

# TEXAS CHRISTIAN ADVOCATE

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

BLAYLOCK PUB. CO., PUBLISHERS.

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

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Volume LIX

Dallas, Texas, Thursday, January 9, 1913

Number 22

## A LOVING MESSAGE OF ENCOURAGEMENT AND GOOD CHEER TO THE PREACHERS

**W**E have in Texas a trifle more than one thousand preachers engaged in active pastoral work, and they cover, practically, the entire State. A few of them are paid good salaries, a majority of them are moderately remunerated, and quite a number of them are meagerly paid. Take them as a whole and their average pay ranges closely around six hundred dollars.

They constitute the active leadership of the Church in all departments of its enterprise. The fact is, the Church is just about what these ministers have made it. Their consecration, their intellectual leadership, and their unceasing labor, with the co-operation of the laity, have resulted in the material and the spiritual status of the Church as it exists at the present time. They are the men behind the guns and their work is the vital work of the Church; for they toil amid the hardships, the self denials and burdens of daily service.

A comparative glance at the results of their labors will give to us a bird's eye view of the extent and success of their toils and investment of energy and talent in this field of labor during the past few years. Let us go back twenty-four years and see the status of the Church then and compare it with what the Church is today, and we will be better able to judge of the progress made during the intervening years.

In 1888 we had 119,956 members on our rolls; in 1912 we had 300,000 in round numbers. In 1888 we had 861 church houses, valued at \$1,213,555. In 1912 we had 1988 church houses, valued at \$7,000,550. In 1888 we had 300 parsonages, valued at \$209,223. In 1912 we had 922 parsonages, valued at \$1,206,268. In 1888 we paid to Foreign Missions \$18,214 and to Domestic Missions \$12,630. In 1912 we paid to Foreign Missions \$46,786, and to Domestic Missions \$67,940, and \$9,086 to specials. In 1888 we paid to Church Extension \$4,668 and to Education on assessments \$2,311. In 1912 we paid to Church Extension \$32,350, and to Education on assessments \$41,566. In 1888 we had 1037 Sunday Schools and 57,541 Sunday School scholars enrolled. In 1912 we had 2011 Sunday School and 185,000 Sunday School scholars enrolled. In 1888 we had no Epworth League organization and no members; but in 1912 we had various League organizations and 25,000 members. In 1888 we had the old building at Southwestern University and a few sheds for the accommodation of the student body; but

look at Southwestern today; and also look at Polytechnic, the North Texas Female College, the San Antonio Female College and our secondary schools, to say nothing of the magnificent Southern Methodist University now in process of erection. If these cold figures do not indicate splendid progress, then we confess that we have no acquaintance with the law of speed. And these figures only show an approximate idea of what Methodism has done under the leadership of her ministry. They scarcely touch the real success of the work.

Now let us take a glance at the work of moral reform largely accomplished under the leadership of the ministry. In 1888 we had approximately 20,000 saloons, dives and joints scattered all over Texas, and the State was under the dominion of the liquor forces. We had five dry counties, a few partially dry counties, and a popular majority recorded in the 1887 State-wide campaign against us of 92,000! Today we have a little less than 4000 saloons in the whole of Texas, 174 totally dry counties, sixty odd partially dry counties, and only twenty-one totally wet counties in the State. In 1887 the leading statesmen, politicians, and prominent laymen took the stump against us and their war cry was: "Scourge them back into the pulpit, cut off their rations, they are vexing the citizens, they are mixing politics and religion, and they are striving to unite Church and State." In 1911 no prominent statesman, or politician, or layman, with one exception, took the stump against us, and we only lost the fight by 6000 majority and this the result of fraud. In 1887 the preachers bore the brunt of the fight and bared their bosoms to the shafts of the liquor forces; but in 1911 our laymen came to the front and divided the honor of service with us. We had so completely won our cause that ours was the popular side in the campaign.

Who is responsible for these vast strides of progress in the work of the Church and in the fight for prohibition during the unfolding of these twenty-four years of stress and strain? We do not hesitate to say that the brave and courageous preachers of Texas have stood in the fore front and rendered the most conspicuous service in this warfare in the interest of humanity. They have always stood on the firing line and lead every charge against the enemies of righteousness. Not one of them has ever been known to retract or turn his back upon the foe. At all times they have stood for "God, Home and Native Land," when the weal of humanity has been at stake.

And not only this, since 1888 the preachers have continued to grow in numbers, in their intellectual equipment, in their spirituality, and in their consecration to the gospel of Jesus Christ. Today a great host of them are college bred men, the equal of any in the land, others of them are men of high school training, and all of them familiar with the branches of an English education. No other class of men in the State is superior to them in their mental qualification for service. In spirituality they are without a flaw. We sat in five annual conference sessions the past fall and heard the names of more than one thousand of them called, and the answer was prompt and uniform, "There's nothing against him." Can the same be said of any other class of men within the bounds of Texas? We doubt it seriously. Having gone up against every form of testing during the year, they came out without the smell of fire upon their garments. And this is why they are the fit and accepted representatives of the Kingdom of Jesus Christ.

It is wonderful how the preachers during these years have been true to duty. For, along with all other citizens, they have had opportunities, in this growing State, to turn aside and amass to themselves fortunes. But they have turned neither to the right nor to the left, but gone straight forward in poverty and often in want to devote themselves to the exclusive work of preaching the gospel and building up the kingdom of righteousness in the Commonwealth. And today they are men without means, and as a class they have not even a shelter for themselves and families in their own name. They have spurned the inducements and temptations of wealth and ease and ambition, and remained true and humble followers of Him who "had not where to lay his head." And were affliction to force them today into retirement from their loved employ, there is not more than one in a hundred among them who would not have to look to the Joint Board for the little pittance thus provided for their help in the day of need.

Such men are worthy of all praise and commendation. They have conquered this vast empire of the Southwest, in a large measure, for Christ and have made it the home of more than one-seventh of the entire membership of Southern Methodism. The result is stupendous. It is enough to challenge the admiration of the world. Each generation of them, from the beginning on down to this good day, presents to us a band of heroes; men with iron in their blood,

with a high degree of intelligence in their brains, and with the deepest love for mankind in their hearts. We know them as no other man in Texas knows them. We have gone in and out before them and among them for nearly fifteen years. We have preached in their pulpits in the city, in the town, in the rural district and on the far off prairie; we have eaten at their frugal tables and slept in their beds; we have shared their toil in the work of the Church and in campaigns for local option; and it is our deliberate conviction that they, as a class, are the noblest, the truest, the bravest, the most consecrated, and the most spiritual set of men this side of heaven! We love them for their work's sake and for their own intrinsic worth and merit.

They are true to the doctrines, the traditions and the history of the Church in Texas. She has suffered but very little at the hand of any one of them. They preach an evangelical system of truth and nearly every organization experiences a good revival each recurring year. Sinners are converted and the membership of the Church enlarged. In fact, our preachers have made Texas the home of the old-time Methodist revival and every issue of the Advocate teems with accounts of these meetings. No part of the Church reports such spiritual results as we find recorded every week in our conference organ. We read all the exchanges and know whereof we speak.

Is the Church, then, safe in the hands of such men? Or is her destiny fraught with peril under their leadership? Are they steering her toward the rock? Is she in danger of wreckage and impending disaster? We do not so read the signs of the times. She has been fairly well managed so far. They have stood by her and fought her battles and preached her doctrines with a good degree of success in the past, and the probability is that they will be just as true to her fortunes in the years to come. So far she has not suffered much from their harshness, or lack of spirituality, or from their failure to immolate themselves upon her altars. Are they straining themselves to lay hold of temporal power and subordinate the Kingdom of Christ to worldly aggrandizement? Are they setting themselves to the task of digging an impassable gulf between the Church and humanity? We confess that we see no evidence of this sort of tendency. On the contrary we note their simplicity of life, their consecration of spirit, their uncompromising adherence to Christianity and their posses-

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# ALONE WITH GOD

By Rev. W. H. Hughes.

If He is my friend all is well; if not, oh how sad! There is a sense in which man is alone and shut in with God. It is an awfully solemn thought that God is always present with every man in his public walks and private ways, and so far as sovereignty on one part and accountability on the other are concerned are absolutely alone. In this part of our mutual relation none else dare enter. Daniel Webster, one of the greatest philosophers, lawyers, statesmen and orators of this nation, was asked by a friend: "What is the greatest thought in the human mind?" After a moment's reflection he answered: "Man's individual and personal accountability to God." This statement of Webster is close kin to the conclusion of the wisest man who ever lived who, after a long and eventful life, summed up his verdict in these words: "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil." Any other conclusion is always the result of a beclouded mind distorted by corrupt morals and conscious of guilt.

By being alone with God we simply mean at birth man enters into perpetual association with God and an individual accountability to God, and none else can intervene. In this respect man's solitude with God is absolute and excludes all others. Multiplied millions do not destroy or lessen the individual and personal accountability of anyone of this vast multitude, but leaves each one alone to account to his God for himself. In this regard he is as much alone with God as was Adam before Eve was created when he was the only human on earth. This is the status of all men, and none can change or modify it. Man has but two duties: the first and all-pervasive is to his God; the second is subordinate and grows out of the first, his duty to his neighbor. "Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matthew 22:36-40.

For the present we waive this second commandment and confine ourselves to this "first and great commandment." Because if man is properly adjusted to the greater, the lesser will follow. This first and greatest commandment separates man from everything but God, and leaves him alone with God, and binds him to love God with all his ransomed powers. It is a remarkable fact that the Bible from start to finish holds each individual just as personally accountable to God as if he were the only accountable being on earth. Even if we break the second table and sin against our neighbor it in nowise lessens our personal accountability to God. David in his great sin against Uriah, in his deep repentance, is found at the foot-stool of his God saying: Against thee, thee only, have I sinned and done this evil in thy sight. Surely I am envied by the divine presence and alone with God. All the transactions

of this life are all specifically between me and my God, while the interest of all others is only incidental. Every sin of whatever character is against God, and he alone can absolve me from its penalty.

I am glad to know the mercies of God are just as direct and personal to the penitent as his wrath is to the impenitent. As he has always been alone with man he alone knows what is in man. He has therefore retained to himself exclusive right to pardon or punish. "For he saith to Moses, I have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." On the other hand he saith, "Vengeance is mine, I will repay, saith the Lord." Therefore the Pope, priest or preacher who pretends to forgive sins, or in anywise manipulate the sinner into the favor of God, is an impostor and guilty of the sin of presumption.

This loneliness with God is not only constant but it is intensely personal. God knows what is in man, and man is conscious of his attitude toward his God. The sinner's conscience condemns him; he does not need any outsider to inform him because God's spirit reproves the world of sin, righteousness and judgment. The same spirit takes the things of God and shows them to the pardoned sinner. The knowledge of pardoned sins comes first and direct from headquarters: "The Spirit itself bears witness with our spirit that we are born of God." God needs no precursor; he speaks for himself. He speaks and, listening to his voice,

"New life the dead receive,  
The mournful, broken hearts rejoice,  
The humble poor believe."

This pardoning grace draws us even into closer contact with God. Before, we are alone with God. Now, the contact is magnified and intensified; now, God is not only with us, but "in us the hope of glory." Perhaps the most awe-inspiring thought of this loneliness with God is that this presence with each other is to last through eternity both to saint and sinner. As in life so in death we are alone with God. Loving friends may weep at our bedside, but cannot go with us across the dark river. The Christian with unspeakable joy says: "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." And "If I ascend up into heaven thou art there." Alas for the wicked who have been trying to get away from the presence of God all his life, as he looks down into the cold dark grave and sadly repeats, "If I make my bed in hell thou art there." St. John in Revelations 6:16 describes the misery of unfortunate sinners in the great future as hiding themselves in dens and in rocks of the mountains, and saying to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come and who shall be able to stand?"

Reader, God is omnipresent and you cannot escape him, and the moral character you make in this life will abide you, with its consequences, in the life to come.

Dallas, Texas.

were all attention and wide-awake. But how did they hear? We can only judge from the conversation when they were assembled at the dinner table of which we can give but snatches. The morning church-going, being the most recent occurrence, formed the subject of talk. Mr. Blank thought the subject of the discourse ill-timed. It was city evangelization which had been the preacher's theme, and he had supported his statements of the city's needs by facts and statistics concerning the location of churches and their inadequate capacity for immense population. Mr. Blank also showed how he had heard by uttering no word of heartfelt sorrow for the unchurched multitudes, but deprecating the stirring appeals for city mission work their pastor was constantly making. How near had he come to hearing God's voice in his word that morning? Mrs. Blank had not much to say about the discourse, but she was concerned about the music, criticising it severely as not fitting a Church service, and especially severe on the new choir leader, whose motions and solo performance she was sure were very distracting to the congregation. Son George remarked upon the minister having his coat unbuttoned while preaching, and the fact that his necktie was not a four-in-hand, and had been somewhat awry. Son Harry thought the minister talked altogether too long, and didn't tell stories enough, while his father complained that there was no depth to the discourse. But little Emma showed where her thoughts had been by saying the organ voluntary made her think of the music to which she had danced at the dancing class the day before. Nor was there one word spoken at that table which would lead one to suppose any impression had been left upon any of their minds of God's nearness and love, or of the crying need of multitudes of the gospel of Christ the world's Savior. What was the reason? They did not take heed how they heard.

In the first place, none of them went to Church hungry for heavenly manna. They had not sharpened their appetite by secret and family confession and prayer, with earnest petition that God would prepare their hearts to receive the truth in the love of it. And secondly, they had not called in their thoughts from wandering by compelling themselves to consider the sacredness of the place and the sublime importance of the theme discussed; for often in God's house we fail to realize that we are sitting before God, and waiting upon him. Again, it was not the custom in that household to gather up items of truth in their after-church conversation nor for the parents to lovingly try to apply to themselves and their children the exhortations and expositions heard in God's house. So the impression of that morning's service was not very deep, and the manna that had been dropping around the tents of Israel was ungathered.

This is no fancy picture; you can duplicate it in many homes where the after-church conversation is about very trivial matters and where, sometimes, no one can briefly state the theme of discourse. Attentive, prayerful hearing of the word is a habit which can be acquired only by persistent self-training, and calling to mind every time we attend divine service, Christ's words: "Take heed how ye hear."—Rev. John Currer.

## BE STRONG AND OF GOOD COURAGE.

God's people should never be dismayed. No matter how great our difficulty God's grace is sufficient for us. The Jordan at flood-height seemed an impassable barrier; but the assurance was: "Within three days ye shall pass over." They were not told how, but only to get ready. We are sometimes troubled because the work of saving the world is so great; but our work is only that we are able to do. When it comes to the impossible, God will show that all things are possible to him.

People are usually more interested in their own families and their own success than in those of others. The Reubenites and Gadites might have said: We are all fixed. Here on the east side of the river is our share of the land. Let the other tribes go over and possess their portions. But Joshua said, No. "Ye shall pass over before your brethren," and help them until the Lord hath given your brethren rest as he hath given you rest."

One whose children and brothers and sisters are all converted may feel that his work is done, and have little zeal for the prayer-meeting and Sabbath School. But no; God's message says: "You have attained your desire. Go on until the children of your neighbors and all their loved ones are also safe in the fold." It sometimes happens that one child in a Christian family holds out against the gospel for many years, and that the solicitude of parents and brothers and sisters increases with every year. Some one has suggested that this may be part of God's plan for keeping them interested in the work. It is a common

but sad mistake for those who have their heart's desire to sit down while the children from other homes are astray. Should they not rather go, as did the Reubenites and Gadites, before their brethren? Our hope for our own loved ones and for those of other households is in the same gospel and the same earnest effort. Again, if God has blessed us, should we not be all the more anxious to bless others? Nothing can resist the courage of faith. So long as the Christian is "strong and of good courage," he is safe. When he believes himself invincible, he is invincible. The words, "Be strong and of good courage," by their derivation suggest two ideas—strength of arm to fight and strength of limbs to stand against assault. The best qualities of a soldier are not seen in a charge, but in repelling a charge, or maintaining a line against the steady dropping of balls which thin the ranks. The best quality of faith is not seen in the enthusiasm of a revival, but in the work which goes on, rain or shine, and year after year.—Herald and Presbyter.

## LOST OPPORTUNITIES.

Every one of us in looking back over our lives finds much to regret in the remembrance of opportunities we lost—opportunities in which we might have done something to comfort and help some one. The duty of the moment, although it was made plain to us, we put off, for some trivial reason, and the opportunity was lost forever, or embraced too late to accomplish all the good hoped for. The cheering word was not spoken when it was needed, the visit of sympathy was not made when it would have been a blessing to a burdened heart, nor did the stranger learn by the kind invitation to come again that he was a welcome guest in the pew.

The results of these omissions of duty are sometimes pitiful and disastrous. We sometimes learn the sequel of our lost opportunities in such a way that we cannot forget them. Dr. Todd, in his "Pastoral Relation" tells how he met a little boy who looked very wistfully up into his face, as if he wished to say something. There was a troubled expression on the ragged child's face, as if he longed for help from a stronger soul than his. But Dr. Todd's attention was called away, and he did not stop to speak to the waif. A few days afterwards he was told of a boy who was drowned the night before. When he was called to the house of mourning, and looked upon the face of the dead, he immediately recognized the face of that very boy. "That face," said he, "will haunt me as long as I live."

Books could be made of such incidents, regarding lost opportunities to do good. Do good as ye have opportunity, is the command given us to live by. I hope, my dear young readers, that you will make this one of the golden texts of your daily living.

Among the opportunities for young people to do good, and one which by reason of their youth they are more likely to lose sight of, is that of caring for the dear old folk within the circle of your acquaintance. You do not know how their hearts rejoice when young folk who have so many other things of interest to fill up their time, take the trouble to turn aside to visit them, thereby showing a kindly interest in those who have been doing the work that the new generation is taking up for them.

They like to have the efforts they made when they were young and strong appreciated by the new workers. They do not wish to feel that they are laid aside, and are of no more consequence in the world. "Nobody knows how much good that young girl does me, when she comes into my room of an afternoon," said an old lady, not long since. "It is such an inspiration to have a young person come in with so much brightness and enthusiasm. Strange that she should show such interest in a poor old lady like me."

The dear mother, before she went to our Father's house, penned these words on the fly-leaf of her little book of "Daily Readings," and after she had gone the children found them: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. Let us learn to anoint our friends before hand for their burial."—Evangelist.

## PAUL AND MONEY.

Money is the greatest of worldly influences, the chief thing that binds men to the earth. It is the burden of desire and effort, the source of care and anxiety. It absorbs and allures, it hinders faith, is the counter-attraction to heaven, the chief rival of God.

The money rule in the secularities of Church members is to be deplored and resisted; but when it inspires and controls Church movements the evil is greatly enhanced; when the

standing of the preacher is measured by the salary he gets, or the appointment graded by the money it pays, then mammon is enthroned in the Church, and worldliness and apostasy are in its train.

Paul was jealous of the purity and power of the ministry. He deemed the money power one of its most insidious and deadly foes, whose presence poisoned the fountains of ministerial purity, the pressure of whose hand withered all the sinews of spiritual strength. He was determined that his ministry should rise above this low, worldly plane; he sedulously guarded it so that the most captious could not raise against him the suspicion of mercenary motives. He constantly reminds the Church that the money motive, so universal and captivating, was despised by him. His ministry was one in which hire and salary played no part. Impelled by the constraining love of Christ, and combining with this love all the lofty and magnanimous forces which are begotten by it, he could not without surrender and abatement mix with these any of the low motives inspired by money. His efforts to steer free of the money motive, and to remove every semblance of its taint, are instructive and touching. These hands, he declares, ministered to my necessities. I did not use a cloak of covetousness, God is witness, he asseverates. He protests and appeals with indignant emphasis, Did I make a gain of you? He objects, I have coveted no man's silver or gold or apparel.

No one puts the claims of religious liberality on more authoritative or higher grounds than Paul. No one could possibly make stronger claims for Christ on the money of the professors of his faith. But his attitude, personally and officially, was one of the most thorough independence. He would not allow money to have any hand in his movements, his going or coming, his episcopal or missionary campaigns had no more reference to the collections than they did to the courses of the stars, they were neither helped nor hindered by an empty or full treasury. Financial straits or panics no more embarrassed his work than they embarrassed the rising and setting of the sun.

His gospel was projected on such an elevation that in it money was the feeblest of all influences, the most inconsiderable of all agencies. He did not abate one iota of the gospel law, that they who served the gospel should live of the gospel; but gave the ministry and the Church an example of unselfish independence which would through all times rebuke the money dependence, the money control. Holding the Church all the while to the divine command of cheerful giving, yet personally taking the highest vantage-ground, that he might put these claims with increased force on the conscience.

Paul does not hesitate to degrade money by terming it filthy lucre; and covetousness, which means, the desire for more money, he denominates idolatry, and catalogues it among the worst forms of sin. He roundly declares that the love of money is the root of all evil, and the coveting after it the prolific source of apostasy and perdition. In the few qualifications he lays down as requisite for the ministry it is remarkable that he guards against the money influence and passion by two clauses; demanding that the preacher should not be greedy of filthy lucre—that is, that he must have no eager or evident desire for gain; but he also inveighs against the milder form of the money desire in the nature of covetousness; neither avarice, nor more salary, nor any salary, must cut any figure or play any part in the esteem of God's ministry. He goes further still, that the preacher must not be found entering the broad and inviting avenues of worldly gain, nor tie himself on to the world, and obstruct the flow of grace through him by engaging in any schemes to make money, from all of these as a man of God he is to flee as from a deadly evil, and turn his back on these and put determination and a continually widening distance between himself and all such enticing snares, and throw his full energy and exertion into the opposite scale of the pursuit of the heavenly riches, laying hold on eternal life as the rock to save him from the treacherous money wave.

Paul did not cherish the money-making talent among his people. To him the money pursuit was a bane to people as well as to the preacher—a desire which must be checked constantly. He lived amid the stifling stench of a glorious civilization which money had helped to rot. He had common sense enough to see its curse and warn against it. He had too much religious sense to encourage the money-making talent if his common sense had taught him no lessons. The force of his ministry and the energy of his great mind were drawn out and inflamed to arrest the strong tendency of Church and individual life to this money earthliness. He warns the Church of the exhaustless restlessness and desire for money, and charges them to be content with food and clothing, which content would deal a

## Devotional Spiritual

### HOW THEY HEARD.

The Savior said: "Take heed how ye hear," and the admonition needs to receive just as great emphasis in our day as in the olden time. The attitude of mind with which we approach the word, whether in reading it privately or listening to it in Church services, has much, very much, to do with the blessing we receive from it. It is common to make this remark with reference to infidels and skeptics, but let us for the moment apply it to Christian hearers. There can be no doubt that in the congregations on

the Lord's day many are so dull of hearing that a very fit exhortation to put in at frequent intervals during the service would be: "He that hath ears to hear let him hear." It is not merely those who habitually sleep in meeting who need to be awakened, but those also who are awake but their heart sleepeth, who listen but hear not.

A family, whom we shall call the Blanks, attended service on a recent Sunday at the Church to which they belonged. Their behavior befitted the place and the occasion; no one could have criticised it adversely. They



deadly blow at all phases of the money desire. He tries to arrest and abash the money desire by the nakedness of our birth and the nakedness of our death; the womb and the grave expose the folly and unfaith of the money mania. If the Christian world had heeded this injunction, how much of time, strength, faith, and toil they might have given to heaven! But the money attraction has drawn all this from heaven and swallowed them up in her bottomless perdition. A sublime ministry was that of Paul's. One realm it was where the money god found himself not only discredited but despised and exiled. A ministry so magnanimous, so unselfish, so laborious, spurned the thought of money motive, it could have no birthplace in such a ministry, nor any place in the ministry of any who follow him as he did Christ. A ministry thinking of money cannot rise to this mountain plane, cannot be an example and a power. This thing of money gain was inventoried by Paul among the all things counted loss by him and esteemed as filthiness and dirt.

Paul possessed no charmed life. His was the most human of human lives. He had to eat and to drink; he needed sleep, shelter, clothing; was liable to be sick, worn out in service, and to be dependent; had to itinerate over poor circuits at his own charge. He had all these things to endure with superannation staring him in the face; but he lived above money, never thought of salary, worked, suffered, and went to heaven without ever once asking Barnabas, Silas, or Timothy, How much did that charge pay last year?

The Methodist itinerancy was projected on the heroic Pauline principles of the total disregard of money. Its itinerancy is at war with every phase of a ministry that arranges for or counts salary, or asks before hand. What am I to receive? It goes trusting in God, faces poverty, endures hardness, makes no provision for self, follows with a glad heart the footsteps of Him who had not where to lay his head, counting not life dear so that the ministry received might be finished with joy. That government is recreant to the most sacred obligations which fails to supply the wants of its soldiers, but the soldier who fights his country's battles for the money he gets, is a disgrace to its flag. The soldier, in the very nature of things, is called to hardness of every phase, and must give himself with heroic endurance and dauntless courage to a daily death at the call of duty. The itinerant's enlistment is the soldier's call to endure hardness, any thought of money, any concern for price or pay, destroys not only the noble and heroic, but the divine in the itinerant ministry—soils its consecrated garments, reduces it to a tame, ignoble system, full of friction, complaint, and chicanery, without comeliness or power. The Methodist itinerancy, manned, from top to bottom, by men of Paul's thorough unworldliness, unselfishness, and independence on the money question, is the noblest, purest, happiest, and most powerfully aggressive system in the world. But when the itinerant or his system moves at the call or attraction of money, its purity is soiled, its beauty covered with shame and ashes, and its power laid in the dust.—Christian Advocate.

**REJECTED PRAYERS.**

All prayers may be divided into three classes—Answered, Unanswered, and Rejected. The Bible and Christian experience are filled with instances of the first class. Abraham, Jacob, Joseph, Moses, Samuel, David, and many others, men and women, received, responses to their petitions. In the New Testament, Zacharias and Elizabeth, Simeon and Anna, Paul and Silas, Peter and Cornelius, prayed and were answered. And we read of another "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." These examples serve to illustrate the fact that prayers are not vain, but are often answered in time to be known by those who offered them—nay, sometimes the answer is sent before the prayer has been made. While Daniel prayed for his people the angel Gabriel was sent to tell him that in the beginning of his supplication the commandment came forth. In another place it is said: "Before they call I will answer them, and while they are yet speaking I will hear." If any man still lacks faith, let him hear the words of the Lord Jesus: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Of unanswered prayers we have also some notable instances in the Bible. The prayers of all the ancient saints for the coming of the Messiah, to them appeared to be of this sort. "Prophets and kings desired it long, but died without the sight." Our Saviour's last intercessory prayer that his followers might all be one is yet to be answered. The cry of the souls

beneath the altar that have been slain for the word of God, for vengeance upon them that dwell upon the earth, has been put upon record, but judgment is delayed. The promise of the resurrection and the life to come, the new heavens and the new earth wherein dwelleth righteousness, are among the pledged but unfulfilled assurances of prayer.

