

# TEXAS CHRISTIAN ADVOCATE

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## "Unto Us A Child Is Born, Unto Us A Son Is Given"

**T**HIS is the language of prophecy and it was spoken more than seven hundred years before Jesus Christ was born. The inspired seer saw Him down through the distant centuries as a fact already accomplished and proceeds to speak of Him in the present tense. But to us Christ is not a prophecy. He is a fact consummated and His verity is established not only by Scripture, but by two thousand years of historic growth and development. He is not only a prophecy fulfilled, but He is history authenticated and recognized by the civilized world.

We are approaching the season that celebrates his birth and this incident brings Him fresh to the thought of this age and generation. Millions will sing His praises and bow in adoration before His altar. And why not? His work, as a factor in the progress of the race toward a better and happier goal, entitles Him to this pre-eminence. Not only this, but the fact that He is the Son of God and the Son of man gives to him supreme Lordship among those who love virtue, believe in righteousness and practice vital ministries of helpfulness to humanity.

We worship Him because He is the true

Savior of mankind. In Him is the hope of an impoverished world. To Him the helpless, the downtrodden, the broken-hearted, the suffering and the sorrowing turn instinctively and call him Friend, Brother, Deliverer. When He appeared among men there was but little friendship, less brotherhood and no Deliverer among the helpless and the needy. It was a world of selfishness, oppression, greed and inhumanity. He came to change this condition of things, to lift up the fallen, to help the helpless, to befriend the friendless, and to save the lost and the degraded from sin and unrighteousness. He is God's only Vicegerent in this old world of recklessness and ruin. Such a personality is worthy of the worship of the human mind and heart.

We worship Him joyously. Amid the sadness and sorrow and sin of a world of waywardness, in Him is joy and gladness unspeakable, and the light of His presence illuminates the darkness and the gloom and brings peace on earth and good will to men." The religion He gave us is not a gloomy religion, filled with dark forebodings and uncertainties. It is a religion

of gorgeous hope, of brilliant anticipation, and unmistakable and eternal realities. "We know whom we have believed and are persuaded that he is able to keep that which we have committed to him against that day." This belief brings confidence, peace, joy and gladness beyond expression. It regales our hope with the glory of life eternal and our souls exult with happy exuberance as we bow before Him as King of kings and Lord of lords.

We worship Him with thoughts of benevolence. There is nothing selfish in His teachings. He takes all men into his loving heart, and "came not to be ministered unto, but to minister and to give his life a ransom for many." He is the universal Brother of men, and when we identify our destiny with Him, we become like Him. We love men and want to see them made into His likeness. And we try to walk in his footsteps doing good unto men. We, too, help the helpless and lift up the fallen. We minister wherever our ministry is needed to relieve the distressed and to comfort the sorrowing. He did not limit His brotherliness to those who loved Him; but He gave himself for the unjust and the

ungodly as well. Even His enemies had a large place in His wealth of love. What an example to us today!

We worship Him with tender memories. We look back at His birth in a manger, a helpless infant, at His life of self-abnegation, at His arduous toil and labor, at His persecution and death on Calvary; and then we remember that "he was bruised for our iniquities, he was wounded for our transgressions, the chastisement of our peace was upon him and with his stripes are we healed." Throughout the long history of His work with his slowly developing kingdom among the generations, we remember His patience; and then we look at our lot to day, under His present reign of grace, and lift up our hearts in gratitude and praise for His birth, His life and His death. We recall, with thanksgiving, all that He has endured for us and we rededicate our lives as we bow with the wise men around His couch in the manger on this glad Christmas morning. "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

## The Baptist Idea of Organic Union

**D**URING the month of November the Baptists of the State held their annual convention in this city and some twenty-five hundred preachers and laymen were present. Among other things done was the adoption of a paper on "Christian Union," and we must confess it was a very remarkable deliverance. Just why they prepared and presented such a paper is best known to themselves; but its wisdom is not apparent to the rest of us. For, while their deliverance designates itself "Christian Union," it proceeds to discuss "Organic Union" and then to assign reasons why the Baptists of Texas can never enter into a union of that character.

Who among us is advocating "organic union?" We confess that we do not know. As a matter of fact such an organization of all the Christian forces is out of the question and impossible. Christ never designed such a union among his followers but he did design and urge a union in spirit and brotherly love. In this respect he wanted and still wants his followers to be one, one in heart, one in motive and one in aim. But organic union was foreign to his purpose. That sort of union would be self-destroying. The Roman Catholic Church tried it in the centuries gone by and the result was a colossal organization lording over Church and State until that period is the dark age of the Christian Church. Martin Luther was called of God to head a movement for its

overthrow, and since then we have had freedom, thought and liberty of conscience throughout the Protestant world. Hence, our Baptist brethren were only setting up a man of straw in order to knock him down and then imagine that they had done something.

In the body of their statement, they say some complimentary things about other communions, their work as efficient agents in the preaching of the gospel and the uplift of humanity. But their conclusion is that "other communions" have brought about the "divided condition of Christendom by their departures from the simple teachings of the Scriptures," and thus barred the "road to organic union." And this "departure from the simple teachings of Scripture," is found in the fact that these "other communions" admit "children to Church membership" through the ordinance of baptism and they also practice effusion in the administration of the baptismal ordinance. The paper admits that in most all other matters, these "other communions" are sound and worthy of affiliation; but these two facts involving infant baptism and effusion, are sufficient to make it impossible for the Baptists of Texas to recognize us or have any affiliation with us as a branch of the Church of Jesus Christ. In other words our Baptist brethren are so opposed to the baptism of children and so unchangeably wedded to baptism by immersion that they are forever separated from

us and cannot in any sense give to us Church recognition. And the State Convention made this statement as though it were something original and of modern origin; whereas this position has always been characteristic of the Baptist Church. It has always marked them and will continue to mark them as an intensely sectarian and a self-centered denomination, narrow in their views and exclusive in their beliefs and practices. They arrogate to themselves the claim that they are the only true Church of Jesus Christ, practicing Christ's teachings and following his form of Church government. All other are aliens from the commonwealth of Israel and heterodox in their belief and usage.

Yet the fact stands out in the New Testament that Christ recognized the incipient Church membership of children and did it on the ground that "of such is the kingdom of heaven," his own name for his Church. And such was his supreme indifference to the mode of baptism that he nowhere ever mentioned it or referred to it. Neither did he institute or countenance any specific form of Church government. These minor considerations were not worthy of his divine heart and mind. He was after the salvation of men and women and not after rites and modes and ceremonies. He left these to the individual judgment and consciences of his followers. Not one of his apostles ever preached a sermon on the mode of baptism. This was never done until the Baptist sect sprang up and began to place emphasis upon these unimportant and non-essential

matters. And such is the importance that the Baptists have come to attach to it, that baptism by immersion has become a sort of a fetish with them and they place as much stress upon it as they do upon regeneration and the development of a righteous Christian life before the world. No man can get into their communion unless he passes into it through the limpid waves of some brook, or river, or a tub tucked away in a corner of their sanctuary. And the pulpit staple of most of their ministers in small towns and country districts, and on important occasions in their larger congregations, is baptism by immersion. This is the one desideratum in their ministrations. Of course, there is no sort of union possible between the Baptists and "other communions" when such exaggerated emphasis is placed by them upon the mere mode of a Church ordinance.

But suppose we were all to turn Baptists in this sense and go into their communion through the limpid waves of some improvised Jordan, what would be the result? Would we have real union? No! For the Baptists are divided into as many factions as any other communion, and no one of these factions seems able to get along in harmony with the other. They quarrel and fuss even among themselves as much as they do with other denominations. Right here in Texas, in many of the towns and villages, they have separated and have two organizations of "the same faith and order" and neither one of them will have any affiliation with the other one. And

(CONTINUED ON PAGE FOUR.)



# The Trial of Christ a Type of Every Man's Experience

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

"What shall I do then with Jesus which is called Christ?"—Matt 27:22.

At the time this question was first asked, Judas Iscariot had betrayed his Lord and the incarnate Son of God was in the Court of Pontius Pilate on trial for his life. As the interest of humanity is greater in this trial than in all others, and as this literal trial through which Christ is to go at the bar of every man's heart, it is written in full that we may avoid the mistake of Pilate and his co-workers, and escape their awful doom. No question could be more personal and yet more universal. Every man must answer for himself, "What shall I do then with Jesus which is called Christ?" The answer each man gives to this question is as important to him as Pilate's was two thousand years ago. It cannot be answered by one act or word, because it involves this life and the consequences in life to come. Let us therefore study the character and conduct of the parties in the historic trial that we may avoid their mistakes and awful doom.

I. We call attention to the character and conduct of Pontius Pilate, the trial judge, who was one of the worst of men. Philo and Josephus both represent him as having a most turbulent and obstinate temper and as guilty of rapine and murder and as tormenting in the most cruel manner the unfortunates who fell into his hands. He is represented as selling justice for money and rendering any sort of decision for filthy lucre. He was so cruel that he slew and mingled the blood of certain Galileans with their sacrifices.—Luke 13. The Jews knowing the heartless character of Pilate thought he would readily give a decree for the death of Christ on the vague accusation that he was a disturber of the peace in the Jewish Church, which he no doubt would have given but for the fact he hated the Jewish religion and had no disposition to encourage that which he despised. The Jews then added to their accusation that Christ claimed to be a king and forbid paying tribute to Caesar. But Pilate knew "that for envy they had accused him." And there was something in the dignified and silent bearing of Jesus that *Pilate had never seen in any prisoner before*, which excited and perplexed Pilate, and he determined to set him free. But the Jews again amended their indictment and accused him of stirring up the people from Galilee to Jerusalem." By this time Pilate was so impressed with the innocent and kindly bearing of the strange prisoner that he determined to dodge the responsibility of either offending the Jews by setting him free or of giving the death penalty to the most wonderful man he had ever seen. Therefore the mention of Galilee suggested a chance to shift the responsibility off on Herod, the Governor of Galilee, by change of jurisdiction. Herod was glad to see Christ. He had heard much about him and hoped to see him perform some miracles; but Christ never wrought a miracle to gratify the idle curiosity of anybody. So Herod set him at naught and mocked him with his soldiers, but the accusation that he claimed to be the King of the Jews, with no arms or army and all the Jews clamoring for his death, was so unreasonable that Herod made light of the whole matter, and clothed Christ in old worn-out royal robes and sent him back to Pilate.

At this point Pilate's superstitious fear had reached its climax, and he determined to deliver Jesus, and called the Jews together and told them that he had examined the prisoner and "found no fault in him," and Herod found nothing worthy of death, and that now he would compromise with them by scourging Christ, and let him go. A Roman scourging was next thing to death; but the Jews still clamored for his death. At this point Pilate's perplexity was greatly increased by a message from his wife, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." And besides this, some of the Jews had said Christ claimed to be the Son of God, which increased Pilate's desire to shift and escape responsibility in the whole matter, and throw it upon the Jews. It was a custom to set free some condemned prisoner in honor of the Passover, which was at hand, and, mean as Pilate was, he thought the Jews would desire Christ to be set free among them rather than Barabbas, a thief and murderer, "who for sedition and murder was in prison." He gave them choice, and shame on human nature, they said:

"Give us Barabbas. If thou turn this man loose thou art no friend of Caesar." This hint was enough. Pilate, like many officers of the present day, was a gratter, and had misapplied government money and was afraid the Jews would accuse him before Caesar. Therefore he ascended the throne and in keeping with his character, he sacrificed justice for the sake of office, and rendered the most disgraceful decree ever rendered by a judicial officer in the world's history. He gave the innocence of Jesus as the reason for condemning him. "Pilate said unto them, Take ye him, and crucify him: for I find no fault in him."—John 19:6.

II. Jesus is now condemned and the death penalty pronounced against him. It was prophesied that Christ, the just, was to die for the unjust, to bring us to God. Now that Christ is that sacrifice, strange to say, is proven by the testimony of his enemies who put him to death. What do they testify? Pilate, the judge, said: "I find no fault in him." Pilate's wife calls him "a just man." Herod found "nothing worthy of death in him." Judas, who betrayed him, returned the blood money, and said: "I have sinned in that I have betrayed innocent blood." The Centurion, when the sun refused to shine and the earth trembled, said: "Surely this is the Son of God." And the soldiers who executed him said: "This was a good man." And one of the thieves who was crucified with him said: "We suffer the just penalty of our crime, but this man has done nothing at all." Thus the wrath of man is made to praise God. "Their rock is not as our rock, our enemies themselves being judges."

III. Let every reader turn his eyes on his own heart and ask himself, "What shall I do then with Jesus which is called Christ?" for Christ is now as certainly on trial at the bar of your heart, as he was before Pilate, and you are compelled to answer this question for yourself. When I read that a Roman Magistrate carried about with him a kind of throne or pedestal which he set up and ascended always while adjudicating any question, the question comes to my mind, was this portable throne which Pilate occupied a symbol of the fact that every man must sit on it and decide this question for himself as distinctly as did Pilate? You may condemn the fickle and inconsistent course of Pilate who said Christ was faultless and yet crucified him. This act in Pilate was no worse in him personally than the same act is in you today. As Christ is tried at the bar of every man's heart, and every man answers this question for himself, he necessarily aligns himself with Christ or with those who said, "Crucify him! Crucify him!"

Hence Paul represents every sinner as "crucifying Christ afresh and as putting him to an open shame." So that every sinner is today as guilty of crucifying Christ as the Jews were two thousand years ago.

Pilate could have as easily, at the first, set Christ free; but he hesitated until a tumult was formed, and he could prevail nothing. In this literal trial of Christ there is a mirror into which if the sinner will look he will see reflected the folly of his own life. When he was young he could have easily become a Christian, but he hesitated and delayed and obstacles multiplied. The rejection of the first opportunity made it much easier to reject the next until he formed a habit of delay, which is stronger than nature itself. He is growing older and harder hearted and zone farther from the warming rays of divine love until he says by his actions, "Give us Barabbas, but crucify Christ." "Seek ye first the Kingdom of Heaven," for to hesitate is dangerous and delay is death and ruin. The sinner first walks in the counsel of the ungodly. He then becomes a little more settled in sin and stands in the way of sinners, and finally becomes so fixed in sin that he takes his seat with the scornful. This growth in sin accounts for the alarming fact that nineteen twentieths of the Christians in the Church were converted before they reached middle age.

These facts warrant the assertion that there is but little hope of the salvation of any man or woman who has passed middle age without religion. They are farther from God and have formed habits of sin, and have less disposition or time to return to God.

IV. The danger of compromise on this question.

Pilate sought to compromise this question by various subterfuges and thereby dodging the responsibility.

First he sent Christ to Herod. He then proposed to scourge him and let him go, and at last he thought he would throw the responsibility on the people by giving them their choice between Barabbas and Christ.

This offer to compromise is the curse of the present day. The people, instead of accepting Christ by genuine repentance toward God and faith in our Lord Jesus Christ, which means a full and complete surrender of all to God, they instead of complying with God's conditions propose their own conditions. They say we will join the Church, and take its vows and be baptized. All this may be done without the new birth. Without a pure heart we have no promise we shall see God in peace.

V. In the last place let us inquire what will Christ do with me if I neglect and reject him? The fearful consequences of rejecting Christ is exemplified by the history and doom of those engaged in this literal trial of our Lord.

Herod Antipas, one of the trial judges in this case, who made light of the whole matter, was soon after beaten in battle with great loss by Aretas, King of Arabia, whose daughter Herod had abandoned to marry Herodias, his brother Philip's wife. Josephus says his defeat was attributed to his having a short time before beheaded John the Baptist. Soon after this he was deposed by Caesar and sent into perpetual banishment, in which he died in despair.

Pontius Pilate, the unjust judge, who gave sentence against Jesus, to whose innocence at the same time he testified, was soon deposed and sent into perpetual banishment. He went into the dismal mountain, where he sought to quiet his sorrow and remorse, and there, after spending years in humiliation and disgrace, committed suicide by plunging himself in the lake Lucerne and put an end to his miserable life.

Judas, who betrayed him, in deep remorse when he saw Christ was condemned, returned the thirty pieces of silver and said: "I have sinned in that I have betrayed innocent blood," and went out and hanged himself and fell down and burst asunder; and to this day his name is damned to infamy.

The Jews when Pilate washed his hands in the presence of all the people, saying: "I am innocent of the blood of this just person," then answered all the people, "His blood be upon us and our children." If you will read the history of the destruction of Jerusalem by Josephus, their own historian, you will see how fearfully this awful prayer was fulfilled upon them and their children in that generation, and all subsequent history to this good hour repeats the curses upon the wandering Jew, who without home or country is scattered among all the nations of the earth. In the subsequent Roman war, Jerusalem was captured by Titus, and multiplied thousands perished in the siege, and multitudes of prisoners were crucified after having been scourged, the very punishment they inflicted upon the innocent Jesus. When the loving Christ foresaw these things as he stood on the mount, his sympathizing heart moved him to tears and he wept and said: "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not. But now they are hid from thine eyes." The rejection of Christ, now as then, is a curse to the parent and his children. From the days of Abraham no nation was ever blest of God as were the Israelites until they made this awful imprecation. God had driven out nations to make a home for them. Jerusalem was the joy of the whole earth; but now Jerusalem is razed by the Romans to its foundation and the Jew is without a home and is a hiss and byword in all the nations of the earth.

Now Christ is standing at the door of your heart and saying: "Behold I stand at the door and knock. If any man will open the door I will come in and sup with him and he shall with me."

But there is coming a time when this question will be reversed, "What will Christ, the Judge, do with me?" This question is fully answered in the parable of the wise and foolish virgins: "And they that were ready went in with him to the marriage feast, and the door was shut." Afterward came the foolish virgins, saying: "Lord! Lord! open to us"; but he answered and said: "Verily I say unto you I know you not." To which group shall this writer and reader belong—the wise or foolish? "If ye are ashamed of me before this wicked and perverse generation of you will I be ashamed before my Father and his holy angels."

has been found here than in any other State save Colorado. But for the present it is a hard country to prospect in owing to the thick covering of the forest floor. Not only is the underbrush very dense but beneath it there generally is a thick stratum of clay overlaying the rocks, even on steep slopes.

"Gold has been found in numberless places, but finely disseminated. I do not know a locality in the mountains proper where a working vein has been discovered. At my cabin I did just enough panning to get a notion that if I could stand working in icy water ten hours a day I might average a dollar in yellow dust by it. The adjacent copper mine carries considerable gold. Silver and lead are not common, so far as known, but there are many good copper and iron properties. Gems are mined profitably in several of the western counties."

Going out hunting with a group of mountaineers one day, in a terrific wind, the author learned something of bears and of men.

"Durn this blow, anyhow!" spoke up one of the hunters. "No bear'll cross the mountain sich a night as this."

"Can't we hunt down on the Carolina side?"

"That's the whar we're goin' to drive; but hit's no use if the bear don't come over."

"How is that? Do they sleep in one State and eat in the other?"

"Yes; you see, the Tennessee side of the mountain is powerful steep and surely, so 't man nor dog cain't git over it in lots o' places; that's whar the bears den. But the mass, such as acorns and beech and hickory nuts, is mostly on the Carolina side; that's whar they hafter come to feed. So when it blows like this, they stay at home and suck their paws until the weather clears."

**Foreigners in the North.**

How different is the population in New York and other large cities of the North. New York is called a cosmopolitan city. Well, what does that mean? It simply means that the city has more Irish than Dublin, more Germans than Munich, more Italians than Rome and more Jews than Jerusalem, and a big sprinkle of English, Scotch, French, Canadians, Swedes, Dutch, Danes, Spaniards, Chinese, Japanese, negroes and people from South America and the West Indies, etc. American-born people outnumber any other race. Then the Germans come second, the Irish third, the Jews fourth, the Italians fifth and perhaps the negroes are sixth, and the English and Scotch together are seventh and the Swedes eighth. Is it not natural that such vast hordes of people, raised under varied circumstances, many of them in want and poverty and without education, large numbers of them speaking different languages and all of them tumbled into congested centers of a Government whose laws and customs they do not at first understand or care much about, should be hard to assimilate and wear away from inherited ways, customs and habits that are objectionable, if not repulsive to a different people in a new world?

Has not the North as well as the South a race question to settle and some difficult problems to solve? And should not all sensible, patriotic Americans, North, South, East and West, join hands in solving wisely and fairly these great problems? The different races are here, good, bad and indifferent, and they number possibly one-third of the entire population. Their labor is an asset, and all the good there is in them should be utilized, and the bad neutralized to the greatest extent possible. These are questions men called statesmen should tussle with.

**Tammany's Political Burglary.**

It will be remembered that Governor Sulzer selected John A. Hennessey to seek out the thefts of the Tammany Hall politicians and contractors in the Highways Department; that after he made many damaging disclosures, Boss Murphy's Tammany Legislature stopped Hennessey's investigations by cutting off the appropriations, and to complete the job impeached Governor Sulzer. As a bluff, Governor Glynn, an Irish Catholic and a life-long Tammanyite, recently appointed one James W. Osborne, a brother Tammanyite, to continue Hennessey's investigations. Had Glynn been sincere he would have appointed Hennessey or a man like him to continue what he had started. Tammany had stopped them before and did not intend a new start should be made, hence Osborne's appointment by Glynn. Now all the papers have been stolen. Here is what Mr. Hennessey says about it:

"Political burglary" was the way John A. Hennessey describes the carting away from a private room in Albany of practically all the records and samples gathered by the engineers who investigated the alleged highway

## Our Letter From New York

**A New Book About the People of the South—the English and Scotch-Irish Who Settled in Western Pennsylvania and the South—Foreigners in the North—the Hennessey Investigation Papers Stolen—Gov. Glynn Responsible.**

We read more and perhaps talk more about the Aztec Indians of Mexico and about the Filipinos, the Chinese and the Syrians than we do about those three million next-door Americans who are of colonial ancestry and mostly of British stock—the English and Scotch-Irish who settled in Western Pennsylvania and Virginia. An author, who has been visiting these compatriots and studying them where they live, has published an interesting and useful book on his investigations. He says these "Southern Highlanders" or mountain people are "really children of another century." In his own words he says: "Our backwoodsmen of the Blue Ridge and the Unakas, of their connecting chains and of the outlying Cumberlands, are still thinking essentially the same thoughts, still living in much the same fashion, as did their ancestors in the days of Daniel Boone. Nor is this their fault. They are a people of keen intelligence and strong initiative when they can see anything to win. But, as President Frost says, they have been beleaguered by nature. They are belated—ghettoed in the midst of a civilization that is as aloof from them as if it existed only on another planet."

As to their origin he says: "The north of Ireland, at the time of which we have been speaking, one hundred and fifty years ago, was not settled by Irishmen, but by Scotchmen, who had been imported by James I. to take the place of native Hibernians whom he had dispossessed from the three northern counties. These immigrants came to be known as the Scotch-Irish. They learned how to make poteen in little stills from intrusive foreigners, also after the Irish fashion. By and by these Scotch-Irish fell out with the British government, and large bodies of them emigrated

to America, settling, for the most part, in western Pennsylvania.

**A Fighting Race That Helped to Clear Off Our Old Borders.**

"They were a fighting race. Accustomed to plenty of hard knocks at home, they took to the rough fare and Indian wars of our borders as naturally as ducks take to water. They brought with them, too, an undying hatred of excise laws, and a spirit of unhesitating resistance to any authority that sought to enforce such laws.

"It was these Scotchmen, in the main, assisted by a good sprinkling of native Irish, and by the wilder blades among the Pennsylvania Dutch, who drove out the Indians from the Alleghany border, formed our rear guard in the Revolution, won that rough mountain region for civilization, left it when the game became scarce and neighbors' houses too frequent, followed the mountains southward, settled Western Virginia and Carolina, and formed the vanguard westward into Kentucky, Tennessee, Missouri and so onward till there was no longer a West to conquer. Some of their descendants remained behind in the fastnesses of the Alleghanies, the Blue Ridge and the Unakas, and became, in turn, the progenitors of that singular race which by an absurd peoniasm, is now commonly known as the 'mountain whites,' but properly Southern highlanders."

Concerning the country of the highlanders, we have this descriptive comparison:

"In all the region north of Virginia and east of the Black Hills of Dakota there is but one summit (Mount Washington, in New Hampshire) that reaches 6000 feet above sea level, and there are only a dozen others that exceed 5000 feet. By contrast, south of the Potomac there are forty-six peaks and forty-one miles of dividing ridges that rise above 6000 feet, besides 288 mountains and some 500 miles of divide that stand more than 5000 feet above the sea. In North Carolina alone the mountains cover 6000 square miles, with an average elevation of 2700 feet and with twenty-one peaks that overtop Mount Washington.

"Undoubtedly there is vast mineral wealth hidden in the Carolina mountains. A greater variety of minerals



construction frauds throughout the State.

"An assistant to James W. Osborne and two deputies from the Attorney-General's office, Hennessy charges, obtained admission to the room that was closed with a double set of locks because of the importance of the evidence it contained. They got in on the strength of a subpoena and an order signed by Mr. Osborne.

"Mr. Hennessy, on returning from Albany, December 6th, after inspecting the room, was indignant at the seizure of the documents. He said they had taken not only the highway records, but every bit of evidence gathered by the engineers who worked under his direction as investigators of alleged graft in highway building. Without this evidence, he said, highway investigation was at an end."

Fraud Probe Ends.

Said Hennessy:

"It may be accepted as true, no matter what Governor Glynn may say, that any real investigation into the highway frauds of 1912 is at an end. When I returned to Albany under subpoena I found that a room which had been kept under two different sets of locks, because of the importance of the evidence therein, some of which never has been disclosed, had been opened under a subpoena issued by James W. Osborne and stripped of everything it contained.

"I want to go on record as stating that it was the most scientific trick

of burglarious enterprise ever carried out by Tammany Hall. The highway records which were taken away were, of course, the property of the State. Not more than ten per cent of them had been examined by me, or by my assistants, because we had been refused money to do the work by Mr. Murphy's Legislature. Every one of the contracts examined were found to be fraudulent, and it may be fairly assumed that the other ninety per cent are.

"The examination of the other contracts, however, is a question wholly up to Governor Glynn. The loss of any vital proofs in these contracts, and these vital proofs easily may be stolen, is also up to the present Governor of the State."

I send this information as further proof of what I have previously furnished the Advocate, and to further emphasize the fact that the Democratic party of this State has completely passed into the hands of Catholic Irish, who seem to be banded together by the cohesiveness of public plunder. I want to say, however, that there are plenty of intelligent, honest Catholics in New York State, but they are anti-Tammany. They are either independent Democrats, or Republicans or Progressives, and they worked hard to bring about the terrible defeat Tammany sustained at the recent election. Perhaps this will be the last of this kind of letters. It ought to suffice.

E. H. QUICK.

New York, Dec. 10, 1913.

That Unused Asset

By REV. J. F. CLARK, Iredell, Texas.

I read with much interest the article, "Our Unused Asset," from Rev. Neal W. Turner, of Corsicana, which appeared in the issue of the Advocate of November 27th ult. On the first reading I was inclined to believe we preachers had treated our laymen very badly indeed, but on a second reading I was convinced that our laymen hadn't been so badly slighted after all. 'Tis true we are not getting as much out of our "big-hearted and large-brained laymen" as we desire, but I am not ready to believe that "preacher leadership" is the cause of our failure at this point. The laymen can do, and do well, much of the work of the Church, but the preachers have a work to do that the laymen cannot do at all, nor should they presume to do, and which would be the height of presumption for the laymen even to offer to do. Those are duties that pertain to the pastorate, and are ministerial, and which cannot be done by the laymen. It would be folly for them to attempt to perform such duties. I am glad that our noble hearted laymen don't attempt those duties which lie beyond their sphere, nor do they desire to do so. "The preacher is the pivot around which the entire machinery of the Church should revolve" just as much so now as ever in the history of Methodism. Why not? Who else can fill his place? Nobody under the sun. He is the only logical man. For a layman to assume the functions of a pastor in his ministerial relation to the Church would be very much out of place. It would be the same way in all our conferences. There is no layman that I know who would think of doing such a thing. Our laymen have a very large place to work in all our conferences and are satisfied with it. The laymen are not grumbling. But such as we read in the article above referred to is calculated to cause dissatisfaction among the laymen by causing them to think they are too much slighted in the selection of boards and committees to do the work of the various conferences. To be sure "we can depend upon the loyalty and common sense and consecration of our laymen more than we do," but that doesn't mean that laymen should assume those functions peculiar to the ministry, nor do they desire to do so. Some of our laymen are filling many of the highest places in our Church. Our Church has always recognized the laymen. That our sister denominations are just now waking up to the fact that laymen can be used to great advantage in the work of the Church is evidence sufficient that they are at least twenty-five years behind the times. Why Methodism is in the lead in Church work. It is head and shoulders ahead of everything else. I am surprised that Bro. Turner has not found this out long ago. No one recognizes the value of laymen more than I, but what I am trying to get at is that there is no use of stirring up dissatisfaction among the laymen about matters of which they are perfectly satisfied. The layman has all the opportunity to work he needs.

Bro. Turner says: "To attend a Methodist Conference, be it Quarterly, District, Annual or General, and

see our laymen having to sit by while the work is carried on by the preachers, is simply painful." That would be very painful indeed if it were true. But I think the Lord it is not laymen outnumber the preachers by true. Let us see about this statement. In all our conferences the far; in some instances as many as fifty or more to one. Isn't this a splendid recognition of the laymen? If they don't get to talk it is surely not the preacher's fault. They have all the floor privileges the preacher has. Why not? The preacher acts in his sphere, they in theirs, and no one should feel slighted, and he doesn't. There is no use for complaint here. Our laymen are not complaining. The preacher is the logical leader in Church work and is so by divine appointment. The laymen recognize this and accept the situation and are satisfied. Then why raise a cry just here when nobody is either hurt or offended? Let's don't cry, "The wolf is coming!" when there is no wolf. If the wolf comes later there will be time enough to deal with him then.

The Annual Conference is the only conference in Methodism wherein the preachers outnumber the laymen. The reason for this is that this conference is almost altogether ministerial in its functions. This is the real preacher's conference of Methodism. The laymen recognize this and don't expect as much recognition in this conference as they have in all the other conferences of Methodism. And yet the laymen receive a most gracious recognition even in an Annual Conference. In the Central Texas Conference we have upwards of sixty laymen as members of the conference and boards. At the same time we have 318 members, including all classes. Now how is the work of the conference apportioned among these? All know that most all the work done by the conference wherein the laymen could participate appropriately is done by the six great boards of the conference. All other work, such as done by the committees, is of minor importance as compared with the work done by the six boards. An examination of the membership of those boards will show that the clerical and lay delegates are equal, when the preachers outnumber the laymen five to one. And this is peculiarly a preacher's conference. Now who has right to complain if there is room for complaint? Surely not the laymen. It is one place that the preachers have a good right to complain in case complaint was in order.

All know that most of the work done by those boards is done between the regular sessions of the conference. The laymen participate in all these board and committee meetings. It is there the layman does his great work for the Church, and he does. The open session of the conference is taken up with ministerial functions almost entirely. And yet the laymen have a perfect right to speak to any subject or vote on any question that may come up, and the preachers are more than delighted to have the laymen take any part they desire. The laymen know this. They are not complaining. There is no wolf here.

Tell me please what could a layman do more than he does do in an Annual Conference? Nothing. In his waiting to vote he is simply waiting for the preacher to do his peculiar part which is not appropriate for the layman to do. There is nobody to report the work of the different charges but the preachers. It takes time to do this. The layman simply waits for the preacher to do his part. Whose right could be violated here?

I claim that a preacher is the most logical man for our General Secretaries. The duties of those secretaries demand much travel, much speaking, and much correspondence. Those offices require the best preachers. These men go out to represent the Church and only the best men can represent the Church as necessity demands. We should not be so solicitous about the lack of Episcopal

timber. There is no scarcity of men in that line. Those secretaries help to strengthen the pastorate. They of necessity must be preachers or should be preachers of the highest ability.

Bro. Turner has for some reason overlooked the great Junaluska Conference of our Southern Church. He did mention the great conference of our Northern brethren at Indianapolis. Now, brethren, I for one am weary with that class of "ecclesiastical fault-finding" which pertains to many lines of work undertaken by our own Church. Let's lay aside all unkind criticisms of the Church and its work. Now, please don't come back at me about my criticisms on the Hymnal. They were more criticisms of the Hymnal Commission and its work rather than criticisms of the Church.

