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The Thanksgiving Day

THE day that the Texas Advocate is mailed to its large circle of readers, is the day set apart by the National and State Governments to be observed by all classes as a day of praise and thanksgiving to Almighty God for his wonderful mercies to us as a people. And while there is something perfunctory in the official proclamation, nevertheless it is a recognition of our dependence upon Him from whom all our blessings flow, and in some way or other the day will be thus observed.

But to Christian people there is something more than the official announcement. It is a genuine day and one on which we are meeting in our places of worship and sending up spiritual worship to our bountiful Father for his benedictions to us. No people have greater cause for gratitude than our American people. We are not afflicted with dire epidemics, or famine, or war. General health prevails, plenty abounds, and peace spreads her beneficent wings over our Nation. We are grateful to our good Father above. Let his praises be sung, let prayers be offered, and let religious instructions be imparted to the people.

Only when we love and serve God can we have real happiness. It comes from a consciousness of the Divine presence and from great hearts for his wonderful goodness to us. All praise and honor and glory and might to him who liveth and reigneth over the destinies of his children!

THE CONFERENCE LOVE FEAST.

What delightful associations cluster around the Conference Love Feast! It is the family reunion of the conference where each member feels the thrill of a delightful communion. The old men, the middle aged men and the young men, both among the ministers and the laymen are all at home, and they tell in short stories how God has dealt with their souls in the years gone by. It is a time of consecration and of pledge to a better life. They take an inventory of their experiences, throw overboard all ill feeling and all bickering, and come into the fellowship of a deep and broad brotherly love. It is there that we get an insight into the inner life of each one and find out his intimate relation to the Father and to the brotherhood of the ministry. The songs, the prayers, and the talks are inspiring. Without this delightful occasion on Sunday morning it would hardly be a conference. We look forward to it as the spiritual baptism of the occasion. It is usually conducted by some one of the aged saints whose life is ripe for the Kingdom and he knows the key upon which to pitch the exercises.

But we have seen more than one Conference Love Feast robbed of its deepest enjoyment by a few of the brethren getting the floor and monopolizing nearly all the time. They not only tell of what God

has done for them, but they branch off into an exhortation and deliver a sort of a homily to the gathering. The result is that they become tiresome and monotonous and take the spirit out of the meeting. Nobody wants to be exhorted at a Love Feast; and the brother who assumes that role makes himself a nuisance and takes the life out of a meeting. All the brethren want to hear is a few inspiring words of experience, and not a tedious lecture.

And we have seen three Love Feasts almost ruined recently by keeping the doors open from its beginning to its close. While the meeting was in progress the people continually poured into the auditorium causing confusion and disturbance. It was difficult to hear what the brethren were saying and there was general distraction. No Love Feast can flourish under such circumstances. Therefore, when the Love Feast is announced for 9 o'clock, why not keep the doors open until half past nine, and then close them and keep them closed until the exercises are over. If people cannot get to the meeting in that time, then let them stay out and preserve the order of the service in quietude and reverence. As it is, our Love Feasts at Conference are practically robbed of their spiritual value by keeping open house throughout the singing, the praying and the talking. It ought not so to be. That meeting is for those who want to enjoy it, and not for late comers who straggle in when the exercises are nearly over. What a pity that the man who conducts this meeting does not order doors closed after a proper interval and keep them closed until the Love Feast closes.

The fact is, the Love Feast is a sacred meeting and no intrusion ought to demoralize it. There ought to be no coming in and going out during its continuance, and all those who are really interested in it ought to be given an opportunity to take part in it. If the above rules were respected, our Conference Love Feast would regain its former glory and prestige and again become a dominant power in our conference gathering.

SHALL WE SEE GOD?

Canon Farrar, at least among recent writers, gave birth to the thought that in heaven the redeemed might never see God except as he is manifested in the human body of Christ. Such a statement opens up a wide range of questioning, although at first hearing it might sound very reasonable.

Does Christ see God?

In his human body raised from the dead he sits at the right hand of God. He has those human faculties of spiritual sight such as we will have.

If, therefore, we shall not see God, the question arises as to whether Christ himself sees him.

Do the angels see God? They have vied in worship and service around the throne of God for countless years and they are spirits. Has God been unseen to them all

this time? If not, why should not redeemed man in his heavenly spiritual being see God?

Is it not most comforting, as well as more comforting with Scripture, to think of God as our Father in Heaven who cares tenderly for his children on earth and who sometime will bring us all home to his own dwelling place and receive us in his loving presence?

PRAYER FROM THE SOUL.

It is possible to heed the injunction of Paul to "Pray without ceasing" if we consider well what constitutes prayer.

The Lord's Prayer and Christ's sacerdotal prayer were put into definite words, but language is not essential to prayer, for petitions couched in the most ornate words are not necessarily prayer and can be prayer only when the soul is engaged in it.

All true prayer is soul prayer. A formal or perfunctory utterance is the shadow without the substance.

The soul acts independently of language and hence it acts in a sense of reverence, in dependence, in supplication and in praise within the deep of the spirit consciousness without words, and in that deeper exercise of prayer we may, and should, be instant in prayer "without ceasing," "praying always."

Praying always is the soul's constant sense of need and constant dependence on God for help.

Happy is that Christian who has learned the secret of praying without ceasing.

THE KAISER AND PREACHERS.

It is reported that the German Emperor recently said: "I do not care much for priests or clergymen or preachers. They dilute the gospel with too much of their own brew. I hold to the Bible which I constantly read."

Why is it that one loves the Bible and dislikes preaching except it be a fact that preaching has left the Bible?

That is really the trouble with the present day preaching. The gospel is so diluted with purely human wisdom that a real man turns in disgust from the preaching and goes to his Bible for instruction and help.

But God's plan is plainly set forth in that the preaching of the gospel is his method for saving the world. The reading of the Bible is every Christian's duty and by reading he gets help, but preaching is distinctively God's method; and the preaching of the gospel does save and does attract.

The trouble with the men of whom the Kaiser spoke is they do not "preach the Word," but are using the words of man's wisdom.

The man who passes from death into life is henceforth dead to sin and alive to righteousness. His sinful proclivities die, but the good that is within him takes on life and he becomes a new creature.

Brief Editorial Reminders

God is wonderfully good, else he would not bear so patiently and persistently with our weakness and faults.

The man who can forget himself at conference times and think of the weal of his brother preacher, is a saint.

When we are made partakers of the divine nature we become related to the family of God by ties of blood.

In this world Christ says to his servants—go! But in the next world he will say, "Well done, enter thou into the joy of thy Lord!"

The man who cannot love Christ is incapable of loving anybody or anything. Christ is the most lovable personality that the world has ever known.

Paul and Peter had their differences. The former was impatient at the vacillation and lack of stability upon the part of the latter; and Peter was hardly capable of appreciating the inflexible will and lofty ideals of Paul; but they lived in peace for the Gospel's sake and had no open breach in their relations. They agreed to disagree.

It is pathetic to see an old minister at conference rise and tell his brethren that he is no longer able to stand in the open and do the active work of the Church, and then ask to be retired. He does it with tears in his eyes and with tremulousness in his voice. The fires still burn in his bones, though his buoyancy and manhood are depleted. God has a place for him beyond the sky where men never grow old.

One of the sublimest sights is to witness two or three hundred well educated and consecrated men sit in a Church at the close of the conference session and hear their names read out to works for the ensuing year. Such is their devotion to Christianity and their loyalty to their system that they yield their option and accept their fields at the hand of a Bishop and move out at once to occupy their several fields for Christ and his Kingdom. They keep step the whole year with the spirit of gospel progress and carry in their hearts a joy that the world can never give.

The world has a higher standard for the minister than it has for other men. We will not say whether this is just or correct, but it is a fact. A man of the world can experience the gravest moral lapse and his associates, though for the time being may be shocked, nevertheless they pass it by without serious reflection. But when a minister falls from his high estate, the world holds up its hands in horror and the result is lasting. The world expects something of the minister—and it has a right to expect something.

Our Order of Public Worship

By Rev. W. H. Hughes.

The General Conference is the only legislative body of the Methodist Episcopal Church, South. It is an elective and delegated body, acting under the restrictions of a constitution which protects the perpetuity of the doctrines of the Church and grants large latitude in non-essentials, such as forms of worship and ceremonies. These delegates are supposed to be among our best men and to represent the sentiments of the whole, or at least a large majority of our people. Therefore it will not be amiss to discuss these things in advance of the conference, so that the delegates may know the wish of their constituents.

A former General Conference, in the exercise of its prerogative, has given us a form of worship which many of our good people think is not without objections, some of which we propose to discuss.

Some think the preliminary services of the Church are too elaborate and tend too much toward ritualism. These preliminaries consist in eleven or twelve maneuvers in which the congregation jump to their feet and sit down three or four times. Rarely any kneel, except the preacher, and they fail to see the propriety or the piety of this sort of drill.

In the birth of Methodism, the great light of Wesley and his co-workers was to decrease the dead ceremonies and the ritualism of the Episcopal Church, and to increase the life-saving power of the preached Word. In the Episcopal Church, as in the Pharisaical Jewish Church, ritualistic ceremonies and genuflection had multiplied which, as Peter said, "Put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear."

In the public worship a man had to be drilled in the prayer book before he could tell when was the right time to stand, sit or kneel; to respond or be silent. God never promised to save anybody by forms or ceremonies, but he does propose "by the foolishness of preaching to save them which believe." Therefore, when we waste two-thirds of the precious time, which ought to be spent in the preaching of the Word, in staid and worn-out ceremony, we are not acting under the warrant of Holy Writ.

John Wesley saw in the Church of England the time which ought to be devoted to the preaching of the Gospel consumed by lifeless ceremony, and only accompanied by the reading of a little sermonette instead of the preaching of the Word until his righteous soul was vexed. Therefore, he, under God, threw off all this pernicious old rubbish and preached a pure gospel. The result was the greatest revival of spiritual religion and the birth of the Methodist Church.

Are we not, by our long ceremonies, departing from Wesley's wise and most successful example? I have often known much more time wasted in picking at the dead carcasses of old sermons than was spent in preaching the life-giving gospel. Our young people have heard these long spun-out routine ceremonies, repeated from Sunday to Sunday and from one year's end to the other, until their patience is worn out and they are beginning to drift to where they may hear something, if not so elegant, which has at least the merit of freshness and variety.

I heard a good brother from the Red River country say that our young people have almost quit coming to Church, and are tired of waiting from one-half to three-quarters of an hour for preaching to begin. I heard another one of our most prominent and intelligent men say, "I cannot induce my boy to go to Church." To these unpleasant facts we could add scores of others of like character. Why then follow the example of the Episcopal Church which has more ceremony and as a rule, the smallest congregation of any Protestant Church, while those Churches which have the least iron-clad formula have the largest congregations. If Christ had wanted his Church to use long ceremonies, he would have given them. The only formula of public worship Christ ever gave is the Lord's Prayer. We know from its plural

form that it was given for social or public worship, and it is so short that it can be repeated in less than one minute, and every child loves to learn and repeat it. Has this no significance? Might we not learn a lesson from his example?

I have often thought, without adding one word to our present ritual, instead of repeating "I believe in the holy Catholic Church," the whole Church might with great profit, on all baptismal occasions, be required to repeat with the candidate who is to be baptized all the vows, thereby ratifying and reaffirming the same. When we joined the Church and were baptized we were not required to say, "I believe in the holy Catholic Church," but we did say, "I believe in the Church of God" (Discipline, paragraph 267). And we solemnly promised to renounce the devil and all his works, so that we would not be led by them, and that we would be subject to the Discipline and support the institutions of the Church. To repeat and reaffirm these solemn vows by old and young would "stir up our pure minds by way of remembrance" to the fact that these obligations are just as fresh and binding now as when we first assumed them at the holy altar.

Again, many of our people, as conscientious as any, seriously object to repeating, "I believe in the holy Catholic Church."

1. Because these words were not written by the Apostles, but hundreds of years after they were in heaven.

2. Because they were written by the Church of Rome while her hands were red with the blood of martyred saints.

3. Because the Catholic Church is legitimately entitled to her name and is so recognized by the whole world.

4. These words belong exclusively to them by all law known to man and we ought not to purloin them and make them mean something their author never intended. They belong to them by virtue of authorship and copyright, by presumption and the statute of limitation, for they used them first, and hundreds of years before the Methodist Church existed. They belong to them by the law of truth and verity. In the mouth of a Catholic they are truth, but if repeated by me they become an unmitigated falsehood; for if there is a Church on earth in which I do not believe it is the Catholic Church. Therefore, I pray thee have me excused. I am glad to see the authorities left this part of our regular order of worship optional.

If I meet a stranger and he in private conversation tells me "I believe in the holy Catholic Church," with no qualification, common sense warrants me in believing that he is at least an adherent of the Church of Rome. I would like to know the law which justifies us in interpreting the same declaration altogether different, when publicly made. A young man the other day, who was not in the habit of attending Methodist services visited a Methodist friend and naturally on Sunday went with him to Church. The preacher and congregation repeated, "I believe in the holy Catholic Church." The young man was amazed and said, "I never knew before that your Church was a branch of the Catholic Church." The good Methodist explained by saying, "We do not mean the Roman Church, but mean simply to say we believe in the Church of God."

This introduces the real issue. It is only a friendly family quarrel, in which in the end we all agree. We all believe in the Church of God, but differ as to how we shall express that belief. It is only a difference as to which is the best and safest of two roads ending precisely at the same place. In other words, it is only a difference of taste in the selection of words by which to express our belief in the Church of God. One party chooses to go down through Rome to the so-called Apostles' Creed and borrow the words, "I believe in the holy Catholic Church," meaning thereby the Church of God. The other party prefers to go directly to the good Book and express baptismal vows and say in words which need no explanation, "I believe in the Church of God." Reader, take your choice. Dallas, Texas.

70TH AND LAST LETTER FINISHING UP THE WORLD

By Doctor W. B. Palmore.

Hundreds of thousands of our boys and girls, between the ages of "five and ninety-five," have, with their eyes, journeyed with us seventy weeks over something less than seventy thousand miles of travel. We have zigzagged eastward through the Old World from the Atlantic to the Pacific, over that northern area which is dominated largely by the Russian Empire. Then from Eastern Siberia we have gone southward through Manchuria, Korea,

Japan, and China to the Philippines and the Dutch East Indies, crossing the equator twice. Then we moved westward from the Pacific ocean, through the Indian ocean, Red and Mediterranean seas back to the Atlantic, through all that vast southern belt of the Old World which is dominated by the British Empire.

We have taken an up-to-date view of the British Isles, having climbed the mountains of Scotland and strolled

through her ivy-bowered ruins. We have sailed the Irish and English lakes, and gone down thousands of feet into the coal mines of Wales. We have examined the dikes, and roamed amid the green meadows, fat cattle and wind mills of Holland. We have studied the military pride of Germany and her eagerness for a fight. We have studied the oppressions of Poland and the crude anachronisms and cruelties of Russia. We have seen the golden domes and gleaming spires of Moscow as we stood at sunset on the Sparrow Hills from which Napoleon's army caught their first view of its Asiatic and

Barbaric Splendor.

We have moved amid the exiles and convicts of Siberia, the vast region destined to be the future food supply of the world, and also destined to be a republic of self-governing freemen in less than thirty years! The extreme northern belt of this land, extending seven thousand miles, is composed of ice, rocks, reindeer and the moss on which they feed. The next belt to the south of the same length is a belt of timber, principally white birch fir, cedar and pine. Then comes the long belt of rich wheat and pasture land prairie. Here are cities from fifty to a hundred thousand inhabitants, with banks, colleges and universities, built and occupied by the children of exiles and convicts, who had brains enough to think and courage enough to express their convictions, the very material of which the future republic will be built.

From the city of Harbin, which was made a center of immorality by Russian officers during the war with Japan, we went the full length of Manchuria, studying its battlefields from Mukden to Port Arthur. The ground and general appearance of the latter is a concrete illustration of General Sherman's definition of war! Since the days of the Crimean war, no more desperate fighting has been done anywhere than here. We also traveled entirely across Manchuria, from one extreme to the other. Mukden is destined to be one of the great strategic and commercial centers of the Orient. It is not surprising that Japan and Russia should be making such persistent and strenuous efforts to permanently possess this region, for it is a fine country. We entered the extreme north end of Korea by crossing the Yalu river, which was

Crusoned With the Blood

of the first great battle of Japan's war with Russia. We were agreeably disappointed in Korea. After traveling from the northern extreme to that of the South, we found it a much more productive country than we expected. It has opened quite readily and rapidly to missionary influence, and will doubtless some day help much in evangelizing other parts of the Orient.

When we visited Japan more than a quarter of a century ago it was in a molten condition and ready to crystallize into almost anything. But we lost our opportunity. Instead of spending pounds we spent pennies, instead of sending Christian teachers by the dozen, and instead of it crystallizing into a Christian Empire, it has crystallized into agnosticism, Unitarianism, rationalism and atheism. It has deteriorated and is becoming a moral menace to other nations! For the first forty years after it was opened to the civilized world it arose very fast in the scale of civilization, but since the removal of the extra territoriality clause from the old treaties it has retrograded in morals.

The condition of China today is very much like the condition of Japan a generation ago. China today is in a molten condition, and if the Christian world will do its whole duty, the people will soon crystallize into a great Christian republic, the wonder of the world! There is nothing in romance or the history of the world, like what our Lord has accomplished for this marvelous people through one Christian young man.

Doctor Sun Yat Sen.

who seemed to have a charmed life, as he went for years in the ethereal panoply of the Holy Spirit, with a half million dollars reward for his head, either dead or alive! From Chinese both in and outside of China he raised millions of dollars with which he purchased arms and ammunition, organized an army, overthrew the Manchu Dynasty, and established a Chinese Republic. At Wuchang we were but little out of range and in sight of the first gun fired in the revolution. We deny the charge of having helped to start the revolution. But after it did start we do not deny having done all we could to keep it going. We are glad to have had even a small part in unhorsing the Manchu Dynasty and of lifting a Republic into the saddle.

At Hong Kong by special invitation we dined with Sir Frederick Lugard, the governor of the city and province, and also chancellor of the great International University, which is now

approaching completion in Hong Kong. The foundation gift to this great institution of three hundred thousand dollars was made by a Parsee, who before his death was knighted. This institution, in gunshot of China, backed and protected by the British Empire, will be a great lighthouse and uplift for the new republic. It was our privilege to address the students of a number of the greatest colleges and universities of China. In the Peking University we spoke to nearly a thousand splendid young men, with the famous president, Doctor Lowry, for interpreter. These great schools are preparing the leaders for the New Republic.

