his labors. They have not only received him with open arms again, but they have placed his salary at \$5000. That is going some for a Church in a town the size of Waco; and it pushes Austin Avenue right up alongside of the great congregations of Southern Methodism--yes, it now goes beyond the most of them.

A WORD ABOUT MY CHURCH PAPERS.

Formerly I scanned them to see whether there was anything noted in their passages which would serve me in any way. It required but little time and did me little good. Besides, it tended to give me a rather poor opinion of their value. That method was bad in every way. I have learned better. My plan now is to take time to give each paper a careful examination, weighing what I read, and giving the statements time to make an impression which shall be lasting. I do this because that is the only way to get any adequate return for the time and labor expended. The result has been enlightening.

It occurred to me this morning, as I laid down the last one after a study of all of them, that it might be well just to tell of one beneficial outcome. Here it is: I get more subjects for sermons from a consideration of the contents of my church papers than any other source except the Bible. The subjects are more practical, and touch the needs of the life of today better than those which come to me from any other source. Better than any other literature they reflect current life. They are the telescope with which the eager pastor scans the great battlefield of the twentieth century. With their aid he discerns the every varying situation where the forces of good and evil contend for success. The view helps him to see where he is most needed, where he can be most helpful. One fault of the average pulpit is its remoteness from the aching hearts which sit before the preacher



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on the Lord's Day, or would sit there if they had not come to the conclusion that waiting there for help would avail them nothing.

One embarrassment must in fairness be stated; and that is a plethora of subjects that there is not time to discuss them all. To escape from that difficulty I shall have to smuggle into my Wednesday night meetings disguised and condensed sermons full of love to men. It will be necessary also to present two great subjects at each Sunday service, one of them, to be sure, greatly condensed, but full of that which lodges in the hearer's heart.—Rev. G. K. Morris, D. D., in Pittsburgh Christian Advocate.

## Secular News Items

Miss Helen Gould, the multi-million heiress and well known philanthropist, has announced her engagement to be married to Mr. Finley J. Shepard, a railway magnate of St. Louis. He is forty-five and she is forty-four years of age, and the wedding will occur at no distant day in the future.

Governor Wilson, President-elect of the United States, having spent a month in Bermuda on a vacation, has finished his rest spell and is back in Trenton, New Jersey, meeting his engagements as Governor of the State. He is also making his plans to enter the White House after the fourth of March, at the time of his installation as President of the United States.

Mohammedanism is making converts at the rate of 43,000 a year in Africa and Dr. John R. Gates, a Methodist missionary there, says in twenty-five years the country will be Mohammedan unless Christianity bestirs itself.

President Taft, in his message to Congress, has bequeathed to President-elect Wilson, all further attempt to legislate on the tariff question. The people decided against Mr. Taft's view at the polls last November and he is not disposed to take any further hand in the matter. The Democrats in the House and the Senate are already working on tariff reform legislation and President Wilson will call an extra session of that body to carry his views, in part, into practical application.

Rutgers Presbyterian Church, in New York City, with membership of four hundred, raised last year \$35,000. The Church supports four missionaries in the foreign field.

Gov. Marshall, of Indiana, now vice president elect, was one of the speakers at the Federal Council of the Churches of Christ in America at Chicago last Friday. His subject was Family Life and the Sunday School.

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He said that Sunday Schools take children through the Scriptures "with a hop, skip and jump," and that religious instruction in the family is no longer given. This evasions of duty on the part of parents, he said, resulted in irreligion and in wayward children. And in that view the governor certainly expressed the truth.

It is stated by Congressman Fitzgerald, Chairman of the Committee on Appropriations, that the first ship will pass through the Panama Canal from the Atlantic to the Pacific ocean on September 25, 1913. This will be the 400th anniversary of the discovery of the Pacific by Balboa.

There was a veritable storm of protest when the news became generally known in social circles in Washington, D. C., December 4, of the edict that hereafter if a German diplomatist marries an American girl it will be considered tantamount to asking for his resignation.

Enraged at the marriage of Jack Johnson, negro pugilist, to Lucille Cameron, a white girl, in Chicago, Charles A. Karch, member of the Illinois State Legislature from St. Clair County, will introduce at the coming term a bill prohibiting the intermarriage of races.

The death of John Ellis, well known in Denton, Texas, for thirty-five years, resulted in the revelation December 4 that Ellis was really Joseph A. Addison, who was convicted of voluntary manslaughter in Buchanan County, Georgia, in 1873. He escaped after serving three of the fifteen years' sentence and came here.

Judge William Masterson of the Fifty-fifth District Court Saturday afternoon refused the application of "the Sam Listi Company" for a mandamus to compel the issuance of a liquor license to that corporation, sustaining in whole the contention of H. L. Washburn, chief deputy clerk, and his attorney, that a corporation is not entitled to sell liquor under its articles of incorporation. The action of the court is another move, and probably the final one, in the history of the "restless saloon," in which more than half a dozen fruitless attempts have been made in as many different ways by Sam Listi to obtain a license to sell liquor just across the line from Houston Heights.

According to the Charlotte (N. C.) Observer the falling off in internal revenue collections in 1909 when prohibition began to go into effect was about fifty per cent. In 1910 the total amount collected was \$36,119.90. In 1911 it was \$5,156.40. In 1908 it was \$748,951.04. Put this in your notebook.

A Parsee member of the viceroy's council in India has introduced a bill to punish parents for binding any girl under 16 years of age to "service of the deity" in any Hindu temple. This is, as is well understood throughout India, consigning a girl hopelessly to a life of licentiousness. But it is regarded as entirely impossible for the bill to pass, because it would exasperate the Hindu priests and probably lead them to foment rebellion against the British government.

When Miss Bose Zelosky, of Fort Worth gets her degree from the law department of the University of Texas next June, she will have the distinction of being the first woman law graduate ever sent out from the institution. For the past two years Miss Zelosky has been "one of the boys," so to speak. She has exemplified the true department "spirit" on every occasion, and has had the unusual power of monopolizing a certain office of the class to which she has belonged since her matriculation. That office is the vice presidency.

During the year 1911-12, there were 4,856 students from foreign lands in American colleges and universities. Mexico sent 294; the West Indies, 698; China, 549; Japan, 415; Korea, 21, and the Philippines, 123.

Judge Maxey, of the District United States Court at Austin, recently decided that President Taft exceeded his authority in holding Colonel Pascual Orozco a prisoner, and granted the prisoner bond pending an appeal of the question involved to the Supreme Court of the United States.

Because of the recent trouble arising from an order issued by the faculty looking to the regulation of the social life of the students of the Mississippi A. and M. College, Governor Brewer has announced that after this year the school will exist for the benefit of male students only. Thus co-education gets another set back.

The district judges of the State held a meeting in Austin last week to consider some court reforms by the coming Legislature of the State. It was a well attended meeting and plans were adopted looking to these reforms.

This is a move in the right direction, for as trial courts now conduct their litigations, it is next to impossible to secure a conviction in most penal offenses that will stick. Technicalities rule our courts and the people pay the bills, and get nothing in turn except mostly a miscarriage of justice.

The Lincoln Memorial Commission has approved of a design for a monument to the memory of Abraham Lincoln. It will be a rectangular marble structure to be erected in Potomac Park. It is to be 156 feet long and 84 feet wide, surrounded by Doric columns, 44 feet high and seven feet five inches in diameter. In a central hall within the structure will stand a heroic figure of Abraham Lincoln surrounded by Ionic columns 50 feet in height. The cost of the monument will be \$1,775,000.

The German federal council recently made a new and strict interpretation of the laws against the Jesuit orders, which has aroused a storm of opposition from the Catholic members of the reichstag. Existing regulations against Jesuit activities had of late been ignored to such an extent that the council took cognizance of the situation in a manner which the Romanists resent. A combination of the clerical party with the Socialist for the purpose of overturning the government control of the reichstag was proposed last week, but the imperial chancellor warned the clericals against making a political issue of the question. He declared that 40,000,000 German Protestants would not be oversloughed by 24,000,000 Catholics. Talk of a dissolution of the reichstag was also current.

Representative Cordell Hull, of Tennessee, author of the excise tax bill, is preparing a bill levying a general income tax, the measure to be introduced in Congress as soon as other States approve the constitutional amendment authorizing such a tax and an agreement is reached as to the new tariff duties. Two plans are being considered: a straight one per cent tax on all incomes above \$5,000, and a graduated tax increasing to two per cent on the largest incomes. It is probable that the straight one per cent tax bill will be agreed upon as a simpler measure and as eliminating the inquisitorial features of a graduated tax. It is estimated that from the one per cent tax the government will derive an annual income of \$100,000,000.

Rules which have guided in equity cases for fifty years in the federal courts throughout the United States have at last been revised. For seventeen months the chief justice and Justice Lurton and Vandeverter, as a subcommittee of the court, have been busy at the task of revision. The bar associations have offered suggestions in response to the request of the committee. The present rules came to us from England and have only been revised in one or two particulars since the founding of the republic. The changes effected aim at a reduction in loss of time and money in equity cases. The revised code will go into effect February 1, 1913.

The contributions to missions by members of the Methodist Episcopal Church during the past five years were as follows: 1908, \$2,030,736; 1909, \$2,038,084; 1910, \$2,221,690; 1911, \$2,221,690; 1912, \$2,450,381; 1913, \$2,396,000. Total for the five year period, \$11,136,891.

As a result of a new child labor law in Maryland, raising the age limit for child workers from 12 to 14 years, more than 2,000 new pupils will be enrolled in the schools of Baltimore.

The Federal Bureau of Education issued a bulletin advocating the education of country teachers along health lines, so that they may be able to point the way toward better living, and act as conservators of health on the farm and in the smaller communities.

It is stated in the National China Review that England is still using unfair methods to force opium from India on certain Chinese provinces. In view of the recent efforts of China to rid her people of the burden of the opium habit, it is a shame that a great country like England should thus impose on a weaker government, all for a little profit.

Presbyterians in New York operate Churches for the foreign population, as follows: Italians, eight; Bohemian two; Magyar, one; Chinese, one, and Lithuanian, one.

It looks as if the home rule bill for Ireland is going to be defeated again. The snap vote on its financial provisions resulted in a defeat for the cabinet. This is the first time a snap vote has been taken in the present government. The unionists are fairly wild with delight over the prospect of the bill's defeat and this delight is also shared by tens of thousands of Protestants in the Emerald Isle. It

# What Do You Think About Dallas

and what do you think about the advisability of buying a really close-in piece of property here that rents well now and is in line of the city's growth? The records are full of instances where people have become wealthy as a result of what was originally only a small investment in Dallas property. They realized that some other influence outside of their individual efforts was necessary, so they bought a little piece of Dallas dirt and

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should not be forgotten that the Presbyterians, Methodists, and other Irish Protestant denominations are holding large mass-meetings protesting against home rule and many Irish Protestant ministers are now in England speaking and working against it. About seventy of the Liberal members have joined the opposition on the question of giving the proposed Irish Parliament control of the customs. There was a "scene" in the House of Commons the other night and some very unparliamentary language was used. The uproar was the worst that has been witnessed since Mr. Gladstone's day.

Whitelaw Reid, our American Ambassador to England, died last Sunday in London. He had been ill for some weeks and in delicate health for some months and his death, while a shock to the country, was not altogether unexpected. He was for years a leading journalist of New York, having charge of the great New York Tribune plant. He was a Republican in politics and has been in the diplomatic service for a number of years. He was one of the leading men of our country.

By vote of the people of California in the November election about three hundred saloons were closed in that State. During the past seventeen months more than eight hundred saloons have been closed in Central and Northern California.

More than \$25,000 has been secured to erect a Bible school at Seoul, Korea, as a memorial to the late Dr. A. T. Pierson. It is proposed to raise \$50,000.

The peace envoys of the Balkan States and those representing Turkey and the Powers are now in session in London to arrange a settlement of the war troubles between the Balkans and Turkey. It is to be hoped that an amicable adjustment of the matters can be made and that the war will come to an end. The Balkans, however, are going to contend for the advantage that they won with the sword, and Turkey will have to yield to the demand, else the hostilities will again be resumed.

### TIMPSON CHURCH DEDICATED.

Last Sunday was a great day for the Methodist Church in Timpsion. It was the day to which we had been looking forward for some time—the dedication day. The church has been completed for some time, but we have been waiting so that we might have Dr. McMurry, of Louisville, Kentucky, with us.

And so last Sunday he was on hand and preached twice for us, morning and evening. The sermons were both good, very appropriate and highly enjoyed by all the people. Dr. McMurry is a big man any way you take him, and is doing a great work for the Church. We were not sorry that we waited so long for him.

We have a fine church property now in Timpsion; parsonage and church built of concrete, well furnished, and not a dollar's indebtedness on either. This is one of the best equipped plants all the way round in Texas Methodism. Large hearted, loyal Methodist folks and they have raised the salary \$300 since I came two years ago, and the presiding elder's in proportion; both are paid monthly. I am now entering

upon my third year with bright and pleasing prospects for a happy and successful year.

M. L. LINDSEY.

### IN MEMORY.

Little Mattie Lee, daughter of Rev. and Mrs. W. C. Howell, died Thursday night, December 5, 1912. How beautiful to return to the Lord in the springtime of life, while "the evil days come not; while the life has not a blot to mar its beauty.

Your Jewel has flown to the region  
Where cometh to sorrow or pain;  
Your treasure is laid up in heaven,  
Where cometh no blot and no stain.

In the new day of sorrow and sadness,  
No words we might speak will allay  
or console  
The hearts that are broken and bleed-  
ing,  
But our father will bind up; make  
them whole.

She is gone and it seems that the sun-  
shine  
Has gone from your hearts and your  
home,  
She is safe in the beautiful Kingdom  
O'er the desert of life she'll not  
roam.

Look up stricken ones, to the hilltops,  
There's a light beaming out from  
above;  
Your loved one with glorified vision  
Dwells far away with the Father  
of love.

With beckoning hands she is waiting  
For father, for mother—for all,  
Her love is now perfect and holy,  
Sometime they will answer her call.