Little Things and What They Come To

By MRS. C. C. HANSARD.

So many of us are prone to despise the little things that come up along the pathway of life. Many a little word, or act of kindness, could be said or done, thereby brightening the lives of those about us. All humanity likes sympathy and love, especially so when we are down in "Addiction's Valley." I speak from experience, and not mere hearsay.

Having been a great sufferer for nearly six years and having lost my husband during this time, I've been made to feel the want and need of sympathy and love, and when a kindness was shown me and I could feel it came freely, without compulsory force, oh! how my heart would rejoice. I have ever tried the best I knew how to do what God wanted me to do. I know that I am a poor, weak human being, subject to all the temptations of the flesh, yet I have ever found that God would come to our aid if we only trusted Him. My husband's death left me with four little children—one boy and three girls. The eldest, a girl, was only nine years of age when her father died. My health being bad some tried to get me to put them in the Orphan's Home, but I cannot; it's enough for me to give up the father, and if I had to give up my children I think it would kill me. I was left without a dollar in the world, and so I was thrown on the "mercy of the world." Sometimes we've had plenty, at other times we have almost starved. So you can readily see that I know how to appreciate the little things.

One of my husband's deathbed requests was for me to keep the children together, keep them with me and give them a good education, which I'm trying very hard to do. I feel so thankful that I had my husband's testimony that he was going to a "Better Home."

My children seem to want an education more because "papa" wanted them to have it. I have a struggle to keep school supplies, but nevertheless, "Where there is a will there is a way." They say that instead of asking "Old Santa" for toys this year they're going to ask for Juvenile books and periodicals that will help them "onward and upward."

Speaking of "Little Things," I have this much to say: I find that the best time for the sowing of good seed is when a child is just beginning to understand things. They are so trustful, and if they like you what an influence for good you can have. I have always loved God's little ones. I joined the Methodist Church at Lynchburg, Denton County, when twelve years of age, twenty years ago. When Rev. C. M. Shuffler was on the Denton Circuit, he was my pastor. At the age of fifteen I was given charge of the "Little People's" class of girls in our Sunday School, which position I held for nearly two years. Many of them are now in homes of their own. I've tried to do some good all along the "journey of life." If I've failed, I want to be judged of God and not of men. My Sunday School class will remember Ethel Graham, also my husband, Christopher C. Hansard. While living in Oklahoma, I found very great opportunity for the sowing of good seed among the little ones. Many bright little boys and girls do not know anything at all of the origin of the world, or of mankind. These little ones are found in numbers in the rural districts. Many of the parents cannot even sign their names and need teaching almost as bad as the children. The compulsory school law is a grand thing for these children. I found them so easy to interest in the stories of the Bible. Often have I talked to them about, or read to them stories of the Bible. I found ready listeners.

Oh, what a great work could be done by some one who is able to maintain themselves. One bright lit-

tle fellow kept coming to me and I would talk to him all I could. He seemed so deeply interested. His father and mother were not Christians but he became so deeply interested he'd go home and ask his mother questions, thus causing her to commence Bible reading, so as to be able to answer these questions and I hope will, in the "long run," result in the salvation of those parents and maybe others.

It was my pleasure to meet Dr. Gross of Hargrove College, while I lived in Ardmore. I heard his farewell address to the people of Ardmore, and he said he felt like "God called him to preach and not teach," and he intended to "preach as long as God let him live." He said if we got to heaven before he did to "look out for old Dr. Gross to come 'piking in'."

Mr. Hansard and I were members of the Broadway Church while there, and had Dr. Winton for our pastor the first few months we were there. We found him a very genial man and a good pastor. He hunts up the straying sheep. He was followed by Brother C. Raymond Gray, who is a fine preacher and most everyone predicts a bright future for him. One of the prominent features of his preaching is "straight goods," regardless of people's toes. I think this very commendable in him. For so many seem to be somewhat afraid to say what really ought to be said for fear of the wealthy portion of their congregations.

Let us try to say and do the "little and big" things, too, whenever we can do good. Some people are always "better" than we are. We scorn the society of this class, for we cannot help them. We want to live with someone we can help, and if we can't do anything for them, we want to "get out of the way." Yours for doing all the good I can.

AN APPRECIATION—REV. M. H. NEELY, D. D.

By Rev. D. F. Fuller.

It comes to some men to contribute more largely than others to their generation. What may be said otherwise, one thing remains true, and that is that the prepared man is the used man. The divine administration of this world is fully proved in the fact that in no instance has a person been truly needed but that person was found. Less than one hundred years have gone into history since Texas breathed her first air of religious and political liberty. Just now the pioneers of that period are about to pass the last of their noble number into the great beyond, and the purpose of this paper is to make appreciative mention of one of that number.

Rev. Matthew H. Neely, D. D., was born in Warwick County, Ind., March 6, 1836; came to Texas in boyhood; was converted and joined the Church in 1848; received license to exhort in March, 1854, and to preach in 1855. He attended McKenzie College in 1855-56, was admitted on trial by the East Texas Conference in the autumn of 1856, and served as presiding elder or preacher in charge of circuits or stations for fifty-three consecutive years. He then passed to the roll of honor; and suffering physical afflictions for some five years, he passed to the reward of the faithful on high.

Dr. Neely was easily one of the greatest preachers who have occupied Methodist pulpits of Texas. He was a student of the Word of God, and few men had a larger acquaintance with the best grades of literature. Indeed, some of his less favored friends accused him of companionizing with books to the injury of his social qualities. But when he entered the pulpit, all acknowledged him "king upon his throne." Like the great Bishop Kay-

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naugh, many of us were wont to call him a "pulpit engine." His sermons were remarkable for thought, style, scripturalness. He was one preacher who could be heard by the most sensitive without a blush. Pure and holy in life, he was chaste in speech. Brave and defiant in his denunciation of sin, he never pushed the hearer from him, but made him feel that, while there was no quarter for sin, there was a divine love for sinners. He led the fight for prohibition in Texas. This writer could furnish names of various preachers of his own and other communions who believed him treading delicate ground for a minister in his advocacy of prohibition. Perhaps to him as much as to any other man Texas owes her constitutional grant of prohibition known as local option. He knew his own right and stood on it forward, and God permitted him a large vision of good resultant of his noble effort. His brethren loved and honored him. By their choice and not his solicitation he represented them in General Conference and for several terms on different connectional boards; the last, I believe, was that of Church Extension. But wherever he served, ability and fidelity characterized the service. Influential laymen who have known him for more than two score years have remarked to this writer: "If the labors of M. H. Neely and his life were taken from Texas, an appreciable good would be removed." How much and how well he performed his part in the truly formative period of Texas the future will tell, and God only knows. For such a man to have lived and labored is an unspeakable benefit to mankind. God is praised by such lives. As the mountains tower above the hills, so do such men rise above the confusion of their times to point to the higher and the better. Theirs is the contribution to life which must continue and flow on to enrich men and glorify God.

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(CONTINUED FROM PAGE ONE.)

if all other communions were to join them, bedlam would be no name for the conglomerate aggregation. It has not been many years ago since this convention, itself, threw out of its membership a host of its fellow members and put an article in their constitution forbidding their return to the fold, and this article remained there until this recent State Convention expunged it. No "other communion," of which we have any knowledge, is hankering after "Christian Union" with our Baptist brethren in any organic sense.

This State deliverance has much to say about the inability of "Baptists to bend to any superior clergy;" and by this they evidently mean Bishops, or general superintendents, an office used by denominations of an episcopal form of government merely as an efficient means to a given end in Church work. And yet we can name on the fingers of one hand a few Baptist ministers and laymen in Texas who have more influence and larger power in the management of their convention and in the direction of their educational and missionary enterprises, than any Bishop who has ever been elevated to office in the Methodist Church. They absolutely dominate its rules of procedure, and it was only a few years ago when one of their number tried to rebel against these rulers and they absolutely throttled him and put him outside of their circle and to this good day he has never been able to get back into their fold. "Superior clergy," indeed! This convention has them and they rule its organization and proceedings with a rod of iron. The fact

is our Baptist brethren in Texas are not one whit better than the rest of us when it comes to their beliefs, their practices and their form of Church government. They have no superior claims to recognition, as a Church organization, than the other denominations; and their stupendous assumptions in this direction are stupidly childish, nonsensically ridiculous. But notwithstanding all their quirks, their foibles, their selfishness, and their sectarian bigotry concerning the mode of baptism and the holy communion, we love these Baptists. There is a great deal more of good than harm in them. They preach justification, regeneration, the witness of the Spirit, and they believe in the atonement of Jesus Christ and in his divine Lordship, and because of these excellencies we overlook their minor foolishness and join them in their work of civic reform, education, in their effort to bring men to the Savior and in their adherence to the inspiration and authenticity of the Bible. We join hands with them, in so far as they will permit it, and do our best to co-operate with them in the betterment of humanity. And if the world, or the flesh, or the devil, or any other creature of evil attempt to assault them along these lines, we stand pledged to their defense despite the antics of their State Convention touching the question of "Christian Union." For the most part they are a splendid lot of Christian men and women and we love to stand shoulder to shoulder with them, not in their crochets, but in their real efforts to win Texas for Christ and for a better developed and sober citizenship. On with the battle!

ly on the defensive against law-breakers."

But a far more menacing form of lawlessness prevails among public officials. The graft exposures in Pittsburg, recently brought to light through the work of the Voters' League, show the depths of corruption and pollution into which some of our greatest cities are plunged. The investigation showed that out of ninety-four members of the city council, only six were honest and free from corruption. Francis J. Heney, made world-famous by fighting powerful grafters in San Francisco, states that the public-service corporation is one of the two principal sources of municipal corruption, with the dive and the low saloon as the other factor. In an unholy alliance the two join hands secretly, with the political boss and the big business man who wishes to exploit the public-service corporation as the connecting links, and from this union results the great percentage of crime. The lawless oligarchy which rules our cities is then made up of the following elements: First, the saloonkeepers, gamblers and other nefarious traffickers. Secondly, public contractors and franchise-grabbers. Thirdly, politicians who are willing to seek and accept office with the aid and indorsement of the classes already named. All these combine and get control of the party machine. They nominate and elect men who will agree to help them rob the city or the State, and who will agree not to enforce the laws that govern the particular traffic in which they are engaged. We find, under various modifications, such criminal combinations in control of many communities in the United States. Their representatives are even in the United States Senate, among Governors of States, State legislators, mayors, aldermen and police officials. We find them in business life—captains of industry, street railway magnates. Wherever franchises or contracts are to be secured from a community, we find leading citizens in the ring to rob their fellow citizens, managers of corporations bribing lawmakers; lawyers, for pay, helping their clients through safely, juries refusing to render just verdicts. These men pervert and befoul the sources of law, they are enemies of the Nation. They are worse, they are enemies of the human race. They are destroyers of civilization. They strike at the very heart of organized society.

A tendency toward anarchy, scarcely less dangerous, evinced in this country just now, is the scorn for the law of the State by what is called the "unwritten law." First, the jury sets aside the law of the State for the "unwritten law," then the people at large follow. Under this so-called "higher law" every man takes justice into his own hands, while the courts become a farce, and anarchy follows. Lynchers all believe in this unwritten law. The night-riders justify their action by it. Let this go further and the Nation will find itself in the toils of an anarchy that

will be desperately hard to break—that of personal vengeance and disregard of all obligation to society.

There is a growing dissatisfaction with the whole jury system that is bound to bring about some change. Word comes from intelligent and cultured men who have served on juries as to the unfitness of the members of the average jury, and this has attracted wide attention. Several incompetent, untrained, narrow-minded men, holding mostly the revengeful ethics of the street, knowing nothing of law, incapable of weighing the welfare of society in a case, judging only from the point of view of the man concerned—these usually make up a jury. It is time society demanded for its own protection a selected, salaried jury, made up of men conversant with law, and capable of drawing distinctions without personal feeling and petty notions of right entering into the verdict.

The time is present when the perpetuity of free government calls to men of conscience and conviction to vindicate the principle of democracy. The courts must be cleansed. Lynching must be stopped. The unwritten law must be abolished. Official corruption must be removed. The remedy lies with the people themselves. Can officials prevent ordinary crimes when they are selected and elected not for their special fitness, but for the definite purpose of robbing their constituents? Can policemen engaged in blackmail, persecution, and in shielding law-breakers make a community law-abiding? Can policemen engaged in criminal practices prevent others from committing crimes? Can a board of aldermen who, for private gain, combine to loot a city, govern a city well?

What, then, must be done? Men and groups of men such as Folk, of Missouri, the Illinois Vigilance Association and the Voters' Leagues in many large cities, are accomplishing much good. Imbued with the passion for civic righteousness, they are working for better things. But what the country needs is a more intelligent and responsible citizenship. It needs a renaissance of patriotism. Charles W. Eliot, retiring president of Harvard University, voices that need when he says, "The chief blame for lawlessness rests with society itself. It is time the American people realized that a government that cannot restore order, tranquility and immunity from criminal violence does not deserve the term civilized." And beyond that we may ask the question whether such a government can endure. Shall violence wave the flag of anarchy above the Stars and Stripes? Shall our National escutcheon be crimsoned in blood?

We must unite to purge the emblem of liberty of every lawless stain; to usher in the day when the law will be obeyed because it is the law, when a man's rights will be respected because they are his rights, and when the will of the State will be honored as the will of all.

## The Peril of Lawlessness

OUR national life is yet in the experimental stage. Will it successfully pass that stage? Distressing conditions make the question a doubtful one. The test of democracy lies in the ability of a people for self-government. But can we boast of that ability under the present reign of lawlessness when our system of punishment for violation of law is altogether incompetent and inefficient?

The extreme tendency of our democracy is to deal with oppressive evils or great crimes by hasty and violent methods. Horrible examples are seen in the mob which destroys property and life. Witness the recent night-rider outrages in Tennessee when property was confiscated and human lives were ruthlessly destroyed. Witness the mob at Palmetto, Georgia, where they lynch and burn helpless wretches in the presence of thousands of people. Nor do these fiendish crimes disgrace the South alone. Mobs in Danville, Terre Haute and Springfield crimson the soil of Northern Commonwealths. Outbreaks occurring almost daily show

that lynching, as one phase of lawlessness, is becoming a national crime.

The appalling story of lawlessness is also told in the statistics of homicide. Out of every thousand arrests for homicide in the past year, nine hundred and thirty-three went free, and only sixty-seven suffered some form of punishment. Of these sixty-seven, four suffered the death penalty. This means that ninety-three and three-tenths per cent of all homicide suspects are set loose again to work their will upon the community. In the light of these figures we begin to understand why America is notorious for its large number of murders. It is because it pays. Murder is the most profitable of the unskilled professions. "Law-breaking is the easiest business and the most lucrative, for the work involved, of any now conducted," says Commissioner Bingham, of New York. "Its profits for slight effort are enormous, and law-breaking has been able to intrench itself behind such rampart of legislation and highly-paid lawyers that the forces of law and order are placed in the astonishing position of being actual-

## Notes From the Field

First Church, Weatherford.

If any man, woman or child thinks that First Church, Weatherford, is not wide-awake he or she is sadly behind the times. Conference adjourned on Monday. Tuesday I hung my hat on the parsonage and went to work. Wednesday night the parsonage was pounded in due and ancient order. As soon as the Board of Stewards was organized, and without a word from the pastor, a substantial advance in the salary was made with enthusiastic unanimity. The pastor and his family have eaten turkey until they can almost gobble. There is enough genuine country sausage in the pantry to last for some time. Blue stem collards, big yellow turnips, pumpkin yams and other delicacies are as common around the parsonage as pig tracks in an East Texas bottom. George Barcus, chairman of the Board of Stewards, says they are the best set of fellows he ever worked with, and George has

served on various boards, and his remark does not reflect on any other board. The prayer-meeting is growing, the Sunday School is improving, the Woman's Missionary Society is getting larger and better, the preacher is humping himself, and every prospect pleases. A new furnace has been installed at the church and I can hear the sound of the carpenter's hammer while I write. Next fall Weatherford First Church will be mentioned as one of the desirable appointments of the Central Texas Conference. What did it? "Grit, grace and gumption."—E. Hightower.

Jewett.

I am beginning my second year on this charge. I received this appointment at the hands of Bishop Monzon at Marshall, 1912. As my plan has always been, I moved at once. The people of the charge received us cordially and have shown their appreciation in many

ways. The work on the charge last year was a success in many ways. We made advancement along financial lines. The salary, rather support, was raised from \$900 to \$1000. While the report will not show the salary paid in full, still, if we had reported other things which did not come as salary, it would have been more than paid. We had good meetings—some fifty conversions and fifty-three accessions to the Church. We were instrumental in adjusting troubled conditions and will begin the new year under much more favorable conditions than last year. While I feel that progress was made on the entire charge, it was most marked at Oakwood. I received the appointment for the second time, over at Nacogdoches a few days ago, and am glad to say that the same spirit of cordial welcome on the part of the people, has been very manifest. Jewett may not be as progressive as some other towns her size; she may be behind some others in public enterprises, but she is not behind when it comes to making their pastor welcome and showing appreciation. A short time after we arrived in Jewett first, they pounded us with everything one could think of, from a half barrel of flour down to the smallest article of household needs, and only

a few nights ago they repeated or duplicated the pounding of a year ago. It is the first time our people have been able to take us by complete surprise, but it was this time. Some twenty-five or thirty of the Church and neighbors came, led by a dray loaded with nice things for the parsonage—everything from a half barrel of flour down to extracts. Last, but not least, was a big fat turkey for the preacher's folks Christmas. We just turned the parsonage over to them—had music and games of various kinds until after 10 o'clock, and our opinion is that every one had a good time, and the preacher's family has been having a good time since. Bishop Monzon says "we are not salaried men" and I don't care if I am not if my people will keep this showering business going. I want this year to be the best year of my life, so far. I am going to hold my meetings early, I think, and project a new church interest at Oakwood. We need a new church very badly at that place. We want a modern structure with up-to-date Sunday School facilities. Our people are well able to build and I trust we shall be able to arouse them to a full realization of their strength and duty. We are all well and happy and expect great things of the Lord. Unless things

change, we are going to stay at Jewett the time limit. We wish all the brethren and loved ones a happy Christmas.—Jas. L. Red.

Clarksville.

If you remember, you said, "Report to the Advocate; then all the brethren can read it at their leisure." In other days the man who was able to move out the fence and take in some new land was accorded a patient hearing. Four months of last year were spent in the State of Oklahoma with Haworth as headquarters. This is a town on the Frisco Railroad with some six or eight hundred people, most of them doing well for this world and some of them doing splendidly for the next. So far as our Church is concerned it was to all intents and purposes unoccupied territory. Some of the people in that country hardly knew that there was such a thing as Episcopal Methodism. The Protestant Methodists were in the saddle and made vigorous use of their opportunity. In fact, they claimed a pre-emption on that country and one of their preachers demanded of me to take what salvation there was in my heels and get away—all of which was not done. Their claim of superiority over everybody else elicited some



noteworthy facts, to-wit: In the State we are numerically 60,000 strong and they 2500. Also they have only one conference and it embraces the whole State in which there are thirty-three active pastors and sixteen idle, whereas we have 374 active pastors and not one idle. They have a law to try and to expel a Church rather than a guilty member and their next General Conference will have ten negro members and ours not one, with a great many other things thrown in for good measure. Before leaving for the Talequah conference we organized four Churches with a membership of sixty-five, mostly at Haworth. There are a great many others who have temporarily gone into the Protestant Church that will likely be enrolled later. I am glad to state that the conference has sent a regular pastor to take charge of that work and I do hope he will succeed and not fly the track, as some others have done. With reference to all this work, there was one serious drawback. I tried most earnestly, both day and night, to get the presiding elder to visit the work and assist in the organization, but he was quite busy, especially as it was General Conference time of year, and he never did get nearer than ten miles of the place.—W. W. Graham.

**Barry and Embouse.**

This is to let my friends and the friends of this charge know that we are neither dead nor asleep. Our Sunday Schools are getting better every Sunday and as soon as we get two modern churches there will be a still greater improvement. We hope to materialize these plans in the near future, and Embouse will also build a parsonage some time during the year and become the head of a separate work next year. Our reception here at Barry was as good as any that we have ever received and we were the recipients of a very fine pounding that was very much appreciated. Have spent sixty-five dollars on parsonage improvement and have a very pleasant home. The stewards had their first meeting December 11 and fixed the assessment at \$1170 for the pastor and presiding elder. To our many friends who read the Advocate, my wife and I wish to remind you that we often think of you, and if we could only get you all together on one charge, we would like to be the pastor and have the time limit removed.—J. U. McAfee

**Beaumont, Roberts Avenue.**

On our return to this charge for the fourth year, we were greeted the first Sunday of the conference year (yesterday) with a large congregation, and were greeted with many words of welcome. We are inspired to do our best to make this year the best of the four. There is not a more pleasant pastoral charge in the Texas Conference than this. We have a loyal, hard working membership. We have a well-arranged building for Sunday School work, having nine class rooms. We have a splendid Sunday School, which is doing a most excellent work, noted for the large number of adults attending. We have an exceptionally good Senior League, made up of young men and young women who are the very cream of our section of the city. No Church has a better Woman's Missionary Society than we. We have out at the oil field, where we preach each third Sunday night, about forty members, with a nice little chapel. The work there is in good condition, almost perfect harmony prevailing. We held meetings at both places the past year, resulting in a large number of conversions with more than fifty additions to the Church. We were assisted in the meeting at Roberts Avenue by Evangelist H. E. De Laye, of Tyler, Texas, a man wonderfully equipped for evangelistic work, one who has no patience with any kind of work that does not lead to the regeneration of the heart, in a way that is plainly evident. Brother De Laye is a loyal Methodist, and insists on joining the Church. He is ably assisted by Rev. E. W. Pfaffenberger, Jr., who is a fine soloist and choir director. At Spindle Top we were assisted by that prince of local preachers, W. W. Wiggins, of the Kountze Mission, who can out-preach a "camp-meeting." Of course we are all delighted that Brother Solomon has been returned as presiding elder of the Beaumont District for another year.—L. J. Power, P. C., Dec. 8.

**Nacogdoches.**

The Texas Annual Conference has just held in this church its seventy-fourth session and its records have passed into history. Many kind things have already been said editorially and otherwise regarding the manner in which our city entertained this great body of Churchmen, yet all this is as nothing compared with the blessings that have come to us in consequence of having them in our midst. The whole city has been quickened with a mighty enthusiasm and the beneficent influences of such a blessed season of fellowship are the subject of daily conversation in our homes and stores, upon our streets and in our offices. The pastor is delighted because of his return to this pastorate for the fourth year. We have here a Church and parsonage property valued at about \$25,000. The new brick building was erected during the pastorate of my honored predecessor, Rev. J. W. Mills, who is now closing his quadrennium as presiding elder of the district. He spent four years of unprecedented success here, and his occasional visits are still an inspiration and a benediction to the whole congregation. During the present pastorate we have received about 365 members, collected for all purposes nearly \$30,000 and the salary of the pastor has been increased \$500 over what was formerly paid. Of this amount, \$150 was added the first year and \$350 was added during the present week for this year. Only three weeks ago a debt of \$5500 was raised and the church was dedicated by the Bishop Mouzon on Sunday morning of the conference. We now have a membership of

over 500, a splendid official body of enterprising business and professional men, a property and salary comparing favorably with our best appointments in the State, and we are confidently looking forward to the best year in the history of this Church and of our ministry. So mote it be!—S. S. McKenney, Dec. 10.

**Breckenridge.**

We enter our third year on this charge with good prospects. The people have given us many tokens of their appreciation. Some features of the work are very encouraging. Our Senior League numbers eighty-five members, with an average attendance of about sixty. They raised last year after June 15, \$50 for the new pews and \$30 for the conference collections. The Sunday School during the past three months has practically doubled its attendance. Our Woman's Missionary Society raised last year about \$200, paying \$73 on our new church furniture and pledging \$150 in all. We hope within the next thirty or forty days to install our new church furniture, consisting of circular oak pews, pulpit, and pulpit chair, and opera chairs for the choir. The Board of Stewards of this place have made a very liberal assessment for our support and have voted to pay the larger part of it monthly. This charge consists this year of two appointments—Breckenridge and Pecan. Breckenridge has full time, excepting one service per month. Pecan is a country place nine miles away. Its membership is composed of a little band of loyal and liberal Methodists. We are delighted to have them annexed to the charge. We are planning and praying for a great year.—J. H. Baldrige, P. C.

**Springtown.**

This charge looks promising, and we are starting off well. This preacher and his family are made glad by the way in which they are received. We have been pounded well and plenty. It was a dark rainy night, but it was a success so far as poundings went. The meeting was held at the church, and after the talks of obligation, thanks and promises by both pastor and spokesman for the Church, whereby they obligated themselves to be helpful to each other, the company accompanied the pastor to the parsonage and when the people were gone and we had time to take an invoice of the proceeds of the day and evening's work, we found something like \$50 worth of good things to eat. Even our horse had fifteen bushels of corn and nine bales of hay. How are thirty-eight large jars of canned (home canned) fruit, besides some from the stores, flour by the sack, meat, and—oh, well, the space is too dear and time too short, besides sausage, has been finding its way into the parsonage since the people do not know that this preacher cannot be fattened and we don't want them to find it out? We are resolved that this shall be a better year than any of the ones passed, by the help of Him that is able to help us.—J. O. Gore, Dec. 11.

**Coleman Mission.**

We landed here November 15 after three days' hard travel of 110 miles through the country in a one-horse buggy. November 16 we began our work by preaching two sermons at Echo, where we found patient, attentive hearers, with everything in fair shape. After spending the night with those good people we started Monday morning for Thrity, which was to be our future home. Upon reaching that place we found no house and no furniture, but the good people went to work; soon found us a house, but, on account of the terrible rains, we still have but little furniture, but that will come as soon as we have a little chance to get out. Well, the pounding began almost before we had arrived, for one of the stewards brought me a fine, large box of sweet potatoes before we had a place to put them, and still the good work goes on, for the other day I came in with about four and one-half bushels of oats, spare ribs, sausage and some things for the house (and \$5 in my pocket), all given by one man—if that is not pounding, what is it? We are just in Paradise with plenty of hard work to do with the best presiding elder and the best people we have ever served (this being our first). Last night I dreamed of Brother Francis, and my mind runs back to the time when he and other friends stood by me and made it possible for me to be able to add my little mite to the strength of God's cause and to our great Church. A friend in need is a friend indeed, and I appreciate them as such, and God forbid that I should ever allow his banners to trail in the dust. Pray for me.—T. D. Ellis, P. C.

**Crandall and Seagoville.**

After twenty-five years of pastoral work we are now to give the palm to Crandall and Seagoville for the most royal reception this unworthy servant of God ever had. I have so thought before, but it surely grows better. I want to tell all Methodists about it for a reason. Soon after passing Seagoville, two young men came forward to where we were quietly sitting—the pastor and family—passed us, inspected us a moment, concluded we looked guilty, turned and courteously inquired if we were not the new preacher. We owned up, and they proceeded to introduce themselves and informed us that a party had gotten on at Seagoville to ride over with us. Well, that looked good. Then in a few moments Crandall was called and the platform was full of folks and the way they laid hold of us was a sight. As we stepped off the train the conductor whispered, "Are you the one all those people were looking for?" Well, the procession formed and they marched us down a fine concrete walk to the newly painted church and into the parsonage and unto the splendid feast of all good things that awaited us. It

was a delightful thought and splendidly executed. And after the feast was over and the glad guests gone, there was something left besides fragments and turkey bones. Sacks of flour, rolls of sausage and pantry filled and piled with choice eatables. Such a greeting is a challenge to all that is good in a man. There were humble, grateful hearts in the parsonage home that night and the throne of grace witnessed fervent prayers and solemn pledges of honest service. Pray for me and my people.—O. T. Rogers, P. C.

**Maypearl.**

We have begun our third year on this charge, and have been kindly received. The pounding came the first night after our return, and has been followed by frequent tokens of appreciation which we very much appreciate, and for which we feel thankful to God and these kind people. Happy is that pastor whose lot is cast with a people like these. Our report at conference was excellent, showing some advancement in spiritual and material interests. All claims against the charge were paid in full, besides supporting the pastor and paying conference collections in full. They support a native evangelist in China, and a Bible woman in Korea. There are perhaps fifty charges in this conference that could do this just as easy, but are doing nothing beyond their assessments.—R. F. Dunn, P. C.

**Dawson.**

I filled my appointment here the first Sunday after conference and moved in the following day. The wagons were unloading and the Home Mission Society was spreading a great dinner when we arrived. Without any notice or warning, a great storm struck us the next Wednesday evening, when about a hundred and fifty people of all denominations and some non members of any Church at all, gave us a great pounding. They had arranged for three or four speeches, and so the meeting passed off with a grand success. They then left the preacher's folks to themselves, so we could look to heart's content. We had thanksgiving service with Sacred Harp singing and had had fine congregations at all of our regular services. Brother E. A. Smith, our beloved presiding elder, came Saturday for our first Quarterly Conference, and it goes without saying he made good. We had a fine Quarterly Conference meeting last night and the outlook is good. We left one of the best parsonages and people at Frost we have ever served and we turned our faces from them with a sad heart, but we were cheered again when we saw how we were received here. We have heard many good things said of their former pastor and family, but as Methodist people they have made room in their hearts for us and we are praying for and expecting at least one hundred conversions and a great uplift on all lines. We will do our best for the Advocate.—W. H. Harris.

**Cushing.**

On last Sunday I went to my new field of labor, Cushing Circuit. Preached in Cushing morning and evening to a very fair congregation; there was the best of attention and altogether we had a pleasant and a profitable time. I am well pleased with my work. Pray for us on Cushing Circuit this year.—J. D. Womack, P. C.

**Cedar Hill.**

As we arrived in Cedar Hill last Friday we found the entire town under a shadow of sorrow over the sudden death of four of her honored citizens who were killed by a limited interurban car running into their automobile while they were crossing the interurban track in Oak Cliff. It was a sad time when we stood by four caskets and performed the funeral service in the presence of perhaps more than 1500 people. The bodies of Mr. and Mrs. Olin Wilson and Miss Lettie Wilson were lowered simultaneously into three adjoining graves. When these graves were filled and covered with flowers, the weeping crowd moved about 150 feet away where the body of Miss Willie Stewart was laid to rest. These two young ladies were very popular and their friends are numbered by the hundreds. Mr. and Mrs. Olin Wilson were among the very best families of our community. They leave three little children, father and mother, brother and sisters and many relatives to mourn their sad departure. Brother C. P. Combs, of Duncanville, was present and rendered us valuable help in the services.—J. T. Blindworth.

**Daingerfield.**

I have just returned from conference and as I do not have to move, I will write the dear old Advocate. We certainly did have a great conference. Nacogdoches spread herself and entertained the conference the very best it has been my good pleasure to receive. I believe East Texas is the garden spot of the world. In going to conference we had to go through a strip of Louisiana from Shreveport to Logansport. That is a fine country, but I always feel better when I get back into Texas, the State of my nativity. I certainly was pleased that the good Bishop did not move me. I have never lived among a better people in my life: a more loyal, responsive people cannot be found. The first day after my return I heard the low muttering of a rising cloud, and it was not long before it broke upon us in all its fury. The first thing that struck the kitchen was a sack of flour and then it poured in two auto loads of good things to eat. We will have something to eat for days to come. The gifts are valuable, but the spirit of love that sent them is something money cannot buy. I am not able to express in words my appreciation, but by the help of the good Master, I want to so live and work during the coming year that the people may know that I do love them and want to lead them on to higher things, spiritually. I start into this conference

year with the conscious need of the presence of the Holy Spirit. I am praying and will work that this may be the best year of our lives. Our only need now is a great revival, and may the Lord send it upon us just now. May the Lord bless each one that has contributed toward making this preacher and his family happy.—C. H. Adams.