In the Philippines

We were delighted to see the good work which has been done by the Americans, but sorry to see the bad which is being done by the American saloons, some of which are run by the ex-officers of the United States army. If this is not stopped by the Democratic administration of the next four years, some party should be placed in power who will stop it. The idea of turning these Islanders at this time over to themselves for their own self-government would be like opening the cages of a menagerie at night and blowing the lights out. The money which has been spent in sending teachers to these people has been well invested. Such missionary work should be increasingly and energetically continued by both Church and State.

We traveled a thousand miles through the interior of the Island of Java, which winds like a tropical wealth of roses along the equator, one of the most productive and prolific islands in all the world, with more than thirty millions of people. We spent Christmas day in Singapore, where the Methodist missionaries conducted Christmas services in seven languages. We addressed audiences through interpreters in three languages. In the entire city there are sixty-nine languages spoken. Years ago we found in Jerusalem that fifty-two languages were spoken. In the Federated Malay States we were surprised at the wealth of the rubber plantations and tin mines, owned and run largely by Chinese. Sixty-eight per cent of the tin of the world is obtained from these mines. We have given our readers hasty views of the

The "Rural" Church and "Landlordism"

In the Advocate of October 31 there were two articles of special interest to me and I read and re-read them with the deepest concern. Why I did so will not be difficult to understand by those who have kept track of my position with reference to the "rural Church" and its welfare.

One of these articles was an editorial on "One of the Drawbacks to Our Country Work," and the other was by Rev. E. Hightower on "An Unsolved Problem—Our Country Work," and each is deserving of the most prayerful and consecrated thought on the part of all who sincerely desire to see our great Church fulfill its entire mission in the world.

Aside from the merits of each article, the drift of the ideas advanced and the similarity of the arguments made in each, mark a striking coincidence of thought upon this all-pervading and vastly important question, if they are the product of different minds. Each contains its own proof of unquestioned sincerity and honest purpose in contributing to the solution of the "country problem."

With the consent of the editor and publishers, I wish to call attention to and discuss for a moment what appears to be the leading obstacle in the way of our rural work, judged from the standpoint of the authors of these documents, viz., the impediment of "landlordism." Much that is said in these articles on this subject may be accepted as true, and doubtless is true, for we have tenants on the farms and doubtless always will, while at the same time there is abundant reason for the belief that much of it is overdrawn.

In this age of hurry and bustle, due to the commercial spirit now dominant everywhere, naturally our thoughts of growth and prosperity are focused upon the cities and towns. They are the great centers of mental activity, as well as business push and enterprise, and within their active precincts reside the great leaders of public sentiment and the moulders of public opinion. The intelligent reading world hears much of the increase in the wealth and population of these business centers, and each vies with the other in heralding forth its superior merits in these respects. Fluent and imaginative writers and over-wrought propagandists and promoters find in the subject a wide field for mental exploitation, and extravagant and unauthorized statistics (?) are made to serve their misleading purpose. To such an extent is this done, and so constant and never-ceasing is its humdrum, that the public mind becomes intoxicated, nay, fascinated, with the rapturous melodies of its

Island of Penang, Burmah and of the land of

Braided Light and Gloom,

from the Taj Mahal to Bombay. We have floated on the Nile and followed the footprints of Moses from his little cradle of bulrushes to his last earthly vision from the summit of Nebo. We have walked in the footprints of the Man of Galilee, and followed Saul of Tarsus from his birthplace by the Oydnu river to the Mamertine prison in Rome, and to the spot outside the wall where his brilliant brain was severed from his brave heart! We have shown the blighting influences of popery in the beautiful land of Italy. We have climbed and wandered amid the snows of the Apennines and Alps, and glided down historic waters of the Rhine. We were showing you some of the masterpieces of the master artists in the art galleries of Europe, when the continuous thread of our Old World tour was suddenly cut by the surgeon's knives in the Tragedy of Paris!

This was one of the greatest shocks and disappointments of life, but a blessing in disguise. Had it not been for this tragedy we would have sailed on the Titanic, and gone down to our watery grave two miles below the ice bergs, listening to the ship's band playing "Nearer, My God, to Thee!" The builders and owners of the ship evidently thought they could defy or ignore Omnipotence in building and sailing an "unsinkable ship," for they were in the midst of a Belshazzar Feast, and gambling with death, amid the great icebergs of the far North! Thirty-two years before we escaped in a lifeboat from a

Sinking Ship!

on the very same section of the sea. And both accidents from a similar cause—alcohol in the brains of the ship officers. Thousands of friends have expressed a kindly sympathy and gratitude for our narrow escape, and that we still live to work for God and humanity. Such kind words and letters have been too numerous to be answered with our impaired shoulder. Some day we hope to meet and thank them personally face to face, in the land where there will be no sea! Until that good day we bid many of the hundreds of thousands of our kind and appreciative friends an affectionate and fond farewell!

enchancing music, and seems to have settled down to the conviction that surely it must be so because no one ever dares to contradict it. Year in and year out this ever-reverberating dingdong and tomtom goes on, spreading their tales of the marvelous and miraculous growth in the wealth and population and prosperity of the cities and towns, and so long has this been going on that the world is being largely made to believe that in no other portion of this country is the increase in wealth and population and prosperity going on; but, on the contrary, they are being led to believe that every element of such condition is fleeing from all other localities, and that the latter are being drained to the lowest degree and are left "high and dry" in the march of civilization and progress.

But let us not delude ourselves, for most certainly we are being deluded by this ever-sounding but misleading cry; and we are in such serious danger of being so far deceived by it that, if we are not very, very careful, we are liable to be led into gross neglect of a very large portion of the people of our country in the promotion of our plans for Church work. The people in the country districts are not schooled in the art of "booming" their sections and the advantages they afford. They have few, if any, newspapers. They are not accustomed to the habit of laudation of their inexhaustible resources and their steady growth in population and wealth. They know very little about "tooting their own horn," and make very little effort to advertise their real condition.

The result of all this is that the balance of the world hears very little of them. Their very situation isolates them from the public gaze, and the average denizen of the business centers is "too busy" to go out and see how they are getting along. But they are getting along all the same, quietly, of course, but none the less surely, and they are not all "tenants" either. They have more people than ever before and are steadily growing in numbers. More of them own their own homes, and more are buying homes, than at any time in our history. They are more prosperous now than at any former time, and their prosperity is gradually if not rapidly increasing. Fewer of them are in debt than was the case in former years, and fewer remain in debt every year. Improved methods of agriculture have brought all this about, and there is every reason to believe these methods will continue to improve as the years go by; and thus will their growth and prosperity be constantly enhanced and

made to keep reasonable pace with those of their brethren who are more favorably situated. As "good roads" multiply, as they are multiplying, and as the rural "free delivery" and the "parcels post" carry them the blessings and comforts and improvements they are bringing and are sure to continue to bring, these people will be put in touch with the rest of the world in a way heretofore unknown, and they will become better reconciled to remain where they are and will improve their condition year by year.

But I must forbear further comment, although the half of rural prosperity and growth is not told. I hope, however, that we will not get so badly frightened at the bugbear of "landlordism" as to do injustice to the country people in our plans for spreading the gospel and carrying on our Church work. We do not live in Great Britain, and are in no danger of ever adopting the old "feudal system." The spirit of American freedom and American independence is not confined to the cities and towns. The fact that there are a great many "tenants" in the country sections does not argue that only "the few" own homes. Even if tenantry should be increasing, by reason of the increasing population and heavy immigration from other States and countries, there is no doubt that home-owning is also increasing among them.

No, the "rural sections" are all right and open a fine field for Church expansion if we will only do less speculating and go to the trouble to learn the facts. Our good Brother Hightower never uttered a greater truth than when he said in his most excellent article above referred to, viz.: "The final test of a Church's efficiency lies in its ability to preach the gospel to all classes of society. The Church that confines its ministrations to either the rich or the poor, the learned or the untutored, is doomed to early extinction."

And I will add, by way of parenthesis, that the Church that remains out of a community because "some other denomination" has a Church there, is a moral coward and is unworthy the name of a Church, and will never prove itself "equal to the demand of the age." This doctrine would utterly destroy the usefulness of any Church, and would keep it out of practically every "city and town" in Texas, for, if we apply it to the country districts, why not to the cities and towns also? What good reason can be given for such a discrimination? Is it not a distinction without the spirit of Christ in it? What utterance of the "lowly Nazarene" can be pointed to to either authorize or justify it?

Now, my good brethren, there is but one reliable and effective remedy for this whole matter, and that is this: Let us quit hunting excuses for our failure to discharge our duty to the country people. Let us not overdraw the idea of "landlordism." Let us not be afraid to go into communities where "other denominations" are established. We have nothing to fear from them, nor they from us. There is room for all denominations in the country, just as there is in the cities and towns. In both our Church will reach a large portion of people that no other denomination can reach, and vice versa. Let us stop making our duty to the country people a mere matter of secondary consideration. Let us quit regarding them as only "stepchildren," to whom we owe no natural attention. In short, let us cease all kinds of discrimination, and drop all kinds of subterfuges in our efforts to escape censure for not doing what we know we ought to do. Let us be men, worthy of the responsibilities of the age in which we live. Let us, as a Church, rise to that dignity and that universality of usefulness intended by its founders and so plainly pointed out by Him we claim to serve. Let us not pander to the "commercial spirit" of the times, and let us be sure to see to it that it gets no foothold upon or in the Church. Let us not treat the country people as the "heathen" of our great and common country. Let us not send the gospel to them in a kind of condescending or patronizing spirit, and because we are forced to do it, but let us do it from a sense of duty. All the "poor and outcasts" are not in the country. In fact, comparatively few of them are there. If it has "ever been the policy of Methodism, not to theorize, but to carry the gospel to the people," then let us quit "theorizing" and go to doing something. The only way to do it, is to do it. It can never be done by "beating around in the brush," begging the question, and exhausting our mental processes and dealing in bad logic in trying to find

excuses for failing to do what we know we should do.

Now, just a final word, please: I am glad the two articles were published and I hope the discussion of this subject will go on. I have not lost hope, nor have I lost faith in the Methodist Church. The fact that these articles are being published shows that the Church is thinking of its duty in the premises, and thinking in the end its duty will be performed. Sooner or later the Church will rise to that "final test" of which Brother Hightower speaks, and will "preach the gospel to all classes of society." It will yet prove its "efficiency" in this respect, and may God speed the day when it shall be done. But mark these two predictions: First, no Church can do this and neglect the people who reside in the rural districts; and, second, the Church that plants itself in the rural districts and maintains its hold upon the people there is going to be the Church of the future.

J. W. MADDEN.

BORN OF WATER AND THE SPIRIT AGAIN.

After a long silence Brother R. E. Martin, of Mart, Texas, comes back at me in the Advocate of November 7. My statement relative to Brother Martin's views on present and eternal salvation has developed the fact that he believes that baptism is essential in order to being saved from sin in this life and the life to come. In other words, he believes that baptism is the law of pardon according to the New Testament, speaking with special reference to Acts 2:38.

Before offering a review on what he has to say on this famous passage of Scripture, I wish to state that I hold to my position in my former article, that there is a difference in being saved from past sins, or made a new creature in Christ Jesus, and in living a Christian life after having been saved from past sins. It would be just as logical and as much in keeping with the teachings of the Bible for Bro. Martin to take the position that the partaking of the Lord's Supper, holding family prayer, praying in secret, attending services at the house of God, Christian giving, and all the other means of grace are the conditions of forgiveness for past sins, as it is for him to say that baptism as a Christian act is a condition, or the final act of a sinner, in order to his being saved from past sins.

To be a little more specific, I will say that in order to be justified before God or saved from sins I must believe that Jesus Christ is the Son of God, repent of my sins and believe on or in him for pardon. This fact is established by reference to Acts 10:43; Romans 5:1; also Romans 10:10. Brother Martin has taken the position that baptism is essential to the salvation of the individual, both present and eternal; and yet he says in substance in his article that we may be saved before we are baptized. To give his exact words, I will quote from his article as follows: "Repentance is not only a sorrow for, but a turning away from sins. When we have heartily repented of our sins, God does not wait to see whether we are going to quit drinking or cursing or any other evil habit that we may have; neither does he wait to see whether we are going to take upon us the name of Jesus in baptism, but pardons us at once." By this statement just quoted Brother Martin yields the point at issue by admitting that the sinner is saved before submitting to the ordinance of baptism.

Then I ask Brother Martin this question: If a sinner is saved from his sins before being baptized, is baptism essential to salvation? If it is not, it is not a condition of salvation and baptism does not stand between the sinner and the blood of Christ. If it is a condition of salvation, it stands between the sinner and the blood of Christ and no man has ever been or ever will be saved without submitting to water baptism for the remission of sins.

Brother Martin says that faith is the condition of salvation, but repentance and baptism are the conditions of saving faith. I deny this statement and demand the proof. If repentance and baptism are the conditions of saving faith, then I submit that a sinner cannot exercise saving faith until he has repented and been baptized. In other words, the sinner cannot be on believing ground until after repentance and baptism according to Brother Martin's position in this matter; yet he says that God pardons the sinner and does not wait to see whether he is going to take upon himself the name of Jesus in baptism. I suggest to Brother Martin that he get on one side of the fence or the other. Coming back to the distinction that I have endeavored to make between present and eternal salvation, I will say taking baptism as a Christian act, if I should, after having been saved from sin feel it my duty to be baptized as a public confession of Jesus Christ and

should not do so, it is possible and probable for me to backslide at this point. If I should believe it my duty as a Christian act to erect a family altar, testify to the saving knowledge of Christ, pray in secret, attend the services at the house of God and honor the Lord with my substance, I would backslide, as I am failing to live up to my light as a Christian if I neglect to do these things. I might fall from grace and finally be lost in failing to perform the above mentioned duties as a Christian. Yet they are not conditions of my being saved from sin when I felt myself to be a sinner in the sight of God.

In Brother Martin's comments on Acts 2:38, he develops nothing that is new. He is, like all others who believe in water regeneration, basing their theory on an incorrect interpretation of this Scripture. The environment of the Apostle Peter when he uttered this language should be duly considered. He was addressing a class of people who had crucified the Lord Jesus. Peter was stressing the point that as Jesus had been crucified as an impostor he must now be acknowledged as the Savior of all men. So far as the publicity of the matter was concerned this was by being baptized in His name. It is worthy of remark at this point that there was a time in the history of the Christian Church when baptism was a great cross, subjecting the individual to persecution and even death itself. There are good people who now believe that it is no longer essential in any way in order to the becoming a Christian or living a Christian life. After all it is perhaps a matter of conscience with the individual as the Apostle Peter puts it, First Peter 3:21.

Coming back to Brother Martin's interpretation of Acts 2:38, I repeat what I said in my former article that great significance should be attached to the phrase, "In the name of Jesus Christ." Here we have faith implied as a condition of pardon, but not expressed as specifically as we find it in other parts of the Holy Scripture. I will ask Brother Martin to please tell us, if the Apostle Peter meant to teach in Acts 2:38, that baptism is the law of pardon, why he did not emphasize it pointedly in his subsequent utterances? By reference to Peter's preaching to the household of Cornelius as laid down in Acts 10:43, we find him preaching faith as the condition of pardon and not one word is said about baptism until the people had been saved, the Holy Ghost had fallen on them and they had rejoiced in Jesus as their Savior. After all this had taken place, which is a model case of conversion, they were commanded to be baptized as an afterthought. Peter furthermore substantiates this doctrine in Acts 15:9.

Brother Martin refers to the Jews, Paul and the jailer as witnesses to the correctness of his position. We find by consulting Acts 16:30, 31, that the jailer is not a good witness for Brother Martin. This is the only place in the Bible where there is a pointed question and a direct answer relative to the condition of salvation. When the jailer asked what he must do to be saved, Paul and Silas answered: "Believe on the Lord Jesus Christ and thou shalt be saved." Here it is stated emphatically that faith was the condition of salvation and not one word is said about baptism as a condition.

By consulting Acts 26:18, we find that the mission of the Apostle Paul was to be an instrument in the hands of God in saving people. According to Brother Martin's view, Paul should preach baptism as a condition of salvation in every sermon. And here I will say that if it is a law of pardon, it should be preached and urged in every sermon. We find by referring to First Corinthians 1:14, 15, 16 and 17, that Paul did not take the matter of baptism as seriously as Brother Martin. He thanked God that he baptized only a few, and said emphatically that he was not sent to baptize but to preach the Gospel. According to this reference, we find that baptism is one thing and the Gospel another. By turning to Romans 1:16, and giving the language of the Apostle, we learn something about the Gospel that Paul preached and its effects. His language is as follows: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Here the Apostle says that the Gospel he preached brought salvation, yet according to his own statements he was not sent to baptize, but to preach this Gospel. We believe that Brother Martin will have a difficult task in trying to harmonize his position with the teaching of the great Apostle to the Gentiles.

Reviewing briefly what Brother Martin has to say on John 3:5, we will say that Brother Martin's interpretation of this Scripture logically forces him to the position that there are two births taught. That the birth of the spirit is taught no one denies, not even my good Brother Martin. If Christ did not refer to the natural birth in using the words flesh and

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water, the question is, to what birth did he refer? He said emphatically, except a man is born of water and the spirit, he cannot enter into the kingdom of God. If two births, or two things, are not spoken of here, then language has no meaning whatever. If I should say, John and James went to school, no one would question that I spoke of two individuals. I contend that to be born of water, or of the flesh, has reference to the natural birth, two expressions for the same thing. Jesus Christ himself, after speaking of the birth of water and the spirit, changed the expression and said: "That which is born of the flesh is flesh and that which is born of the spirit is spirit." Brother Martin says that Christ did not have to teach Nicodemus that he had been born naturally. I reply by saying that the wind blew, yet by this expression he taught the effects of the spiritual birth on the spiritual man. He was using natural things to explain spiritual things. As it was necessary for the individual to be born naturally in order to see the natural world, so it was necessary for the individual to be born spiritually in order to see the spiritual world. This interpretation eliminates the many gross inconsistencies of those who hold to the doctrine of water regeneration. If we would only do away with the water god that is all over this country, especially in the rural sections, and get our people above the water line, we would have the best heresy killer known to the children of men. The Holy Ghost shed abroad in the heart will do away with all non-essentials. Doubtless Brother Martin after another rest of two or three months will tell us all about these matters. We will see what we shall see.