Of rejected prayers we notice first the prayers of the wicked. "If I regard iniquity in my heart the Lord will not hear me." "Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me." "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" These prayers are rejected because of the character or purpose of the petitioner. But we shall find in the Bible some of the prayers of the saints that have been rejected. Where human nature cries for one thing, and the Spirit of God dictates another, it is mercy that heeds not our request. An instance of this is found in the plea of the sons of Zebedee to sit on the right and left of the Son of man. Several times had they been the subjects of special honor. At the raising of Jairus's daughter and at the transfiguration they had been selected, with Peter, to accompany their Lord, to the exclusion of the others. Now that the kingdom of God seemed near they thought it would be a good time to prefer their claim. "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They said they were able; but when the time came, like the others, they, too, forsook him and fled. Many times our ambitious desires are better refused. God knows what is best for us.

Again, we find one who has done much service for his Lord, praying the plaintive prayer that a thorn in the flesh might depart from him. How reasonable did this appear! Not for ambition's sake, but to remove a disability for service. A bodily affliction, yet so severe it was deemed a messenger of Satan sent to buffet him. Would he not be a better man without it? Thrice he prayed, yet the jagged edge was thrust deeper into his side. No promise of removal, only the assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." How little do we know where our true greatness lies! By suffering are we made perfect? And lastly, there comes one who knew no sin, and who had the assurance that all he had done was pleasing in the sight of his Father. "Father, if it be possible, let this cup pass from me." If atoning blood must be shed, he was ready to shed it; but why the agonies of the cross? Thrice he prays, but the answer comes not. The prayer is rejected.

And yet in all these instances may we not safely say the prayer was heard? Do not James and John sit upon thrones judging the twelve tribes of Israel? Has not the thorn long since ceased to rankle in the side of the Apostle, only an honorable scar marking the place? As the maimed soldier is everywhere accorded the place of honor when the war is ended, so shall the marks of suffering in the service of Christ be the marks of distinction in the kingdom of glory. And after the resurrection we hear the risen Redeemer himself arguing from the Scriptures "Ought not Christ to have suffered these things and to enter into his glory?" Suffering and glory are the antithesis of redemption. The prophets prophesied of the "sufferings of Christ and the glory that should follow." The Apostle argued that "if we suffer with him we shall also be glorified together." "For it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

**FACING DUTY.**

There are many people, and, as things go in this world, good people, too, who have horror of unpleasant tasks; who seem to think that being agreeable, and gentle, and sweet, are a substitute for the stern integrity that does not flinch or falter before the highest demands of duty. We call to mind a few of our friends who belong to this category. As long as the course of events runs smoothly they are all right but; when the trumpet call to conflict sounds upon their ears, they excuse themselves, on one pretext or another, from buckling on their armor, and loiter in inglorious ease about the camp. Gentleness, agreeableness, sweetness are well enough in their place. Nobody excels us in admiring these beautiful traits. But it was an inspired Psalmist who said: "Blessed be the Lord, my strength, who teacheth my hands to war, and my fingers to fight." It was a greater than the Psalmist who said: "I came not to send peace on earth, but a sword." When wickedness

raises a defiant head, there is nothing left but to smite it without mercy. Aggressive courage is often needed by honest and upright men. While we say this, we do not wish to be understood as giving the slightest sanction to the blustering methods that characterize some preachers and reformers. The loud gabble of Therites and the conceited swagger of Sir John Falstaff are not proper in the servant of God. It is altogether possible to be severe on evil practices, and yet infinitely tender and compassionate toward evil men. Jesus pronounced the doom of guilty Jerusalem in unmistakable words; but, as he did so, there was an undertone of pathos in his voice like the low sobbing of the sea. "Speakeh the truth in love," is a good motto. The truth must be spoken in any event and at all hazards; but it must not be spoken out of a heart festering with envy and hate.

To those who sit dumb as death when there is demand for utterance, the severest penalty always comes. In shirking one responsibility, they incur a greater. Afraid to risk the consequences of honest expression, they gain the contempt of friend and foe alike. Duty must be faced, not dodged. There is no alternative. Delay in taking up the right position brings only evil consequences. There can never be a good reason for hesitating a moment as to whether we shall accept and discharge a recognized obligation. Prompt decision is of the essence of virtue. To count the consequences is to play the coward.—Nashville Advocate.

**THE UNKNOWN SIDE OF CHRISTIAN LIFE.**

A person is soon taught by experience that in all his dealings he must be strictly on his guard if he would not be disappointed in his bargains. If he is making a contract he must watch with scrupulous care to see that every point affecting his interests is properly stated, and he will receive but slight sympathy from others if he finds himself cheated in consequence of neglecting such precautions. Every one will be quick to tell him that of course he should not have expected to receive any advantages that were not expressly specified. Even many business men, who pride themselves on their high standard of honesty, think it quite enough to avoid overstating the good qualities of their wares, leaving it to the buyer to discover any flaws that may exist.

In how strong contrast to this dealing of the world stands out the saying of Christ, "If it were not so, I would have told you!" The difficulties, the temptations, the dangers that would beset the disciples had been plainly told, and now they are assured that if their hopes were to remain unfulfilled, they would have been warned at the outset. The cross that they were called to bear might be lighter than they expected, but the reward would surely not be less. Whenever, in any age, the Lord has demanded decision for or against his service, the conditions have always been fairly described, and the surprises are always in the greater blessings, never in the greater sacrifices. Every good of which a disciple cherishes an expectation will be his, unless it has been expressly denied.

The unrevealed side of the Christian life is always the joyous side, because it alone is too great to be expressed in human words, too broad to be grasped by human thought. The troubles can be summed up; the blessings cannot. Paul could catalogue the trials through which he had passed, but when he had recounted them all he could put them into the single phrase, "our light affliction, which is for the moment." But the glory that was to follow remains untold, because he could not describe it. The unutterable things known by the apostle were not what he had endured, but the joys experienced and the words heard in that brief glimpse of paradise; the unspeakable things were not the demands made of the believer, but the gift of God; the unsearchable things were not the dark mysteries of life's problems, but the riches of Christ. Looking into eternity, he could have said that if its bliss did not exceed what the eye of man had seen, or the ear of man had heard, or the heart of man had conceived, the Master would have told us.—Anonymous.

**LIFE'S OPPORTUNITIES.**

Some one has said that "every face ought to be beautiful at forty;" and another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, of even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the

**Afraid of It? Go To Your Doctor**  
 Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.

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

nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinnings of the face as great thoughts kindle inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage, either; but only habitual nobleness and graciousness within; and this will give them all. Nor does a wise man think he knows another till he has watched the quick expressions that flit across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one.—Rev. W. C. Gannett.

**ANGELIC CARE.**

"They shall bear thee up in their hands." It is another token of God's gracious care concerning us and our safety. His angels—think how at times the presence of some one of these mighty messengers of God has flashed from behind the veil, and earth has trembled at their mighty power. David sings of the angels as those that do excel in strength. Remember how the first-born of Egypt was smitten in every home and how the proud hosts of Assyria fell dead in the night. Behold, then, if these are thy body guard.

And yet the promise has its limits. "In all thy ways." The tempter chose this text to feather his dart when he assailed the Son of God, but he must needs strip and trim it for his purpose. He put the full stop so as to shut out all reference to "thy ways." If we go out of our way we go alone; the angels leave us to stumble on as best we can, or it may be they array themselves to hinder us, as when Baalam went out of his way, and there stood against him the angel of the Lord, having his sword drawn in his hand, and so it came to pass that Balaam's foot "dashed against a stone." How, then, may we keep in our way? When the starting place is the Father's presence, the secret place of the Most High; when we have talked by the hour with him who ordered our steps, and come forth taught of the Lord; when our purpose is in all things to please and honor him; when, whichever way we go, our hearts are set on getting back to him—then we are not likely to go astray.—Anonymous.

**THE BYZANTINE AND TURKISH CRESCENT.**

The crescent, the Mohammedan standard and emblem, is of ancient origin, and appeared on the coins of the Byzantine rulers and was adopted immediately by the Turks after they conquered Constantinople. It was long used as a standard in B. C. 339, long before the dawn of Mohammedanism and immediately after the city's preservation from the attack of Philip of Macedonia. The attack was made on a moonless winter night; but the darkness was lit up momentarily by a meteor, which revealed the position of the attacking army. The grateful citizens, in commemoration of the event, struck coins bearing the crescent moon, the emblem of Hecate the Torch-Bearer, a pagan deity.—The Christian Herald.

**A MESSAGE FROM BROTHER FAIR.**

After conference adjourned at Abilene we visited one of our daughters, in Stamford, another daughter at Swanson, and our son and daughter at Odell. As the wild geese flew southward, indicating that the cold northers were coming, we took the warning and came south, to the coast country, to avoid la grippe, if possible, which fastened its clutches on us the last three winters we have lived on the Plains. We spent a day and night in Houston, and arrived here, Riviera, on the night of the 27th of November. We are spending the winter with our daughter, Mrs. J. D. Hallmark, and family. The first Sunday in December I went to Church and heard young Brother Harris, a former member of the Northwest Texas Conference, preach two good sermons. The people are well pleased with him, and his prospects for doing much good here are very great. I was glad to meet him, and he seemed glad to meet me. The Methodists of Riviera are building a \$1200 churchhouse, which will soon be completed. The services are held in the schoolhouse at present. I attended the first Quarterly Conference for Kingsville Sta-

tion December 11. Brother Groseclose, presiding elder, and Brother Hatfield, preacher in charge, were both present. The prospects for the charge seem to be good. I preached in Brother Hatfield's Church Sunday night. The pastor preached a good sermon Sunday morning. The Sunday School services were very interesting. Kingsville is a flourishing town of about 5000 inhabitants. Mrs. King built and made to the town a present of a \$40,000 schoolhouse. The school is flourishing. The Frisco railroad shops are in Kingsville, and the pay roll is \$80,000 per month. The railroad company is building a Harvey Eating House at a cost of \$200,000. I believe the town is destined to make a good city. It is stipulated in each deed to lots that no intoxicating liquors are ever to be sold on the lots. My postoffice is Riviera, Texas.

P. S.—The Texas and Nashville Christian Advocates are a great comfort to us two old people this winter.—Geo. F. Fair.

**DO YOUR BEST.**

It is told of Leonardo de Vinci, that while still a pupil, before his genius burst into brilliancy, he received a special inspiration in this way. His old and famous master, because of the growing inimitability of age, felt obliged to give up his own work, and one day bade De Vinci finish for him a picture which he had begun. The young man had such a reverence for his master's skill that he shrank from the task. The old artist, however, would not accept any excuse, but persisted in his command, saying simply, "Do your best." De Vinci at last, trembling, seized the brush, and kneeling before the easel, prayed, "It is for the sake of my beloved master that I implore skill and power for this undertaking." As he proceeded his hand grew steady, his eye awoke with slumbering genius. He forgot himself, and was filled with enthusiasm for his work. When the painting was finished, the old master was carried into the studio to pass judgment on the work. His eye rested on a triumph of art. Throwing his arms around the young artist, he cried, "My son, I paint no more."

There are some who shrink from undertaking the work which the Master gives them to do. They are not worthy; they have no skill nor power for the delicate duty. But to all their timid shrinking and withdrawing, the Master's gentle, urgent word is, "Do your best." They have only to kneel in lowly reverence, and pray for the beloved Master's sake, for skill and strength for the task assigned, and they will be inspired and helped to do it well.—Sunday School Times.

The Supreme Court of New York has decided that it is illegal for independent concerns to put advertising circulars in newspapers. Judge Stapleton, who wrote the decision, censured the practice as unfair competition in business, and plainly a design to deceive the ordinary reader.

**THE BEST TEACHER**

**Old Experience Still Holds the Palm.**  
 For real practical reliability and something to swear by, experience—plain old experience—is able to carry a big load yet without getting swayed back.  
 A So. Dak. woman found some things about food from Old Experience a good, reliable teacher.  
 She writes:  
 "I think I have used almost every breakfast food manufactured, but none equal Grape-Nuts in my estimation."  
 "I was greatly bothered with weak stomach and indigestion, with formation of gas after eating, and tried many remedies for it but did not find relief."  
 "Then I decided I must diet and see if I could overcome the difficulty that way. My choice of food was Grape-Nuts because the doctor told me I could not digest starchy food."  
 "Grape-Nuts food has been a great benefit to me for I feel like a different person since I began to eat it. It is wonderful to me how strong my nerves have become. I advise everyone to try it, for experience is the best teacher."  
 "If you have any stomach trouble—can't digest your food, use Grape-Nuts food for breakfast at least, and you won't be able to praise it enough when you see how different you feel." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in the pkg. "There's a Reason."  
 Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



Continued from Page 1.

sion of robust sense. All praise, and honor, and commendation to such devoted and self-sacrificing men!

The old Advocate, the paper largely made by their support and co-operation, has ever stood by them in the past and it will be their trusted exponent and defender in the years to come. Whenever the foes of the Church and of righteousness come forth to attack them, these columns will burn and smoke with the truth in their behalf. And, if under the stress of emergency or provocation, any of them go slightly beyond the bounds of moderation in their devotion to a good cause, they will get no rebuke from this source; but we will

credit them with pure motives, good purposes, fidelity to convictions and a desire to do their best for the kingdom of righteousness. And today the Advocate reaches forth its strong arms to embrace them all to its bosom, and it prays for them and for their parsonage homes the richest blessings of God the Father, God the Son and God the Holy Ghost. They have their trials, their hardships and their deprivations; but they have with them the promise of the life that now is and that which is to come. He who hath said, "Lo I am with you always," will continue with them and will strengthen them as the tedium of the years comes and goes.

But the law of Methodism is—

growth and development. Even in her best estate she holds out the promise of higher attainments to her ministers. She wants them to "groan after perfection" in all spiritual things. Hence, they need to be alert, prayerful, devout readers of the Scriptures, consecrated, until they finally come to the "full stature of men in Christ." In this way, in the future as well as in the past, they will "continue to grow in grace and to increase in the knowledge of our Lord and Savior Jesus Christ." And with the wonderful vantage ground they now occupy, largely given to them by those who have gone before, what is it they may not accomplish in the sweep of the next twenty-four

years stretching out before them? They have the opportunity of converting Texas into the veritable Eden of Southern Methodism! And with the co-operation of our good laymen, may this pleasing result soon find its accomplishment; and in order that this may speedily be true, we offer to them one and all, not with expressions of fear and misgiving, these words of encouragement and good cheer. We have unbounded faith in their trustworthiness, and as they enter upon this new and inviting year, with its possibilities and its hopes, we bid them a hearty Godspeed. May this be the most successful year in the history of their ministry is our sincerest prayer.

## COURTESY OF RAILROADS TO MINISTERS

Corporations are said to be without souls in common parlance, and railroads are classed as corporations. What ground there is for this old charge on general principles we do not know; but one thing is certain, railroads have big souls when it comes to dealing with the ministry of the various Church organizations. Through their courtesy, as well as through their kindness, all ministers who are devoting their lives to the work of the gospel are given half fare rates over all their lines in Texas, Oklahoma, Arkansas and Louisiana; and it is a courtesy pure and simple and unsolicited upon the part of the clergy.

And in the name of all ministers and on their behalf, we want to express our high appreciation of this considerate act upon the part of these roads. It is not often that any class of people ever tell these railways their gratitude to them for any favors shown. Rather, it is the popular fad to criticize them and to bring suit against them for damages on the slightest pretext. But we, the ministers of Texas, who are the beneficiaries of the kind consideration of these public carriers, want to tell them that we greatly appreciate their cour-

tesy and esteem it very highly. And we want to say further, that the employes of these roads are polite gentlemen in their treatment of us personally and they never fail to accord to us every respect that we could possibly ask.

This favor is the more appreciated because we are not in our work for financial considerations; but for the good we can do humanity. Were we actuated by money motives, we would have selected some other calling. Our salaries, therefore, are moderate and we have to reduce economy to a science. We travel only when it is necessary, and the reduced rate is an actual benefit to us. It save us a great deal in the run of the year in the way of expense, and it is due to the favor extended to us because we are ministers.

In this way, the roads are helping us to accomplish our tasks, and making the burden of it lighter. And the merit of this favor is accentuated by the fact that there is no law requiring the roads to extend this courtesy to us. It is of their own free will and accord. We take it for granted that even railroads are in sympathy with the great ends of the gospel, and that they feel an interest in the religious

welfare of the race. They want, in this way, to contribute their part toward the elevation of the race and toward the uplift of humanity. Hence, they make it possible for the ministry to travel to and fro over their lines to preach the gospel and carry on the work of the Church by granting these reduced rates. No such courtesy is extended to any class of men engaged in purely secular callings; but ministers are made an exception for their Master's sake.

As a matter of fact we feel very kindly toward these roads and we would be less than human were we to feel otherwise. And in turn we want to be of all the moral and religious help to these roads, the officials and their employes that it is possible for us to render. We bespeak for them the consideration of the public, and exact justice under the laws of the State. They have millions of money invested in these enterprises and they are doing everything possible to render efficient service to the country. We could not get along without these railroads. They are the great civilizers of the land. They put us in touch with the world and make markets possible for all our products. They are entitled to the same fairness and justice that is due any individual, and they deserve every encourage-

ment and co-operation in their efforts to extend their enterprises and to more largely develop their interests; for the interests of these roads are the interests of the country at large. That which benefits the roads benefits the people also. We, therefore, commend the interests of these highways of travel and of freight to the fair dealing of the people and of the administration of public affairs.

And let no man calling himself a minister, holding one of the special permits, in any way abuse this courtesy, or presume upon it in the least. On the contrary, let every minister adhere strictly to the rules and conditions under which the courtesy is granted and at all times conform to these requirements. It is the duty of the ministry to use the favor conscientiously and scrupulously and to hold and use it as a sacred trust committed to them in the name of Christ and his Church. And we are sure that the great majority of the ministry regard this favor in this light; in fact the one who regards it otherwise, is the exception to the rule and not worthy of such a courtesy. All true ministers stand shoulder to shoulder on this proposition; and in their name we give this public expression of our feelings for the consideration thus shown them.

## Notes From the Field

(See Page Six for Additional Notes from the Field)

### Fort, Worth, Boulevard.

We are having what is called "bad Sundays," but yesterday was a very good day at Boulevard. Very good crowd at eleven a. m., and the sacramental service was spiritual. We received eight by letter and four others gave their names. We are starting off well and expect a great year. The harassing debts with which we have been contending are most out of the way. If all who have subscribed would only come up to their promises it would be most settled.—Ed. R. Wallace.

### Brushy Creek.

At the recent session of our conference at Marshall we were moved from Keltys where we had spent two delightful years to Brushy Creek. We landed at our new home the 5th of December, and are hard at it; have been hindered some on account of the bad weather. Our prayer is for a revival in every Church and everything paid in full. Yes, we have been and are being pounded. We are inclined to believe that we are among good people and we mean to do our best for them.—A. A. Rider, Jan. 3.

### Rhame.

We arrived in Rhame the fifth of December last, but on account of the illness of my predecessor's daughter, we didn't move into the parsonage until the twentieth of December. During this time we found a hearty welcome in the homes of our brethren. Rhame is a city set on a hill, whose light shines afar. As we judge a tree

by its fruits, so we know men by their deeds. Last Monday afternoon while wife and I were in our study, to our surprise we beheld one of our brethren accompanied by at least fifteen sisters of the different Churches and all of them with their arms full of eatables which you know any preacher is glad to see. On account of some of the members not getting to be with the party on that day the pounding has been continued the rest of the week. This being my first charge, will say I have found a band of Christian people both here and at the other Churches of my charge. With earnest prayers to our Father, God, I am yours for a great year's work.—W. J. Gray, P. C.

### Frankston.

When the appointments were read Bishop Mouzon read me out for Frankston charge. This is one of the most delightful appointments in the entire conference. Everybody is prosperous and happy, and, best of all, they are thoroughly religious. It is a benediction for me to be here and be the pastor of this good people. I love them all. Our first Quarterly Conference was a grand success. Our faithful and efficient presiding elder, J. T. Smith, was on hand and preached two excellent sermons. To know this grand old man of God is to love him. We may call him an old man, however he is not. He is as lively as any man I ever saw, and, best of all, he has a heart full of religion. Our Church has taken on new life and the Lord is leading us to victory. We resolved

to double the subscription to the Texas Christian Advocate before the second Quarterly Conference, which will doubtless be done. At this early date I have already secured three new subscribers. Brother J. W. Treadwell, the Commissioner of Education for the A. C. I. at Jacksonville, was on hand and looked after interest of that institution, and he did it well. Brother Treadwell preached one of the greatest sermons I ever heard on Sunday morning. His theme was "Christian Education." He makes the people think and is a wonderful help to the preacher. Every preacher in our great conference ought to invite Brother Treadwell to his charge and have him preach on this great subject. His visit to any charge will be a mighty uplift. Brethren, pray for us that this may be the best year of our life and that we may be led to greater victory.—S. W. Stokely.

### Kindly Remembered.

Please just a space in the Advocate to express our gratitude to our Heavenly Father and to the good people of Hallville. On Friday night after Christmas many of our friends with out any notification entered our yard gate, came up the walk singing "Nearer, My God, to Thee," passing through the hall, entered the dining-room, stacked two tables, then using the floor, left a big lot of tokens of love and friendship. Then came into the family room and sang "In the Sweet Bye-and-Bye," with prayer by our preacher, Brother Brown. Then a delightful social enjoyment. If Bethlehem, the babe and the angels were not visible, they were in our hearts. "Glory to God in the highest and on earth, peace and good will toward men." No cloud formed, no rain descended, but our hearts melted with gratitude to our loving Father above and his loving children on the

earth. Our tears flowed freely. Who can be thankful enough for a place in the big, loving heart of God and the hearts of His here is this world. If spared, will on July 6, next, reach the eightieth milestone of my natural life. October last I passed the sixtieth year of ministerial life. Not one of my Lord's precious promises has failed me in all these years. O I would know and love Him better every day. If my Lord shall number my days this year I shall be in heaven with a host of the "blood washed." I have known and loved on earth. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Blessed be the name of our God. There will be no superannuates in heaven. There will be no need of a board to eke out crumbs to the weary and worn. There the "eye will be fire, the heart flame and death will have no power over the deathless frame." How precious to be loved and remembered while yet in life and not all after death. A happy New Year to all who truly love our Lord, Jesus Christ.—D. P. Cullen, Hallville, Jan. 1.

### Oak Lawn

Last Sunday was a Genesis day and a record-breaker in the attendance of both Sunday School and congregation at Oak Lawn. Brother J. D. Cullum, in the absence of the superintendent, conducted the school with an unusual number present, manifesting more than ordinary interest. There seemed to be something in the environments. It was the first Sunday in the new year, the first Sunday in the month and the lesson was the first chapter in Genesis, which gives us an account of the beginning of all things. And our new preacher was present and new life and new hope seemed to infuse itself into every thing and everybody. At eleven o'clock Brother Old preached to a large congregation

and received three or four members. May the good beginning continue through the year with ever increasing momentum.—Old Pastor.

### Dalhart.

We have had a cordial reception on our return from conference. Warm hearts and glad hands greeted us as pastor for another year. Everything is in good shape for another good year. Last November the church debt here was raised and we are to dedicate the fourth Sunday in this month. Dr. Culver will be with us, and Rev. O. P. Kiker, our elder, will also be with us. He is a great elder. We have a loyal, faithful lot of people, and they make us feel welcome and appreciated. The salary for pastor and elder is \$1440. Last year we raised nearly \$5000 for all purposes out of a membership of only 169.—J. W. Mayne.

### Moody.

A cordial reception and warm-hearted welcome was given in a very substantial manner to Pastor R. A. Walker, who comes to Moody for his second year's work, in a royal pound. Almost the entire membership of our Church joined in this expression of good will. Quite a number attended this surprise pounding party at our beautiful parsonage and added to the many other good things their presence and cheer. After the drayload of groceries, etc., had been deposited, sweet strains of music were heard outside and we soon found that Mr. J. Ivy McClain, who with his violin has for years been a great help to our Church, music, had come with violin accompanied by Mr. Hubert McClain with guitar to serenade the party and the many beautiful pieces rendered were very much enjoyed. The pounding was gotten up by our Board of Stewards, assisted by the ladies. Our



official board is a set of able, substantial business men, who do things wisely and judiciously, and are ever faithful to their Church. Mr. J. W. Howard is the president and every steward on this year's board is a "live-wire," and we are expecting great things this year. We are hoping for a gracious revival in the spiritual life of our Church this year. We need a revival. Our Church is well organized in all departments. Missionary Society, under the presidency of Mrs. W. B. Harding; Junior and Senior Leagues, under Messrs. J. T. Rutherford and M. M. Hargett; but the Sunday School is the broadest field for Christian service. Our superintendent, S. Hundley, has the Sunday School organized thoroughly from the Primary Department up, and an effort is to be made to have every Church member a member of the Sunday School. We have had our Primary Department organized only one year, but the co-superintendents, Mesdames C. J. Crow and S. Hundley, are proud of the nice room given them in our elegant church for this department, and made many classrooms and now our Primary Department is as well equipped in every way as any in Gatesville District. The greatest present need of our Sunday School is a definite decision for Christ on the part of many of the student body. The Gatesville District Pastors' Association is to be held in Moody January 13, 14 and 15. We welcome them to our little city.—Reporter for Moody Church.

**Chisholm.**

Rich country? Yes. Liberal people? Sure. Presiding elder fine preacher? You know it. Quarterly Conference, December 28 and 29, we capitulated, because he captured us. We are his. He is ours. Splendid Quarterly Conference. Dinner on the ground. Lovable spirit all the way through. Lots to eat at the parsonage since New Year's night. Pounded? Sure. Stuff piled up. Wife and children able to take care of the groceries. Left three girls teaching in Lamar County. They spent holidays with us. Will I do my best? Yes, in big capitals. Success to the Advocate. You inquire, do you mean it? I have always meant it. Have I not? The Lord bless our Zion, help it to be pure and move it onward, joyfully, hopefully onward.—E. G. Roberts.

**Naples and Omaha.**

Everything looks encouraging over this way. A goodly number of the people of Naples met the preacher and his family at the depot and with the assistance of an automobile we soon found the parsonage, which was in readiness for us. We found a warm supper and the pounding had preceded us. We truly felt like we had come among friends. Christmas eve day a wagon came driving up from Omaha, bringing a turkey, chickens, potatoes, etc., and other things followed later. So, the pastor and his family had something to make them know and appreciate Christmas as well as the people among whom they had come. Though we hated to leave the charge from which we came, we are happy in our new charge and hope to make this one of the best years of our ministry.—B. C. Anderson.