**Mansfield.**

It has never been our lot to receive a more cordial welcome than that accorded us at Mansfield. Telephone messages came before we left for our new charge, a large reception committee met us at the train, and we were royally entertained in the home of Brother and Sister Page until we could get possession of the parsonage, which was occupied by carpenters, painters and paperhangers, making things comfortable and neat for the new pastor. The ladies have had the whole house repaired, the woodwork retouched, some of the rooms enlarged, a bathroom with all its accessories installed, a new kitchen range with hot water attachments and connections for bathroom, and the building of a pantry which just fits the generous pounding which came soon after we reached the parsonage. There doesn't exist a finer body of women than these. The trustees have had a sleeping porch, 20x12 feet, built, which will make the parsonage a delightful place in summer. They are also planning other improvements. The stewards under the leadership of that perfect Christian gentleman, Dr. W. B. McKnight, have the finances of the church well in hand and are expecting a most prosperous year. It is a delight to be associated with such a lot of men as these Mansfield stewards. With such men as these back of a pastor success is assured. Fifteen accessions to the Church to date. Every one seems to expect the greatest year Mansfield has ever had. This is the prayer of the pastor. There is no room here to tell it all. Everything is lovely and we are happy. H. L. Munger.

**FORT WORTH METHODISM**

The Fort Worth Preachers' Association met and enthusiastically organized, with the following officers: Dr. John R. Nelson, President; W. S. P. McCollough, Vice-President; Frank E. Singleton, Secretary. The preachers all report a bright outlook for their work. Most of them have had a royal welcome, many have had the old Methodist pounding and other expressions of appreciation. About one hundred members were received into the Church by the first of this month.

The association adopted the following report of the program committee: First Monday to be given to reports of the month's work; the second Monday to our Church problems; the third Monday to the questions revolving around our religious education; the fourth Monday to be left open to the will of the association.

FRANK E. SINGLETON, Sec.

**AUSTIN METHODISM.**

The Methodist Pastors' Association for this city met at the First Methodist Church at 10 o'clock Monday morning, December 8, with all the regular pastors present, except one; one local evangelist, Brother S. J. Franks, and our Conference Evangelist, Brother J. C. Wilson. Brother V. A. Godbey, presiding elder, reported for Brother R. P. Shuler, who is away at present attending the East Texas Conference. Brother Shuler is visiting all the conferences of the State in the interest of the University Church debt, being authorized thus to do by the Church authorities. Brother Shuler, according to the presiding elder's report of his work, is meeting with success in this enterprise. Dr. Bradford reported great gains for First Church. He will probably get 150 members

as a result of the Beiderolf meeting now in progress in this city.

Rev. R. A. Waltrip reported for Hyde Park and South Austin. Has already received twenty-five members since last meeting as result of the city revival.

L. C. Lilly reported for Ward Memorial. Doing good work all along the line. Will probably receive twenty-five or thirty members as result of city revival.

It was agreed on to hold revival meeting in East Austin sometime in the near future. All the Churches of the city will co-operate, with Rev. S. J. Franks, local evangelist, doing the preaching.

Brother J. C. Nelson reported four months' meeting already slated.

Brother Franks has several meetings ahead. Prospects good for a great year throughout the district, regardless of floods, which have done considerable damage at several points. It has been impossible for Brother Godbey to make some points in the district lately, because of high water, but he has been putting in the time well looking after the city Churches. L. C. LILLY, Sec.

**FROM THE FIELD EDITOR.**

The tenth and one of the best years of my evangelistic labors has just been closed. From the second Sunday in January to the third Sunday in November seventeen meetings were held. Most of them were mighty good meetings. Now I am resting, reading and praying, endeavoring to renew my strength for the new year's work. An evangelist, as well as every other preacher, needs to "study to show himself approved unto God." By the way, our preachers, generally, are studying more than ever before. I have never known so many books to be sold at one session of conference as were sold to the brethren a few days ago at Nacogdoches. The pastors are getting the people to read more, too. In my recent travels I have found the preachers placing the Advocate in more homes than usual. This is all encouraging. It's good to have our preachers and people reading. Now it won't be considered common place or old-fashioned to say, "Let us pray." The apostle who said: "Give attendance to reading," also writes: "Pray always with all prayer and supplication," "Pray without ceasing," "I will that men pray everywhere." With an intelligent and praying ministry and membership, Methodism might soon meet the world's wants. In the beginning of my work as an evangelist, Brother Ward, afterwards our worthy Bishop, who had been my friend from the early days of my ministry, wisely warned me against the common danger to the life of an evangelist. I promised him I would not quit studying and that I would not magnify money matters in my work or would not stress the collection. "Watch those two points," said he, "and you'll not fail." Another wise man, Dr. Behrends, in his good book, "The Philosophy of Preaching," says: "The dead line of the preacher's and of every professional man's life, is the book on his shelves, where he quits studying." He adds, to those who would keep young, "Dye your brains and not your hair."


Some unexpected dangers have arisen during the decade. Unreasonable folk, bad behaved young people and few older ones have tried me severely. Several times I have stumbled, but caught my balance. On a few occasions I was not wisely prudent. Two or three times I barely escaped fist fights and I am now constrained to say, "Grace has brought me safe thus far." Today finds me enjoying religion, in high hopes of safer service and better work. JNO. E. GREEN.

Houston, Dec. 12, 1913.

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## The Church Marriage and the Perpetuity of the Race

By FARRAR NEWBERRY, La Canada, California

It is a somewhat startling fact that in the United States there are seven million people of marriageable age who as yet have had no effective and compelling marriage tendencies. Fear of the "high cost of living" bugbear, preference for "single blessedness," and the lack of impulse, or a combination of two or all three, have kept seventeen million individuals in our country without "benefit of clergy." Add to this fact the further truth that, by actual statistics, the death-rate is higher among these people than with those whose attractions to the opposite sex have been riveted by the sanctifying approval of God's Church, and the problem of the perpetuity of the race assumes the ominous bigness of a very large and very threatening national storm-cloud.

The alarm that springs full-potent from these statements is flaringly colored by the ever-increasing death-rate in middle life—the heated period of most zealous endeavor. An eager, restless, grasping people, moving swiftly and exercising swiftly even in the most sacred functions for the accomplishment of febrile purposes, the human frame wears out at an ever-earlier time, from an ever-shorter period of work.

It is very obvious, if we stop to think of it that the problem of the declining birth-rate, which is at the very heart of the Nation's perpetuity and strength, would be largely solved if those seventeen million individuals were tied. Nearly half of this number—eight and a half millions—are men, average, clear-thinking, sober individuals who for the most part would make good fathers. The other half—approximately, of course—are women, full-grown, physically if not mentally developed and prepared for the sacred function of child-bearing, and capable of conducting, if the necessity—or, shall I say, the opportunity—arises, a household. The size of the average family is between four and five, I believe, if which always paves the way to guided Utopias—eight and a half million marriages were consummated between these couples, we might expect from their unions, in the course of time an aggregation of between twenty and twenty-five millions to the population of the United States. Think of it!

In discussing briefly the Church's mission in the solution of the problem, I am going to leave out of consideration those people—mostly young—who rightly refrain from marriage because inherently, constitutionally, physically they are unfit. Some are lunatics, some imbeciles, and others criminals. Some are dupes or dope-heads and others toll in the meshes of incurable, body-wrecking diseases. While literally thousands of young men assume the sacred estate who should be incarcerated for so doing, it is yet true that other thousands wisely refrain because they are self-blamably unfit. This takes away a part of the seventeen millions, of course; but it leaves the vastly larger proportion, who do not marry for various reasons, which we shall take up in speaking of the Church's part in the "reclamation."

I am sure that the most general reason assigned by the unmarried for their single state is the high cost of living. And we are accustomed, I think to believe that this assignment of cause is really truth and satisfactory. Examination reveals, however, that this explanation is based upon two assumptions, both of which are faulty, namely, that people do not marry in life as early as formerly, and that the proportion of unmarried people is rapidly increasing. The census shows that in the last quarter-century the number of marrying young is proportionately greater and the proportion of single people in the population has actually dropped a little. In 1890, the latter per cent was 37; in 1900, 35.8; and 1910, 34.1. This is an earmark at once of our unparalleled era of prosperity and our highly developed, complex civilization. And if we are to believe that the seventeen millions are unmarried because of the cost of living and operating a home, of which everybody does seem scared, and which has increased out of all proportion to the average man's earning wage, how can we dodge the fact that in 1890, when the cost of supporting a family was a good deal less than now, the bachelor and spinster element of our population was considerably larger?

The church's mission to these benighted "cowards" is necessarily instructive and hortatory. And this, not only of the Church as an organization, a unit-force for social-humanitarian—as well as religious betterment among the American people, but the Church as so many individuals, anxious—as they should be and as most of them doubtless are—to stimulate

the discouraged, to quicken the lagging, to incite the hopeless, and to make easier the path of the thwarted. What potency, in the solution of this very problem, would God's Church on earth, full armed with the weapons of constructive material as well as spiritual battle with the forces that beset and fetter the rapid aggregation of the race—what power would it wield if its great efforts were but turned, ever so briefly, intermittently, to dispelling the "high cost" chimera from the face of the earth? If its married membership, individual men and women, instead of criticising, cynically smiling at prospective "matches" among the poor of their midst would but heartily encourage them! In so many individual cases that you and I have observed, Church members have discouraged where they might have blessed; and the formal sanctification of the holy tie by the preacher himself was about all the hesitant, fearful young couple received at the hands of those self-commissioned heralds of many stumbling-blocks!

It is very probable that the young man's desire to provide his sweetheart with those luxuries to which she is accustomed at the hands of indulgent, petting parents, with his realization that not for some years yet can he possibly do this, postpones, until likely as not all sentiment and love are swallowed up in materialism, the "consummation devoutly wished." And here, too, the "congregation" so often frowns where it should smile approval. How many young, healthy American boys, just emerging from youth to the responsibility-age of citizenship in this glorious Republic, are thwarted from marriage because of the examples and the criticisms of those prominent in the community and Church life, who advise postponement of the "event" until their earning capacity justifies a stipend commensurate with the demands surely to be made upon their pockets for the maintenance of the prospective homes?

The assignment so often made by wage-earning spinsters that they prefer the comforts guaranteed by their own savings to the sacrifices incident upon marriage to men drawing no more pay than they themselves receive, is their only answer to, "Why aren't you married?" And the assignment is "justified" by their very love of comforts, and still more by the fact that as yet surely their hearts are not touched with the consuming "fire." They constitute, however, but a small part of the unmarried women. The balance are either imbecile incapable, "scarlet," or "haven't had the chance." I am proposing no Church matrimonial bureau; but what wonders might be worked, if more preachers took up the active cause of this latter "chanceless" element!

The Church, by literature and pulpit exhortation as well as by the more potent individual encouragement to youth to "take the step" in the face of the increasing difficulty to meet financial obligations at the first, can do infinitely more than it is doing in the solution of this attention-grabbing, all-important problem. It must in future become wider awake to the fact that the death-rate of the American population being on the increase, it outstrips itself in the unmarried, in ages 20-29, by 57 per cent, and from 30-39—the work period—by 119 per cent! Among unmarried women the trend is the same, though the percentages are not so pointed. A man who has been passed upon and accepted "for better or worse," by a woman and sanctified in matrimony by God's Church, is deemed a far better risk by life insurance companies than his single brother, and is considered safer by the world's captains of industry and finance. His life, despite the fierce, often lifelong wrangle with the snarling wolf at the door, is more systematic, better regulated and better supervised than the harum-scarum career of the unbridled bachelor.

Henry Grady is said to have exclaimed in impassioned public utterance that every young Southern boy should marry at twenty-one, and begin the duty of rearing a family to the glory of God and the Republic. Grady was not a preacher, but hundreds of preachers, both by precept and practice, have agreed with his reputed utterance. Be it true or not, that this is better than postponement, and whether or not the preachers' advocacy of it indicates an ever-increasing tendency upon the part of the Church in the South to encourage marriage among its people, the Southern States lead all others in the "previousness" of marriages. Ranking, as a section, only a little behind the West in the number of divorces—which of course, is not a wholesome sign at all, Heaven knows!—it leads all in the marrying proclivities of its ardent youth. The five States of the Union where as

many as 450 weddings take place annually from every ten thousand population, are: Texas, Florida, Arkansas, Mississippi and Oklahoma. It is a fact of no mean significance or passing interest.

We at first naturally seek to account for this by attributing it to the propensity of the Southern negro for marrying. But here we are surprised. In 1900, the black element in the South was 32 per cent, and while 48.2 per cent of all our divorces were granted to negroes, our colored friends were parties to but 33.8 per cent of all our marriages. The chances are more strongly in favor of the negro's getting himself divorced after he is married, than of his marrying at all.

The facts speak well indeed for the white young—and old for that matter—manhood and womanhood of the South, that are so slightly influenced by the financial panics, industrial crises, business crashes and the immigration vampire, which sweep and imperil the North, or by the free, if not loose, ideas and ideals prevailing in the self-willed and untraditional West. The fact that the Southerner fears disaster less than his brothers at the North and West, and hence gives greater freedom to the satisfaction of his earnestness for a home and family, while his haste often culminates in material to feed the divorce mill, yet unquestionably guarantees that his race shall not perish from the face of the earth by the act

## Devotional-Spiritual

### WHAT WOULD THIS WORLD BE WITHOUT A CHRISTMAS?

We are sorry that this question can be answered all too easily. One only has need to travel in heathen lands, or read the stories of those who do travel or dwell there. No Christmas because they have no Christ. Without Christ there is ignorance, distress, slavery and suffering untold. The oppression of the poor, and down-trodden. Womanhood dishonored, childhood neglected, and the home life unknown.

It is largely by contrasts that we esteem our blessings. In this land our Christmas is so universally observed that we are inclined to pass it by as a thing that is common. To some it comes with a dread because of the "giving of presents nuisance" as it has been called. And yet this feature of it is not to be despised. It is a time for the distribution of presents. We do not maintain that they should be lavish or expensive in their nature, but still there is a joy in remembering in some slight material token a loved one, and in being so remembered by them. We express sympathy for the person who claims to care nothing for such remembrances, and would say, "If such there be, go mark him well!" But the spirit of giving, instead of the spirit of receiving, is what the world needs to learn. And it is particularly characteristic of the Christmas observing nations that they are the giving nations. They are learning more and more that blessedness is in giving rather than in receiving. Small giving and large giving is the rule of the day, and the man who gives not is the forgotten man.

"That man may last, but never lives, Who much receives but nothing gives, 'Hom none can love, whom none can thank, Creation's blot, creation's blank."

God inaugurated the season with his own great gift that of "his only begotten Son," and changed the thought of the world's worship. And man only becomes like God as he learns to give as did God, not of things, but of himself. The highest gift we can make to God, our country or our fellow man, is the gift of ourselves, soul and body. And civilization has only been advanced as men have adopted and lived by this rule.

It is this that these holidays with their joyousness and mirth bring to the thoughtful mind. This spirit of the season ought to be so extended in our living as to make life one perpetual Christmas. What a world it will be to live in when all self-seeking and self-interest is expunged from the lives of men, and every man is seeking his neighbor's good. But this ideal will be reached only when the mind of the Christ of the Christmas is within every one.

But this is not all that there is to the Christmas. It is the date of the declaration of peace. The heavenly ambassadors announced it at the birth of the Prince of Peace, "Peace on earth and good will toward men." Man was, through accepted conditions, to obtain peace within himself, peace with the heavenly world and be put to the task of establishing peace in this. The movements of Christianity are so momentous that they go slow-

## Woman's Danger Signals

Hot flashes—dizziness, fainting spells, headache, bearing-down feeling and ills of a kindred nature—are nature's danger signals. The female disturbance or irregularity back of these calls for help, should have immediate care and attention. Otherwise the delicate female constitution soon breaks down.

## Dr. Pierce's Favorite Prescription

for more than 40 years has been lending its health restoring aid to thousands of women year after year throughout its long life.

This wonderfully successful remedy imparts strength to the entire system—particularly to the organs distinctly feminine. Nerves are refreshed. The "stale," overworked business woman, the run-down house-wife, and the weary care-worn mother of a family—all will gain strength from this famous prescription which 40 years has demonstrated its effectiveness—in liquid or tablet form.

**SOLD BY DEALERS IN MEDICINES.**

Write Dr. R. V. Pierce's Specialists at the Incurable Hotel—Correspondence Strictly Confidential—and no charge.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated tiny granules—easy to take as Candy.

of his own hands. And how increasingly potent shall be our Church in determining upon the permanent assuredness that race suicide shall be less and less a crime chargeable to Southern citizens, by encouraging marriage among its poorer element and those hesitant to take the step, who are always freer from practicing race suicide after they are wed?

great, sordid city and demands our attention.

Where are the Burden-Bearers in the great city on this the eve of the Christ Child's birthday? Many of them are very young to be carrying loads; but the Star of Bethlehem, that is clouded to the worldly, sees them where we in our selfish blindness do not.

Under the spell of this star let us see. One little cashgirl who had been kept in the great department store until 10 and 11 o'clock for twelve days before Christmas, on Christmas eve worked until 11:30, and then had to take the cars to reach her home. At 12:30 Christmas morning, when the Church bells were ringing the joyful news that the Child of Love Divine was born, this little weary child of God was on the corner where she was to transfer to her home. Weary from standing all day and evening—and for twelve days before—nervousness overcame her and in terror she ran for her home, a half-mile from this corner. When she reached her own door she fell in a faint at her mother's feet.

Have you known the young girl clerks who for ten and twelve days before Christmas must give their overtime from 7 to 10 at night, and often later—and after this feverish rush is over break down, many of them never again to be well women? One of my young neighbors has been under the care of our settlement physician ever since one of these Christmas shopping orgies. This girl, only 17, stood on her feet all day—from 8 to 10—and then from 7 to 11 for ten days, and ever since has been a sick girl.

We need many St. Christophers to take the burden off these Christ children who are suffering for an age that commercializes even the holy birthday of Immanuel.

"The star stands still,  
Its glory reinstates,  
Beyond humiliation's utmost ill,  
Each earthly woman,  
Motherhood is prised  
Of God, at price no man may dare  
To lessen or misunderstand."  
—Mary E. McDowell.

### A PLEA.

I am making a plea to you that will be easy for you to not consider, but please do consider it. I was read out at conference for Sacramento Mission. I wondered what kind of a work I had.

It is a great work, among a class of good people, permanently located, but not very well systematized in Church work. Much good material for work, but few Methodists at present. We have a church house here, and an unfinished parsonage. There is no work anywhere that needs a furnished parsonage more than this one, being twenty miles from a railroad, in a mountainous country. Now please do not turn us down but send us a liberal donation to finish and furnish a preacher's home over here. I'll send list of contributions to Advocate. Send to me at once at Lower Pecos, New Mexico. W. L. JENKINS, Pastor.

### ARE YOU THE ONE IN TEN?

One person in every ten has Gallstones? Are you that unlucky one? You probably are if you have any decided symptoms of chronic Stomach or Liver Troubles, for such ailments are nearly always due to the presence of Gallstones.

There is but one certain remedy for these afflictions and that is Gall-Tone. It is not a quack medicine. In fact, most of the ingredients of Gall-Tone are standard medicines used by Physicians in every-day practice for Liver-Gall complaints. Send for our book containing hundreds of testimonials and full particulars concerning this wonderful remedy Gallstone Remedy Co., Dept. 632, 219 S. Dearborn St., Chicago, Ill.

"The star stands still" over the



**LESSONS DRAWN FROM HIS N-ATIVITY.**

**Surely we Have His Star in the East (China) and O May Its Rays Dispel the Dark War Clouds in the West (Mexico.)**

By Wm. Foster Black, Dallas, Texas.

As Christmas approaches it is well that we should turn our thoughts to that event which it celebrates and try to draw anew some lessons therefrom. The story of the nativity of Jesus, as narrated by Matthew and Luke in their respective Gospels, has been recounted over and over again for these nineteen hundred years, but the application we shall endeavor to make has never been given before, for the reason that it was not applicable at any previous Christmas. The two Gospel writers detail entirely different scenes which were enacted on the night which witnessed the presentation to the world of the greatest and best Christmas gift to man—the birth of the Prince and Savior of the world.

Matthew gives the account of the wise men from the East who saw his Star in the East and came to Jerusalem to inquire concerning him who was born King of the Jews. It is not known who these wise men were, nor from whence they came, more than they were from the east. It was also in the east they saw the star. Is there not something prophetic and significant in the word "east?" There was at the time the Magi saw the star of Bethlehem a nation which by reason of its idolatry and exclusiveness is not mentioned in Holy Writ, though it was in existence as the time Abram was called out from Ur of the Chaldees; a nation which, while other nations rose, flourished and disappeared, maintained its autonomy from that day to this, and is the only nation, under its own government, in existence at that time that is in existence today. Exclusive, prejudiced, unwilling to learn of others, China occupied a place in and contributed to the making of the world's profane history, but was unrecognized by and filled no place in sacred history, and it is certain that the wise men of the East were not from China, although that country lies directly east of Palestine and is known as the East. Contemporaneous with China in its antiquity was Egypt, and equally idolatrous and perhaps far more wicked, but Egypt threw open her doors to Abraham, welcomed Jacob and furnished a haven of refuge for the babe Jesus, and the Sacred Scripture is profuse with references to Egypt. But what of China? After more than 4000 years of exclusiveness, forgetting God and rejecting the Gospel of Jesus Christ; 4000 years and more of absolute monarchy, China has changed her form of government to a republic, elected a written constitution, elected and inaugurated a President, and this year she has not only thrown her doors open to the missionaries, but has thrown her heart open also and the amazing and glorious spectacle of a hitherto pagan nation asking for the prayers of the Christian people throughout the world on a certain specified day is presented! Surely we have seen His star in the east, and O may its effulgent rays thrown athwart the aerial dome reach and dispel the dark and lowering war clouds in the west, and men may know the Prince of Peace has come.

And this brings us to Luke's narrative of the nativity. After stating that there were in that country shepherds abiding in the field, keeping watch over the flock by night, and that the angel of the Lord came unto them and announced that he brought good tidings of great joy, which shall be unto all people, for unto them was born that day in the city of David a Savior, which is Christ the Lord. Luke says: "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Thus do the two accounts of the scenes attending the birth of Christ, which Christmas—Christ's mass, Christ sent (which is its literal definition)—so happily celebrates, fit into the events which have transpired and are now occurring in the world's history this year. The star of the east suggests the dawning of a new day in the East, even in China, where it might least be expected in the light of its 4000 years' history of exclusiveness and rejection of the true and living God and his Son Jesus; while the song of the heavenly host saying, "On earth peace," suggests that there should be brought about peace in Mexico, where instead there now reigns war, anarchy and murder.

And that is the lesson we should draw this year from the story of the nativity. O may the heart of the Christian world be stirred this year as the Christmastide approaches, and they rejoice with exceeding great joy, even as the wise men of the east rejoiced when the star which they saw in the east went before them, till it came and stood over where the young child Jesus was, because of His star rising in China, and may their hearts not only go out in prayer for that great nation in response to the request therefor, but may they put forth a mighty effort to take that country for Christ, for it is only by so doing that the permanency, peace and prosperity of the newborn Republic may be established, and that they (the Christian people) may follow the star where it leads until it points to the Savior of the world, whose last command was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Just as his star went with the wise men, and while the song of peace on earth sounds in their ears may the prayers of God's people go up continually for peace in Mexico to him who maketh wars to cease unto the end of the earth, who breaketh the bow and cutteth the spear in sunder and burneth the chariot in fire; he still and know he is God, and that he will be exalted among the heathen, and that he will be exalted in the earth. And when he is thus exalted then shall his star be risen indeed and men shall learn to war no more.

**"WOMEN RUSHING, PLUNGING AND SCREAMING FOR LAITY RIGHTS."**

Under the head of "Some More Observations," the above words appeared in the Advocate issued the 27th of November, and I have been wondering whether the above epithets are really applicable to the women who are in the lead in this movement? Now, I feel very much like the little boy in the story. The teacher asked: "Jimmy, what is the shape of the earth?" Jimmy, "Round." Teacher: "Well, Jimmy, what makes you think it is round?" Jimmy: "Well, square then. I don't want to get into any argument about it." So to avoid argument it is perhaps better to say in the beginning that I am very positively opposed to unlimited woman's suffrage as well as laity rights for women in our Church. In its last analysis, suffrage is found to be a privilege and not a right. And this is true of man in exactly the same way that it applies to woman. The whole question hinges on expediency. No one questions any more the right of the South to secede, but time has proved that it was not expedient for her to do so. Thus I believe the time is not yet expedient for this change in Church and State policy. But we must recognize that there are two sides to every chameleon, and not denounce as "raving—screaming—plunging"—and unchristlike these women who are fighting with their whole hearts for a cause which they believe for the best interests of the Church and humanity.

**OUR CHRISTMAS GIFT.**

The gift of Jesus Christ to us is from a being infinitely our superior; it is most costly; it is attended by a worthy motive; it is to creatures unworthy of it.

The Son given speaks words of importance to ears which hear, ambassadors bring messages worth attention. Some ambassadors voice war, others peace. Our Christmas Ambassador brings peace to a world that will have no more wars.

He took ourselves upon himself. In his human blood was the flow of Thamar, Rahab and Bethshaba. Yea, he took with himself a step down to make a step up.

He was always in the world made by him. He wrestled with Jacob and with drawn sword stood before Joshua.

Two worlds made the gift ours. In the one below were expectation and preparation, from the one above announcement of angels who though not comprehending the song of triumph they sang, gave the song to the ages to prolong. The song intended to be heard in heaven overflowed down to Bethlehem and time.

He was born a child. To find the world's speech it is necessary to start with the cradle.

He was divine. This Ambassador is of the highest rank. While only the human the world has seen, yet his dignity is that of God. On his face, that of the King, rests the majesty of empire.

No wonder he is the light of the world. The candle lights a room, the street lamps keep darkness from a city, but the sun makes day in a world. Shine on, O Son of Righteousness!—Pacific Christian Advocate.

**Woman's Greatest Trouble**

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, today.

tended the Sunday School class of one of these. And if I had to choose between all the sermons I have ever heard or services I have ever attended and the simple direct motherly talks on God and His love, given by this quiet little woman, dressed in a "second or perhaps third year" suit with her worn purse and crocheted muff lying on the table, I'd choose the latter, since it has meant more to me spiritually. And yet should I mention her name, every Bishop in our Church would recognize that she is a power that has to be taken into consideration. I was in her home one day and saw her tenderly stroking the flaxen head of her little daughter while she talked of methods for our work, and I caught the shy glance of love and respect which the girl gave her mother. I was in another home and observed the loving thoughtfulness of the daughter toward the mother who was soon to return from the day's weary work at the Publishing House.

Oh, no! These women are not raving and irreligious. On the contrary, their quiet courage and power born of conviction deserve our admiration, however much we may be opposed to their theory.

It is well, moreover, to be careful in generalizing about "what God intended us to have," since He is continually giving to us gifts that He did not give to our ancestors, and with our finite minds we are hardly capable of deciding what are the Divine intentions for the future of the human race.

We should also remember that the apparent "degeneracy" of this age is not so much degeneracy as it is a clearer insight into conditions that have existed for many generations; and that this insight is largely due to the tremendous strides that woman the world over has been making toward a broader, deeper, higher mental and spiritual development.

MRS. F. HOLT.

**North Texas Conference Personals**

Rev. J. W. Beck had a good year and secured twenty-four subscribers for the Advocate. No trouble about the work of a man who puts the Advocate among his people.

Rev. L. E. Conkin is one to himself. We have not got another one. He has religion, holds great revivals, builds church houses and gets subscribers for the Advocate.

Rev. O. T. Cooper is one of our best workers and the Advocate fares well at his hands. He is one of our most active and promising young men.

J. V. Davis brought up a good report and had fifteen new subscribers for the Advocate.

Rev. R. L. Ely always has good results on his charge and he works the Advocate to a finish among his people.

Rev. C. O. Shugart is a new man among us, but he works for the Adv-

ocate like a seasoned veteran. He put just twenty-five new subscribers on our list and we give to him the right hand of fellowship. He comes to Dallas this year and we will see more of him.

Rev. C. W. Dennis is one of the stalwart men of the conference and he brings things to pass. He has a splendid new church at Rockwall, lots of Advocate readers and everything in good condition.

Rev. C. B. Golson brought up nineteen new subscribers for the Advocate and good statistics along all lines.

Rev. E. L. Harris showed up with sixteen new subscribers, showing good work along other lines also.

Rev. A. P. Hightower always can be depended upon to look after the Advocate and he had fifteen new subscribers for us.

Rev. J. D. Hulgins is one of the steady men of the conference and good results follow his work wherever he goes. The Advocate is right hand man.

Rev. W. R. Kirkpatrick is a hustler. He brought up thirty-one new subscribers and of course his work prospered all along the line.

Rev. E. F. Lancaster always makes a good showing. He put twenty-eight new Advocates in his work, showing his appreciation of its helpfulness.

Rev. W. J. Lemons placed fifteen new subscribers on our list and we number him among our good friends.

Rev. T. W. Lovell is one of the most faithful of our workers. He secured just twenty new subscribers and this is an evidence of what he does on his charge.

Rev. C. P. Martin went from us to California, and we missed him. He is one of our best Advocate workers.

Rev. J. H. Scrimshire is one of the young men, but he looks after his work like a veteran. He loves the Advocate and looks after its interests.

Rev. E. H. Casey did some good work at Commerce. He painted, papered and decorated the parsonage, and left things in fine shape for his successor. He is a friend to the Advocate also.

Rev. J. M. Binkley is the pastor of the conference and we are glad to say that he is looking very well. He was greeted by the brethren with cordiality and gladness.

Rev. M. H. Read only lacked three of making a full report from every subscriber on his work. He leaves no work of the Church to be done "when he goes back."

Rev. M. A. Stout, of Marysville, brought up the second largest report on the Advocate. Brother Stout is an all round pastor and worker.

Rev. W. H. Wright added ten new subscribers to the already good list at Lone Oak and brought up collections for the Advocate practically in full as he always does.

We are always glad to see the smiling face of Rev. I. M. Woodward at the Advocate desk at conference and he never fails to have a good report for us.

Brother Leonard Rea led the North Texas Conference in his work for the Advocate at Cumby last year. He placed the paper in over forty new homes and brought up collections from every subscriber. He finds the Advocate a great help to him in his work and he does not forget his "assistant pastor" when collecting time comes around.

In addition to brethren mentioned elsewhere we are also in debted for good reports for the Advocate to Revs. W. H. Brown, W. B. Byars, H. B. Chambers, L. L. Cohen, C. P. Combs, W. F. Davis, C. W. Glanville, J. C. Gibbons, B. B. Hall, H. C. Hand, A. V. Hendrix, K. R. Isbell, N. C. Little, W. B. Martin, O. E. Moreland, O. T. Rogers, E. G. Roberts, C. N. Smith, W. L. Tittle, J. D. Thomas, Arthur Wall, T. N. Weak and J. A. Wheeler.

Miss Ragsdale was delightfully entertained at the home of Mr. and Mrs. Wade Parks.



REV. A. E. CARRAWAY, Taylor, Central Texas Conference.

Among those whom the Advocate, as well as the Church, always counts on for good work is Rev. A. E. Carraway. He is always prompt in responding to anything beneficial to his charge, and he was one of the first to join the Twenty Club although he had already a good list at Taylor. He is now also on the 100 per cent roll, all his stewards read the Advocate.

**STARTING RIGHT OFF!**

I am sending a new subscription, secured yesterday. I hope to send several in the near future. We have no trouble with members who read the Advocate.

The outlook for Methodism in this city has never been so hopeful as now.

J. L. POWER, Beaumont, Texas.

**WHY I WORK FOR IT.**

I am hard at work for the Texas Christian Advocate. I am going to try to place the Advocate in every home on this charge. A man of another denomination said to me not many days ago, "Why do you Methodist preachers work so hard to get the Advocate before the people?" In answer I said: First, not only to swell the subscription list, nor do we work for the Advocate to report in our Quarterly Conference in answer to Question 19, but we push the Advocate as an educational, Christian paper, to teach our people all about the work of our Church. Second, we want our people to read only good literature, and when we get them to read the Advocate, there is a distaste for trashy literature that is flooding our United States' mails. Third, where we get the Advocate in the homes of our people, we have no trouble in collecting our conference collections. Fourth, where the Advocate goes it is no trouble to follow up the visits of Dr. Rankin and his force and enlist the people in the Church work generally, mainly the Sunday School. Five, the Advocate carries an obligating power in it that draws the people closer to the Church. It seems to re-obligate our people to more fully discharge their duty to God, their pastor and the work at home and abroad. The Advocate is an antidote to any person who is an anti-missionary, at home and abroad. The last issue of the Advocate will make the reader a stronger Protestant, a better Methodist and a more loyal citizen. No Methodist can be a real, up-to-date Christian and not read the Advocate. May God continue to bless the Texas Christian Advocate. Here's for the Advocate in every home on this charge. This subscription is mine since conference.