B. HENSLEY.

Maud, Oklahoma.

SALVATION BY FAITH.

How shall the sinner be saved from his sins? What says the Word of God? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. "He that believeth on him is not condemned," verse 18. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6:47. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. In the preceding quotations, I have given the words of Jesus and the Apostle Peter. Surely the Son of God, the Savior of the world, and he to whom the keys of the Kingdom were given, knew just how to state the terms of salvation to the sinner. Peter gives the greater emphasis to his words by his appeal to "All the prophets." Therefore, it is by believing on the Lord Jesus Christ. But did not Peter tell the Jews on the day of Pentecost to "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost?" Yes, but the Book immediately says, "Then they that gladly received his word were baptized." So it was by faith at last. But Peter removes every shadow of doubt as to faith being the condition in the following words: "And put no difference between us and them purifying their hearts by faith." So both Jews and Gentiles had their hearts purified by the same condition—faith. But was not Paul commanded to "Arise and be baptized, and wash away thy sins?" Acts 22:16. Yes, but what does this same Paul say about it? "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5. In verse 16, he says, "Therefore it is of faith, that it might be by grace." Many more quotations might be made, showing that the Savior and all the apostles are agreed that the sinner secures the forgiveness of sins and enters upon a life of righteousness by the one condition of faith.

Let us consider the meaning and use of faith in connection with salvation, in order that we may understand the reason why faith is made the condition of salvation. The same word, either in its noun or verb form, is translated by some form of the word believe about 250 times, and by faith over 280 times. So the same word is used over 530 times signifying to adhere to, trust, rely on, faith, steadfastness. See Young's Analytical Concordance. These words imply that "there are witnesses," enumerated by St. Paul in Hebrews 11. It is evident that all of these had so committed

themselves to the object of their faith that they were controlled by it. This is so eminently true, in the case of Abraham, that it is said, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Romans 4:11. Hence all Bible faith is alike, and the faith of the modern believer must be like Abraham's. Faith is of the heart. Romans 10:8-10. So is true obedience. Romans 6:17.

Thus we see the intimate connection between faith and obedience. Faith commits us to Christ as our leader, and the natural result of such faith is obedience. This faith must be the source of obedience, for the act of obedience might have its source in self interest, and, therefore, be hypocritical. Faith is an honest act of the soul towards the Savior, and therefore is from spirit to spirit. But once such a surrender of ourselves is made, true and sincere obedience will follow. So instead of acts of obedience, such as baptism, joining the Church, the Lord's Supper, being necessary to salvation, it follows that these can only serve as evidence of the salvation already obtained by the exercise of faith. These outward expressions of obedience are worse than nothing, unless they proceed from a true principle of the heart. But they mean a great deal, if they are the expression of a principle of allegiance to Christ that proceeds from the heart that is thoroughly committed to Christ. Hence, we have the justification of the sinner, who by faith enters upon a course of righteousness, as did Abraham. Romans 4:3. Then after he has entered upon such a life, he is justified by works as was Abraham when he offered Isaac years after he first believed God. See James 2:21.

So we conclude that, from a psychological as well as a scriptural point of view, faith is the only possible condition upon which the sinner can be saved and enter upon a life of righteousness. J. H. CHAMBLISS.

To suffer and be silent, that is a divine art. There is weakness in the excessive craving for sympathy. You think that you are having a harder time than your neighbor, from whose lips no complaint ever escapes; but, if you knew what his lot is, you might deem yourself fortunate in comparison with him.—The Watchman.

When shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, knowing that evening will bring us peace and home?—Phillips Brooks.

It is infinitely better to deserve exaltation, and yet be abused, than to deserve to be abused and yet be exalted.

A FRIEND'S ADVICE

Something Worth Listening To.

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich.

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The Texas Conference

The Texas Conference held its recent session in Marshall, with Bishop Edwin D. Mouzon in the chair. Marshall is one of the old East Texas towns and it has long been noted as a Methodist center. The Church has always been strong here. The town now has a population of some 15,000, and among them are many of the leading old families of the State. It is located on undulating hills, with a sort of chocolate colored soil. A good many of its houses are old, giving it the appearance of an old-time Southern town. In fact, one is made to feel that he is in North Alabama or Georgia or East Tennessee. But there are also many modern homes and business houses. The town has a good electric street car system, excellent waterworks, sewerage, etc. It is also supplied with natural gas from the nearby Louisiana gas wells. It is used for domestic purposes and costs only 25 cents per thousand, less ten per cent. It is cheaper than wood or coal.

Marshall is a most hospitable community. All the people threw open their elegant homes to the members and gave them a great welcome. Rev. L. B. Elrod and his associates did everything possible to meet the wants of all.

The First Church is a stately and commodious old building in most excellent repair. It was built sixty-odd years ago, but it has been overhauled and renovated until it looks like a modern structure. Dr. Elrod is its popular pastor at this writing and he has done a fine work.

North Marshall also has a good Church organization and a good building, with Rev. W. W. Gollighugh as its pastor. He is a wide-awake and popular man with his people.

First Church has a membership of 900, and North Marshall has 200. Both have good Sunday Schools and all departments of work are well organized.

In speaking of the Texas Conference and Methodism in Marshall we cannot do better than to quote bodily the following historical sketch from the Dallas News, compiled by Major Lesesne, the accurate reporter of the News:

This is the seventy-third annual session of this conference. As it stands today, this is the Texas and the East Texas Conference blended. The two, under the name of the Texas, were united into one about eleven or twelve years ago, and it was within the boundaries of the conference as it now stands that Methodism had its birth in Texas, and this bit of history will not be without interest to the Methodist people of Texas.

The first Protestant sermon preached in Texas was delivered by Rev. Henry Stephenson at Nacogdoches under a noted elm tree in 1812. Henry Stephenson was a pioneer Methodist preacher, and from that day to this the Methodists have been active and aggressive in spreading the gospel throughout the land.

The cornerstone of the First Methodist Church building and of the first Protestant church that was ever laid west of the Sabine River or south of the Red River on the American continent was laid at San Augustine on January 7, 1828, under the pastorate of Rev. Littleton Fowler, a missionary to Texas.

Prior to 1840 the Methodist missionaries were members of the Mississippi Conference and responsible to that body, but the General Conference of 1840 provided for a conference in Texas, which included the whole Republic, except a narrow strip along the Red River. This conference, which was the first to ever meet on Texas soil, convened at Reutersville on Christmas Day in 1840, with Bishop Waugh in the chair. Rev. Thomas O. Summers, afterward so prominent in so many different ways throughout the entire Connection, was elected secretary. There were nineteen preachers in attendance, ten of whom were probationers. Four were admitted on trial. A missionary society was organized and \$1000 pledged for the support of this work. One preacher was discontinued and eighteen received appointments. This conference was named the Texas Conference and the following members were reported by the preachers:

White members 1623, colored members 230, local preachers 25; total 1878. There were three districts. Thomas O. Summers was appointed to Galveston and Houston. Chauncey Richardson was appointed president of Reutersville College. Marshall did not appear among the list of appointments.

The General Conference of 1840 provided that the Texas Conference should be divided into two Annual Conferences, the Trinity River to be the dividing line, with the territory west of this river retaining the name of the old conference and the territory east of this river to be called the East Texas Conference. In 1845 the two conferences met together at San Augustine with Bishop James in the chair. Though Marshall had never appeared in the minutes of the Texas Conference up to this date, the East Texas division voted to hold its first session at Marshall. This met February 4, 1846, with Bishop Soule in the chair and Rev. Robert Crawford, a San Jacinto veteran, was elected secretary. There was a full attendance of preachers, and by the transfer of the Red River District, which had been attached to the Arkansas Conference, as well through the earnest work of the preachers, an increase of over 1000 members was reported. The total report of this year was thirty itinerant preachers, forty-eight local preachers and 3625 members. The Texas Conference reported twenty-nine itinerant preachers, twenty local preachers and 1705 members. The East Texas Conference then had three districts, with George West, Daniel Payne and S. A. Williams as presiding elders. Among the new names appearing at this conference were Orrin Hatch, sent to Dallas; Andrew Davis, to Bonham, and Daniel Shook, to Sherman. A chapel was reported to have been built at Farmers Branch, which was said to have been the first house of worship erected in Peters Colony.

Since this first conference, which was held at Marshall sixty years ago, Methodism has increased from two conferences to six and from 5330 members to a mighty host of more than 300,000. The other conferences which have met at Marshall are as follows: In 1853, Bishop Andrew presiding; 1861, Bishop Early; 1866, Bishop Marvin; 1874, Bishop Keener; 1880, Rev. R. S. Finley; 1887, Bishop Duncan, and in recent years other conferences have met here.

Promptly at 9 o'clock Bishop Mouzon took the chair and called the conference to order. He announced the hymn, "O for a Thousand Tongues," and it was sung with a zest. Rev. O. T. Hotchkiss always leads the singing at this conference and he does it well. The Bishop led in prayer, "A Charge to Keep I Have," was then sung. The first chapter in the First Epistle to Timothy was the lesson read, and the Bishop commented at length on the chapter. "Paul wrote Timothy as a child in the gospel, yet Timothy was a matured man. Keep that good thing which is committed to thee, Timothy. The good thing here mentioned is the ministry of a gospel which is committed unto us. It is a sacred commitment and it must be guarded scrupulously under all conditions. Timothy had a noble mother and a religious grandmother, and from them received a Christian heritage. We owe nearly all to our good mothers. This is genuine apostolic succession. Only God can call men to the ministry, but God often uses holy women to carry this call to those who are to become preachers. This call to the ministry implies that we are to stir up this gift within us, to kindle it into a holy flame. We must be growing men. To stand still is to stagnate. In order to grow we must exercise our ministry. And in our prayers we must hold to the pattern of sound words. The old saying that what is new in theology is false, is not true—is a false statement. Religion is not new and it never changes; neither is the gospel new. But theology is progressive and we are constantly finding something new. But in all our discoveries we must hold on to our old religion and to our old gospel. Our gospel is a stalwart gospel and we need to be powerful and courageous ministers of this gospel and we must

always keep ourselves anchored in God."

Rev. O. T. Hotchkiss, former Secretary, called the roll of the conference and nearly all the ministers answered to their names. Also a number of the lay delegates.

O. T. Hotchkiss was unanimously re-elected Secretary. He is one of the most faithful and painstaking officials; and he is always courteous and accommodating. He was given several competent brethren to assist him.

Hon. W. T. Davidson was introduced and he extended to the conference a hearty welcome to the hospitality of the city. His address was cordial and generous and it touched a responsive chord.

Rev. Dr. Cravens, pastor of the Protestant Episcopal Church, was presented and he extended a welcome to the conference in behalf of the pastors and Churches of the city. His address sparkled with wit and humor, and it contained excellent truths expressed in fine spirit. The Bishop made a very felicitous response and the conference enjoyed it very much, indeed.

The presiding elders nominated the standing committees, and they were elected. Connectional papers were referred without reading, except the reports of the Epworth League Board and the annual statement of the Orphanage. These two were read to the conference.

In the afternoon the committees did their usual work. At 3 o'clock a large audience gathered and Rev. George S. Sexton preached to them. It was a sermon of remarkable power, and it was followed with spiritual outburst not always witnessed at an Annual Conference. It reminded one of the old-time experience meetings when the people shouted and rejoiced. The effect was contagious and the service was a genuine uplift.

At night Dr. Bulla, of Nashville, addressed the Sunday School anniversary. It was a service of great value to the cause. Dr. Bulla is a specialist in his line and he speaks with authority on Sunday School questions.

Thursday morning came in bright and beautiful. Finest weather one ever saw. It looked like an old-fashioned Tennessee Indian summer.

The Bishop spent the first half hour in a lecture on the First Epistle to Timothy. He did work of this sort at the opening of each morning session. These lectures were instructive and inspiring, and they were well attended. This usually brought out most of the preachers and laymen to the opening services and started off the session in good spirit.

Beaumont District, Rev. E. W. Solomon, P. E.—Had a good year. It has been a debt-paying year. We have also begun the solution of many old problems. Have had some good meetings. Two preachers have handed in their credentials. The brethren have wrought well. Much of our territory is missionary territory.

Brenham District, Rev. R. A. Burroughs, P. E.—Had a fair year. Ours is a difficult district. The foreign population has the territory largely. Our membership is not large—only 4000. Salaries are small, yet the collections are good. The people paid for all purposes \$25 per member. Have had good meetings. We are reaching a good many of the foreign people.

Houston District, Rev. James Kilgore, P. E.—Have done much work on the district. Have a good membership and they have paid more than \$100,000 for all purposes this year. Have had good revivals and good gatherings. The preachers have done well. They have worked manfully.

Jacksonville District, Rev. J. T. Smith, P. E.—Had good year; 14 charges have paid out in full. Have built some parsonages and the work is good in all departments.

Marlin District, Rev. L. F. Betts, 1

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I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that if you do not give the treatment a complete trial, and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for yourself, entirely free, in plain wrapper, by return mail. I will also send you free of cost my book—"WOMAN'S OWN MEDICAL ADVISOR" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's ailments, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may wish to see this offer again. Address: **MRS. M. SUMMERS, Box 1000, South Bend, Ind., U. S. A.**

E.—Have had a successful year on the district. Have built a number of parsonages and a new church and remodeled others. Have organized some new work. Have had some good meetings and a large increase in membership. Collections all good.

Marshall District, Rev. F. M. Boyles, P. E.—Finances are on the increase. Accessions about 800 or 1000. The work has progressed along all lines and the outlook is most hopeful. The people and the preachers are very greatly encouraged.

Navasota District, Rev. J. B. Turentine, P. E.—Good year; 16 charges paid in full. Have some transient people and many of them have been out of employment. Have had some church building and repairing. Have had some good meetings and we have had good number of accessions.

Pittsburg District, Rev. O. T. Hotchkiss, P. E.—Have built two new churches at a cost of \$3000 each. Two new parsonages. Finances well up. Have had good revivals; 1100 accessions.

San Augustine District, Rev. J. W. Miller, P. E.—There has been a steady growth along all lines. Our preachers have wrought well. Salaries were advanced and 19 paid in full; 900 additions; built some parsonages and some churches enterprised. Good meetings.

Tyler District, Rev. C. B. Garrett, P. E.—Have had 1200 additions and good revivals. Three new churches and one parsonage built. All of the charges paid their pastors in full. Collections good; nearly came out in full. Sunday School work in fine shape. All debts on the district parsonage have been paid.

A large class of young men were admitted on trial, showing that there is no dearth of men.

Rev. John Adams made one of the most characteristics talks we ever heard. And the old man struck fire. The old hymn, "How Firm a Foundation," was sung and a general hand-shaking followed. It was a spiritual session.

There were nineteen young men received on trial. It is the largest number we have ever seen taken into any Texas conference at one session.

Rev. Walter G. Harbin, late of the Mississippi Conference, was readmitted into the traveling connection.

The class of the first year was called. They all reported and were advanced to the second year. They nearly all made good reports and were highly commended by their presiding elders.

Two excellent brethren from the Northern Methodist Church were received into the Methodist Episcopal Church, South, and as members of the Texas Conference.

The class of the second year was called. They made good reports. Rev. W. F. Smith made a remarkable report for his (Palestine) charge. He had a large number of conversions and accessions. Rev. J. B. Bell paid out all assessments and had a fine showing. Rev. W. H. Edwards had an excellent year. Rev. Lee Lloyd, of Grand Saline, paid all assessments and did well in every way. Rev. Frank Platt reported good meetings. Rev. B. C. Ansley had 45 conversions. J. S. Hendrix, of Mt. Sellman had 47 accessions and built one church and bought a good parsonage. Thomas D. McCrary had a large number of

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conversions and accessions. T. E. Bledsoe, of Warren, had one revival and 23 accessions. W. A. Belcher received into the Church 27 members. W. A. Pounds received 30 members and paid out in full. C. M. Kennedy's membership paid \$17 per member. He had sickness during the year. Ira F. Key, of Alvin, made progress in membership and in League work. C. J. Atkinson had 48 accessions. S. W. Stokely reported 46 new members and all claims paid out. J. F. Kidd, of Kirbyville, received 35 new members and finances well up. A. A. Rider received 43 members and had a good year. L. B. Saxon, of Douglassville, reported net increase of 25 in membership. He did a good year's work. C. E. Garrett had a good number of accessions, but a trifle short in collections.

Rev. T. B. Vincent, one of the old men, spoke tenderly to the brethren. He was unable to stay through the conference.

Dr. Bulla spoke briefly to the brethren on the Sunday School work—especially the Wesley feature of the subject.

In the afternoon Rev. F. P. Culver, D. D., preached a great sermon, full of thought, eloquence and power. Dr. Culver is one of our great preachers and he always has a large hearing.

At night the Church Extension Board held its anniversary, and in the enforced absence of Dr. McMurry Rev. Jesse Lee made the first address. It was practical, direct and lucid. He gave much information concerning the work of this department. This was followed by a most interesting and captivating address. It sparkled with wit and humor sufficient to enliven its subject matter. And it was also an able discussion of the real principles of Church Extension. We have rarely heard a better presentation. Dr. Sexton has developed into one of our ablest and most popular platform speakers.

Friday morning came in cloudy and misty, but warm and pleasant. The Bishop began his morning lecture, after a song, followed by a prayer by Rev. L. M. Fowler. He read the morning lesson from the third chapter of Second Timothy, and his lecture was intensely helpful. "It is one thing to study the Bible as a literary document and another to study it religiously and devotionally as God's Word. I do not discount the study of the Bible as literature. I know something about this. The man who does not thus study the Bible denounces those who do. This is not wise. But the man who studies the Bible only as literature commits a grievous error. They run into arbitrary and extreme methods. And the man who goes to the other extreme and ignores the literary methods of studying the Bible is also in error. But in all your study of the Bible study it as God's Word and you will hear the voice of God and become impressed with God's truth. It is the preaching of God's Word that convicts men of sin and leads them into righteousness." This is an out-

line of the truth treated by the Bishop. Rev. O. T. Hotchkiss is a splendid Secretary. He has an accurate business method, a clear head and a strong voice. He is also courteous and accommodating. For years he has held the position without a dissenting voice. This writer was shown every courtesy by Brother Hotchkiss and his splendid helpers.

The names of the old guard were called and a number of them responded encouragingly and happily, but a number of them were unable to be present. Their brethren spoke of them kindly. Rev. I. Z. T. Morris was present and mingled with the brethren. Rev. R. C. Hicks and Rev. J. A. Old, of the North Texas Conference, were welcome visitors; also Rev. L. S. Barton and Rev. J. T. McClure.