**Aquilla.**

The year 1912 is a matter of history. Some say that thirteen is an unlucky number, but I don't believe it. The reason I don't is because I have been pounded already this New Year, and this makes the second time this conference year. The first was by the Wesley Chapel folks on Thanksgiving Day, and was in the "regulation style." The second was by Aquilla people and happened last Saturday night. With but slight warning of the approaching storm, all of a sudden it broke in upon us and we were overwhelmed. And to add to all this, the stewards have raised the pastor's salary, and Aquilla has agreed to pay its part quarterly. We are also planning to materially add to our church building. Now, what do you say about the "unlucky thirteen?" We face this new year hopeful and happy. God is still ruling this old universe and all will be well if we will only do our part faithfully. The District Conference meets with us in the spring, and we want to now extend an invitation to you, Mr. Editor, to be with us. Aquilla is looking forward with great expectations to this occasion.—W. H. Keener, Jan. 6.

**De Leon Circuit.**

We are hard at work on our new charge. We have a splendid work and a good people to serve. We have been in many of their homes and always find a big welcome. There are many nice things that we might say about this hospitable people and those delicious edibles they have brought and sent in, such as fruit, potatoes, sausage, etc., which makes us feel good in more ways than one. Our first

Quarterly Conference was held at Ross' Chapel Saturday, December 28. We had a great time. A large congregation was present. Our presiding elder, Brother M. K. Little is a rustler for a crowd. He knows how to get them spell-bound while he preaches. Then came the splendid dinner, prepared by the ladies, which we all enjoyed. At 1:30 p. m. we began the business session. The stewards made a nice report and made a liberal assessment for the pastor and presiding elder, for all of which we are very thankful. We are looking forward to a prosperous year and praying for great revivals over our work. Pray for us and our work that God will wonderfully bless us in the salvation of many precious souls.—J. D. Smoot.

**Grafrod.**

This is a four-point circuit and one-moonlight appointment. First Sunday is Grafrod day, second Sunday Luceil, third Sunday Oran, fourth Sunday Salesville and Chickend get fifth Sunday. The old parsonage debt is now paid. The last note was taken up Saturday before Christmas. Brother Pate took the collection. The good people pounded us Thanksgiving night. The stewards placed the preacher's salary at \$750 and said it looked small for a family of ten. We are working on the Grafrod Church debt and will build a new church at Salesville. We were the third to pay our Orphanage assessment in the State. Eleven dollars sent in for the Advocate.—Ben Crow, Jan. 6.

**Britton.**

We begin the new year buoyantly, hopefully, happily. We are in the Waxahachie District, with Rev. J. A. Whitehurst as presiding elder. We arrived here November 26, and have been busy and happy since. Our reception has been cordial. The pounding began soon after our arrival and continues. On Christmas Eve Santa came with a load of groceries, then remembered the pastor and family substantially at the Christmas tree at St. Paul that night. A princely steward brought a lot of feed for Sam, the pony, and another good steward and his wife sent us a fat turkey. Many others sent sausage, ribs and backbones. We hope to prove worthy of the hearty reception and expressions of kindness by serving these good people faithfully and efficiently. Our first Quarterly Conference was held on December 28. Brother Whitehurst preached at eleven a. m. and held conference in the afternoon, a majority of the stewards and some others attending. The stewards made good reports and voted an assessment of \$1000 as salary for the pastor. Just before adjournment the brethren contributed \$15 and appointed a committee to buy a new stove for the parsonage. We have just finished raising a fund of \$800 to be applied as payment on a church building. We hope to begin a revival at an early date. On Sunday morning following the Quarterly Conference, Brother Whitehurst preached an excellent sermon to a fine congregation, at the conclusion of which many responded to a proposition to live more consecrated lives, and a number offered for prayer. It was a delightful service. At the beginning of the service one infant was dedicated to the Lord by baptism. We are praying for a deepening spiritual awakening and an ingathering of souls as well as advancement along other lines on this charge this year, and are working to that end.—George F. Kornegay.

**SAN ANTONIO METHODISM.**

The San Antonio Methodist Pastors' Association meets every Monday morning except the first Monday in the month. The meetings are very helpful and there is nearly always a full attendance. The pastors have met with a hearty response from their congregations. They are all new men except Brother S. B. Johnston. Brother Johnston is serving his second year at McKinney Avenue. He is doing a great work there. The presiding elder, Rev. S. H. C. Burgin, is in high favor with both preachers and people. Harmony and good fellowship prevail throughout the district. And despite the inclement weather the district has made progress since conference. Salaries have been increased about \$3000. There have been 170 accessions to the Churches. Most of these were from out of the city. Brother Johnston, of McKinney Avenue, will soon begin work on his new church building. The New Alamo Methodist Church, of which Brother A. N. James is pastor, will be completed before spring. The corner stone was laid nearly two months ago. These new church edifices, when finished, will be valued at \$20,000 each. When Brother J. W. Shumaker became pastor of the Government Hill Methodist Church about two months ago, he immediately began planning for the erection of an annex which was greatly needed. This addition is now complete and will be

# ANNOUNCEMENT

The Publishing House has designated Sunday, January 19th, as a day for presenting the subject of Good Books with especial reference to the Methodist Library.

The week beginning on that date will be devoted to a canvass throughout our membership.

The co-operation of our preachers and people on this occasion is earnestly desired and will result in lasting good.

The Methodist Library should be in the home of every Methodist family. The set of ten handsome books has been reduced to five dollars (just one-half the original price), so that the books are within the reach of all.

Let us give our attention to the placing of our own Methodist Books in our homes during this time and thereby make a greater Methodism for the coming days. Your pastor has all the facts, see him or write us.

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dedicated January 7, at 8 p. m., with appropriate exercises. Addresses will be made by Bishop Mouzon and Drs. S. H. C. Burgin and J. E. Harrison. The Government Hill Methodist Church had its beginning on Tenth Street many years ago. About twenty years ago the church was removed to Sherman Street. In 1898, the congregation purchased the present site. The building of the annex completes the present plans of the pastor and congregation.  
 GASTON HARTSFIELD,  
 Secretary

**A WORD FROM BROTHER ELKINS.**

As 1912 has swiftly drawn to a close it reminds us, both saint and sinner, that we are all swiftly passing from time to eternity. It, therefore, behooves us as Christians to glance back over our lives, since this time last year, to see what we have done for our Lord.  
 Do we really know whether or not we have led a soul to Christ the past year? Or do we even know we have lived right ourselves? Shall we enter into a new obligation, in this new year of 1913, that we will live better? Better had we make no promise to God than to make one and not keep it. Let us see if we cannot do better this year than last. Let us try to help someone to a better life. Let us pray at least three times a day and we shall find that our Christian experience will grow richer and the future be brighter.  
 G. M. ELKINS.  
 Post City, Texas.

**THE DRAMA IN THE PULPIT.**

The author of "In His Steps," Dr. C. M. Sheldon, has been solicited by theatrical managers to allow it to be dramatized. This he has steadily refused to permit unless they would guarantee that the actors should be well known and exemplary Christians. This they declined to do; no doubt it was beyond their power. But, as we see it stated in the press, Doctor Sheldon has permitted it to be presented in dramatic form in his own pulpit, the actors being carefully chosen from the Christian Endeavor Societies of his congregation. It is reported to have been a great success. The peculiar theatrical equipment was avoided, and the whole scene was reverent and impressive. Nevertheless, we regret that this step has been taken. Once introduced, it will soon pass beyond the author's power to control, and in any case it is the opening of the door to the theater with the Church as a patron. The interest in dramatic performance is awakened and developed; soon many of these amateur performers will be found in seats in the theater, with some of them on the stage. Christian experience will not be promoted by presentation in the form of drama. The pulpit platform was not built for this. The drama should not intrude into the place set apart for the preaching of the gospel. In this instance a helpful truth may be imparted, but that is not the place to impart it. The vast majority of those who assemble to witness the performance will do so to see the act-

ing, and how well their friends do their parts. The tone of the theater might be raised by a drama such as this, but the tone of the pulpit will be lowered.—United Presbyterian.

**THE REFORMATION FESTIVAL.**

What the Fourth of July is to American patriots, October 31 should be to all Protestant Christendom. October 31 of the year 1517 may rightly be called the birthday of the Reformation. On that day Luther, the Augustinian monk, priest and professor at the University of Wittenberg, nailed his world-famous Ninety-five Theses against Papal Indulgences to the chapel door at Wittenberg, and thereby made his first onslaught on the citadel of papal error, in which, for almost one thousand years, the Christendom particularly of Western Europe, had been held captive. Little did Luther dream of the tremendous upheaval that was to be caused by this act of his. In fact, he expected to receive the Holy Father's commendation, and was more than surprised when, instead, Pope Leo X condemned his theses and commanded him to recant what in them he had pronounced the truth of God contrary to Rome's teaching and practice. Of late years it has become a custom that in addition to the Reformation services in the individual Churches, joint services are held in large halls, in which many congregations unite to ponder the blessings of the Reformation and to strengthen the loyalty and gratitude of these children of the Reformation.

Such services have been held this year, on either the last Sunday in October, or the first Sunday in November, in many of our largest cities—Boston, New York, Baltimore, Pittsburg, Milwaukee, St. Louis and others. In some localities Lutheran congregations of a number of towns have combined and arranged for a joint celebration in the most central town.—The Christian Herald.

**SUSPENDS PUBLICATION AFTER 1500 YEARS.**

The President of the Chinese Republic Yuan Shi Kai, recently suppressed the newspaper King Bao, which was undoubtedly the oldest paper in the world. For 1500 years it has reported the more important news, not only of China, but also of foreign countries. The first edition was printed on ten sheets of yellow silk neatly tied together, and was sent to all the high officials of the Chinese Empire. Since 400 A. D. that paper has been issued regularly till it was suppressed by the government. Many think that printing was discovered in Europe in the fourteenth century, calling into use at first letters cut out of the bark of a tree, and taking impressions from them. As late as the second half of the fourteenth century every book in Europe used for school or Church, every public document, every letter, was written out by hand, and the illustrations of the same were made by hand. Wood letters

were used for printing in Europe on silk cloth and within nearly two hundred years before they were used for printing on paper. In the year 175 the text of the Chinese classics was cut upon tablets which were placarded outside the university, and impressions were taken from them. The newspaper King Bao, founded in the year 400 of the Christian era, is the natural product of the art of printing in that day. It is presumed that the president of the republic suppressed this paper because it was unfriendly to democracy, or to the present administration of the government.—The Christian Herald.

**FAMILY WORSHIP.**

The decline of family prayers is an evil no less serious than the decline of Church attendance. Family worship should be like family life, free and unconstrained. The austerity and somberness with which many parents conduct family worship make the children dread rather than love it. Here is one instance which I know to have occurred in a strict Puritan household. The only son, a boy of eight or ten years, was following as best he could the morning lesson. Struck by some startling and paradoxical expression, he ventured to inquire: "Father, what does that mean? 'Hold your gabble, and study your Bible,' was the re-assuring and edifying answer he received. And yet I have no doubt that for the thirty years that followed, in which that son took no interest and saw no beauty in religion, the father was secretly praying all the time for his conversion, and wondering why his prayers were not answered. Our children must be taught the masculine religion of thought and outward expression, as well as the feminine religion of sentiment and inward feeling, if they are to go out from our homes to found Christian homes of their own; if their religion is to stand the wear and tear of real life.—President Hyde.

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla. (Advertisement.)

So long as character hovers between competing ends, computing the consequences of pleasure and of pain, balancing the expediency of self-interest and of self-sacrifice, its spiritual momentum slackens. It is like a vessel that hangs in the wind until her steering-way is lost. Movement involves decision, as a vessel obeys its wheel. To seek righteousness first is to have other things added; to seek other things first is to find that the more they are gained, the more of life they subtract.—Francis Greenwood Peabody.

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ADDITIONAL NOTES FROM THE FIELD

Corsicana.

The Eleventh Avenue Methodist Church, Corsicana, Texas, will celebrate her thirteenth birthday on Sunday, January 19, 1913, with a specially prepared program suitable to the occasion.

Higgins Station.

We have been well received and our work is now well under way. These are noble people. The congregations are fine and the Sunday School is great.

Grand Prairie.

It is not often I write on any subject, but I feel it is a duty to commend the worthy and hold up the hands of the faithful and capable ministers of the gospel.

Amarillo.

It is so inspiring to read the reports of the faithful pastors from the fields of labor that I feel ashamed of my negligence in writing a few words concerning the work in Amarillo.

refined and consecrated family. Now, in conclusion, let me write briefly concerning my co-laborer in the gospel, Rev. W. I. Caughran, pastor of Houston and Buchanan Streets.

McKenzie Circuit.

At the North Texas Conference our name was read out for McKenzie Circuit. Not knowing anything about the work, we were just a little anxious to get to our new charge.

Center St. Church, Tucumcari, N. M.

For several weeks we have been intending sending a report of this charge to the Advocate, but with moving, receptions, pounding, Christmas and New Year to divert our minds, this has been neglected.

Boston.

After hearing Bishop Mouzon call us out for Boston Circuit, we hurried home, packed our goods, bade farewell to our dear beloved friends on the Cookville charge, turned our heads northeast and after one night's camp-out and a forty-mile drive we landed at Boston 11 a. m., Wednesday, December 4.

to build some new fence around the parsonage, turn the two acres of land that belongs to the parsonage and sow some oats for Chuck and the chickens. We are glad God placed us here.

Weatherford Circuit.

Since conference we have been making an effort to meet as many of our people as possible before the winter snows and rains. We have found a fine, responsive people to work with, and with God's blessings we surely will report a good year's work next conference.

Liberty.

After the Bishop read us out for Liberty, we hurried home, packed up our effects, loaded them on the car, and wife and I started across the country, the old fashion way in our buggy, a distance of ninety miles, for the town of Liberty.

Sweetwater.

We are grateful to God for the progress of our Church here. We laid the cornerstone of our new church August 9, and dedicated the building December 1. Rev. E. E. Robinson, D. D., of Amarillo, Texas, preached for us on the day of dedication, and raised in good pledges to be paid within sixty days \$1600.

and we are making a good start this year. Our Sunday School nearly doubled the past year. We hope to reach an attendance of five hundred this year. We organized Senior Epworth League a few months ago which is doing well.

View Chapel.

The first Quarterly Conference for the View Chapel is now in the past, so far as statistics are concerned. View was the place and Friday, December 27, the date. The day was pretty. By eleven o'clock there was a real nice congregation assembled.

Iredell.

We landed at Iredell in a few days after the Annual Conference adjourned. We were very kindly received by our big hearted and thoughtful people. We brought several ladies and a few of the brethren waiting for us at the parsonage.

Gatesville Circuit.

We arrived in Gatesville November 26. Spent the first night with Bro. Vaughan, our presiding elder. A day or two later, we went out to Coryell City, where in a short while the good people in that place paid in cash over \$60 to furnish the parsonage.



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gave the preacher a necktie and another presented him with some horse feed. Some one put some towels on the Christmas tree for wife. Things continued in this way till the night of December 31, when the storm broke in great fury.

A TURKISH BREAD LINE.

A present center of interest is the house where Mohammed Ali was born, the great conqueror of Egypt. This house is maintained by the government in the same condition as when Mohammed was a baby and swung in a cradle hung from the hooks in the ceiling of the room where he was born.

A MACEDONIAN REAL ESTATE BOOM.

A historian, writing less than fifty years ago, speaks of Kavalla, the Naples or Neapolis of Macedonia, as "a small Turkish village." When I visited it in the early days of 1912 I found it a thriving city, the second seaport in Macedonia, beautifully situated around the little bay that forms its harbor, while on one side is a great citadel crowned with a Turkish fortress.

The Spirit of Winter. The spirit of Winter is with us, making its presence known in many different ways—sometimes by chattering wind and glistering snow, and sometimes by driving winds and blinding snows.



# For Old and Young

## A TRUE MAN.

Love for the truth is the nucleus of happiness. In the very nature of things no one can be untrue and happy at the same time. An untrue heart means an unhappy heart. The heart may deceive itself into thinking that it can find pleasure in sin and dodge its punishment. But in that it is truly deceived and will never know one moment's real joy or happiness until he divorces that streak of infidelity forever.

A true man always has a worthy purpose, and that is the highest end of which a being is capable. He keeps all his powers exercised to their utmost capacity to see his ideal actualized, but he never has more ambition than he has strength to put into execution. Love for truth inspires and creates both the ambition and the strength, and it will keep the life well balanced in divine equipoise.

## THE GREAT EVENT.

The great event in every young man's life is his awakening. There comes a time when he is aroused from the dreamy carelessness of boyhood by the opening possibilities of life. If he then drops into indifference and begins life in an easy, shiftless way, he fritters away his chance. If he comes to a deep, earnest purpose to be his best and do his best, he arrives early at the highest rank among equals in business, profession or trade. Enthusiasm leads him to attempt the seemingly impossible. Energy will achieve the marvelous. Effort will seize transcendent leadership in the chosen sphere. These forces in youth look forward, while age looks backward. They make youth radically venturesome while age becomes conservatively cautious. Youth may make mistakes, but is doing something. Age less active, may be less mistaken. It is well for enthusiasm and energy to be guarded by experience but not to be paralyzed by fear.—Exchange.

## SLOW PUPILS.

Educators are awakening to the fact that so-called slow or dull pupils often give a good account of themselves in the open battle of life, and greater interest is being taken in their development and welfare.

A young man in one of the advanced schools for training teachers was told in the spirit of kindness, by the principal of the school, that he ought not to pursue the course further, as he had no aptitude for the work, and was only spending money and losing time in the attempt. But the young man had set his heart on the work of teaching and determined he would stick to his purpose. He graduated with a mark so low that he barely passed. When he entered the regular work of teaching, he distanced every member of his class, and became an experimenter and professor in one of our largest universities. A first honor man from the same university in actual life made but a fair average of success in his chosen field.

Slow pupils who are earnest in their work should not be discouraged. They should give close attention to the instruction given. They should train themselves to application. They should endeavor to develop to the fullest all powers with which the Creator has endowed them. He understands them; He cares for them; and He has a work destined solely for each one of them.—Presbyterian.

## THE MOTHER'S SPIRIT.

When the mother's spirit is impatient, petulant, and fiery, can she expect her children to be gentle? When she governs by shouting, scolding and threatening, can she expect them to speak gently to one another, or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly minded and fond of ornamental dress and show, can she expect her family to grow up in humility?

If the mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth? The tempers and dispositions of parents, whether good or bad, whether lovely or hate-

## A WOMAN'S APPEAL

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

ful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root and grow, and form part of future characters. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; and she is frequently trying to check these unhappy tempers when she sees them springing up in her children; but as long as she herself manifests these tempers she is transmitting them to her offspring by the natural law. She is breathing into them her own unchristian spirit. They are living in an atmosphere infected with moral depravity. They are taught to be impatient and passionate by example, and sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—Green County (Miss.) Herald.

## RESPECT FOR MOTHER.

"The late Dr. Hall told of a poor woman who had sent her boy to school and college. When he was a graduate he wrote to his mother to come, but she sent word she could not because her only dress had been turned once. She was so shabby that she was afraid he would be ashamed of her. He met her at the station and took her to a nice place to stay. The day arrived for his graduation, and he came down the aisle with that poor mother, dressed very shabby, and put her into one of the best seats of the house. To her surprise he was the valedictorian of his class, and carried everything before him; he won a prize, and when it was given him, he went down before the whole audience and kissed his mother, and said, 'Here, mother, is the prize. It is yours; I would not have had it if it had not been for you.'—Our Young Folks.

This touching incident reminds one of the following: "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth" Eph. 6:2, 3. Under such circumstances as the above such respect for parents is a rare thing now days. For the most part children are proud, haughty, rude, harsh, mean and selfish. But they are not altogether to blame, for the parents have in most cases set the example before them. Lord, pity both the parents and children.

## WORTH-WHILE AMBITIONS.

There is a sentence which fell from the lips of Paul which seems to set forth the most thoroughly worth-while ambition. There are many worth-while ambitions that we might think about, but let us now confine our thought to this one. It is expressed in the apostle's words, "Whom I am, and whom I serve," is worthy of being used as a motto by every Christian. First, "Whom I am"—to be God's; then, "whom I serve"—to serve God. First, belonging to God; that is, dedicated to his name and given over to his ownership. Then, "Whom I serve," consecrated to his cause, kept for his use, made over heart and hand to his service. To be God's and to serve God—who could imagine a higher ideal? Such an aim steadily adhered to would make any life noble.

## Dedication.

Let us follow a little further this thought of being God's. It implies the full dedication of ourselves to him, a solemn setting ourselves apart to him from a sense of duty. The word "dedicate" is from "de" and "dico," and signifies to set apart by a promise.

It implies, first, the abstracting ourselves from all other claims of ownership. The person who truly dedicates himself to God can not go on serving the world, the flesh and Satan. It implies not alone this abstracting of ourselves from other claims or ownership, but a solemn act of giving ourselves to God. It must partake of the nature of such a service as when a church is dedicated. It is an act of setting apart, a transfer to God's ownership and uses. It would be better for us as Christians if we made more than we do of solemn and definite acts in the way of dedication to God.

Several years since forty thousand people stood on the shore and watched the launching of the steamship "St. Louis" in the Cramps shipyard. Most of the stays which had held the great liner on the incline on which she had been built, were removed, and yet she stood there motionless. Then, amid an almost audible hush, the order was given in answer to which great mauls, welded by mighty arms, broke away the few remaining braces, and, fully released, she glided out into the waters of the Delaware, freed for service. Too many of us are "partly separated" from the world and "partly consecrated" to Christ. It is the few re-

maining stays, release from which we are reluctant to seek, which do so much to mar the efficiency of our service for God. It is supremely important that we withdraw ourselves from all other claims of ownership, and turn ourselves over fully to the ownership of God.

## Consecration.

Then there should follow true consecration. We use this word in the active sense of devotement to service. There is a distinct difference between the idea of dedication and devotement. We dedicate a house to God; we devote our time to his service. Consecration in this sense follows dedication. It means the application of ourselves to the object of our dedication with zeal and affection. First we give ourselves to God; then we devote ourselves to his cause. First we become God's, and then we serve God. This implies that we identify ourselves with God's cause. His cause becomes our cause, his kingdom our kingdom, his glory our glory. This devotement will also lead us to serve individual souls. We will try to win others to him, one by one, using the power of personal influence and persuasion.

God will use us, if we thus devote ourselves to his service. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm, and said: "It was not the sword that did those things; it was the arm of Richard." We should be instruments that God can use. This should be our great, our truly worthwhile ambition.

Well, isn't it fine to have such dear people from old New England sit with us! But they were not from old New England, but from farms in Iowa, and took the Monday morning train so

they wouldn't "break the Sabbath."—Gerard B. F. Hallock, D. D.

## IF I WERE A BOY AGAIN.

In some papers of the late Doctor Harper of the University of Chicago was found a memorandum which read like this:

"If I were a boy again I would strive to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me on in my own work. I would always seek good company.

"If I were a boy again I would study the life and character of our Savior persistently, that I might become more and more like unto him."

## A CURIOUS SENTENCE.

The following curious sentence, Sator arepo tenet opera rotas, is bad Latin, but may be freely translated— I cease from my work; the sower will wear away his wheels.

- 1. It spells backwards and forwards the same.
- 2. The first letter of each word spells the first word.
- 3. The second letter of each word spells the second word, and so on with the third, fourth and fifth.
- 4. The last letters, read backwards, spells the first word; the next to the last the second word, and so on throughout.
- 6. There are just as many letters in each word as there are words.—Selected.

## Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

### The Highest Mountains.

Mount Everest is the highest mountain in the world, 29,002 feet. It is one of the Himalaya peaks. The next four highest in the world are found in the same range. The eighth highest is Aconcagua, in the Andes, 23,080 feet. We do not find in the United States any of the very highest mountains. Mount Blanca, in the Rockies, is the highest, and it is thirtieth in height in the world. This mountain is more often called Blanca Peak. It is 14,390 feet high.

### Larger Cities of the United States.

There are 228 cities in the United States having over 25,000 population. The largest is New York City with 4,766,883. The next is Chicago with 2,175,273. The third is Philadelphia with 1,500,000. These are the only three in the million class. St. Louis is fourth with 687,000. Boston, Cleveland, Baltimore and Pittsburg come next in order, each with a little over half a million.

### Some Facts About the Constitution.

Can the President adjourn Congress? Yes, if the two Houses disagree as to the time of adjournment. Can a President be removed from office? Certainly, if on impeachment he is convicted of treason, bribery and other high crimes of misdemeanors.

Can the President accept gifts from foreign potentates or ambassadors or other emissaries of foreign governments? No. Do you know why? Because it would place him under obligations to them. Do you know of any crime for which the offender is not tried before a jury? In case of treason there is no jury, though in this matter one of the Houses of Congress becomes the jury.

May a State be divided? Yes, by consent of the Legislature of that State, and of Congress. The Constitution guarantees protection to every State in the Union. Could the President legally send troops into a State to quell a local insurrection? No. President Cleveland sent Federal troops to Chicago to protect government property during the great strike and the governor of Illinois severely denounced him as a trespasser. Could the President of the United States send troops into a State under any conditions? Yes, in case of invasion from a foreign foe, or for local disturbances at the request of the Legislature or of the governor of that State.

### Cure, Heal, Remedy.

A disease is cured; a wound is healed. Cure comes from the Latin, the main idea is having a care for it. Heal is from the German, having the idea of making whole. Remedy has an interesting history. It is formed from the Latin prefix "re" which usually means "again," but is here merely an intensive, and the word Media, the name of the country. Media was the country most noted in ancient

times for medicinal plants. Remedy, then, meant to "media" again, that is to apply medicinal plants or extracts to the sick, to make well with medicine. Cure and heal denote completion, remedy may be partial or entire.

### Some Pensions.

The Government paid pensions to soldiers of the Revolution to the amount of seventy millions of dollars. And for the War of 1812 the sum of forty-five millions, and for the War with Mexico the sum of forty-five millions, and for the Civil War four billions of dollars, and for the War with Spain thirty-four millions, all of which, together with sundry other pensions runs up to \$4,230,000,000.

The last pensioner of the Revolutionary War was Mrs. Phoebe M. Palmeter, who died in April, 1911.

### Some Facts About Agriculture in the

#### United States.

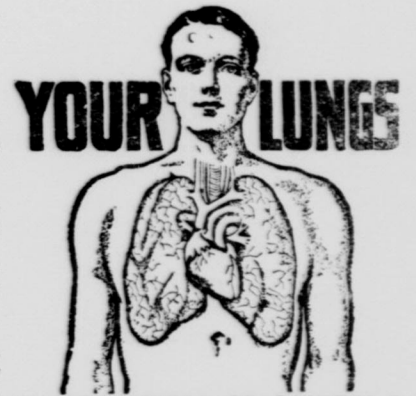
There are about seventy million farms in the United States. They embrace a total of about 900,000,000 acres, of which amount about 500,000,000 acres are improved. In other words a little more than half is improved. The value of these lands and improvements is something over \$35,000,000,000. The average value of the land is about \$35 per acre. About one million of these farms belong to negroes and non-white races. There are in the United States over 500,000,000 acres of forest.