—Mrs. J. W. Abels.

Blossom, Texas.

### NOTE FROM A VETERAN.

I am still alive and thank God for his goodness. Have been taking the dear old Advocate thirty years, have been in Texas sixty-two years, and have been preaching the old time gospel forty-five years. Have never gone off after a new kind of doctrine. I have as good a voice as ever in life, can preach as well. Am singing and preaching all the time. Never expect to die. If any of the brethren want help let me know. THOS. REECE.  
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### 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.  
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Northwest Texas: Rev. W. Y. Switzer, Tolbert.  
Texas: Rev. T. R. Morehead, Houston.  
West Texas: Rev. C. B. Cross, San Antonio.

### A. K. RAGSDALE HONORED.

Mr. Allan K. Ragsdale, known to every Methodist in Texas and to many others throughout the Connection, long associated with the San Antonio and Aransas Pass Railroad Company as Traveling Passenger Agent, has recently been promoted to the position of General Baggage Agent of this road, succeeding Mr. I. N. Turner who has been assigned to other duties.

Mr. Ragsdale has long been recognized as one of the most capable and efficient railroad men in Texas. While he has nominally held the position of Traveling Passenger Agent, he has had much to do in the general affairs of the company's management. He has always enjoyed the confidence and respect of his business associates and that he will prove eminently successful in his new work goes without saying. The many friends of Allan will be glad to know of his promotion.

### THE RUBY KENDRICK MEMORIAL HALL—SHALL IT BE BUILT?

It will be remembered that during the last Encampment at Epworth-by-the-Sea, a subscription was taken for the purpose of raising funds with which to erect on the Assembly grounds a memorial hall in honor of Ruby Kendrick. The subscription at that time was conditioned on the sum of \$1500.00 being pledged for the work. We find upon checking up that we need yet some \$300 to complete the optional amount. There are a great many Epworth Leagues in Texas, and a great many individual Leaguers, who have not yet had an opportunity to subscribe to this work and, now, with only a small amount between the committee and its authorization to begin work. It is, therefore, urged that further subscriptions be reported to the committee at once. Payments, also, may be made on subscriptions already made, and if such a thing should happen that the full amount is not realized—a condition remote among Texas Leaguers—these payments, every dollar of them, will be refunded.

Miss Ruby Kendrick was a Texan. She resided at Plano and under the pastorate of Dr. George S. Sexton joined the Junior Epworth League. She was an active worker almost from the beginning, and as a Junior was always regular in attendance and faithful in her duties. Then she passed into the Senior Chapter and here, again, she was bright, active and efficient. She represented Plano at many of the conferences and was always a popular delegate. She contributed to the programs and was recognized for her many excellent qualities. Finally, she heard the mission call and went to Kansas City to prepare herself for the work. Graduating in the Scarritt Bible and Training School with high honors, she came back to Texas in 1907 and attended the State Encampment at Epworth-by-the-Sea, where she took

leave of the Texas Leaguers, in August, and, early in September, sailed for Korea to enter upon her chosen work as a missionary. Her last Sunday at Epworth-by-the-Sea and her talk on that afternoon to the five thousand young people who were gathered to honor the occasion, it being jointly a going away for herself and Miss Mae

pledged, and, second, to permit of plans being made now, in ample time for the erection of the building before the assembling of the Leaguers at Epworth-by-the-Sea in August, 1913. A full list of all subscriptions and payments will soon be published in these columns.

Let the answer of the Texas Leaguers to this appeal be prompt and liberal. All subscriptions will be acknowledged through these columns. Drop the League Editor—who happens to be the Chairman of the Committee—a note, saying how much may be



RUBY KENDRICK'S GRAVE

Seoul, Korea

This stone was placed over Ruby Kendrick's grave by contributions from a hundred Texas Leaguers. It bears this inscription, being her dying words: "If I die tell the Texas Leaguers to come out to Korea by tens and by twenties and by fifties. If I had a thousand lives to give, Korea should have them all." It is proposed to further honor the memory of this noble Texas girl by erecting at Epworth-by-the-Sea the Ruby Kendrick Memorial Hall.

Dye—another Plano girl, assigned to a station in Brazil, marks a day that will never be forgotten by any of those present.

In less than a year from the time Miss Kendrick left Texas she had sickened and died in Korea, June of the next year being the month in which she passed away. Her body was laid to rest in Korean Cemetery, at Seoul, and a cablegram announcing the sad news was received in America just as the North Texas Conference Epworth League was assembling in its annual session in Denison. A young people's mass meeting, planned for the Sunday afternoon of that session, was voluntarily turned into a great memorial service. The story of Ruby Kendrick's life was told by those who knew her and a letter that she had written a month previously, as a message to the North Texas Leaguers, was read to them. The Holy Spirit seemed to rest upon the services of that afternoon and in the closing period, responding to a call for volunteers, there were eleven young men and women who pledged to take Ruby Kendrick's place in Korea. Each year since, as League Conference have been held, in the North Texas sessions and in the State, there have been other volunteers, until, as near as can be determined, there have been more than 150 Texas young people who have been moved to consecrate their lives under the influence of the life of this young Texas girl, Ruby Kendrick. What an influence she has wielded in Texas!

Now, it is proposed to further honor her memory by erecting at Epworth-by-the-Sea, where thousands of our choicest young Methodists come each year, a hall that shall serve in its upper story as a resting place for returned missionaries and in its lower as a study room for others who are preparing themselves for mission work. Texas Leaguers never entered upon a more worthy undertaking. This hall should be erected in time for use during the conference and the gathering of funds and the execution of plans for its construction wish to proceed promptly with what is believed to be the wish of those who have interested themselves so far in this work. Therefore, again, it is urged that subscriptions be made immediately: first, to complete the designated sum of \$1500.00 and secure unto the fund the amounts largely

counted upon from you or from your chapter. Above all things do this at once.

### ANNUAL CONFERENCE STATISTICS.

The following statistics are taken from the published minutes of the several Texas Conferences for the fiscal year, just closed, viz:

#### I—Epworth League.

West Texas	157
Northwest Texas	64
Central Texas	163
Texas	116
North Texas	138
	638

#### II—League Members.

West Texas	5917
Northwest Texas	4163
Central Texas	5965
Texas	3689
North Texas	5273
	24,107

### CONDITIONS IN NORTH CAROLINA

The work of the Epworth League is in a flourishing condition in the North Carolina Conference, according to the following editorial from the pen of League Editor J. H. Frizzle of the Raleigh Christian Advocate, recently, viz:

"Greetings to the Conference. Dear Brethren: This has been the most successful year with the League in the history of our conference. A careful study of our secretary's report will reveal many surprising advances. Our conviction is, that the League has at last become a permanent factor in our conference. Those of us who have been closely associated with the work are profoundly grateful, and we herein gladly acknowledge our debt to the many faithful pastors and presiding elders for the hearty support and help they have rendered. We earnestly ask that careful attention be given the work at this conference, that it may still go forward and accomplish the mission set for it by our General Conference."

### A LIVE ARKANSAS UNION.

The following interesting account of the City Epworth League Union of

Little Rock, Ark., appeared in a late issue of the Western Methodist, viz:

"The meeting of the Union of Epworth Leagues of Little Rock met with Hunter Memorial League Monday night, November 18. The debate on the proposition, 'Resolved, That the Epworth League is more beneficial to young ladies than to young men,' furnished much entertainment and amusement. Perhaps Mr. Fitzhugh's and Mr. Isgrig's talks were the most amusing; whether the most instructive, we cannot say.

"The silver loving cup was won by Scott Street Chapter, they having ninety-seven per cent of their membership present. This was a most extraordinary showing.

"A Committee on Plans was appointed, as follows: Waring Sherwood, Fred Isgrig and Miss Maud Overton.

"A Committee on Nominations was appointed: F. M. Morgan, Henry Thomas and Clyde Croft.

"These committees are to report at the next regular monthly meeting, which will be December 16, at Winfield Memorial. It was suggested by President Warwick that the Committee on Plans get together at an early date and lay out certain specific work for the young people of Little Rock during the coming year.

"After the regular program refreshments were served and an enjoyable social hour was passed."

### DEATH OF DR. T. H. B. ANDERSON.

Rev. T. H. B. Anderson, D. D., a superannuate member of the Missouri Conference, was summoned to the Conference above from the parsonage at Salinas, Cal., on the night of Saturday, November 30, 1912. I say, "of the Missouri Conference," and so he was, but he was serving his second year as a supply in Salinas, Pacific Conference, in which conference he spent most of his ministerial life. Here he began his labors as a preacher on trial in 1862, in his twenty-first year. In 1870, I think it was, he was transferred to the Northwest Texas Conference, returning to the Pacific Conference in 1876. A leader in the conference before he went to Texas, he soon resumed his place as such on his return. Fluent, and even eloquent in the pulpit, possessed of fine social qualities, and a man of great energy, he was popular with the laity, as well as with his brethren in the ministry. He was more than once chosen to represent his conference in the General Conference. In 1897 he was transferred to the Missouri Conference, his transfer growing out of the division in the conference on the holiness and evangelist questions. For a time he led the opposition to the "second blessing, but in 1894, while he was bitterly opposing the work of Dr. Beverly Carradine, he had a remarkable experience, similar to that of the Apostle Paul while enroute to Damascus, and became an earnest advocate of that which he had opposed. An extremist in opposition, he was now expected to be temperate in his advocacy of the doctrine, but this did not prove to be the case. His services were in demand in Missouri, and coming back to California to make his home, after the state of his health compelled him to superannuate in 1910 he was heartily welcomed by his old friends, and made many new ones. His health improving in this climate, he supplied the Salinas Church last year, winning the affections of the entire community, and was reappointed to the charge at the late session of the Pacific Conference. Immediately after the close of the conference session he made a visit to Missouri and Oklahoma, during which trip he contracted a severe cold, which developed into pneumonia—the immediate cause of his decease. He had almost finished writing a history of our Church on this Coast. He was an interesting writer, as well as speaker, and it is to be hoped that his history will be published. His funeral was preached in Salinas on Monday, December 2, by Bishop R. G. Waterhouse, and his body will be laid to rest at Sacramento tomorrow, Wednesday, December 4. His death was triumphant. We shall miss him.

W. P. ANDREWS,  
San Francisco, Dec. 3, 1912.

### SET YOUR SAILS RIGHT.

I stood upon the beach looking off upon the sea; and there was a strong wind blowing, and I noticed that some of the vessels were going that way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction, and another vessel in another direction?" I found out by looking that it was the different way they had the sails set. And so does trouble come on this world. Some men it drives into the harbor of heaven and other men it drives on the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—Talmage.

## WEAK KIDNEYS

There are over one hundred diseases of the kidneys. Each disease requires special treatment, diet and hygiene. No one remedy can cure all these various diseases. Each case demands particular treatment, and that is why the Invalids' Hotel and Surgical Institute at Buffalo, N. Y., has had such great success in curing kidney disease in its various phases.

The Physicians and Surgeons employed in this completely equipped Sanitarium 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 this institution, founded by Dr. R. V. Pierce many years ago. It's an old adage that "Experience makes perfect," and the skilled specialist in this field of practice cures thousands of cases which have been abandoned as incurable by general practitioners.

A chemical and microscopic test of the water from the human body will tell whether the kidneys are in good health or not. These tests of health are conducted by expert physicians and chemists every day at this institution. Such examinations are made without charge. All you have to do is to send a sample by express to the Invalids' Hotel, at the same time write a letter and you will promptly receive the result of the analysis and this absolutely without charge.

Stone in the bladder is cured without the use of the knife. So are rupture and false rupture cured without the use of dangerous anesthetics and without pain. In these cases the saving in time is also of importance, patients are not confined to their bed for ten or twenty days but make a satisfactory recovery and return home in a week or ten days. Send for free booklet on any one of these diseases. These booklets also contain testimonials of thousands of cases permanently cured by Dr. Pierce's improved methods.

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, sciatica, rheumatism, obesity, anemia, 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.

Those who have been patients at Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y., highly commend this wonderfully equipped Sanitarium, where the above mentioned 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 the chronic diseases that are peculiar to women have for many years been a large factor in the cures effected at the Invalids' Hotel and Surgical Institute.

This remedial home as established by Dr. Pierce is supplied with every known apparatus and means of cure, for its aim is to avoid surgical operations whenever possible.

Great care is exercised not to over-encourage those who consult the specialists of this institution that no false hopes may be raised.

Many thousands are annually treated both through correspondence and at this Institute. Every one consulting by letter or in person receives the most careful and considerate attention. All communications are treated as strictly confidential.

No charge whatever is made for consultation. Write the Invalids' Hotel and Surgical Institute, Dr. R. V. Pierce, President, at Buffalo, N. Y.

### WITH OR WITHOUT VISION.

A child was taken from the home of a poor widow, adopted by a wealthy woman, and reared in society's hotbed, weak, purposeless, a cream chocolate dawdler, a matinee time-killer, fashion's giddy filly. Ruined. Unmorality, if not immorality. Sometimes a young man or woman will throw off this usual fatal handicap. They get a vision, and that means purpose, effort, salvation from spinelessness. Without a vision they are lost in self-service. Prov. 29:18. Started wrong, and, should the mistake ever be recognized, too weak to choose a change.

Revenge, at first though sweet, bitter ere long back on itself coils.—MB.

### A PR

The l ed our r note" le

Dear your itl Christia you on can giv work. get you spring. March. Sunday Circuit day Sel men as workers us as r able to give yo ever ha at your very in

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# THE SUNDAY SCHOOL

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

## A PREACHER WITH A VISION.

The letter which follows has reached our desk, and is such a good "key-note" letter that we publish it entire:

Dear Brother Hawkins.—I observe your itinerary in the current Texas Christian Advocate, and write to catch you on the wing and ask when you can give me two or three days on this work. We will take you when we can get you, but prefer some time in the spring, in April or May, or even March. We are planning to make the Sunday School work on the Beckville Circuit a pattern for all country Sunday School work. We have some fine men as superintendents and some fine workers helping them. If you can give us as much as four days we will be able to use them to advantage and give you one of the best times you ever had. Please let me hear from you at your earliest convenience. Yours very truly, WALTER G. HARBIN.