W. T. SINGLEY, Carbon, Texas.

**HE IS ALL "WRIGHT."**

To the business manager of the Advocate, I'd rather be early than to be late. The fifteenth of February in advance I'm due— It pleases me now and I think 'twill you.

To send my two dollars a little ahead Hoping to see in your next paper when read You received a check, payable at sight And signed by yours truly, C. F. Wright, Gainesville, Texas.

**Aches and Pains.**

You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Then why not use an internal remedy—Hood'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—Adv.





G. C. RANKIN, D. D. Editor

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BACK NUMBERS--Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

DISCONTINUANCE--The paper will be stopped only when we are so notified and all arrearages are paid.

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#### REV. GEORGE S. SEXTON

We notice in the daily papers that Rev. George S. Sexton, D. D., for four years connected with the movement to erect a monumental Church in Washington, D. C., and long a member of the Texas Conference, was transferred last week to the Louisiana Conference and stationed at First Church, Shreveport. His old Texas friends, and they numbered by the thousand, will regret to know that Dr. Sexton is no longer identified with our Texas Methodism. He has spent many of the useful years of his useful life with us and we can hardly think of Texas without thinking of George Sexton. No man has done a better work than he and he leaves many tokens of his efficiency in the several churches he has served among us. That St. Paul's Church, Houston, is a monument to the successful ministry of Dr. Sexton, if there were no other. But that is not the only abiding evidence of his efficient ministry in Texas. We endorse him to the utmost to our Louisiana brethren. They will find him genial, lovable, and brotherly on all parts of the ground. He will not be among them long until they will learn to love and appreciate him as we do in Texas. Rev. G. S. Cameron, who did three years of most successful work, at First Church, Shreveport, goes to Alexandria. He also went from Texas and has shown his merit by his colossal work at Shreveport. He leaves a great Church building and a well organized congregation, and we wish for him his usual success in his new field of labor further down in the Pelican State.

#### REV. JOHN E. ROACH AND REV. C. T. TALLY.

Rev. John E. Roach, after a successful term of service at Broadway, Gainesville, now goes into a larger and more strenuous field of labor. He is Commissioner of Education for Southwestern University, and he and Rev. C. T. Tally, of Texas Conference, are charged with the duty of raising \$300,000 for that institution. This is the amount asked for by the trustees and commended by the Educational Commission. It is a needed amount and these two vigorous young men, alumni of Southwestern, are the men set to the task. They have made their work felt in the pastorate and they will do the same in this laudable undertaking. The Advocate bids them Godspeed and its columns are open to them in any way it can be of help to them in this great enterprise. The Advocate stands for the success of all our schools and will back to the extent of its ability and influence any enterprise looking to their betterment.

## Miscellaneous Comments

Rev. J. Frank Norris is again in the criminal courts of Fort Worth and for several days recently his case has been in the daily papers. It will be remembered that a year or so ago he was first indicted over there for perjury and arson; the perjury case was tried and created a great deal of bad spirit, but he was exonerated by the jury. After that the arson case was dismissed. A few months ago several parties were arrested and indicted for burning the church and parsonage of Mr. Norris, and this reopened the trouble and the indictment of the preacher followed. We know nothing about the merits or the demerits of the case; but we do know that the bad blood developed by the incident is doing nobody any good in Fort Worth or elsewhere. On the contrary, it is doing a great deal of harm and all good men and women deplore the effect of it on public sentiment.

The Advocate editorials discouraging too many changes in the appointments of the preachers at the then approaching sessions of the conferences, did not make any impression much on the authorities in North Texas. From a partial examination of the changes it is our judgment that two-thirds of the preachers changed appointments. We are not referring to the matter for purposes of criticism, for we take it for granted that those in charge of these matters found it really necessary. But the result has caused a great deal of expense to those making the moves and they have had to change in the midst of very rainy and disagreeable weather. If such a thing is possible it would be a great saving in expense, inconvenience and discomfort if preachers could stay longer than one or two years in a given appointment. It would be better for them and for the people to have it understood that this short-term pastorate business is to go out of favor. But at the rate we are going, these changes, it seems, will grow more frequent rather than otherwise. Is it now possible for the preachers to have a let up in the habit of frequent and expensive moves at the end of one and two years?

By this time nearly all the preachers have reached their new appointments throughout Texas and they are ready to begin their work for another year. It may be that some of them were not specially desired by the charges to which they have gone and it is barely possible that some of them did not want to go to said charges; but neither they nor the people took any part in the procedure that appointed them. That responsibility did not rest on either of them. The law of the Church has put that on the head and heart of some one else. Therefore, it is the duty of the preacher to go to his new field without complaint and it is the duty of the people to receive him with open-hearted kindness. In such event, both the preacher and the people will make this one of the best years in the history of the charge. Try it and see if the statement will not prove true. Let the preacher give to his people his very best service and let the people rally to him, give him ample support and hearty co-operation and the charge will go forward.

Be kind to your preacher's wife. Do not expect too much of her. She has her hands full to look after home and her children, and do not expect her to do too much Church work. And do not interfere with her household matters. The parsonage is her home as much so as if she owned it as long as she lives in it; and be very chary in making suggestions to her about how she shall use it. You do not want anybody to meddle with your domestic affairs, and be careful not to meddle with hers. Go to see her, speak kindly to her and make her feel that in you she has a friend. When things go well with you, remember her with

some little token of appreciation, and it will brighten her life and make her heart glad. There are many little delicate ways in which you can show her your love and confidence, and such treatment will win her to you for life. It will help her to be a good and true keeper of the home you have prepared for her.

Let the preachers love each other. They ought to love each other, for they have experiences and hardships in common. They belong to a great brotherhood and its ties ought to be strengthened year after year. They ought to feel under special obligation to guard the sanctity of each other's names and reputation. No preacher ought to fall into the pernicious habit of criticising his brother preacher and of making idle remarks about him. No preacher can follow a more unworthy habit than that of discussing his brother preacher and emphasizing what he regards as his foibles and weaknesses. The preacher who studiously and habitually does this injures himself and weakens his own efficiency. As a matter of fact every preacher has just about as much as he can manage to attend to his own business and do the work committed to him without attempting to point out the failures and shortcomings of his brother minister. If he will just turn his eyes in upon himself he will usually find so much to deplore that he will not have time to criticise and depreciate in any one of his brethren.

Last week Senator Morris Sheppard, at the request of a great representative meeting of prohibitionists, introduced a resolution in the Senate to submit to the vote of all the people of the United States, an amendment to our National Constitution prohibiting the manufacture and sale of intoxicating liquors; and Representative Hobson did the same thing in the Lower House. The galleries of both chambers were filled with enthusiastic people as the resolutions were read. So that prohibition is rapidly becoming a National issue. It has won its way in the precinct, the county and the State until now it is demanding a hearing before our National Congress. Just what these two bodies will do awaits to be seen; but the liquor business is beginning to realize that the day of its doom is not far in the future. It may be a number of years yet, but its extermination is only a question of time. On with the battle!

The great flood disasters along the course of the Brazos and the Colorado Rivers between Middle and South Texas continue to grow in proportions. The loss of life has been appalling and the property loss is running far up into the millions. And the worst feature of it is, the loss of life and much of the property loss is among the poorer class of people, the people least prepared to endure it. That great suffering is not only experienced at present, but even greater suffering will follow as the floods subside is a foregone conclusion. These people will need help for months to come until they can get themselves on their feet and ready to recoup their losses. But to the credit of our Texas humanity, those sections not devastated by the flood have responded nobly to the wants of the unfortunate, and money and food and clothing have been rushed to them along the line of every railroad. Texans have shown themselves equal to this great emergency; but now that the immediate needs have been provided for, let us not forget that their needs will continue for some months to come.

Texas will have fifty-four delegates in the next General Conference, counting the two from our German Mission Conference. The large majority of these will be new men, never having served in any pre-

vious General Conference. But they are true and representative men and they will serve their constituents with ability and fidelity. And the same is true with reference to the delegations from all the conferences. Only one, or two, or three of each delegation were in former General Conferences. That quadrennial body will be largely made up of new men. This fact is causing some people to imagine that next May will be a time for innovations in the laws and usages of our Methodism. But we do not think so. New men often feel their responsibility so keenly when they first sit in a General Conference that they are more cautious and conservative than some who are used to such responsibility. Hence, we do not look for any radical legislation at Oklahoma City; but in this we may be disappointed. At least we are not apprehensive.

A Unitarian preacher, in this city last Sunday, failing to find a suitable text for a discourse in the Bible, preached to his people on the verities of "Evolution" in the creation, growth and development of man; and it was supposed to be an effort to answer an address delivered before the State Teachers' Association in this city recently against teaching such a theory in our public schools, by Governor Colquitt. Speaking of his profound researches into the theory, the preacher said, among other things: "We find that each one of us first took on the form of embryonic fish, then embryonic serpent, then embryonic bird, then embryonic mammal, a living panorama of natural history; then the monkey stage appeared when the human embryo always has a long tail." Well, if that Unitarian preacher has a pedigree of that character, we have no objection, but for the rest of us we deny such kinship. And since he confesses such parentage, let him preach that sort of gospel; but preachers who believe the Bible will continue to preach the old, old story. No wonder that a Unitarian gospel makes such little headway in the South when it palms off "long-tailed" rot of this sort under the misnomer of preaching saving truth.

The antis brought on an election in Coryell County last Saturday and made the fatal mistake of trying to put that county back in the wet columns. But they are now lamenting their mistake. It stays in the dry column by nearly 500 majority, and the antis will now get a penitentiary sentence for violating the law henceforth. Before the election the felony law did not apply to that county because it went dry before the felony law in such cases became effective. It looks like that antis in dry counties would learn some sense, but it is hard to teach that sort any important lessons. They are born with something like a void in the cavity where gray matter ought to reside, and there is no hope for them--taking their conduct as a basis for investigation. On with the battle!

The Fort Worth Record recently copied, apparently with its approval, though it made no comments, a slanderous article from a Southwest Texas paper concerning this writer. True, no names were called directly, but such reference was made as to leave no doubt who was meant. It is not hard to divine the motive prompting the course of the Record, for its personal relation to the editor of the Advocate, in its editorial department is well known. It dates back to the prohibition campaign of 1911. It is a hard matter for the Daily Record to get over a grievance that was brought about by its own conduct, and it seems that the effect of it still rankles in its editorial bosom. While it is careful to refrain from any criticisms of its own, yet in this instance it steps aside long enough to adopt those of its South Texas factotum and to reproduce them in its columns. The Record went wrong in 1911 and it is a very difficult matter for it to get wholly right, though of late it has been

making strenuous effort in that direction. It needs all the prohibition and Methodist patronage it can secure, but this last adopted slander is not calculated to advance its interests along this line.

#### NOTE FROM BISHOP MOUZON.

It will be remembered that Bishop Mouzon was called hurriedly home by a message from the sickbed of his son, Edwin, at the close of our Conference at Clarksville. The conference was distressed and expressed kind sympathy for the Bishop; and all will be glad to know that the patient is holding his own in his relapsed typhoid fever illness. In a note just received from the Bishop he says: "So many kind friends have written me about my boy that I will ask you to say through the Advocate that he is doing as well as could be expected under the circumstances. His fever, which was running very high when Mrs. Mouzon phoned me, is not so high now. He is holding up pretty well. I appreciate more than I can say the sympathy and prayer of my brethren. 'Blest be the tie that binds our hearts in Christian love.' I and all mine belong to God. His will is a good will. In this faith we rest. On account of the floods I did not reach home until Wednesday morning."

All will be pleased that the illness of the Bishop's son is such as to inspire hope that he will recover. May this be the result is the prayer of our conference.

#### A MOST DISTRESSING ACCIDENT.

Rev. J. T. Bludworth is now the pastor at Cedar Hill, after good work at Myra; and his first duty was among the saddest that comes to the heart of a pastor. On Friday afternoon, of last week, Mr. and Mrs. Olin Wilson, Miss Jettie Wilson and Miss Willie Stuart, with the fifteen months-old baby boy of Mr. and Mrs. Wilson, came in an auto from Cedar Hill to Dallas to do their Christmas shopping. After completing their errand, they started for their home and went through Oak Cliff, and in attempting to cross the interurban railway a limited car making rapid headway dashed into the car, tearing it into scrap iron and kindling wood, dragging the remnants several hundred feet, resulting in the instant death of both the young ladies and the fatal injury of the husband and wife. They died that night in the hospital without regaining consciousness. The baby boy, alone, escaped without much injury. It was one of the most shocking accidents that ever occurred in this city. Brother Bludworth, assisted by Rev. C. P. Combs, of Duncanville, attended the funeral services of all the victims last Sunday afternoon in the presence of the largest concourse of people ever seen in Little Bethel Cemetery. The horrible accident has cast an impenetrable gloom over the face of that entire community. All the parties were prominent people and among the best and most respected in Dallas County.

#### DEATH OF WILLIAM B. FRANCIS.

William B. Francis, of Denton, a prominent citizen, a good man and a devout member of our Church, died suddenly last Monday night at his home in Denton. This will be sad news to a host of friends and to the many ministers who knew him at Denton and often shared his brotherly hospitality; but sadder still does the blow come to his devoted wife and children. He was about fifty-five years of age, came to Texas many, many years ago from Virginia and when he grew to manhood, he married Miss Mattie Melugin, the daughter of Rev. W. L. Melugin, of sainted memory; and to them were born three sons and two daughters, all of whom are a credit to the good home where they received Christian training. They are William, Fort Worth; Marvin, San Antonio; Charles, at the University and Mary and Helen. Brother Francis was our personal friend and his



# Pure Blood

It is absolutely necessary to give the health that brings happiness, a good appetite, restful sleep, and makes you eager for life's duties. HOOD'S SARSAPARILLA makes pure blood and so creates this much-desired condition.

death comes to us as a personal sorrow. We knew him in his home and in his work as a traveling man for years with Sanger Brothers of this city, and in all the relations of life he was a true and upright man. He loved God, he was a faithful member of the Church and his end was peace.

## DEATH OF MRS. J. E. CRAWFORD.

Just as we are getting ready to go to press, Rev. C. E. Lindsey, of the Cisco District, phones us of the death of the good wife of Rev. J. E. Crawford, our pastor at Cisco. We have none of the particulars, except that her remains will be taken to Nashville, Tennessee, for interment. She was a devout and good Christian woman, a helpmeet, indeed, to her husband in his ministry, and her going will be a great blow to him. But our Heavenly Father doeth all things well and out of this seemingly severe affliction, he will work out the lesson it contains. In the meantime, Brother Crawford and his stricken household will be tenderly remembered by his brethren and friends.

## THE VIRGINIA K. JOHNSON HOME.

We cheerfully give below, the burning words of Mrs. Johnson, our Texas Saint Virginia, and we ask all the lovers of the unfortunate and the downtrodden to read what she says and then act accordingly. No woman in the Church has more completely laid out her life for this class than Mrs. Johnson, and she has never stopped to count the cost or the personal sacrifice. Now toward the close of her eventful life, weary of labor, but still buoyant in hope, she makes this pathetic appeal to the preachers and the friends everywhere of her work. Let Texas rise up and on one good Sunday put this Mission Home clear beyond the breakers. It is one of the most commendable institutions in the Church and it is worthy of the help and the sympathy of our preachers and people. It stands in the confines of Oak Cliff as a monument to the spirit of Christ, our Savior. But read what our Saint Virginia has to say:

When the International Purity Congress was in session in Minneapolis, Minnesota, Sunday, November 9, was designated as Purity Sunday, the purpose being to create and crystallize intelligent sentiment against the greatest evils of our time, and to direct this stirred conscience into safe and sane action for the annihilation of commercialized vice.

Dr. G. B. Winton, editor of the Missionary Voice, says, "We ask every clergyman in the world, of whatever denomination or creed, to deliver at least one sermon dealing with these problems."

"Fraternal orders and uplift societies are requested to take similar action. We appeal to the higher officials of all Churches, to the heads of fraternal bodies, to all rulers of all countries, to the Governors of States and Provinces, and to the Mayors of all cities to issue proclamations designating some special day as Purity Sunday, and asking the people to assemble on that day for the serious consideration and discussion of these problems which are so vital to the welfare of the people everywhere. By the co-operation of all who believe in the higher things, this day can be made a tremendous power for the advancement of purity in social and individual life."

Now, we ask that this sermon shall be preached by each of our Texas ministers; we also ask for such strong intercessory prayers that the nations of the whole world may be aroused.

The Texas Methodists have two institutions that are fighting the social evil as best they know how. They

both need your interest and your financial support. The Virginia K. Johnson Home in Dallas is doing work which no other institution of its kind has been able to do, but that Home has a debt of \$20,000 which must be raised at once. This debt is an eating burden and a horrible incubus upon those most interested in this institution. Preach that Purity sermon, brother, and follow it by a good old-fashioned orthodox collection. Texas could raise this debt in one Sunday if we had concerted action. We would not ask the West Texas Conference to give their collections to the Virginia K. Johnson Home, because they have a similar work in San Antonio just as sorely in need. Let them apply what they raise on Purity Sunday to the San Antonio Home.

Let us name the third Sunday in January as Purity Day in all Texas Methodism, and if each of our ministers will preach such a sermon on that day as he would like Jesus to hear, he were in the congregation, the collections would pay that debt. Purity Day should be another "Holy Day" for Texas.

Fraternally, Yours in service,  
MRS. W. H. JOHNSON.

## A TENDER TRIBUTE.

We quote the following from the McKinney Courier-Gazette, and it will be read with interest and sincere sympathy by the many brethren and friends of Brother Blackburn and his family.

Rev. J. W. Blackburn, of Paris, who suffered a stroke of paralysis during last year which totally disabled him from further continuing his work in the pastorate, was able to attend Annual Conference at Clarksville last week. His affliction is progressive paralysis, affecting both hands and his lower limbs. However, he has to be supported when walking. His hands are limp and withered and he is as helpless as a babe when it comes to feeding himself. His devoted wife is constantly at his side with her ministering care and watchfulness. While his physical condition is helpless and hopeless, his mind seems to be clear and his cheerful spirit continues. This good man and faithful minister has long preached the gospel from pulpits all over the North Texas Conference in which he is extensively known and universally loved. He was formerly pastor of the Methodist Churches at Princeton and other points in Collin County. Many of our readers are his personal friends and former parishioners who regret to learn of this good man's affliction. Rev. F. O. Miller, of McKinney, agent for Superannuates' Homes of the conference, hopes to provide a home for Rev. Blackburn in Paris, if possible, where one of his sons expects to enter the practice of law. On this account, the father and mother naturally prefer Paris for their home as first choice and McKinney as their second choice. Rev. Blackburn has spent his life in the service of his Church and a work of love for the people generally. Now that he is paralyzed and helpless and poor in purse, it is due him and his to be cared for by those to whom he gave the best years of useful life in an unselfish service for the good of all mankind.

Last Sunday was the birthday of Rev. R. Gibbs Mood, presiding elder of the Sherman District, and he celebrated it by taking the day and hearing two sermons, one at Travis Street, by Rev. Knox Porter, and the other by Rev. R. B. Moreland, at Key Memorial. But from this time on he will be busy on his district. Brother Mood is also Secretary of the Conference and editor of the minutes of that body, and all these duties will keep him moving for the next few weeks.

We greatly sympathize with Rev. M. K. Fred and his good wife in the death of their oldest son, Harmon. He was freight clerk in the Victoria freight office and while checking cars was accidentally run into and suddenly killed. He was a young man with family and his death strikes a hard blow to these stricken circles. May the good Lord give them grace for this hour of their trial.

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

Dr. R. C. Buckner, the venerable man of God and a great tower of strength in the Baptist Church, has done a monumental work for the orphan children of Texas. In his annual report he tells us that he is caring for more than 600 every year in his institution



REV. LEONARD REA,  
Cumby, Texas,

Who lead his Conference, the North Texas, in his work for the Advocate.

and that they are from every part of Texas and from most all classes of people. No religious sect or denomination is recognized in his work, but all are helped who apply. Non-Christian orphans are included wherever their need and worthiness are known. The Home is supported mainly from voluntary contributions. The Orphanage is near Dallas and under the direction of Dr. R. C. Buckner of this city.

The Pastors' Conference of the Cleburne, Dublin, Gatesville and Waco Districts will be held at Meridian, January 12-14, and it will be composed of the pastors and representatives of all these districts, presided over in turn by the presiding elders. Those districts are starting out early and right and doubtless they will plan wisely for their year's work.

## PERSONALS

Brother R. J. Smith, of Stockdale, was a pleasant visitor recently. He reads the Advocate and loves its visits.

Hon. Wiley Imboden, of Rusk, a leading citizen and a prominent Methodist of that section, was a pleasant visitor to this office recently.

Rev. L. A. Conkin, who served Pilot Point Circuit last year now goes to Celeste, and last week he made us a brotherly visit on his way to his new charge.

Rev. W. F. Tyson and two of his good officials, of the Brandon charge, made this office a pleasant visit last week. They have a church to dedicate soon at Bynum.

Rev. Minor Bounds, the newly appointed pastor at Lewisville, is now installed in his charge, having preached for his people last Sunday. He was a pleasant visitor to this office this week.

Rev. Claude Simpson, Rev. Lawrence Cohen, Rev. Walter Douglass and Rev. C. O. Shugart, the new pastors sent to Dallas, are on the ground and are already at work. They have met with a cordial reception.

Rev. C. B. Smith, of McCaulley, Northwest Texas Conference, dropped in to see us the other day. He has been slightly indisposed for some time and was over consulting a specialist. We hope for him immediate relief.

Judge J. Q. Adamson, of Sherman, made a faithful member of the North Texas Conference, and his brethren sent him to the General Conference. He is young and vigorous and has good service in him for the Church in any capacity.

Judge J. M. McCormick, one of the most enterprising members of First Church in this city, will be a member of the General Conference at Oklaho-

ma City, and we predict that he will be a good and useful one, too. For he is an all-round, able man and prodigious worker.

Brother J. S. Watson, a good layman at Rosebud charge, represented his district at the session of the recent Texas Conference and he did good work. He is a most brotherly man and stands by his preacher and his Church with his hearty co-operation and support.

Mr. and Mrs. William W. Griffin, of Henderson, have issued invitations to the marriage of their daughter, Miss Mary Ronda, to Mr. Fulbright F. Mayes and the happy event will transpire January 1, 1914. The happy young couple will make Dallas their home after January 15.

The wife of John W. Nunn, son of Rev. and Mrs. W. W. Nunn, of the West Texas Conference, died last week at Falfurrias. She leaves two small children and a devoted young husband to mourn her departure. But she was a true and noble Christian woman and died in the triumph of a vital faith in Christ.

Our good brother, Smith Garrison, of Timpson, has been a member of the Texas Conference for many long years and he is one of its most useful lay members. He has the work of the Joint Board of Finance down to a science and he looks after it scrupulously. And he leads his lay delegation to the General Conference.

Rev. J. W. Bludworth did a magnificent work at Roxton during his four years, and he is now installed at Bonham Street Church, Paris, and those good people will find him a true man, a solid preacher, an attentive pastor and an all-round success. He does things. Brother Mountcastle has left things in good shape for Brother Bludworth and the work will go right ahead.

From the Salinas (Cal.) Democrat we notice that Rev. C. P. Martin, who transferred from the North Texas Conference a few weeks ago, to that field, has arrived and been kindly received by his congregation. The Christian people, generally, with the local pastors, recently gave him a cordial reception and the glad hand was extended him by the entire community. A fine repast was served and a good social time was enjoyed. He starts off well in his new field. We regretted to give him up, but we are glad that he has fallen into good hands. He is a valuable man in any community; and his many Texas friends will be glad to read this personal note of him.

## ORPHANAGE OPPORTUNITIES.

There was a tense moment in the dining hall the other day at the noon hour! Every little ear was pricked up, eyes were shining, curly heads were thrown back in eagerness and little necks craned, a letter from Old Santa himself was being read! Such premises to be good, such shows of affection, such an expanding, such boldness from even the timid ones in this atmosphere of good-will because we were taking time to think of the Christ Child's Advent, that even old Saint Nick would be surprised.

What was the cause of this feeling getting prevalent? A letter such as this:

Dear Dr. Burroughs: Use this \$2 to help Santa fill one of those stockings.

A 'phone message asking for a night letter telling what best for Santa to bring to be read at the Sunday School of a large Church; a message that certain Sunday Schools are to have "Giving Christmases." "What does our little one we are clothing want most? Let us hear by return mail."

You faithful, loyal Methodists join this crowd of Happy Hummers, Sunshine Senders, Christmas Cheerers, and in sending your remittances, please tell which conference and district you live in, and we will all have

the jolliest, the most blessed Christmas we have ever spent!

Yours for the Christ's Child's Orphan,  
R. A. BURROUGHS,  
Manager.

Waco, Texas, Dec. 15, 1913.

## LET'S KEEP THE ORPHAN CHILDREN WARM.

### Christmas and the Orphans.

The short report this week indicates that people are preparing for a RUSH during Christmas week. Why not let's do BIG THINGS for the ORPHANAGE? Meet our ASSESSMENT and FINISH paying for THE HEATING PLANT.

I believe, dear brethren, if we will only give the people a chance on Christmas Sunday they will gladly do this.

It would be "A Christmas Trick" that will make many hearts happy.

Is there anything else we can do that would be more in keeping with the SPIRIT OF CHRISTMAS?

Previously reported \$1453.91.

For this week as follows:

R. D. Zumwalt, El Paso	\$ 1.50
Miss Lovie Moore, Round Mountain	1.00
Mrs. Vina Whitney, Valley Mills	1.00
Sunday School, Elm Mott	8.00
R. L. Davis, Temple	1.00
R. D. Zumwalt, Alpine	2.50
Junior League, Walnut Springs	2.50

Total for the week \$17.50  
Grand total \$1471.41

The happiest Christmas is when we make others glad. I wish for ALL a "Merry Christmas."

Yours in the name of one hundred and sixty-one orphan children.

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

## THE BABE JESUS.

(The following lines were written by Master John Paul Jones, the bright little nine-year-old son of Mr. and Mrs. J. D. Jones, of Gonzales, Texas.)

When the star shined over Bethlehem  
There in a manger lay  
A little babe so beautiful,  
Lying on the hay.

This little boy was Jesus,  
Who came to save from sin,  
To try to save the sinners  
And their wicked souls to win.

We know that God is our Father,  
Who guided the Pilgrims along  
their way,  
And we know that He will save us,  
If we keep all sin away.

When He went to the Temple  
The old men wondered much,  
But He came from God in heaven  
And He had the heavenly touch.

And those that love and trust Him  
Shall go to Him on high,  
And they shall have everlasting life  
And their souls shall never die.

## LINES TO LEROY BAIRD.

By Rev. Horace Bishop, Hillsboro, Texas.

In the Garden of God are children  
whose songs are immortal,  
And together they make a music un-  
heard of men.

They are crowned not with laurels,  
but roses that bloom forever—  
Their playgrounds are the Plains of  
Glory untroubled by Sin.

A New Voice is now heard in that  
Garden, none ever sweeter;  
The sunny, sweet singer was always  
our pride and our joy.  
It seemed to be ever in tune with the  
harps of the angels,  
And I know they rejoiced when they  
heard the voice of Leroy

Beloved of all! The words from his  
lips were honey;  
His life was a poem beautiful, brief  
and bright.

Now we look through the mists hang-  
ing low on death's dark rolling  
river,  
Hear his voice and see our own boy  
singing in light.

Yes; he still is our boy and he loves  
us, and looks for our coming,  
And the songs that he sings seem  
sweet invitations to come,  
And we love him the more, and are  
sure, when we reach the gloaming,  
Leroy will be "watching and waiting"  
to welcome us home.

The negative or unbelieving side as  
the mere night side of the day of life  
before the soul bows and submits  
while the great affirmative soul rises  
in successful resistance.



# THE SUNDAY SCHOOL

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

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

A correspondent wants to know what to do with the Sunday School Birth Day Offerings. Our understanding is that these offerings go to swell the Sunday School Loan Fund of the Board of Church Extension, and should be sent to that Board at 1025 Brook Street, Louisville, Kentucky. We suggest further that all superintendents write to that address and secure full particulars concerning this fund and the uses to which it is being put.

### WHAT WILL THE GENERAL CONFERENCE DO WITH THE EPWORTH LEAGUE?

The subject of correspondence is given because it indicates the trend of events, and because it shows that our Epworth League leaders have some uneasiness as to what the coming General Conference may do to the Epworth League. So far this department has made no suggestions to the General Conference, but we are thoroughly convinced that our Church has more machinery for handling our children and young people than we can work to profit, and that some such re-adjustment as our answer to Miss Trawick suggests is inevitable and desirable.

### THE LETTER.

Our Office records show that you have a Junior Epworth League in your Church. We take it that this indicates that you are in sympathy with the organization and so are writing to ask you for an expression of your idea of the real value of a Junior Epworth League in the Church.

Do you think it possible to do the work which is needed to be done with and for the children of junior age in the Sunday School hour?

Does the Junior League offer an adequate and wisely planned scheme of work for supplementing the Sunday School teaching?

What can you suggest as the thing most needed to make our Junior Leagues more generally recognized and made use of?

It will be a source of very great help to those of us who have this work in charge if you will tell why you think it is worth while. The favor of a reply from you will be highly appreciated.

Sincerely,  
ADA TRAWICK,  
Junior League Secretary.

### OUR REPLY.

Dear Miss Trawick—I have your letter requesting my opinion concerning certain phases of Junior League work and I shall answer as plainly and frankly as I can.

1. We had a Junior Epworth League, but several months ago, acting on advice of the Board of Stewards, and after several months of careful consideration, we suspended it and have not yet resumed work. Our reason for this step was that it had become unmanageable. It had been in operation for several years and most of its members, having been when they joined at the proper age, had grown to the age when they should belong to either the Intermediate or Senior League. They refused to join either, and insisted on remaining in the Junior League. In addition to that they had become interested in one another and showed little respect for the superintendent and no interest in the work. It had degenerated into a meeting place for young people of opposite sex, who attended to see each other and have a good time, rather than do League work. My efforts to assist the superintendent in maintaining order was only serving to alienate the young people from me; and we were fast reaching the point where I could not influence them in the Junior League or anywhere else. Hence, by unanimous advice of the Board of Stewards, discontinued the Junior League.

2. Answering your first question I would say, Yes and no. Where there is a departmental Sunday School with separate rooms and adequate equipment I see no reason why it should not do everything for the Juniors that

is being attempted in the Junior League. If enough efficient leaders can be found to carry on both the Sunday School and Junior League I would say by all means let both be maintained. But otherwise I would concentrate all talent and effort in the Sunday School. In the one-room church, where the Sunday School can do nothing besides teach, and is not well equipped even for that, there ought to be found a very distinct and important place for the Junior League.

3. To your next question, "Does the Junior League offer an adequate and wisely planned scheme for supplementing the Sunday School teaching?" I unhesitatingly answer, "In the hands of a wise superintendent, Yes." But it is frequently hard to find such a superintendent.

4. Answering your next question, it is my matured opinion that we are trying to do too many things with the children. We do not need a Junior Epworth League and also a Children's Missionary Society. Neither do we need both a Children's Missionary Society and a Sunday School Missionary Society. Any pastor who tries to operate all the Church machinery now provided for by our Book of Discipline and our various Boards will find that the very machinery clashes and tends to destroy itself. As a socialist in young people's work, I feel that I have some right to an opinion at this point. I trust that our coming General Conference will co-ordinate all our young people's and children's work as to do away with the present division of interest and dissipation of time and energy. My personal opinion is that the Sunday School and Epworth League Boards should be united, and that the Educational Department of the Board of Missions should be transferred to this enlarged Board. I would not abolish either the Epworth League or the Junior League, but I would place all the work of the young people under one control. As to the Epworth League proper, I seriously doubt if there is room for that and the organized Adult Class in the same Church. There are doubtless places where the League would do better work. But there are other places that need the organized class. This and other considerations have led me to the conclusion above stated that they should be merged under one Board. I have answered somewhat fully because I suppose you are seeking data for proposed General Conference legislation.

### FIELD NOTES FROM WEST TEXAS.

By A. E. Rector.