### The National Census.

The Constitution requires that a census be taken every ten years. It is perhaps the biggest task undertaken by the Government. The first one was taken in 1790 at a cost of \$44,000 and the thirteenth has recently been taken at a cost \$14,000,000. There were 330 supervisors, 65,000 enumerators, and the census was taken in thirty days. It included not only the population but scores of statistics of properties, farm products, live stock, 250,000 manufacturing establishments and so on, and it took 4000 clerks two years to tabulate the reports. This census taken in 1910 included the United States, Alaska, Hawaii and Porto Rico. Alaska has about 65,000 people, Hawaii about 200,000 and Porto Rico over a million. There was more than 20 per cent increase during the last ten years. The most populous State is New York with over nine millions, then comes Pennsylvania with over seven millions, then Illinois with nearly six millions, then Ohio with nearly five millions and then Texas with four millions.

### THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7041 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success. (Advertisement.)



**ARE THEY WEAK OR PAINFUL?**  
Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hawking and coughing?  
Do you have pains under your shoulder blades?  
These are Regarded Symptoms of Lung Trouble and CONSUMPTION

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

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

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

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

**JUST SEND YOUR NAME**  
LUNG GERMINE CO., 517 Rte. 2, JACKSON, MICH.

### SOMETHING EACH DAY.

- Something each day—a smile. It is not much to give, but the little gifts of life. Make sweet the days we live. The world has been sad hearts. That we can bless and cheer. And kind smiles given each day. Make sunshine all the year.
- Something each day—a word. We do not know its prayer; To strengthen, guide, to bless. Ev'n to life's latest hour. What comfort oft it brings. Where all is dark and drear! And kind words given each day. Make pleasant all the year.
- Something each day—a thought. Unselfish, good and true. That aids another's need. While we our way pursue. That seeks lighten others hearts. That makes life's way more clear. For helpful thoughts each day. Make happy all the year.
- Something each day—a deed. Of kindness and of good. To link in closer bond. All human brotherhood. Oh, thus the heavenly will. We all may do while here. For good deeds done each day. Make blessed all the year. —George Cooper.

### THE TRUE MAN.

Take a true man—one who thinks justly, feels nobly, purposes well and strong, whose character is like the shining sun, its whole round of rays complete; one who has been a Jonathan in friendship, a Ruth to kindred, a Jacob to his family, a Gideon to his country, and a Hiram to his craft—one whose heart has been in his hand and its very throbs in the pressure of brotherly greeting—one whose home has blossomed like an Eden, who has planted in it a tree of life to which his children had free access, who has daily led them to the reaping of flowers, and the harvest of roseate fruits, who has thrown wide the door of his great hall to hospitality, and hung a light in his oriel window to guide the traveler on his way; one before whose serene disposition care would sink abashed, and wrinkles smoothe away—one beneath whose alchemic touch hard-heartedness and selfishness would melt—one who has ever been true to his principles in his business, open-handed to necessity, liberal to charitable institutions, considerate to his brethren—a truly chivalric character, possessed of "high thoughts, seated in a heart of courtesy"—who thus in weaving life in garlands around him, has seemed to others a May-King, ruling with a scepter of daisies, and wearing a crown of violets—is not the moral from such a life sweet as Ceylon's zephyrs, or gales from the heavenly land?—Exchange.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and the courage that we need.—Fenelon.

Every lost soul is a monument to somebody's neglect.





BLAYLOCK PUB. CO. Publishers

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION--IN ADVANCE.

ONE YEAR.....\$2.00
SIX MONTHS..... 1.00
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The Preachers and the Texas Advocate.

The Advocate depends upon the preachers largely for its success in its circulation department. They stand closely related to the people and it is through their efforts that the paper gets into the homes of their people. They need to mention it before the people in their public services occasionally and to present its claim in their pastoral work. In this way they take it and it becomes a power in the development of their charges.

Now and then we have a preacher who does not emphasize the importance of the Advocate in this way, but the great majority of them are faithful to their Church organ. And some of them are even very zealous. We have a number of young preachers, who are exerting themselves to put the Advocate in the homes of all their people, and we appreciate their work. It is the purpose of the Advocate to call special attention to this honor roll from time to time and give these faithful workers due credit in these columns for their devotion to the paper. We hope that this list will stretch out in length until it reaches this year a high water mark. Now, brethren, one and all, get a move on and let's see the Advocate boom. Do your best and we will do our best by you and your work.

All the city preachers are now at their posts and settled down to hard work for the ensuing year. They have all been cordially received, and the outlook is promising. The people are well pleased with them, and they have an open sea before them. May they have smooth and successful sailing and in the end of the year make a happy landing with a full cargo of good works and of souls saved through grace. This ought to be a great year.

REV. C. W. CARTER DEAD

At the age of eighty years, Rev. C. W. Carter, D. D., of the Louisiana Conference, died December 30, 1912. He was not only a prominent man of high standing in his home Conference, but he was widely known throughout Southern Methodism. For years and years Dr. Carter was the most popular and influential minister in the State of Louisiana, and filled all the leading appointments in that section of the Church. On several occasions he received a very complimentary vote for the Episcopacy. He was a scholarly man, an eloquent preacher and a popular pastor. For several years he has been on the retired list, but even during this time he preached often and efficiently. His death removes a landmark of Southern Methodism, and his place will not be filled. But he lived out his long day happily and usefully, and he has gone to his reward. His son, Rev. Brisco Cater, is well known to our Texas preachers, having spent several years in the North Texas Conference.

DEATH OF YOUNG BURGHER

It is with tender sorrow that we record the death of Brother Young Burgher. It occurred at Honey Grove on the night of January 6, 1913. Brother Burgher has long been a prominent lay figure in the local Church at Honey Grove and also well known throughout the North Texas Conference. He had passed his four score and ten years, and aside from his hearing which was slightly defective, he was strong and vigorous to the end. He settled in that part of the State many years ago and devoted himself largely to farming; and he made a large success of his calling. He was a man of means and he was liberal with it toward the Church and toward all benevolent causes. He leaves a large family of grown children, among them

B. M. Burgher, well known in this city and throughout North Texas. Brother Burgher was a good man, true to every noble cause and very useful throughout his day and generation. He died in great peace and he has entered triumphantly into his eternal reward.

We notice in one of the Houston exchanges that the Methodists have organized a new Church at Woodland Heights, a growing suburb of that city. It was consummated last Sunday, with Dr. James Kilgore, the presiding elder, preaching the opening sermon. The meeting was in a school house. The Sunday School began with 125 scholars, and at 11 o'clock the new Church was organized with 115 members, 65 of whom had never been connected with any Church in Houston. Rev. H. M. Whaling is the vigorous young pastor, and they will take steps at an early date to build a church for their use. Houston is developing Methodist strength, and the Church is progressive within that city.

Doctor John A. Rice, of First Church, Fort Worth, met with the preachers of Dallas in their general meeting last Monday morning, and by special request delivered to them a masterful address. He was heard with great interest and profit. Dr. Rice is one of our most scholarly and devout ministers. He reads and he thinks, and when he speaks he has something worthy of the occasion. He and Doctors Gibson and Sensabaugh talked pleasantly on the Advocate in the afternoon.

\*\*\*\*\*
\* Your Encyclopedia of Texas \*
\* Methodism, in the form of your \*
\* Christmas number, is a veritable \*
\* treasurehouse of facts. For one, \*
\* I appreciate the labor bestowed \*
\* upon such an issue, and am more \*
\* than ever a friend of the Advo- \*
\* cate, its Police Commissioner, \*
\* its noble editor and office force. \*
\* Yours for twenty-five new sub- \*
\* scribers. ALONZO MONK, JR. \*
\* Hamilton, Texas. \*
\*\*\*\*\*

PERSONALS

Rev. A. T. Bridges, of Irving, was a pleasant caller at this office not long since.

Mr. and Mrs. E. F. Hassler, now of Abilene, their daughter, Miss Vera, and M. J. Hassler of this city, were pleasant visitors to the Advocate last week.

In a note from Rev. Leon Henderson, of Lockney, we learn that his fifth son took time by the forelock and beat the New Year three hours in his arrival in that parsonage home. We hope for him a long life and a useful career.

Rev. E. L. Spurlock, business manager of North Texas Female College, was a pleasant caller at this office the past week. He reports the college in fine shape, and he gave a good account of the beginning of the pastorate of Rev. Knox Porter, at Travis Street Church.

Mrs. B. H. Passmore, of Stockdale, who recently stated in the Advocate that she had back numbers of the Homeletic Review and would gladly present them to any preacher desiring them, has had a number of applications for them. But she expressed them to the first one applying, and thus they are disposed of.

Rev. J. R. Atchley, of Denton, one of our Conference evangelists, was in to see us the past week. He is already planning to enter his work actively, and at the present time he is helping in a revival at Allen. He has a number of appointments already booked.

and when the spring opens up, he will be very busily engaged. The brethren who need him will address him at Denton.

Secular News Items

United States Senator Jeff Davis, of Arkansas, died suddenly in Little Rock, on the night of Jan. 2, 1913. He had been complaining for a day or so, but apoplexy struck him down. He was a spectacular character in American politics. He was Governor three terms and had just been renominated for his second term in the Senate.

Senator Joseph W. Bailey, Junior Senator from Texas, made a brilliant speech in the United States Senate against the initiative, referendum and recall last Tuesday, and he was heard by a crowded Senate room and the galleries were packed. On the following day he tendered his resignation as a member of that body, and Gov. Colquitt appointed Col. R. M. Johnston of the Houston Post to fill out the unexpired term of a few weeks.

The peace envoys of Turkey and the Balkans are making slow progress in adjusting their differences in the city of London. The Balkans demand the ceding of Adrianople, the ancient capital of Turkey, and the latter is not disposed to make the concession. As a result the conference has been threatened with a break several times. But they are still making efforts to get together.

A recent report of the Public Health Service, Washington, D. C., says that there have been at least thirty thousand cases of pellagra in the United States during the past six years, and the fatality rate has been in excess of forty per cent. Of the Southern States, Georgia reports the largest number of cases, 4,588.

There are three States which can boast of mountain peaks exceeding 14,000 feet in height above sea level, according to the United States Geological Survey. They are California, with Mount Whitney, 14,501 feet--the highest mountain in the United States, exclusive of Alaska--Colorado, with Mount Massive and Mount Elbert, each 14,402 feet; and Wyoming, Utah, New Mexico, and Nevada all have mountain peaks exceeding 13,000 feet in height.

In this county, Wayne, where over a thousand divorcees (1,050) were granted in 1912, the plaintiffs were more than two-thirds women and less than one-third men. Imperfect as wives are, we fear the husbands of the day are more imperfect.

Statisticians are figuring up how many homicides there were last year, how many people were killed in accidents, how many took their own lives, how many died of disease before their natural time, etc. Let us put in motion the forces that will show how few they may be this current year.

The increase in suicide is one of the distressing facts of the age. The preciousness of life, the possibilities of life, the Divine plan of life, the sacredness of life, and the joy of living are things to inculcate. Then, too, practical conditions should be adjusted so that men will not lose heart and give up.

Again, Lawrence was wise when it coupled with an appeal to patriotism an outright challenge to men's unwrought faith in God. "God and country" was just the word for Lawrence's situation. The agitators who boasted their intention to uproot the whole existing order in that town, counted shrewdly when they called on their followers first to repudiate God. For they knew that men who trusted God would not make killing and burning revolutionists. Therefore the firebrand leaders

of the Industrial Workers of the World expelled God from their program the instant they set fell designs afloat, and proved anew that the atheism of a wicked purpose is the only atheism that has any vitality in the world. But the voice of the conservative appeal brought God back--and for that time and place at least prevented revolution.

Canadian cities have not yet been studded with "skyscrapers" and there is pronounced sentiment against them, because they are "a menace to health" and contrary to the welfare of the people. Some European cities bar their erection. Human well being is in some places, we are thankful to say, paramount to business gain.

The Legislature of Texas will meet January 14, 1913, and it will have before it some important business. A majority of both houses is favorable to prohibition, and this insures no tampering with our temperance legislation. That body will be called upon to elect a successor to the short and the long term to Senator J. W. Bailey. Hon. Morris Sheppard is the nominee by the people for the long term, and Governor Colquitt has appointed R. M. Johnston to the short term subject to the action of the Legislature. Whether they will continue him awaits to be seen. It is only until the 4th of March that the short term expires.

Dallas County made a high water record on homicide in the year 1912. Sixty-seven persons met violent deaths at the hands of their fellows. This is a bloody record; but 1913 starts out with great promise along the same line. On the 6th day of the new year the killing began. J. R. Nelson was slain by his father-in-law. Whiskey, of course, was the cause.

According to Gen. Wood, the people of the United States spent more money for automobiles last year than they did on battleships. They are likely to continue doing so. Some remarkable improvements will have to be made in battleships before they can compete with automobiles.

A commentary upon the sense of obligation felt by many public officials in this country has been furnished by the statement that a considerable number of United States Senators, who must vote on the guilt or innocence of Judge Archbald, now on trial before that body, have been absent during the hearing of the case. If the conscience of public trust has been more fully awakened and has become much more sensitive, there would seem to be room for yet further improvement, and that among the officials who sit in high places, who regard election by the people as beneath the dignity of their high office. Senatorial courtesy will not allow the criticism of Senators by Senators, but it is reported that one of the ablest lawyers in the body, who has attended every session of the trial, regards the conduct of some of his colleagues as little short of disgraceful.

Hon. J. N. Heiskell, editor of the Little Rock Gazette, has been appointed by the Governor of Arkansas to fill out the unexpired short term of the late Senator Davis. The Legislature will meet in a few days and elect a Senator permanently. Mr. Heiskell will not be a candidate for the place.

Dr. Sun Yat Sen, the creator of the new China, is now on his way to the United States for the purpose of attempting to raise \$200,000,000, to be used in railroad construction in China. Dr. Sen hopes to secure a total of \$600,000,000 from this and other countries.

In the last four years the Socialist party more than doubled its strength in the United States. This is not a sign that the principle of government it advocates is gaining in popularity, but that a feeling of political unrest



# Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

## Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

is becoming more widespread. That Socialism will ever become the dominant principle in American politics, we doubt; but that it will force radical reforms upon other parties, we believe.

The Isthmian Canal Commission has issued an order forbidding any one to go in the vicinity of the fortifications with a camera. The Commission rightly holds that to permit the photographing of the Government's fortifications is to weaken them as a means of defense in time of war.

\*\*\*\*\*  
\* LOOK AT THE LABEL ON \*  
\* YOUR PAPER. \*  
\* It shows how you stand. The \*  
\* first figures show the day of the \*  
\* month and the last figures indi- \*  
\* cate the year. For instance, \*  
\* 1Jan12 means the subscription \*  
\* is due from Jan. 1, 1912. \*  
\*\*\*\*\*

### A LAY SERMON.

A good resolution is always timely and a determination to abandon something which is harmful to mind, body or soul is a step toward that greater perfection which should be the aim of every man and woman. To give up some habit that is sinful, that is degrading, that is calculated to injure either us or our fellows, is an act of bravery and courage which many men have not dared to do, yet it is something each of us can do if we will but exert the will which each of us can cultivate if we only try.

It sounds cowardly to hear a man say he cannot give up something which he knows he should give up and it is natural that we should have contempt for his weakness, yet it is doubly cowardly to turn back after one has started on the right road merely because it seems hard to travel. The test of courage comes only when obstacles are met—the soldier who has never encountered an enemy, cannot boast of his bravery, nor can the hunter who has never faced a wild beast know that he would be without fear in the presence of danger. It is the man who dares to meet and conquer foes, overcoming them one by one as they press upon him, who can be called brave, the man who fights the harder as the battle wages hotter, who displays the greater courage.

The soldier deserves credit for the motive which prompts him to enlist in a worthy cause, but he displays rank cowardice if he runs at the first approach of the enemy; it is easy for him to shoulder a gun and march to the scene of war if he has not considered the consequences of his act, but it requires real courage to calmly decide to make the fight, realizing what the effort involves, and it is craven to throw away the gun and quit the field when the first volley is fired.

The man or woman who makes good resolutions without being influenced by impulse makes a fair start for victory, while the one who impetuously "swears off" is at greater disadvantage. But the courageous one is he or she who perseveres in good resolves, permitting no trials to swerve the determination and brushing aside the obstacles encountered. When one has set out to do a noble deed, it is disgraceful to abandon the effort and a confession of weakness of which one should be ashamed. Whether the pledge be made at the beginning of the new year or at any other time, it should be kept regardless of what may come, because nothing should be sufficient to cause one to turn back after making a good start.

"Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect," advised Marcus Aurelius—advice as good now as it was in the First Century of the Christian era. Nothing should serve to shake a resolution for good and nothing good will interpose between us and good deeds.

The man who has resolved to cease the use of profanity should let nothing dissuade him from his purpose; he who has said he would not again drink intoxicating liquors should have the courage to continue in the resolution regardless of what temptations may come to him—and temptations will come, temptations which will require courage to overcome; the man or woman who has resolved to speak no word of untruth or to utter a word of harm to the reputation of anyone, will encounter obstacles, but the one who is really brave will not be discouraged by these obstacles but will battle bravely and nobly, finally winning the victory.

"Better is it," says Holy Writ, "that thou shouldst not vow than that thou shouldst vow and not pay."

It is better to not enter a race than to fall by the wayside before the start has fairly been made; it is better to not go into battle at all than to turn the back to the enemy and spread demoralization among other soldiers. But as God was the God of battles in the old days, so he can help to win battles against sin now and he who goes into a battle of this kind without trusting in God for help and strength cannot be expected to make a successful fight. So it is in carrying out every good resolve. If one has determined to improve his manner of living, he should not depend on poor, weak, puny self, but relying on the strength which God will give if he is trusted in, one may overcome the greatest obstacles and win glorious victories.

Fight manfully onward, dark passions subdue; Look ever to Jesus, he will carry you through.

God has likened our obligations to him to obligations to our fellow men; they are spoken of as debts and he expects us to pay them.

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee."

But he will help each one to keep his vows, and will guide the footsteps through the rough pathway of life. He does not remove temptation from the pathway, because he expects man to meet temptation and overcome it, and if he does this he will be like gold which has been refined by fire, but he promises that none shall have temptations greater than they are able to bear, and he has promised to be a help in every time of need. This promise, however, is to the brave, faithful, courageous soldier who, having entered the fight, loyally follows the flag of the Great Commander, obeying his instructions and trusting in his wisdom for guidance. If each one who has resolved to live better will put on the whole armor of God, the breastplate of righteousness, the helmet of salvation, and will obey the injunction given by Paul to Timothy: "Fight the good fight of faith, lay hold on eternal life whereunto thou art also called and hast professed a good profession before many witnesses," there is no good resolve which cannot be kept, no battle which cannot be won, no obstacle that cannot be overcome.—San Antonio Express.

### TIME AND I—A NEW YEAR'S MEDITATION.

They say Time is old, and they talk about Old Father Time. He is often pictured as gray, feeble, walking from place to place with a scythe and an hourglass, frightening people with his appearance and occasionally cutting them down with his scythe. Very few, however, wait for him, but the great majority pass into eternity before the spirit of the scythe and glass calls for them. In fact if people would live right, Time would be very lenient in his demands. I don't like his picture as the artists paint him. I think Time is very young, vigorous and ever growing younger. I don't know where he was born. Archbishop Usher thought his birthday was about six thousand years ago. But the evolutionists think it was millions of ages. Hugh Miller, breaking the rocks around Cromarty and meditating on their slow accretions, seems to have lost confidence in Moses, the rocks, or himself, and blew out his own brains; a very silly performance in Hugh or any one else, as if a man could get away from trouble by a forcible exchange of worlds. It is not for me to decide between Darwin and Genesis, nor to reconcile them. I leave that for those who are pestered about it. But when the length of cosmic days is determined you will find this scribe staying by Moses. It makes very little difference with me about those ancient historical questions. I am satisfied that time was very old two thousand years ago. But nineteen hundred and seventeen years ago, he was born again and he has been young ever since and grows younger all the time. For, behold! he is rushing into immortality, and eternal youth. The "Nunc Stans" will be very simple when we see it, much simpler than time, and chronologies,

and death, and graves, and all these things that we call decay. So Time is not old. If I had to make a picture of him (save the mark) I think I would describe a vigorous young man or woman, with rosy cheeks and massive marble brow, moving with easy grace and confidence into the companionship of an innumerable company of angels, and spirits of just made perfect, dwelling in light supernal, where there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain. Since Time's new birth on Christmas morning nineteen hundred and seventeen years ago, his course has been thus onward, and his universal call to the human race has been to go with him into the more abundant life.

They say I am getting old. I deny the allegation and demand the proof. True I was born of woman, and one of the best women, sixty-nine and a half years ago. But it will be fifty years the seventeenth of next April since I was born again, so you see according to correct computation I am but fifty years of age. My wife and I were lying side by side, as we have of nights for more than forty years (get away with all that rot that parts a man and wife into separate rooms), last night, when the midnight bells rang and whistles blew, and strange explosions filled the air with rolling thunders, lightnings' blazes, and I tried to wake her up and tell her that it was New Year. But she wouldn't wake, and so I lay there and thought, and thought and kept thinking. Time is celebrating his birthday. Let the boys rollick and the men and women frolic. Let nineteen twelve pass into eternity and nineteen thirteen receive a cordial welcome. But what does nineteen twelve take with him into the next world. We are going over there presently and will meet him again and I would fain be glad to see him when I get there. I understand he has taken a duplicate copy of my record. I have one copy written on my brain which I can readily read by the light of eternity. So I will have to check up with 1912. And the books will tally. I haven't lost any of the sheets, though I may not now know where they are. There is such a pile of records on my brain desk, and I have allowed them to get in such tangles that some seem to be lost. But not so. Right in that mass of confusion lies the plain record of a lost opportunity. It is covered up under some record of frivolity that took its place and hid it from view. I pick up another record; it tells of a word or deed that the light of the judgment will not bring into condemnation; and I rejoice. But here is a sad tale. It is the story of my impatience, my display of temper, my rough and rude language, the look of disappointment on my friend's face. Here is the record of a great opportunity. It was at the church. A stranger came in I interested him. He came back, then again, a time or two, then went away and did not return. He decided that I had no message for him. Perhaps is wandering still from house to house from church to church, listening for a message of divine love from someone, and longing for peace. I want one more chance to do him good, but it is not likely I will have it. My opportunity is past and will not return. But how about all those other years? My forty-four years in the ministry? Time has the record, and so have I. The two will tally. I can't recall everything now; there are some things I wish were different. But I can't change the record. The books will be opened. The layers of the palimpsest will be lifted, and the letters in evidence. I wish I had been more reasonable with Brother Hard Head. My defiance didn't make things any better. I wish I had gone and been reconciled to Mr. Rough Man. He is dead now and it is too late. If he is in heaven we will make it up by-and-bye. But if he is not, then what about it? I don't know. And so on. Right here and now I say to all of you who read these lines, if you have a grudge against me I am sorry, and especially so if I gave you cause, or occasion. If you are looking at matters that way I want to get your view point, and ask your pardon. You needn't ask mine; you have that with out asking, whether you think you need it or not. I want to keep on good terms with Nineteen Thirteen, so I begin square.

Now, then, those old scores and sores are settled, no crows to pick, no grudges or grouches to hamper. I want this to be my best year. What do you say, people? What do you say, preachers? What do you say, folks in Hillsboro District? Don't you want revivals this year? "Ask, seek, knock." Don't we want a clean balance of books at conference? The year is young, we are young, Time is calling, nineteen hundred and seventeen years young. Here is a motto: "Revival in every community; a united, fraternal membership; collections full; two thousand added to the M. E. Church, South, in Hillsboro District."

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Don't that sound right? The fifteenth chapter of John gives us the resource and the light. Ah! there is the post-man's whistle. The Nashville Christian Advocate. I will read it directly. Here is a letter from Blaylock. He used to be old, but last week he was appointed to an office and begins anew. So I will have to quit calling him old. He wants me to do better by the Advocate than I did last year. I didn't think this would be the first opportunity for improvement, and that Blaylock would be the first to break in on my enjoyment of ideal reformation. But I can't back down. I must send them my money—one dollar per as agent, and push the paper. Sure it is worth much more than it costs. I would like also to sell a few copies of Rankin's autobiography, but everybody that I associate with has that charming story of that unique life. Maybe I can get acquainted with some more people and tell them about it. Dr. Rankin has certainly fought a good fight and I am thankful he has not yet finished his course. It was awful about those two grandchildren of his leaving them last year. I went into his office to comfort him, but he was in a companionship with the true Comforter and I said nothing. And I thought and breathed a prayer. I hope he will have the best year ever. But speaking of Blaylock, I first knew him and his half brother (now Farmer Shaw) way back yonder in 1871. Shaw was a Confed. home from the war and both knew how to set type. The Advocate was dead broke and had to be born again. I was in Galveston and gave a hundred dollars to help pay the accoucher, and George F. Alford honored my check until I could get the money out of a three-fifty salary to reimburse him. That is one thing I will be glad to see on the records of seventy-one. Then, when the new birth was accomplished, those two boys were told to take the child and nurse it and take the chances for wages. They worked together for a long time and prospered. So did the Advocate. I am gloriously glad the boys made money, for their sakes and our own. Sad days came along. The records are in the days of the eighties. Dr. John, of precious memory, went to Nashville and fulfilled a devoted ministry and is in eternal youth. Shaw dropped out. I loved him. Put it down in the present tense. I haven't seen him for a long time. He works in other realms and sees things differently now. I am sorry. He did a great work for the Church when he and Louis Blaylock worked so hard and carried the great sacks of papers to the office at hours when we were sleeping, and scrimped and stinted and made the Advocate a success. I thank them both for it. Blaylock, "they say" you are rich. I don't know anything about your affairs, but if riches are a blessing you deserve to have them. I wish this mist would get out of my eyes. I wanted to talk about Shaw and Blaylock, and I can't see the paper. God bless them. I hope they will be forever young in the city of Light.

Why do I run on so? First thing I know I'll be writing about Sam Wright, and Fred Cox, and G. W. B. and others near and dear who remain or have dropped out. I had better stop, for Dr. Rankin has too much sense to publish a whole book in one issue of the paper. Then I don't want to damage the Advocate by wire drawn reminiscences. My, what a good paper we have now! I am so glad I put that hundred dollars into the Advocate old debt, so that it might be born again, and given to the care of those two boys. What more shall I say? Time would fail me to tell of the men who looked ordinary then, but are now seen to have been real heroes. I was surprised, very much surprised at the end of my first and second year when those men did not tell me that I'd better quit and go to some other business. But here I am. Most of my early contemporaries gone on, and I have just as many of the same stripe here, and am still young and strong and happy. These are the thoughts that come to me amid the noises and commotions that ushered in the New Year. Many more things came to mind, but I forbear. Asleep by my side was the bride of my youth, younger and more beautiful by forty summers than when

I took her from her home to mine. Bride of my youth! whose presence has been like the rainbow on every storm I have passed through. Her face has been furrowed by the plowshare of pain, and suffering has made her hair like the frost. But sunset is often more beautiful than dawn. More than that sunset is the dawn of tomorrow.