We take this letter as a "pretext" for several observations.

1. The International Sunday School Association is not undenominational nor antidenominational, but interdenominational. Its purpose is to help all the Sunday Schools in the world. To say that its officers have always been wise in the choice of men and methods would be saying more than could be said of any other institution in human society, and varying from the truth. But it does not claim infallibility. In the main its officers and field workers are good men and wise. For the present they are about the only source from which help can come to those pastors and others of our Church who seek help for their Sunday schools. The M. E. Church, South, is the only great Christian denomination in America that has no adequate provision for Sunday School field work. Every conference in Texas save one has tried to maintain Field Secretaries on the plan provided by our Discipline, only to find that the plan would not work. It embarrassed the Field Secretary and involved the Sunday School Board in debt. An earnest effort will be made in our next General Conference to relieve this situation. Meantime many of our Sunday Schools need help at once. What little is contributed to the cause where the International field workers go will be small return for the actual service rendered by them in building up the Sunday School. We especially commend to our pastors and people such workers as Brother Hawkins and Brother Field, who are Methodists and Methodistic to the core. W. E. Hawkins can be reached at 1429 Hemphill Street, Fort Worth, and Rev. C. S. Field at Station A, Fort Worth.

2. Our experience as a Field Secretary taught us that on the whole the pastors, superintendents and teachers in our circuits and missions are as wide-awake and well informed as to Sunday School work as those in our towns and cities. And in proportion to Church membership the rural schools are generally larger than those in the towns. For instance, a station with a thousand Church members should have ten times as many in the Sunday School as the country Church with a hundred members. But frequently the school in the latter will be found to be half as large as that in the former. There are reasons for such conditions into which we cannot now enter. But the work being done by our faithful rural superintendents is not small and by no means to be despised. Where such men are faithful to their trust there is in store for them a crown of glory that fadeth not away. And we know of no field worker who is not glad to go to the most remote neighborhoods if only the way is open. In the above case Brother Hawkins writes: "This is a fine spirit. Certainly I am going to him, and shall give him the best I have in my shop. I welcome heartily all such letters." Last conference year this editor traveled more than five hundred miles in buggy and on foot to reach outlying communities. He and Dr. Jno. R. Nelson were even mistaken for Mormon elders by reason of their peripatations on foot. We know enough of the spirit of Sunday School field workers of all kinds to say with confidence that the superintendent of the small rural school need not be afraid to invoke their aid.

3. Many of our Sunday Schools greatly need the services of a field secretary and most of them could profit by his work. Some superintendents have no adequate idea of what a Sunday School ought to be. Others are hampered by incompetent teachers and still others by indifferent Churches. Not a few are embarrassed by easy-going, non-progressive pastors. In all such cases a live field man, who

speaks with authority concerning things relating to the Sunday School, would render much assistance.

## THE SUNDAY SCHOOL IN BAD WEATHER.

Every winter brings to Texas more or less disagreeable weather. There is not enough such weather to induce the majority of our people to buy much heavy clothing. Consequently, they house up when the weather is wet or cold, particularly on Sunday. Church habits were formed in Texas when communities were scattered, congregations small and houses open and uncomfortable. In those days people did not try to go to church except in good weather. Now that we have good roads, good houses and compact communities most of our people still adhere to the custom of their youth and stay away from church when the weather is wet or cold. And some of them are too old to learn new ways. But there is no reason why we should stay away from church in weather that would not keep us from fulfilling business or social engagements. Recently we saw Methodist women in their finest plumes wading through cold, black mud to attend a forty-two party. They would have questioned the sanity of any person who suggested that they ought to attend church under similar conditions. And yet they are very good Church workers. They are victims of habit. Such a habit needs curing. Certainly we ought to honor God in bad weather as faithfully as we would honor a social engagement or business prospect. The only place to develop a regular church-going habit is in the Sunday School. It should begin with the superintendent. It will go far to induce faithful attendance at Sunday School on the part of teachers and scholars to know that the superintendent will be present on time rain or shine. When such a superintendent is supported by a band of teachers who make it a religious duty to be present unless providentially hindered there are few communities where a school may not be kept going, with rare interruptions, the year round. We have pointed out heretofore in this department that for most of our young people the Sunday School is the only channel of religious instruction, and that under the most favorable conditions it furnishes only about twenty-six hours of such instruction in a year. How important then that the Sunday School be a reliable institution upon which religiously inclined young people can depend with confidence. The solution of the problem is with the superintendent and teachers.

## FUNCTIONS OF RELIGIOUS EDUCATION.

The function of such religious education as is undertaken by the Church is properly threefold. First, it seeks to utilize more fully for educational purposes the very rich materials in universal religious literature and history which the secular schools for one reason or another have been inclined to neglect. Second, it imparts religious instruction in more especial subjects, like the history of the particular Church of which the child is a member, with a view of developing in the child an intelligent loyalty and love for his own Church. Third, it would seek to give religious interpretation to such experiences and studies as the child might have derived from other sources, and to induct the child into an active religious life.—Wilm.

## DEFECT IN THE SUNDAY SCHOOL.

Perhaps the greatest defect in the Sunday School, especially in America, has been its failure to connect its work in any way with the daily experience of the child, and with the work of the common schools. The result has, of course, been that the child has come to look upon religion as something unreal and shadowy, something which has no connection with his daily duties, and with the world in which he lives.—Wilm.

## EQUIPMENT OF TEACHERS.

The equipment of teachers of religious subjects should be as complete as regards materials to be taught, professional training and personality as that of any other teachers. The professional training should include a mastery of the well-attested results of child psychology, and of the fundamental principles and methods of teaching. A complete training of this kind is not to be insisted upon of

course in the present state of Sunday School organization. And even if technically trained teachers were available in sufficient numbers it is doubtful if it should ever be laid down as a rigid test of qualification.—Wilm.

## LEFT ADAM AND EVE OUT.

The publication last week of a new revised version of the Bible by the American Baptist Publication Society, with headquarters in Philadelphia, has caused a revival of a question over which Biblical students have differed since the first translations from the original Hebrew and Greek texts—should the language of the Bible remain that of the early translations or to be modernized.

The new revised version eliminates all Seventeenth Century diction. Obsolete words are replaced by ones in general use today and several words in the ancient texts translated into different English words than formerly.

Most notable of all changes perhaps are those in the Lord's Prayer. It is shortened, three whole clauses at the end being dropped, and the diction made smoother. "Deliver us from evil" becomes "Deliver us from the evil one," and closes the prayer. Even the customary "Amen" is omitted.

As revised, the Lord's Prayer reads:

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so on earth. Give us this day our daily bread. And forgive us our debt as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

Adam and Eve, named as the founders of the human race in the King James version, give way to "man" and "woman" in the new version. Such words as "loveth" and "leadeth" are replaced by "love" and "lead." "Underworld" is substituted for "hell." Adam is eliminated in this wise:

"And our of the ground the Lord formed every beast of the field, and every fowl of the air; and brought them to the man to see what he would call them." Gen. 2:19.

The change in the new version which is the cause of its being designated as the Baptist version, is that wherever the word "baptize" occurs the word "immerse" is placed in brackets immediately following.

"Then comes Jesus from Galilee to the Jordan to John to be baptized (immersed) by him." St. Matthew 3:13.

Clergymen of the Baptist Church object to the phrase "Baptist Bible." The new revised version was translated entire from the original by committee of Baptist ministers, it is true, but the work is intended to be general. For that reason "immersed" was placed in secondary rank and bracketed. The translation was started by

a convention in Saratoga, New York, in 1882.

## A Change in Exodus.

A change of considerable import is made in Exodus. The King James version for Exodus 20:4, 5, 6, reads:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

"Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

"And showing mercy unto thousands of them that love me and keep my commandments."

The new revised version gives a broader significance to God's mercy. The same verses read:

"Thou shalt not make to thee a carved image or any likeness of what is in the heavens above, or of what is in the earth beneath, or of what is in the waters beneath the earth.

"Thou shalt not bow thyself down to them nor serve them; for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon sons, upon the third generation and upon the fourth generation of them that hate me.

"And showing mercy to the thousandth generation of them that love me and keep my commandment.

In eliminating the term "hell" the new revised edition follows the revised edition of 1881, which used "grave" and "pit" with sheol in Hebrew the dark place of the dead, on the margin. Sheol is the language of the Hebrew text, while "hell," according to the translators of the new revised version, is a translation of the word "hades" in the Greek text.

In St. Matthew 26:18, "gate of hell" become "gates of the underworld." The revised verse reads:

"And I also say to thee that thou art Peter and on this rock I will build my Church; and the gates of the underworld shall not prevail against it."

## Reject "Great Fish" Version.

The Baptist translators have taken a new step in the story of Jonah. The words "great fish" which appear in the authorized version, revised version and Douay version, do not appear in the new revised version. Jonah 1:17, reads:

"And the Lord prepared a whale to swallow Jonah. And Jonah was in the belly of the whale three days and three nights."

That makes the Book of Jonah agree with St. Matthew 7:40, in the three other versions. Already clergymen of other denominations are attacking the substitution of whale for great fish.

All parts of the Bible which are

written in poetry are given in verse form in the new version. The Psalms appear in a form approximating the ancient Hebrew with a divided line accentuating the antiphonal effect.—Kansas City Star.


## BISHOP MOUZON ON PROHIBITION

In the Advocate of December 5, Brother Shuler gives us an article on this subject in which he claims that the saloon papers are misquoting Bishop Mouzon's sermon that he preached at Marshall recently. I was on the front seat to hear, and did hear with special delight, all of the sermon, except the statement on prohibition. To say that astonished me is to express the truth mildly. If called upon, I should say the quotation is substantially correct. On the spur of the moment I looked to see how Dr. Rankin was taking it. He was not dozing, to say the least of it. I did not suppose there was an anti in all that vast audience, but it seems there was, and we are into it for a time to come. As for politics in the pulpit that has always been odious with Southern Methodists, but prohibition is not a political question and should not have been lugged in on that occasion. The vilest man in that house never for a moment thought that the Bishop intended it, but in using the unguarded language, that he did, he certainly gave the saloon element a cudgel and they will use it vigorously and no one will be surprised. Like a soreheaded bear in his last den, they fight in their desperation. We all have sympathy for the poor anti, either in or out of the Church, and we are anxious to help him, as for classing him he classes himself and we are helpers. Of course, there are some religious antis that pray in their families, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven," and before sunset go and vote for the open saloon that the will of the Devil and Anheuser shall be accomplished. We are expected to help him on the good way, which we will do if we can get him started right. Let us hope that the good Bishop will fall upon some plan to help us out, so we can hold up our heads, as we have done aforesaid.

W. W. GRAHAM,  
Clarksville, Texas.

## VARIOUS KINDS OF MANNA.

It is supposed that the manna of the Israelites was a saccharine exudation of a species of tamarisk, the sap of which was sent flowing by an insect. Several trees yield manna, as the flowing ash of Sicily and the eucalyptus of Australia. In India a sweet exudation comes from the bamboo, and a similar substance is obtained from the sugarcane and common reed of our own country.—The Christian Herald.



## 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 from the factory, you have ours. **Nothing**. We ship direct from the factory to your station. **PRICE \$24.00** includes one year's description to the **Texas Christian Advocate**.

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## Woman's Department

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

### NOTICE.

District Secretaries and Auxiliary Corresponding Secretaries Texas Conference: Please send in, without fail, all reports, and names of all officers for 1913 by January 1, to proper departments and conference officers.

PRESS SUPERINTENDENT.

### APPRECIATED BY A PASTOR.

The Woman's page in the Advocate of December 12, is well gotten up and should be of value to our pastors and Churches. I shall do my utmost to enlist the help of the women in extending the circulation of the Advocate.

WALTER G. HARBIN,  
Beckville, Texas.

### PRESS DEPARTMENT CENTRAL TEXAS CONFERENCE.

I am going to do something out of the ordinary the close of this good quarter. I hereby ask each press reporter to send me a Christmas present. Now please do not disappoint me. For fear you will get excited or think me cheeky, I will tell you just what to send me, to help you out of this dilemma. Just fill out the blank report I sent you December 1st, and send me not later than December 25. My wasn't you glad that suspense lasted only a few minutes. Report! Reply! Be prompt! If you all do this, happy indeed will be Christmas 1912 for your Conference Superintendent. I have already received sixty Christmas reports.

MRS. J. H. STEWART.

### HUGHES SPRINGS W. H. SOCIETY.

We have a splendidly organized Woman's Home Mission Society at this place. It is truly "alive," and much interest is being shown under the efficient leadership of Mrs. H. S. Rogers, this being her second year as president, and Mrs. J. M. Reeder as recording secretary, who is always present with splendid minutes, we feel that we have had a good year for 1912. We held our meetings every week. We have the Bible study at our devotional meetings twice a month, and find them always interesting and beneficial. We have one week for business meeting and one social meeting. Our society has been doing Home Mission work right here in our little town this year, feeding and clothing a family that were in need. We sent a box to the Orphans Home, Waco, this year valued at \$35.50. It is our aim and the burden of our prayers that we may do much for the Master's cause during the next coming year.

MRS. C. H. ADAMS,  
Press Superintendent.

### CUERO W. M. SOCIETY.

The Woman's Missionary Society of Cuero, observed the Week of Prayer, November 17th to 24th. Owing to the fact that Cuero's Harvest Festival was held during Thanksgiving week, it was decided best to combine the Home and Foreign Departments in the Week of Prayer, and the topics considered embraced both fields. Great interest was taken in the week-day services, which were well attended. The pastor preached from the subjects provided by the Council to congregations which filled the church on the 17th and 24th.

The offering, which amounted to a goodly sum, will be divided between the work at home abroad, and it is trusted that it will be as greatly blessed as the Week of Prayer has been to the Cuero Auxiliary.