A. M. Pinkham had the best year of his life; 42 accessions. H. T. Perrette had 38 accessions, good Sunday Schools and Church in good shape. A. J. McCary had 46 accessions, reorganized one Church and collections good. L. F. Jewell had a good year; 92 conversions. W. C. Hughes' work was largely missionary work, Etheridge Payne had 40 accessions. L. H. Mathison reported 69 conversions; baptized 18 infants and collections full. M. F. Wells had a fine year; collections all full.

The names of the elders were called and without hearing reports from them, their characters were passed and in a very few minutes the whole list had been disposed of. It was a new procedure, but it was a good one and saved much time.

Rev. J. W. Downs and Rev. Jerome Duncan, of the Central Texas Conference, were kindly greeted by the brethren. Rev. J. J. Morgan of the American Bible Society took in the conference.

Rev. C. M. Bishop, D. D., spoke at length to the conference on education in general and of Southwestern University in particular. His speech was broad and deep, and it swept the decks. Dr. Bishop is a most interesting platform speaker. He always says the right thing and he says it in a most impressive manner. He is doing a splendid work at Southwestern.

Rev. Dr. Gambrell, of the Anti-Saloon League, was introduced and spoke on that great temperance organization.

In the afternoon Dr. McMurry addressed a large audience in the interest of Church Extension.

At night the Educational Anniversary was observed. Bishop Mouzon and Rev. J. T. McClure made the principal addresses. It was a great occasion and a profound impression was made.

Saturday morning came in bright and beautiful. The conference started off on good time. Dr. Gross Alexander and Dr. Frank Parker, of Nashville, were presented to the conference. The Committee on the Orphanage reported and Dr. McLean addressed the conference. Hon. L. L. Jester tendered his resignation as Treasurer of the conference on account of having removed from the bounds of the conference. It was regretfully accepted.

The report of the Committee on Books and Periodicals was read by Rev. J. T. Williams and among other things the report spoke in kindest terms of the Advocate and endorsed and commended the paper, its editor and publishers in the highest terms. The conference heard us on the Advocate attentively. Mrs. Spencer, press agent for the Women's Missionary Society of the conference also spoke on the report.

The order of the day to select the next place of holding the conference

was 10 o'clock, and nominations were made. Crockett, Bay City and Nacogdoches were put in nomination. Lively speeches were made, but Jack Roberts captured the applause of the conference. It was a contest royal and much interest was manifested. When the vote was taken Nacogdoches won by a good majority and it was made unanimous.

Dr. Alexander spoke on the Methodist Review. He is giving to the Church a most valuable periodical and it is worthy of a place in the homes of all thoughtful people.

Eight young men were called to the altar as applicants for admission into full connection. The Bishop propounded to them the usual Disciplinary questions and he addressed them at length. "Your calling is not in any sense a trade. There is no place in the ministry for a trade. The money-making preacher, whose life is supposed to be devoted to the ministry, is an unspeakable abomination. You are entitled to an honest living, and if you will do your duty properly the people will look after that; for if you will fight the Lord's battles he will see that your commissary department is supplied. Be men of our calling and strive to build up your lives and experiences in perfect love. You cannot be perfect in anything else, but you can be perfect in love. The doctrine of perfect love is a genuinely Bible doctrine. But because some people of recent times have gone off into fanaticism, we are disposed to drift to the other extreme. We need to drift back to the same truth on this subject, and we need to preach and talk this doctrine more and more, and to experience it in our conscious lives. As ministers in the Church you want to observe our rules. Do not make rules, but follow those in the Discipline. The order of service, laid down for your use, is prescribed by the Church, and you have no right to ignore it and substitute an improvised one of your own. And you need to confine yourselves to our Church hymns. They are put in the book by the Church for public service. Then have your people to sing our stately and devotional hymns. They are adapted to our religious services. We are vitiating the taste of our people by using the ragtime songs common in our so-called revival hymns. Be open-minded. You do not know all about higher criticism, neither have you exhausted all the resources of theology. There is much yet for you to learn. The arrogance of ignorance is deplorable. Hold to the great truths of the gospel, but learn everything possible and bring it into contribution to your ministry. Learn to discriminate between the true and the false and make yourselves men of large-mindedness and keep a great look before you as men of studious habits. This will put larger burdens upon you, but it will develop you. Do not fight men who are in a bad cause, but fight the cause. We are not after the destruction of men, but after the destruction of evil. Be gentle and kind and patient, and that will give you access to the hearts of men. Do not abuse men, but love them. Be men of good manners. Do not be vulgar, or coarse, and never indulge in buffoonery in the pulpit. It is a sacred place, and be gentlemen on all occasions. Deal gently with the weak and the refractory. Use your Discipline as a means of restoring them, and not as an engine for punishing them. These are a few of the passages of a wonderfully fragrant and helpful address. The young men were then received into the full membership of the conference.

The afternoon session was opened with religious exercises led by Rev. J. B. Turrentine. Mrs. W. H. Johnson, of the Mission Home at Dallas, was introduced and she made a talk in the interest of that splendid institution. She speaks eloquently, as only a consecrated woman can speak on that subject. That Home has saved 1500 girls and given good

DR. CALDWELL'S SANIARIUM. McKinney, Texas. Splendidly equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the South. Conducted by a physician of twenty-five years' experience.



Christian homes to 800 infant children.

The Church Extension Board reported that they had created a permanent loan fund, and out of gratitude to Hon. T. S. Garrison for his long service in connection with this work, they named it the T. S. Garrison Loan Fund. This is a merited recognition of the work of this worthy layman. Brother Garrison pledged \$1000 to the Smith Garrison Church Extension Loan Fund of the Conference.

The Board also presented a plan for pledging the conference for \$5000 for the Monumental Church in Washington City, D. C. There was a motion made to strike out that feature of the report. This brought Rev. G. S. Sexton, D. D., the agent for this fund and he made one of the most thrilling and convincing and captivating speeches we have ever heard. It carried sledge hammer blows and the fire sparkled every time the hammer fell upon the anvil. There were other warm speeches made and after slight amendment the report was adopted as read.

Rev. J. W. Gilbert, our colored representative, was introduced and delivered his address on Africa. He was heard with great interest. Hon. S. W. Johnson was elected treasurer of the conference to succeed L. L. Jester, resigned.

At night there was a great missionary rally and it was addressed by Rev. John M. Moore, Secretary of Home Missions. He has mastered the details of his department and his address was full of information.

Sunday was a high day in Marshall. All the churches were thrown open to the conference, and our preachers occupied the several pulpits. The conference love feast was held at First Church, conducted by Uncle Caleb Smith. At eleven o'clock Bishop Mouzon preached a great sermon to a congregation that packed the building, and then ordained eight young men as deacons. In the afternoon the memorial service was held and at night Rev. Casper Wright preached followed by the ordination of elders.

Monday morning the conference began its closing session, and after hearing the reports left over from Saturday, the Bishop read the appointments given below and the conference adjourned.

MINUTES

Of the Seventy-Third Session of the Texas Annual Conference of the Methodist Episcopal Church, South, held at Marshall, Texas, beginning November 20, 1912; ending November 25, 1912; Bishop Edwin D. Mouzon, President; O. T. Hotchkiss, Secretary.

- Question 1. Who are admitted on trial? Lawrence H. Bradford, R. E. Leibetter, H. V. Watts, Benjamin C. Calloway, Jas. M. Cole, Wm. H. Beaty, J. Lloyd Weatherby, John C. Cochrell, Ed. J. Harris, D. Baker Boddie, Lionel A. Graham, Leonard Hardy, Batty L. Owen, Garnett M. Yearwood, Ferdinand D. Dawson, W. L. Russell, J. Earl White, W. Murray Bass, Geo. E. Kemp. 2. Who remain on trial? Arthur L. Comer, T. S. Ogle, Walton Day, J. M. Vondracek, Harold G. Cooke. (The last named withdrew

from the ministry but retains his Church membership.)

3. Who are discontinued? No one. 4. Who are admitted into full connection? Rufus E. Baird, Wm. Pe Smith, John Black Bell, Wm. Henry Edwards, Levi Lamedon Lloyd, Frank Platt, Ben Calhoun Ayles, John Shepherd Hendrick, Thomas D. McCary, Thos. E. Bledsoe. 5. Who are readmitted? Walter G. Harbin and J. T. Hooks.

6. Who are received by transfer from other conferences? D. A. Williams, deacon, North Texas Conference; A. A. Hall, deacon, North Mississippi Conference; P. T. Raussey, elder, New Mexico Conference; J. E. Buttrill, on trial in class of second year, East Oklahoma Conference; W. C. Morris, elder, Central Texas Conference; A. L. Houston, elder, Southwestern Missouri Conference; J. M. Cochran, from Free Methodist Church. 8. Who are received from other Churches as traveling preachers, A. A. Tharp, from M. E. Church; John Edward Reifschneider, from M. E. Church; Ernest G. Goslin, from British Wesleyan Conference; S. Converse Brown, from Northern Baptist Church.

9. Who are the deacons of one year? A. M. Pinkham, H. T. Perrette, A. J. McCary, L. F. Jewell, W. C. Hughes, Etheridge Payne, H. K. Morehead, L. H. Mathison, M. F. Wells. 10. What traveling preachers are elected deacons? Rufus E. Baird, Wm. Frazer Smith, John B. Bell, Wm. H. Edwards, Levi L. Lloyd, Frank Platt, John S. Hendrick, Thos. Edgar Bledsoe, J. E. Buttrill.

11. What traveling preachers are ordained deacons? Rufus E. Baird, Wm. Frazer Smith, John Black Bell, Wm. Henry Edwards, Levi Langdon Lloyd, Frank Platt, John Shepherd Hendrick, Thos. Edgar Bledsoe. 12. What local preachers are elected deacons? Richard S. Marshall, Edward H. Earles. 13. What local preachers are ordained deacons? None.

14. What traveling preachers are elected elders? Wm. Allen Belcher, Charles J. Atkinson, Samuel Walter Stokely, John Franklin Kidd, Addie Alonzo Rider, Charles Edward Garrett, David Andrew Williams, Ira Floyd Key. 15. What traveling preachers are ordained elders? Wm. Allen Belcher, Charles Atkinson, Samuel Walter Stokely, John Franklin Kidd, Addie Alonzo Rider, Charles Edward Garrett, David Andrew Williams, Ira Floyd Key.

16. What local preachers are elected elders? Robert Benjamin Jones. 17. What local preachers are ordained elders? Robert Benjamin Jones. 18. Who are located this year? J. M. Willson, at his written request; S. Converse Brown, at his own request. 19. Who are supernumerary? C. L. W. Smith, A. L. Carnes, R. C. George, B. E. Bolton.

20. Who are supernumerated? John Adams, T. B. Vinson, J. D. Burke, C. L. Farrington, B. H. Grathouse, John Helms, Albert Little, G. H. Phair, G. S. Sandel, J. A. Smith, C. H. Smith, C. H. Brooks, T. R. Cain, L. M. Frontier, T. B. Graves, J. W. Keefe, G. A. L. Cleve, H. M. Sears, A. G. Serings, G. C. Stovall, W. E. Washburn, W. H. Brooks, D. K. Cullen, W. W. Graham, W. T. Hart, C. R. Lamar, S. H. Morgan, W. A. Sampson, O. A. Shook, Wm. Scroggie, T. J. McClure, J. L. Russell, I. Alexander, J. C. Cameron, I. J. Cappellet, J. A. Moore. 21. What preachers have died during the past year? Gideon Powledge, John M. Adams, R. W. Thompson, A. Nolan, Chas. A. Hooper.

22. Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters passed, except H. G. Williams who surrendered his credentials, retaining his membership. W. H. Long withdrew from the ministry and membership of our Church. 23. What is the number of local preachers and members in the several circuits, stations, and missions of the conference? Local preachers, 185; members, 70,721.

24. How many infants have been baptized during the year? 1132. 25. How many adults have been baptized during the year? 3292. 26. What is the number of Epworth Leagues? Senior Leagues, 70; Junior, 49; total 119. 27. What is the number of Epworth League members? Senior, 2257; Junior, 1432; total, 3689.

28. What is the number of Sunday Schools? 497. 29. What is the number of Sunday School officers, and teachers? 4205. 30. What is the number of Sunday School scholars enrolled during the conference year? 44,858. 31. What was assessed by the last conference for the supernumerated preachers, and the widows and orphans of preachers? \$10,000. 32. What has been collected on the foregoing account, and how has it been applied? Paid claimants \$9036.31.

33. What has been contributed for missions? Foreign, \$10,245.68; domestic, \$13,572.74; special on missions, \$2139.20. 34. What has been contributed for Church Extension? \$7958.37.

(Continued on page 13.)

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For Old and Young

SMILING.

When the weather suits you not,
Try smiling.
When your coffee isn't hot,
Try smiling.
When your neighbors don't do right,
Or your relatives all fight,
Sure it's hard, but then you might
Try smiling.
Doesn't change the things, of course,
Just smiling.
But it cannot make them worse—
Just smiling.
And it seems to help your cause,
Brightens up a gloomy place;
Then it sort of rests your face—
Just smiling.

—Sunshine Bulletin.

JOE'S THANKSGIVING.

Joe Gordon was a manly fellow, willing, and obliging, a general favorite and could beat all the boys in school, whether they tried to jump, run, climb, skate, swim, or compete for a prize, although he never seemed to try to outdo the others. He was so persevering and earnest in whatever he undertook that he could not help succeeding. The boys were never envious or jealous, neither did they begrudge him the prizes that he so richly merited.

Joe never bragged over his victories, but said:
"I hope every one of you will win a prize some time."

Sincere was the sorrow of all his schoolmates when Joe was thrown from a horse, cheering a political parade before election, and his spine so severely injured that the doctor told him:

"You will never walk again, Joe."
This was a terrible blow to a boy who had always been strong and healthy; but Joe was brave, and said:
"I can study on my bed, and perhaps Professor Cook will come and hear me recite occasionally, and maybe I will amount to something, if I cannot walk."

The boys pitied him, because he was an orphan. But Joe was too young when his parents died, to realize his loss. He lived with his grandmother, who almost idolized him, and very happy were they together. A small income made them quite comfortable, but luxuries were out of the question.

"Grandma Gordon," as all the children called her, was a sincere Christian, fully believing in God's promises. She had taught Joe to do as she had done, "Seek first the kingdom of God," and have faith that "all things shall be added."

Joe used to amuse his grandmother building air castles, for he expected some day to be a rich man, and give her the best that the world afforded. But, alas! all was now changed; yet Joe never murmured or complained, saying: "God can take care of grandma, if I can't. Who knows but that I may do something yet?"

The boys visited him frequently, and Joe's room was the center of all meetings of importance, and there all questions were taken for Joe's opinion, and usually the boys would abide by his decision. When the doctor gave permission "to sit up an hour or two every day," Joe said:

"Better not, doctor; because I can't help myself much, and grandma is not strong. I don't mind lying in bed, only sometimes I long to look out the window and see the flowers. I can see the tops of the trees from here; yet I would love to whistle to the birds as I used to do when I could walk," and Joe turned his face to the wall to conceal the tears he could not control.

Doctor Gray's voice was husky and tremulous when he said:

"Joe, I will help you up now; for it is almost 3 o'clock, and some of the boys will call after school, and can help you back to bed."

The old rocking chair hurt Joe's back; but grandma put her only down pillow behind the sufferer, with his feet supported by a foot-rest loaned by a neighbor. He was comfortable and enjoyed the view up and down the street. He also had occasional bows from passers-by; yet he was ready to lie down when the boys came and told them "the bed is the best place, after all."

The boys soon organized a "Relief Corps," and each day two boys helped Joe up, and two assisted him back to bed, varying the hours to suit his wishes or physical condition.

Thanksgiving Day a "Harvest Home" celebration was to be held in the Church, just opposite Joe's home. The boys said: "There will be no

school Thursday, so we will come and help you to the window in time to see the people go to Church, and enjoy the procession which the members of the Sunday School are to form, each child to carry fruit or flowers, grains or vegetables, all of which will be added to the supplies taken to the Church the day before. After the service, it will be given to the poor of the congregation.

Joe was ready bright and early Thursday morning. Ted Ashley carried him a book, and, noticing a portrait, asked:

"Who is it?"

"My grandfather," said Grandma Gordon: a soldier of the War of 1812. A knock interrupted their conversation, and when grandma called, "Come," in rushed fifteen boys loaded with baskets and bundles, pitchers and pails, which Johnnie Dows tried to explain. As he always stuttered when he was excited, the others had to come to his assistance. Ted danced for joy at the success of his little game, for he suggested the idea of going in ahead to divert "Grandma Gordon" from her accustomed seat at the window, where she sat and read her Bible, while knitting mittens for the boys who were so good to Joe. They said:

"Joe, we have brought you and Grandma Gordon your Thanksgiving dinner."
Before the two could recover from their surprise and express their thanks the boys started for the door.
"Oh, boys, don't go," said Joe; but they all disappeared, and presently returned, carrying a wheeled reclining chair, saying:

"Joe, this is for you."

Joe was speechless; but his grandmother exclaimed:
"Thank the Lord for this, Joe. It is just what I have wished for ever since you were able to sit up."

Joe broke down when he tried to thank the boys, and, burying his face in the pillow, cried for joy. The boys had not expected such a reception of their gift, and some looked out of the windows to conceal their emotion.
Dan Comstock, having sufficient self-control to talk, began explaining how the chair worked, showing Joe how to touch the springs that would make it into a bed, if he wished, and told him, "The boys earned it all themselves," and they soon recovered their composure, and one said, that, as soon as he was strong enough, they would wheel him across the street to Church and Bible class. Another said that every pleasant day some of them would roll him out on the street. Dick Trowbridge told him:

"In the spring, you can sit in your chair on the playground at school and watch all our games."
"Yes," said Ned Morgan; "you can act as umpire for baseball and scorer for tennis." Tom Porter interrupted them by calling out:

"Hurry up, boys, or we shall be too late for the procession, and we all want to see Joe at the window and give him 'three cheers' just before we cross over to the Church."

They tenderly lifted him into the new chair, and wheeled him over to the front window, Joe exclaiming:
"Oh, how comfortable! Oh, boys, it is just splendid!"

The easy springs and soft cushions were delightful to poor Joe's suffering body, and as he laid back, with such a happy light in his big brown eyes, his pale cheek resting against the crimson upholstering, his proud grandmother said:

"It is real becoming to you, Joe, and I am very glad you have it."