"Out of the darkness of night  
The world moves into the light.  
There is daybreak everywhere."  
HORACE BISHOP.

### RAILWAY LEGISLATION NEEDED.

The Missouri, Kansas & Texas Railway Company has acquired control of the properties of the Texas Central Railroad, the Wichita Falls Route in Texas and the Beaumont & Great Northern Railroad, and our State Legislature, at its next session, beginning on January 14, will be asked to authorize this company to lease said lines and operate them in connection with its own.

There are many reasons why such leases would benefit this company, the lines proposed to be leased and the people of this State, and especially the people on and contiguous to said lines.

Some of the advantages to this company may be briefly mentioned. Its buying power would be improved, as it would purchase material in larger volume and secure for itself better prices. The volume of its business would be increased, which would tend to decrease the transportation expense of handling. Its fixed expenses would be spread over a larger mileage, which would tend to decrease the expense per unit. It would be able, by handling a larger volume of traffic, to provide better facilities. By the extension of its service to the lines proposed to be leased, it would enable the merchants along its line to expand their business, thereby increasing its business, etc.

The benefit to the local lines would be largely the same. They would secure material and supplies at a less rate. Their fixed expenses would be reduced by having a trunk line with which to prorate them. Their service would be improved by having an established and well organized trunk line from which to secure equipment. They would reap the benefit of the entire organization of this Company in its freight, passenger, immigration, publicity and other departments. For example, this company's immigration and industrial bureau would at once extend its activities to the leased lines, which would result in increasing the population and productive power of the adjacent communities.

The above largely suggests the benefits that would accrue to the people on the lines of this company and those proposed to be leased. One-line rates would prevail as between all points on the leased lines and this company's lines. Such rates are now in effect only on the Texas Central Railroad. Standard M. K. & T. wages would be paid all train and engine-men on the leased lines. This would increase substantially their earnings. Shippers on the leased lines could secure their supplies with greater facility, and travel with more convenience to and from markets reached via this company's rails, because should the smaller lines become a part of this company, through freight and passenger car arrangements would be perfected, through tickets could be purchased, baggage checked through and the delay and annoyance of interchange at junction points and imperfect train connections reduced to a minimum. There would also result better mail and express service, better sleeping car facilities and through sleeping car routes where none are now established. As the leased lines would have the privilege of drawing on this company for equipment, they could in many instances operate better trains and trains they cannot now operate for lack of sufficient equipment, for example, low rate excursions at certain seasons.

Look at the label on your paper. It shows how you stand.



### Epworth League Department

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

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

Edited by Miss Mary Hay Ferguson

##### The North Texas Way.

The Board of Missions' year closed on December 31, hence on the 28th of the month a draft for \$400 of Ruby Kendrick Memorial Fund money was forwarded to Nashville to pay the third quarterly installment to our missionaries. Dr. Bowman and Brother Collyer. This payment, like the other two quarterly installments, was made a quarter in advance; some more achievements to the credit of the conference. A cash balance of nearly \$200 is left on hand this December 31, 1912.

To date the very large sum of \$1325 has been paid to our missionaries since the annual meeting last June. A great privilege and satisfaction it is to be living and working for Christ this anno domini 1912-1913.

A personally conducted tour of the world in Baltimore in four numbers by Brother Collyer.

##### NUMBER FOUR.

Next we move over into Hawaii, it makes me think of some of my visits to this beautiful island. We have visited many volcanoes, but none interested me more than Mt. Kilaua. The costume is different from the people we have just left. There is a young lady walking around dressed in a light pink kimono decorated with a wreath of flowers.

Passing through Hawaii, I walked into the section devoted to the Philippines, where there is a stall displaying many native instruments and curios. In Manila and the countries around about, they make very beautiful rush mats which are in great demand throughout the strait settlements, and in China. We find here many things that are quite similar to what we use in Korea, for instance: there is a hollowed out stump of a tree used as a mortar for the hulling of grain. There is also another type of huller which is used especially for wheat, and the top section turns around a pivot, the friction caused thereby rubs the hull off the grain. I hesitate to write much about the Philippines for I doubt not that you all are even better posted on the subject than I am.

We now move on to a section devoted to the work among lepers. In all lands there is no disease more terrible in its force than leprosy. We have seen many a one in China and in Korea, as well as in India, whose flesh is being gradually eaten away by the disease. In all countries where there is any great amount of leprosy those suffering from the disease are segregated so as to prevent contami-

nation. It is indeed a merciful and God-like mission to bring relief to those so terribly distressed and to provide homes in which they may dwell with a reasonable amount of comfort. It is quite pathetic to remember that one who enters one of these asylums can never leave it until death opens the door for him.

The work of medical missions is not overlooked, for here is a small model of a hospital with its comfortable beds and chairs. Each evening a number of students from the Johns Hopkins University come down here to give demonstrations.

The room devoted to the "Frontier" is the most poorly furnished of any in the building, and perhaps for that very reason is the truer to life. An old-time "Prairie Schooner" is the chief center of attraction. It is one that has been in actual use; perhaps some of your forefathers traveled out to Texas in one of these schooners before the days of the railroad.

It will take too long to describe all the activities shown in what is called the City Section. On one side the wall is covered with photographs showing conditions in the slums, and opposite are a number of models showing what is being done to relieve these conditions. There are model dwellings perfect in their arrangements and most interesting to look at. There is a schoolhouse and a church, there is a hospital. There are scout demonstrations and many other things that make one realize that the Churches of America are doing a great deal to alleviate the distress found in the poor sections of our great cities.

Doubtless you will not be surprised to find there is a demonstration given four times a day, illustrating the experiences of an immigrant who has just arrived at Ellis Island. The stewards who take part in this are dressed in the costumes of the countries from whence they are supposed to come, Germany, Russia, Switzerland, Bulgaria, Turkey, and indeed from every country in Europe. There are mission workers who meet them as soon as they are through the hands of the Custom House officials. These mission workers seek to lead these new American citizens in the ways of righteousness.

#### RUBY KENDRICK'S LIVING MEMORIAL.

(Semi-Annual Summary Concluded.)  
Our Missionaries: Rev. Charles T. Collyer, Dr. Newton H. Bowman.

On December 26 was published a full report of the pledges, the amounts received during the first six months, and a strict account of all monies paid our during two quarters. A month after the Terrell Conference I counted again the pledge cards handed in and the subscriptions made a total of \$2387 instead of \$2406 as has been given out. In addition to the subscriptions already reported there are other pledges in prospect sufficient to make the new ones amount to \$100, hence the year's subscription may reach a total of \$2487. If every chapter, individual and district comes to Paris with "Everything in full," the average amount per member in offerings per member will be 62 cents, or an increase of 38 cent over last year's offerings. Twenty-eight chapters have realized that our accomplishments are based on the minute diversions of labor and offerings. The advancement shown in the figures herein presented is due to those who made the Ruby Kendrick Memorial Fund a matter of supreme importance.

The living memorial is a crowning glory of the N. T. C. E. L. says Dr. G. C. Rankin. This all encouraging statement should put into action enough new energy in every Epworth League so its subscription should be paid in full on or before June 1, 1913, at which time the R. K. M. F. year closes. "We would see Jesus 'is our aim. Here's a challenge: 'Will we meet it?' Some of the prosperity of the year is accounted for by quickening a missionary punctuality and regularity by using the Missionary Degree System of weekly offerings, payable monthly and forwarded quarterly. For the first six months the following Senior and Junior Chapters are on

##### The Honor Role.

The chapters paying quarterly in full and on time and are in line for the Model Degree are: Denton; Centenary, Paris; St. Mark's, Dallas; Becker; Terrell Juniors; and Wilcox St. McKinney Juniors. The last named chapter has to its credit 125 per cent increase in offerings for the second quarter. This Epworth League is located in an industrial district so their offerings represent that they have done what they could.

##### Recommendations for 1913.

In view of the fact (the best that can be ascertained) that probably no more than one in four of the five thousand Epworth Leaguers in the

bounds of our conference are contributing to the Living Memorial, it is recommended that at the January Missionary Meeting there be a free discussion of the relations of the local chapter to the R. K. M. F. In a majority of Epworth Leagues the cabinet and faithful few are the ones who pay the pledge while many go Scot free from the obligation. It is further recommended, that an every member canvass with the pledge cards furnished at Terrell for the purpose of bringing up the year's offerings to an average of five (5) cents per member per week. This means an average of \$2.50 per member in response to Ruby Kendrick's Messages and the New Testament Commands. There is no evading (our God says it) the giving a fair proportion of the amount of money we handle to foreign missions. When we give according to our income the promise is, "I will open the windows of heaven to pour out a blessing upon you." The \$2.50 asked for is but a fraction of what we spend on ourselves every month. "The giving should be weekly, not by annual spasms."—White.

Correspondence is invited on this subject:

##### A New Year Invitation.

All Senior and Junior Chapters (also individuals) of the conference not already a subscriber are most cordially invited to make pledges at once to the Ruby Kendrick Memorial Fund, to help make the Jubilee Year Offering worthy of the Epworth League motto: "All for Christ."

##### Closing Remarks.

As your chairman, I wish to express a deep and sincere gratitude to every fourth vice-president and every Epworth League who have in any way contributed to the unparalleled success of the Living Memorial. The victories gained and the missionary heights we have scaled are ours in proportion to the effort we put into the work. The home run is to be finished June 1, so let us strive daily the remainder of the year with a clear brain a steady hand, and a pure heart.  
MARY HAY FERGUSON,  
Chairman

### THE SUNDAY SCHOOL

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

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

#### A NEW DEPARTMENT IN THE VISITOR.

No better periodical comes to our table than the Sunday School Visitor. Our children read it the first thing after Church on Sunday and we read it as soon as we can get it away from them. Now it is going to be better than ever. Beginning with the number for January 5, 1913, a new department enters the Visitor conducted by Dr. Chas. D. Bulla. He calls it a Column For Lads and Lassies. Dr. Bulla needs such a department and it needs Dr. Bulla. To begin with Dr. Bulla is the father of an interesting family and his own "kiddies," as he calls them, are ever present in his mind when he is on his travels. Then his sympathies are big enough to embrace every boy and girl in all the world. In his salutatory the Doctor says, "I have a sincere desire to establish friendly relations with all the boys and girls in Southern Methodist Sunday Schools, and, adapting the world of George McDonald, I want to help them to grow as beautiful as God meant them to be when he first thought of them. Mother and wife and daughters are in my home, and I have a profound regard for womanhood. However, I do not know how to be girl-like, for I never was a girl. But I can be chummy with boys, for I was once a Simon-pure, jolly Barbarian myself, and maybe the girls will pass me on that." The editor has one girlie who was associated with Dr. Bulla for a week and she thinks he is just the jolliest, most rollicky friend of girls that she knows. In behalf of all the Methodist girls and boys in Texas we welcome Dr. Bulla to the realm of childhood. May his droll sayings make us laugh many times during this good year, and may we be powerfully influenced by his tender love for Christ and for all mankind.

#### EDITORIAL NOTES.

Last week this department failed to appear. The reason was that the editor took a "lay off" Christmas week to get better acquainted with his own children. Other parents might do the same thing now and then to the advantage of all concerned.

With the beginning of 1913 we began in the Sunday School a study of the first books of the Old Testament. In view of recent critical investigation of this part of the Bible and the various theories advanced by scholars as to its origin, composition, purpose, etc., the teacher, especially if he has to deal with mature and thoughtful scholars, is apt to find himself confronted with questioners of diverse opinions, and to have question fired at him which it will be difficult to answer at all and impossible to answer to the satisfaction of all concerned. The safest course in the short time allotted to a recitation will be to try to steer clear of critical questions and keep to the moral teachings of the lessons. These are very clear and easy to discern. In this connection we earnestly urge all teachers, as well as pastors and superintendents, to read with care two articles in the January Sunday School Magazine. First read "Lessons For 1913," by the Editor, Dr. E. B. Chappell; then read with equal care "The Problem of the Pentateuch," by Dr. Watson B. Duncan. These authors are men of unquestioned piety and scholarship, and their views are well worth considering.

The Sunday School Magazine for January reaches above the high water mark of excellence. Every article in

it is good to the use of edification for all Sunday School workers. In this department we have recommended many books on the Sunday School and shall from time to time call attention to others, but if we were to shut up to two sources of Sunday School information we should choose first the Bible and, second, the Sunday School Magazine. Its editorials sparkle like gold and are as full of intrinsic value. The Workers Counsel never fails to present valuable suggestions for every earnest Sunday School worker. The department for teachers of the graded lessons meets an urgent need for those who must do this kind of work with little training or experience as teachers. In the January number the two pages given to the adolescent boy are worth many times the cost of the magazine. Dr. H. M. Hamill and his work as a teacher of teachers are so well known that he needs no letters of commendation from us. And with Bishop Candler and Dr. F. N. Parker to interpret for us no one need be afraid of seeing the ghosts of higher criticism while studying and teaching the Old Testament. For helping the teachers in the various departments Dr. Chappell has secured the best talent that the Sunday School world can furnish. Such names as Dr. Andrew Sledd, H. H. Smith, Dr. Edward Leigh Pell, Ethel C. Smart and E. E. French speak for themselves. In the current issue Amos R. Wells begins a series of rich articles on "The Ten Commandments of Teaching." If your school does not furnish you the magazine send sixty cents to Smith & Lamar and have it sent to your individual address. We cannot think of another small investment so well worth making. And when you get the magazine read it—read every word.

What is Higher Criticism? Will somebody tell us? In our field work last year we were told by brethren not accustomed to read, much less to investigate, that everything emanating from our Nashville Publishing House was "tinctured with higher criticism," full of "higher criticism," "tainted with higher criticism," etc. Before an accusation is brought the accuser should know at least two things: first, the nature of the crime to be charged, and, second, the conduct of the accused. Will some brother who believes that our Sunday School literature is in danger of being spoiled by Higher Criticism tell us, first, what this thing is that is spoiling our literature and then proceed to point out the microbe in the literature. We read some years ago of a wag who stampeded a circus crowd and caused them to tear down the tent by rushing into the arena and shouting, "Ladies and gentlemen, save yourselves. The Royal Guyascutus has escaped." Not until many of the crowd were miles from the scene did some one think to ask, "What is a royal guyascutus, anyhow?" When some prophet of disaster shouts, "Higher Criticism," would it not be well to investigate a little before becoming panic stricken?

Have children any rights that the world ought to respect? Margaret Slatterly thinks they have. In the Sunday School Magazine for January she writes on "The Rights of a Girl." And the article makes mighty good reading. In addition to what she says we maintain that every girl has the right to and stands in need of a sensible and religious mother. The girl who is in the hands of a pleasure loving, fashion following, card playing, theatre going, dancing mother is being systematically robbed of her birthright. And the boy who has the

misfortune to be the son of a swearing, whiskey drinking, Sabbath breaking, money loving father has been ushered into existence under a handicap that he will hardly overcome.

The best service that the men and women of this generation can render to their own age and to posterity is to see to it that the children born into the world are welcomed by healthy, intelligent, God-fearing parents, who regard parenthood as a blessing and a privilege and who are more intent upon giving to the world well trained sons and daughters than upon gaining position and power or shining in "society."

#### THE SUPERINTENDENT AND RUTS.

By John R. Pepper.

##### How to Get Out.

1. Don't get in.
2. If in, find it out.
3. Realize that you are really in.
4. Earnestly desire to get out.
5. Be unhappy about it.
6. Study how to get out.
7. Lay plans to get out.
8. Execute plans to get out.
9. When out, stay out.

##### How Not to Get Out.

1. Not knowing you are in.
2. Not caring if you are in.
3. Not being disturbed if you are in.
4. Not wanting to get out.
5. Contented with being a corpse.
6. Not seeking the quickening of life.
7. Being satisfied to live and die without seeing above ground.
8. Desiring no mountain view.
9. Never looking to the valuted heavens.
10. No "Excelsior" written on the banner.

##### Application.

Look within and see if you are in, and have no doubt about it.

#### A WORKING PLAN FOR A COUNTRY CLASS.

A class in a Western State is successful with teacher-training work by meeting once a month. The teachers and senior students taking the course are separated by miles, and a meeting every week is out of the question. They met and organized carefully with membership and social committee and prepared for faithful work. The teacher assigns lessons for four weeks. They meet for review and discussion. The teachers have a short time for report upon their teaching, how they are meeting the actual problems of their classes. As they frequently meet at the homes of members of the class, the social side is a delightful feature and the monthly meetings are awaited eagerly. They are answering the problem of the country school by giving time and thought enough to make it a real school.—The Pilgrim Teacher.

**Hard Colds.**  
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True hope is swift, and flies with swallow's Wings; Kings it makes gods, and meaner creatures kings. —Shakespeare.

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**STONE THE WOMAN.**

Yes, stone the woman—let the man go free!  
 Draw back your skirts, lest they perchance  
 May touch her garments as she passes,  
 But to him put forth a willing hand  
 To clasp with his that led her to destruction  
 And disgrace. Shut up from her the sacred  
 Ways of toil that she may no more win an  
 Honest meal, but open to him all honorable  
 Paths where he may win distinction.  
 Give him fair, pressed down measures  
 Of life's sweetest joys. Pass her,  
 Oh, maiden, with a pure, proud face.  
 If she puts out a poor, polluted palm,  
 But lay thy hand in his on bridal day,  
 And swear to cling to him  
 With wifely love and reverence;  
 Trust him who led a sister woman  
 To a fearful fate.

Yes, stone the woman—let the man go free,  
 Let one soul suffer for the guilt of two—  
 Is the doctrine of a hurried world,  
 Too out of breath for holding balances  
 Where nice distinction and injustices  
 Are calmly weighed. But, ah! how will it be  
 On that strange day of final fire and flame,  
 When men shall stand before the one True Judge? Shall sex make then  
 A difference in sin? Shall he,  
 The searcher of the hidden heart,  
 In his eternal and divine decree  
 Condemn the woman and forgive the man?  
 —Anon.

**THRILLING ADVENTURES WITH WILDCATTERS.**

When I noticed that my native State of West Virginia had gone dry by 91,000 I could hardly refrain from clapping my glad hands and crying, three cheers for us!  
 It also brought to mind what little part I took in it and some of my adventures with the wildcat distillers when I was a boy.

Now it came to pass in those days that a certain disciple, named J. R. Walker, of the Holston Conference, was holding a revival meeting on Flippin Creek in Mercer County, near where the great coal mines are now. Many were being converted and the influence of the meeting went out for miles around. However, there was one great drawback to the meeting. There was a wildcat distillery in the community and several ruddy fellows would come about the meeting with bottles of liquor and drink and cause disturbance.

One day some of the other boys and myself had a little conversation with each other about that wildcat still, and some of them said they knew where it was, and I told them if they would go with me we would go up into the hills and put it out of business. "All right," they said. So our little band was soon organized and away we went across the Bluestone River. Up in a deep forest, in a little log shanty, we found it where it had been for years, perhaps, sending out its evil influence over the neighborhood. We boys never consulted any of the older people about it, who were members of the Church and were working in the meeting and trying to get our comrades converted, and, boys as we were, we knew very well that the influence of that institution was evil and only evil continually. Well, to make a long story short, we soon put the thing out of business. We took out the still and with some big rocks we put it in a shape that it would not hold liquor. We also took out that part that they call the worm and put it into short pieces and fixed it so that it would hardly make any more drunkards. Good Brother Bob Sheffey, who frequented those parts at that time, is said to have prayed away these institutions. He may have been working on that one; if so, we boys helped to answer the prayer. Now it came so pass as the meeting went on that the wildcat man came also and was converted and joined the Methodist Church.

Some years ago I was visiting in West Virginia and preached in that community, and this man invited me to go home with him for dinner and I went. He knew, too, that I was one of the leaders in destroying his still. Over the hills a few miles away was another owned by a man by the name of Walker who was a leader in the Hardsell Baptist Church and a justice of the peace. We found that one

up on Wide Mouth Creek and put it out of business, also. Now, in a few days, there was no small stir in the community as to who had destroyed the stills. Men were going here and there trying to find the desperadoes. By tracking and otherwise they soon had it down about quite certain who did the work. Now it came to pass that I was teaching a country school about that time not far away from where one of these stills met its fate. There was a large, stout, rough fellow living not far from the school-house by the name of Kinser, who had some corn at the stillhouse to be made up on the shares when the still passed away, and of course, he was very much enraged about the untimely end of the still. To give vent to his rage against me he came out in front of the schoolhouse one morning and cried out, "School butter," and started full speed down the valley. Now, I don't know what school butter means, but anybody knew in those days in that part of the country that if he "holstered school butter" about a school that he must go under the water, no matter how cold the day, just as soon as caught and water found deep enough. I didn't mind having a little fun, so I said to the school, go after him. Away they went, boys and girls, and they soon caught him and carried him along bodily with apparently as much ease as if he had been a rabbit and deposited him in the creek in due and ancient form.

Now it came to pass after all these things that that disciple who wrote this account made application for license to exhort. The Quarterly Conference was held at Pinnacle, in Tazewell County, Rev. Tobe Smith, presiding elder. Some members of that body sympathized with the men who had lost the stills and made objections to this disciple receiving license to exhort. Of course I retired from the room, as the custom was, and stood on the outside, shivering in the cold as the battle went on. The preacher in charge, Rev. J. R. Walker, and Rev. E. F. Kahle, now of the Holston Conference, were my main defendants.

When the battle of words was over then the battle of ballots began. I could hear the teller reading out the ballot yes, yes, yes; then no, no, I was shaky in more ways than one. When the result was announced there was a majority in my favor and I heard Brother Smith say, "Yes, we have it." I was invited to come in and when the preacher in charge told me that they had licensed me to exhort, I felt like I was riding on the sky and not envying Elijah his seat.

Uncle Sam came in soon after that and did some work on those wildcat still men and they have been still ever since.  
 C. G. SHUTT,  
 Georgetown, Texas.

**BROTHER LIMBERJINT.**

By F. G. Cox.

We ought to have as many again members as we have in our meetin house, and if some preachers was here we would have them, too.

If we only had Brother Limberjint back again who used to be here, I don't believe it could be any necessity fer it to cost me a whole dollar a month all the year round for my preachin. Why, let me tell you, fellers, that man knowed as well how to fill up a Church as I do know how to part my hair without a lookin glass. It was'n't no trick at all for him to fill a meetin-house chuck full of jiners, and he would git folks that was able to pay him, too, he would. In fact, I have been told by folks who knew all about it, that there was'n't nobody, no where, no how, who was worth havin, that he dident honeysuckle into becomin members, and the way he done it mostly was by not bein so very pertickler as some preachers is.

He was'n't much account for preachin and prayin but he was smart enough to know that the way to get folks to follow you was to make it easy for them. So that was the way he worked it. He never had a word to say in his sermons that could hurt anybodys feelins, and he was mighty careful, even when he read the Scriptures to pick out places that did not seem to mean anything that was against any kind of mischief or meanness. It did not make any difference what folks wanted to have in the Church, short of a regular heal and toe dance, they could go right ahead and have it, and he would be on hand to help them.

He would a little rather that his members wouldn't fight, I s'pose, but he never said a word about it, and if any of them did get to pulling hair mid'le brisk sometimes, he never run the risk of loosin them by lettin on that he knew anything about it.

Brother Limberjint believed in keepin everything that sounded like the Ten Commandments as far out of sight as possible and I never heard of anybody that had to make any change in their habits by joinin meetin while he was our preacher. He believed in havin everything run as smooth as molasses in hot weather,

and he was smart enough to know that the way to get them that way was to let people have their own way about their behavior, and not say anything that would stir up the "bull dog" in them, and make them wish they had not joined the Church. That's the way he managed it, and it worked so slick that he never had no trouble to get whole droves to join the Church. No matter how tough a fellow was, it did not take him no time to show any of them that it was easier to get along in meetin then it was outside of it. The main thing was to keep out of jail and pay their quarterage, and give the preacher their names so he could count them.

Of course if they had infirmatiz, and things like that that that they couldnt help, well, that was alright, nobody was to blame for what they could not help. Belonging to meetin would show that they believed in bein half white and it would make their friends feel better if anything were to happen to them; so by this and other winning-ways he never had no trouble about fillin up the meetin-house and keepin it full. And he was not bothered with back-sliders. He was also such a fine funeral-preacher that it give him a strong hold everywhere. It didn't appear to make no difference to him what kind of a fellow a man had been as soon as the breath was out of him, there was'n't anything too good to say about him, and it was just the easiest thing in the world for him to give anybody a front seat in heaven, who had been a churchmember his self or had any friends who belonged to meetin. Outside of money I don't think I ever knowed of anything as comforting as the way he could talk under circumstances where other preachers would have been sure to make you feel bad. He never had no trouble about collectin his quarterage and gettin his salary, and when he went to conference he had figures to show big enough to make all the other preachers eyes bug out.

It always peard too bad, though, that some fellow who wasn't worth his salt was sure to follow him, and he would'n't be there three weeks before he would preach the Church empty again by sayin things that would make everybody feel bad. I think it is too bad that our present preacher has'n't got as much gumption in meetin-matters as Brother Limberjint had. I'd admit heses good at some things, but he aint worth shucks at makin a bargain with a man and gettin him to join meetin. And although he is a middlin smooth preacher in the general run, but now and then he will say things that makes a fellow jump as though he had been shot at.

He was a tellin last Sunday, in the pulpit, that we needed a revival. I s'pose we do, but, as things is now, I don't expect nothing, because all the rest of the leadin members is as busy as I am.  
 Channing, Texas.

**MISSOURI LETTER.**

A Jewish rabbi was spending the night with a business man who was also a Jew. The wife of this gentleman was on a visit to another city. After the evening meal the children were up stairs busy with their lessons. As the two men sat and talked together the man of business asked the rabbi, "How long were you at school in Cincinnati preparing for your work?" "Eight years" was the answer. "Tell me," said he, "What you know about Jesus of Nazareth?"

The rabbi began to tell what this writer and that had said of the Nazarene. An hour past midnight they broke off the discussion to resume it the next evening. I know both of these men and from the lips of one of them I have the incident I am writing on Christmas Day, and it seems to me worth telling as suggesting the way in which Jesus of Nazareth is growing upon human thought.