MRS. C. B. CROSS,  
Acting Press Reporter.

### TO THE WOMAN'S MISSIONARY SOCIETIES OF THE TEXAS CONFERENCE.

Since the last session of the Texas Conference at Marshall, Texas, my postoffice address is Rosebud, Texas. Sisters, let me urge you to begin now and let's make this fourth quarter the best we have had. A recent let-

ter from our faithful treasurer reminds us that our financial income is not commensurate with our financial output. Let's not have this so; let each of us proceed at once to collect all monies now due from all departments. We can if we will, and we will for our great Texas Conference must go forward and our great Church must not suffer. I wish it were possible that I might visit every Auxiliary and meet you face to face, that we might talk and plan together about this work, but since this is impossible, I am asking our Master, each day at sunrise to so undertake for us that our highest ideals may be realized. Let's be much in prayer, and not forget to work. Remember this quarter will close January 1st. Will it be too much to wish that some one who reads these lines may make a Christmas offering to this great good work? I trust it may be so; if you do, please send to Miss E. L. Hill or to my address, indicating to which department you wish it to be applied. Yours for better reports in every department.

MRS. A. A. KIDD.

Texas Conference First Vice-President.  
P. O. Box 112.

### TEXAS CONFERENCE NOTES.

A "bright" Auxiliary press superintendent (Beaumont), wrote a poem in which she brings in the names and workers or characteristic of every member of her auxiliary. It is unique, interesting and clever, and the idea may prove suggestive to other press superintendents. Mrs. Hobbs of Marshall has poetized her auxiliary members and the poem will appear later.

Mrs. J. W. Spivey, Corresponding Secretary Home Department, is spending the holidays with her brother, Gen. Stacey, in Austin.

Texas Conference Women's Missionary Society will have a thersom corner soon, giving the temperature of missionary activity by districts. See that yours is at "blood heat" any way, if not at "boiling point" by the time your temperature is taken and tabulated or recorded.

Watch your Woman's Department page. Have an afternoon for it and the Voice, and have a progressive "Voice" afternoon at several tables, moving when the bell rings at the head table, to a new table and a new topic and a new leader and a new refreshment. We want some banner press notices from banner Press Superintendents this year. You are the publicity committee of your auxiliary, and the cause is worthy of your best efforts. Try praying for a new idea, and in the still, small hours it will come. Then tell us.

Be sure to press your pastor to cooperate as never before.

### And "Win One."

### SEGUIN HOLDS WEEK OF PRAYER

Home and Foreign Week of Prayer was observed by the Seguin Auxiliary beginning November 17 with a missionary sermon by the pastor, Rev. Carr. In the evening our president, Mrs. T. W. Moore, made a strong talk on the "Forward Movement" campaign closing with the thought that Jesus is counting on those who love him to carry his message of love and redemption to sinful humanity. Mrs. Williamson's report on the foreign department was read.

Mrs. J. A. Woods read the year's report for the home department and made an urgent appeal for recruits and a stronger home base for missionary work. Monday afternoon Mrs. J. M. Woods lead the meeting and all who had been asked to take any part in the program responded with unusual interest.

Tuesday afternoon Mrs. C. Williamson conducted a most interesting meeting, stressing the foreign work.

Wednesday Mrs. D. W. Ferguson lead the discussion on the Immigrant and it was made plain that we have a grave responsibility concerning these foreigners who come to our land. Mrs. Dockery who has over many obstacles organized a young people's society, had a program Sunday afternoon that showed what interest can be aroused in our young girls if we only take the time. This is to my mind one of the most important departments of our organization—training our young girls that they may take our places as we drop out of the line. Collections were good each day. Three new members were added to our roll and two new subscribers to

the Voice. From beginning to end of the week we felt that it was good to be there. Ladies who were timid before forgot to be timid, those who could not talk in public had to be reminded that time was most up. From this "mountain top experience" may we come down with more of the love like Jesus had for suffering humanity and a stronger realization of our duty to our Father.

PRESS SUPERINTENDENT.

### TO AUXILIARY FOURTH VICE-PRESIDENTS.

Don't let the holiday rush and bustle make you forget your report is due January 1st.

Mrs. Trawick, Council Fourth Vice-President, has forwarded me several reports sent her. The Auxiliary Fourth Vice-Presidents do not send reports to Mrs. Trawick, but to your Conference Fourth Vice-President.

I hope to have more reports this quarter from the Dallas District. Have had fewer reports from this district than any other in the conference. Presidents, will you see that your Fourth Vice-Presidents send me a report by January 1st. I send a little acrostic on the word "Social Service," which may help you:

S—ing in the homes of the lonely.  
O—ffer your services.  
C—ount it a privilege to serve.  
I—nvite others to join.  
A—id the helpless.  
L—for their souls.  
S—peak to them of Christ.  
E—ncourage the faint.  
R—est the weary.  
V—isit those in prison.  
I—nspire the hearts of the weak.  
C—ounsel with God.  
E—xtend a warm handclasp.

MRS. PAUL JONES.

4528 Live Oak, Dallas, Texas.

### REV. G. S. WYATT LEAVES CHILDRESS.

In common with hundreds of other Childress people, the Post editor very much regrets the departure of Rev. G. S. Wyatt from Childress. For the past two years he has served faithfully and well the Methodist congregation of our city. That is doing a great deal, but were we to stop here we should leave untold very much of his work in and for Childress.

Rev. Wyatt is one of the hardest workers we have ever known in the ministry and is always busy hammering away at something that tends to improve his Church or his town. He belongs to a class of preachers who believe a minister has more to do than look well after the interests of his particular Church. While never neglecting this in any way, his unlimited capacity for work enables him to find many useful ways in which to be of assistance to his town and community.

In the pulpit he is a man of uncommon power and always presents his congregation with some brand new thoughts on whatever text he may select. He is an educated, polished gentleman and his Church members will never need to make any apologies for the language he uses in his sermons. His sermons are always logical, systematic and well arranged to accomplish some great purpose in view.

Those who prefer an educated minister will always be delighted to hear him, for his every effort shows careful thought of a logical mind and intelligent preparation. His temperament is decidedly optimistic, and no matter what the load may be that he is laboring under, he is always cheerful and has a pleasant word for all he meets.

Many of us feel that his work in Childress should have been continued for two more years, but conference has decreed otherwise and his change of residence is unavoidable under the Church rules.

While Rev. Wyatt is a strict Methodist and looks closely after the interests of the Church, he is a good mixer and a great harmonizer wherever he goes and makes many friends among the members of other denominations and even among those who affiliate with no Church. Since it was announced that he is to move to Quanah he has been literally overwhelmed with expressions of regard and regret from all classes, as perhaps no other pastor ever was here before. Rev. Wyatt's family is a most estimable one and add much to the society of any town where they make their home. Here in Childress their absence will be a source of deep regret to hundreds with whom they have been associated during the past two years.

Sunday night Rev. Wyatt preached a farewell sermon and was greeted by a large audience. Services were omitted at the First Presbyterian Church so that Rev. Walter K. Johnston and his congregation might hear him. At the close of the service a general love feast was held that all might testify to their appreciation of the departing pastor and during this Rev. Johnston took occasion to pay to him the following beautiful tribute:

"The hour is a sacred one. Brother

For Christmas The Best of Candy

Above all times, Christmas time is the time for the very best of candy—not alone because the spirit of the season demands it but because we all eat so much candy then. This absolutely calls for perfect purity. Eat all you want of

**Texas Girl Chocolates**  
or  
**Varsity Chocolates**

Let the children dig into the box to their heart's content—it can't harm them—neither you nor they can over eat of this candy—because it's pure—absolutely so. The purest and finest of sugar—the purest and best of chocolate—pure, natural fruit flavors—the cleanest, most careful mode of manufacture.

And good? Nobody ever made such exquisitely delicious candy as this. You'll never want to stop eating 'till the box is empty.

Put It On Your Christmas List

Tell your dealer you must have Texas Girl or Varsity Chocolates—both are good—Texas Girl comes in greater variety of size boxes and is colored foil wrapped—Varsity comes only in the smaller boxes and each candy is packed in French cellophane. Your Dealer Will Supply You. If he can't—we will.

**Brown - Dallas**

Wyatt, I hardly feel worthy of the beautiful and eloquent tribute you have just paid me and my congregation. I thank you for the high esteem and worth in which you hold us. I hope I shall always be to this people, and the Church, just what you have estimated me to be. I could earnestly covet the esteem in which you are held in the midst of this people. As a citizen, a student of the Bible and a preacher of the great fundamentals of life and duty you have lived well. The sermon tonight is a master expression of yourself; your message is scriptural, clear and touching. Every since I have known you, you have impressed and inspired me with your clear and powerful Bible preaching. I have never heard you preach a sermon that didn't seem as a draught from the eternal fountain of truth. Your able and studious ministry among this people must live on. The things of truth and faith, my brother, do not wither or fade with the passing years. The great Bible truths you study out and preach are of deathless quantity; they will live on in the homes and hearts of this people when you are gone from them. The sermon this evening, like a mighty floodtide, is but another expression of your master mind and heart sympathy with the great things of God and heaven. I speak for myself and my people when I say "It is Bethel to be here." Mingled with the pathos and tenderness of this hour are these great lessons of your pastorate here. They are sufficient to move and stir us all to a better life in the Lord. This hour for us all is filled with the tenderest thoughts and memories—we shall not soon forget it; we love the fellowship of good men and we hate to see you go. It seems that it might have been otherwise, but the "Farewell" of your text, along with your faithful ministry to this people, will long live in the memories of these little children, these Christian homes and hearts about you, won by the ministry of love. As pastor of the First Presbyterian Church I thank you for your tribute and estimate of us as Christians and fellow workers. We feel that strength abides with you; that you have worked faithfully, and wrought well. And thus joining your congregation in this farewell service, you will carry with you to your new field of service our prayers and hopes for the largest place in the love, the confidence and devotion of that people. May the richest blessings of our Father go with you and your family and help you as a pastor wherever you go, like that fearless evangel of the "Wilderness," "To make ready a people prepared to meet the Lord."

To the people of Quanah we'd say, you have indeed drawn a prize of great worth in securing Rev. Wyatt as your pastor and if you will only give him your hearty co-operation he will

accomplish in your city a work of which you may justly feel proud. If you will do your part and co-operate with him he will prove a great factor in the religious and material prosperity of your town.—Childress Post.

### A MOTHER'S LOVE.

Rev. Sam P. Jones had the following peroration at the close of one of his lectures:

"An angel was sent down from heaven one day to bring back the most beautiful thing on earth. He hunted long and carefully, saw a bed of full blown American Beauty roses, lovely beyond compare, and he gathered an armful and started to return to his home above. As he soared into the air he saw a baby's smile, and filled with rapturous admiration at the sight, returned to take it, too. By its side he discovered a mother's love, and with all three in his arms, he mounted to the place beyond the skies. Just for a moment, and lo! the roses had withered and were dead, the baby's smile had vanished, but strong as ever the mother's love remained, and he cast the others aside and took this and laid it at the Master's feet as the most lovely and lasting thing on earth."

### THE REPUBLIC'S NEED.

If there is anything wrong today it is the loosening of our hold upon the eternal verities. I do not believe the republic can long endure without an abiding faith in the unseen and the eternal.—Vice-President-Elect Marshall.

What am I? Human beings say that I am a man, but one of a vast multitude, and just as insignificant as a daisy in a field of daisies. But a voice within speaks: "Thou art God's child, whom he loves with a father's love, and has bought with the price of his own Son." Then my heart melts within me at the magnitude of His love. Though man has counted me as nothing, God has deemed me worthy to become even His child; therefore I am determined to follow Him all the days of my life.—Rev. Francis Stewart Ankrom.

### Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty day or night.

**A GRANITE ART RUG**

Sent to Your Express Office

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9x12 feet A Splendid  
\$4.95 Low Priced  
RUG

Woven in one piece—both sides may be used, exclusive patterns, made expressly for us, in Red and Green, Green and Tan, and Oak Colorings. Money Refunded if Not Satisfied.

**HOLLINGSWORTH CARPET CO.**  
Sherman, Texas.



# University Lots

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Lots \$750.00 up, \$50.00 cash, \$10.00 per month, 7 and 8 per cent interest; faces the Campus, and car line to be extended up Atkins Boulevard.

#### THE ADDITIONS THAT WILL BE DEVELOPED FIRST

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#### WE ARE AT YOUR SERVICE

**Brooks Realty Company** Scollard Building  
1315 Main St. : : : : : Dallas, Texas

#### TENTATIVE MID-WINTER PROGRAM MISSIONARY INSTITUTE, NASHVILLE, TENNESSEE.

**Friday, December 27.**  
7:30 p. m., Fundamentals of our Missionary Faith and Hope, Dr. Chas. R. Watson.

**Saturday, December 28.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subjects: (1) The Place of Intercession in the Missionary Development of the Church; (2) The Missionary Sermon. 11 a. m., Japan, Dr. T. H. Haden. 3:30 p. m., A Missionary Review. What Are the Conferences Doing? 7:30 p. m., The Future of Protestantism in Mexico, Bishop E. R. Hendrix.

**Sunday, December 29.**  
8:30 to 9:30 a. m., Quiet Hour, Dr. W. F. Tillett. 11 a. m., Conference Sermon, Bishop E. R. Hendrix. 7:30 p. m., Problems, Successes and Resources of Our Missionary Enterprise.

**Monday, December 30.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subjects: (1) The Development of the Sunday School as a Missionary Force; (2) The Development of the Epworth League as a Missionary Force. 11 a. m., Africa. 3 p. m., Open Conference. Subject: Foreign Missions of the M. E. Church, South; Conditions, Needs, Methods. 7:30 p. m., Cities Related to the Kingdom of God, Dr. I. N. McCash.

**Tuesday, December 31.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subject: The Country Church. 11 a. m., Creative Forces at Work in America, Dr. I. N. McCash. 3:30 p. m., Open Conference. Subject: Home Missions of the M. E. Church, South; Conditions, Needs, Methods.