During the last four weeks I have held eleven Sunday School Institutes, embracing thirty-one separate sessions. Practically all of these were held with individual schools, as there was not sufficient time to advertise a consolidation of schools in larger groups. Beginning with next January the plan will be to rally a number of schools at convenient centers and hold from two to six sessions, according to local conditions. The Field Secretary hopes to hold at least one hundred institutes during the year, but as there are more than three hundred Sunday Schools in the West Texas Conference it is evidently impossible for him to visit even a third of that number. The necessity for consolidation is therefore apparent. The institutes for each district will be carefully planned, after consultation with the presiding elder, in the interest of the greatest good to the greatest number. It is hoped that pastors and Sunday School workers will appreciate the situation and will strive to overcome this limitation by securing a maximum attendance from outlying schools.

The institute plan has worked admirably so far. The preachers have all co-operated heartily, and a large majority of the officers and teachers have evidenced a lively interest. Many of the rank and file have realized their first opportunity of attending a special discussion and demonstration of modern Sunday School aims and methods. While none of the schools was able to meet the "Standard of Excellence" established by our General Sunday School Board for a hundred per cent Sunday School, and the most of them were far below it, there was evinced a definite purpose to attain there to as soon as possible. Without exception the promise to observe Children's Day according to the Discipline was cheerfully made. Nearly every school was convinced of the feasibility of a monthly council, and the Wesley Adult Class will have favorable attention in most of them.

At Dilley, where J. E. Morgan is pastor and A. R. Dillehunt superintendent, they are moving for the Cradle Roll and Home Department. Leona, W. G. Callihan, pastor and R. S. Parks, superintendent, though strictly a country Sunday School, has several "springs of excellence," and is contemplating others. There Church and Sunday School community has secured the erection of a schoolhouse for the Mexicans in their midst, and are preparing for religious work in this open field. Millet, J. E. Morgan, pastor, and W. F. Earnest, superintendent, gave definite assurance for the Cradle Roll.

Buckhorn, W. G. Callihan, pastor, and M. W. Lindholm, superintendent, though few in number and with scarcely any population from which to draw new material, undertook the Cradle Roll and made an unusually liberal offering. Tehuacans, J. A. Fledder, pastor, and James Newton, superintendent, has curtailed

off a corner for a growing primary department and made a good start in class organization. They will also add the Cradle Roll.

The final meeting at Honda was practically rounded out so that pledges for a forward movement could not be secured, but we are expecting word of an early advance from Rev. M. K. Fred and Brother King.

Sabinal presented an exceptional case of organization and modern methods. In addition to most of the up-to-date features, including the Graded Lessons, which none of the other schools thus far visited has introduced, the pastor and superintendent have introduced a decided innovation. The Wednesday evening service, under the supervision of the pastor, is given over entirely to the Sunday School forces. Twelve superintendents, of as many departments, covering every phase of Sunday School activity, take regular turns at leading the Wednesday night services, with special reference to the department represented. The pastor expresses great satisfaction over the result of this plan; and the showing made at the institute was abundant evidence that potent influences for good have been at work. "The Worker and His Work" series was ordered as the nucleus of a Sunday School workers' library, and the superintendent individually ordered several other books. W. L. Barr is pastor and J. S. McGee superintendent.

Devine and Lytle, under the pastorate of Rev. C. E. Wheat, gave excellent promise of progress. W. C. Randle is superintendent at Lytle and R. H. Gossett at Devine. Both schools expect soon to have a Cradle Roll and Home Department. Devine already has a weekly meeting for the teachers, which will be extended into a Sunday School Council, and Lytle appointed a meeting for the immediate organization of a monthly Council.

Cotulla, with J. W. Long, pastor, and Brother Simpson, superintendent, gave enthusiastic co-operation through six interesting sessions, and the situation is being shaped up for progress; though evidence of previous progress was not lacking. The offering taken there for our conference work registered high watermark for the entire list of institutes held to date.

Rev. W. H. Dunn, pastor, and Brother Thompson, superintendent, are facing rather adverse conditions at Laredo, but they and their co-workers gave the Secretary a generous co-operation. If a Wesley Adult Class is not reported from that field in due time the Field Secretary will be greatly disappointed. The last of the series was held at Moore, W. G. Callihan, pastor, and N. McFadden, superintendent. The response was hearty from the entire community. A definite promise was given by the pastor for the organization of a Sunday School Council at an early date.

Pastors who have failed to send me a list of officers and teachers are urged to do so immediately.

### THE DEAR GREAT DAY.

And here again, God bless us all, is that amazing, sane, dear, great day!

Day of the world's clockwork re-inspected; our motives reset, our instruments returned, our hands reunited.

Day of the heart's own inventory, when we forgive not only others, but ourselves; or rather, forget either to chide or fear.

Day of our far-off, unforgotten childhood's fire-play about our mother's doors—an old shovel, a few coals, and a pinch of powder.

Day of the heavenly lights o'er "virian pastures kindling; the stars for coal and the ethereal gates of God quivering open for joy were none too good.

Day when the courage of our happiness extends the frontiers of life indefinitely, and we have with us again in the citadel of our good cheer our beloved whom we have lost awhile.

Day when, the Imperial Heir being born, the King sets free a thousand thousand captive hopes, and the love-catches from heaven's orchestra, vander about the place of many mansions, fall and break and echo in all the avenues and byways of the soul—

"Glory to God in the highest; On earth peace to men of good will."

O yes, you and I did not make nor set that day. It will make, is making us. It is the clock-strike on the great stairway of God. We will not desecrate, we will not presume upon it. It might never have been! And the men of the world would have strayed forever seeking for it.

Like the sages of old we will bear him gifts.

Gold.—That is to say, our substance, our wealth, our strength, in a new consecration. We have never before understood what the stuff was, for, or could do.

Frankincense.—Which is the best behavior of our human spirit; the conscious asseveration of our glad will; the holy abandon of our heart's best affection and worship.

And Myrrh.—And that will be our heaven-prompted, world-daring sympathies and medicinal good service; the martial and perfect hatred of all lies, vanities, and oppression; the chivalrous healing and defense of a downright, outright, eternal Christmas consolation, poured into the hurt and want of all the stricken children of the Prince of Peace.—Nashville Christian Advocate.

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

### HOW THE FAMILY ALTAR WAS ESTABLISHED.

By C. R. Ross.

It was after supper, and Mr. Atwater and his wife were in the big sitting room conversing on the various topics of the day. Mrs. Atwater was doing fancywork. Suddenly the conversation turned to religion, and Mrs. Atwater asked her husband what had been the greatest help to him in his religious life. He closed his eyes and leaned back in his chair and gave himself to meditation. Like every person whose childhood had been spent around a family altar, his mind instantly went back to those days when he gathered with the family about the fireside and listened to his father read the old Bible and kneel down and talk to a being called God. As he thought, the old days came back to him afresh, and he felt those early childhood impressions come to him again as his father reverently spoke to this great Being, asking him for help, guidance, and blessings. He could not forget the serene look on that face as he rose from his knees at times, though many years had passed since 'hen—a look that was different from any other look his face ever wore. He remembered how he, as a little boy, had resolved that when he was grown up he would talk to that same great Being to whom his father was talking daily. No thoughts or impressions in all his life had influenced him for good as much as had the ones which came to him while he was engaged in worship with the family in the old home. After a few minutes of meditation he opened his eyes and in a thoughtful tone said: "Wife, nothing in all my life so influenced my thoughts and feelings as the family prayers I heard in our home when I was a child. It was then that I got my first idea of how one ought to live. Those impressions have been a blessings all through the years."

Mrs. Atwater smiled as her husband finished his story. Seeing this, he asked her to tell him what had been most helpful to her in her religious life.

"You have told my story better than I could have told it," she replied, still smiling. Then she laid aside the fancywork, and, pulling up the center table, she got the Bible and placed it upon it. He looked at her in surprise. "What do you mean?" he asked. "We are going to have family prayers tonight," she said. "If it was a family altar that did us most good religiously when we were young and helped us to start right in life, one will do as good now and be a blessing to our children."

Mr. Atwater took the Bible and opened it and began to hunt for a suitable passage of scripture to read. There was too much truth in what his wife said to try to argue the matter. He selected a short chapter and read it in a hesitating way. Then they knelt, and he prayed to God the best he could for guidance and help and blessings for them, their relatives, neighbors, and friends. When he had done, he almost resolved that he would never attempt it again, so poor had his first effort seemed in his own sight. But when he looked at his wife, her face was clothed with a smile that told of gladness, and he felt ashamed that he had entertained such a silly notion for a moment. He promised that he would keep on attempting to have family prayers as long as his poor efforts brought such smiles to his wife's face.

That was the beginning of their family altar, and after that it was so enriching to the family life that it could not be dispensed with. When for any reason the family prayers were left off, the day did not seem complete. Something was lacking, and they were quickly taken up again. Under the influence of the family altar the children grew up with strong inclinations toward things religious. Early life and became warm friends of its interests. In after years two ministers went into that home to get wives to make homes for them. They wanted young women who had been reared around a family altar.

One incident in connection with the family altar seems worth giving for the benefit of others. On one occasion two men who were prominent in State affairs spent the night in this home. They were both men of learning and wealth—one a university man and the other a rich planter who had been a colonel in the Civil War. Mr. Atwater felt himself inferior to either of them in the matter of learning and dreaded to attempt to hold family prayers in their presence. So when the time came for retiring, he was about to take them to their room without inviting them to stay for prayers. But then he thought that it would never do for a Christian to fail to have prayers with his guests, and he determined to invite them and do the best he could in their presence, though he felt very weak before them. When asked to stay for prayers, they will-

## If I Ate That I Would Die

You Will Never Fear Food If You Go to a Dinner Carrying One Little Stuart's Dyspepsia Tablet.

You needn't pass up all those savory dishes just because you are afraid of what the stomach will say to them. Armed with a box of Stuart's Dyspepsia Tablets, you can bid defiance to the most cantankerous stomach and be assured that your food will be perfectly digested in spite of the stomach's objections.



"At Every Banquet You Will Always See Some Person Who is Afraid of Food."

Stuart's Dyspepsia Tablets are a compound of pepsin, and those elements that must be secreted by the stomach if the food is to be digested. When the stomach fails to secrete enough of these digestive agencies, the only sane remedy is to supply a sufficient quantity of these elements to digest the food. This is the service for which Stuart's Dyspepsia Tablets were made and they are recommended by leading doctors and scientists. One or two of these tablets is sufficient to digest the largest dinner. They stop almost instantly all forms of indigestion, such as sour stomach, belching, heartburn, dizziness, brash and dysentery. Stuart's Dyspepsia Tablets contain digestive elements, a single grain of which is capable of digesting 3,000 grains of food, such as meats, eggs, grains, vegetables, starches and mineral matters of all kinds.

If your stomach is sluggish or worn out, let Stuart's Dyspepsia Tablets do your digesting for you until the stomach can recuperate. Give it a little vacation. It has a hard enough struggle at the best, with all you put in it. And even when your stomach is in perfect condition, you will occasionally need one after a big banquet or other social affair that taxes your stomach to the uttermost.

Make Stuart's Dyspepsia Tablets the ever-ready friend and assistant to your stomach. Get a 50c box of your druggist today.

ingly consented and seemed much interested. Mr. Atwater took up his Bible and read a chapter from it and then knelt and invoked God's blessings upon them all for the night. It was evident to all in the house that he was embarrassed but he never gave up. When the service was over and they had risen from their knees the Colonel, though not a Christian, came over to him and, putting his hand on his shoulder in a reverent way, said: "You got the victory. You had a struggle, but you didn't give up. I admire your courage."

The next day the Colonel and his friend went away, and Mr. Atwater lost sight of him after that. But years later he was surprised one day when he got a letter from the Colonel, who was then on a sick-bed. The letter brought the news of the Colonel's conversion and reception into the Church. The letter had been written by the Colonel himself a few minutes after his baptism and entrance into the Church. He had gotten his impression from the family altar in Mr. Atwater's home and he wanted him to know it. The letter showed that it had been penned by a feeble hand, but there was throughout it a breadth of gratitude to and benediction upon the man who with great effort held family prayers before his guests one night years ago. It was the Colonel's last sickness, and the end came not long after the letter was written; but he died in triumph. Mr. Atwater always thanked God for giving him courage enough to hold out that night when he was about to fail. Leasburg, N. C.

If a curtain or portiere pole is rubbed with hard soap before being put up, the draperies will slip on easily.

MAKE MONEY FOR YOUR CHURCH. Sell the famous Passion Play Post Cards. Complete Life of Christ beautifully told in 25 Multi-Color Post Cards. Sell like wildfire at 50c set. Big profit. Sample set 25c. Write at once for particulars. Agents wanted everywhere. IRVIN J. THOMPSON CO., Hammond, Ind.

Write for "Betty" That's the name of the beautiful girl on the

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(Size, 11 X 12 inches)

Send your name and address and a 2c stamp (it pays part of the postage) and we'll send you Free and postpaid this beautifully illustrated and perfect reproduction of the oil painting "Betty," painted especially for us. 1914 calendar is attached.

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THE COCA-COLA CO.,  
Atlanta, Ga.



## 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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

### A BEAUTIFUL SERVICE.

Dr. Henri Arnet, Secretary of the Protestant Churches of Belgium, arranged a beautiful service in Brussels, November 6, in honor of the missionary party en route to the Congo with Bishop Lambuth and Dr. Morrison. A large congregation attended the services, and earnest words of prayer and blessing indicated the deep interest of our Christian friends in Belgium. The missionaries present were: Dr. D. L. Mumpower and wife, Rev. C. C. Bush and wife and Mr. J. A. Stockwell and wife, who go with Bishop Lambuth to open our Congo Mission in Wembo Niamas village.

It is an interesting and significant fact that the Methodist Episcopal Church, South, and the Protestant Church of Belgium are beginning work the same year in the Congo Belg. Each new mission adjoins territory with the Presbyterian, and the work is undertaken in fullest harmony and co-operation. For twenty years the Presbyterians have wrought well in this field and prayers have been made that these two Churches might enter with them.

This heroic missionary party sailed on November 8 from Antwerp for Matadi. Their ship is expected to land about November 30. They will then proceed by rail to Leopoldville, on Stanley Pool, where the Lapsley missionary boat of the Presbyterians will meet them and convey them to Luebo, in the far interior, the headquarters of the Southern Presbyterian work. Here the ladies will remain for several months, while Bishop Lambuth and the men of our party will proceed by boat to Bena Dibebe, the Belgian station on the Sankuru River, about ten days journey from Luebo. Here they will build a warehouse to store the goods of the mission and proceed with sufficient outfit to start the work on a nine days' journey across the country to Wambo Niamas village. Having been delayed beyond the 18 months set for the return, Bishop Lambuth requested that a messenger be sent to Wembo Niamas announcing that he was on the way with his missionaries.

A letter awaited him at Brussels stating that the old chief received the announcement of his coming with evident joy and promises to have everything in readiness for the beginning of the work. The prayers of the Church will surely follow this heroic little band now in Africa.

January 1 closes our year. The fourth quarter always brings in a large return. Shall we not make this one of the best in our history? Each one must do her utmost. Urgent appeals come from the fields which cannot be met unless an extra effort is made. If you cannot bring large free-will offerings bring in your tithes and prove the Lord that your blessings may be abundant not only in your own lives, but in the lives of those in darkness. You and I must not forget that Christ is depending on us to send his message of peace on earth and good will to men.

### The Scarritt "Texas Club."

This club now has 27 members. The largest enrollment from any State. They are fully organized with the proper officers and are ready to work. The subject that is engrossing their thoughts and time is, "Shall the Texas people keep the Texas room in the Scarritt Bible and Training School?" Several years ago an enthusiastic Philothea Class in Texas had asked to furnish a room in Scarritt and had advised Miss Billingsly to expend the necessary amount, and they would be responsible for it. From some cause their plans failed and the debt for the furnishing remains unpaid.

Of course the name Texas is not over the door. The Texas girls feel mortified to have to announce to visitors, "This is the Texas room," when in reality it is not.

Let the Texas women help the Texas girls to liquidate this indebtedness. Let us keep up the record of Texas doing things.

### CHARACTER OF WORK DONE BY CITY BOARDS.

City Mission Boards of the Methodist Episcopal Church, South, conduct work among foreign-born people at fourteen centers, among cotton mills at twelve centers, among eight native crowded centers, and at one negro center.

Nearly one-half of the entire popu-

lation of the United States lives in cities of 2500 and over. One-tenth of the population reside in the cities of New York, Chicago and Philadelphia.

What are the problems of the city? Slum sections and overcrowding; housing conditions; water and sewerage or unsanitary conditions of labor, inadequate school and recreational facilities; grouping of immigrants and negroes; municipal corruption and difficulty of enforcement of law; religious indifference.

The Woman's Missionary Council maintains twenty-five Wesley Houses; five Co-operative Homes for Working Girls; fourteen medical clinics; two Bethlehem Houses for negroes.

### IMPORTANT ANNOUNCEMENT.

Please announce through the Advocate my change of address, and also that the corresponding secretaries are to send the reports to me for this quarter.

Yours sincerely,  
MRS. J. F. KIDD,  
District Secretary, Marshall District,  
Woman's Missionary Society,  
Livingston, Texas.

### CENTRAL TEXAS.

Mrs. C. L. Cartwright recently had a severe attack of appendicitis at her parsonage home in Comanche. Brother Cartwright carried her to Temple for an operation. Pray that the operation may be a success in every way and that Sister Cartwright may soon be restored to her usual health.

Many of our conference officers have had sore afflictions and troubles. My own heart is torn and bleeding because my precious mother has left me for awhile. Oh! how the selfish human side of me grieves, but when I remember how happy she is in her heavenly home, I must be brave through all this heartache. I say over and over again: God bless all my friends who have been so thoughtful of me during this, the only great sorrow of my life.

### Brownwood District.

Miss Cora Posey, Indian Creek, Texas, has been appointed District Secretary of Brownwood District to succeed Mrs. W. H. Howard who has moved out of the bounds of this district. Corresponding secretaries of both the Home and Foreign Departments report to Miss Posey not later than January 1.

The last month of the last quarter is here. What will you do about your final report? Will Central Texas hold up her standard? We come to you personally and individually with the message that we need both your prayers and your money, if we do our part this year. The King's business requires haste, and we come to ask you to help just now.

Will the District Secretaries report to me for Foreign Department not later than January 5th.

MRS. J. H. STEWART.

### NOTICE—TEXAS CONFERENCE.

To the First Vice-Presidents of Texas Conference:

My Dear Sisters: Do you realize that we are now in the last quarter of the year 1913, and very soon must give an account of our year's work? I am praying that our Great Texas Conference will lead in the Junior work. Why not? Has not God blessed us in barn and store? Am sure every auxiliary can report a Junior Division in good working order. If every first vice-president will but do her duty. Can we not count on you for your best work from now on? Please send me names of children on your Junior and Baby Roll right now. Remember I am depending on you. Yours in love, MRS. A. A. KIDD, Jacksonville, Texas.

### NOLANVILLE AUXILIARY.

The ladies of the Nolanville Missionary Society began the year 1913 with new courage and a strong determination to do greater things for the cause of our Master than we have ever done before, and we can safely say it has been a most prosperous year, both spiritually and financially. At the beginning of the year, we only had eight members, but our membership has increased to eighteen members now, and are expecting many others soon. Our devotional meetings are very interesting and instructive; we are learning more about the work at each meeting. We have raised and expended for local work this year \$90, and for foreign \$5.00. We have never had in our society but one

department, the Home, but we hope to organize the Foreign Department some time in the near future.

We met in regular session on December 8 and elected our officers for the ensuing year, which are as follows: President, Mrs. Mary A. Middleton; First Vice-President, Miss Lucy Jackson; Second Vice-President, Mrs. C. L. Cox; Third Vice-President, Mrs. W. M. Cox; Fourth Vice-President, Mrs. Doss Birchfield; Corresponding Secretary, Mrs. Polly Bailey; Recording Secretary, Miss Cora Cox; Treasurer, Miss Myrtle Cox; Missionary Voice Agent, Miss Mary Arthur; Press Superintendent, Mrs. L. E. Hill. After the election of officers and some other business being attended to, we adjourned with the Lord's Prayer to meet again on December 22 at three o'clock in devotional service. We urge every member to be present and bring some one with you.

MRS. L. E. HILL,  
Publicity Superintendent.

### ANOTHER DISTRICT MEETING.

Sometime ago when Mrs. Spencer sent out such a witty appeal for news of our work, I made a good resolution, which was lost only because the time was so full.

The bit of news I had was about our district meeting. On the quiet, I really thought some one would be inspired to the point of writing it up; since it is still untold, and 1913 is fast closing out, it must be told now, if at all.

The meeting for San Augustine District was held this year at Garrison on the 2nd and 3rd of September. While we have been holding these annual meetings for some fourteen years and every one of them have been helpful, never has one been so full of real joy in service as this one, and why not? Garrison folks just made every delegate feel as if they had been appointed to the best home in the place. Brother and Sister Dawson did everything possible for our comfort and to advance our work.

Mrs. O. L. McKnight and her grown-up son took the Center crowd over in their nice automobile. Alva is a son that any Conference President might justly feel very proud of. Mrs. McKnight was at her best in the presentation of the Missionary Institute work. The forceful, practical things touched the weak places in our auxiliary workings in a way that can not fail to make us more efficient.

Miss Durham, of Houston, was with us and none of us will forget the beautiful Scripture lessons she brought to us, nor the earnest plea for consecration. He work in the district conferences has indeed touched and blessed all who have heard her.

Miss Dottie Field, of Henderson, our Fourth Vice-President, was also with us and made local work and social service plain to all, impressing us with its large place in our work.

Mrs. A. V. Simpson, District Secretary for the Home Department, is always at her best when the occasion is of Missionary interest. Her faithful service will count long after she has passed to her reward.

At the close of the session Mrs. Commander and Mrs. J. M. Ellington of Garrison Auxiliary volunteered to enlist as members of the Foreign Department and at the close of the quarter their offering will be added and God's blessing will come on them for this new and tender service they have given. Surely nothing is more pathetic than a life longing for the unknown God. No work lies nearer the very heart of our Master than trying to save souls that are lost in the dark.

Some of us may "cripple along" as the old Black Mammy said in the testimony meeting, but in her language God "cripples along with us" and understands the secret intents and purposes of our lives. Let's throw ourselves soul and body into this beautiful service with "All for Christ" as our motto, then we will get the real joy of our Christianity.

Yours for better work,  
MRS. W. E. WILSON.

### OUR WORK AMONG FOREIGNERS IN NORTH FORT WORTH.

It is not of the great meeting of the State Teachers' Association held in Dallas; it is not of that wonderful growing city with its skyscrapers, its churches, and its problems; it is not of Judge Roe and his ever-increasingly successful warfare on the White Slave Traffic; it is not of the State Conference of Charities and Corrections in Fort Worth, that I take up my pen to write. I could with much pleasure and enthusiasm write an article or make a speech on any one of these subjects. But one thing I must say: I must call attention to our work among foreigners in North Fort Worth.

On last Monday morning, I dropped in on our Fort Worth preachers as they were holding their weekly session. It was with them no mere ses-

## Proud of Your Hair?

If not, why rest contented? Ayer's Hair Vigor gives softness and richness to the hair, promotes its growth, keeps it from falling; cannot change the color. Ask your doctor about using it.

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

cial occasion, no time simply for pranks and jokes. Dr. John R. Nelson was presiding with dignity and in a business like manner. When I stepped into the room one of our deaconesses, Miss Eugenia Smith, was reporting her work in North Fort Worth. Later a proposition was made for an evangelistic campaign throughout the city and shops, etc., by the pastors under the direction of the presiding elder. It was decided to take the matter under consideration for one week. I, for one, should like to hear the result. Let the preachers' associations of our leading cities send the Advocate some account of their proceedings!

On Monday afternoon, I had the pleasure of looking over the ground of our North Fort Worth enterprise. On that side of the river there are 20,000 people, and by actual count 4000 of them are foreigners. Miss Smith spent six years in our Wesley House at Thurber, and she is now in her third year at Fort Worth. Like the great apostle to the gentiles she does not build on another's foundation, but always enterprises new work. The physical equipment is poor. The average attendance at the Sunday afternoon Sunday School is about sixty, which is all the little building will comfortably hold. These are largely Spanish speaking children, both Mexicans and Spaniards. Germans, Poles, Bohemians, Russians and Italians are also represented. Part of the exercises are conducted in Spanish by an assistant. Miss Smith uses the Spanish ritual funeral services also.

Is this work worth while? Just follow Miss Smith through that foreign section and hear the children call to her, see them run after her, note the place she has won in their mothers' hearts and the respect with which she is treated by the men, and then ask: Is it worth while to take the Christly life to the foreigners in our midst?

But the time has come for a forward step. We have secured two adjacent, well located lots, which cost us \$750. We have \$500 in hand and \$4000 in subscriptions, all, as I understand, in Fort Worth. This should be collected promptly as it falls due. We ought to begin building at once, but cannot begin until we have one thousand dollars in hand. It is important that this enterprise be pushed to completion.

JOHN C. GRANBERY,  
Georgetown, Texas.

### A HEROINE IN AN HUMBLE HOME

Forty years ago I knew her. The roses were on her cheeks and the sparkle of youth in her eyes. Possessed of qualities of mind and heart that made her the center of attraction, she was loved by everybody. Conference changed my appointment, and she passed out of mind and sight. But I have the story of her life, which I will give in a few brief words. She was not a club woman, not the head of a Woman's Federation, not the President of the W. C. T. U., not a missionary in a foreign land, but simply a plain country woman. For 40 years she was a faithful wife. She married the man she loved, her choice of all others. He was a good husband. They commenced married life in poverty. By industry and economy soon acquired a good home and a section of land. They gave their children good education and saw them all married. Now it seemed that their remaining years might have passed away in tranquil happiness, but not so. A cancer appeared on the face of her husband.

For four long years the battle was on. Now was to be shown the true character of a faithful Christian wife, and well did she do her part. Leaving everything else in the hands of others she devoted herself entirely to the task of caring for her husband. The last year of his life was a protracted tragedy. He was literally eaten up by inches. When the continued oozing blood and ill odor drove friends and even his own children from the room she waited and watched by his bedside.

She anticipated his every want, changed his position so he could rest better, smoothed down his pillow, read to him the Bible, prayed with and for him. They were both earnest Christians. This enabled them to better bear their inexpressible sorrow. Everything that love, money or skill could suggest was done, but all in vain. The terrible disease kept eating its way to his vitals. The end came and all was over. But her rec-

ord is on high—she has done what she could. Such lives glorify our common humanity, make us a kin to heaven and prophesy our immortality. When the roll is called up yonder, at the mention of the name of this heroic woman, there will be a pause of admiration among the celestials.

C. R. SHAPARD.

### A BIT OF TEXAS HISTORY AND THE ALAMO SURVIVORS.

Tom Hay, living one mile north of Elmdale, Taylor County, Texas, told me that his mother, Mrs. Mary Hay, living at Decarterville, Tenn., after the fall of the Alamo, had a brother, Isaiah White, who wrote her from Southwest Texas that he was in the Alamo when the Mexicans charged it, and that he and another man escaped the Alamo by knocking some Mexicans down and running over them. He also said that his uncle, Isaiah White, was afterwards found dead at the horse lot of a man with whom he had a falling out, and they supposed that man killed him.

He stated further that some time after that they were having an election at a schoolhouse in Tennessee, and it was being talked around that "Davy" Crockett was not killed in the Alamo, but the Mexicans had him in a lead mine in Mexico, and when one said something about it at this election, there was a stranger there who got very indignant at the idea and said it was a lie, that he was standing at the side of Davy Crockett, in the Alamo, when he fell, and that he knew he was killed; and said he and another man escaped by knocking some Mexicans down and running over them. This must have been Rose, whom history says was the only man that escaped the Alamo. As this man and Isaiah White state the same facts, it must be real; and instead of Rose being the only man that escaped from the Alamo alive, Isaiah White and Rose both must have escaped; and, if so, it ought to be recorded in Texas history.

Brother Tom Hay, who related the above to me, is a reliable, truthful man. He is a steward in the Methodist Church at Elmdale, and a consultant to Rev. Sam R. Hay of the Texas Conference.

J. DAVID CROCKETT,  
Clyde, Texas.

To be headstrong makes the heart weak.

The love that can be bought is but a counterfeit. The real article must be won, as a battle, and like a battle, too, the strife may be more pleasing than the victory—the anticipation being greater worth than the possession.

### Pains All Over

Houston, Tex.—"For five years," says Mrs. L. Fulencheck, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it.

### CHURCH SUPPLIES

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### EDUCATIONAL

TYLER COMMERCIAL COLLEGE, TYLER, TEXAS. *Bookkeeping Short-hand*. A most eventful year. A successful reunion from ten thousand former students. A T. C. C. Day on the Dallas Fair program and a special train of seven coaches of students from Tyler. A new building giving almost 50,000 square feet of floor space, 2000 enrollments for the year. A greater demand for our graduates than we can supply. Write for free catalog explaining why we have the greatest school of its kind in America.—10.



# Our Unused Asset

By E. H. CARLTON, Fort Davis, Texas.

In the Advocate of November ... we read, with interest, the article under the above heading written by Rev. Neal W. Turner, and from the layman's viewpoint he is correct in his conclusions. While he only discusses the layman at conference, there are some points which need discussion about the layman at home. However, will say in regard to the laymen having more to do in the conferences that we do not desire more responsibility, nor more authority, but we need these to bring us up to a higher standard of recognized responsibility in Christian stewardship. The conference does not need us nearly so much as we need the conference.

What the layman needs is to realize that Jesus left only one plan for the salvation of the world—as Mr. S. D. Gordon so graphically words it—“Peter and James and John and a few others were left to tell others and others to tell others. He left no other plan and He is depending on us.” The great body of laymen shift this plan to the shoulders of the man who is “called” to preach and have never dreamed that the command was to every man.

The Laymen's Missionary Movement is and has been trying to point out this vision of stewardship, but it will never be accomplished to any large degree under the present system, as there are too few awakened laymen to even keep it going, unless it be in the extreme East. We are reminded of the statement of a drummer from Mexico who was criticizing Madero for trying to rule Mexico by the “brotherhood of man” doctrine. Said he: “In Mexico, we are not all brethren—not just yet.” Had there been enough Maderos, the brotherhood doctrine would have been carried out, no doubt, and if there were enough stewards we might show each other this vision by keeping the Laymen's Movement going, but we fail for want of consecrated men.

Well do we remember the statement of one man at the Laymen's Convention held in Dallas a few years since. It was before the meeting of conference lay leaders and presiding elders and as he left the room, being called away, he called to us from the door and said: “Brethren, as sure as we live we have the cart before the horse—we are in the big conventions with the laymen but we must begin at home with the pastor, or we fail—for he is not under it.”

In the beginning of this laymen's movement the pastor was not behind it because he did not start the movement, but since its start he is missing the greatest opportunity to reach the laymen by not pushing the ideas of this movement, as if his life depended on them. They do say, “Go it, boys, you are on the right road. If, at any time, I can help you when I am not too busy, let me know. The largest burden on the heart of all true pastors is the burden of reaching his men and this chance made possible by the laymen of our Nation and Church, who have seen the vision, and heard the “call of God to men,” has been overlooked by nine-tenths of the pastors. Not that they are less interested, but just depending on the same method of casting bait they have used since the Church began, until men turn away in disgust. In spite of this the Church is moving on with the women and children, mostly girls, and a few men, thanks to the Sabbath School, and the men's Bible classes, while the men are off in the sunshine chewing tobacco and relaxing from a too hard week's work getting bread for the little ones.

Every pastor, because he is new to the place, imagines he has new plans which are bound to succeed, when the truth is there is such a similarity that after the big crowd, on the first Sunday, the interest subsides to normal for fifty-one other weeks. Christ promised Peter and Andrew, and others, that He would make them “fishers of men,” “if” they would follow him. Either we misunderstand this proposition or the “following” has been neglected until we have not been at the “making.”

This is no tirade against our beloved fathers and brethren in the ministry, for we love them with all the powers of our soul, but like pastor, like people, and if the pastor is not a soul winner, will the layman be one? And before he is one, he must be reached by some one and shown his duty and “persuaded” to get under it. If the pastor don't do this, who will? If the regular way of “preaching on Sunday,” and cranking the Church machine, with its weak life spark, six other days of the week don't reach him—and according to our observation for twenty-five years it has not—then, for heaven's sake, let's change the bait.