"Of the increase of his government and peace there shall be no end." Last Saturday evening a St. Joseph paper, the News-Press contained this editorial which is another sign of the times:

**The New King of the World.**

To have lived in the days and sphere of Alexander or Napoleon must have been exciting, at least. The rise of a world conqueror is an event of transcending importance. Recall the sudden change made in the maps by the advent of Mohammed. Now we are scarcely ready for the statement that in our own generation we are witnessing a world transformation greater than any effected by Napoleon, Mohammed, Caesar or Alexander. Such is the case. Scan the horizon carefully, and it becomes clear that a new spirit, a new mood, a new purpose is dominating mankind.

Some call this the spirit of democracy, some see it as socialism, some deem it mere insurgency against the old autocracies, while others dare to call it nothing less than the Spirit of God. This spirit caused the Balkan War. It has, within a decade, put three constitutional governments in the stead of ancient absolutions. It

has registered itself in the votes of the other constitutional nations. Amid the peoples of the East, including Russia, it has created a deep spirit of unrest that is certain to fulfill itself in unexpected ways ere long. All of this means that there is a new world mind.

And, it may be said reverently, this mind is the mind of Christ. The ideals which are ascending the throne of sovereignty today are those which were born at Bethlehem. The Christmas spirit is becoming the world-spirit. Despite its bloody, battle-torn highway, the chariot of progress is the King's car of peace. Every advance in brotherhood, justice and human welfare is a triumph of Christmas.

He who is "highest among the Holy and Holiest among the mighty," is indeed ruling the ages and turning the course of the centuries into newer and better channels.

Rev. Hugh C. McPherson, pastor of Huntsville Church in this city, has suffered that greatest loss which can befall a man. Three weeks ago today we buried his wife. She was a gifted and gracious woman who not only easily won the hearts of those whom she met, but whose tender ministries to those in sorrow and in need will cause her to be long remembered by Hundley Church. Married at nineteen she passed away at the early age of thirty-one. May it not be that the zeal she showed in the work of the Church wore her out before her time? I will not undertake to answer my question, but desire to put on record my conviction that in many cases our people are expecting too much of the wives of our preachers. A pastor's wife ought to be ready to help in Church work just as other good women do, but her home duties are first.  
 C. H. BRIGGS,  
 4105 15th St., St. Joseph, Mo.

**INGERSOLL AND ALCOHOL.**

By J. H. Brunner.

Bob Ingersoll in his day was the prince of infidels. How they would flock together to hear him discourse about "The Mistakes of Moses" and of the preachers! Halls, theaters and auditoriums were too small to accommodate the throngs that gathered to hear his eloquent addresses, for which he was paid \$500 per night. He being dead, yet speaketh. Many there be who are carried away by his evil counsel, and their own inclination. But his good counsel is too often neglected, if not rejected. Yes, Bob Ingersoll was not wholly mistaken. He had correct views concerning alcohol, the curse of the ages. In all my reading I have found nothing condemning alcohol superior to his anathema. No preacher this time! Hear the prince of infidels:

**"The Stuff Called Alcohol.**

"I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

"I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor it demoralizes everybody that touches it.

"I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

"All you have to do is to think of the deaths—of the suicides, of the insanity; of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.  
 "And when you think of the jails, the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the stuff called alcohol.

"ROBERT G. INGERSOLL."

**"THAT IT MAY BRING FORTH MORE FRUIT."**

Too many think that God is cutting down the tree when he is but lopping off its luxuriant branches; they imagine that he is demolishing the superstructure, when he is only laying a right foundation. Poor souls, he is not nipping the flowers, but plucking up the weeds; he is not laying your land fallow, but plowing the field; he is not putting out the light, but snuffing the candle. Providence had a beautiful face under a black mask. God has the fairest ends and the foulest ways. The sheep may be dipped in water to wash it when there is no design in the shepherd to drown it.—William Secker.

**SATURN'S RINGS AND OURS.**

What is known as the Nebular Hypothesis assumes that in the process of world-making a ring of nebulous

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

**Stops Pain in the Bladder, Kidneys and Back.**

Wouldn't it be nice within a week or so to be able to say good-bye forever to the scalding, dribbling, straining, or too frequent passages of urine, forehead and back-of-the-head aches, the stiffness and pains in the back, the growing weakness, spots before the eyes, yellow skin, sluggish bowels, swollen eyelids or ankles, big orange, unnatural short breath, sleeplessness and despondency?  
 I have a remedy for these troubles that you can depend upon, and if you want to make a QUICK RECOVERY, you ought to write and get a free dollar package of it. How to obtain my Kidney and Bladder medicine free—Just drop me a line like this: Dr. A. E. Robinson, K2185 Luck Building, Detroit, Mich., and I will send it by mail, postpaid and free. As you will see when you get it, this remedy contains only pure, harmless medicines, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a dollar package free—you can use it and cure yourself at home.  
 If you think this matter over, you will see that I don't ask for anything in return for this offer unless I failed my medicine would cure Kidney

matter was formed around the earth, much like the rings around the planet Saturn, and that in the process of condensation the ring was broken and the fragments coming together made our moon. The process of world making has been substantially the same at least throughout our solar system. Some observers have detected a seeming oscillation in one of Saturn's rings. The period of astronomical observation, however, has been so brief that any considerable variation in the rings could not be expected.—The Christian Herald.

**BOOK REVIEWS.**

The Life and Mind of Paul, by Bishop A. W. Wilson, and issued from our Publishing House—Smith & Lamar. We have this volume before us and it is just such book as might be expected from its distinguished author. It is not a large book, only one hundred and seventy-five pages; but what it lacks in length it more than makes up in breadth and depth. Bishop Wilson is the most profound thinker and preacher in the Church, if not in Episcopal Methodism. In this volume he comprises a series of eight lectures delivered before the Vanderbilt University theologues—known as the Cole Lectures.

Bishop Hoss says of the book: "It is safe to say that no Methodist minister has ever been more thoroughly saturated with the Pauline Epistles than Bishop Wilson. They have been his meditation day and night for more than fifty years. Whenever he speaks concerning them, it is with the authority of full and penetrating knowledge. The lectures in this book bear all the marks of extemporaneous delivery. They are simply the spontaneous outpouring of a great and fruitful mind, caught by the stenographer not too well skilled in such matters, and thus saved from passing oblivion. Even so they are wondrously rich and stimulating, and ought to have a wide reading."

The story of the Old Testament, by Prof. Frank Seay, of Southwestern University, and issued by Smith & Lamar. This is an exceedingly instructive series of articles on the Old Testament, prepared especially for the young, but good for all classes as well. Dr. Seay is a versatile Bible scholar, rich in his learning, simple in his treatment of his theme, and eminently evangelical in his spirit. He says of the book in his introduction: "The present treatise aims to present the story of the Old Testament, its general character, its history and institutions, its poetry and prophecy, and its essential unity and message in such way as to be primer of introduction, laying a basis and furnishing a stimulus for further study. It is the hope and prayer of the author that in some cases at least it may contribute toward that end."

And having examined the volume we assert that right well has Dr. Seay done his work. No one can read what he says without having a clearer knowledge of the Old Testament and a higher appreciation of its teachings. Under his treatment it ceases to be a book mere of the past, containing the history of a peculiar people; but it becomes a living book, adapted to the needs of today, and full of life and inspiration. Dr. Seay has rendered a genuine service to the young people of this generation by making this useful contribution to the literature of the Church.

**FREE BOOKS**

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 "Heaven and Hell," 624 pages;  
 "Divine Providence," 605 pages;  
 "Four Leading Doctrines," 593 pages;  
 "Divine Love and Wisdom," 598 pages.  
 Sent to any address on receipt of postage, 8 cents per book or 32 cents for the set.

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# Woman's Department

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

## ANNUAL MEETING.

The annual meeting of the W. M. S. of the North Texas Conference will be convened in Oak Cliff May 12-16. This immediately follows the session of the Board of Missions in Dallas and advantage will be taken of the presence of the ten women members of that board and the five secretaries to furnish an attractive program for that occasion.

FLORA THOMAS,  
Recording Secretary.

## SEYMOUR AUXILIARY.

At a recent meeting the following officers were elected by Seymour Auxiliary: President, Mrs. Fred Walkins; first, second, third and fourth vice-presidents, Mesdames W. B. Hard, Chas. Randall, Jim Burns and J. H. Glasgow. The press reporter is Mrs. Lee George; the treasurer, Mrs. W. T. Finn; corresponding secretary, Miss Daisy Baskin; recording secretary, Mrs. Howard Walkins; agent for Voice, Mrs. Maggie Taylor, and superintendent of "Home Guard," Mrs. J. S. Shultz.

The society is closing out a good year with prospects for still better things. We are glad that in January the executive session of the W. M. S. with Northwest Texas Conference will be held in Seymour. We welcome these good women. We entertain the annual meeting later in the year. A more loyal helpful set of women than Seymour has, would be hard to find.

DAISY BASKIN,  
Corresponding Secretary,  
Seymour, Texas.

## POLYTECHNIC.

The Missionary Society of the Polytechnic Methodist Church held its Week of Prayer from December 10 to 13 inclusive, and it proved to be a season of great spiritual edification. The response on the part of the women was most gratifying to the leaders, and they performed their parts in a most creditable manner. The sum of \$22.50 was collected for the schools. The last day was an all-day meeting and the afternoon was devoted to the election of officers. They are as follows: President, Mrs. Ed Hargrave; first vice-president, Mrs. C. C. MacCormick; second vice-president, Mrs. W. C. Dysart; third vice-president, Mrs. Jerome Duncan and Mrs. L. H. Pritchett; Mrs. Duncan handling the department of Christian Stewardship, and Mrs. Pritchett the Mission Study Course; fourth vice-president, Mrs. L. E. Higginbotham and Mrs. J. T. Bloodworth; Mrs. Higginbotham handling the local work and Mrs. Bloodworth the department of social service; recording secretary, Mrs. Hallie M. Douglass; corresponding secretary, Mrs. C. F. Andrews; treasurer Home Department, Mrs. H. W. Lowe; treasurer Foreign Department, Mrs. J. P. Mussett; local treasurer, Mrs. S. S. Dillow; superintendent of press work, Mrs. John P. Cox; agent for King's Messenger, Mrs. W. I. Marshall; agent for the Voice, Mrs. A. A. Martin; superintendent of supplies, Mrs. Thomas Horton. The society is divided into six circles and the following were elected as leaders: No. 1, Mrs. O. D. Weaver; No. 2, Mrs. Sallie Peele; No. 3, Mrs. Frank Huster; No. 4, Mrs. Thomas Horton; No. 5, Mrs. Clarence Epperly; No. 6, Mrs. Mattie Gilbert.

In the afternoon of December 31, at the residence of Rev. and Mrs. A. P. Lowrey the society spent the first part of it in a social manner. Appetizing refreshments were served and some amusing and pleasing games were played. The latter part was used for the installation of the officers and they, together with the circle leaders, were duly installed by the pastor, Rev. F. P. Culver, in a most impressive manner. The society begins the new year under decidedly favorable auspices, and each member has resolved to make this year the most progressive along all lines in the history of its existence.

In the afternoon of January 1 at the residence of Mrs. H. W. Lowe, the society gave a New Year's reception to Mrs. M. H. Cox, who, on account of an injury received about five months ago, has not been permitted to attend the regular meetings of the society. Mrs. Cox was reared in the "dark ages" when the women called each other "Sister," and when they made their own clothes. And be it said in their favor that they still call each other "Sister," and in accordance with the custom of their girlhood and womanhood, they still put on clothes amply sufficient to protect their anatomy. Sister Cox invited four of her contemporaries to assist her, and they

were all present except Sister Williams who was detained at home on account of throat trouble. The Superintendent was able to gather some interesting facts relative to these "young" members. Sister Cox is the wife of Rev. J. Fred Cox, deceased, a charter member of the old Northwest Texas Conference, is sixty-eight years old, plus, was converted and joined the Church at twelve years of age, and has been a member of the Missionary Society for thirty years. At the session of the society held in Brownwood ten years ago she was elected secretary for the Fort Worth District, and she served in that capacity for seven years. She is a member of the society at Polytechnic, and is a life-member. Sister Mussett is seventy-four years of age, been a member of the Church for sixty years, assisted in the organization of the society at Waco in November, 1881, and has not missed an annual meeting since its organization. To her the growth of the society has been the realization of Ezekiel's dream of the waters. She is a member of the Polytechnic society. Her husband, Rev. J. P. Mussett, is a superannuated member of the Central Texas Conference and is quite active for a man of his age. Sister Mary Jane Turner was a member of years a resident of Polytechnic and an active member of the society. Her home is now Denver, Colo., and she is just as active there as she was in her former home. Her age is seventy-four years, been a member of the Church for sixty-two years, and was made a life-member of the Philadelphia Conference when she was only sixteen years of age. Sister Turner retains her physical vigor to such an extent that she says when she returns to her home she intends to apply for a foot-route on some Denver daily paper.

Sister M. A. Lowe is seventy-one years of age, been a member of the Church fifty years, and a member of the Missionary Society for thirty years. Before becoming a member of a regular organization she was a constant contributor to the cause of missions, and at present is an active member of the Polytechnic Society. The absent invited guest was Sister Jennie Cowart Williams, of Chattanooga, Tenn., who is on a visit to her daughter, Mrs. John Bunyan Bishop. Sister Williams is seventy-two years of age, been a member of the Church for forty years, and a member of the Missionary Society for twenty-five years. She is a life-member of the society of Vinita, Oklahoma. Long may these members live to be active participants in the work of their several societies, and when it comes their time to pass over the river may they have an abundant entrance into that "city not made with hands, eternal in the heavens." MRS. JOHN P. COX  
Press Superintendent.

Stephenville Auxiliary Woman's Missionary Society elected the following officers for the ensuing year: Mrs. W. A. Mothershed, president; Mrs. S. P. Williams, first vice president; Mrs. M. P. Kiker, re-elected second vice president; Mrs. Ben Bassell, re-elected third vice-president; Mrs. M. J. Thompson, re-elected fourth vice-president; Mrs. R. E. Cox, recording and corresponding secretary; Mrs. W. W. Moores, treasurer; Mrs. T. B. King, re-elected press reporter; Mrs. Mamie Chambers, agent for Missionary Voice. This is the fifteenth consecutive year Mrs. Moores has been elected treasurer of our society.

## PRESS REPORTER.

## BAY CITY AUXILIARY TEXAS CONFERENCE.

We are just closing the most successful year's work in the history of this auxiliary, and with it, the first year as a united society. It is this union that has given us our strength and power.

Never have we seen union of purpose and hearts so beautifully illustrated as in Bay City Auxiliary, for, indeed, is this a band of united workers. And we have been most wisely guided by our president, Mrs. Amos Lee. This first year of union when there might have been so much friction, everything has gone so smoothly. She is one of God's good women who has given us the example of putting hands and feet to our prayers.

The first work of the Executive Committee was to make out and have printed a year book containing a program of the year's work in detail, and as a result, our work has gone forward without a single hitch. How I wish that all of you could

know our first vice-president, Mrs. Bert Carr. She is one of those beautiful Christian characters that radiates God's love and sunshine everywhere she goes. And I know you will not be surprised when I tell you of her wonderful work. She organized the Junior Society on February 4, and has on roll 103 juniors, and nine babies. She has collected \$34.70, of which \$5.00 went to Mary Helm Hall.

The second vice-president, Mrs. W. C. Foulks, has organized the Young People's Missionary Society and has on roll sixteen members, all of whom are paid up in dues. They are now on their second book of mission study. It is a great inspiration to have with them Miss Etta Lee Woodsey, who has offered her life to China, and will next year enter Scarritt.

As third vice-president, Mrs. E. C. Quereau has been the very stimulative of our work. She has a wonderful resource of genius and ability. Every meeting for the year was made so interesting, and each seemed better than the last. It was through her suggestion that we made our two lesson days each month our social days. A leader and hostess were appointed for each meeting for the year, the social hour following our lesson. Light refreshments were served and these have been real good fellowship meetings. She also reports sixteen tithers.

Under the fourth vice-president Mrs. G. R. Keller, \$421.80 has been raised for local work, which was done through our monthly cooked food sales, Valentine party, bazaar, and "hog killing." This "hog killing" was really the most successful thing of the year. It was lots of fun as well as profit.

Mrs. Paris Smith, as agent for the Missionary Voice, has been extremely successful. The subscription list has been raised from six to thirty-eight. A "Voice" meeting was held at her home on the 13th of October, and despite the rain twenty-two ladies were present. And this meeting seemed to mark our success because of the enthusiasm shown.

The treasurers and secretaries have done good work, and Mrs. Ack Barnett as press superintendent, has kept us and the public well posted. The parsonage committee had the parsonage repaired throughout, and through the generosity of Mr. Sol Cleveland, they were enabled to completely furnish it.

At the beginning of the year we took up the Forward Movement, and we doubled the Foreign membership, which now stands twenty-eight, and raised the Home from forty-four to sixty-seven during the Home Week of Prayer. Our collections were something over \$20.00, which doubled the last year's offering. Continued bad weather prevented our observing Foreign Thanks offering day, and as yet, that collection is not in full, but we expect it shall be at least \$50.00, which will double last offering.

The following are our officers for the new year: President, Mrs. Amos Lee; first vice-president, Mrs. Bert Carr; second vice-president, Mrs. W. C. Foulks; third vice-president, Mrs. Ack Barnett; fourth vice-president, Mrs. Paris Smith; recording secretary, Mrs. John Caseleton; local treasurer, Mrs. H. L. Rugeley; press superintendent, Mrs. G. A. Moore; Voice agent, Mrs. H. T. Cartwright; home treasurer, Mrs. Chas. Tew; foreign treasurer, Mrs. Tom Caseleton; home secretary, Mrs. J. O. King; foreign secretary, Mrs. R. E. Scott; chairman Social Service Committee, Mrs. T. L. Lewis; chairman Calling Committee, Mrs. J. F. Carter; chairman Parsonage Committee, Mrs. H. L. Rugeley.

Our aim for the new year is to be the banner society of the conference, and just watch us reach it.

## SECRETARY.

## COOPER AND HOME MISSIONARY SOCIETY.

On November the 18th, Mrs. Lawrence Miller received the Home Missionary Society in the Eleventh Social and Literary meeting for 1912.

No more interesting topic has been presented during the year than China, and the Orientals in America.

A unique feature of the program was a debate participated in by earnest participants of both Foreign and Home Missionary Work.

We were delighted to have three visiting young ladies share with us the afternoon's program and fellowship. Miss Good distinguishing herself as a veritable Martha of New Testament fame, while Miss Lambeth represented an absent member on program, and Miss Hammond's illustrative talk in Chinatown in San Francisco was a rare treat. MRS. C. L. STEVENS.

## TEXAS CONFERENCE W. M. S. NOTES.

Who wants clippings from auxiliary press superintendent's report for suggestion and new ideas? Send to your Conference Press Superintendent and

she will gladly supply them. This interchange of ideas ought to be very helpful between auxiliary or conferences and a new incentive.

Council meeting at Birmingham April 6-19.

The marriage of Miss Bessie Wilhoit, our beloved deaconess at Beaumont, will be a pleasant surprise to many. She will reside in Beaumont—an added cause for rejoicing and congratulating among ourselves. Our best wishes for a long and happy life are poured at her feet. It will be one of service, we know.

Miss Belle Bennett will be in Texas during early part of January, after her sojourn on the Pacific coast since September. Whether we see her or not we ought to feel her beneficent influence in the air.

January meetings are pledge meetings this year. Make a special effort to give regularly and state what your weekly or monthly offering for the year will be.

One to every 6424 is the way we send missionaries now, when it ought to be one to every 1000 members. Where are the five?

MRS. W. L. SPENCER,  
Texas Conference Treasurer Superintendent.

## NEEDLESS SORROWS.

Ah, what infinite sorrow men lay up for themselves in resisting the Divine will! If you fret and chafe against his appointments, finding fault with him because he has not given you another lot, some other partner for your life, some more congenial occupation, you cannot but be wretched. For at the bottom of all such dispositions, which fume as the waves of the sea, there lurks a feeling of disappointed pride, which thinks that it deserved some better treatment from God, and considers itself ill-used.

But who are we that demand so fair and comfortable a lot—we whose first father was a gardener who stole his Master's fruit, who have sprung from the dust but yesterday, and who have piled Alps on Andes of repeated sin? Let us accept what God sends. The worst is ten thousand times better than we deserve. The hardest is the better evidence of a love which dares not spoil us. The whole is dictated and arranged by such wisdom as can not for a single instant err. The shadow cast by that mighty Hand is dense and dark; its pressure is almost overwhelming. David cried, as he felt it, "Day and night thy hand was heavy upon me, my moisture is turned into the drought of summer." But bend beneath it. Its pressure may be felt in personal suffering, in rebuke, or shame, or persecution, or in loss of property, or in some other form of chastisement; yet take each as another opportunity of putting into practice this injunction to humility: "Lie still, my soul; whatever God ordains is right and good; thou deservest nothing better; what right hast thou to be sitting at the royal table at all, when thou hadst forfeited it for the swine's fare? If thou hadst thy rights thou wouldst be now in the outer gloom."—Rev. F. B. Meyer.

## HOW TO HOLD A JOB.

It is impossible in these columns to sum up all the details that enter into the holding of a job, but a few suggestions may help the average boy and the average girl. Won't you study the following questions carefully? Won't you meditate upon them seriously? Won't you try to solve them in your own life and character?

There are more jobs than boys to hold them. And yet there are more boys than jobs. Can you reconcile the apparent contradiction? Everywhere positions are seeking boys; everywhere boys are seeking positions, and positions remain unfilled where there are plenty of boys. Why?

History shows that three out of four boys lose their jobs sooner or later. Why? How much of you does your employer employ? Study this question all over. How much of what you earn ought you to get? Don't pass this over lightly. You are apt to miss the answer.

Is it any of your employer's business where and how you spend your time when off duty? Has your employer any right to demand of you the preservation of your health? If you are on a picnic or at the picture show or on a joy ride or on a fishing trip, is it any of your employer's business how you behave? Does your employer feel proud of you when he sees what kind of company you keep? Has he a right to require of you a high-grade society when you go out in company?

What is your mental attitude toward your employer as to what you owe him and what he owes you? Is it your idea that you are going to get something out of him, or give

## SEEDS, ETC.

Texas Money is Good

California Seeds Are Better

Our Prices—Low for the Best  
Our New Catalog—Worth Having

WEST COAST SEED HOUSE

16 and 18 E. 7th St.,

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The Genuine

Rocky Ford  
Melon SEED

Home grown—not grown in other states and labelled ROCKY FORD, but the genuine. We grow as good seed as can be grown and sell at reasonable prices. Also full line Garden and Flower Seeds.

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The Ebbert Seed Co

Rocky Ford, Colorado

something to him? Do you believe that you owe him just your physical labor and nothing more? If you concede that you owe him also your mental thoughtfulness, can you find still something further that you owe him in every task? Do you work a little more diligently when your employer is present than when he has gone away? Do you speak ill of him or his goods or his customers? Do you laugh when others speak slightly of him or his business?

Does your job elevate you or do you elevate the job? Do you arrive before work hours or just a little late? Do you remain till after closing time or do you get away or prepare to get away a little before closing time? Do you watch the clock when near noon and near closing time? If there is a lull in business do you stand around idle, or do you seek the unusual task to do? When business falls off do you feel sensibly that the employer is losing money and that you are drawing pay for that time? When bills are due and customers fail or refuse to pay, do you realize the damage as you would if it were your business?

Just what does a business man employ you for? Did you ever study out this question thoroughly? To work for him? To obey him? To wait on customers? To be diligent in business? To keep the stock in good condition? To be honest, faithful, resourceful, courteous, neat, prompt?—yes, all these, but there is just one other thing without which you cannot and ought not to hold your job. Can you say what that thing is? If you had a business, what is the one thing that you must have in the boy who works for you and without which you must let him out though he be a prince?

If you can find the right answer to these inquiries and respect the truth which these answers contain, you couldn't get fired if you wanted to. We shall probably bring up this question again, and in the meanwhile every boy and every girl who reads this column are urged to think often and candidly over all these questions. I say to you that you can get a job if you really want it, you can get the very identical job you want, and you can hold it as long as there is any job to it. Do you really desire to do this? Do you really want to work at some job or do you just want to dawdle with the name of it? Are you willing to pay the price of success? The man who has a job for you has paid the price of his success, and if you ever succeed you will pay the cost of it. Nothing will come to you absolutely free. You must pay an equivalent in cash or toll, in sacrifice or pain. Until you are willing to do this you need not hope to hold any job very long.

Every sensual pleasure is like the daylight hug of a harlot on the street who robs while she embraces.

## A GRANITE ART RUG

Sent to Your Express Office

9x12 feet  
\$4.95

PREPAID  
& Splendid  
Low Priced  
RUG

Woven in one piece—both sides may be used. exclusive patterns, made expressly for us, in Red, Blue, Green, Grey and Tan, and Oak Colored. Money Returned if Not Satisfied.  
HOLLINGWORTH CARPET CO.  
CINCINNATI, O.



**FOR MRS. NOLAN.**

Previously reported	\$192.90
Mrs. E. S. Wilson, Fulshear	5.00
E. L. Shettles	2.00
A. N. Goforth	3.00
J. F. Carter and wife	5.00
Mrs. A. E. McClane, Bishop	5.00

Total \$202.90

In the name of Mrs. Nolan and her children, and personally, I thank every one who has responded to this call. You will never know how much these little amounts have meant to the loved ones of our departed brother. God bless you all and keep you safe this year and all the years.

O. T. HOTCHKISS.

**A NEW DEPARTURE IN EDUCATION.**

Rev. Stonewall Anderson, D. D. The High School Board of the State of North Dakota offers to give to High School students a credit of one-half unit toward a High School Diploma, (sixteen units being the value of the entire course), for the successful completion of a course in the English Bible. An outline of this course is published, and may be had on application to Rev. Walter A. Snow, Fargo, N. Dak., at a cost of twenty-five cents. Instruction in the Bible Course is given outside the High School. It may be given at home, in the Sunday School, or elsewhere. The examination on the course of study is given under the direction of the High School authorities. The following is a statement of interest concerning the matter from a joint committee representing the State Educational Association and the Sunday School Association of North Dakota:

"This makes Bible study an elective in High School. The instruction is to be given outside the High School, of course, and may be pursued privately or under the direction of some religious organization. One or two things ought to be made clear in justice to the High School Board. This is not a Protestant movement. A Catholic can carry it on in his own Bible with or without the immediate supervision of the priest or spiritual adviser. Again, it is not really a religious movement, so far as the schools are concerned. The examination will not bear on religious but merely on Biblical history and literature. Sunday Schools or other religious agencies may use it and blend as much religious instruction therewith as they please. From the point of view of the school, the religious instruction is incidental, although from the point of view of the Sunday School it may be the chief thing."

"Finally, it is wholly voluntary and is purely outside work. It is not

taught in the school or paid for with state money."