Joe said: "Boys, I can't thank you as I want to—words sound so empty; but I haven't been so happy since I was hurt, and I never had such a glorious Thanksgiving."—Mrs. Mary Bartlett Kellogg, in New York Observer.

TED'S STUFFED TURKEY.

Ted was born on Thanksgiving Day, but as Thanksgiving does not always come on the same day of the month, and a birthday does, Thanksgiving Day was not always his birthday.

But Thanksgiving Day was always so near his birthday that both occasions were celebrated by Ted's family at one and the same time, and it was always upon Thanksgiving Day that the celebration occurred.

Ted was a good boy, willing usually to do what older people thought best, but sometimes it did seem hard that his very own birthday should pass un-noticed while all sorts of things were done on Thanksgiving Day.

He supposed there were other boys somewhere who were unfortunate enough to have been born on Thanksgiving Day; but all the boys he knew—and they were the only ones who counted—had a birthday so far from

Thanksgiving Day that both could not be celebrated.

To be sure, he received presents, but they were almost always suggestive of the Thanksgiving season. Uncle Henry once gave him a pet duck, and grandfather, who lived on a farm, always sent him a nice, plump turkey.

Now, Ted was not a greedy boy. He had no desire to eat up the whole of that 15-pound turkey himself, and he liked to share his good things with other people, but for all that he wished that once in a while grandfather would send him a present that need not be eaten up.

Every year as Thanksgiving Day approached Ted would hope against hope that the big box which came by express from the farm might contain a different present—but the present was always a turkey.

"Perhaps there will be something else this time," his mother said, comfortingly, as Ted tried to pry off the top of his latest box. "Your birthday really comes on Thanksgiving Day this year."

Ted shook his curly head doubtfully.

"I guess we couldn't get along very well without turkey for Thanksgiving," he said, bravely.

But when the customary turkey revealed Ted had hard work to hide his disappointment.

"Never mind, dear," his mother said, "grandfather isn't the only one who gives a certain small boy birthday presents."

Then she lifted the heavy turkey from the box and placed it on the kitchen table and began to make ready to stuff it.

Ted stood by to watch proceedings. "Just take out the gizzard, Ted," she said. "Grandfather always puts it back inside after he has dressed the turkey."

Ted obediently thrust his hand inside the turkey.

"Why, what's this?" he exclaimed in astonishment as he drew forth, not the expected turkey gizzard, but a little parcel well wrapped in tissue paper.

"Open it and find out," counseled his mother, smiling.

Ted did as he was told, and found that the parcel contained a shining new jack-knife, just such a one as he had wanted for a long time.

But that was not all. The turkey contained a small silver watch and a yellow five-dollar gold piece.

"Hurrah for grandpa!" Ted shouted at the top of his voice. "This turkey's pretty well stuffed. I won't complain about receiving a turkey for a birthday present after this—see if I do!"—Effie Stevens, in Sunday School Times.

HOW TO QUIT.

"No, thank you, I don't smoke," replied a bank president quoted by a Chicago paper, as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, "but I quit it because I wouldn't be annoyed by the craving for tobacco at times when it wasn't proper for me to smoke."

"I made a rule in the bank, you see, that none of the clerks should smoke during business hours. And, of course, I had to keep the rule myself. And I would all the while be wanting a cigar so bad, and be so anxious for business hours to be over so I could get at my cigar, that I was miserably uncomfortable all the time. I could hardly hold my mind down to my work."

"So one day I got completely disgusted at the everlasting annoyance of it, and I said to myself: 'Here is where this nuisance quits,' and I haven't smoked since. I stopped with half a boxful of cigars in my desk, and they are there yet."

"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatever."—St. Louis Advocate.

THE FOOLISH RABBIT.

Once upon a time a rabbit was asleep under a palm tree.

All at once he woke up and thought: "What if the world should break up? What then would become of me?"

At that moment some monkeys dropped a coconut. It fell down on the ground just back of the rabbit.

Hearing the noise, the rabbit said to himself: "The earth is all breaking up."

And he jumped up and ran just as fast as he could, without even looking back to see what made the noise.

Another rabbit saw him running and called after him: "What are you running so fast for?"

"Don't ask me," he cried.

But the other rabbit ran after him, begging to know what was the matter. Then the first rabbit said: "Don't you know? The earth is all breaking up!"

And on he ran; and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was breaking up.

One rabbit after another joined them, until there were hundreds of rabbits running as fast as they could go.

They passed a deer, calling out to him that the earth was all breaking up. The deer ran with them.

The deer called a fox to come along, because the earth was all breaking up. On and on they ran and an elephant joined them.

At last a lion saw the animals running and heard their cry that the earth was all breaking up.

He thought there must be some mistake, so he ran to the foot of a hill in front of them and roared three times.

This stopped them; for they knew the voice of the king of beasts, and they feared him.

"Why are you running so fast?" asked the lion.

"O King Lion," they answered him, "the earth is all breaking up!"

"Who saw it breaking up?" asked the lion.

"I didn't," said the elephant. "Ask the fox. He told me about it."

"I didn't," said the fox.

"The rabbit told me about it," said the deer.

One after another of the rabbits said: "I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit who had first said that the earth was all breaking up.

"Is it true that the earth is all breaking up?" the lion asked the foolish, timid rabbit.

"Yes, O lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought: 'What would become of me if the earth should all break up?' At that very moment I heard the sound of the earth breaking up and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break up and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited for them at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping. He saw, too, the coconut that had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the coconut falling to the ground that you heard, you foolish rabbit!"

And the lion ran back to the other animals and told them all about it. If it had not been for a wise king of beasts, they might be running still.—Ellen C. Babbitt, in St. Nicholas.

BOYS WHO BEGAN WORK EARLY.

As a general proposition, the boys of this world who became much as men began work very early in life. They had no lazy bones in them, and as soon as they had strength and knowledge to do something helpful, they wished to be up and at it.

At six years of age Benjamin Franklin was dipping molds for candles. He wrote in his after life: "It was uncommonly hard work for my age, but it kept me busy, and I was content with it."

At the same age, Elias Howe, who was to give the sewing machine to the world, was sticking wire teeth through leather straps used for carding cotton. He earned the first money for his education in that manner.

At six Peter Cooper, one of the greatest philanthropists the Nation has known, began earning money by pulling hair from rabbit skins.

John Erickson, who invented the monitor type of fighting ship, from which the modern submarine boat has been evolved, before he was eleven years old, with a file, gimlet and jackknife as his only tools, had made a miniature sawmill. It was a marvel of ingenuity. He used an old watchspring for a saw blade, while a broken bit of tin spoon turned the crank.

Thomas Edison was a newsboy on the trains when he was twelve years old. During the hours when he was not on duty he fitted up a small laboratory in the corner of a baggage car, and there made his earliest experiments. He was reading and digesting at the same time that ponderous but valuable work, Fresenius' "Qualitative Analysis."—Boys' World.

While this morning sunrise is rosy with the memory of last night's sunlight; while noon looks longingly down the eastern sky that it has traveled, and onward to the night to which it hastens; while month links in with month, and season works with season, and year joins hands with year in the long labor of the world's hard life, there is a lesson for us all to learn

New Rays of Light

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

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

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

Those who have been patients at Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y., highly commend this wonderfully equipped Sanitarium, where the above mentioned electric machines, high-frequency current, and other most modern and up-to-date apparatus are used for the cure of chronic diseases. The treatment of the chronic diseases that are peculiar to women have for many years been a large factor in the cures effected at the Invalids' Hotel and Surgical Institute.

In erecting the Invalids' Hotel, Dr. R. V. Pierce's idea was to make it a genuine home, not a hospital. Such cases as rupture, hydrocele and varicocele are usually cured in ten days, and the patient is able to return home. The terms are moderate and the rates at the Invalids' Hotel comparatively low. In the examination and treatment of patients the practice is divided into specialties. Each member of the Faculty, although educated to practice in all departments of medicine and surgery, is here assigned to a special department only, to which he devotes his entire time, study and attention. Not only is superior skill thus attained, but also rapidity and accuracy in the diagnosis of disease.

Specialists connected with this Institute at Buffalo, are enabled to accurately determine the nature of many chronic diseases without seeing and personally examining their patients. This method of treating patients at a distance, by mail, has been so successful that there is scarcely a city or a village in the United States that is not represented by one or more cases upon the records of practice at the Invalids' Hotel and Surgical Institute. Such rare cases as cannot be treated in this way, which require surgical operations or careful after-treatment, or electrical therapeutics, receive the services of the most skillful specialists at the Institution.

In medicine there has been rapid progress during recent years. Dr. Pierce has kept up with the times by continually improving his laboratory by skilled chemists, and exercising care that the ingredients entering into his well-known medicines Dr. Pierce's Favorite Prescription as well as the "Golden Medical Discovery" are extracted from the best variety of native medicinal roots. These are gathered with great care and at the proper season of the year, so that their medicinal properties may be most reliable.

These extracts are then made soluble in pure triple refined glycerine and bottled in a hygienic and scientific manner. Thus the World's Dispensary as established by Dr. Pierce is supplied with every known apparatus and means of cure, for its aim is to avoid surgical operations whenever possible.

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

Many thousands are annually treated both through correspondence and at this Institute. Every one consulting by letter or in person receives the most careful and considerate attention. All communications are treated as strictly confidential. No charge whatever is made for consultation.

Write the Invalids' Hotel and Surgical Institute, Dr. R. V. Pierce, President, at Buffalo, N. Y.

of the unity and harmony of our existence. Let us take the lesson, and with it in our hearts, go out to be more tolerant, more kindly, and more true in all the social strivings of our fellowmen. Let us carry it back with us to history, and forward with us in our dreamings of the years to come. It will make us better and stronger.—Phillips Brooks.

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, cures the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement.)

He who is foolish enough to be sulky at anything, is foolish enough to be sulky at nothing.

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THE NAME CHRISTIAN AND OTHER NAMES.

Antioch is the place where the name Christian was first applied to the followers of Christ. There were other names in currency before this name had ever been suggested. It must have originated with the Gentiles for obviously the Jews would not have given this name to them. The other names that were in circulation are such as Believers, Brethren, The Way, (or this Way) Disciples, Nazarenes, and history gives a few other names that were applied to the followers of Christ in derision. These names are those that are found mostly in the Acts of the Apostles, and but once, if at all, mentioned out of the writings of the Apostles.

In the Gospels, Christ addressed his followers as Witnesses, Branches, Redeemed, Saved, Servants, Children, Blessed, Sheep, Wheat, and they were called by other names. The Antiochians are noted for this peculiarity of manufacturing names. They nicknamed each other, and almost everything and everybody, they were feeling about for a name to apply to the followers of Christ, and hence, the name Christian, meaning Christ's men. The followers of the Lord, or those who had been forgiven of their sins and were seeking the Lord, were as often called "The Way," as they were Christians, or Christ's men (Odos in the Greek). The title "The Way," is in the Acts of the Apostles five times, and its meaning is not one way among many, but the Only Way. A title is a witness for the office or conviction of a person, and denominates a thing or object, or yet, a person. And this title The Way in Christianity witnesses or denominates One Way. And all others will lead you astray. Undoubtedly, there was reference made to the language used by our Lord when he said, "I am the Way." The language of the Lord, "I am the way, and straight is the way," is enough foundation and authority to build the doctrine upon system, method, strictness, regularity, piety, order, rule, way, manner, mode, course, process, means, etc. The question here may be asked, "Why were they called Christians instead of some other name? Well, there are two reasons. The first and logical cause is, under the same law every object receives its title or name. It became a name, having been given in derision, and became a name of local use, and anyone knows why a word has become a word of good use, and it became a name of universal use and significance. The Antiochians who gave this name to the followers of Christ were in search to know what had so blinded and confused the people, and the cause of their action, and why their messages were all about the Christ and their prayers ascending, or being offered to the Christ, and as these followers exhorted all men to live after the Christ, and that there was no other name whereby men could be saved, and that there should be no other Gospel preached than the Gospel of Christ, they came to the conclusion that Christ was the cause and only cause of these people acting as they did, and as they were, and as they seemed to be wholly taken up in Christ, the name was given that they were Christ's men, or Christians. Another reason is, Nations and parties both political and religious, very often call themselves by one name and generally given in contempt, and many times when these outside names are given, they manage to hit the very center of the characteristics of the people on whom they are bestowed; and so by degrees they get to be adopted by them and are worn as honors. It might as well be said that under the same common law or derivation of words that all other objects designated, or known by certain names. The name America, and the United States, and all other names or titles that denominate, have come about in the same way. These brave people who came over to Antioch and preached Christ shows that the Church was attracting some attention from the outside world.

These people could not be placed in any of the categories of the Antiochians, and therefore had to invent or manufacture a name, as well as a word, or word as well as a name. So this new word and new name was the title that the followers of Christ received, Christian. The followers of Christ never used the name in reference to themselves; it seems that it was unnoticed by them. Peter used it once as referring to the reproaches that were thrust upon them. Directly,

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It was never used. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." He did not say that they were Christians, but referred to them as those people who had followed the Lord and had unnoticed the derisions made by the Antiochians. The word Christian is not used but about three times; and the other one is found in Agrippa's half contemptuous exclamation. His reply was not what some think it to be. He seems to say to Paul, "You think it a small matter to make me—me a king, make me a Christian, one of those despised people." The other place where the name Christian occurs is merely the statement made referring to the place where it was bestowed upon them. They had no idea that the name Christ was a proper name and that all Christendom would wear this name as a sign of their office and conviction and belief. But thought that it was sarcasm that they were letting fall to hinder the progress of these Christ-blinded and confused people, as they thought, and would want to term and destinate them.

Another reason of this name Christian. The argument of the derivation of a word or name, title. Christian was given to the followers of Christ just as they called Herod's followers Herodians, and in the political world, Aristotle's followers Aristotelians. There are four other names designating those who have faith in Christ. The first is Believer; the second, Disciple; third, Saints; fourth, Brethren. These four names are the only names that the Church ever Christened. The word or name Disciple was employed almost exclusively during the life of Christ upon earth, and in testimony of this fact, any concordance will bear me out. It is the only name for Christ's followers in the Gospels and occurs frequently in the Acts of the Apostles. Christ and his Disciples, John and his, Socrates and his, Disciples properly means scholars. As I have just mentioned that the Church only Christened four names, as I have given these names, I wish to make mention of the six names that are scriptural. First, Believers, quoting Acts 11:24, For he was a good man, and full of the Holy Ghost and of Faith. They were called Brethren. Acts 9:20, Which when the Brethren, knew they brought him (Paul) down to Cesarea and sent him forth to Tarsus. Third, They were called the Way, or that Way or this Way. Acts 9:2 and 19:9, And desired of him letters to Damascus to the synagogue, that if he found any of This Way, whether they were men or children, he might bring them among the saved as part of the Church, then I want an explanation). Fourth, they were called Disciples as I have mentioned. Acts 19:26. And when Saul was come to Jerusalem he essayed to join himself to the Disciples; but they were all afraid of him, and believed not that he was a Disciple. Fifth, they were called Nazarenes, Acts 24:5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout all the world, and a ringleader of the sect of the Nazarenes. Sixth, Christians. And when he had found him (Barnabas found Saul), he brought him unto Antioch. And it came to pass that whole year they assembled themselves with the Church, and taught much people. And the Disciples were called Christians first at Antioch. In making mention of these different names, I would not discard any of them. But there are some people who put so much stress on the name. I want to say that Methodism has a name to be proud of. We are scriptural and do not have to go about trying to show that we are scriptural. Our great Church has for its leader, Christ, and we feel that he will lead us on to certain victory.

It may not be in good rhetorical sense, that I finish this letter as I do, but for a few facts about the name Methodist. I am proud of it. I believe her teachings. I love her ministry, and all of her departments, and therefore I stand to defend her against any misunderstanding about what the Methodists teach. It is useless for any one to try to overthrow my faith and hope, though he be a Nero. I will stand fast in my belief and conviction and say that I know Jehovah is God, and I know in whom I trust. The Methodist Episcopal Church accepts a providential place in the religious history of the world. It was God's providence that brought it about, and if there are any complaints to be made go to the cause, or source. I will make this statement from all the books that I have read, and they have been many, there are no Churches, or Church, that dates back to John the Baptist. There is only one Church that claims it, that is the Abyssinian, and I find little, if any authority and ground for this belief. The old Catholic Church comes nearer than any other, it dates back to about 500 years of the time. There is no Church, according to Church history, that dates back, or has an unbroken

chain to John the Baptist. God raised up the Methodist Church and called it into existence. France had been sown in seed that sprang up in infidelity by Voltaire. Sin was a common thing among the High Churchmen and was practiced in the Church, and so there was a great reformation brought about, a great revival, and God called into existence a Methodist Church. John Wesley sowed the Truth and it sprang up into a great organized body of men and women and children that believed in God and accepted Christ as a Savior, and who declared themselves against all wrongs in the Church and out, and came out on the side of righteousness. Here I wish to make a point. The term Methodist was bestowed upon these who had taken a stand for right and declared against sin, by a young collegian. The name Christian was not a God-given name, but was given by the Antiochians. So the name Methodist is as scriptural as the name Christian. Some might stop at this, but think of the Greek word odos. The scripture which reads as This Way, The Way, etc. It means method, or a certain way, or the way. Methodist was applied to them because they were regular in their habits and behavior. The terms This Way, and The Way was given for the same reason. Because a name is found in the scripture does not make it a good name and applicable. I will conclude this article by saying that the Methodist Church is providential in leadership, providential in conferences, providential in the time it sprang up. The question may here be asked, "What is there in the name?" A certain preacher of a certain denomination said, as he was preaching on how to get to heaven, he used as his text, "Enter ye in at the straight gate." And asked the quest on what "straight" meant, and went on to say, that any ten-year-old child who had ever gone to school any in his life, would say that "straight" means a narrow strip of water." See! What's in the name?

L. FRANK JEWELL.
Redwater, Texas.

"WATER AND SPIRIT."

Many excellent things have recently appeared in the columns of the Advocate bearing upon our Lord's statement: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The difficulty seems to gather around the meaning of two words in this connection, viz: "Water" and "Spirit." The text is certainly susceptible to numerous and widely-varying interpretations. There are three popular views concerning this passage which it is my purpose to notice, and then pass on to what I conceive to be the deeper meaning of these words.