**Wednesday, January 1, 1913.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subjects: (1) The Missionary Development of a Church; (2) The Missionary Development of a Circuit, 3 p. m., Open Conference. Subjects: (1) The Missionary Development of the District; (2) The Missionary Development of the Conference. 7:30 p. m., The Field and the Power, Dr. Egbert W. Smith.

**Thursday, January 2.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subjects: (1) The Development of the Layman in the Missionary Activities of the Church; (2) The Missionary Conference—1913. 11 a. m., Christian Stewardship, Dr. Egbert W. Smith. 3 p. m., Open Conference. Subject: The Woman's Missionary

Society in Relation to the Missionary Development of the Church. 7:30 p. m., Some By-Products of Missions, Dr. I. T. Headland.

**Friday, January 3.**  
9 a. m., Devotional Service. 9:30 to 10:50 a. m., Open Conference. Subject: The Value of Missionary Literature in the Missionary Development of the Church. 11 a. m., The Making of a Man, Dr. I. T. Headland. 3 p. m., America's Part in the New Chinese Republic, Dr. I. T. Headland. 4 p. m., Closing Exercises; Consecration Service. 8 p. m., Banquet.

#### MARRIED.

**Herndon-Marshall.**—In their buggy at the door of the residence of J. O. Jordan, Thornton, Texas, Mr. J. A. Herndon and Miss Laura Marshall; all of Limestone County, Texas, December 8, 1912, J. O. Jordan officiating.

**Buchanan-Binn.**—Harry J. Buchanan of Blossom, and Miss Jo Ella Binn of Madras, Texas, Rev. W. W. Graham officiating, December 8, 1912.

**Johnson - Wicker.**—In the County Clerk's office, Fort Worth, Texas, November 27, 1912, Mr. R. G. Johnson and Mrs. Mary Alice Wicker, Rev. Thos. Reece officiating.

**Ballinger-Davison.**—In the County Clerk's office, Fort Worth, Texas, November 27, 1912, Mr. L. D. Ballinger and Miss Emma Davison, Rev. Thos. Reece officiating.

**Emery-Hearst.**—In Lewisville, Texas, December 4, 1912, Mr. J. H. Emery and Miss Fannie Hearst, Rev. W. R. McCarter officiating.

**Bostick-Pryor.**—At the home of the bride, Bunyon community, in the presence of a number of friends, at six o'clock p. m., December 1, 1912, Mr. J. B. Bostick and Miss Myrtle Pryor, Rev. Mac M. Smith officiating.

**Wright-Walker.**—At the residence of Rev. J. O. Jordan, Thornton, Texas, October 27, 1912, Mr. T. G. Wright and Miss Elsie Walker, both resident near Thornton, Rev. J. O. Jordan officiating.

**Boston-Smith.**—At the residence of the bride's parents, eight miles east of Kosse, Texas, November 20, 1912, Mr. J. H. Boston, of Normangee, Texas, and Miss Maud Smith, Rev. J. O. Jordan officiating.

**Milford-Vinson.**—At the home of the bride's parents, near Martin's Mill, Van Zandt County, Texas, November 10, 1912, at 2 p. m., Mr. Sam Milford and Miss Nettie Vinson, Rev. Frank Everitt officiating.

**Crow-Stokes.**—At the home of the officiating minister, Mullin, Mills County, Texas, June 27, 1912, Mr. E. O. Crow and Miss Edna M. Stokes, Rev. G. W. Templin officiating.

**Gandy-Cox.**—While seated in a buggy near Mullin, Mills County, Texas, October 13, 1912, Mr. C. A. Gandy and Miss Ophelia Cox, Rev. G. W. Templin officiating.

**Duran-Warren.**—While seated in a buggy near Mullin, Mills County, Texas, June 2, 1912, Mr. E. A. Duran and Miss Amy Warren, Rev. G. W. Templin officiating.

**Burkett-Petty.**—At the home of the bride's father, Mr. Ben Petty, near Mullin, Mills County, Texas, November 24, 1912, Mr. F. E. Burkett and Miss Maude E. Petty Rev. G. W. Templin officiating.

**Childers-Fogle.**—While seated in a buggy near Mullin, Mills County, Texas, March 17, 1912, Mr. George Childers and Miss Lula Fogle, Rev. G. W. Templin officiating.

**Dudley-Skipping.**—At the home of the officiating minister, Mullin, Mills County, Texas, August 25, 1912, Mr. J. H. Dudley and Miss Inez Skipping, Rev. G. W. Templin officiating.

**Leineweber-Bolton.**—While seated in a buggy near Mullin, Mills County, Texas, October 20, 1912, Mr. Ford Leineweber and Miss Lena Bolton, Rev. G. W. Templin officiating.

**Hatchett-Chaney.**—At the home of Richard M. Chaney, three miles southeast of Birthright, Texas, his daughter, Miss Bamma K. Chaney and Mr. John E. Hatchett were united in marriage, 8 p. m., Sunday, November 17, 1912, Rev. W. R. Kirkpatrick officiating.

**Wright-Grimes.**—At the residence of the bride's father, Mr. M. E. Grimes, Mt. Selman, Texas, November 24, 1912, Mr. Clyde Wright and Miss Tommie Grimes, Rev. W. F. Brinson officiating.

**Barkley-Hunter.**—On Thursday evening, November 14, 1912, one of our most popular girls, Miss Mina Hunter, daughter of Dr. and Mrs. R. H. Hunter, was united in marriage to Mr. Steve Barkley of Beaumont, Texas. The wedding took place in the home of the bride. The union was a beautiful home wedding attended by many friends and relatives over East Texas.

**Spikes-Baskin.**—At the home of the bride, 3:30 p. m., December 1, 1912, Mr. Bannie Spikes of Pauline, Texas, and Miss Lillie B. Baskin Jundra, Van Zandt County, Texas, Rev. Frank Everitt officiating.

**Geeslin-Lee.**—At Center City, Mills County, Texas, November 30, 1912, Mr. Robert Lee Geeslin and Miss Bertha Lee, Rev. G. W. Templin officiating.

#### OPEN LETTER TO A. J. BOOTY, FORT WORTH, TEXAS.

Let us co-operate with you, Brother Booty, in advocating less expense in some "costly funerals." I speak to Christians, and not to others. Your letter in the Advocate of November 14, commending economy on this line appeals to me in the behalf of civilization; I mean, Christian ethics.

As your letter points out many poor people are not able to withstand the trend of extravagance in this matter, this impoverishing the living. It is hurtful to humanity to bow at the shrine of pomp over a decaying house of flesh. Yes, we should relieve the distressed living and thus build a better character to bless humanity. While we live is the time to exchange comforts. Christ's religion is to be merciful to the living, not to the dead. "God is the God of the living." Amen! to Brother Booty's good letter.

WILLIAM H. SMITH,  
1574 W. Collin St., Corsicana, Tex.

#### LEAGUE CITY SUPPLIED.

League City Circuit was filled by the Bishop before we left Marshall. A number of people are writing me in regard to the work, so this will be an answer to all who have written.

J. KILGORE, P. E.  
Houston, Texas.

#### ALONE WITH GOD.

Secret prayer is to the weary soul what the sheet-anchor is to a vessel drifting toward the perilous dangers of a lee shore—the means of safety, comfort, and help. There are days in the lives of all when we are beaten and baffled by the waves of adversity, until it seems as though the whole world was trying to crowd and crush us upon the rocks. This is the time to let go our anchor. At the close of such a day as this, if we enter the privacy of our closet, and in communion with God unburden our souls, we are assured of safety, comfort, and help. Some of the grandest experiences and supremest moments of a Christian life are those spent "alone with God." —Epworth Herald.

**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.)

## CLASSIFIED ADVERTISEMENTS

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

#### AGENTS WANTED.

**GARTSIDE'S Iron Rust Soap Co.**, 4054 Lancaster 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. 768.

WE have a formula of an article which if you manufacture and use our selling plan to market the same will bring you an income of from \$50 to \$200 monthly. In fact we guarantee that you will make at least fifty dollars monthly by using spare time only in evenings. Upon receipt of red stamp we will send you formula and our up-to-date selling method for your inspection; if satisfied, send us your agreement to pay us \$25 in six months' time out of your profits, or we will forfeit all claims upon you for the \$25. A. S. MANKIN & CO., Alexandria, Va.

Representatives wanted by one of the largest Novelty Manufacturing companies in America, to introduce the new Hawthorne Automatic Self-Winding 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 & CORN. WELLS, Feather Dealers, Dept. 36, Charlotte, N. C. Our reference: Commercial National Bank.

#### AN OFFER.

I have on hand copies of the Homiletic Review, for the years of 1912-11-10, and part of 1909. If any young preacher wishes them, and will pay carriage, I will be pleased to send them. Mrs. R. H. Passmore, El Campo, Texas.

#### FOR SALE.

The Pulpit Commentary of the Bible. Various authors. 51 volumes. Excellent condition. Original cost \$70. Will sell for \$25. Write H. E. Beseda, Port Lavaca, Texas.

#### 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.

#### ANNUAL MEETING OF BOARD OF EDUCATION AND EDUCATIONAL CONFERENCE.

The Board of Education of the Methodist Episcopal Church, South, will hold its annual meeting at Dallas, Texas, April 27 to May 1, 1913. An Educational Conference will be held at the same time, and in connection with the Board meeting.

#### SPECIAL NOTICE.

**New Mexico Conference.**  
To the Preachers of the New Mexico Conference: I have sent to the Clergy Bureau at St. Louis and Chicago, copies of the Annual containing your appointments, and you will only need to refer to the page on which your appointment appears when applying for your permits for next year. W. S. HUGGETT.

#### Preachers, Northwest Texas.

I have sent a certified list of appointments to Mr. Hannegan. A. L. MOORE.

#### POST OFFICE ADDRESSES.

Rev. J. B. Davis, 201 S. Tyler, Sta. A, Dallas, Texas, phone Cliff 836.  
Rev. R. M. Stewart, Farrisville, Texas.  
Rev. D. S. Burke, Matagorda, Texas.  
Rev. S. B. Sawyers, Route 5, Waxahachie, Texas.

#### Texas Conference Brotherhood Notice.

You will not find a list of the members of the "Brotherhood" in the Conference minutes this year. I am going to mail a list to each of the members at a later date. This list will include all those who are in arrears, so indicated that you can distinguish the strength of the Brotherhood. There are a number in arrears just now, more than any time since the organization started. Please send this in at once. A. P. BRADFORD, Secretary-Treasurer. Cedar Bayou, Texas.

#### San Ausustine District.

Missionary Institute and Pastors' Conference, Lufkin, January 8-9. District Stewards' meeting, Lufkin, January 9, 2 p. m. J. W. MILLS.

#### 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 Estate Power of your money. This magazine six months free if you write today. H. L. Barber, Publisher, 435, 28 W. Jackson Blvd., Chicago.

#### MEDICAL.

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#### A PRAYER.

To Thee, O Lord, I lift mine eyes—  
To Thee my meditations use;  
To Thee I trust when men are false,  
To Thee I pray when in distress.

When Satan casts his hideous darts—  
When tears oppress and hope departs—  
When darkest fiends obstruct my way,  
When demons tempt, to Thee I pray.

Thou art my God on whom I call,  
Thou art my life, my trust, my all;  
Thou art my joy, Thyself hast given,  
Thou art my All in Earth or Heaven.

W. P. ZUBER.

#### VACANCY FILLED.

I now have a man to fill vacancy in my district. W. J. STEWART, P. E., Guyton District, West Oklahoma Conference.

#### ANNOUNCEMENT.

Preacher's Meeting and Missionary Institute at Colorado, February 4, 5.  
The District Conference of Sweetwater District will convene at Laramie, March 28-30. J. M. SHERMAN, P. E.

#### Houston District—First Round.

McAshan, Dec. 22.  
Trinity, Dec. 22.  
St. Paul's, Dec. 29.  
Woodland Heights, Dec. 29.  
League City, Jan. 5.  
Brunner, Jan. 5.  
Texas City, Jan. 12.  
Seabrook, Jan. 12.  
Grace, Jan. 14.  
Humble, Jan. 16.  
Alyon, Jan. 19.  
McKee Street, Jan. 19.  
First Church, Galveston, Jan. 22.  
West End, Galveston, Jan. 23.  
First Church, Houston, Jan. 26.  
Washington Ave., Jan. 26.  
Columbia, Feb. 2.  
Harrisburg, Feb. 2.  
Katy and Sugarland, Feb. 5.  
Brazoria, Feb. 9.  
Angleton, Feb. 9.  
Cedar Bayou, Feb. 12.  
Iowa Colony, Feb. 16.  
Arcadia, Feb. 16.  
JAMES KILGORE, P. E.



## Obituaries

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

**BERTLING.**—On March 21, 1912, after several months of intense suffering, little Edith Lois, the only daughter of Mr. and Mrs. A. T. Bertling, near Graecmont, Oklahoma, entered most triumphantly her heavenly home, where she now has, to put it as it came from her own little lips, "Oh rest, so sweet." It seemed to those who watched over the bedside of the little sufferer, as though, with her songs of love and praise, she was in heaven for two weeks before her little spirit really winged its flight upward. Besides mother and father, five little brothers, Glenn, Clifford, Ray, Claud and Adrain Wesley, and also many other friends and loved ones, among whom are grandparents, Mr. and Mrs. J. F. Dockery, of Gonzales, Texas, are left, not to mourn her loss, but to look forward to a most joyful reunion.

**BEULAH DOCKERY.**

**FARMER.**—As we stand around the graves of our loved ones whose spirits have wafted their way to parts unknown to us, we look sorrowfully for the last time into their faces. But if they have lived a holy life, as the subject of this sketch has done, we may look beyond the grave to that home of the blest, where no sickness, pain or death ever come. Here we say good-bye for only a short while. We will meet again never to part. Thank God, Mary Frances Farmer (nee Slack) was born in Ellis County, Texas, May 22, 1860, and departed this life November 27, 1912. She was married to Mr. John Farmer, December 25, 1881. Five children were born to this happy union, all of whom are still living. She also leaves a husband and a host of friends to mourn her departure. It was my privilege to be this good woman's pastor two years. She was loyal to her family and true to the Church. A. M. PINKHAM.