"It is hoped that this plan of promoting Bible study will meet with the unqualified approval of all those who are interested in religious education and in the diffusion of a knowledge of the Book which has done more to mould English literature than any other single thing."

**SYMPATHY AND REGRET.**

"Night has drawn its veil over the world again" for one of our conference members.

The son of Mr. and Mrs. J. H. T. Kemp, of Cameron, passed away on Tuesday, December 17, and the sympathy and love of the entire conference flow out to them from warm hearts and tender memories.

Rarely have we read such universal appreciative and sincere encomiums on a boy of sixteen. He seems to have been endowed with more than his share of talent, and above all, of friends. He stood among the few of his years, at the head of his classes in school and Church; his beautiful voice was already given for his praises and his young life kept for his Master's use.

He has joined the "choir invisible," is in tune with the infinite, and the hearts of his father and mother will be soothed and comforted from above. Mrs. Kemp is the District Secretary for the Marlin District W. M. S. Texas Conference, and her co-workers will weep and rejoice with her for "underneath are the everlasting arms."

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

**NOTE FROM BROTHER BROWN.**

Well, this is the beginning of another new year, and I am again a member of the North Texas Conference after these years, and back in the very kind of an appointment I started in on twenty-four years ago. My first work was a mission with six appointments without any parsonage, barn or buggy shed. So I have the same now. My mission covers territory twenty miles long and fifteen miles wide. Twelve years of these twenty-four I spent on circuit work. The last twelve I have spent in evangelistic work. I have conducted during these twelve years 262 revivals and have tried to preach about 4935 times. I feel safe in saying that I have seen during these twenty-four years I have tried to preach at least 24,000 people blessed under my poor efforts, and I believe I will be safe in putting the number at 40,000. I have never asked anyone to commit themselves to the definite work of the ministry, but I can be sure in saying that at least twenty men are now preaching the

gospel who were led out into the work in meetings which I have conducted. So I feel that should I never be able to do anything more for my Lord's cause that God has set in motion through my weak efforts a work that will be carried on to his glory. I can say truthfully that I have never sought notoriety, but have always insisted on the preachers for whom I have conducted meetings not writing me up. However, a few of them have done so anyway. For all that God has done for, and through me, I wish to give him all the glory forever.

A happy New Year to you, Mr. Editor, and all the Advocate force! The greatest blessings of God be upon you all!

W. H. BROWN.

**DEDICATION SERVICE.**

At our last annual conference I reported our church debt of \$950 paid. We will have it dedicated the fourth Sunday in this month. Dr. Culver, of Polytechnic, who spent a Sunday here last August, has been requested by our first Quarterly Conference to preach the dedicatory sermons for us at eleven a. m. and 7:30 p. m. All former pastors and presiding elders are invited to be present. Bro. Kiker will also be with us. It will be a great day for our Church in Dalhart.

**CARD FROM BROTHER FOWLER.**

I see in the printed minutes of the Texas Conference for 1912 that the Joint Board of Finance appropriated \$125 for my benefit. In justice to myself I wish to state that I did not go before the Board at all, and they gave me only \$25.

L. M. FOWLER, Henderson, Texas, Jan. 1, 1913.

**WAYLAND CHARGE.**

The Quarterly Conference is changed from Acker to Wayland, February 11, 1913, at 11 a. m.

C. E. LINDSEY, P. E.

**MARRIED.**

Calhoun-Johnson.—In the County Clerk's office, on December 21, 1912, in Fort Worth, Texas, Mr. H. Calhoun and Miss C. Johnson, Rev. Thos. Reece officiating.

Mullenix-Payne.—On December 31, 1912, in the County Clerk's office, Fort Worth, Texas, Mr. Luther Mullenix and Miss Stella Payne, Rev. Thos. Reece officiating.

Hessey-Hamilton.—At the bride's residence near Austin, Texas, December 5, 1912, Mr. W. N. Hessey, of Tennessee, and Mrs. Levenia Hamilton, of Austin, Rev. V. A. Godbey officiating.

Hawthorne-Willis.—On Wednesday evening, December 18, 1912, at the Methodist Church in Sulphur Springs, Mr. Hugh Hawthorne, of Mart, Texas, and Miss Josie Willis, third daughter of Rev. and Mrs. Jesse Willis, Rev. J. T. Smith officiating.

McMahan-Pruitt.—In First Church, Houston, Texas, December 27, 1912, Wesley McMahan and Miss Kathleen Pruitt, Rev. W. F. Packard officiating.

Huffaker-Woodson.—At the Methodist parsonage in Avoca, Texas, December 18, 1912, at 7 p. m., Mr. Clyde E. Huffaker and Miss Mamie Woodson, Rev. M. L. Moody officiating.

Preston-Broom.—At the residence of the bride's parents, Mr. and Mrs. Broom, 6:30 p. m. December 25, 1912, Mr. Homer Preston and Miss Dora Broom, Rev. M. L. Moody officiating.

Johnson-Hallman.—At the home of Rev. Frank Everitt, Van Zandt County, Texas, 10:30 a. m., December 26, 1912, Mr. W. J. Stilwell, of Johnson County, and Miss Clara Hallman, of Van Zandt County, Texas, Rev. Frank Everitt officiating.

McGuire-Harston.—In the County Clerk's office, Fort Worth, Texas, January 4, 1913, Mr. C. C. McGuire and Miss Alice Harston, Rev. Thos. Reece officiating.

Blacke-Sewell.—On January 4, 1913, in the County Clerk's office, Fort Worth, Texas, Mr. J. B. Blacke and Miss Ada Sewell, Rev. Thos. Reece officiating.

**DOMESTIC SCIENCE.**

The domestic service problem is on a sure way to solution, however disheartening the outlook may be from some points of view. We can safely predict that the next generation will have it well in hand. In working it out, electricity, improved hydraulics, cooking and heating arrangements, easier distribution of food products (as by the United States Parcel Post), and similar measures of progress will play large part. Science, hitherto too much confined to business buildings and other fields considered of more importance than the home, is being brought into requisition to elevate housework from drudgery to a fine and agreeable art. Commanding all agencies to these tasks is the woman's school and college and the woman's club movement, which begin to feel their potentiality for converting each

**CLASSIFIED ADVERTISEMENTS**

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

**AGENTS WANTED**

THE American Home and Investment Co. wants good reliable agents; substantial remuneration given. Write or come and see us, 1301 Commerce St., Dallas, Tex.

**CANARY BIRDS.**

Guaranteed Singing Canaries, \$2.50. Rare birds of all kinds. Birds shipped safely everywhere. Write Tappen, 1008 Royal Street, Dallas, Texas.

**EVANGELISTS.**

Rev. T. N. Lowery, of Aquilla, has a few dates left open in making out his slate for this year. If you need a good strong evangelist, you can do no better than he. He begins a meeting at Crawford next Sunday. If you need him, write him at Aquilla, Tex.

I am so situated that I will be able to help the brethren in some meetings this year. I am a member of the Central Texas Conference. If the brethren need me, I will be glad to help them. J. D. Odum, Dallas, Texas.

I now sustain the relation of a supernumerary in the Texas Conference, and am located at Alvin, Texas. I am prepared to aid the brethren from time to time. Those needing my services, will kindly address me at Alvin, J. A. MOODY.

**INVESTMENTS.**

FREE—INVESTING FOR PROFIT MAGAZINE. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere—get this magazine—it is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tells you how \$1,000 can grow to \$22,000—how to judge different classes of investments, the Real Earning Power of your money. This magazine six months free if you write today. H. L. Barber, Publisher, 435, 28 W. Jackson Blvd., Chicago.

great city into a municipal home, and each little home therein into a fitting part. As indicator, we may take a glance (not mentioning half we see) at activities in Atlanta, which, in many respects, may be taken as a typical American city, neither too large nor too small, too Northern, Southern, or Western, for our purpose.

In fashionable Washington Seminary "society buds" gather with regularity about stoves and cabinets of cooking utensils in their popular Department of Household Chemistry and Domestic Science. They may also be found, under conduct of their teachers, studying the markets and the "high cost of living." In a big hardware store on Whitehall Street the writer asked a lovely "bud," one of an excited cooking class observing "demonstrations" on a fireless cooker: "What school?" "Agnes Scott College." "You are interested in Home Economics?" "We are crazy about it. You ought to see our laboratory!" Laboratory! so that's what they call the kitchen!—The Christian Herald.

**SPANISH JEWS IN TURKEY.**

The Jews who live in Germany speak the German language, using among themselves a peculiar dialect called "Yiddish," that term being itself a corrupt form of the German word "Judisch" (Jewish). Russian Jews also use this language, while by a curious chain of historic events Turkish Jews speak Spanish. Printed Yiddish shows an interesting combination of languages, the words being essentially German, but printed in Hebrew characters. It must be remembered that the term "Jew" has both a racial and a religious interpretation; since the beginning of the race, persons from other races have frequently become proselytes, accepting the Jewish faith.—The Christian Herald.

**INCREASED CONSUMPTION OF BEER, WHISKEY AND TOBACCO.**

All over the United States there has been and now is a very aggressive sentiment against the use of intoxicants, cigarettes and tobacco generally. In the face of an unquestioned gain in prohibition territory by popular vote it is true that an enormous increase in consumption of ardent spirits prevails all over this country.

When the actual figures are taken the quantity used in both tobacco and strong drink is appalling. There is no human understanding that can grasp the magnitude of numbers necessary to express the profligate intemperance of the times. During July, August and September last our people smoked 3,800,000,000 cigarettes. The number is unthinkable. We can only use figures. This amount is one billion greater than for a similar period of the preceding year. At this rate we would consume more than fifteen billion cigarettes in a year, or 152 cigarettes to every man, woman and child in the country. This nation drank last year 132,000,000 gallons of

**MISCELLANEOUS.**

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

GODFREY'S Triumph Sweet Potato, ready for the table sixty days after planting. Yield twice as much as any other sort. Quality unsurpassed; blight proof; keep all the year; by parcels post, prepaid \$1.35. Vegetable plants of every description. Catalogue free, price \$4 per bbl. of 3 1/2 bu., f. o. b.; 11 lbs. T. K. Godfrey, Waldo, Fla.

GARTSIDE'S Iron Rust Soap Co., 4051 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 bargain; house-to-house agents and store salesmen wanted.

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

**PREACHER WANTED.**

I have not secured a preacher for the Leon Circuit. Desire to secure a single man for this charge. Prefer a man who has had some experience. Be sure to send statement from your Pastor and Presiding Elder. I. F. Betts, P. E., Marlin District, P. O., Marlin, Texas.

**PLANTS.**

Jouannet's Frost-proof Cabbage Plants—None better to be had. \$1.00 per 1000; 5000 and over, 85 cents per 1000. Satisfaction guaranteed. Jouannet's Early Giant Argenteuil Asparagus Roots, \$4.00 per 1000. Alfred Jouannet, Box 10, Mount Pleasant, S. C.

**POULTRY FEED.**

Queen of Dixie hen and chick feed, a "Brand of Quality." We invite comparison as to its merits. Orders for local shipments promptly filled. Hen feed \$2.25, chick feed \$2.50 per 100 lbs., delivered at your station. Lawther-Burgier Grain Co., Dallas, Texas.

whiskey, or one gallon and two quarts for every human being in the country. They also smoked eight billions of cigars, or eighty cigars for every inhabitant. And our people drank eighty million barrels of beer last year, or almost a barrel for every inhabitant.

The cigarettes smoked would cost \$75,000,000. The cigars smoked would cost \$250,000,000. The whiskey would cost \$300,000,000. The beer would cost, including bottles and barrels \$500,000,000. The total moneys spent for tobacco and strong drink in the United States during 1912 cannot be less than one billion, five hundred millions of dollars, the estimate including wines and the like.

If this sum were divided up in Texas it would give to each county full \$,000,000. It would build public roads of crushed stone on every rural route in the State. It would build and equip a brick schoolhouse in every community and leave a million dollars surplus in every county. It would relieve the people of this State of all taxes for a hundred years. It would give every State in the Union \$200,000,000. If spent wholly in altruistic endeavors it would save a million homes of misery, redeem five million children from abject poverty, it would lift a hundred thousand mortgages, it would save the souls of men and women who are addicted to these tobacco and drink habits. No boy is safe if his fingers are stained with nicotine. No business on earth wants him. He is inefficient, peevish, cross, non-teachable; he has lost his power to think or reason logically, he is a wreck mentally, physically and morally. The cigarette habit absolutely deadens moral sensibilities.

**A WHOLE FAMILY IN HEAVEN.**

A whole family in heaven! Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith and love and peace and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the bank of the river they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. Hereafter there is to be no separation in that family. No one is to lie down on a bed of pain; no one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that in his infinite mercy every family may be thus united!—The Watchman.

**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.

**January Clearance Sale**

**Women's and Children's Winter Underwear.**

Women's low neck, elbow sleeve, ankle length, fleeced, Union Suits; regular \$1.00 quality, January prices	69c
Women's outside cream, fleeced lined, high neck, long sleeve, ankle length Union Suits; \$1.50 quality, January price	\$1.00
Women's high neck, long sleeve Merino Vests; regular \$1.00 quality, January price	69c
Women's outside, flat weave Wool Pants; regular \$1.50 quality, January price	\$1.00
Women's cream color, fleeced lined, ribbed Cotton Vests, 50c quality; January price	35c
Women's fleeced lined Vests and Pants, small sizes; regular 25c quality; January price	15c
Women's outside, medium weight Corset Covers, regular 65c quality; January price	30c
Women's outside, light weight, high neck, long sleeve Corset Covers; regular 35c quality, January price	25c
Children's Ribbed Merino Vests and Pants, 50c quality; January price	35c
Infants' Wool Sweaters, regular \$1.00 quality; January price	55c
Infants' Wool and Cotton Mixed Sweaters, regular 70c quality; January price	45c
Broken line of Children's Flat Weave Merino Vests and Pants, colors natural and white; on sale at January prices.	

**WOMEN'S HOSIERY AT JANUARY CLEARANCE PRICES**

Women's Pure Thread Silk Hose, high spliced heels, double lisle soles and garter tops; regular \$1.00 quality, January price	75c
Women's Pure Silk Thread Hose in black, white and tan; regular \$1.50 quality, January price	\$1.15
Women's Black Lisle Hose, broken lines of 35c and 50c qualities; January price	25c
Children's heavy weight, black, ribbed Hose, in broken lines; regular 25c quality, January price 15c, two pairs for	25c

**SANGER BROS. DALLAS, TEXAS**



Obituaries

The space allowed obituaries is twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing an obituary notice. 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 notices. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**RIGGS.**—Sister L. C. Riggs was born in Camden County, Missouri, March 19, 1849; was converted and joined the Church at the age of twelve. She was married to J. H. Riggs in 1868. To this union were born four girls and four boys, one of whom died quite young. They moved to Texas in 1882, and lived near Lambert several years. On account of her bad health she has been living with one of her daughters in Aledo since early in November. So we have not had the pleasure of meeting her, but her life is read as an open book. She has been a faithful member of the Methodist Church fifty-one years, and her seven children are Christians, and hosts of friends testify to her worth. She departed this life in Aledo, December 27, 1912, and was laid by her husband, J. H. Riggs, in Greenwood Cemetery, near Lambert, December 28, 1912. To the sorrowing, bereaved ones we bid you to look up to the One who doeth all things well. Her pastor, PRESTON BRONXTON.

**DEMPSEY.**—Rev. F. M. Dempsey was born in Gordon County, Georgia, June 4, 1845, and died of paralysis at Hempstead, Texas, November 19, 1912. He was married to Sarah Dobson, November 25, 1868, in Whitfield County, Georgia. To this union were born eight children, four of whom lived to be grown. He had been a member of the M. E. Church, South, forty years and served two years in the Civil War. His request was that he be laid to rest to await the resurrection at Curly's Chapel Cemetery, Hempstead, Texas, where he did his last work of preaching the gospel. A good man from us has gone, but we know he has joined that company of whom it is said, "Be thou faithful unto death and I will give thee a crown of life." To those who mourn his death I recommend to them a crucified Redeemer who can save. The promise is to them, if they trust him, that one day they will meet him in the sky where there are no more good-byes.

A FRIEND.

**MILLER.**—John D. Miller was born June 23, 1855, in Wyrthe County, Virginia. He came to Texas November 1, 1875, and settled in Lamar County on Emberson Prairie. He was married to Miss M. G. Nelson October 23, 1879; professed religion about July 29, 1879, and joined the M. E. Church, South, and lived a consistent Christian life to the time of his death, which occurred November 30, 1912. He is survived by his wife and eleven children. Two children preceded him to the home above. Brother Miller's health became seriously impaired many years ago and he was a great sufferer. But whatever came to him of suffering or sorrow he bore with sublime patience and resignation. No murmur passed his lips and with a smile he bowed his head to the inevitable. "Blessed are the pure in heart, for they shall see God." John Miller was one of those, and his neighbors and acquaintances know this to be true, forever in the spirit of meekness. He met life's duties, never going to law with his neighbor, never using many words, never quarreling or bickering, and leaves to his family the inheritance of a good name, the example of an honest, frugal, industrious life. Some of the children are grown, some quite small. May they put their trust in Him who is a Father to the fatherless, serve Him and solace the broken-hearted mother. To her we can only say there remaineth a rest for the people of God, a home where the tree of life is blooming for the healing of the Nations, where there is no more sorrow, pain or death; a place the apostle John saw, where those who had come up through great tribulation and had washed their robes and made them white in the blood of the Lamb; where the husband of her youth awaits her, past suffering, past the possibility of helpless old age, past the ordeal of death, watching and waiting for his loved ones. MRS. I. M. WOODWARD.

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**TURNER.**—The subject of this sketch, Asbury Canwell Turner, was born in North Carolina, September 27, 1844, and died at Joshua, Texas, December 19, 1912. He was married to Miss Nancy J. Smith, September 12, 1869, to which union were born three children, two of whom survive him. He was converted and joined the M. E. Church, South, in childhood and lived a consistent member up to his death. May those who are left behind strive to emulate his noble life and meet him in heaven.—L. A. Reavis, P. C.

**LANKFORD.**—Mrs. Sanford Gibbs Lankford was born in Walker County, Texas, August 12, 1854. She was the daughter of Joshua and Mary Dunn Robinson. Most of her young life was spent at Yellow Prairie, Burleson County, Texas. She joined the Methodist Church at the age of fourteen, and continued to be a devoted member until her death. She was married to Dan Lankford, of Rockdale, Texas, October 16, 1877, and they lived happily together until his death, which occurred July 21, 1911. To them were born two children, Mrs. R. P. Coon, and A. G. Lankford, both of San Antonio, Texas. She lived with her daughter, Mrs. Coon, for several years prior to her death, and from her she received the most loving attention. While on her bed of affliction Sister Lankford made garments and fancy work for the Church and for friends, and while she suffered she uncomplainingly toiled for others. She was a good Christian and a patient and heroic sufferer. She died in peace, October 26, 1912, but the influence of her life continues to bless humanity. MRS. V. A. GODBEY.

**MOREHEAD.**—Mrs. Mattie Morehead died at her home near Cooper, Texas, October 16, 1912. She was born in Mississippi near Iuka, November 28, 1850. Her parents, U. M. Cochran and Permelia Canfield, were devoted members of the Methodist Church. She was brought up in the faith. She became a Christian and joined the Methodist Church at an early day. She was a devout Christian and a faithful worker in the Master's vineyard; she was always willing to make any sacrifice for the cause of her Lord, she was ever a friend to the poor, the sick and the orphaned ones. During the last few years of her life, she was not able to attend Church often, and the last year of her life she was confined to her bed. God above knew how she suffered; His word and prayer sustained her through it all; she was willing to depart and be at rest; she was not afraid, told her loved ones good-bye, and thanked them for their kindness; said she was on her journey home. She was purified and made perfect through the blood of the lamb. She is now singing with the redeemed ones around the great white throne. Her husband and three sisters are left to mourn her death, because we will never see her face here any more. A good fight has ended, a beautiful home has been obtained. Sweet be the rest. MRS. J. C. TEDFORD.

Sulphur Springs.

**MAULDIN.**—Mrs. Louisa Bompard Mauldin was born May 25, 1818, in the State of Georgia. She moved from Georgia to Mississippi; from Mississippi to Arkansas, coming to Red River County, Texas, in 1868, where she lived the remainder of her life. After an illness of a few days at the home of her oldest son, W. A. Mauldin, on December 23, 1912, as the shadows were gathering, we stood around her bedside and witnessed the beginning of her journey. The life of Grandmother Mauldin was one of the extraordinary type. At the time of her death she was likely the oldest person in Red River County. She was the mother of twelve children, ten of whom lived to be grown; and four generations called her mother and grandmother. Her father and oldest brother were itinerant preachers in the Methodist Church. She was converted and joined the Church at the age of thirteen and lived a consistent Christian life in the Methodist Church for nearly eighty-two years. For forty-four years prior to her death she lived in this community, a blessing to those with whom she met. Though she is gone, yet her precious life has woven its way into the lives of hundreds of people; her influence can be felt in the associations and around the firesides of her children and grandchildren, many of whom are prominent people in Church work. Her own home was a "preacher's home," and even down to her last days she put her approval upon such institutions as the family altar. There were times in her last days that she desired to be released from the care of this life and to experience the atmosphere and enjoy the realities of the great beyond. Bless God for such records and experiences. J. W. BAUGHMAN.

**BECKHAM.**—Travice D. Beckham, the little son of Brother and Sister Billy Beckham, was born September 26, 1911; departed this life at Enloe, Texas, December 26, 1912, aged one year and three months. The death angle visited Brother Beckham's home first on the above date and claimed for his own the darling of the home. Little Travice did not stay here long, but long enough to entwine himself about the hearts of those who loved him. He has left a vacant place in the home which can never be filled. He went home never to return to earthly home again, but waits and watches for the coming of father and mother. The flower that failed to bloom forth in full splendor now has developed into a most perfect flower. Travice is safe in Jesus' arms. So we would say to the grief-stricken and heart-broken father and mother, look up to him who is able to bear our burdens. J. C. GIBBONS, P. C.

**PASCHAL.**—Mrs. Adelaide Paschal, (nee Smith) daughter of Rev. J. R. and Barthena Smith, was born in New Middleton, Smith County, Tennessee, May 25, 1828. Here she grew to young womanhood. She being of a literary turn of mind, after attending the best schools of her day, taught school for several years. In the same community she was married to J. W. Paschal, December 18, 1853. To this union were born three sons and four daughters. Her husband, son Frank and an infant daughter, had years ago joined the ranks of the immortal and no doubt but they were standing at the pearly gate to greet her on her arrival home. She died very suddenly of heart failure, October 2, 1912, at the home of her oldest daughter, Mrs. Shultz Martin, of Prosper, Texas. While Grandma (as she was familiarly called) had passed her 84th birthday, she was always hopeful and was the most cheerful old person I ever saw. She was blessed with more than an ordinary intellect; was a kind and affectionate mother, a devoted wife, faithful to her Church, and every sphere of life to which she was called. Raised in a Methodist preacher's home, her home was always open to the itinerant. Her daughter, Maude, married Rev. J. W. Blackburn, a member of the North Texas Conference, and Josie married E. W. Livingston, the son of a minister. Her sons, Hatton and George, made prominent and successful business men. Her children all loved her devotedly. May her mantle of purity and cheerfulness fall upon all her children, and at the great home-gathering no missing links. Grandma certainly was prepared to enjoy heaven; she, who for more than fourscore years walked the path of duty, was ready to walk the streets of gold. Her children, standing by her grave, could say with tearful eyes, good-bye, mother, for a little while it won't be long, you know, 'till we will meet you at the pearly gate, where angels come and go. Her son-in-law, J. W. BLACKBURN.

Paris, Texas.

AIM HIGH.

We often hear it said that a man or woman is just what he or she makes himself or herself, and the saying is not far out of the truth. At birth we receive such gifts as the dear Lord thinks best to grant us. Knowing our future, being well aware of the how and when and will of our lives, seeing the end from the beginning, he knows far better that we could with what armor we need to be covered, just what is necessary for the future development of our future possibilities. Then we are left to grow, to thrive as we will.

Heredity stamps its inalienable good or bad on our physical nature, and often enough it is our part to undo or conquer the weaknesses, faults, mistakes of our grandmothers and grandfathers. A man is a drunkard; in a measure that is one of the ills of inheritance, but God's grace can help him to conquer even that, if he is brave enough to place himself under the loving care that is the only panacea for the disease. A woman inherits, or thinks she does, a want of energy, a nerveless, fitful strength that is unable to cope with the emergencies that will surely come to her; is it an inevitable, a foregone conclusion that she cannot conquer such weakness?

We are hungry; bread and meat is set before us; is the hunger appeased by looking at the food? Must we not rather reach forth the hand to take it? We are thirsty, and at our very feet is flowing the sparkling, limpid stream that could cool our parched lips. Who would respect him who refused to stoop and drink and live?

When our Savior asked the man who had received but one talent what he had done with it, was he commended for his neglect to use it, or did Jesus call him a "wicked and slothful servant?" Paul writes to the Romans that there are "diversities of gifts," and we all know that every one is not like every one else. Given, then, that at our creation we

A Clean Man

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts.

He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood. Consumption and bronchitis mean unclean lungs.

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prevents these diseases. It makes a man's insides clean and healthy. It cleans the digestive organs, makes pure, clean blood, and clean, healthy flesh.

It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol or habit-forming drugs. Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Pellets cure it. They never gripe. Easy to take as candy.



are endowed with some talents, say even one, what are we going to do with it? Fold it away, bury it, let it remain unimproved? We are too apt when we see some astounding success in a person, see that they have conquered fate, see that out of little they have made much (as great oak trees come from the tiny germ in the acorn), to fold our hands and say: "That is all very well, but they are smarter, more capable than I am, and what is so easy for them is impossible for me."

Ask of history if that is true; ask the great men and women who have lifted themselves to a pinnacle of admiration; ask of them if it is because they were every one endowed with ten talents that they have wrung from life the success of which they are so justly proud. It is simply because out of the little they have made much.

There's no impossibility to him Who stands prepared to conquer every hazard; The fearful are the failing.

There are two things the matter: First, we do not aim high; and secondly, we do not ask God to help us. Bishop Hopkins says that "our prayer and God's mercy are like two buckets in a well; while the one ascends the other descends." Do we send the one bucket up to be filled while the other is descending with answers to our former requests? A man who does not aim high grovels; his standard is low; he seeks things of the earth earthy; he is satisfied to be a creeper in a world where he might stand upright, a perfect man, in the image of God, and but little lower than the angels.

To come back to the first sentence, we are pretty much what we choose to make ourselves. By nature, as by inheritance, we have the power to develop the good in ourselves until it arrives at a perfect state of success that is admirable; or, if we prefer, we can hide the talent, be too lazy to seek to be able to give account of our stewardship at the coming of our Lord, and by him to be sent into outer darkness.