We, laymen, are in hard lines and it is because our lives are not accord-

ing to the straight-edge of God's Word and no human effort, or “effort of the flesh” will pry us loose from our position, for we have grown fast with remaining in one position so long. But Jesus says there is a “way,” and “all things are possible,” and surely if we “drink of the cup” and are “baptized with the baptism,” God's promise will be fulfilled. We see men of this class and they are indeed “fishers of men,” and the work is done in the homes and shops and fields and on the range and not from the pulpit first. Lead out in this “personal evangelism,” Brother Pastor, and some of us will follow or die trying. We would like every pastor or layman that has tried the plan of talking to his brother and praying with him during the week that did not have the pleasure of seeing him at church next opportunity, hold up his hand.

Many of the ministers know this from experience and as soon as they are “made” to be fishers of men they are placed by the Church where there are men by the thousands and not by the dozen.

The few laymen who have caught the vision of stewardship have contracted as long faces as their fellow pastors, because they are so lonesome hearing their own prayers at Church and seeing so few other men there that should a stranger drop in he would think he had stopped at a funeral service.

As sure as we live, the Baptist brethren are reaching the men better than we are in this West, at least, and it is being done in just two ways: In the home, man to man, and then taking them to their conventions and having business for them there. We are glad our Baptist brethren are doing this, and we say: God speed! But we can do as much, if we will.

## A PRESIDING ELDER ADDRESSES HIS OFFICERS.

In the Providence of God you and I are appointed to be co-laborers together with Him for another year. We both occupy a very responsible place and a place where but little gratitude seems to come our way, but we are stewards of the Lord and what we do in our offices has almost everything to do with the successes or failures of our much loved Zion. No pastoral charge can rise higher in the scale of spirituality than the life of its presiding elder and stewardship. You and I stand on either side of the pastor and will lift him up or pull him down in the work of the Master. He will be inspired by our prayers and communion with God and constant attendance upon his ministry, or he will be depressed and discouraged by our coldness and indifference. While I recognize that much depends on the pastor, I am also very sure that you and I can make our pastor very largely what he ought to be. The success of any charge means the success of the pastor and this in turn means the success and greatest possible good to our country and family. So, if by our co-operation in the cause of our Lord we can bring comfort and blessing to the Church, we will be doing the greatest possible good for our own homes and neighbors.

The great Church to which we belong, and in which we labor, calls through your presiding elder from every quarter to see that all our interests go forward. The Church does this through her connectional officers. The presiding elder makes the same call to the Church through the stewards. Now, if the presiding elder will do his duty and the stewards will take up the call for a forward march, then we can hope to advance all along the line. If we fail to present and push the causes they will die in our hands and we will be responsible to God for whatever failure comes.

With these grave and divine obligations upon us we need a number of things. We must keep informed as to the movements of our Church and do all we can to assist all our members to have correct knowledge of what our Church is doing. The best way and the cheapest way to do all this is to place the Texas Christian Advocate in our homes and aid in placing it in the homes of our members. Attend Sunday School, read our Bibles and study our doctrines and methods of taking this world for our Lord. We must also be liberal ourselves if we expect our Church members to be liberal.

We must advise with each other and always be ready to discard our own notions and plans if they have proven to land us wrong. We must seek that method that has been a success and brings good results.

I have been asked frequently for a “key” to our financial situation. Have a system and work it. If a plan has succeeded—even if it does

require more attention, treat it friendly. If you really want a “key,” accept it and begin to use it early in the year, and use it so frequently that it will not rust in your hands. If we would work half as hard every month in the year as we do the last ten days, there would be no financial trouble.

Our loyalty and liberality, system and constancy, consultation and information will not bring success without divine help, hence I beg you to join me in earnest and constant prayer for the divine power to be ever on us and the unerring leadership of an all-wise Father to be our guide. Let us consecrate ourselves to Him and unite our strength with His strength to do more and better work than ever before in our lives.

The Texas Christian Advocate will give you the day of your Quarterly Conferences and the pastor can advise you as to the hour. This good year, let us look forward to Quarterly Meetings with a view of giving ourselves to them. Thanking you for past faithfulness and believing in you for the present, I am, Yours to serve, J. A. WHITEHURST, P. E.

## REPLY TO “SOME MORE OBSERVATIONS.”

Yes, “many things are out of joint;” 'tis true, and 'tis very sad 'tis true. However, many women are coming forward with hearts burning with desire and brains full of plans to help their fathers, brothers and husbands to right the wrongs from which all—men, women and children—suffer. These women think that when mothers, daughters and wives go with the men to the ballot box it will become less “corrupt”—there will be less bribery and less of all kinds of dishonesty. For years many men have grown very apathetic on the subject of voting. They stay away from the polls on election day, saying: “What's the use? the grafter will get the office anyway, or if we put in an honest man the grafter will pull him down.” The men have lost courage, have ceased to feel the responsibility they are shirking when they refuse to vote.

When the women begin to study the great questions of government, of the best men to elect, the men will wake up to a deeper realization of their duty and power at the ballot box. The husband will read more, will inquire more carefully concerning the subjects to be voted on at the coming election when his wife is pummeling him with suggestions and questions on this and that point. When the mother is looking up information and discussions on political questions for her boys' benefit they will cast their vote with a fuller appreciation of the right or wrong they may be doing when they help to decide measures for the public welfare.

Men are fast realizing the women have a duty to perform in the matter of government affairs, especially in reference to morals, health, food and their children. Years ago a man came from down town, saying: “I never thought women should vote till today. A widow woman's two boys, 16 and 17 years old, were in the saloon buying whiskey and getting drunk. They have no father and no older brother to look out for them; their mother has done all that any mother can do, but she can't protect them from whiskey and the saloon men without the right to vote.”

It is everywhere conceded the women would very soon vote the saloon out of business. Ah! and help vote out some other evils. Then there will be fewer mothers crying, “Where is my boy tonight?” “Who led my dear girl away?”

Mothers will not have to “forsake home” to vote any more than the fathers do to exercise the privilege of deciding political questions. It does not take very much time to go to the polls and scratch a ballot, nor as much time to inform themselves as to how to vote as many of us waste studying fashions and styles, not to speak of idle recreations.

Here is a question to be considered by all the women who are so afraid they get out of their places.

If every child within scholastic age should appear at school next Monday very many would be told: “There is no room for you here; you will have to return home till more school houses are built and furnished for you,” then think of the millions of wealth that obstinately resist taxation for the benefit of the nation's greatest assets—the boys and girls of today.

Why! my poor, weak pen can't begin to do justice to this subject!

How does anyone know our Creator does not want us to vote? When and where did God tell men to vote?

It is true the Apostles cast lots when Matthias was chosen, and by lots Stephen's raiment was disposed of, but on government matters men have had force struggles to obtain, to ex-

ercise the right to vote, and at this time so many of them think it is only a matter of simple justice to allow women equal suffrage with them.

All kinds of Church work has been made more efficient through the help of the women; schools are enabled to work more satisfactorily since the women espoused their cause.

Only by trial can we know how much more women can accomplish through equal suffrage with men.

Fill the measure with sound wheat, then there will be no room for chaff.

Granting suffrage to women will increase the mental equipment of the voting power, for our schools are annually turning out more graduated women than men.

Lady rights were given to our Church brothers because a division of responsibility would advance the work of the Church (see Acts 6:3), and not because anyone made “disorderly” proposals. “Look ye out among you seven men of honest report,” etc. “Time extension” was given to ministers because changed conditions made it necessary.

Great changes have taken place, are taking place in the material world, also in the political and religious world. The wheels of progress are raising women to greater power, giving her new opportunities to bless their homes, their Church and their government—city, State and Nation.

It appears to this writer we have just as much right to say, “Our Creator did not intend a canal across Panama or coal to be dug out of the earth, or electricity to be brought from the sky” as to say he did not intend women to vote. He surely intended woman to help man “subdue the earth”—to use it—to conquer ourselves, to grow in wisdom, in grace, in love and charity till this earth becomes an Eden like to the Heaven above.

MRS. A. M. W.  
804 Courtland St., Houston, Texas.

## HEAVEN'S OVERRUNNING JOY.

### A Christmas Study.

By Bishop Warren.

Beyond all question there is a realm of life and power beyond the world we live on that enfolds it like an atmosphere, whose flowing Mississippi of power are so broad that islands of worlds float on their bosom; so strong that the measureless might of our many forces can be given out of that circumambient strength without loss or diminution; so lasting that this world, stratified like the leaves of a book, bears records of myriads of ages—and bearing such marks of intelligence that any mere touch of that life on this world leaves signs of wisdom so broad and deep that man's intelligence does not avail, in thousands of years, to read its mere alphabet.

How does it appear that that larger world of life and power is “beyond all question?” Because this world on which we live does not in itself avail for its beginning, its continuance, and its supply of daily needs.

The world could not begin of itself out of nothing. Some have said, in the beginning “power;” some have said, in the beginning “fire mist;” but now all true thinking says, in the beginning, “God.” But a beginning could not insure continuance. All agree that the first and lowest force impressed on matter was gravitation. But out of this lowest force certainly no higher could be evolved. Men believe in a conservation of forces, even in all the protean changes. But a force cannot be changed into another, as gravitation into cohesion, a lower into a higher, and still remain the same. Gravitation would be all used up in making cohesion, to say nothing of a dozen higher forces. There must be a new and large force to supply the constantly increasing demands as evolution goes on.

There must be a power outside itself for the daily supply of sunlight, electricity, gravitation, etc. But since one of the products of this world is life of various kinds, the source of supply from whence this life is drawn must be life. This prodigal gush of life, vegetable, animal, human, has not come out of death, but out of circumambient life.

We might argue from what life is here in its highest and best as to what it is there. We might study the child to know the father. But we prefer to question the manifestations of the large life of which we are the product as to its nature. For this purpose we shall take but one single manifestation, viz., that which makes Christmas so dear to the world.

In regard to that coming of the life of the other world into this, the Corner declared: “Lo, I come. I delight to do Thy will, O my God.” The things into which He came were not an occasion of delight. They brought humiliation, accusations of every sort—of lying, of having a devil, of herding with publicans and sinners; ignominy, and finally death of the most painful kind. But His own innate joy was so great that these sorrows—nay, the

whole world's woes that He carried—weighed not at all. For the joy that was set before Him as the legitimate outcome of His life of self-renunciation under the laws of the world He lived in, He endured the cross and despised the shame.

What voluminous and inexplicable joy must be in that other world, when all the miseries, pains, agonies and shames that this world can inflict cannot take it away. From such a height of joy they are all looked down upon and despised. Even in the presence of the most horrible death He had peace and joy; not merely enough for Himself, but enough to give to a world, enough to make its joy full.

He that lives in such a realm of joy can say to men to whom it is communicated, “Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven.” And the most persecuted man who ever lived, having experienced the communicated joy of that other world could say, “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake.” He certainly had enough of them to give him a great deal of pleasure. Like his Master, he was so greatly comforted in all numberless tribulations that he had enough to comfort others who were in any trouble with the same comfort wherewith he himself was comforted of God.

Not only does the King of the circumambient realm of life glow with joy, but the common inhabitants share it. When he said, “Lo, I come. I delight to do thy will, O My God,” a general intelligence comprehended not only the humiliation but the joyful occasion of it. That song above Bethlehem was not for earth; only a few shepherds heard it; but it was an outbreak of the life of space. They sang not to be heard, but to voice their exuberant unrestrainable joy.

Swift through the vast expanse it flew,  
And loud the echo rolled;  
The theme, the song, the joy was new,  
'Twas more than heaven could hold.

Down through the portals of the sky  
The impetuous torrent ran,  
And angels flew with eager joy  
To hear the news to man.

Like joy breaks out often like the voice of many waters in a storm in that realm of circumambient life, but only an occasional John gets so in the spirit on the Lord's Day as to be able to hear it.

What is the occasion of this tumultuous outbreak of joy? It was not any personal gain of a new and larger mansion; not an enlarged frontage on the river of life; not the creation of a new world, where vast enterprises could be exploited, not the revelation of a new realm of knowledge or discovery; not a new environment, pulsating with joy; but it was a recognition of good provided for others. This sublime altruism is the basis of the greatest joy in the universe. It constitutes the joy of God, and of all who are like Him.

For any life but God's this joy consists of two elements. First, it is a discovery of a new and hitherto unimagined excellence in God, the object of their worship. Angelic minds could not grasp the assurance that God should so freely forgive and abundantly pardon such sinners as men, still less that He could undergo such humiliation and death to make men know and accept it. When they saw the birth into human conditions really accomplished it is no wonder that at such a revelation they cried with one voice, “Glory to God in the highest.” They had grasped a little more of a revelation of goodness and love so great that new revelations of it can be made forever.

Second: They saw that peace and good will were secured for this warring world. This world had been a great heartache in the universe. The time of its change had come. The prodigal was to be invited home. A perfect remedy for the world's woes was provided.

The essence of the Christmas joy, then, is not the happy home, loving friends and throbbing joy we feel at our surroundings, but a new discovery of the ever blessed attributes of God and a supernal gladness that all the world basks in a new sunlight and enjoys a broader realm of power. Whatever joy we may have at our surroundings, we may have more in the discovery of the greater grace of God, and in personal effort to bring the great salvation to lost men.—Central Christian Advocate.

One country, one constitution, one destiny.—Webster.

Chinese Christianity has a roll-call of 40,000 martyrs including many missionaries. The stories of their fidelity is most inspiring reading.



CHEWING GUM GOSPEL.

An article in one of our Advocates by one of our leading pastors starts the undersigned to "ruminatin," as Bill Arp used to say. He wants everybody to stop buying gum in favor of the missionary plate. He is right, of course, in lamenting the smallness of contributions, but it does not strike this "wooley" sou'wester that the best policy is continually to inveigh against so many little things harmless in themselves. Rather is it not wiser to preach a positive, aggressive gospel that leaves no room for less important or inconsistent things? You have often heard the phrase, "The exclusive power of a new affection." We might use the word "propulsive" just as well, for love both expels evil and propels toward the good and thus fulfills the law. Understand me, please. Every man should assume an uncompromising attitude to all evil, both small and great. This was, of course, manifest in the life of Christ, but was it not rather true that most of His preaching was the laying down of broad, progressive principles of conduct, the incorporation of which makes for a pure and unselfish life. A gospel of don'ts may perchance save some. Some men need to be "peeled" though rarely, but "thou shalt love" is at once the grand remedy and upon it Christ staked the whole issues of His kingdom. On one occasion, though then after sleeping on it, as we say, He turned iconoclast, becoming righteously incensed at the profanation of the temple, but before He closed His ministry He left this recipe, "I will draw all men unto me." The magnetic attraction of His immaculate life, His matchless words, and His tragic death—these are our only hope. Let men see the compelling vision of this and fall adoringly before Him and immediately the purse-strings unfasten, tithes and offerings are laid at His feet and the cause of Christian benevolence halts not nor limps for the lack of funds. It is not that we love Caesar less, but Rome more. God bless the little children. Let us allow them the innocent pleasure of a stick of gum, et cetera, now and then. We can never forget the delight of our country childhood when father would bring us from town a piece of gum wrapped in shining tin foil more beautiful than Aztec silver and sweeter than the ambrosial nectar of the gods. We were the envy of all the fellows at school. How carefully we wrapped the treasure in the corner of our handkerchief until recess, or loaned it to our chum to "chaw" for a bit, or stayed in after teacher "ketched" us chewing behind our old "blueback." Let us all have a lemonade, or ice cream, let us enjoy all the little luxuries that are harmless as we pass along. God does not limit His children to bare necessities, but above all let us love the Lord our God with all our heart, soul, strength and mind and our neighbor will be loved as ourselves.

E. R. WELCH, Altus, Okla.

MARRIED.

Kincaid-Harper.—At the home of the bride, Nov. 19, 1913, Mr. J. D. Kincaid, and Miss Etaloe Harper were united in holy wedlock; both of Utopia, Texas, Rev. J. H. Stuckey officiating.

Thompson-Swartz.—At the home of the bride's father, Mr. J. R. Swartz, Blanket, Texas, Mr. R. E. Thompson and Miss Ora Lee Swartz were married Dec. 4, 1913, Rev. Wm. T. Jones officiating.

Crouch-Pryor.—At the residence of the bride in Bunyan community, Nov. 12, 1913, Mr. J. Lester Crouch and Miss Pearl Pryor, Rev. Mae M. Smith officiating.

Allen-Neel.—At the home of the bride's parents, four miles east of Seguin, Nov. 26, 1913, Mr. S. C. Allen and Miss Ida C. Neel, Rev. W. D. Williamson officiating.

Allen-ONeal.—In Glen Rose, Texas, Nov. 30, 1913, Mr. L. M. Allen and Miss Lena ONeal, who is the daughter of Rev. Isham ONeal, a Missionary Baptist minister, Rev. F. M. Winburne officiating.

Payne-Metcalf.—At the home of the bride's father, Nov. 2, 1913, Mr. Hilliard Payne and Miss Lillie Metcalf, Rev. J. H. Helpinstill officiating.

Metcalf-Cannon.—At midnight on Nov. 13, 1913, at the home of the writer, Mr. James Metcalf and Miss Luella Cannon, Rev. J. H. Helpinstill officiating.

Shelton-Wilson.—At the district parsonage, Fort Worth, Texas, Dec. 3, 1913, 9:30 a. m., Mr. W. A. Shelton and Miss Ada Wilson, Rev. John R. Nelson, presiding elder, officiating. The contracting parties were from Arlington, and the bride is the daughter of Rev. G. D. Wilson, of sainted memory in the old Northwest Texas Conference.

Goodwin-Lout.—At the home of the writer, Nov. 24, 1913, Mr. B. D. Goodwin and Miss Addie Lout, Rev. J. H. Helpinstill officiating.

Metcalf-Shofner.—At the home of the writer, Nov. 30, 1913, Mr. John Metcalf and Miss Dewey Shofner, Rev. J. H. Helpinstill officiating.

NOT GOOD ATHLETICS, EVEN.

Sane leaders in the educational world are coming more and more to see that what is called "intercollegiate athletics" does not serve any athletic purpose well. In a strong article upon the subject Dr. Joseph F. Daniels, of the State College of Agriculture of Colorado, says: "Not only does it appear that the system of intercollegiate athletics is out of harmony with educational ideals, but that it actually does not produce men of normal health and strength for the world's work. Instead of developing poise, self-control, and the virtues clustering about these, it gives us too many who are idle and restless, who loathe to leave the arena; too many ill-bred and unmanly cubs who dislike to learn the drudgery of business, politics, or the professions; too many who are unfitted for the task of earning a living where health and endurance count; and too many who have spent years in college life, yet who have no record of ever having completed anything required by faculties and committees who grant degrees."—Central Methodist Advocate.

Unless the business of the country is exalted, the morality and religion of the people will sadly deteriorate. The words of Jesus, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," are coming more and more to be the dictum of society. But the modern interpretation goes further and declares that even the things that are Caesar's must bear the imprint of the kingdom of righteousness.—Baltimore American.

RESOLUTIONS—NORTH TEXAS CONFERENCE.

Whereas, The suit brought by our Bishops to determine the ownership and right of control of Vanderbilt University was decided in favor of the Church by the Chancery Court of Tennessee, but was appealed to the Supreme Court of the State; and,

Whereas, Pending this appeal the Executive Committee of the Board of Trust, solicited from Mr. Andrew Carnegie the gift of one million dollars for the benefit of the Medical Department of Vanderbilt University, suggesting to him that the Board of Trust shall select or appoint for the management of the Medical School a governing board of seven members, some of whom shall and all of whom may be entirely outside the Board of Trust, thus accomplishing indirectly for this department of the University what they had as yet failed to accomplish directly through the courts; and,

Whereas, Mr. Carnegie, after expressing emphatic disapproval of denominational control of such institutions of learning, made a tender of one million dollars to the Medical Department of Vanderbilt University, but upon conditions which the Church can not accept without relinquishing her whole contention as set forth in the Vanderbilt case; and,

Whereas, Notwithstanding these conditions which are so unfriendly to the interests of the Church, the majority of the Board of Trust accepted the gift of Mr. Carnegie; and,

Whereas, A minority of the Board of Trust protested against the acceptance of the gift with the conditions imposed, and the Bishops, acting in the capacity of a Board of Visitors and in the judicious exercise of constitutionally vested rights, vetoed the action of the majority of the Board of Trust; therefore, be it

Resolved 1. That we, the members of the North Texas Annual Conference, assure them of our full indorsement of their act in vetoing the solicitation and acceptance of the so-called Carnegie gift; and that we further assure them of our most loyal support in their purpose to save the honor of the Church.

Resolved 2. That we hereby express to the minority members of the Board of Trust our appreciation of their manly protest against the act of the majority members of the Board of Trust in seeking the severance of the Medical Department of Vanderbilt University from the control of the Church.

Resolved 3. That the course of Chancellor Kirkland in this whole controversy has been such that we believe his usefulness as Chancellor of the University is at an end, and therefore we beg of him that he resign the same.

CHAS. A. SPRAGINS, C. C. YOUNG, C. M. HARLESS, J. F. PIERCE, W. F. BRYAN, R. G. MOOD, A. L. ANDREWS.

CORRECTIONS IN CONFERENCE JOURNAL.

Haste always causes inaccuracy. The editor read the proof of every line of the Central Texas Conference Journal except for the Statistical Tables. To have read these would have caused a delay of the Journal a day more; besides it was thought that the printing company's experienced proofreaders could read the proof of figures even better than could your editor. So this was left to them. But it appears that in the figures for the Gatesville District on page 108 several lines are mixed, making some strange reading. The trouble is with the lines beginning with "Bishops' Fund

Assessed," and ending with "Church Extension Paid." The line given to Gatesville Station belongs to Crawford, the line given to Crawford most likely belongs to Evant and the line given to Evant belongs to Gatesville Station. Crawford had the same assessments as Oglesby and paid everything in full. Gatesville had the same assessments as Hamilton and McGreeg and paid everything in full. Coppas Cove likewise paid everything in full and should so appear. The Orphanage assessment for Mineral Wells was paid in full with \$13.36 surplus. The pastor at Fifth Street, Waco, became confused in his assessments and failed to pay \$210. Discovering the error since conference, he has paid all deficits, and Fifth Street is now in full. S. J. RUCKER, Editor.

AN IMPORTANT STATEMENT.

The New Mexico Conference Journals report a deficit in the conference assessments of the Tucumcari Station of \$117. In justice to Tucumcari I think it should be stated that all of the conference assessments as well as all other claims against the charge were paid in the failure of the First State Bank of this city, \$117 of the collections were "tied up." However, the Joint Board of Finance agreed that the charge was to be reported in full and whatever deficits were declared by the editor were to be sent to the Teller. The editor of the Journal failed to mention this fact and the natural conclusion of any one who looked into the matter would be that the charge failed to meet its obligations, which is not a true statement of the case. A. N. EVANS, Pastor.

THIS GIRL IS A WONDER.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight cent stamps to cover expense of mailing seventy-seven Pure Food Formulas, and a set of assorted bombon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted." Therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I make \$12.00 the first day; so can you. ISABELLE INEZ, Block 1314 East Liberty, Pittsburg, Pa.

A CORRECTION.

There was an article in the Advocate some weeks back that was published under my name that was quite out of joint. The reason is that two papers seem to have gotten mixed. The first paragraph was mine and on "An Effort to Re-establish Calvinism." The remainder was on an entirely different subject and not written by me. The printer must have lost the first page of the other brother's paper and the second page of mine, so they put the two together and it did not fit. I meant to have written this sooner in justice to the man who wrote the main body of the paper, and before the copy of the Advocate got lost, but at that time "Conference Collections" were on and we had to get them off. But I must set this subject of conference collections, for that is not what I began to write about. Some other day, maybe, I shall undertake to write another paper on the subject as the body of the other failed to reach print. J. O. GORE, Springtown, Texas.

VACANCY FILLED.

The vacancies previously advertised in your paper for the Gwynn District are now filled. Let this answer all inquiries. W. J. STEWART, P. E.

AN ANNOUNCEMENT.

The minutes of my conference show that I have been appointed Field Editor of the Texas Christian Advocate. As such I hope to do good work, both for the Church and for the Advocate. My work will consist in securing subscriptions to the Advocate and in reporting for it matters of interest to the Church at large. I shall do this in connection with my evangelistic work, to which field I feel definitely called. The Lord has wonderfully blessed our labors. My wife assists me in revival work, as personal worker and singer.

Should any pastor need my services in revival work I shall be glad to help him. My appointment does not confine me to the North Texas Conference, hence I am at liberty to work wherever I am needed. If you want my services write me early, so that I can arrange my itinerary. My address is Paris, Texas. Yours for efficient service. E. S. HURSEY.

OLD JOURNALS.

Should you want copies of former Journals of Central Texas or old Northwest Texas Conference, write to REV. S. J. RUCKER, Coleman, Texas.

PLACE SUPPLIED.

Rev. DeWitte Hotchkiss son of Rev. O. T. Hotchkiss, of Pittsburg, has been appointed pastor of the Spring Branch, in the Sulphur Springs District, North Texas Conference. This will answer all applications and inquiries. R. C. HICKS, P. E.

A RECOMMENDATION.

It is my very great pleasure to heartily recommend Rev. W. C. Morris, of Jasper, Texas, to any one needing a series of doctrinal sermons. He is thoroughly fitted in every respect to meet the demand of such work. I know him well and know his qualifications, and heartily recommend him. He is, also, a good man and well qualified to assist in revival work, and I take pleasure in recommending him to all the brethren, should they need a man for such work. I do not know any one better qualified to give them satisfaction. Dec. 8, 1913. E. W. SOLOMON.

SERVICES OFFERED.

I desire to offer to the pastors and superintendents of the State, outside of West Texas Conference, my services in a Sunday School or Church revival, a religious census, a Sunday School institute or convention. I am willing to go to the smallest circuit or any where to build up the interests of Methodist Sunday Schools. It is not a question of salary with me, and I stipulate no required amount. If the pastor will get his people together and in his judgment thinks that the people will pay the expenses and something towards salary, we can pass the hat and make it a burden to no one. If you wish to make a date for this work for a day or week, please advise me at once, as I am now planning the future and I desire to get my appointments in consecutive order so as to save traveling expense. W. E. HAWKINS, 1420 Hemphill St., Fort Worth, Texas.

EVANGELISTIC SERVICE.

Brethren desiring the services of Rev. D. L. Coale in meetings will kindly address him early at 533 W. Magnolia St., San Antonio, Texas.

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 costs 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 three columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Ill.

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

AGENTS WANTED—Article sells in every home. Salary or commission. Write B. F. GILBERT, Fort Worth, Texas, Box 285.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2,200. Write NOW and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

COTTON SEED.

Why not grow the cotton that yields the largest per cent lint? Plant Summerour's pure half and half seed and get from 40 to 50 per cent lint. Write for description, price and sample. W. W. GIBSON, Springtown, Texas.

DOCTOR WANTED.

WANTED—Capable Methodist doctor. Exclusive remunerative practice in county site. Must buy property. Address Box 95, Stratford, Texas.

EVANGELISTIC.

To those who have asked me to conduct a meeting for them this winter: Dear brethren, I wish you would please write me as early as possible, so I may be able to arrange dates to suit you as near as possible. W. H. BROWN, Sulphur Springs, Texas.

EVANGELISTIC.

I am open to engagements for revival work. Am straight, stout and efficient, and by God's help generally have good meetings. Enough sermons for a ten days' session. Need local, railroad fare each way and a crowd. Can reach you by public or private conveyance. FINCH M. WINBURNE, Glen Rose, Texas.

SHOULD any pastor need my services in the next few weeks, let me know at once (Rev.) Wm. H. EVANS, Wellborn, Florida. (Home address, 336 Brooklyn Street, Dallas, Texas.)

DOCTRINAL AND REVIVAL SERMONS.

To the Methodist preachers of Texas: Having been honorably located at the last session of the Texas Conference, I am in the field, desiring invitations to preach a series of doctrinal sermons, or hold a revival meeting, or do both. Please write to me at Jasper, Texas. WILLIAM C. MORRIS.

Bonham District—First Round.

Bonham Miss., at South Bonham, Dec. 28. Honey Grove Cir., at Rock Point, Jan. 3, 4. Brookston, at Brookston, Jan. 10, 11. Trenton Cir., at Trenton, Jan. 17, 18. Leonard, at Leonard, Jan. 18, 19. Dodd Cir., at Dodd, Jan. 24, 25. Bonham Sta., Jan. 27. Ector Cir., at Ector, Jan. 31, Feb. 1. Jecory and Wintrock, at Wintrock, Feb. 7, 8. Honey Grove Sta., Feb. 8, 9. Windom Cir., at Windom, Feb. 14, 15. Telephone Cir., at Monkstown, Feb. 21, 22. Ravenna Cir., at Ravenna, Feb. 28, March 1. Ladonia Sta., March 7, 8. Bailey Cir., at Bailey, March 14, 15. The District Stewards will meet in First Church, Bonham, at 2 p. m., Dec. 30, 1913. O. S. THOMAS, P. E.

McKinney District—First Round.

Anna, Dec. 21, at 11 a. m. Allen, Dec. 21, 7 p. m. Farmersville, Dec. 28, 11 a. m. McKinney, Dec. 28, 7 p. m. Josephine, at J., Jan. 3, 4. Wylie, Jan. 4, 5. Jan. 10, 11. Copeville, at C., Jan. 10, 11. Nevada, Jan. 11, 12. Prosper, at P., Jan. 17, 18. Frisco, Jan. 18, 19. Anna and Melissa, at A., Jan. 21, 2 p. m. (O. C.) Allen and South McKinney, at A., Jan. 22, 7 p. m. (O. C.) Roseland and Cottage Hill, C. H., Jan. 24, 25. Celina, Jan. 25, 26. Lewisville, Jan. 31, Feb. 1. Carrollton and F. B., at C., Feb. 1, 2. Richardson, at R., Feb. 7, 8. Plano, Feb. 8, 7 p. m. Renner, at R., Feb. 14, 15. McKinney, Feb. 15, 7 p. m. Princeton and Wilson Ch., at P., Feb. 21, 22. Farmersville, Feb. 22, 23. Blue Ridge, at Fayburg, Feb. 28, March 1. Weston, at W., March 7, 8. CHAS. A. SPRAGINS, P. E.

Houston District—First Round.

Woodland Heights, Dec. 7. Grace, Dec. 7. Trinity, Dec. 14. McAshan, Dec. 14. Texas Cir., Dec. 21. McKee St., Dec. 21. First Church, Galveston, Dec. 28. West End, Galveston, Dec. 28. Seabrook and Pasadena, Jan. 4. Washington Avenue, Jan. 4. Cedar Bayou, Jan. 5. First Church, Houston, Jan. 11. Brunner, Jan. 11. Humble, Jan. 13. St. Paul's, Jan. 18. Tabernacle, Jan. 18.

HELP WANTED.

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

MAKING DATES.

I am now making dates with some of the preachers. If any of the brethren wish my help, I will appreciate it if they will write early. R. J. TOOLEY, Weatherford, Texas.

MALE HELP WANTED.

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

MISCELLANEOUS.

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

BROTHER, accidentally discovered root will cure toothache habit and indigestion. Glad to send particulars. T. R. STOKES, Mohawk, Florida.

PLANTS AND TREES.

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

Thousands of fine peach, plum, pear, grape, berry plants, figs, etc. Fifteen thousand monthly roses. Everything in fruit and ornamentals. Close prices. Write for catalogue. THOMPSON NURSERY, Waco, Texas.

PREACHER WANTED.

Preacher wanted for a small county seat town, seven miles from railroad. A station with two afternoon points. Nice people, good four-room parsonage, very well furnished. Only a young-like man need apply. Married man preferred. Single would do. Sufficient education to preach intelligently, social, and energy to invest in his work. If apt, much experience not essential. Salary \$500 to \$585. Good recommendations necessary. J. L. JOHNSON, P. E., Clinton, Okla. West Oklahoma Conference.

A PASTORAL CHARGE WANTED.

A young, married man, who is a local preacher in the Gwynn District, desires a pastoral charge in the South or Southwest west of Texas. He suffers some from rheumatism in this high altitude. He has done several years' work, and did it well. I most heartily recommend him. If interested, write me at once. W. J. STEWART, P. E.

REAL ESTATE.

FOR SALE—Good eight-room house. All modern conveniences. Ideal health, social, religious and educational conditions. Finest suburb of Ft. Worth. 4000 people. Splendid cheap proposition for home or roomers. Address Box 121, Polytechnic, Texas.