**HARBOUR.**—Tom Temple Harbour, son of Tom J. Harbour and wife, was born in Montague County, Texas, February 29, 1887. He died of typhoid fever at his father's home near Charlie, Texas, October 29, 1912. He was converted and joined the Methodist Church at Charlie in July, 1906, under the ministry of Rev. Finis Crutchfield. Without hesitation, I say that Temple Harbour was one of the most devoted and conscientious Christian young men that I have ever known. He had a keen sense of justice, and the rule of right was the polar star that guided him in all of his actions. He had a bright future, and was speedily becoming a strong pillar in the Church of God. He talked calmly of his departure, and when the end drew nigh his mother said: "My son, do you know that you will soon be in that sweet place called heaven?" He remarked: "I am already there." He did not live in vain. Many have been helped and inspired to a better life by this noble young man. "Let me die the death of the righteous, and let my last end be like his." CHAS. P. MARTIN.

**McJIMSEY.**—Mrs. Caroline McJimsey (nee Woodley) was born October 2, 1824, and died July 1, 1912, having lived eighty-seven years, eight months and twenty-nine days. She joined the Methodist Church in the twenty-fourth year of her age. She was married to George Davis McJimsey November 14, 1848. Six children were born to this union, four sons and two daughters. Three of the sons had passed on before her. Her husband died August 14, 1888. It was only necessary to know the children of these noble Christian parents to know how faithfully they served the Lord in bringing up their children. In the forty-six years of my itinerant life, I never knew a nobler Christian gentleman than her son, Bud McJimsey. When he went to heaven the strongest pillar of the circuit was removed. About two years before her death Sister McJimsey fell and broke one of her lower limbs, after which she had to go on crutches. Just before she died she said: "I shall not be alone, I will be with my Lord and the redeemed host." To the remaining children we would say, "Rejoice rather than weep, for the larger part of the family is already in heaven and if faithful, you will soon be with them, where parting will be no more." D. P. CULLEN.

**PARK.**—John William Simpson Park was born December 6, 1867 in Cooke County, Texas. He departed this life at Mobeetie, Texas, November 18, 1912. He was the oldest son of Rufus and Mrs. Nancy Park. He professed religion and joined the Methodist Church at a very early age. Was married to Miss Annie Upton twenty-one years ago by Rev. M. M. Dunn. There were born to them eight children, all of whom are girls and survive his death. We laid him to rest in old Mobeetie Cemetery November 19 amid a large concourse of grief-stricken relatives and sorrowing friends. His death was sudden and was a shock to our town. His departure is a loss to us. But our loss is his gain. All who knew him loved him. It is said of him that he was a man of strong convictions, wonderful courage and true zeal. His father, Rufus Park, is a local preacher of our Church and survives his death. So, being reared in a Christian home, he did not bear the stamp of parental neglect. His shining character was such that all could tell what he was. He was a member of the Board of Stewards and Trustees also our District Steward. The cruel death scythe has cut down one of our giant trees. But may his shadow continue with us. May the nobility of his Christian character live on. A useful life has been closed, a good fight has ended, a glorious home has been gained on high. A good husband and father has gone from us, but not forever. His pastor, L. JACKSON.

**SIMPSON.**—Mrs. S. A. Simpson died at the home of her daughter, Mrs. J. E. Winston, in Houston, Texas, on the night of December 1, 1912. She was seventy-six years of age. In her last illness she was always cheerful, and while her desire was to live, she was ready whenever the Lord called her home. She and her husband were charter members of Second Presbyterian Church, of Houston. She leaves one son, W. R. Simpson, three daughters, Miss Sallie E. Simpson, Mrs. J. E. Winston, and Mrs. H. A. Shattuck, the latter being an earnest member of First Methodist Church, also district secretary of Woman's Home Mission Society. In the death of Sister Simpson the Church has lost a devout member, but heaven has gained a treasure. She has left her children and grandchildren, who survive her, not only a good name, but the remembrance of her pure Christian life. Loved ones, follow "Nana" (as she was called by her grandchildren) as she followed Christ and some day you will meet in the land of everlasting day. MRS. EDW. SMALLWOOD.

**CASTELLOW.**—Brother A. J. Castellow was born August 25, 1832, in Locust Grove, Henry County, Georgia. He departed this life on the day of his birth. The same co-incidence happened when his father died. He came to Texas in 1847 when a mere boy and settled in Lavaca County with his parents. He married Miss Almada Brown who was reared at the same place as he, she coming to Texas in 1859, and they married the following year on August 1. To this union were born nine children, seven girls and two boys. Having settled at Williamsburg in Lavaca County, they were married in this community and spent a good many years of their married life here. They lived together fifty-two years. Brother Castellow was a member of the Methodist Episcopal Church, South, for sixty years. It was not my privilege to be his pastor but about eight months, but he always welcomed his pastor and invariably asked that a portion of Scripture be read and then prayer. He was a Methodist of the old type and loved his Church devotedly. He was buried at Mossy Grove that being his old home. At the time of his death he was living at Hope, some fifteen miles away. He was buried under the auspices of the Methodist Church and the I. O. O. F. Lodge No. 59, located at Hallettsville, Texas. On Saturday evening before he died early Sunday morning, he sat down on the door steps while his wife was cooking supper and sang, "Jesus Lover of My Soul," and "Sweet Hour of Prayer." They said his voice was unusually clear and he was feeling exceedingly well. Sorrowing ones, heaven is richer for you. Hold out faithful to the end and you will meet him over there. A. T. COCKE. Provident City, Texas.

**McCONNELL.**—Little J. T. McConnell died in the home of his parents, Brother and Sister J. T. McConnell, November 23, 1912. He was born April 4, 1912. The idol of the parents' hearts is gone. They will not weep for they know where to find him. Like David, they did all they could. They cannot bring him back, but they can go to him. His mortal body was laid away in Steel's Creek Cemetery to await the resurrection morning. God bless the bereaved ones. J. O. JORDEN.

**RUCKER.**—James Robert Rucker, the subject of this sketch, was born near Columbia, Boone County, Missouri, November 7, 1849; died in Oglesby, Texas, November 8, 1912. He came to Texas in 1859 and settled on Station Creek where he lived up to four or five years ago, and then moved to Oglesby. He was married in July, 1871, to Miss Liza Pennington. To them were born seven children, two dying in infancy; the remaining five are all members of the Methodist Church. Brother Rucker professed faith in Christ in 1870 under the ministry of H. H. Sullivan, a local Methodist preacher, and joined the Station Creek Church where he remained a member about thirty-seven years. Bro. Rucker was a good man with lofty ideals and a man of fine principles. He loved God, his Church and his family. He was a good neighbor. He was sick only a few days and left abundant evidence behind him, both in life and in his last hours that all was well. He was honest in all that the word means. This blessing was his, "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." A. C. LACKEY.

**HALLMARK.**—Rev. Henry R. Hallmark, son of S. J. and S. F. Hallmark, was born in Blount County, Alabama, September 15, 1880. His parents moved to Arkansas in 1883, and to Texas in 1884. Henry was converted at about twelve years of age, but afterwards went back into sin. He was reclaimed when he was about twenty years old and from that date to his death was true to his profession. At the age of twenty-two he entered Polytechnic College and was in school there about six years. He was married to Miss Lou Williams May 23, 1909, to which union were born two children, a boy and a girl. Brother Hallmark was licensed to preach September 12, 1910. He taught school one year, and was just ready to offer himself to the Church as an itinerant preacher when his health failed. Consumption developed and advanced fast. After everything had been done to cure or check his disease, to no avail, he died June 3, 1912. His wife and two children, and his father and a part of his brothers and sisters, with many friends and loved ones, remain to mourn his departure, but not as those who have no hope, for Henry died in the full triumph of saving grace. His mother, two brothers and a sister had preceded him to the better land. Henry was a great student. He had labored hard and seemed to have a bright future, but God called him home. The influence of his godly life lingers with us. M. H. HUDSON. Clyde, Texas.

**MORRIS.**—Mrs. Jennie Morris (nee Walden), was born February 11, 1860, in Mississippi, and died September 18, 1912, at her daughter's home in Dallas, Texas. Her remains were shipped to Wylie and taken to the family home on North Bullard Street. She moved with her parents from Mississippi to Texas when a child. She professed religion and joined the M. E. Church, South, at St. Paul and held her membership there until she died. Sister Morris was a devout Christian and a faithful worker in the Master's vineyard. When we would go to Church she would always be in her place with a bright and shining face and as the preacher preached her heart would get so full of joy she would shout and tell us how good the Lord had been to her. While she is gone from us her influence will live on and on for if she ever had an enemy we never knew it. When she passed out to the beautiful beyond there was sorrow in every heart for she was so good and true and kind to every one she met. No one will miss her more than I, for she was such a help and inspiration, and would help me over all the dark places. She left a heartbroken husband and eight children. The children are all married but the two youngest. We extend our sincerest sympathy to the bereaved husband and children and relatives in this sad hour. We can point them to her record as a guide through life, and to a home in heaven. The funeral services were conducted by her pastor, Rev. L. A. Hanson, at the M. E. Church, South, and her body was laid to rest in the East Side Cemetery. She was a good soldier, faithful mother and devoted Christian. Good bye, sweet be thy rest. We'll meet again. Her true friend and co-worker, LOU REEVES. Wylie, Texas.

**CARMACK.**—After an illness lasting some nine months, Horace Haynes Carmack departed this life in Willis Point, Texas, November 2, 1912, surrounded by his loving wife and a few friends. He had made a hero's fight to regain his health, going first to Mineral Wells and then back among the mountains of his native State,

## When You Think

Of the pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle. While in general no woman rebels against what she regards as a natural necessity there is no woman who would not gladly be free from this recurring period of pain.

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Tennessee, but all of his efforts were in vain. He was born near Rogersville, Tennessee, June 29, 1846, and was a second cousin of the lamented Senator Carmack of that State. He was married to Ella Virginia Morrison, of Glade Springs, Virginia, January, 1832. This union was never blessed with any children, though Brother Carmack was a great lover of children. He and his wife moved to Texas some twenty-eight years ago, and settled on a farm near Fort Worth, which farm has since been traversed by the street car lines of that city. He lived here for three years and then moved to Willis Point, where he lived until his death. He had led a very active life, and through frugality and economy had managed to accumulate a little of this world's goods. He was considerate of the poor, and more than once laid himself out to make them feel happy along the journey. Some twenty years ago he gave his heart to God and his life to the Methodist Church. You always knew where to find H. H. Carmack on the great issues that came up for settlement. He was not without his faults, yet he was a man of a sunny disposition. He was aware of the approaching end and said he was prepared to go. The only regret he had was to leave to fight the battles of life alone, her, who had walked by his side through sunshine and shadow for all these years. After services, conducted at the Methodist Church by the writer and Geo. F. Robertson, his remains were carried to White Rose Cemetery and laid to their last resting place in the presence of a large concourse of friends, the Masons of Naples, Texas. B. C. ANDERSON.

**McLEMORE.**—Bro. W. H. McLemore was born in Lamar County, Texas, January 14, 1843; died at his home in Woodland, Texas, November 2, 1912. He was united in marriage to Miss Artha A. Hall November 14, 1866. To this union were born five children, three girls and two boys. His wife and four children survive him. One daughter passed to the better world when she was just blooming into womanhood. He professed faith in Christ and joined the M. E. Church, South, in 1875. He lived to see all his children converted and members of the Church. He never waited for other people to speak to them about their soul, and was never too busy to pray with them morning and evening. For many years he was always at his place in Church, but in his last days he was deprived of this much loved privilege. The whole community thought of him as a strong Christian character. Because of his life in the home he was much loved by his family. That vacant chair will never be filled in this world where loved ones must part, but as he looks back he calls them to join him in that world where sorrow cannot come and where separation will never be. He will be missed in the home, in the Church and in the community, but heaven is richer because of his presence. His pastor, T. L. HUFFSTUTLER.

**THOSE WHO ARE MISSED.** Mortal years take away those we love. How can we face a Merry Christmas and a Happy New Year when all the mirth and happiness of life is covered by the pall of grief? The holiday season is an ordeal—an almost insupportable one—to many suffering hearts. Who shall roll away the stone from the door of their sorrow? It is the old question, forever new. And the old answer is forever true—the answer of eternity to time. It is the angels that roll away the stone. Never is heaven nearer to us than when we celebrate the coming of Christ, the incarnation of the Eternal in our clay, and close upon it, the passing of the years of earth. Those who have left us for heaven are very near—and theirs is the Happy New

Year, the immortal year, whose joys cannot fade or fail. The sense of loss abides with us. That we cannot change nor cease to feel. But the sense of the love of God, at this holy day time, can so be felt, too, that the thought of the little child taken up in his arms, the gentle saint gone home to him, the strong souls whom he has called up higher, will lift our spirits up into the joy in which those loved ones stand transfigured, safe from all the chances and changes of the years.

Love is the immortal thing against which time and death cannot prevail; and God is love. To look from the earthly years upward to the heavenly is to rejoice, even through tears—Harper's Bazar.

### BISHOP USSHER AND THE GEOLOGISTS.

The chronological references found on the margin of many Bibles (though not in all) are believed to have been the work of Bishop Ussher, a prelate of the Irish Church who lived in the sixteenth century, and who was a famous authority on Bible history. Taking the year 1 A. D. as his point of departure, he reckoned backward in Bible history as far as his researches seemed to warrant, and his calculations were given, not as authoritative or as a part of the Bible in any sense, but as helps to Bible study. The Bible itself fixes no date for the creation, but simply says (in Gen. 1:1), "In the beginning God created." Later revelations in the form of ancient monuments, inscriptions, etc., have shown the fallacy of Ussher's computations, and they are now generally discarded. Geology has proved that the antiquity of the world and of the human race extends countless ages back of Ussher's figures. There is here no conflict of science and the Bible, although many have so supposed.—The Christian Herald.