To aim high, we must have a standard, an example, something to reach forward to, to imitate; and there is but one that will avail: Jesus Christ, the same yesterday, today, and forever; Jesus the Son of God, who knew no sin from the time when the star in the East led the wise men to worship him to the sad agony on the hill of Calvary; who lived to do good, whose blood was shed to wash away our sin, who knows every one of us, whose we are, is our only Exemplar.

Awake, thou that sleepest! The day may be far spent, the night cometh in which no work can be done; it remains that while life lingers, while the sun is at the zenith, that we should be making the best of each and every talent, increasing them many fold, if at that last great day we should desire to hear the joyful welcome: "Well done, good and faithful servant. Enter into the joy of your Lord." Christian at Work.

PRINCIPLE AND FEELING.

"Religion is a matter of principle." Yes, so it is; but principle ought to be set on fire with love. There may be extravagances connected with revivals of religion. Wesley was a calm, self-possessed kind of man, and yet under his quiet preaching, it is said, strong men would sometimes fall to the floor as though they were shot. He tried to check all undue demonstrations, but did he stop preaching the vital doctrines of Methodism because the movement had a few drawbacks? If he had done so, God would have raised up some one else to preach his gospel of a new era. God was not willing to stay this tidal wave of salvation because it may have had a little foam upon its crest. Even a fanatic with a heart full of love is a thousand miles nearer heaven than a cold-hearted formalist.

The gospel is not merely a cold, abstract creed, nor a code of iron laws,

nor a system of forms and ceremonies. What does God care for the frippery of forms and the child's-play of empty ceremonies? But it is the power of God unto salvation, enabling believers to say, "The love of God is shed abroad in our hearts;" and this indwelling love lights up the whole life, making it saintly and lovely and beautiful.—Rev. T. M. Griffith.

The reason men do not seek wisdom is that they are fools enough to imagine they have it already.

Pity's akin to love.—Thomas South-ern.

Quarterly Conferences

NORTH TEXAS CONFERENCE

McKinney District—First Round.  
Louisville, Jan. 11, 12.  
Prosper, at P., Jan. 18, 19.  
Frisco, Jan. 19, 20.  
Weston, at W., Jan. 25, 26.  
Celina, Jan. 26, 27.  
Wylie, at W., Feb. 1, 2.  
Piano, Feb. 2, 3 p. m.  
Kemper, at L., Feb. 8, 9.  
Josephine and Copeville, at J., Feb. 15, 16.  
Nevada, Feb. 16, 17.  
Carrollton and Farmers Branch, at F. B., Feb. 22, 23.  
Blue Ridge, at B. R., March 1, 2.  
Forsythville, March 2.  
McKinney Circuit, at E. C., March 8, 9.  
CHAS. A. SPRAGINS, P. E.

Bowie District—First Round.  
Bellevue Sta., Jan. 11, 12.  
Bowie Sta., Jan. 12, 13.  
Nocona Sta., Jan. 18, 19.  
Ringgold, at Ringgold, Jan. 19, 20.  
Byers, at Byers, Jan. 25, 26.  
Archer City Sta., Feb. 1, 2.  
Megalgal Mission, at Lone Oak, Feb. 2, 3.  
Blue Grove, at Blue Grove, Feb. 8, 9.  
Vashti, at Friendship, Feb. 9, 10.  
Post Oak, at Post Oak, Feb. 15, 16.  
Craifton, at Red Bud, Feb. 22, 23.  
Sunset, at Sunset, Feb. 23, 24.  
Dundee Mission, March 1, 2.  
T. H. MORRIS, P. E.

Dallas District—First Round.  
Grace, preaching, Dec. 22, 11 a. m.  
Q. Conf., Jan. 20, 7:30 p. m.  
First, preaching, Dec. 22, 7:30 p. m.  
Q. Conf., Jan. 27, 7:30 p. m.  
Grand Prairie, Dec. 28-29.  
Tyler St., Dec. 29-30.  
St. John's, Jan. 5-6.  
Forest Ave., Jan. 5-8.  
Cedar Hill and Dancanville, at D., Jan. 11-12.  
Erway, Jan. 14.  
Cochran and Maple, Jan. 18-19.  
Irving, at Irving, Jan. 25, 26.  
Wheatland and Desoto, Feb. 1-2.  
St. Mark's, Feb. 3.  
Oak Lawn, Feb. 9-10.  
Trinity, Feb. 9-11.  
O. F. SENSARAUGH, P. E.

Gainesville District—First Round.  
Myra and Hood, Jan. 11, 12.  
Pilot Point Cr., at Bethel, Jan. 18, 19.  
Pilot Point Sta., Jan. 19, 20.  
Aubrey and Oak Grove, at Aubrey, Jan. 25, 26.  
Denton Stat., Jan. 26, 27.  
Valley View Sta., Feb. 1, 2.  
Sanger and Boliver, Feb. 2, 3.  
Era and Spring Creek, at Era, Feb. 8, 9.  
Montague and Dye Mount, at M., Feb. 15, 16.  
Dexter Mis., at Mt. Zion, Feb. 19.  
Rooston Mis., at Rooston, Feb. 22, 23.  
J. F. PIERCE, P. E.

Sulphur Springs District—First Round.  
Reilly Springs, at Shook's Chapel, Jan. 11, 12.  
Klondyke, at Klondyke, Jan. 18, 19.  
Sulphur Springs Cr., at Pickettsville, Jan. 25, 26.  
Yonah, at Moss' Chapel, Feb. 1, 2.  
Combs, at Combs, Feb. 8, 9.  
Brashear, at Sherry, Feb. 15, 16.  
Sulphur Bluff, at Netta, Feb. 22, 23.  
Purley, at Harmony, March 1, 2.  
Winnboro Sta., March 2, 3.  
Birthright and Tira, March 8, 9.  
Sulphur Springs Sta., March 9, 10.  
R. C. HICKS, P. E.

Paris District—First Round.  
Clarksville Mis., at McCoy, Jan. 11, 12.  
Clarksville Station, Jan. 10, 12.  
Woodland and K., at Woodland, Jan. 18, 19.  
Detroit Station, Jan. 17, 19.  
Bagwell Mis., at Blanton, Jan. 25, 26.  
Blossom Station, Jan. 26, 27.  
Avery Mis., at Avery, Feb. 1, 2.  
McKenzie Circuit, at McKenzie, Feb. 8, 9.  
Bogata Circuit, at Bogata, Feb. 9, 10.  
Paris Circuit, at Elthel, Feb. 15, 16.

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Lamar Ave., Feb. 16, 17.
Deport Circuit, at Cunningham, Feb. 22, 23.
W. F. BRYAN, P. E.
Greenville District—First Round.
Merit Cir., at Merit, Jan. 11, 12.

Decatur District—First Round.
Decatur Circuit, at Oliver, Jan. 11, 12.
Alford, at Alford, Jan. 18, 19.

Terrell District—First Round.
Pleasant Mound, at P. M., Jan. 11, 12.
Forney and Mesquite, at F., Jan. 12, 13.

Sherman District—First Round.
Waples Memorial, Jan. 12, 11 a. m.
Sherman Circuit, at Pecan, Jan. 18, 19.

Houston District—First Round.
Texas City, Jan. 12.
Seabrook, Jan. 12.
Grace, Jan. 14.

CENTRAL TEXAS CONFERENCE
Fort Worth District—First Round.
Polytechnic, Jan. 12, 13.
Missouri Avenue, Jan. 19, 20.

Waxahachie District—First Round.
Ovilla, at Ovilla, Jan. 11, 12.
Red Oak, at Red Oak, Jan. 12, 13.

Cleburne District—First Round.
George's Creek, at G. C., Jan. 11, 12.
Glen Rose, Jan. 12, 13.

Brownwood District—First Round.
Coleman Sta., Jan. 10.
Coleman Mis., at Bethel, Jan. 11.

Weatherford District—First Round.
Loving, at Farmer, Jan. 11.
Olney, at Olney, Jan. 12, 13.

Waco District—First Round.
Fifth Street, Jan. 12, 11 a. m.
China, at China, Jan. 12, 13.

Cisco District—First Round.
Scranton, at Pisgah, Jan. 11, 12.
Cisco Mis., at Bedford, 11 a. m., Jan. 15.

Georgetown District—First Round.
Florence, at Florence, Jan. 11, 12.
Holland, at Holland, Jan. 18, 19.

Hillsboro District—First Round.
Penelope, at Penelope, Jan. 11, 12.
Coolidge, at Coolidge, Jan. 17, 7 p. m.

Brandon, at Brandon, Feb. 1, 2.
Huron, at Huron, Feb. 8.
Whitney, at Whitney, Feb. 8, 9.

Corsicana District—First Round.
Chatfield Cir., at Tuccoo, Jan. 11, 12.
Rice Station, Jan. 12, 13.

Dublin District—First Round.
Runyan, at Owen Chapel, Jan. 4.
Huckabay, at H., Jan. 5, 6.

Gatesville District—First Round.
Fairy and Lanham, at F., Jan. 4, 5.
Jonesboro, at J., Jan. 6, at 2 p. m.

WEST TEXAS CONFERENCE
Cuero District—First Round.
El Campo, Jan. 4, 5.
Cuero, Jan. 11, 12.

Cuero District—Second Round.
Victoria, Feb. 8, 9.
Goidad, at Fanning, Feb. 9, 10.

San Antonio District—First Round.
Potter Cir., at P., Jan. 5.
Center Point, Jan. 12.

Uvalde District—First Round.
Jan. 4, 5, Pearsall.
Jan. 5, 6, Dilley.

San Marcos District—First Round.
Jan. 5, Belmont, at Belmont.
Jan. 12, Wadler and Thomsonville, at W.

Seville District—First Round.
Sinton, Jan. 4, 5.
Taft, at Gregory, Jan. 5, 6.

San Angelo District—First Round.
Sterling Cir., at Sterling City, Jan. 11, 12.
Midland, Jan. 15.

San Augustine District—First Round.
Burke, at Burke, Jan. 11, 12.
Corrigan, at Corrigan, Jan. 12, 13.

Llano District—First Round.
Richland Springs, Jan. 11, 12.
Fredonia, Jan. 18, 19.

Austin District—First Round.
Walnut, at Walnut, Jan. 11, 12.
Austin, First Church, Jan. 12, 13.

NORTHWEST TEX. CONFERENCE
Abilene District—First Round.
Ovalo, at Ovalo, Jan. 11, 12.

Advertisement for Blaylock Pub. Co. featuring an image of a mechanical device and the text 'HOW About It?' and 'YOU have thought for a long while you would make things easy at home by buying an Advocate Machine.'

Nugent, at Nugent, Jan. 25, 26.
Baird, Feb. 1, 2.
Putnam, at Putnam, Feb. 2, 3.

Sweetwater District—First Round.
Fluvanna, at F., Jan. 11, 12.
Sweetwater Mis., at S., Jan. 17, 18.

Amarillo District—First Round (Revised)
Glazier, Jan. 10.
Oehltree, Jan. 11, 12.

Big Spring District—First Round.
Brownfield, at Brownfield, Jan. 12, 13.
Plains, at Plains, Jan. 15.

Plainview District—First Round.
Lubbock Mis., at Lubbock, Jan. 11, 3 p. m.
Lubbock Sta., Jan. 12, 13.

Clarendon District—First Round.
Miami and Pampa, at Miami, Jan. 11, 12.
Mobeetic Cir., at Mobeetic, Jan. 14.

Vernon District—First Round.
Kirkland Cir., at Kirkland, Jan. 10.
Chidress Sta., Jan. 11, 12.

Stamford District—First Round.
Throckmorton Mis., Jan. 11, at 11 a. m.
Throckmorton Sta., Jan. 12.

Houston District—First Round.
Vera, at V., Jan. 11, 12.
Sylvester, at S., Jan. 18, 19.

Bonham District—First Round.
Bailey Ct., Jan. 11, 12.
White Rock and Petty, Jan. 18, 19.

Forest Hill and Bell Chapel, Mar. 1, 2.
Ravenna Ct., Mar. 8, 9.
Windom Ct., Mar. 15, 16.

Navasota District—First Round.
Huntsville Ct., at Saron, Jan. 10.
Onolaska and Westville, at Carmona, Jan. 11, 12.

Big Spring District—First Round.
Brownfield, at Brownfield, Jan. 12, 13.
Plains, at Plains, Jan. 15.

Jacksonville District—First Round.
Eustace, at Eustace, Jan. 11, 12.
Transcedar, at Eustace, Jan. 11.

Tyler District—First Round.
Whitehouse, at Whitehouse, Jan. 11, 12.
Neches, at Neches, Jan. 18, 19.

Marlin District—First Round.
Durango Cir., at Durango, Jan. 11, 12.
Lott and Chilton, at Chilton, Jan. 12, 13.

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Durango Cir., at Durango, Jan. 11, 12.
Lott and Chilton, at Chilton, Jan. 12, 13.

Richmond, Feb. 22, 23.
Rosenberg, Feb. 23, 24.
Somerville, March 2, 3.

Beaumont District—First Round.
Burkeville, at Burkeville, Jan. 11, 11 a. m.
Newton, at Newton, Jan. 11, 12.

Marshall District—First Round.
Laneville Cir., at Laneville, Jan. 11, 12.
Henderson Sta., Jan. 12, 13.

Pittsburg District—First Round.
Dalby Springs, at Lawrence Chapel, Jan. 11, 12.

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## Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

FROM REV. J. D. YOUNG.

Dear Frank:

I am just winding up a three weeks' campaign in the Bell County country. I am very much gratified to say that I find friends by the score in every place in this part which I have visited. Many of them are enthusiastic friends and supporters. With the closing of this campaign our books show about \$6000 from these communities. As we enter on the New Year, we enter on the last lap, so to speak, of the One Million Dollar Campaign Fund. I join you and I am sure the entire force of Southern Methodist University in a determined resolution to bring things to pass and make things happen as we have not hitherto been able to do. With best wishes, I am Yours faithfully,

J. D. YOUNG,  
Commissioner of Education.

### A VALUABLE BOOK.

Another manifestation of the eagerness of our people for active operation is shown in the fact that quite a number of handsome contributions have been made to the library. The first book of the library was donated by Mr. W. C. Everett, manager of the Dallas branch of the Methodist Publishing House, and is one of the oldest known volumes of translation of Thomas a Kempis, by John Wesley. The latest contribution is a copy of the Cyclopaedia of Methodism, compiled by Bishop Simpson of the Methodist Episcopal Church, and is a handsomely bound compendium of Methodist history and biography. This book was received as a New Year's gift of Rev. G. B. Overton, now of Lubbock, Texas, but recently of the Louisville Conference. He who gives a good book, as well as he who builds the building in which to keep the book, confers a favor on young Methodism of the future beyond any expression of price.

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### CARTHAGE TO THE FRONT.

On the first Sunday of the first month of the present calendar year, Commissioner J. D. Young, accompanied by the Bursar, visited the metropolis of Panola County, and wish to report that the year was started in fine style for the profit of both people and University. Rev. H. J. Hays is enjoying the pastoral of that good city the present year and inherited

### TO PASTORS AND CHURCHES—ESPECIAL IMPORTANCE.

As is known to the careful readers of this paper, on the recommendation of the Interdenominational Pastors' Conference of Dallas, the religious press of the State, the leading Dallas Jewish rabbi I was appointed general manager of the World's Purity Federation for Texas, Arkansas and Louisiana. By the venerable Bishop Key, the Texas Baptist Pastors' Conference and the leading pastors and religious papers of Texas, Arkansas and Louisiana this appointment was warmly commended and co-operation urged. Last year was my first year in this work. During this time, with warmest commendation, I have spoken in Austin, Corsicana, Lake Charles, La., in leading Dallas churches (among them the First Methodist Church), and in many other places. Not long ago the Managing Editor of the Dallas News said to me: "I remember no criticism of your work that has come from any source." Yet I have presented the most delicate subjects. After presenting the subject to the Lake Charles High School, the principal said: "The address is worth \$1000 to Lake Charles." The principal of the Sam Houston Normal and other normal principals commended the presentation of the subject when I presented it to their schools. (Pardon this mention, as so many are afraid to have this urgently practical subject presented to their people. This fear, I learn, is caused by irresponsible persons, sometimes immoral, who are traveling over the country and pretending to present social purity.) Let me add I have presented the subject to the Baptist State Convention of Pastors, to the State Convention of Woman's Clubs and received from them the warmest commendation. The World's Purity Federation is the great organization in the United States for war on the white slave traffic and for social purity, combining people into this work of all and no creed—knowing no denominational lines. Mainly through it the United States law vs. white slave traf-

fic was passed, from which several other States have been led to pass that law. By its influence many thousand boys and girls have been saved from falling and some who have fallen reclaimed. We are hoping through its Texas agency to get some much needed legislation, this session of the Texas Legislature. The past year, through its Texas agency, many boys and girls have been saved and Churches, communities and pastors much helped in their good work.

Specialists are agreed that the most of the recruits for the white slave traffic are from the farm and small towns. This is because the city girl, from her surrounding and raising, is not so ready to trust sharpers as is the country girl. As illustrations of what is being done in Texas by the white slave agents, a girl, living about eight miles out from New Boston was entrapped by them. An agent by working at cotton picking captured a Baptist girl in Collin County, who was organist in a Baptist Sunday School and a recent delegate to a Baptist convention. Six girls in the region of Bremond were got on to train for Houston, by one of these agents and there rescued. A school teacher in Denton County, seven miles from Aubrey, captured and sold in Oklahoma. These occurrences are so frequent that our courts and secular newspapers are now calling attention to them; and Judge Meek, of the United States Court, not long ago, gave an especial charge to the grand jury, to look after the matter. These are but sample cases. Nothing more helps this traffic than ignorance of its prevalence and schemes and consequent indifference as to it. Just as thieves and burglars are pretty safe in their operations as long as people do not believe in their existence and consequently feel secure from them.

Five thousand girls every month in the United States drop into that red light district—sixty thousand per year—many times that number of boys fall; many times the five thousand annually become clandestines—too often the fallen of both sexes Church members, sometimes prominent members

from Brother Potter a splendid membership possessing the characteristic of faithful attendance upon the ordinances of the Church. Brother Young arrived on Saturday morning and proceeded to get acquainted in his own peculiar style—Methodistic by the way—visiting from house to house, exhorting fervently and earnestly—and carrying away good healthy subscriptions to the cause of Christian education and thereby promoting the civilization and evangelization of the world. This was not the first time that University officials have enjoyed the hospitality of those good people.

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### A FINE CLINIC.

As the Clinical Committee of the Medical Department of the Southern Methodist University, we are pleased to be able to say to you that the University has just completed most satisfactory arrangements with the management of St. Paul's Sanitarium by which a free clinic, both indoor and outdoor, will be maintained.

The same care, consideration and attention will be given patients who report for medical service at this clinic as would be given them if they paid regular and full fees for medical and hospital services. Each case will be assigned to the specialist in whose branch the case happens to come; these specialists making up the Staff at St. Paul's and at the same time being teachers of their respective branches at the University. The patients will not be subjected to any embarrassing situations, the students having no part in the treating of cases, such treatment being given by specialists of the best class and reputation in the city.

No doubt you have many opportunities of advising the worthy poor in relation to health matters, and we desire to place the entire service of our free clinic at your command. This committee will be glad to confer with you personally and explain every detail of this matter, if you will give us the opportunity. Respectfully submitted,

R. S. HYER,  
President Southern Methodist University.

JNO. O. McREYNOLDS,  
Dean of Medical Department Southern Methodist University.

W. A. BOYER, M. D.,  
J. SPENCER DAVIS,  
A. I. FOLSOM,  
Clinical Committee.

at that. These are but hints of a great load of truths and facts that I have sorrowfully secured, that the people must know if they are to be prepared for the war for purity and to save their children. The time has passed when any deacon, pastor or Church can afford to ignore the call upon them to have the subject presented to their community and to themselves enter the war. Brethren, without your co-operation I cannot help your community. I am dependent on your influence, prayers and opening the way for me to come to your help by inviting me to do so. So far as you can, get the other Churches and pastors to join you in the invitation. To have me come requires no stipulated amount of money pledged—only, after I come such freewill offerings as the people, after hearing the subject presented, will take pleasure in giving. Let us make this a great year in Texas against the white slave traffic and for social purity in all its lines and work. Please do not throw this aside and forget it, but kindly let me hear from you at an early day.

Again think and pray for our great work and for your unworthy servant. You cannot be true to your God and your charge and lightly throw this call aside, because "too busy" or "too many other calls." For in the language of Dr. Alexander, a leading New Orleans pastor, "It is a matter of no small concern to us all," or in the language of the venerable Bishop Key (Methodist) "No Christian patriot can be indifferent toward a movement so vital and far-reaching. No call to action more imperative."

Yours for the salvation and the purity of our boys and girls to the glory of the blessed Christ.

W. A. JARRELL,  
Sta. A, Dallas, Texas.

### CHRISTMAS—NEW YEAR.

When Christmas, 1911, came to make the world glad it found us at the district parsonage under the gloom of an impending sorrow. Our first-born son was lingering for a few days near the crossing of the last river. Fourteen days later he left us to come no more, but this sorrow has not been without its beneficial results. It has intensified our longing for and quickened our step in the heavenly direction. During these months we have shed tears—many of them—but they have often been tears of joy, because we believe "The old, old story is true," and that "up yonder," "over yonder," "out yonder" or somewhere is heaven and some day we shall find our loved ones. I thank God that our afflictions work for our good when we let them. When I was in Yellow Stone Park last summer, I cut some sticks to make into walking canes to present to the boys who had helped me to make that trip. I laid them away to season, and a few days ago took them out to polish and shape them into what I had intended them for, but found them so warped that I was in much distress, because in that warped condition I could not use them. It occurred to me that I might take them to one of our box factories and put them into the steaming vat or vat, where timbers are softened for all sorts of shapes, and while soft and pliable straighten them. So I carried them and put them in, and after about four hours went back with hammer and staples to take them out, straighten and staple them down to a hard plank till they would stay straight, but when I took them out, lo! the warp was gone; they were straight. So I thought, there it is, some times we are so warped by this thing, that thing, all sorts of things that God cannot polish us for special use till he puts us in the scalding vat to take the warp out. Many men and women are useful today because they have suffered, that never would have been had they not suffered. But the days since 1911 Christmas have swept by on noiseless wings bringing Christmas, 1912, and aside from the memories of a year ago brought us only cheer and good will. We thank God for his unspeakable gift in the years long gone, but which abides, and will forever, and our hearts turned lovingly and tenderly to all the world, and because of love we sent gifts, some to meet necessities, and bring comfort, some containing only a sentiment, but all in love.

The New Year came in with a mighty jubilation. For five minutes guns fired an incessant salute, steam whistles screamed, and joy bells joined in proclaiming its presence. In these first moments of the new year we gave ourselves over to renewed consecration, and prayed for our loved ones, for our brethren, for all the world.

The question came in the meditations of this midnight hour, what has the New Year brought you? The answer came, renewed opportunity. Opportunity for renewed energy, and activity. Opportunity for wiser planning and more diligent and careful executing of the plans. Opportunity to be

gentle, more patient, more persuasive. In a few words, more Christlike. Following in this direction we count on a year of abundant blessing on Jacksonville District. Twenty-four able-bodied, intelligent, spiritual pastors, to say nothing of the consecrated local preachers and laymen of the district, are yoked up with me and ready for any and every forward movement. Our slogan is and will be "A revival in every charge and no deficits in reports this year." The Advocate shall have good attention.

J. T. SMITH.

### A HAPPY NEW YEAR TO ALL.

As we look back over the old year we can see many mistakes that we have made. Perhaps we have done or said things that we should not have done or said, but as we start out on the new year let us resolve to make it the best year of our lives. Perhaps it may be our last year on earth. Ere this year shall have come to a close some of us will be gone to the great beyond.

Therefore, let us forget the things of the past and reach out after the things in the future. What is written is written. If we fail to do our duty we may be like a good old brother I knew. When he came to die he told his people that he was once a good man, and if he had died then he would have been saved, but he got to making money and neglected his Christian duties and was lost. Money damned him. It is all right for a man to make money if he makes it in harmony with God, but if not it's a curse. There are just lots of fellows who think more of their money than they do of their God. God pity the man who will pay more into his lodges than he does into the Church.

Let us start out right and keep right. Let each one of us resolve to do more for God and humanity this year than ever before.

Remember that we are one year nearer eternity than ever before. May the Lord help us to do our duty.

W. J. McCRRARY.

Mt. Pleasant, Texas.

### A CHANCE TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want to make more money than you ever possessed write me and I will start you 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—the candy is eaten immediately and more ordered. You don't have to canvass, you sell right from your own home. I made \$12 the first day. So can you. Isabelle Inez, Block 90, East Liberty, Pittsburgh, Pa.

### TOO MUCH GAS AND ELSE.

I am back at Henderson for the third year to do all I can for the cause of Christ and Methodism. We were well received and duly pounded. Nothing sensational to report; all things normal, a good people to serve, plenty to do, good salary for the character of preacher, a first-class presiding elder. All things considered we are well situated and happy and hard at work.



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The Advocate. Well, what about it? In my opinion it is the best paper in the whole connection. Dr. Rankin "bats the ball clean off the field" on occasions. I admire a brave man, if I can't always agree with him. Good paper and getting better all the time. I read it all, nothing left out. Yes, I have just read "Just One Thing After Another" by Gulliver.

I guess I have read everything he ever wrote. When I was a boy out on the prairies and Gulliver was riding buffalo and chasing Indians on the plains, I took a liking to him. When I was a boy preacher he was my ideal. I have defended him when he was assailed, but alas, here after an acquaintance of more than thirty-five years he comes out with an unparadiseable blunder on a subject you would least expect—on the subject of gas. Now listen to him, "The window-glass factory burns three million feet of gas every day. Think of that. But they get it for four cents a foot." That is, the window-glass factory pays daily \$120 for gas. Now that is some gas for Gulliver's little glass factory. The only strange thing about the matter is, that Gulliver would make such a mistake when writing about gas. If it was on any other subject but gas we would not have noticed it at all, but of all men I thought Gulliver well up on the subject of gas. I really believe yet that it was a slip of the pencil, and he meant to say four cents per thousand feet, but if he expects me to stick to him he must be more careful when writing about gas. If this is a mistake of some miserable typo, he should be brought to time at once, lest the reputation of our most efficient 'oligist suffer. Well, Gulliver is all right if his sight was high on the gas matter. He told me when I was younger than I am now to aim high, and I have tried all these years to follow him in that particular, but he has gone out of my reach, for I know a thing or two about gas myself. Now, just wanted to keep the records straight and I am sure that Gulliver will get out of this jam and do it easy.

I did not write to the Advocate last year, but will write again as soon as another brother makes a like blunder on the subject of gas.

C. A. TOWER.

Henderson, Texas.

## To Encourage a Hope for Reward Without Labor

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