League City, Jan. 21. Brazoria, Jan. 24, 25. Angleton, Jan. 25, 26. Iowa Colony, Jan. 28. Alvin, Feb. 1. Arcadia, Feb. 1. Harrisburg, Feb. 4. Velasco, Feb. 8. Columbia, Feb. 11. Katy, Feb. 15. J. KILGORE, P. E.

Bowie District—First Round.

Burkholder Mis., County Line, Dec. 27, 28. Electra Sta., Dec. 28, 29. Rivers, at Rivers, Jan. 3, 4. Petrolia, Willow Springs, Jan. 4, 5. Iowa Park, at Iowa Park, Jan. 10, 11. Burkholder Sta., Jan. 11, 12. Wichita Falls Sta., Jan. 17, 18. Wichita Mis., Jan. 18, 19. Blue Grove, Haskell, Jan. 24, 25. Henrietta Sta., Jan. 25, 26. Bellevue Sta., Jan. 31, Feb. 1. Bowie Sta., Feb. 1, 2. Ringgold, at Ringgold, Feb. 7, 8. Nocona Sta., Feb. 8, 9. Archer City, Feb. 14, 15. Megargal, at A., Feb. 15, 16. Post Oak, at Post Oak, Feb. 21, 22. Vashit, at Vashit, Feb. 22, 23. Croton, at Park Springs, Feb. 28, March 1. Sunset, Dry Valley, March 1, 2. Dumble, Eagle Bend, March 7, 8. T. H. MORRIS, P. E.

Tyler District—First Round.

Big Sandy, at Big Sandy, Jan. 3, 4. Maudela Sta., Jan. 10, 11. Lindale Sta., Jan. 11, evening. Whitehouse, at Flint, Jan. 17, 18. Edom and Chandler, at Chandler, Jan. 24, 25. Cedar Street, Tyler, Jan. 25, evening. Wills Point Sta., Jan. 31, Feb. 1. Edgewood Sta., Feb. 1, evening. Grand Saline Sta., Feb. 2, evening. The remainder of the round will be sent soon. I hope to meet all the officials at these various places, and let us plan well for the new year. I have delayed the beginning of this first round so as to give time for a little rest from the strain of closing up the last year's work, but hope now that we may begin with good reports. It will help us all the year if we get a good start. The old saying, "a good beginning makes a bad ending" is not true. Pray for the Lord's presence in these meetings. Pray in faith, and the answer will be sure. J. T. SMITH, 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 another column.

REV. WILLIAM FRANKLIN LLOYD, D.D.

Dr. W. F. Lloyd was born in Taylor County, Georgia, on November 25, 1855. He died in Stephenville, Texas, on Monday night, November 13, 1913, at the home of his son, Ernest Lloyd. Born and reared in the country before the days of public schools, his educational advantages were few. The "pay schools," usually three to five months in the year, furnished all the schooling he had. How much he improved these years of brief schooling I am not able to say. He was reared in a Methodist neighborhood. The "circuit rider" was a frequent visitor at his father's house. When about fourteen years of age he was converted and joined the Church. His was a real conversion. He never raised any question about it in all his after life. The exact date of his call to the ministry is not known. Perhaps it came with his clear conversion. At all events he became active in prayermeetings in his own and neighboring circuits. When about nineteen years old his call became clear and pressing. Fortunately for him and the Church he had a wise presiding elder, Dr. J. B. McGehee, then on the Columbus District, took young Lloyd to his house in Tallbottom, Georgia, and placed him in school. In addition to his literary studies, Dr. McGehee gave him a pretty thorough course in theology. Young Lloyd was large in frame, strong and in perfect health. He gave himself unreservedly to study. His improvement was rapid and symmetrical and he laid well the foundations on which he continued to build through all his future active life. I may as well say here, as elsewhere, that while Dr. Lloyd never became a technical scholar, he read extensively, intelligently and became one of the best informed men I ever knew. He accumulated a large and well assorted library, reading books as he bought them. He was admitted on trial in the traveling connection, in the South Georgia Conference in 1876, at Americus, Georgia. He was sent to Glen Alta Mission. Who of the older presiding elders does not remember Glen Alta Mission. With its many alluses to keep it on the Board of Missions it was a hard field and well fitted to test the metal in a young man. Here he did his work well. During his second year he married Miss Jessie Grace, and she was a wife well chosen. A woman of rare tact and great resources, she has grown with him in all his advances, and kept pace with him in all his achievements. It would be tedious to give a list of all his appointments; suffice it to say that he made rapid progress from mission to circuit, from circuit to station, from station to presiding eldership. In the fall of 1885 he was made presiding elder of the Waycross District. In this office he exhibited the elements of leadership which developed themselves so fully in after years. He was indeed a great leader. After serving the district two years he was sent to St. Paul's Church in Columbus. In this large and delicate field he wrought so well, and was so popular, that Bishop Key transferred him to the Northwest Texas Conference and stationed him at First Church, Fort Worth. Here he did a magnificent work and was perhaps the most popular pastor this Church ever had. Polytechnic College, in Fort Worth, was then struggling to get on its feet. The Board of Trustees were looking around for a strong and well-equipped man for its presidency. After much prayer and thought they chose Dr. Lloyd. So at the close of his fourth year at First Church, he was made president of the college. He was elected President in 1894. He served this capacity till 1899. The writer was as intimate with Dr. Lloyd as one man could be with another. I was often in his home and office. I knew the constant strain on his body, mind and heart that was on him. He was not a college man by training or experience and doubtless made some mistakes in his administration. But he was a tireless toiler for the welfare of the pupils, and of the school. No truer man or more loyal soul to God and humanity ever undertook such a stupendous work. His labors doubtless laid the foundations for the success for his successor, Dr. H. A. Boaz. The judgment will reveal his reward. From the college he went to Walnut Street, Louisville, Kentucky, serving this important charge for the full term. Thence to Bowling Green for three years. It was thought necessary to unite Walnut Street and Chestnut Street Churches in Louisville. A wise man was needed for this work. Dr. Lloyd was sent to this very difficult work. As was usual with him, he succeeded in doing it. But, alas, it was at the expense of broken health and the beginning of the malady from which he ultimately died. The remainder of his work is briefly told. With failing health he was sent to Jeffersonville, Indiana, for one year. Here his health seemingly improved, so much so that Bishop Hendrix sent him to Huntington, West Virginia. After about ten months' work his health again failed and his labors as a pastor were ended. Broken in health, yet strong in his desire to live and work he went here and there, everywhere he could in search of some one who could know his disease and restore him to health and strength. Alas, alas, no one could be found to relieve him. Slowly the unknown disease ate away his vitality till at last weary

with suffering and labor he fell asleep and was gathered to the saints in heaven. Ah, Frank, what a greeting thou hast received from Dr. Hinton, Clark, McDonell, Wynne and many others. Farewell, my beloved, for awhile. We shall meet and be forever with the Lord. Lovingly, W. M. HAYES.

ARNOLD.—Mrs. Mary Boyd Arnold was born in Choctaw County, Mississippi, May 4, 1839; died at her home near Waller, Texas, November 18, 1913. She came to Texas in 1857; was married to E. L. Arnold in 1861; was the mother of six children, four of whom preceded her to the land of rest. She leaves an aged husband, one son and daughter, S. E. Arnold and Mrs. Oscar Perkins, to mourn their loss. When only eight years of age she joined the Presbyterian Church. In 1862 she, with her husband, joined the Methodist Church and lived a faithful, consistent member to the end. She was a devoted wife and mother. For many years she was a great sufferer, but was always patient, kind, generous. Beneath the shadow of the pines we laid her to rest, loving hands covered her grave with beautiful flowers, with aching hearts we left her but we know she is waiting and watching for us in that beautiful home over her. Her daughter, MRS. O. P. PERKINS.

TERRY.—On Nov. 6, 1913, the death angel came to our home and called my mamma away. A home without mother—how lonesome it seems! When we say good-bye to mamma we bid farewell to our dearest friend. There will always be a vacant spot in my heart and home no one else can fill. My mother, Mrs. S. J. Terry, was fifty-nine years old. The few old circuit riders of the West, who are still living, will remember her and call her blessed. Old Brother Potter, Brother Nolan, Brother Stevenson, made our home theirs while here. Our home contained a preacher's room and my mamma waiting with welcome hands to minister to their needs. Many a preacher who came here a young man, years ago, will read of her death with tear-dimmed eyes, and remember her as their friend. God called papa home long ago—sister was eight and I was two. Since then mother's life was one of toil. Thinking of her children, never of herself. In years gone by no matter how tired her body, always willing to care for the sick. On February 22, 1912, she fell, injuring her back, also receiving internal injuries from which she never recovered. She was unconscious four and a half days before her death, but we know she went home with joy. She so often said she suffered so much she would be glad to go and meet papa on the other shore. Her gain, but O what a loss to sister and me! When she bade Brother Bachelor good-bye she said, "If I never meet you here again, you may know I have gone to a better world." She is better off, but to sister and me it is mamma gone! Why my mamma, after her self-sacrificing life, had to suffer such affliction as befell her, I can never understand here, but some day I will meet her and understand over there. Through all her affliction she thanked God he spared her to raise us. Never have I needed God as I need him now. Never has heaven seemed so dear, since mamma and papa are there. "God could not be everywhere, so he made mothers." God bless the memory of my angel mother. BESS TERRY HANKINS.

TURNER.—Sister Mary E. Turner (nee Graves) was born in Covington County, Mississippi, September 4, 1846. She was happily married to M. A. G. Turner, August 9, 1869. To this union were born thirteen children, eleven of whom survive her—seven boys and four girls—the other two daughters having gone before their mother to their heavenly reward from their young womanhood. Sister Turner was converted at the early age of eight and joined the Methodist Episcopal Church, South, which she served with useful and beautiful life for more than fifty-nine years. Many who knew her well said she was one of the best women they ever knew. "Many will in that day rise up and call her blessed." It was the writer's pleasure to be her pastor only a short time, but at all times found her patiently enduring her afflictions, which were great and severe. She loved God and her Church. To have known Sister Turner was to love her. She and her aged husband were at the home of their son, R. S. Turner, in Bosque County, Texas, when, on October 25, 1913, she was taken suddenly ill and at about 8 p. m. passed to her home on high to live with God and the redeemed, while children and earnest friends did all in their power to retain her, but to no avail and we were compelled to say, "Thy will be done," and how in submission to Him who doeth all things well. Her pastor, N. J. P.

ARRINGTON.—Little Beatrice Arrington, daughter of Robert and Blanche Arrington, was born November 10, 1907, and died November 11, 1913. Her mother having passed away two years ago, she and her brother, Hurdie, made their home with their grandparents, Mr. and Mrs. H. C. Arrington, but was taken ill while on a visit to her maternal grandparents, Mr. and Mrs. Strong, at Brokenbow, Oklahoma. Beatrice was ill about three weeks, during which time she continually spoke of wanting to go home. God gave her more than she asked for; he took her to her heavenly home. Her remains were interred in the cemetery at Nash to await the resurrection morning. Our sympathy goes out to the grief-stricken father, to the little brother, and to all the family who were so fond of her. The memory of her bright face will remain with us as a beam of sunshine. May we meet her again in that land where there is no night. Her pastor, A. G. HALL. Nash, Tex., Dec. 11, 1913.

FULLER.—Rena Fuller was born February 15, 1886. Her parents were Mr. and Mrs. F. J. Fuller. At eleven years of age she was converted and joined the Church. On December 4, 1909, she was married to John Nunn, only son of Rev. and Mrs. W. W. Nunn, of the West Texas Conference. To this union were born two little girls—Imogene, two and a half years old, and Mary William, one month and seven days old. Sister Nunn's mother died when she was a child. For three years she was an active worker in our Church at Honda. Last May she came to Fallurrias with her husband, where she at once united with the Church. A few weeks ago she was taken sick. Not much was thought of it at the time, but pneumonia rapidly developed and in a few hours got in its work. On December 9 she fell asleep. She was a beautiful, consistent young Christian mother. While organist at Honda she was always in her place regardless of weather. She was faithful till death, no doubt about her reward hereafter. Brother and Sister Nunn will take the children. Fortunate indeed are the little ones that they have such arms to receive them, now that mother is gone. Brother J. H. Clark, the pastor, and the writer conducted the funeral in the Methodist Church. We will meet her by and by. J. H. GROSECLOSE.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

NEW MEXICO

- Albuquerque District—First Round. San Marcial, Dec. 19. Magdalena, Dec. 20, 21. Albuquerque, Dec. 27, 28. GEO. H. GIVAN, P. E. El Paso District—First Round. El Paso, Trinity, Dec. 19. Las Cruces, Dec. 20, 21. La Mesa, Dec. 22. J. B. COCHRAN, P. E. Pecos Valley District—First Round. Clovis, Dec. 20, 21. Blacktower, Dec. 23, 24. Texico, Dec. 27, 28. Elida, Dec. 30, 31. Hope, Jan. 3, 4. Sacramento, Jan. 11, 12. Lovington, Jan. 18, 19. J. H. MESSER, P. E.

WEST TEXAS

- Austin District—First Round. Liberty Hill and Leander, Dec. 21, 22. Elgin, Dec. 27, 28. Webbville, Jan. 3, 4. Manor, Jan. 10, 11. Smithville, Jan. 17, 18. West Point, Jan. 24, 25. Bastrop, Jan. 31, Feb. 1. First Church, Feb. 2. University Church, Feb. 3. Ward Memorial, Feb. 7, 8. V. A. GODBEY, P. E. Beeville District—First Round. Dec. 19. Robstown. Dec. 20, 21. Riviera. Dec. 21. Kingsville. Dec. 28. Berclair. Jan. 3, 4. Karnes City. Jan. 4. Kenedy. Jan. 10, 11. Floresville. J. H. GROSECLOSE, P. E. Cuero District—First Round. El Campo, 7 p. m., Dec. 19. Midfield, at Midfield, Dec. 20, 21. Palacios, 7 p. m., Dec. 23. Cuero, 7 p. m., Dec. 26. Runge, Dec. 27, 28. Proviient, at Cordele, Jan. 3, 4. Nixon, Jan. 10, 11. Pandora, at Pandora, 2 p. m., Jan. 12. Smiley, at Rocky, Jan. 17, 18. Stockdale, at Stockdale, Jan. 24, 26. Lavernia, at Lavernia, 2 p. m., Jan. 27. JOHN M. ALEXANDER, P. E. Lampasas District—First Round. Willow City, at Click, Dec. 20, 21. J. W. COWAN, P. E. San Angelo District—First Round. Miles, Dec. 20, 21, a. m. San Angelo, Chadbourne St., Dec. 21, p. m. San Angelo, First Church, Dec. 28. Sonora, Jan. 3, 4, a. m. Eldorado, at Eldorado, Jan. 4, 5. Sterling City, at S. C., Jan. 10, 11, a. m. Water Valley, at W. V., Jan. 11, p. m. F. B. BUCHANAN, P. E. San Antonio District—First Round. Center Point, Dec. 21. Boerne, at B., Dec. 21. Prospect Hill, Dec. 28. McKinley Ave., Dec. 28. Kerrville, Jan. 4. Pleasanton, Jan. 11. Fowlerton, at F., Jan. 18. Poteet, at P., Jan. 25. S. H. C. BURGIN, P. E. San Marcos District—First Round. Belmont, at Nixon, Dec. 20, 21. Leesville, at Bebe, Dec. 23. Staples, at Staples, Dec. 27, 28. THOMAS GREGORY, P. E. Uvalde District—First Round. Del Rio Sta., Dec. 20, 21. Eagle Pass-Spofford, Dec. 21, at night. Uvalde Sta., Dec. 27, 28. Sabinal Sta., Dec. 28, 29. Devine-Lytle, at Lytle, Jan. 3, 4. Crystal City, Jan. 10, 11. Carrizo-Big Wells, at C., Jan. 11, 12. Utopia-Leakey, at U., Jan. 17, 18. Lock Springs, at R. S., Jan. 24, 25. S. B. BEALL, P. E.

CENTRAL TEXAS

- Brownwood District—First Round. Winchell, at Brookesmith, Dec. 20, 21. Brownwood Miss., at Chapel Hill, Dec. 21, 22. Coleman Miss., at Thrifty, Dec. 23. Norton, at Pleasant Retreat, Dec. 27, 28. Wingate, at Pumphrey, Dec. 28, 29. Ballinger, Jan. 3, 4. Winters, Jan. 4, 5. Gouldbusk, Jan. 10, 11. Indian Creek, at Indian Creek, Jan. 17, 18. Talpa, at Valera, Jan. 24, 25. Santa Ana, Jan. 28. Blanket, Jan. 31, Feb. 1. Coleman Sta., Feb. 7, 8. Brownwood Sta., Feb. 10. J. H. STEWART, P. E. Cisco District—First Round. Eolian, at Pisgah, Dec. 20, 21. E. J. P. Plomer, at P., Jan. 2, 4. Staff, at S., Jan. 3, 4. DuDemona, at Victor, Jan. 10, 11. Scranton, at S., Jan. 17, 18. Cisco Mission, at Rich., Jan. 24, 25. Cisco Sta., Jan. 25, 26. Romney, at R. 11 a. m., Jan. 28. Carbon, at C., Feb. 1. C. E. LINDSEY, P. F. Corsicana District—First Round. (Revised) Emmett, Dec. 20, 21. Frost, Dec. 21, 22. Corsicana, First Church, Dec. 28. Kervan and Streetman, Dec. 30. Big Hill and Odds, Jan. 3, 4. Thornton and Steele Cir., Jan. 4, 5. Chatfield, Jan. 8. Harry, Jan. 10, 11. Blooming Grove, Jan. 11, 12. Wortham and Kuehland, Jan. 17, 18. Wortham Miss., Jan. 19. Corsicana, 11th Ave., Jan. 20. Mexia Sta., Jan. 25, 26. B. A. SMITH, P. E. Dublin District—First Round. Stephenville Sta., Dec. 20, 21. Stephenville Cir., at Smith Sprgs., Dec. 21. DeLeon Sta., Dec. 27, 28. DeLeon Cir., at Downing, Dec. 28, 29. Hunyan, at Owen Chapel, Jan. 3, 4. Huckabay, at Oak Dale, Jan. 4, 5. Duflau, at Pleasant Hill, Jan. 10, 11. Iredell, at Iredell, Jan. 13. Carlton, at Carlton, Jan. 17, 18. Proctor, at Proctor, Jan. 18, 19. Bluffdale, at Bluffdale, Jan. 24, 25. Toiar and Lipan, at Lipan, Jan. 27. Alexander Sta., —. J. VAUGHAN, P. E. Gatesville District—First Round. (Revised) Killen Cir., at Buenavista, Dec. 20, 21. Killen Sta., Dec. 21, 22. Gatesville Cir., at Winfield C., Dec. 27, 28. Crawford Cr., at C., Jan. 3, 4. McGregor Sta., Jan. 4, 5. Moody Sta., Jan. 5, 6. Evans Cir., at Pearl, Jan. 10, 11. Nolanville, at Sugar Loaf, Jan. 17, 18. Copperas Cove, at C., Jan. 18, 19. Hamilton Cir., at Liberty, Jan. 24, 25. Hamilton Sta., Jan. 25, 26. Fairy and Lanham, at Fairy, Jan. 28. Oglesby Cir., at Oglesby, Jan. 31, Feb. 1. M. S. LITTLE, P. E. Georgetown District—First Round. Salado, at Belle Plains, Dec. 20, 21. Holland, at Wilson's Valley, Dec. 27, 28. Temple, First Church, Dec. 28, 29. Odenville, at Odenville, Dec. 29. Jarrell, at Jarrell, Jan. 3, 4. Florence, at Florence, Jan. 4, 5. Weir and Jonah, at Weir, Jan. 10, 11. Georgetown, Jan. 11, 12. Thrall, at Thrall, Jan. 17, 18. Hutto, at Hutto, Jan. 19, Feb. 1. Troy and Pendleton, at Troy, Jan. 24, 25. Rogers, Jan. 31, Feb. 1. Taylor, Feb. 7, 8. Belton Cir., at Midway, Feb. 14, 15. T. S. ARMSTRONG, P. E. Hillsboro District—First Round. Munger Charge, at Munger, Dec. 20, 21. Cooleidge Charge, at Cooleidge, evening, Dec. 20, 21. Hubbard Charge, at Hubbard, Dec. 22. Peoria Charge, at Peoria, Jan. 3, 4. Hillsboro, Line St., at L. St., Jan. 4, 5. Malone Charge, at Malone, Jan. 6, 11 a. m. Abbott Charge, at Abbott, Jan. 7, 11 a. m. Brandon Charge, at Brandon, Jan. 10, 11. Hillsboro F. C., at F. C., evening, Jan. 11, 12. Huron Charge, at Woodbury, Jan. 17, 18. Lovelace Charge, at Lovelace, Jan. 18, 19. Whitney Charge, at Whitney, Jan. 21. Penelope Charge, at Penelope, Jan. 24, 25. Kirk Charge, at Kirk, Jan. 21, Feb. 1. HOMACE BISHOP, P. E. Waco District—First Round. Riesel and Axtell, at R., Dec. 20, 21. Mart, Dec. 21, 22. Hewitt, at Spring Valley, Dec. 27, 28. Fifth Street, Dec. 28, 7 p. m. Bosqueville, at Greenwood, Jan. 3, 4. Lorena, at Lorena, Jan. 10, 11. Elm Street Jan. 11, 7 p. m. Austin Avenue, Jan. 18, 11 a. m. Clay Street, Jan. 18, 7 p. m. China, at China, Jan. 24, 25. Morrow Street, Feb. 1, 11 a. m. Herring Avenue, Feb. 1, 7 p. m. W. B. ANDREWS, P. E. Waxahachie District—First Round. Ennis, Dec. 20, 21. Forrester, at Nash, Dec. 27, 28. Waxahachie, Dec. 28, 29. Bethel, Jan. 3, 4. Maypearl, Jan. 4, 5. Britton, Jan. 10, 11. Mansfield, Jan. 11, 12. Midlothian, Jan. 12. Ovilla, Jan. 17, 18. Red Oak, Jan. 18, 19. Italy, Jan. 25, 26. Milford, Jan. 25, 26. J. A. WHITEHURST, P. E. Weatherford District—First Round. (Revised) Weatherford Cir., at Bethel, Dec. 20, 21. Aledo, at Aledo, Dec. 27, 28. Azle, at Azle, Dec. 27, 28. Coats Memorial, Jan. 4, 5. Weatherford, Jan. 11, 12. Graford, at Graford, Jan. 17, 18. Mineral Wells, Jan. 19. JAS CAMPBELL, P. E. NORTHWEST TEXAS Abilene District—First Round. Tye, at Tye, Dec. 20, 21. Cross Plains, at Cross Plains, Dec. 27, 8. Caps, at Potosi, Jan. 3, 4. Buffalo Gap, at the Gap, Jan. 4, 5. Ovalo, at Jim Ned, Jan. 10, 11. Tuscola, at Tuscola, Jan. 11, 12. Hawley, at Hawley, Jan. 17, 18. Clyde and Enla, at Bethlehem, Jan. 24, 25. Trent, at Cross Roads, Jan. 31, Feb. 1. Merkel, Feb. 2. St. Paul's, Abilene, Feb. 4. Putnam and Moran, Feb. 7, 8. Baird, Feb. 9. First Church, Abilene, Feb. 11. Nugent, at Hanby, Feb. 14, 15. Anson, Feb. 21. C. N. N. FERGUSON, P. E. Amarillo District—First Round. Texline, Dec. 20, 21. Dalhart, Dec. 21, 22. Stratford, Dec. 22, 23. Channing, Dec. 23, 24. Panhandle, Dec. 27, 28. Higgins, Jan. 3, 4. Glazier, at G., Jan. 4, 5. Dumas, at Dumas, Jan. 8.

- Hansford, Jan. 10, 11. Ochiltree, at Ochiltree, Jan. 12, 13. Wildorado, at W., Jan. 17, 18. Amarillo Sta., at Buchanan St., Jan. 17, 18. Amarillo Sta., Polk St., Jan. 25, 26. J. T. HICKS, P. E. Big Spring District—First Round. Gail, at Gail, Dec. 20, 21. Seminole, Jan. 4, 5. Andrews, Jan. 10, 11. Stanton, 7:30 p. m., Jan. 13. Lamesa, 7:30 p. m., Jan. 16. O'Donnell, Jan. 17, 18. Brownfield, at B., Jan. 25, 26. Plains, at P., Jan. 28. Tahoka and Slaton, at S., Jan. 31, Feb. 1. Post, Feb. 1, 2. Coahoma, at C., Feb. 7, 8. W. H. TERRY, P. E. Clarendon District—First Round. Shamrock Sta., Dec. 20, 21. Wheeler Cir., at Wheeler, Dec. 22. Washburn Miss., at Washburn, Dec. 27. Claude Sta., Dec. 28, 29. Goodnight, at Goodnight, Dec. 30. Clarendon Sta., Dec. 31. Lakeview Cir., at Deep Lake, Jan. 3, 4. Newlin Cir., at Indian Creek, Jan. 5. Wellington Cir., at Loco, Jan. 10. Wellington Sta., Jan. 11, 12. Hedley Cir., at Lelia Lake, Jan. 13. Clarendon Miss., at Sunny View, Jan. 17, 18. Quail Cir., at Quail, Jan. 20. Plymouth Cir., at Aberdeen, Jan. 22. J. W. STORV, P. E. Hamlin District—First Round. Sagerton, at Dovey, Dec. 20, 21. Hamlin Sta., Dec. 27, 28. Spur, Jan. 3, 4. Aspermont, Jan. 4, 5. Knoss City, at O'Brien, Jan. 10, 11. Rochester, at R., Jan. 17, 18. Rule, at Pinkerton, Jan. 18, 19. Tuxedo, at T., Jan. 25, 26. Rotan Sta., Feb. 1, 2. Vera, at Vera, Feb. 7, 8. Jayton, at J., Feb. 14, 15. Peacock, at P., Feb. 15, 16. The District Stewards will meet in Hamlin, at 10 a. m., December 24. G. S. HARDY, P. E. Plainview District—First Round. (Revised) Hale Center, Dec. 20, 21. Abernathy, Dec. 21, 22. Lockney Sta., Dec. 28, 29. Lockney Miss., Dec. 29. Dammit, Jan. 3, 4. Silvertown, Jan. 10, 11. Aton, Jan. 17, 18. Matador, Jan. 19, 20. Turkey, Jan. 24, 25. Kress, Feb. 1, 2. Happy, Feb. 7, 8. Lorenzo, at Estacado, Feb. 14, 15. O. P. KIKER, P. E. Stamford District—First Round. Weinert Cir., at Weinert, Dec. 19. Haskell Miss., Dec. 20. Haskell Sta., Dec. 20, 21. Avoca and Bethel, at Avoca, Jan. 2, 3. Ward Memorial, at Ward Mem., Jan. 10, 11. St. John's, Jan. 11, 12. Throckmorton Miss., at Cross Roads, Jan. 17. Throckmorton Sta., Jan. 17, 18. Woodson Miss., at Woodson, Jan. 19. Albany Sta., Jan. 24, 25. The District Stewards will meet at St. John's M. E. Church, in Stamford, at 10 a. m., Wednesday, Jan. 28, 1914. J. G. MILLER, P. E. Sweetwater District—First Round. Snyder Sta., Dec. 21, 22. Camp Springs, at C. S., Dec. 23, 11 a. m. Roby, at R., Dec. 27, 28. J. M. SHERMAN, P. E. Vernon District—First Round. Quanah Miss., Dec. 19, at Quanah, 11 a. m. Lazore Miss., Dec. 28, at 11 a. m., Lazore. Quanah Sta., Dec. 21. Vernon Sta., Jan. 5, at 7:30 p. m. Estelline Cir., Jan. 9, at 11 a. m., Estelline. Childress Miss., Jan. 10, at 11 a. m., Childress. Childress Sta., Jan. 11. Tell Miss., Jan. 12, at 11 a. m., Tell. Dumont Miss., Jan. 17, at 11 a. m., Dumont. Paducah Sta., Jan. 18. Kirkland Cir., Jan. 19, at 11 a. m., at Elba. Margaret Cir., Jan. 23, at 11 a. m., at Margaret. Crowell Sta., Jan. 24, 25. Odell Cir., Jan. 26, at 11 a. m., at Odell. District Stewards are called to meet in Vernon, Texas, January 6, 1914, at 1 p. m. Let the District Stewards from every charge in the district try and be present. Let all of the officials try and be present at their respective Quarterly Conferences. J. G. PUTMAN, P. E.

TEXAS

- Bonham District—First Round. Giddings, at Giddings, preaching, Dec. 14, 11 a. m. Chappell Hill, preaching, Dec. 21, 11 a. m. Hempstead, preaching, Dec. 21, 7 p. m. Somerville, preaching, Dec. 28, 11 a. m. and 7 p. m. Thordale Jan. 3, 4. Rockdale, Jan. 4, 5. Caldwell, Jan. 10, 11. Lyons, Jan. 11, 12. Matador and Lane City, at M., Jan. 17, 18. Bay City, Jan. 18, 19. Bellville, at Bellville, Jan. 24, 25. Rosenberg, Jan. 25, 26. Wallis and Fulshear, at F., Jan. 31, Feb. 1. Brookshire and Pattison, at B., Feb. 1, 2. Somerville, O. C., Feb. 4, 5. Bay City Miss., at Wadsworth, Feb. 7, 8. Wharton, Feb. 8, 9. Chappell Hill O. C., Feb. 11. Glen Flora, Feb. 14, 15. Sealy, Feb. 15, 16. Waller, at Waller, Feb. 21, 22. Hempstead, O. C., Feb. 23, p. m. Lexington Miss., at Pleasant Hill, Feb. 28, March 1. Lexington Sta., March 1, 2. Richmond Sta., March 7, 8, 11 a. m. The year's work just closed is enough to arouse our people throughout the District to a fuller consecration. The report at conference was most gratifying. Let the stewards look well after their pastors. Many have had long moves and at great sacrifice. The District Stewards will meet in Brenham January 6, at 2 p. m. Let every charge be represented. The pastor will please raise the Orphanage assessment which will be practically the same as last year, during the holidays. S. W. THOMAS, P. E. Beaumont District—First Round. Dayton, Dec. 20, 21. Kirbyville, Dec. 27, 28. Call, Dec. 28, 29. Jasper Miss., Jan. 3, 4. Jasper, Jan. 4, 5. Burkeville, Jan. 6. First Church and City Miss., Jan. 7. Newton, Jan. 10, 11. Orange, Jan. 11, 12. Fort Bolivar, Jan. 17, 18. Batson and Saratoga, Jan. 24, 25. Silsbee and Buna, Feb. 25, 26. Woodville, Jan. 31, Feb. 1. Warren, Feb. 1, 2.



Nederland, Feb. 7, 8.  
 Post Arthur, Feb. 8, 9.  
 Roberts Ave., Feb. 11.  
 Wallaceville, Feb. 14, 15.  
 Sour Lake and China, Feb. 21, 22.  
 Liberty, Feb. 22, 23.  
 The District Stewards will please meet at First Church, Beaumont Tuesday, December 23, at 10 a. m. I am anxious that every steward shall be present.  
 E. W. SOLOMON, P. E.

**Marlin District—First Round.**  
 Hearne, Dec. 20, 21.  
 Calvert, Dec. 21, 22.  
 Reagan, at Reagan, Dec. 27, 28.  
 Marlin, Dec. 28, 29.  
 Marquez Mis., at Oneaville, Jan. 3, 4.  
 Franklin, Jan. 4, 5.  
 Durango, at Durango, Jan. 10, 11.  
 Lott, Jan. 11, 12.  
 Travis and Chilton, at Travis, Jan. 13, a. m.  
 Rosebud Cir., at Powers Ch., Jan. 14, a. m.  
 Rosebud Sta., & Bohemian Mis., Jan. 14, p. m.  
 Bremond Cir., at Bremond, Jan. 17, 18.  
 Kossie Cir., at Kossie, Jan. 18, 19.  
 Mayfield Cir., at Mayfield, Jan. 24, 25.  
 Cameron, Jan. 25, 26.  
 Gause Cir., at Gause, Jan. 27, a. m.  
 Davilla Cir., at Friendship, Jan. 31, Feb. 1.  
 Buckholts, at Buckholts, Feb. 1, 2.  
 Leon Mis., at P. Ridge, Feb. 7, 8.  
 Centerville Cir., at Centerville, Feb. 8, 9.  
 Normangee Cir., at Normangee, Feb. 14, 15.  
 Jewett Cir., at Buffalo, Feb. 15, 16.  
 Fairfield and Dew, at Dew, Feb. 21, 22.  
 Teague, Feb. 22, 23.  
 Wheelock Cir., at Wheelock, Feb. 28, Mar. 1.  
 I. F. BETTS, P. E.  
 510 Chambers St., Marlin, Texas.