Reading is to the mind what exercise is to the body. As by the one, health is preserved, strengthened, and invigorated; by the other, virtue (which is the health of the mind) is kept alive, cherished, and confirmed.—Addison.

Sweet are the slumbers of the virtuous man.—Joseph Addison.

## Quarterly Conferences

### NEW MEXICO CONFERENCE

**El Paso District—First Round.**  
Government Hill, Dec. 18.  
La Mesa, Dec. 21, 22.  
East El Paso, Dec. 31.

**T. ALLEN RAY, P. P.**

### Albuquerque District—First Round.

Clayton Cir., Dec. 21, 22.  
Star Cir., Dec. 27.  
San Jon, Dec. 28, 29.  
Tucumcari Sta., Dec. 29.

**J. H. MESSEY, P. P.**

### Pecos Valley District—First Round.

Malaga, Dec. 14, 15.  
Carlsbad, 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. COCHRAN, P. P.**

### NORTH TEXAS CONFERENCE

#### McKinney District—First Round.

Princeton and Wilson Chapel, at P., Dec. 21, 22.  
Richardson and Vickery, at R., Dec. 28, 29.  
Anna, at A., Jan. 4, 5.  
Lonsdale, 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.  
Piano, 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. R., Feb. 17.  
Blue Ridge, at B. R., March 1, 2.  
Farnersville, March 2, 3.



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

Bowie District—First Round. Electra Mission, at Marvin's Chapel, Dec. 21, 22. Electra Sta., Dec. 22, 23. Burk Burnett, at Burk Burnett, Dec. 28, 29. Iowa Park, at Iowa Park, Dec. 29, 30. Henrietta Sta., Jan. 4, 5. Petrus 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. Vashit, 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.

Dallas District—First Round. Grace, preaching Dec. 22, 11 a. m. O. Conf. Jan. 20, 7:30 p. m. First, preaching, Dec. 22, 7:30 p. m. O. Conf. Jan. 27, 7:30 p. m. Grand Prairie, Dec. 28-29. Tyler Sta., Dec. 29-30. St. John's, Jan. 5-6. Forest Ave., Jan. 5-6, 27. Cedar Hill and Dunes, at D., Jan. 11-12. Ervay, Jan. 14. Cochran and Maple, Jan. 18-19. Irving, at Irving, Jan. 25, 26. Wheatland and DeSoto, Feb. 1-2. St. Mark's, Feb. 3. Oak Lawn, Feb. 9-10. Trinity, Feb. 9-11. O. F. SENSARUGH, P. E.

Gainesville District—First Round. Bonita Cir., at Bonita, Dec. 21, 22. St. Joe, 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 Boliver, Feb. 2, 3. Era and Spring Creek, at Era, Feb. 8, 9. Montague and Dye Mound, at M., Feb. 15, 16. Dexter Mis., at Mt. Zion, Feb. 19. Rowston Mis., at Rowston, Feb. 23, 24. District Stewards will meet at Denton Street Church, Gainesville, Dec. 31, 11 a. m. J. F. PIERCE, P. E.

Sulphur Springs District—First Round. 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. Coopers Sta., Jan. 5. Kelly Springs, at Shooks Chapel, Jan. 11, 12. Klondyke, at Klondyke, Jan. 18, 19. Sulphur Springs Cir., at Pickettsville, Jan. 25, 26. Yowell, at Moss' Chapel, Feb. 1, 2. Como, at Como, Feb. 8, 9. Brashers, at Sherry, Feb. 15, 16. Sulphur Hill, at Netra, Feb. 22, 23. Purley, at Harmony, March 1, 2. Winsboro Sta., March 2, 3. Biethrich and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. 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. Jones-Bethel and Wesley Chapel, at J.-B., Dec. 21, 22. Lee Street Sta., Dec. 22, 23. Commerce Mis., at Smith's Chapel, Dec. 28, 29. Commerce Sta., Dec. 29, 30. Wesley Sta., Jan. 4, 5. Kavanagh 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 Mis., at Fairlie, Jan. 25, 26. Wolfe Cir., at Wolfe, Jan. 26, 27. Floyd Cir., at Floyd, Feb. 1, 2. Kingston Mis., at Mt. Carmel, Feb. 8, 9. Greenville Mis., at Salem, Feb. 15, 16. Caddo Mills Mis., at C. M., Feb. 22, 23. C. M. HARLESS, P. E.

Paris District—First Round. Annona Circuit, at Annona, Dec. 21, 22. Whitetree, at Wm. Chappel, Dec. 22, 23. Depost Station, Dec. 28, 29. Pattonville Circuit, at Pattonville, Dec. 29, 30. Emberson Circuit, at Bethel, Jan. 4, 5. Centerville, January 5. Clarksville Mis., at McCoy, Jan. 11, 12. Clarksville Station, Jan. 10, 12. Woodland and K., at Woodland, Jan. 18, 19. Detroit Station, Jan. 17, 19. Bagwell Mis., at Blanton, Jan. 25, 26. Blossom Station, Jan. 26, 27. Avery Mis., at Avery, Feb. 1, 2. McKenzie Circuit, at McKenzie, Feb. 8, 9. Bogata Circuit, at Bogata, Feb. 9, 10. Paris Circuit, at Ethel, Feb. 15, 16. Lamar Ave., Feb. 16, 17. Depost Circuit, at Cunningham, Feb. 22, 23. W. F. BRYAN, P. E.

Decatur District—First Round. 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. Alford, at Alford, Jan. 18, 19. Rhoads, at Rhoads, Jan. 19, 20. Greenwood, at Greenwood, Jan. 25, 26. Chico, at Chico, Feb. 1, 2. Bridgeport Mis., at Pleasant View, Feb. 8, 9. Bridgeport Sta., at Bridgeport, Feb. 9, 10. Mexican Mis., at Bridgeport, Feb. 15, 16. Willow Point Mis., 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. District Stewards meeting at Decatur, Monday, Dec. 23, at 1 p. m. S. C. RIDDLE, P. E.

Terrell District—First Round. Fate Cir., at F., Dec. 21, 22. Garland Sta., Dec. 22, 23. Chisholm Cir., at C., Dec. 28, 29. Terrell Sta., Dec. 29, 30. College 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. Hutchins 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. Mabank, at M., Feb. 2, 3. Quinlan, Feb. 8, 9. Crandall, at C., Feb. 15, 16. A. L. ANDREWS, P. E.

Sherman District—First Round. Pilot Grove Ct., at Pilot Grove, Dec. 21, 22. Whitewright, Dec. 22, 23. Van Aistyne, Dec. 28, 29. Collinsville and Tioga, at Tioga, 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. Sadler and Gordonville, at Gordonville, Feb. 15 and 16. The District Stewards will meet at Travis Sta., Sherman, Dec. 17, at 1:30 p. m. M. G. MOOD, P. E.

Bonham District—First Round. Bonham Sta., Dec. 22. South Bonham, Dec. 22 (at night). Rock Point and McGraw, Dec. 28, 29. Honey Grove Sta., Dec. 29, 30. Ladonia Sta., Jan. 5, 6. Bailey Ct., Jan. 11, 12. White Rock and Petty, Jan. 18, 19. Dodd Ct., Jan. 25, 26. Trenton Ct., Feb. 1, 2. Leonard Sta., Feb. 9, 10. Brookston Ct., Feb. 15, 16. Telephone Ct., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Windom Ct., 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. Venus, Dec. 21, 22. Lillian, at Coybill, Dec. 28, 29. Alvarado, Dec. 29, 30. Cresson, at C., Jan. 3. Granbury, Jan. 4, 5. Granbury Mis., at Membrane, Jan. 6. George's Creek, at G. C., Jan. 11, 12. Glen Rose, Jan. 12, 13. Godley, at Isomo, Jan. 18, 19. Joshua, at J., Jan. 19, 20. Blum, at B., Jan. 22. Walnut Springs, Jan. 25, 26. Morgan, Jan. 26, 27. Grandview, Feb. 1, 2. W. W. MOSS, P. E.

Weatherford District—First Round. Mineral Wells, at Mineral Wells, Dec. 15, 16. Gratiot, at Oran, Dec. 17. Santo, at Santo, Dec. 19. Azle, at Azle, Dec. 21, 22. Springtown, at Springtown, Dec. 28, 29. Alcido, at Alcido, Dec. 31. Atisap, at Brock, Jan. 2. Weatherford Ct., at Godfrey's Chapel, Jan. 4, 5. Lowmy, at Farmer, Jan. 11. Olney, at Olney, Jan. 12, 13. New Castle, at New Castle, Jan. 14. Eliasville, at Eliasville, Jan. 16. Graham Mis., at Briar Branch, Jan. 18, 19. Graham, at Graham, Jan. 19, 20. Writt, at Writt, Feb. 1, 2. Weatherford, at Courts, Feb. 9, 10. Weatherford, at First Church, Feb. 9, 11. JAS. CAMPBELL, P. E.

Waxahachie District—First Round. Trumbull, at Trumbull, Dec. 21, 22. Palmer, at Palmer, Dec. 22, 23. Waxahachie Sta., 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. Fortston, at Nash, Jan. 18, 19. Italy Sta., Jan. 19, 20. Bardwell, at Bardwell, Jan. 25, 26. J. A. WHITEHURST, P. E.

Brownwood District—First Round. Ballinger, Dec. 20. Wingate, at Pumphrey, Dec. 21, 22. Winters, Dec. 22, 23. Glencove, at Midway, Dec. 28, 29. Brownwood Mis., Jan. 2. Indian Creek, at Indian Creek, Jan. 4, 5. Coleman Sta., Jan. 10. 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. J. H. STEWART, P. E.

Fort Worth District—First Round. 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.

Waco District—First Round. 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. Gorman, Dec. 22, 23. May, at M., Dec. 28, 29. Rising Star, Dec. 29, 30. Pioneer, at Burkett, Jan. 4, 5. Cisco, at P. m., Jan. 8. Seranton, at Pisgah, Jan. 11, 12. Cisco Mis., at Bedford, 11 a. m., Jan. 15. Sipe Springs, at Duster, Jan. 18, 19. Staff, 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. C. E. LINDSEY, P. E.

Georgetown District—First Round. 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.

Hillsboro District—First Round. Kirk Circuit, at Prairie Hill, Dec. 21, 22. Delia Circuit, at Delia, Dec. 22, 23. Malone Circuit, at Malone, Dec. 28, 29. Irene Circuit, at Irene, Dec. 29, 30. Covington and Osceola, at C., Jan. 4, 5. Itasca, at Itasca, Jan. 5, 6. Penelope, at Penelope, Jan. 11, 12. Coolidge, at Coolidge, Jan. 17, 7 p. m. Munger, at Munger, Jan. 18, 11 a. m. Hubbard, at Hubbard, Jan. 19. Abbott, at H., Jan. 25, 26. Brandon, at Brandon, Feb. 1, 2. Huron, at Huron, Feb. 8, 9. Whitney, at Whitney, Feb. 8, 9. Corra, at Peoria, Feb. 9, 10. Lovelace, at Lovelace, Feb. 15, 16. HORACE BISHOP, P. E.

Corsicana District—First Round. Purdon Cir., at Purdon, Dec. 21, 22. Barry Cir., at Drane, Dec. 22, 23. Kerens and Powell, at Kerens, Dec. 28, 29. Eleventh Avenue, Dec. 29, 30. Horn Hill Cir., at Horn Hill, Jan. 4, 5. Groesbeck Sta., Jan. 5, 6. Chatfield Cir., at Tupeco, Jan. 11, 12. Rice Station, Jan. 12, 13. Kevin Cir., at Kevin, 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. JNO. R. NELSON, P. E.

Dublin District—First Round. 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. Bucknab, at H., Jan. 5, 6. Duffau, at Salem, Jan. 11. Hico, Jan. 12, 13. Iredeil and Clairette, Jan. 13. Carlton, 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. Meridian Cir., at Montgomery Springs, 11 a. m., Dec. 21. Meridian Sta., Dec. 21, 22. McGregor, Dec. 28, 29. Fairy and Lanham, at F., Jan. 4, 5. Jonesboro, at J., Jan. 6, at 2 p. m. Nolansville, at N., Jan. 11, 12. Copperas Cove, at C. C., Jan. 12, 13. Hamilton Cir., at Leesville, Jan. 18, 19. Hamilton Sta., Jan. 19, 20. Oglesby, at O., Jan. 22, 11 a. m. Evant, at Pearl, Jan. 25, 26. Gatesville Cir., at Coryell, Feb. 1, 2. Crawford, at C., Feb. 8, 9. S. J. VAUGHAN, P. E.

WEST TEXAS CONFERENCE

San Angelo District—First Round. 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. Potec Cir., at P., Jan. 5. Center Point, Jan. 12. Kerrieville, Jan. 19. Bander, 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. 22, San Marcos, at San Marcos. Dec. 22, Luling, at Luling. Jan. 5, Belmont, at Belmont. Jan. 12, Waelder and Thomsonville, at W. Jan. 19, Seguin, at Seguin. Jan. 26, Martindale, at Fentress. Feb. 2, Staples, at Staples. Feb. 9, Lytton Springs, at Lytton Springs. Feb. 16, Leesville, at Ibebe. THOMAS GREGORY, P. E.

Cuero District—First Round. 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. Runge, 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. 21, 22, Utopia. Dec. 22, 23, Sabinol. Jan. 4, 5, Pearsall. Jan. 5, 6, Dilley. Jan. 12, Del Rio. Jan. 19, Laredo. Dec. 26, Rock Springs, at C. V. Feb. 2, Asherton. Feb. 9, Spofford. S. B. BEALL, P. E.

Beeville District—First Round. Dec. 20, San Benito. Harlingen, Dec. 21, Q. C., 9 a. m. Brownville, Dec. 21, 22, Q. C., 7:30, 11. McAllen, Dec. 22, 7:30 p. m. Mercedes, Dec. 23, 10 a. m. Beeville, Dec. 29. Sinton, Jan. 4, 5. Taft, at Gregory, Jan. 5, 6. Mathis, Jan. 11, 12. J. H. GROSECLOSE, P. E.