Some seem to see a contrast between the physical and the spiritual suggested by the words, "born again." They teach that here is an implied truth that one birth has already been experienced. According to this view the physical birth is represented by "the water," while the spiritual birth is represented by "the Spirit." There is in this theory a degree of philosophy. Physiologically considered, nearly 88 per cent of the human body is composed of water. This is the predominant element in all physical life. However, if we accept the marginal rendering we find that it is not "born again," but "born from above." This is evidently its true meaning, the object being not to point out the order and position of this birth, but rather the nature and dignity of it. It is not physical, but spiritual; it is not from below, but "from above." Besides, a merely physical birth cannot help one to a spiritual life; there must be a spiritual birth. "That which is born of the flesh is flesh;" it never can become more. Hence, our Lord could not have referred to the physical.

Others, in larger numbers, believe that the words, "born of water," serve to show the importance of baptism. They tell us that the kingdom of God is twofold, visible and invisible; that the key of admission into the one is baptism with water, while that into the other is the baptism of the Spirit. But the objection to this widely current view is clearly this, that it makes the visible and the invisible, the "water" and the "Spirit" equally important, as they are inseparable in the text. No matter what changes may be wrought by "the Spirit" within, unless "the water" be applied in baptism, "he cannot see," much less "enter into the kingdom of God." This is the dangerous and dreadful doctrine of "Baptismal Regeneration," which we are not yet ready to accept. If the "Kingdom of God" is spiritual, then must the means of admission be spiritual; hence, material water cannot secure for us admission into this spiritual kingdom.

Again, there are those who believe that "the water" is only another name for "the Spirit." In support of this view they appeal to the language of



Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

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the prophets, "I will pour out my Spirit upon all flesh." Or, "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring." They also appeal to the words of our Lord when addressing the woman of Samaria concerning "living water springing up into everlasting life." Or, again, when he said, "If any man thirst, let him come unto me and drink. * * * This he spake concerning the Spirit which they that believe on him should receive." But, we should remember that water in the Scripture is nowhere used as a synonym for the Spirit, but rather as a symbol setting forth the manner of his application, the efficacy of his cleansing; the freshness, fullness and satisfaction of his presence. Moreover, it would have been redundant for our Lord to have used any figure to represent the Spirit, while immediately adjoining the name of the Spirit himself. It would have been an inseparable mixture of figurative and literal language. Jesus did not speak of the Spirit in figures and metaphors, but in terms of personal designation. He does not speak of him as "the water," but as "the Spirit;" not a thing, but a person.

Now, having rejected these views of long standing, the question naturally arises, can we find an interpretation of this passage that harmonizes at once with Scripture and experience? It seems that we can. We must not cast away our old faith until we have something better. What, then, is implied in being "born of water and of the Spirit?"

Man has a twofold nature, natural and spiritual. Hence, the work of regeneration must have a twofold application; it must touch both natures. The natural man has three religious needs: pardon, purity, power. By these he becomes properly related to the past, present and future. He is thus forgiven of sins past, cleansed from sins present, and strengthened against sins to come. The first of these blessings comes through justification, the last two come through regeneration. These are symbolically set forth in our text as "water" and "Spirit." The one represents cleansing from sin, the other power over sin. We are not to understand that two agents perform the one work of our regeneration, but that one Agent performs the twofold work of cleansing and energizing. It is not enough to be pardoned unless we are cleansed, but even this will not avail unless we are henceforth kept from sin. Nothing short of this is a full and perfect salvation. But this twofoldness of regeneration is everywhere implied in the Scripture, and in many places specifically stated. God put into the mouth of the prophet this twofold promise which can imply nothing less than cleansing and empowering: "Then will I sprinkle clean water upon you and ye shall be clean" (here is "the water"); but he immediately adds: "And I will put my Spirit within you and cause you to walk in my statutes." Thus does the prophet in a single sentence speak of the "water" and the "Spirit." This twofold work was also clearly in the mind of the apostle when he said: "According to his mercy hath he saved us by washing of regeneration ("the water") and the renewing of the Holy Ghost, ("the Spirit"). Indeed, in a variety of forms and figures this grand truth is everywhere taught in the Scriptures. Nothing to the contrary can receive sanction from the Word of God. There can be no regeneration without cleansing from sin, and a renewing of the Holy Ghost. These concomitants are not left to any subsequent work of grace; no man can enter into the kingdom of God without them. Any supposed work of grace which does not touch man's twofold nature is a delusion and a snare. The old man must be put off with his deeds ere the new man can be raised up in him. "Therefore, if any man be in Christ, he is a new

creature; old things are passed away; behold, all things are become new."
S. STEPHEN MCKENNEY,
Naegdoches, Texas.

TRIBUTE OF LOVE.

Whereas, The New Boston Missionary Society has suffered a great loss in the death of Mrs. O. R. Perot, and we feel like crying out with the Psalmist, "We are indeed bereft." The death of one so useful, so gentle, so ready in every good work, seems sad, in such times we can only trust our Heavenly Father to overrule all for good and thank him for the influence of this consecrated Christian life. Therefore, as a united Missionary Society, we resolve,

First, That we here express our sadness, sorrow and loss, and bow in humble submission to our Father's will.

Second, That we extend our sincerest sympathies to the bereaved husband and relatives in this sad hour. We can point them to her record as a guide through life, and to a home in Heaven.

Third, That this tribute be recorded in the minutes of this society, a copy be furnished the bereaved husband, the Texas Christian Advocate and Bowie County News.

MISS JENNIE TAPP,
MRS. MARY WEST,
MRS. D. A. CHAMBERS,
Committee.

God who rules the world, who taketh up the isles as a very little thing, who governs the waxing and waning of empires, in whose hand are the hearts of kings and princes—in his consideration and his care gives nothing precedence to the life of a little child.—
W. C. Pigott.

The ladders of most people's ambition always remain horizontal—in their own way and every one else's.—
Will Carleton.

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A DISTRESSING OCCURRENCE.

The home of Rev. E. P. Swindall, pastor of Diamond Hill Church, Fort Worth, was destroyed by fire last Monday, and his little baby girl was burned to death, and his little boy badly burned. It is one of the most distressing events that we have ever recorded. Mrs. Swindall had just stepped a few doors from her home to see a family moment, and Brother Swindall was in the city at the Pastors' Association when the accident occurred. The first that was noticed of the fire was by W. A. Walsh who saw the roof break into flames and hearing the cry of the children rushed into the burning building at the risk of his own life, found the baby already suffocated and the little boy badly injured, but he was able to seize him and rush from the building as the roof was falling in. This is an awful blow to the parents, so much so that the poor mother is in a serious condition. How the fire originated no one seems to know.

Later—Just as we go to press the sad news comes that the little boy, Ward, has passed to the great beyond. All Texas mourns with them.

We are receipt of a copy of the minutes of the West Texas Conference, and it is a beautiful piece of work. Rev. J. H. Groseclose, the editor, did an expeditious job and had them in the hands of the brethren ten days after the adjournment of that body. We call this enterprise.

Rev. W. S. Huggett, of the New Mexico Conference, has kindly sent us a copy of the printed minutes of that body. He is the editor and right well has he attended to his duties. It is a neat job of work.

Rev. E. P. Newsome, Chaplain in the United States Army and stationed in New York, sent his greetings to his brethren at the Texas Conference. He is doing good service. He hopes soon to be put in charge of a Southern post and if so this will bring him closer home.

Trinity Church, this city, under Rev. New Harris, has made a record. This Church, however, is used to records. The report will show that for all purposes they have paid \$7629.08; and in addition they have wiped out the last vestige of the old church debt, amounting to \$4200, and the building is now ready to be dedicated. Dr. Harris and his people have shown wonderful enterprise in all departments of their work and last Sunday they went a few notches further and raised \$1500 with which to pay the rest of the debt on their recently purchased lot adjoining their church property, giving them a fine piece of ground unincumbered.

Texas Conference Personal

The old triumvirate of the conference is now made up of John Adams, Caleb Smith and Isaac Alexander. They are the grand old men of the conference.

The conference has a large number of young men in its membership, and they are a promising looking set of young ministers. Several of them stand out conspicuously among their brethren.

By the special request of Bishop Mouzon, Bishop Key will be at the North Texas Conference this week to address the class applying for admission into full connection. This is a considerate and tender compliment of a young Bishop to one of the oldest and most loved and honored members of the Episcopal College. The whole conference appreciates this compliment to our beloved Bishop Key, and the young men will have a wise and spiritual address.

Rev. C. M. Myers, of Brookshire, did a fine work. He and his good people built and paid for a handsome church, and the fine women of the Church built and paid for an elegant parsonage. He also brought up the spiritual work of the Church, also.

Rev. Caleb Smith is the oldest mtn in the conference. He is nearly ninety years old—will be that old at his next birthday. He is a venerable minister of that body, full of hope and rich in experience.

Rev. Littleton M. Fowler did the part of an active superannuate during the year. He lives at Athens and in meetings conducted by him there were seventy odd conversions and nearly as many accessions. He has long been a striking figure in East Texas Methodism.

Rev. W. W. Graham, long a member of the conference, though nominal for some time, lives at Clarksville, and he did much supply work near his home town. He was three years a Chaplain in the Confederate army and he has been in the work of the ministry about fifty years.

Rev. Isaac Alexander is one of the old members of the conference, having joined the conference at Marshall in 1855. He is a graduate of Emory and Henry College, has spent much of his time in school work, and he is still bright, cheerful and optimistic. He is popular with all his brethren and one of the most lovable men we have ever known. It is a positive benediction to meet him and enjoy his communion.

Rev. J. L. Massey, who has been very ill for some months, is practically recovered and is looking nearly as well as ever. The brethren greeted him with enthusiasm, and all of them rejoiced in his improved condition. He is one of the popular members of the body.

Rev. C. B. Garrett finished four fruitful and successful years on the Tyler District and he goes to another field with the good will of his preachers and laymen. He is full of energy and persistence, and he invests the whole of his ability in his work.

Hon. Smith Garrison, of Timpson, is one of the foremost lay members of the conference. From time immemorial he has been the Treasurer of the Joint Board of Finance. During the session of the conference he handled \$62,000 and had his report in apple pie order.

After many years of faithful service as Treasurer of the Conference, Hon. L. L. Jester has moved from the bounds of the conference, and he tendered his resignation. The conference cordially thanked him for his unselfish service. He has been one of the most useful lay members of the conference.

and he will be greatly missed by the conference.

Uncle John W. Stevens has never been a member of the conference, but he has been doing work as a supply a long time. Everybody regards him as a member, and he is greatly loved. He is now past his four score years, but he is as bright and lively as a boy.

Rev. W. J. Johnson did a fine work at First Church, Beaumont. He is one of the strong and leading men in



BISHOP E. D. MOUZON,

Who presided over the late Texas Conference and is now holding the North Texas Conference in session in Dallas

the conference. He is a devoted friend of the Advocate and put the paper into more than sixty of his families during the year. That sort of a man always succeeds. And such is his warm heart and genial manner that he is loved by all the conference.

Rev. C. U. McLarty had his first year at Port Arthur and his report showed faithful work. He is strong, companionable, brotherly and successful. As a preacher he is clear and evangelical.

Rev. A. A. Kidd finished his second year at Bay City and he is so wrapped with the place and the people, that he came very nearly taking the next session of that conference to that point. He is a steam engine of energy and persistence and things happen wherever he labors.

Rev. C. M. Myers, of Brookshire, brought up one of the best reports in the conference. When it comes to tangible results, he stacks up well on all parts of the ground.

Rev. J. L. Williams finished his third year at Richmond and his work counted for one hundred cents on the dollar. He is clear headed, discriminating and scholarly. He wrote the report of the Committee on Books and Periodicals and it was worthy of his head and heart.

Dr. G. V. Ridley is the same shiny member of the conference, and his presence is always a benediction. For years he has been one of the truest members and he grows brighter and even more lovable as the years go by.

Rev. Sam R. Hay did a masterly work at St. Pauls, and he has put that great Church into the forefront along all lines of progress.

Rev. James Kilgore did his first year's work as a presiding elder, and the whole Houston District testified that he did it well. He is a tower

of strength in the conference—scholarly and strong as a preacher.

Dr. W. F. Packard finished his third year at First Church, Houston, and his report indicated large results. He is one of the foremost preachers in the conference. He is widely read, gifted with originality, and his pulpit work is of the highest order.

Rev. J. B. Luker is a man who always does his duty and a good report is the invariable result.

Rev. H. M. Whaling at McKee Street, Houston, finished a successful quadrennium, and he leaves a monu-

ment there to his devotion and zeal as a preacher and a pastor. He is one of the brightest of the young men in the conference.

Rev. W. G. Harbin, of Beckville, is a new man in the conference, but he is a stem-winder. He was on that charge only six months, but he did a year's work. And he stands by the Advocate. He is "A number one."

Rev. J. H. Treadwell, of Iola, paid out everything in full and over, and the Advocate is his chief helper.

Rev. W. S. Easterling never fails to show up well with his work at conference, and this year was no exception.

Rev. Glenn Flinn, of Bryan, captured his people on the start, and he kept his grip on them to the end. He had large prosperity.

Rev. C. L. Farrington is one of the noblest spirits in the conference. His head is now white, but his spirit is young and full of hope.

Rev. G. W. Henderson is one of the persistent workers in the conference, and good results always follow his labors.

Rev. W. W. Horner is a member of long standing, and he always does valiant service. He is a fast friend to the Advocate.

Rev. L. F. Smith was absent, but his report was on hand and it showed faithful service.

Rev. A. G. Scruggs, of Kountze, is a strong member of his conference and a good Advocate worker. He is growing some older, but his bow abides in strength.

Rev. A. J. McCary, of Pine Hill, does not make much noise, but he counts for much when it comes to faithful work. The Advocate moves up a few notches on his charge.

Rev. L. E. Green, of Cornett, understands the details of his work and he systematically looks after everything. The Advocate is a large part of his working force.

Rev. L. B. Saxon, of Douglassville, never fails to put the Advocate into every home possible. And he has good meetings and charge prosperous.

Rev. T. C. Sharp, of Centerville, moved up his charge in more than one particular and the results of his year's labor were among the best at conference.

At the close of Dr. W. F. McMurry's Church Extension speech, a lady came to him and gave him \$100 for the Loan Fund. Dr. McMurry is one of the strong men of the Church, and his work is in fine hands. He knows how to attend to its business.

Rev. S. W. Thomas was raised from the fellow degree of a station preacher to the sublime degree of a presiding elder and placed on the Brenham District, and he will fill every nook and corner of it.

Rev. C. T. Talley is fast developing into one of the strong members of his conference and he is an active worker. He is well equipped and full of zeal.

Rev. J. W. Cole, of Travis, is a supply, but he works like a seasoned veteran. The Advocate has no better friend than he.

Rev. M. I. Brown knows how to carry on evangelistic work in his own charge and he has the old time revivals. The Advocate is his companion in work.

Rev. J. W. Bergin, of Marlin, is one of the most active members of his conference. He always has an eye to business and wherever it is neces-

Dr. W. F. Andrews, of Tyler, certainly stands well with his people and work prospered along all lines. The Advocate fared well at his hand.

Rev. D. W. Gardner, of Lott, remodeled his church at a cost of \$1500, had a net gain of seventy, sixty of them on profession of faith, and all claims in full.

The conference has no more thorough and conscientious worker than Rev. F. O. Favre. He never fails to push all the claims of his charge, and

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sary to build up a weak point, there is where he pitches his strength. His report was a flattering one.

Bishop Mouzon held the reins of the conference in a steady hand and transacted the business thoroughly and expeditiously. His work in the pulpit and on the platform was more than satisfactory. He has an accurate knowledge of parliamentary usage, he has quick perception and there is never any drag in the conference proceedings.

Rev. P. R. White, of Edgewood, made a good impression on his people. He built them up in spiritual and material matters; and he made good use of the Advocate in his work.

Rev. W. D. White, at Navasota, did a great work and he has one of the best church buildings in the conference outside of the cities. And he put the Advocate on a boom.

Rev. J. W. Goodwin, of Caldwell, kept that reliable charge moving forward during the year, and the Advocate was a great factor in his enterprises. His congregation is reaching those splendid Germans and Bohemians, and they make our very best members.

Rev. C. S. Atkinson, of Shelbyville, is strong and vigorous, and he knows how to handle his charge. He realizes the value of the Advocate among his people.

Rev. Ira M. Bryce, of Orange, rendered the Advocate most valuable service in his work, and he did a year of successful work along all lines.

The people of Marshall did the entertaining in great style, and Brother Elrod left nothing undone to provide for the comfort of all the brethren.

Mr. L. Blaylock, Hon. T. S. Garrison, Rev. P. S. Wilson, Rev. Frank Platt and the editor were delightfully entertained at the good home of Mr. and Mrs. Sol Jones. They are leading Methodists, they live in a large house and they are thoroughly acquainted with the grace of hospitality. No guests were ever more elegantly provided for than this company of ministers and laymen. Mr. Jones stand at the front of the bar in Marshall and he is an attorney of large success.

One lay brother in the conference love feast said among other good things: "I have no boy to give to the ministry, but I have two girls, and nothing would delight me more than for two Methodist ministers to fall in love with them and make them a part of the life of the ministry." Several young preachers pricked up their ears and took notes.

Rev. J. D. Young, the newly appointed Commissioner of Education for the Southern Methodist University, and Mrs. Young have arrived in the city and taken apartments at 2306 Ross Avenue. Until recently Brother Young was pastor of the magnificent new Laurel Heights Church, of San Antonio, which Church was organized and built during his administration, but is now a member of the Northwest Texas Conference. He has entered actively upon the arduous duties of his important office with that same degree of optimism and as-

urance that has always marked his successful career as a Methodist preacher.

We preached last Sunday night for the North Marshall Church people, whose pastor is Rev. W. W. Gollighugh. The house was packed and we have never preached to a more appreciative congregation. It has a good membership, a good house of worship and a parsonage attached. Brother Gollighugh has done a fine work there, having served the charge one quadrennium and after a short interval has begun a second, and this is the second year. His work has left an impression upon that part of the city.

The editor of the Advocate is receiving stacks of letters asking him to aid applicants for positions under President Woodrow Wilson when he comes into his great office. We have no acquaintance with President Wilson, and, as far as we know, we have no influence with him. Besides this, we are too busy to take up any other line of work, and if the applicants do not hear from us they will know the reason why—now!

PERSONALS

Brother W. L. Guthrie, of Dallas, was a pleasant visitor to this office recently.