**Navasota District—First Round.**  
 Omalaska and Carmona, at Trinity, Jan. 1.  
 Trinity Sta., Jan. 1.  
 Groveton Sta., Jan. 2.  
 Grapeland and Lovelady at G., Jan. 4, 5.  
 Augusta Cir., at Enterprise, Jan. 7.  
 Porter Springs Cir., at P. S., Jan. 10, 11.  
 Crockett Sta., Jan. 11.  
 Navasota Sta., Jan. 14.  
 Anderson and Bellas, at Bellas, Jan. 17, 18.  
 Shiro Cir., at Shiro, Jan. 18, 19.  
 Midway Cir., at Midway, Jan. 24, 25.  
 Madisonville Sta., Jan. 25, 26.  
 Willis and New Waverly, at Willis, Jan. 31, Feb. 1.  
 Huntsville Sta. and Walker County Mis., Feb. 1, 2.  
 Oakhurst and Dodge, at Dodge, Feb. 7, 8.  
 Conroe Sta., Feb. 8.  
 Millican and Stoneham at Stoneham, Feb. 15.  
 Bryan Sta. and Brazos Co. Mis., Feb. 18.  
 Montgomery Cir., at Montgomery, Feb. 24, 25.  
 Cold Springs Mis., at Cold Springs, Feb. 28, March 1.  
 Cleveland and Shepherd, at Cleveland, Mar. 1.  
 E. L. SHETTLES, P. E.

**Pittsburg District—First Round.**  
 Nash, at Nash, Dec. 20, 21.  
 Texarkana, First Church, preaching, Dec. 21, night.  
 Boston, at Old Boston, Dec. 27, 28.  
 Redwater, at Redwater, Dec. 28, 29.  
 Queen City, Queen City, Jan. 3.  
 Atlanta, Jan. 4, 5.  
 Cookeville, at Argo, Jan. 10, 11.  
 Mt. Pleasant, Jan. 11, 12.  
 Douglassville, at D., Jan. 17, 18.  
 Linden, at Linden, Jan. 18, 19.  
 Dalby Springs, at Lawrence Ch., Jan. 24, 25.  
 New Boston and DeKalb, at D., Jan. 25, 26.  
 Hardy Memorial, Jan. 26.  
 Winfield, at Winfield, Jan. 31, Feb. 1.  
 Cornett, at Hamill's Chap., Feb. 7, 8.  
 Naples and Omaha at Naples, Feb. 8, 9.  
 Texarkana, First Ch., (Con.) Feb. 9, night.  
 Hughes Springs, at H. S., Feb. 12, 13.  
 Cason, at Cason, Feb. 14, 15.  
 Dainingerfield, Feb. 15, 16.  
 Wynnboro, at Musgrove, Feb. 21, 22.  
 Pittsburg Cir., at LaFayette, Feb. 28, March 1.  
 Pittsburg St., March 1, 2.  
 O. T. HOTCHKISS, P. E.

**Timpon District—First Round.**  
 Center Sta., Dec. 14.  
 Lufkin Sta., Dec. 20.  
 Livingston, Dec. 21.  
 Nacogdoches, Dec. 27.  
 Garrison, Dec. 28.  
 Shelbyville, at Shelbyville, Jan. 3.  
 Hemphill, at Bronson, Jan. 4.  
 Tenaha, at Cicero, Jan. 9.  
 Gary, at Wesley Chapel, Jan. 10.  
 Carthage Sta., Jan. 11.  
 Center Cir., at New Prospect, Jan. 14.  
 Huntington, at Huntington, Jan. 17.  
 Pinehill, at Pinehill, Jan. 21.  
 Burke, at Burke, Jan. 24.  
 Corrigan, at Corrigan, Jan. 25.  
 Timpon, Jan. 28.  
 Geneva, at McMahan's Chapel, Jan. 31.  
 San Augustine, Feb. 1.  
 Mt. Enterprise, at Mt. Enterprise, Feb. 7.  
 Melrose, at Melrose, Feb. 14.  
 Kennard, at Kennard, Feb. 16.  
 Appleby, Prairie Grove, Feb. 21.  
 The District Stewards will meet in the Methodist Church in Timpon, Monday, December 22, at 2 p. m. This date is selected that the brethren may have the advantage of the holiday rates in coming to this meeting. As there will probably be some readjustment in assessments this year, a full attendance is very much desired this time.  
 J. W. MILLS, P. E.

**NORTH TEXAS**

**Cleburne District—First Round.**  
 (Revised)  
 Grandview Cir., at Watts Ch., Dec. 20, 21.  
 Brazos Ave., Dec. 21, 7 p. m.  
 Lillian, at Cahill, Dec. 27, 28.  
 Venus, Dec. 28, 29.  
 Grandview Sta., Jan. 4, 5.  
 Cresson, at Waples, Jan. 8.  
 Granbury Mis., at Membrino, Jan. 10, 11.  
 Granbury Sta., Jan. 10, 11.  
 Godley, at Bono, Jan. 17, 18.  
 Joshua, at Egans, Jan. 18, 19.  
 Walnut Springs, Jan. 24, 25.  
 Morgan, at Kopperl, Jan. 25, 26.  
 Glen Rose Sta., Jan. 31, Feb. 1.  
 Glen Rose Mis., at Buck Creek, Feb. 2.  
 W. W. MOSS, P. E.

**Decatur District—First Round.**  
 Roanoke and Elizabethtown, at R., stewards' meeting, Dec. 13. Preaching Sunday at R., 11 a. m. and 7 p. m. At E., 3 p. m.  
 Bridgeport Sta., Dec. 21, 22.  
 Paradise Cir., at Bethel, Dec. 27, 28.  
 Krum and Shidell, at K., Jan. 3, 4.  
 Justin and Ponder, at Justin, Jan. 4, 5.  
 Greenwood Mis., Jan. 10, 11.

**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.

Decatur Cir., at Oak Grove Jan. 11, 12.  
 Boyd Mis., at B., Jan. 17, 18.  
 Rhome and Newark, at R., Jan. 18, 19.  
 Bryson and Jermyn, at B., Jan. 24, 25.  
 Jackshoro Sta., Jan. 25, 26.  
 Argyle Cir., at A., Jan. 31, Feb. 1.  
 Roanoke and Elizabethtown, at R., Feb. 1, 2.  
 Bridgeport Mis., at Sand Flat, Feb. 7, 8.  
 Chico Sta., at C., Feb. 8, 9.  
 Alford Sta., Feb. 10.  
 Perrin and Barton, at P., Feb. 14, 15.  
 Willow Point, at W. Pt., Feb. 21, 22.  
 Jackshoro Mis., at Vineyard, Feb. 22, 23.  
 Mexican Mis., at Bridgeport, Feb. 23, night.  
 Decatur Sta., Feb. 25.  
 S. C. RIDDLE, P. E.

**Gainesville District—First Round.**  
 Bonita Cir., at Bonita, Dec. 20, 21.  
 St. Jo. Mis., Dec. 21, 22.  
 Woodline Cir., at S. Grove, Dec. 27, 28.  
 Denton St. Sta., Dec. 28, 29.  
 Montague Cir., at Montague, Jan. 3, 4.  
 Marysville Cir., at Marysville, Jan. 10, 11.  
 Pilot Point Cir., Friendship, Jan. 17, 18.  
 Pilot Point Sta., Jan. 18, 19.  
 Aubrey and Oak Grove at Aubrey, Jan. 24, 25.  
 Denton Sta., Jan. 25, 26.  
 Myra and Hood, at Myra, Jan. 31, Feb. 1.  
 Valley View Sta., Feb. 7, 8.  
 Sanger Sta., Feb. 8, 9.  
 Era and Spring Creek, at Era, Feb. 14, 15.  
 Broadway Sta., Feb. 15, 16.  
 Dexter Mis., at Mt. Zion, Feb. 21, 22.  
 Rosston Mis., at Rosston, Feb. 28, March 1.  
 District Stewards will meet Dec. 29, 1:30 p. m., at Denton Street Church, Gainesville.  
 J. F. PIERCE, P. E.

**Greenville District—First Round.**  
 Jones-Bethel and Wesley, at W., Dec. 20, 21.  
 Lee Street, Dec. 21.  
 Oninlan Cir., at Oninlan, Dec. 27, 28.  
 Wesley Sta., Dec. 28.  
 Lone Oak Cir., at Lone Oak, Jan. 3, 4.  
 Kavanaugh Sta., Jan. 4.  
 Greenville and Cash Mis., at Cash, Jan. 10, 11.  
 Caddo Mills Cir., at Caddo Mills, Jan. 11, 12.  
 Fairlie Mis., at Center Chapel, Jan. 17, 18.  
 Commerce Sta., Jan. 18, 19.  
 Merrit Cir., at Merrit, Jan. 24, 25.  
 Celeste Cir., at Celeste, Jan. 25, 26.  
 Floyd and Salem, at Floyd, Jan. 31, Feb. 1.  
 Wolfe City Sta., Feb. 1, 2.  
 The District Stewards will please meet in Wesley Church, Greenville, at 10:30 a. m., Monday, December 22, and the preachers and trustees of the district parsonage are requested to meet with them.  
 C. M. HARLESS, P. E.

**Marshall District—First Round.**  
 Hallville Cir., at La Grones, Dec. 27, 28.  
 Church Hill Cir., at Fountain Head, Jan. 3, 4.  
 Henderson Jan. 4, 5.  
 Longview, Jan. 7.  
 Kelleyville Cir., at Trinity, Jan. 10, 11.  
 Jefferson, Jan. 11, 12.  
 Harkton, at Ore City, Jan. 17, 18.  
 Lanesville Cir., at Redland, Jan. 24, 25.  
 Gilmer Mis., at Betty, Jan. 31, Feb. 1.  
 Gilmer Sta., Feb. 1, 2.  
 Harrison Cir., at Parsonage Feb. 4.  
 Beckville Cir., at Pisgah Feb. 7, 8.  
 Kilgore Cir., at Kilgore, Feb. 14, 15.  
 Marshall, First Church, Feb. 17.  
 Marshall Summit St., Feb. 18.  
 Roswood Cir., at Fairview, Feb. 21, 22.  
 Pethany Cir., at Bethel, Feb. 28, March 1.  
 The splendid record the district made last year encourages me to look to our pastors and people to undertake and accomplish great things this year. Do not overlook the importance of an early start and persistent effort.  
 F. M. BOYLES, P. E.

**Paris District—First Round.**  
 Annona, at Annona, Dec. 20, 21.  
 Clarksville Sta., Dec. 21, 22.  
 Blossom Sta., Dec. 27, 28.  
 Roston, Dec. 28, 29.  
 Emberson, at Bethel, Jan. 3, 4.  
 Bonham Sta., Jan. 4, 5.  
 White Rock, at W. C., Jan. 10, 11.  
 Woodland, at W., Jan. 17, 18.  
 Detroit Jan. 18, 19.  
 Pattonville, at P., Jan. 24, 25.  
 Paris Cir., at Hopewell, Jan. 31, Feb. 1.  
 Bogata at Rosalie, Feb. 1, 2.  
 Clarksville Mis., at McCoy, Feb. 7, 8.  
 Depot Cir., at Halesboro, Feb. 14, 15.  
 Depot Station Feb. 15, 16.  
 McKenzie Cir., at McKenzie, Feb. 21, 22.  
 Avery Cir., at A., Feb. 28, March 1.  
 Lamar Ave., March 8.  
 Centenary, March 8.  
 The District Stewards will please meet in Centenary Church, at 1:30 p. m., Tuesday, December 16, 1912.

**Sherman District—First Round.**  
 Sherman Cir., at Pecan, Dec. 20, 21.  
 Collinsville and Tioqa, at C., Dec. 27, 28.  
 Pilot Grove Cir., at P. G., Jan. 3, 4.  
 Howe Circuit, at Howe, Jan. 10, 11.  
 Pottshoro and Preston, at Pottshoro, Jan. 17, 18.  
 Hagerman Mis., at H., Jan. 24, 25.  
 Travis Street Station, Feb. 1, 2.  
 Bells Cir., at Bells, Feb. 7, 8.  
 Denison Mis., at Harless Ch., Feb. 14, 15.  
 Trinity, Feb. 15, 16.  
 Sadler and Gordonville, at G., Feb. 21, 22.  
 Waples Memorial, March 1, 2.  
 Whitesboro, Robertson Memorial, March 7, 8.  
 Van Alstyne, March 14, 15.  
 Key Memorial, March 21, 22.  
 The District Stewards will by special invitation meet at Waples Memorial Church, Denison, on Tuesday, December 16, at 1:30 p. m.  
 R. G. MOOD, P. E.

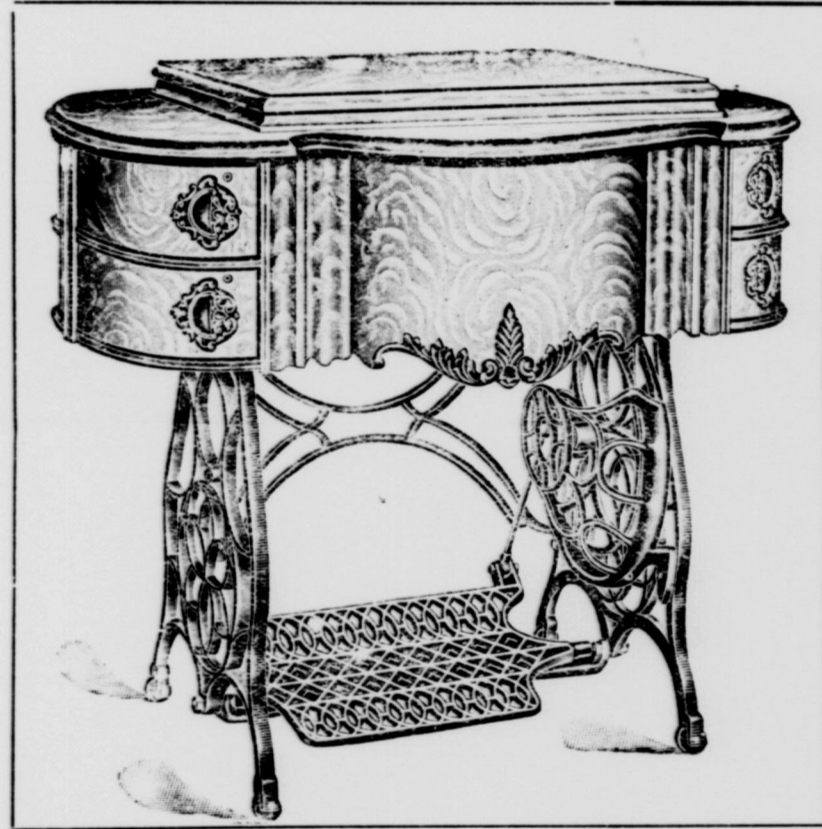
**Sulphur Springs District—First Round.**  
 Cumby, at Cumby, Dec. 20, 21.  
 Mount Vernon, at Saltito, Dec. 27, 28.  
 Cooper Sta., Jan. 3, 4.  
 Ben Franklin and Pecan Gap, at P. G., Jan. 10, 11.  
 Lake Creek, at Enloe, Jan. 17, 18.  
 Reily Springs, at Reily Springs, Jan. 24, 25.  
 Sulphur Springs Sta., Jan. 25, 26.  
 Wynnshoro Sta., Jan. 31, Feb. 1.  
 Purley, at Pickton, Feb. 7, 8.  
 Como and Forest Academy at Como, Feb. 8, 9.  
 Brashear, at Sherley, Feb. 14, 15.  
 Sulphur Bluff, at S. B., Feb. 21, 22.  
 Yowell, at Underwood, Feb. 28, March 1.  
 Sulphur Springs Mis., at Harper's Ch., Mar. 7, 8.  
 Klondike, at K., March 14, 15.  
 R. C. HICKS, P. E.

**Terrell District—First Round.**  
 Terrell Sta., Dec. 13, 14.  
 Garland Sta., Dec. 20, 21.  
 Reese Sta., Dec. 21, 22.  
 Fate Cir., at Fate, Jan. 3, 4.  
 Rockwall Sta., Jan. 4, 5.  
 Kemp and Becker at B., Jan. 10, 11.  
 Mabank Cir., at M., Jan. 11, 12.  
 Chisholm Cir., at C., Jan. 17, 18.  
 Scurry Cir., at S., Jan. 24, 25.  
 Kaufman Sta., Jan. 25, 26.  
 Mesquite and Pleasant Md., at M., Jan. 31, Feb. 1.  
 Forney Sta., Feb. 1, 2.  
 Mesquite Cir., at Montgomery Co., Feb. 7, 8.  
 Crandall and Seagoville, at C., Feb. 8, 9.  
 College Md. Cir., at C. M., Feb. 14, 15.  
 Elmo Mis., at E., Feb. 15, 16.  
 Hutchins and Wilmer at W., Feb. 21, 22.  
 Lancaster Sta., Feb. 22, 23.  
 The District Stewards, pastors and District Trustees are called to meet at the district parsonage in Terrell on Tuesday, December 30, at 10:30 a. m.  
 A. L. ANDREWS, P. E.

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

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**THE RESCUE WORK—"KEEP THY-  
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J. D. Scott, Commissioner.

**BLAZING THE WAY.**

Commissioner of Rescue Work. This is a new and unique appointment. Our Church is a pioneer in this blazing path. We have not been this way before and cannot speak with authority as to plans and methods, but we may point out underlying principles and abide the time when experience will give us the What and the How. We must of necessity make haste slowly that we may lead safely and surely. The prophets "cried aloud" against evil and spared it not. No one need think that this the greatest curse that rests upon our race today can be removed in a short time by a few spasmodic efforts. The history of reforms show that the general idea comes first and the detailed and the practical applications come afterwards. "Every crusade of action must be preceded by a crusade of education and agitation." Hence we start the ball to rolling. Will you be one connecting link in this endless chain of agitation and education? If so, lift up your voice like a trumpet, marshal the forces about you, turn on the light. See the fields white unto the harvest and gather with us these wasting sheaves.

**ALL TEXAS METHODISM.**

Acting under the instruction of my own Conference I have been present at the session of each of our English-speaking Conferences, explained the situation and gave an opportunity for all to join us in this forward-march-campaign, in dealing with the social evil and rescuing the perishing ones. I received a most hearty greeting, a brotherly, responsive hearing everywhere. Every Conference approved of, indorsed and joined in this worthy movement by giving the Commissioner an open field, recommending him and his work to the sympathy and helpful co-operation of our people everywhere.

This is a practical illustration of our great connective idea, brotherly fellowship and Christian unity of effort now prevalent throughout Texas Methodism, more than 200,000 strong. What can we not do if we labor together, first with God, and at the same time labor with each other?

**DELICATE AND DIFFICULT.**

This work of dealing wisely with the social evil and rescuing this class of down-and-out people is a delicate and difficult task. "Who is sufficient for these things?" Will not the good people everywhere respond to an honest, keenly felt need, and give to this Commissioner and this work their prayerful, sympathetic, patient consideration and help? You must answer the question. Will you answer it now? I am listening to hear what you have to say and receive what you have to give.

**"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE."**

"My people perish for lack of knowledge" is still true today. It is said that "no one cause of human degeneracy" is more clearly pointed out in the Bible than the social evil. This is the cause of so many poorly developed bodies and dwarfed minds, enervated fathers and sickly mothers, puny children, lustful men and fallen daughters. There should be in the home a book or books covering in a chaste, safe, simple and scientific way every phase of heredity and sex. The parents should hold control here by preparing and giving such intelligent instruction to their children as to the laws of sex that will arm them against the breakers that would otherwise destroy them. Gradually the teachers, reformers, law-makers,

ministers and parents are beginning to see that in spite of our past methods of education, legislation and evangelization, that human delinquents are increasing. Gradually they are finding out that the chief cause is the violated laws of sex. Slowly, but surely, I trust we are learning that the policy of silence has signally failed to produce pure men and women. It has taken the world a long time to discover that "Ye shall know the truth and the truth shall make you free," is the only sane and effective method of dealing with the problems of the Social Evil.

**ROMAN CATHOLIC IDOLATRY.**

By J. A. Phillips.

I. Rome sins against God, against governments and against individuals by her idolatrous cult.

1. Universal, and in many cases, enforced celibacy of the priesthood cripples her. The arbitrariness and absolutism of the priesthood is an intrinsic element of idolatry. Protestants do not object to celibacy as such, but insists that the ministry belongs to the people, sharing their conditions, their joys, their burdens. If Christianity were a question, primarily of words, creeds, sacraments and observances, then a celibate priesthood would be useful, if not essential. But if a cross-section of personified Christianity is what is wanted then the Protestant ministry is the thing. We have bachelors, widowers, men with their wives and men with their wives and children. As the family is the basis of society it is imperative that the spiritual guides should represent the family in its various relations. Universal celibacy can present only one phase of the family life, that of a son, brother or uncle who has gone from the home.

The main purpose of Romish celibacy is to make the sacraments and the teaching of words more accessible to the people. It also has two other objects: it makes the lower clergy more subject to the higher and places all under the dominion of the Pope. Besides this it impresses the masses with the peculiar superiority of the calling.

2. But Rome, by her practical use of images and relics, does exactly what the heathen do. No intelligent pagan believes that the stock or stone which he uses is a god or contains a god. He does believe that because his religion, represented by its priesthood, has chosen and blessed a particular image, that in an inscrutable way, there may come to him, if he uses said image according to directions, the blessings designed by the priesthood. Ignorant heathen are more literal in their reverence for images and so are ignorant Catholics. But in both cases the end is to make the mysterious methods of providence a monopoly of the priests instead of following the guidance of Almighty God in his endowment of certain men with genius and the gift of prophecy and in his gift of common sense to the average man.

All the novelties of doctrine and practice introduced by Rome since the first two or three centuries of the Christian era are admirably adapted to the conservation and perpetuation, as long as they can be used, of the absolute authority of the priesthood. The adoration of the Virgin Mary, of saints and angels, are simply links in the chain between man and God. The priest must complete the chain. Images and relics carry the authority of the priesthood into the home and individual life, for these aids to worship must be blessed by the clergy else they have no virtue. Printed and authorized prayers, an authorized Bible, with authorized translations, interpretations and the condemnation of all others, center in the magistrism of the Church the sole right and responsibility to furnish the matter and forms for spiritual exercises and culture. Purgatory places the destiny

of those who are not cleansed in this life in the hands of the clergy. Penance is an assertion of the right of the Church to pass on the providence of God by adding temporal pains and penalties for sin, after God has already established according to his infinite wisdom, the laws of sorrow and suffering for sin. Indulgences take for granted that the Church, through the priest, has the insight to pronounce on the degree of guilt and punishment due a sinner. And if the Church can assess penalties she, of course, can remit them. The confessional represents the Church's attempt to enter into the holy place of the human heart and judge of its states, notwithstanding the priest admits that he cannot be accurate in his diagnosis. Infallibility is an attempt to place in the power of one man, without reference to his learning, his moral character, or the lack of them, the task of pronouncing on matters which have to do chiefly with the defence of his own prerogatives. The sacrament of Orders confines to the clergy the sacraments, fallible teaching, infallible teaching and sheer authority. In transubstantiation we have a good test of the system. One is asked to believe what he absolutely knows to be untrue.

3. The worst phase of Romish idolatry is that it tends to separate man from personal communion with God and consequently divorces his religion from his morals. The attempt to prescribe, by catechisms, by the confessional, by her moral theology and by the suppression of free thought and investigation, all the thinking and conduct of man, is calculated to make him feel that loyalty to his Church is of more importance than is his personal communion with God and more important than his moral character. It also tends to make him believe that these things will automatically bring him into favor with his God.

II. The evil consequences of Catholic idolatry are clear.

1. Credulity and superstition are inevitable. Jesus Christ did not use his miracles, outside of the miracle of his resurrection, as important Christian evidences. The great arguments for his divinity and for his religion, are the powerful and beneficent effects of his life and doctrines. These arguments are valid to the sincere soul because they find an echo there. The miracles of Rome do not have the same attestation as do those of the New Testament. Some of them are puerile. But one of the tests of being a good Catholic is the acceptance of their so-called miracles. Protestants who live in Protestant countries have little opportunity to see real Catholicism. Catholics, the world over, where separated from Protestants are noted for their superstitious and for the facility with which they accept Church traditions.

2. Growing out of superstition and credulity is ignorance. If the phenomena of nature are referred to capricious gods or demi-gods, then science is unnecessary and impossible. It is not an accident that Catholic countries everywhere, are poor in science and inventions. What they tried to do with Galileo they have done with the masses wherever the masses would submit to it. They are naturally and necessarily enemies to the public school. Universal education would ruin them. Priests cannot afford to allow their people to attend Protestant meetings. One good, square look at Romanism as it is and as it is compared to Protestantism has many a time been fatal. If priests wish their people to remain in the fold it behooves them to carefully guard them from those glimpses of truth which they might catch by a few visits to Protestant Churches.

3. Weakness, vice and cruelty are the natural offspring of Catholicism. While there are many thousands of excellent men and women in the Catholic Church, the fact remains that Romanism has bred and is breeding cruelty, vice and weakness. Her persecution is a palpable evidence of her cowardice.

These evils are due largely to her suppression of free thought. They are partly due to her doctrine that the sacraments convey grace in and of themselves. If the salvation of the world is in the last analysis a question of the outward adherence to a visible body and a participation in its forms of worship, it is the most natural thing to become fanatical over the condition of those who will not submit.

4. Rationalism and infidelity are legitimate results of Romish methods and doctrine. This is readily seen in Mexico, South America and France. Having forbidden men to think for themselves nothing remains but force. But the world is getting beyond that. Christianity is a religion which appeals to the intellect. When this avenue is neglected or closed nothing remains but the emotions and the will. Naturally Rome has magnified ritual and minimized preaching. Her ceremonies appeal to many women and to a few men. When men do not get their moral teaching from the pulpit they go elsewhere. Likewise they must get their philosophy directly or

indirectly from the pulpit or they will get it elsewhere. A pulpit that has no philosophy in it must be content to treat only the symptoms of social ills, and that means that her days are practically numbered.

5. Rome undermines and destroys governments. No nation that has surrendered soul and conscience to Rome is able to endure the strain. Either one of two things must result: Catholic nations must assert their manhood or go down. Mexico, Spain and Portugal are now trying to regain their self-respect which had almost gone by the board. Italy is now regaining her place among the nations after more than forty years of terrible struggle. France, that great nation of thinkers, came near waiting too long. England, Scotland and Germany began in time to save themselves. The United States is still asleep in a false security. We may continue to slumber until we have been seriously injured.

6. Romish idolatry especially hurts the family. The special curse pronounced against idolatry in the second commandment, that the evils should descend to the third and fourth generation, is not arbitrary. The natural teachers of the world are the mothers and the fathers. They begin at the most important period, they have their children day and night, they are entirely intimate with them. They teach, by precept and example, their heart beliefs. Grandparents and great-grandparents are also natural teachers of children. They love to talk in simple language to children and they love to repeat their stories. They are peculiarly fond of dwelling on their experiences of childhood and youth.

Heathenism has an inordinate reverence for the past, because they hope to find in antiquity something more enduring than the passing things of their own time. Knowing little of God, they seek the next best thing in the enduring phenomena of nature and history. Being sad and pessimistic they see little good in the future. Their golden age is in the past. They have not the evidence of future things hoped for and made present by the God-given faculty of faith. The eyes of idolaters, Catholic or pagan, are turned toward the past. Rome, like all decadent regiments, is as ready to kill the prophets of their own day as she is to build the tombs of the ancient prophets.

All this instilled into their children, naturally continues to the third and fourth generation. Superstition, ignorance, cruelty, vice, all have wonderful reproductive powers. The decay of family life in France is the necessary outcome of the cruelties and ignorance of Rome. The rottenness of family life in South America has been planted there by centuries of Catholic domination.

**CHRISTMAS BELLS.**

By J. D. Ratliff, Byers, Texas.

Ring out the bells for Christmas!  
Ringing, sweet merrily bells;  
Filling each heart with gladness  
Of the story we love so well.

Ring out the bells for Christmas!  
Let them ring o'er land and sea;  
As we think of Jesus, our Savior,  
Who died for you and me.

Ring out the bells for Christmas!  
Bringing glad tidings to all;  
Joy and peace to the aged,  
And Santa Clause to the small.

Ring out the bells for Christmas!  
And let all the world be free;  
To spend one happy Christmas  
At home with mother and me.

Ring out the bells for Christmas!  
And let all do well their part;  
To make this a merry Christmas,  
For some sad and lonely heart

Ring out the bells for Christmas!  
Let them ring loud and long;  
Until with a mighty chorus  
We sing one grand, sweet song.

"Peace on earth, good will to  
men,"  
Glory to God on high;  
Sing it now, and sing it then,  
And shall it ever be, till we die.

Ring out the bells for Christmas!  
For which His name stands sub-  
lime;  
Enthroned in the hearts of His chil-  
dren  
Towering o'er the reefs of time.

Oh, for a voice to sing his love,  
A tongue His name to glorify!  
A soul for His home above,  
When this mortal life must die.

Guide, Oh, Thou great Jehovah guide,  
Till this storm of life is o'er!  
Our souls in Thy bosom hide,  
Eternal Lord, forever more.

Health like wealth is appreciated  
most by those who have the least.

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**FOLLOWING WESLEY'S EXAMPLE.**

Now suppose you are right, Mr. Critic. Suppose it is true that there are many forces weakening the Churches to-day. When we have done all that we can do by way of enumerating them, it still remains true that the forces against Christianity to-day are not comparable with those in John Wesley's day. In France the Church went with the tide. In England John Wesley in the name of God challenged the world, the flesh, and the devil. Then he worked. He worked. He followed work with more work. He was not nervous; he was not hysterical; he did not sweat with over-excitement. No. He simply worked. Is it not possible to find once more the secret power John Wesley had? It is. We are not doubters. We believe. If like him we prayed—and worked—it is more than probable that the God of John Wesley would bare his arm again and in the midst of the years remember and draw nigh and show a mighty salvation.—Central Christian Advocate.

**DISCIPLES AND APOSTLES.**

There is a great difference between a disciple of Christ and an apostle of Christ. There were five hundred disciples; there were only a few that became apostles. These hundreds were at peace with God and their own souls and went tranquilly across the years. But there were a few disciples who borrowed temporarily God's spiritual omnipotence, and they went out through the world on a spiritual crusade knocking down tyrannies, destroying social crimes, turning upside down the whole world of ignorance and sin. A disciple is a pupil, studying. An apostle is a workman who has passed from learning to achievement. For three years the five hundred were disciples before Christ's death, and they were content to remain disciples all the rest of their lives. But there were a few who felt that three years was long enough for discipleship. After that they stretched up their hands and plucked the sword of omnipotence out of the hand of God, a sword red with insufferable wrath against sin, and went forth to slay iniquity. Water is always water, you say. By no means. The raindrops are water, lying in the quiet little pool, or in Lake Erie. But the energy of Lake Erie is latent and unreleased. Now, let the water of the lake pour over Niagara Falls, and suddenly it becomes dynamic and apostolic, lighting distant villages, working distant factories, carrying burdens for tired workmen. Thus the truth of Christ was a latent and static truth in the five hundred disciples, who were content to be redeemed themselves; but it was dynamic truth in Paul, who went forth to reform; in Peter, who looked upon every rock as a pulpit into which he could climb to evangelize; in James, who went forth with tireless energy to care for the widow and the orphans; in John, who went forth among the turbulent, warring multitudes to whisper to each combatant, "Little children, love one another, for love is God." For it is this spiritual energy of God that changes a disciple into an apostle.—The Christian Herald.

He seeks in vain who looks for a prudent lover.

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Who "fights booze (the traffic)" as a business and teaches school for expenses. His Sherman Business College gives "business training equal to any; better than many." You can help your young friends interested in practical education, help Ivy, and help on the temperance cause, by sending their names to H. A. Ivy, Sherman, Texas. Do it now, and be glad.