San Augustine District—First Round. Nacogdoches, Dec. 22, 23. Tenaha, at Paxton, Dec. 28, 29. Pinckill, at Pinckill, 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. Lufkin 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. 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. 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. 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. Blackwell, at B., Dec. 21, 22. Loraine, at L., Dec. 28, 29. Roscoe Sta., Dec. 29, 30. Snyder Sta., Jan. 5, 6. Flavanna, at F., Jan. 11, 12. Sweetwater Miss., at S., Jan. 17, 18. Sweetwater Station, Jan. 19, 20. Westbrook, at W., Jan. 25, 26. Colorado Miss., Feb. 1, 2. Colorado Sta., Feb. 2, 3. J. M. SHERMAN, P. E.

Marshall District—First Round (Revised). Dalhart, Dec. 20. Hereford, Jan. 4, 5. Canyon, Jan. 5, 6. Channing, Jan. 8. Glazier, Jan. 10. Ochiltree, Jan. 11, 12. Hansford, Jan. 13, 14. Panhandle, Jan. 19, 20. O. P. KIKER, P. E.

Big Spring District—First Round. 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. Lamesa, Jan. 25, 26. Post, Feb. 1, 2. District Stewards will meet at Big Spring, at Y. M. C. A. 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. Lorenzo, at Lorenzo, Dec. 20, 3:30 p. m. Crosbyton, at C., Dec. 21, 3:30 p. m. Lockney Sta., Dec. 28, 29. Lockney Mis., at Babbit, Dec. 30, 11 a. m. Turkey, at Flamot, Jan. 4, 5. Matador Sta., Jan. 6, 3:00 p. m. Aften, at Aften, 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. J. T. HICKS, P. E.

Clarendon District—First Round. Wellington Sta., Dec. 21, 22. Wellington Cir., at Loco, Dec. 23. Hedley Cir., at Lelia Lake, Dec. 28, 29. 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. Sandian Sta., Jan. 16. Cataline Cir., at Dixon School House, Jan. 18, 19. Claude Sta., Jan. 22. Clarendon Sta., Jan. 23. Goodnight Cir., at Goodnight, Jan. 25, 26. J. W. STORY, P. E.

Vernon District—First Round. 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 Cir., 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. Albany, 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. Rule, Dec. 21, 22. Hamon, Dec. 28, 29. Royston, at R., Dec. 31. Rotan, 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. Sagerton, at S., Feb. 8, 9. G. S. HARDY, P. E.

Navasota District—First Round. Montgomery Ct., at Montgomery, Dec. 21, 22. Magnolia Mission, at Tomball, Dec. 30. Sano Ct., at Bays Chapel, Jan. 4, 5. Huntsville Ct., at Saron, Jan. 10. Onolaska 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. E. L. SHETTLES, P. E.

Jacksonville District—First Round. 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 T., Kelyts, at Kelyts, Jan. 29. Huntington, at Huntington, Jan. Gullitan, at Turney, Feb. 1, 2. Bullard, Feb. 2. Rusk, Feb. 5. Altk. 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. Brushy Creek, at B., Mar. 1. J. T. SMITH, P. E.

Tyler District—First Round. 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 Un., Church, Jan. 19, 20. Wills Point Cir., at Clifton, Jan. 25, 26. Wills Point Sta., Jan. 27. Marchison, at Pine Hill, Feb. 1, 2. Quitman, at Quitman, Feb. 8, 9. Mincola Sta., Feb. 10. Edgewood, at Edgewood, Feb. 11. Grand Saline Sta., Feb. 12. Tyler Circuit, at Inasoom, Feb. 15, 16. Cedar Street, Feb. 17. Mt. Sylvan, at Harris Chapel, Feb. 22, 23. Lindale, Feb. 24. Marvin Church, March 2, 3. J. B. TURRENTINE, P. E.

Marlin District—First Round. Maysfield Cir., at Maysfield, Dec. 21, 22. Cameron Sta., Dec. 22, 23. Calvert, Dec. 28, 29. Reagan Cir., at Reagan, Dec. 29, 30. Davilla Cir., at Friendship, Jan. 4, 5. Buekhols Cir., at Buekhols, 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 Boheman Mis., Feb. 23, 24. I. F. BETTS, P. E.

510 Chambers Street, Marlin, Texas.

Brenham District—First Round. Caldwell, Dec. 21, 22. Layton, 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. Bellville, at Bellville, Jan. 25, 26. Wallis and Fulshear, at Fulshear, Feb. 1, 2. Brookshire and Patterson, at Brookshire, Feb. 2, 3. Ray City, Feb. 8, 9. Wharton, Feb. 16, 17. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Somerville, March 2, 3. S. W. THOMAS, P. E.

Beaumont District—First Round. Port Arthur, Dec. 22, 23. Wallisville, at Mt. Bellville, 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. Hillville, Jan. 19, 20. Call, at Call, Jan. 20, 7 p. m. Orange, Jan. 25, 26. Orange Mission, Jan. 25, 26. Bolton 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.



### Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

#### COMMISSIONER J. D. YOUNG REPORTS.

Mr. Frank Reedy, Bursar, Southern Methodist University, Dallas, Tex. Dear Friend:

I am just heading for home after a successful ten days' trip to Waco and Georgetown Districts. I find almost everywhere, enthusiastic supporters for Southern Methodist University.

It has rained almost every day and as this is black land country you know the conditions that prevail. However, I have secured in signed pledges more than \$3500, with more to follow.

Everything is lovely and the "goose hangs high."

Yours sincerely,  
J. D. YOUNG,  
Commissioner of Education.

N. B.—The above report would have been impossible had it not been for the brotherly assistance of Pastors J. C. Mimms, Franklin Moore, J. B. Berry, W. C. Irwin, J. J. Creed, and A. D. Porter.

#### LETTERS FROM OUR FRIENDS.

San Marcos, Texas.

Enclosed I'm sending check for \$100 to cover first installment of my \$500 subscribed to Southern Methodist University. I note with much interest the splendid progress you are making, and hope the outcome of it all will be a great blessing to the Methodist youth of our State and a forward movement to our loved Church.

With regards to Dr. Hyer, I am very truly yours,  
T. C. JOHNSON.

Ennis, Texas.

Enclosed find \$10 check and place same to my credit and oblige. Success to the good work of the Southern Methodist ministry.

G. R. THOMAS.

Polytechnic, Texas.

Please find enclosed a check for \$5 to pay my note due November 1. My note was given at Denton, Texas, for the North Texas Building. I am living at Poly now, waiting for S. M. U. to open. You may address my father, W. C. Nangle and myself at Polytechnic, Texas. I expect to make S. M. U. my Alma Mater.

EUGENE L. NAUGLE.

Plainview, Texas.

You will please find enclosed a money order for \$7.50, for payment on my subscription and interest. It gives me pleasure to do what little I can for your great institution.

May God bless your faithful efforts. I read with great interest about S. M. U.  
PERRY L. FORT.

I am enclosing you my check for \$100 covering my first payment on note to the school. I have lost the memo sent out but you can credit this properly. With best wishes for the success of the University,  
FRANK L. BARNES.

Petty, Texas.

Find check for my first payment on \$25 subscription to S. M. U. Fund. The progress looks good to me.  
L. V. LAW.

Denison, Texas.

Enclosed find exchange for \$50, amount of my subscription in full. You can mail me my note. I am pleased to hear of your success and hope the work will go on without a hitch. It may be I can contribute again next October, if so, I will.  
ROBERT HARVEY.

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#### POINTS FROM AN EDUCATIONAL ADDRESS BY BISHOP CANDLER AT LITTLE ROCK CONFERENCE.

There is a difference between secular education and the kind of education for which we plead. A mushroom and a toadstool look alike, but one will feed you and the other will kill you. Knowledge is power, but what kind of power? Some electric currents pull trolley cars; some will kill you.

The University of Berlin was founded to retrieve a German defeat—and it did it too.

You believe in old-fashioned Methodism. You want to go back to the class meeting. Very well, but I will tell you that Kingswood School was an earlier Methodist institution than the class meeting.

There is just as good land in the Valley of the Congo as there is in the Valley of the Mississippi, but you can buy it a great deal cheaper. What would land be worth here without men and women? And your land will go up as your men and women go up.

Power! Some people have too much power now unless they had better motives. If you confer the powers of a great civilization upon China, and do not regulate China by Christian motives, you will have a yellow peril also.

All education religious! I know better. The Greeks were educated, and so were the Romans; but in the days of their greatest culture they were in their greatest villainess.

Who shall furnish the religious motive? Can the State do it? I do not believe the State ought to do higher education, because the State cannot say anything upon certain great subjects that must be faced. Ask the State if there is a God; what can she say? If we ask the State about history, who was Martin Luther? Shall the State say he was a degraded monk? That might suit the Roman Catholics, but it would not suit me. Is he a prophet of God? That would not suit the Romanist. The State cannot teach history. What are you going to do with John Wesley as a figure in history? Rousseau and Wesley were born about the same time; the gospel of one ruined France, the gospel of the other saved England—what is the State going to say about these men?

What will the State teach upon the philosophy of the will? Is it free or not? The answer will please some, and displease others.

Who is Jesus Christ? Can the State give an answer? Will it dare attempt an answer? It is a matter of some importance what the answer shall be.

There are some commandments that have an important bearing upon life, and there are some promises. What attitude will the State teach our young to assume toward these? If Jesus be not divine, I know no reason why we should regard these commandments and promises; but if Jesus be divine I know what to do with the commandments and the promises.

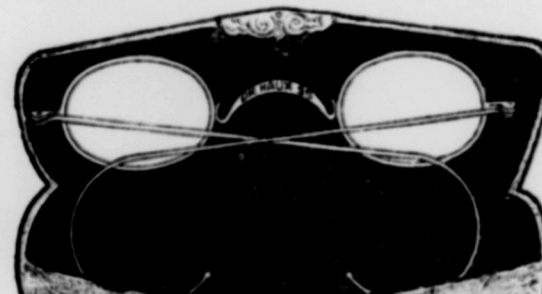
Well, can private schools do any better than the State? No, sir; they cannot do as well. I would rather trust colleges answerable to the State than to trust a college beholden to sixteen men in Wall Street. None of these have succeeded, from Harvard down. Girard College has the agnosticism of Stephen Girard sticking all over it. Horace Greeley once attempted to enter it, with his clerical look. "You can't come in here." "The Devil I can't." "Why, yes; come in, sir." You can cuss your way into Girard College, but you cannot pray your way into it! And what is Howard worth as a moral force in this country? I have never seen a preacher come away from there that his theology was not such a poor little bleached thing that he could not travel even a station, let alone a circuit.

Nothing but the Church can take care of this question. But you will never do it with mere Conference resolutions; it will take money. If I could cash all the resolutions Conference have passed about Emory College, she would have \$2,000,000. And we have the money. I can take the luxuries of our people, without robbing them of a single comfort, take the hurtful luxuries, and endow all our colleges.

Settle down to your work; some brethren have paid out more money for freight moving from place to place, on account of their wife's health, than would have been necessary to stay in a Hot Springs bath from sunup to sunset every day for a whole year. And it is curious how a man will catch malaria on a circuit, and it is so hard to contract malaria in a good station that pays \$2,000!

Let the education of the country become secular and we shall pay for it a price no man can estimate. The flames of revolution followed the secularizing of the French mind.

For one, I believe the Church institutions will live. I take no despairing view; we shall work out our destiny and the destiny of the world—Western Methodist.



## Glasses Absolutely Free

### 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 these 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 smallest-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-pains, 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 of the latest crop-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 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.....

#### SOUTHWESTERN UNIVERSITY LETTER.

A notable change within the last few years has taken place in the unit of the college year. Southwestern University has led the change in Texas.

In the first stage of the system the college year of nine or ten months, the school session, was identical with the term. The session and the term were one. The student registered in September and paid for the year, the classes all beginning at that time, and all running through the year, though there were usually some inter-term examinations.

In the second stage the school session was divided into two or three terms, usually two, the first ending at Christmas. This was awkward and made one term longer than another. As in the first stage, all the classes started in September and continued through the session. But the examinations were final at the end of each term; the students registered and paid their fees and tuition at the beginning of each term; and a really sharp student might enter at the beginning of the second— or third if there were one—term; make a hurried review of the work done in his classes during the preceding term; and, somehow, hampered all the while by lack of knowledge of what was supposed to have been learned as a foundation in that preceding time, continue in this class.

This was anything but satisfactory to the student entering late. Besides, as the classes covered a period of many months, none of them recited over three or four times a week, many of them only twice. A student, to "fill out his course," took about five or six subjects. His energies were scattered. He became interested in

one subject on Tuesday; had to drop it for another on Wednesday; perhaps for another on Thursday; and then start afresh on it on Friday. Concentration was made impossible. Yet during the first and second stages it took four years to graduate, as it does under the third stage.

Under the third stage, which is yet not universal, but is true progress, what is known as the "major" and "minor" system is employed. There are two or three terms—three at Southwestern—in the session, each complete in itself. At the beginning of each term there is registration; at the end of each term "final" examinations. Classes begin at the beginning of each term, are recited every day—or every other day, if a minor—and end with the term. A student can not take more than three or four subjects, usually three. But he concentrates on those subjects. Of course, he may continue the subject for several terms or sessions. He may study English or literature for three or four years. But each term's work is integral, and many of the basic courses are given each term, three times a year.

Thus a student may enter at any time. He may finish the work requisite for a degree at any time. In some universities there are several commencements a year. Summer schools are simply added fourth terms. The tendency is to allow students to enter at any time of the four term beginnings. He may get a degree in the course of time, though he never goes two consecutive terms. The advantage of this is obvious.

This session Southwestern will register between twenty-five and fifty new students after Christmas, and a number of others at the beginning of the spring term in March.  
J. FRANK DOBIE.