Brother George Renfro, of Ferris, was a pleasant visitor to this office recently.

Rev. John M. Moore, D. D., is at the conference in Dallas mingling with his old-time friends and brethren.

Mr. D. M. Singleton, of Cooper, Texas, called Wednesday. He is here attending the conference.

Rev. C. W. Dennis, of Rockwall, will give the conference a fine report this year. He has raised for all purposes \$5000, and he has raised in addition in good subscription, \$10,700 on a new brick church enterprise; and his charge is in good shape spiritually.

The good wife of Rev. J. H. Groseclose, of the West Texas Conference, and the newly appointed presiding elder of the Beeville District, was recently stricken with appendicitis and she was operated on successfully in San Antonio, and we trust by this time is nearly recovered. May she soon be well.

The Hubbard City people have given Rev. L. A. Webb a cordial reception on his return to them for another year. Last year he had more than one hundred conversions and reclamations, forty additions, 25 per cent increase in salary, more than \$6000 paid on church debt, and raised for all purposes \$10,000.

BISHOP WALTER R. LAMBUTH RELATES EXPERIENCES.

In an interview with a representative of the Dallas News, Bishop Lambuth thus speaks of his missionary explorations in the Dark Continent:

During the sessions of the Methodist Conference at Abilene, Bishop W. R. Lambuth, who has been absent in foreign fields about fifteen months, stopped over to visit Bishop James Atkins, who presided over the conference. Bishop Lambuth was on his way to visit his family in California. In 1910 Bishop Lambuth was elected to the Episcopacy by the General Conference which met at Asheville, North Carolina. He was educated and graduated in medicine, but his life's work has been consecrated to the Church. His greatest work has been rendered in mission fields and interests, and since becoming a Bishop his Episcopal duties have been exercised exclusively in mission fields in foreign lands.

In conversation with Bishop Lambuth a representative of The News gathered these interesting facts connected with his hard experiences in the heart of "Darkest Africa." The Mission Board of his Church, having decided to establish a mission in Africa, Bishop Lambuth was placed in charge of the missionary interests in Brazil. After holding the conference and looking after the Church's mission work and interest in this South American country, Bishop Lambuth immediately turned his ener-

gies and attention to the undertaking to be launched in Africa.

Starts to Africa.

"After holding the conference in Brazil," said Bishop Lambuth, "I started to Africa. On October 14, 1911, Prof. John Wesley Gilbert of the colored Methodist Episcopal Church going with me, we sailed from Antwerp, Belgium, and after a voyage of twenty-one days we entered the mouth of the Congo River on the western coast of Africa. From here we traveled 5000 miles into Central Africa, 1000 miles of this journey being made on foot.

In the course of our travels during this expedition we met fifty chiefs, visited 200 villages and treated about 400 patients who were suffering from diseases incident to that country. We had a caravan of sixty-two men with whom we made the journey into the remote interior looking for a mission site. This large caravan was needed because the natives were totally ignorant of money and its purposes, and we were compelled to carry salt, clothing, beads, brass rods, etc., for currency.

"In the course of our journey we traversed forests which required from three to four days to pass through. These jungles were full of wild beasts and were so dense with stately trees and vines and other vegetable growth covered with such a luxuriant tropical foliage that our pathway was enshrouded with a twilight darkness that was entirely too deep for us to see how to read a book. We had to cross rivers and streams on large rafts, in canoes or by wading, or in any other way that could be improvised for getting across.

"After forty-one days of travel we finally reached an open, rolling country, with an elevation of 2500 feet above sea level.

Many Wild Animals.

"In appearance this open country somewhat resembled the prairies and plains of our Western States. It was covered with giant grass, taller than a man's head, and furnished innumerable elephants, buffalo, antelope, leopards, hyenas and other wild animals with haunts and breeding grounds.

"Among some of the tribes in this country we found acres of Indian corn growing in an excellent condition. It is planted and cultivated by the women of the tribes, who do the cultivating by hand.

"In addition to corn they raise millet, bill rice (without irrigation), tobacco of a very fine quality, kasava and other crops and vegetable productions. I also saw cotton trees fifteen feet high blooming and bearing. The staple, however, is short and inferior to that raised in our Southern States.

"In the markets of these people we found, in addition to these products, roasting ants, dried salted ants and caterpillars. They soaked and broiled them in oil. The ants taste a little like rusty bacon, the caterpillars are swallowed head foremost and go down the throat with an uncheckable downhill speed. They also keep in their markets as rare and palatable articles of food and delicacies, snails, grub worms, bugs, chickens, eggs, rubber, etc. The rubber sold for food is made from a snappy substance found between the wood and bark of the tree. It is dried and then ground into a powder between two heavy stones. It is made into a dish which somewhat resembles soup or pudding or custard, according to the consistency with which it is made. They also have a rubber fruit which is slightly acid with a May-apple taste. It is quite refreshing and not at all disagreeable to the palate.

"They also have can wood with which the women rub their bodies when they are in mourning. During the mourning period, the women will paint a circle of white around one eye, and red around the other; and they also paint their chests white and their backs red. Another practice of the women is to cut into their flesh with knives and paint upon these scars, ornaments or figures resembling in shape leaves and flowers. The people keep their bodies remarkably cleanly. They bathe one or more times every day.

"In traveling in Africa it is often a difficult matter to find water fit to drink. The water of the Congo is oily and about the color of tea, and is so impregnated with decaying vegetable matter that it is like rank poison to the human system and has to be boiled before it can be used for drinking. This is largely true of nearly all the rivers and streams."

He said travel on some one of the short lines of railroad had to be suspended at night because elephants frequently block the tracks and contest the right-of-way with the train. They often pull up telegraph poles and throw the cars into the ditch.

Tells About "Death Zone."

He said that Africa was called the "Dark Continent" because it had a

death zone where every third white man who undertakes to cross either meets death from malaria or becomes food for cannibals. These man-eaters make the "death zone."

Cataracts, he said, very seriously obstruct navigation on the rivers.

He told about visiting one tribe where the king wields the scepter of authority over 1,000,000 subjects, and when his majesty dies, ten of his wives and ten of his officers will have to submit to the inhuman affliction of having their arms and legs broken and will be buried alive with their dead king.

He visited the Presbyterian mission and attended the sunrise devotional services of the converts. Many of these converts were formerly cannibals, but their conversions were powerful and genuine.

In this tropical region, high above sea level, the mornings are very damp and cold, but the people were prompt in their attendance and would sit without any clothing above their waists, cold and shivering, until the services concluded. He said that the Presbyterians were doing a great work in Africa.

He said the women are fond of wearing jewelry and told of seeing one woman wearing a brass collar weighing twenty-five pounds around her neck as an ornament. She also wore brass anklets weighing fifteen pounds each.

RESOLUTIONS.

The fourth Quarterly Conference for the First M. E. Church, South, in this city was held last Friday evening. The reports from the various boards and societies showed substantial gains along all lines. The Church has raised for various purposes this year nearly \$10,000, and the membership has increased more than one hundred. The following were elected for the ensuing year:

Stewards, T. B. Noble, P. B. Cox, C. W. Snider, M. P. Kelley, J. C. A. Guest, T. T. Reese, J. J. Perkins, A. J. Miller, W. H. Downing, Geo. H. Carpenter, Mack Thomas, W. W. Silk, C. C. Knight, L. C. Hinkley, N. W. Clifford, P. A. Martin, L. H. Mathis, T. J. Waggoner, B. M. Bullard, Fred W. Householder and E. P. Greenwood. Trustees, T. B. Noble, W. H. Downing, L. H. Mathis, T. J. Waggoner, J. B. Jones, A. A. Jones, N. H. Redding, Geo. Simmons, J. A. Deaton, Geo. W. Eagle.

Superintendents of Sunday School, P. C. Maracle, T. A. Baggett, R. D. Kennedy and J. A. Frank.

President Epworth League, L. H. Howard.

The following paper was read and unanimously adopted:

Whereas, Our presiding elder, T. H. Morris, and pastor, J. W. Hill, have served this charge for only one year; and

Whereas, The Church and her interests have grown and prospered under their leadership and direction; and

Whereas, Through their untiring efforts, loyalty, fidelity, wise counsel, brotherly love, sympathy and devotion they have endeared themselves to all; therefore, be it

Resolved, That this Quarterly Conference express its hearty appreciation of their successful labors and assure them of the unfeigned affection of this Church; and that we, there-

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fore, respectfully request the Annual Conference that they be returned to their respective places for another year.

At the close of the conference the members and all present were invited into the basement of the Church, where the ladies of the Missionary Society served delicate and abundant refreshments. It was the verdict of all that the year 1912 was the greatest in the history of the Church.

Wichita Falls, Texas, November 23

RESOLUTION.

Whereas, under the polity of our Church, Rev. J. M. Peterson, our presiding elder, having served his full four years' term on the Dallas District must sever his official relationship with us, and

Whereas, we, as members of the Ervay Street M. E. Church, South Quarterly Conference, desire to express our great appreciation of the work he has done in and for our own Church, and for us as individuals; therefore be it hereby

Resolved, That we officially tender our very hearty and sincere thanks to Rev. J. M. Peterson for his work with and for us; that we thank him for the deep, earnest and always sincere Christian life he has manifested and lived; that we have been helped and strengthened by his wise and always deeply spiritual sermons which from time to time it has been our pleasure to have heard.

Resolved further, That we bespeak for him the kindest consideration at the hands of our presiding Bishops and trust that his lines will fall in pleasant places.

Resolved further, That we commend him to the ever-watchful care of our loving Father God, and pray that more and more joy, peace, blessing and added strength be given him as the days come and go.

Signed Members of the Quarterly Conference, Ervay Street M. E. Church, South.

BROTHER BARR'S MESSAGE TO HIS BRETHREN.

Please announce to my brethren and friends that I have just received a telegram from my old father at White Springs, Florida, bearing the message of mother's death at 2:15 this morning.

When I visited her last May I felt it was for the last time. I have been looking for the message for some time, but when it came this morning I was not prepared. Was ever anyone? I have been sitting in my study, with closed door, letting memory bring the gentle touch and loving words of long ago. I am not lonely; mother, and mother's God is with me. Heaven was never so close before.

I shall never see her again in this world, but eternally I shall find her with our blessed Lord.

W. L. BARR.
Sabinal, Texas, Nov. 23, 1912.

PREACHERS AND LAYMEN

Attending the Conference will be more than welcome at our office. We are the agents for the sale of the choicest lots yet unsold adjacent to the Southern Methodist University. The sale of a lot to you, however, will be only a mere incident in the welcome that awaits you. Our office is directly opposite the Methodist Publishing House, and it will do us proud to be personally privileged to bid you a pleasant sojourn in Dallas. Use our office for your correspondence or long-distance phone.

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CORRESPONDING SECRETARIES.

The following is a list of the corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blauvelt.
North Texas: Rev. W. B. Douglas, Forney.
Northwest Texas: Rev. E. S. Satter, Polk.
Texas: Rev. T. B. Morehead, Houston.
West Texas: Rev. C. B. Crowe, San Antonio.

DALLAS CITY EPWORTH LEAGUE UNION.

A meeting remarkable alike for its large attendance and the excellent character of its program signalized the session of the Dallas City Epworth League Union, held at Grace Church on the evening of November 15, when between eight hundred and one thousand were present. It required the entire seating capacity of the main auditorium with that of the Sunday School room adjoining to accommodate the great crowd, the largest in the history of the Union.

A city wide campaign, systematically mapped out and managed and covering a period of thirty days, employing approximately one hundred committee men and engaging the attention of all of Dallas Methodism in its publicity, is credited with this result, but as a matter of fact there has been for some time a widening and a deepening of interest in League work in Dallas as a result of the aggressive and intelligent plans of President John A. Rogers, who in the first year of his incumbency has made the Dallas City Epworth League Union one of the most potent organizations of its kind in the city.

The program for the occasion as prepared by Miss Mary Capers and her committee, was of an unusually high order. "The Life that Counts" was the general theme and three view points were given namely, "In the Business World" by J. Howard Ardrey; "In the Social World" by Miss Victoria Webster, and "Around the Fireside," by Rev. C. A. Long. A short carefully prepared talk was made by each and each emphasized, as most important, the Christian life. The closing part of the service was evangelical in character and many requests came for prayer. One young lady was converted. The meeting was declared to have been one of the best ever held by the Union.

The chapter from First Methodist Church was awarded the honors of the evening, having 129 present and having received during the month 112 new members, each one of whom counted one point in the contest for points. The chapter having really the largest attendance however was Grace, the host of the evening, while Trinity chapter came next with 101. Every pastor in the city was present, including Presiding Elder J. M. Peterson. Every deaconess was also present and many of the mission workers. Great enthusiasm prevailed.

The next meeting will be held with Tyler Street League on December 20, when the annual election of officers will occur.

ANOTHER LIVE JUNIOR CONFERENCE.

(The following is the report of the Junior League at Livingston, Texas, as made to the Quarterly Conference and a fine report it is.—League Editor.)

To the Presiding Elder and Members of the fourth Quarterly Conference, Livingston Station, San Augustine District, Texas Conference:

Dear Brethren: We, the Junior League of this Church, beg to submit the following report of our work for the year:

Our work has in all been both spiritual and profitable. We have thirty-seven members on roll and have had

for a general average in attendance ninety-five per cent for the year. We have gone over a large part of the missionary drill, the Methodist drill and the catechism, and at all services have observed the order of service laid down in the Gold Book. A large per cent of our membership are already religious and members of the Church and we are working and praying to the end that we may all be genuinely religious and zealous workers.

We have raised and paid out as follows:

On our chancel.....	\$75.35
On Pastors' salary.....	20.00
On Conference claims.....	10.00
Smith & Lamar for literature.....	5.05
On ten cent assessment.....	1.00
Incidentals.....	.75

Total paid out.....	\$112.15
We have raised.....	112.95
Balance on hand.....	.80

We also wish to express our appreciation for the valued services of our much loved superintendent, Miss Elizabeth L. Hill, and her assistant, Miss Rosalee Smith. Our success financially, our growth in grace, and the general progress of our work has been due to their efficient and earnest efforts. Neither would we forget our beloved pastor, Brother Kennedy, whose untiring efforts and devotion to our work has not only added much to our membership and the general interest of our work, but a goodly number of the children were led to Christ under his instruction at our prayer-meetings during our summer revival.

To you, Brother Mills, as our beloved presiding elder, we as the Junior League, unanimously beg that you represent us in the Cabinet and pray that you be returned to us as presiding elder, and that Brother Kennedy be returned as pastor of Livingston Station. Respectfully submitted,

MARVIN KENNEDY, President.
SARAH NOESSEL, Secretary.

SAN ANTONIO EPWORTH LEAGUE UNION.

The members and friends of the San Antonio Epworth League City Union held an enjoyable monthly meeting at Trinity Church Friday night, October 25, with an excellent attendance. The devotional session was conducted by Mrs. L. B. Haines, who gave the young people a most helpful and encouraging talk on 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A new plan was introduced by the President in which all the department heads met in separate groups and discussed the matters of interest pertaining to their respective departments. The plan was thoroughly enjoyed and proved to be helpful to all the officers who were able to get a better conception of their work. A few valuable statistics were taken at the meeting which might be of interest to all: Present at the meeting, Presidents, 8; First Vice-Presidents, 5; Second Vice-Presidents, 2; Third Vice-Presidents, 5; Fourth Vice-Presidents, 4; Secretaries, 5; Treasurers, 7; Era Agent, 1; Leaguers and Visitors, 50; South Heights, 12; Travis Park, 13; Hackberry, 16; Government Hill, 11; Prospect Hill, 10; Trinity, 10; Laurel Heights, 3; South Alamo, 2; Englewood, 6; West End, 0; McKinley Ave., 1.

The social time that followed showed the ability of the Trinity League as entertainers and all had a very pleasant hour together. Games were lively and original and the refreshments of hot chocolate and cake were served.

J. FLOYD SMITH, Press Reporter.

THE MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

A Letter from Brother Collyer.
344 N. Preston St., Baltimore, Md., November 12, 1912.
My Dear Miss Ferguson:

We are actually in America. Since leaving Korea on the 15th of May, I have traveled more than half way round the world and have had experiences of all sorts. The most delightful treat we have had was to attend the Triennial Handel Festival in London. There were 4000 voices in the chorus. The leading parts were taken by the world's greatest professionals. The audience was something over 20,000 that day; among the spectators was the much beloved Queen Alexandra.

Herewith a very imperfect description of "The World in Baltimore." I

really have not the time to correct it but will be glad for you to go over it to make the copy acceptable to the North Texas Epworth Leaguers.

With very cordial regards, sincerely and fraternally yours,

C. T. COLLYER.

A Personally Conducted Tour of the World in Baltimore With Brother Collyer in Four Numbers. NUMBER ONE.

In accordance with directions from the Board of Missions, we have come over to take charge of the Korean section of the "World in Baltimore" and are living quite a strenuous life. Now, today on account of the heavy rain, I am able to get a little breathing time; all other days the crowds have been great, and it has been impossible to begin to do the writing that I am most anxious to undertake.

I am sure the Leaguers of North Texas would find a great deal of interest and instruct them in this wonderful exposition. It is impossible in one letter to give an adequate description of the whole Exposition, so let me just give you a personally conducted tour around the Korean section.

Entering the door you will find immediately on the right hand side a huge painting of Korean scenery: In the background tower many rugged mountains, in the foreground, nestled below these mountains, we see a Korean village with its straw roof houses. Standing just by this is a very good representation of a mountain shrine at the foot of the Devil Tree. The Koreans are very superstitious; they believe that every mountain, every tree and practically everything else, is supposed to be the dwelling place of the spirits. Hence the spirit that is supposed to be dwelling in the tree on top of the mountain is much revered. Every time any one goes up to the mountains they carry a stone with them and deposit it in front of the tree. Here in this section we have a very good model of a tree with its pile of stones in front of it. Some farmer's wife has been to pray to the spirit living in this tree. She has asked that rain and sunshine be given at their proper times, so there may be a successful crop, and to keep the spirit in continual remembrance of her petition she has tied a bundle of straw to one branch of the tree. Close by this is a Korean farm house, with a room eight feet long and six feet wide. It is quite similar to my first home in Korea, although a trifle smaller. It had one room which was eight feet by ten; it was so small that we could have no furniture in it, hence lived in the Korean fashion, sitting and sleeping on the floor. We had to go out in the yard to do our cooking. Of course, that was in 1897, when we first opened the work in Songdo. At that time there was not a single Christian in the city, nor within forty miles' radius. If you will remember the date, and recall the number of Christians that are now reported you will realize how great have been the developments since that time.

A short distance in front of the farm house we find several "Devil Posts." I have already told you that the Koreans believe in spirits. These spirits are divided into two main classes, the good, the benevolent spirits, and those that are always trying to bring disaster and sickness. These posts that I am referring to are supposed to be the dwelling place of the good spirits and so they place the posts, one at either end of the village, hoping that the spirits in these posts will keep the evil spirits from coming into the village. Hence, if there is a case of sickness, the garments that have been worn by patients will be carried to the post and tied to it as a mute appeal to the spirit of the post to drive out the spirit that they believe has caused the sickness. Of course the Koreans know nothing at all about the scientific treatment of disease. They take no precaution against the spread of infection. Hence there is a great deal of smallpox almost every winter. Now, what do you think a mother does when she finds one of her children sick with smallpox? She just takes a bundle of stones and with it makes a little manikin, and to this manikin ties some money and then throws it out in the street, hoping some beggar or other poor person will, for the sake of the money, pick up the manikin and carry it away, thereby taking away also the spirit that has caused the disease. The spirit being gone there is every hope that the child will return to health and strength.

A little further along we find a Korean Temple, with an ancestral tablet that is continually being worshipped. Koreans are more punctilious in sacrificing to the memory of their ancestors than to any other spirit. It is the duty of the women of the family to prepare the sacrifice and place it on a table in front of the tablet. They will then retire to give place to the

sons and other male relatives who come and make the act of obligation. This sacrifice is offered at least twice every month for three years after death, as well as on special occasions. Now, it is our method while in Korea not to make light of the things that the Koreans hold sacred; we prefer rather to tell them of the love of God, who gave his only begotten Son to save them from their sins. The Koreans for many centuries have been much oppressed; they know what hardships are; they are in continual fear of evil spirits. Hence, when we come to them with a message of love and sympathy they soon respond, and having learned the better way are ready to give up their tablets and to discontinue worshipping the spirits.

THE SECOND QUARTERLY PAYMENT IS DUE ON DEC. 16TH.

The newest issue of our conference is for all Chapters to learn to send in quarterly the pledges made to the Ruby Kendrick Memorial Fund. According to the Missionary Degree System the quarter closes in the Chapter two weeks before money is due the Chairman of the R. K. M. F. Committee. For instance, this, the second quarter, closes on December 1 in the Chapter. The quarterly payment is due in McKinney on December 16, and January 1 the quarterly payments on Bro. Collyer's and Dr. Bowman's salaries are due at Nashville. The Missionary Vice-President, with the aid of all cabinet officers, are the centers of energy to do the team work necessary to "keep the missionary pot boiling at McKinney," so the money due our missionaries may be promptly paid. When salaries are late reaching Nashville the Board of Missions is compelled to borrow the money to pay the salaries (on time) of the men we are pledged to support.

The receipts so far are encouraging but not so large as they would be if each Epworth League paid its pledge "quarterly in full and on time." It is easy to be a little careless about paying quarterly. The broadest missionary experience is summed up in the M. D. S. and the Fourth Vice-President can absolutely depend on it, for the plan is so perfect in structure nothing can get out of order.

The following Chapters, individuals and districts owe the amounts opposite their names on December 16, 1912.

Senior.	
Trinity, Dallas.....	\$250.00
Grace, Dallas.....	25.00
St. Mark's, Dallas.....	6.25
First Church, Dallas.....	25.00
Tyler Street, Dallas.....	12.50
Ervay Street, Dallas.....	25.00
Bridgeport.....	5.00
Miss Wilson.....	2.50
Denton.....	5.00
Kavanaugh, Greenville.....	25.00
Mrs. T. J. Bunch.....	6.00
Celina R. K. S. S. Class.....	2.50
Centenary, Paris.....	10.00
Lamar Avenue, Paris.....	12.50
Bonham Street, Paris.....	3.75
Waples Memorial, Denison.....	25.00
Travis Street, Sherman.....	12.50
Terrell.....	25.00
Kaufman.....	5.00
Becker.....	5.00
Mr. Henry Vaif.....	5.00
Mrs. Fred Mercer.....	5.00
Junior.	
Bonham.....	\$ 5.00
Dallas District.....	250.00
Deatur District.....	50.00
Denton.....	5.00
Kavanaugh, Greenville.....	12.50
Wilcox Street, McKinney.....	2.00
Terrell.....	5.00
Kaufman.....	2.50

This memorandum of money due we hope is a hint in time for every pledge to be paid.

RUBY KENDRICK MEMORIAL FUND COMMITTEE.

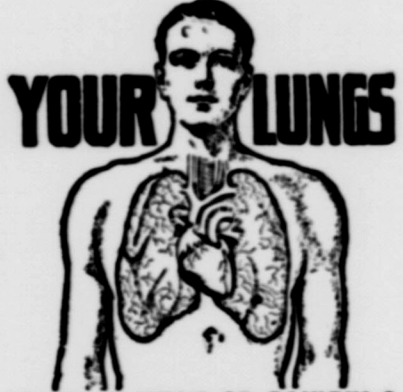
Per Mary Hay Ferguson, Chairman.

Seed Thoughts.

New Haven, Conn., Nov. 18.—The most important announcement at the regular meeting of the Yale corporation today was that a friend of the university has offered \$100,000.00 for the endowment of a chair of missions in the Yale University school. The gift is promised on the condition that \$200,000 additional is secured in the near future for various needs of the university.—Dallas News.

It is a new thing for a university to conduct a travelling mission-study class, but that is just what the University of Chicago is doing, the head of the work being our Disciple trustee, Dr. Herbert L. Willett. On September 27 a class of fifteen sailed from San Francisco on a visit to the mission-fields of the world, and another party is being organized which will sail from New York on February 8 in charge of Mr. Edward A. Henry, who may be addressed at the university.—Christian Endeavor World.

"Dr. Cowan tells about a little boy in a hospital, from whose arm a piece of bone had been removed. Before going home he called the kind sur-



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 hacking 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 Germs, 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 Germs. 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 Germs 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 Germs together with our new 49-page book (in color) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME
LUNG GERMS CO., 517 B'n'd, JACKSON, MISS.

geon and laid his hand on his shoulder. Said the grateful boy, 'My mamma will never hear the last about you.' If we are grateful to Christ our friends will never hear the last about Him."

What I Can Do.

(Adapted from Christian Endeavor Herald.)
The following thoughts here very briefly hinted may be elaborated by those taking part on the December missionary program:

- I can become familiar with the missionary work of my denomination.
- I can try to interest others in missions.
- I can pray earnestly and constantly for the success of missions.
- I can have something interesting to tell at each missionary meeting.
- I can give at least five cents a week to missions.
- I can read books on missions, especially missionary biographies.
- I can subscribe for the missionary magazines and read them.
- I can offer myself for mission work, if God wants me.
- I can give to God's work a tithe of my income.
- I can talk about missions to my friends.
- I can pray for our missionaries and that God's hand may be heavy with blessings upon all missionary work.
- I can go to the 1913 Encampment at Epworth-by-the-Sea to study missions under trained leaders.

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.)

I deny that in a civilized land a man has the right to drink alcoholic liquors. And I dispute his "right" on the ground of the tremendous wrong which it does to other people. . . . When it is perceived that no man can drink and help to maintain customs and the drink habit without inflicting a colossal wrong upon his fellows, then the question is one of the common right of self-protection, and of the clearly recognized principle that no man has a right to do injustice to another for his own pleasure or gain. —Dr. Charles F. Aked, in Appleton's.

He who assumes an unchristian attitude toward his opponent, is his own greatest opponent.

Envy flourishes in the shadow of success, and to actually do things is to be damned by those who should

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout prayers. Total 121 pages, 128 pages, Cloth \$2.00, Morocco \$2.50; postage; stamps taken; Acts Wanted. GEO. W. ROBLE, Lakeside Bldg., Chicago

Devotional--Spiritual

HARP OF THE HEART

Were not the strings in strain—
Were not the heart in pain,
The winds of music, breathing
through,
Would ne'er wake melodies in you,
No songs of joy, no beauties true,
But discords, discords o'er again!
Were not the strings in strain,
How sad the low refrain—
The broken harp were hung along
The walls, now silent unto song,
Where only ghosts of Memories
through
In vain—in vain!

—Robert Valentine Herkscher.

LIFE A BECOMING.

The business of religion is to develop and finish man, and one of the first steps is to persuade us that we are not as good as we think we are, that we are not the perfect creatures we are so complacent about, but that at present we are only the raw material of men, and need shaping and refining and developing and urging onward and upward. Life is for every one of us a becoming. That dull, stolid satisfaction with ourselves, with what we are and with what we have done which marks so many of us, is a dark prison house, holding our powers, our souls in bondage. Not yet are we fully grown. Not yet are all the faculties within us liberated. You are not so morally sensitive as you ought to be, as you can be; you are not so intelligent as it is in you to become; you are not so magnanimous as is possible for you; you are not so sweet and thoroughly human as your own nature demands of you. Thank God if you are moving on, in process, becoming. You are called to be and become yourself—your true self—your possible self. That call is a consecration. A man is consecrated when he obeys the law of his own nature; his mind is consecrated when he obeys the law of thought; his heart is consecrated when he obeys the law of sympathy. Our life is consecrated by becoming all that it can become. For this kind of man the world waits.—Rev. Joseph Wood.

FICTITIOUS SUCCESS.

There are some kinds of success which are in mere appearance, and without solid reality. They should be called failures, instead of successes. Many a pastor has the reputation of being very successful, when in fact his success is fictitious. It is fictitious in the sense of not being true to the best interests of the Church, and of those persons whom the pastor has persuaded to join the Church. Under the manipulation of some pastors a large number of persons have been received into the Church, utterly regardless of their spiritual fitness for membership. The pastor is rated as successful according to the number of persons added to the Church. I know of a Church, reputed to be evangelistic, whose pastor has the faculty of winning a considerable number of people into membership, and very frequently. By some of his people it is said that he is "building up the Church." They regard him as being very successful. My opinion is that his success is not only fictitious, but very harmful to both the Church and community, and for the reason that quite a number of the young men, received into the Church, are habitually profane, and never made even a pretense of conversion. And older ones, of the same type have been received. They are as godless as any ungodly ones around them.

One naturally wonders how such a pastor can regard himself as being a Christian. Is he so blind as not to see that he is trifling with the souls of

Bright Eyes

An active, healthy liver that never shirks its work is reflected in your eyes which sparkle and shine with the joy of life—watch your eyes in the mirror and take

Tutt's Pills

at the first sign of dullness. At your druggist, sugar coated or plain.

such ones? Cannot he see that he is harming his own Church by such a course. Does he not know that Christ's cause is thereby reproached? Is he unaware of the fact that such work is a damage to the morals of the community? Oh, it is a terrible thing! We talk about the influence of a Christian Church upon general society. It is needless to say that such a Church can exert a wholesome moral influence in society. When the world is in a Church, then it is powerless to accomplish much for the cause of Christ.—C. H. Wetherbe.

HELPING OTHERS.

Only those who suffer most over their own faults can be of most service in helping their fellows to overcome their faults. Only as we are keenly conscious of our own sin, remembering it vividly as we cling in recognized worthlessness and helplessness to Christ as our only hope, can we be of help to others in leading them out of their faults into a lasting Christ-given victory and freedom. Yet we do not often go in this spirit at the task of helping others to overcome. If we see, or think we see, some fault in another, and we contemplate speaking about it, that fault usually looms so big just then that our own faults are quite forgotten in the exercise. And our forgetfulness is the doom of our helpfulness. It makes real love and sympathy impossible. It distorts or clouds our vision. We cannot see others' faults truly unless we are feeling our weakness at the same time. One good result from this insistence upon remembering our own weakness is that others' failures will seem so little by contrast that we shall usually decide not to mention them at all. But if on rare occasions, at God's own urgent leading, we do speak, it will be with a wealth of love and tenderness and sympathy and conscious personal inferiority and utter dependence upon Christ that will uplift and encourage and inspire. May that be always our whole and only purpose as we think or speak of the shortcomings of our fellows!—Sunday School Times.

THE VALUE OF OUR IDEALS.

The value of life is determined by ideals which we cherish and pursue. They lift us out of ourselves into the universal. They possess us, and deliver us from the thrall of sense and self. When at the age of twenty-five the vision of a free and united Italy appeared to Mazzini in the fortress of Savona, his life was transfigured. The deathless dream of patriotism gave dignity to his days and poetry to his pen, and was redeemed by thousands of humbler souls to their uplifting and enriching till Italy awoke out of its slumbers united and free. Beatrice, the incarnation of divine philosophy, crossed the path of Dante in his youth, and consecrated forever his imagination and his life. Through hell and purgatory and heaven he followed the fair vision, till at last, gazing into her eyes, in which beauty, purity, and truth were mirrored and focused, he himself "such inwardly became." The ideal of womanhood became the touchstone of all virtues and vices, and made the poet the moral mentor of his age. For love is ever the great idealist, and the fruitful mother of ideals. So long as love endures, idealism can die. She is the transformer of youth, his gracious deliverer from mean sins and meaner passions, permitting nothing of which she does not approve to live in her presence. She opens the portals of the ideal world to the surprise of youth; and, in loving one, youth learns to love all. Faith in the ideal manhood and womanhood is thus, spite of all the declensions of humanity, conserved by love, but if love is betrayed in its individual experience, that faith is forfeited, and humanity is ever afterward suspect.

Love always comes with a challenge. She expects the ideal, and, in demanding it, she creates what she demands. The tyrant will have all or nothing. To be loved is to be called to the ideal life. We aspire to be what the faith of love assumes we are. "Alas!" said Lothario of Amelia, in "Wilhelm Meister," "she was not lovely when she loved the greatest misery that can befall a woman."

The love of God, incarnate in him "who loved us and gave himself for us," comes also as a challenge. Love calls for love. Christ brings the best or the worst out of men. He is the Savior of life unto life, or of death unto death. We cannot look Christ in the face and remain as we were. We must go forward with him into the ideal life of purity, truth and holiness, or go back into the world of temporary and material aims, to live under

the shadow of our great refusal. "He that doeth truth cometh to the light that his deeds may be manifest, that they are wrought in God;" but "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Christ does not argue with us, does not compel us. He reveals himself; and, if our whole being responds to the ideal, he seems to say, in the wondrous faith of his love for us, "If you would be like me, you can." And what is our faith but the response of faith to faith, our rising up to meet his, and to justify it? Faith works by love in him and in us. "Can a man help," says Plato, "imitating that with which he holds reverential converse?" When we keep company with Christ we cannot but accommodate our lives to the company we keep; but it is not so much the conscious imitation of the copyist, as the lover's unconscious identification of soul with soul. We become imbued with his aims, purified by his purity, inspired by his Spirit, till his ideals realize themselves in us, and his life becomes ours. For us "to live is Christ."—"Idealism in Life."

USELESS FOREBODINGS.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones? Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hands into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

BEAUTY OF CHARACTER.

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm. Everyone in this transitory life of ours has in his or her mind the ideal of what he or she would like to be, and the loftier and nobler the ideal, the more Godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

What are the effects of a strong and beautiful character upon those with whom it comes into contact. In the first place, it is the divine inspiration which it continually inspires in the hearts of others toward the love of moral beauty. In the second place, it is the example of such a character, with its tremendous influences for good, which cannot be overestimated. It shines forth with radiant beauty like some bright serene star, guiding with the glory of its light the footsteps of wanderers lost peradventure they stumble through the darkness of the world.—Great Thoughts.

THE PASSING OF THE SPARE CHAMBER.

We have no spare chamber. I have been troubled about it for a long time. Yesterday it occurred to me that that the Browns have no spare chamber either, nor the Robinsons, nor the Stuyesants, and I am more troubled than ever.

The decadence of the spare chamber strikes me deep. It is the concrete difference between the past and present. The spare chamber meant a room in the house set apart from common life, dedicated to the higher nature. The family might have only three chambers—one of these was sacred. The feather bed rose plump and impregnable in its recesses. The green paper shades shut out all but a chink of light. The cane seat chairs stood stiff against the wall, and clean straw rustled under the taut "store carpet." The stimulus to the imagination alone was worth three times the amount of space the chamber occupied. You tiptoed in. Mother's best bonnet lay on the middle of the bed. Sometimes a huge loaf of fruit cake sat elegantly in one of the chairs.

There was always something reserved in these days of the spare chamber—fruit cake and bonnets. People had best clothes. They wore them on spare days. Sunday was a spare day. You knew that it was Sunday. Grandfather shaved. (When grandfathers shave every day, what is left for the seventh?) There was a hush about the house. As the day wore on it deepened; the whole farm lay under

its warm, sleepy spell—all but the irrepressible hen. The cheerful cackle lingers still, the most irreverent thing in memory. She worked seven days in the week and talked about it. The very silence waited to hear and condemn. Amid trolley cars and bicycle bells and children playing and the Salvation Army drum, the cackle dies away into a harmless whisper.

There was spare time then. People-made visits—not anxious, crowded, hurried calls, but good old-fashioned visits. The carryall was washed and oiled. Old Flora was carefully combed and brushed by grandfather, and then grandfather was washed and combed by grandmother. Aunt Clara packed the luncheon in a big basket. There was always a spare cricket to fit in front for young folks, with a good view of Flora's haunches going up hill, and the wide sweep of country going down. The journey was leisurely, but full of wild excitement. There was the dangerous railroad crossings, where grandfather always got out rods ahead and walked cautiously across looking two ways at once. The rest of us rode boldly over, with a fine feeling of risk. Grandfather used to crack the whip in defiance of danger. There were the covered bridges, too. Old Flora's hoofs echoed on them and repeated the tramping of armies. The loose boards rattling underneath held the child on the cricket breathless. Times have changed. Now we speed swiftly over gaudy open bridges, and the legend, "No faster than a walk," looks grimly down from either end.

We had a spare chamber at first. When the baby came we turned it into a nursery. We cleared out a storeroom for the nurse, and used the little back room for a drying room. Grandmother, when her first baby came, took it into her own bed. When another baby came to crowd it out, there was the trundle bed that stood under the big bed all day, and rolled out at night with a sleepy rumble. And when more babies still came to crowd the trundle bed, the first baby, a big boy six years old now, had a bed made for him at the head of the back stairs, or up garret under the sloping eaves. The rain lulled him to sleep, and the snow drifted in sometimes. In the spare chamber the big bed loomed untouched. It hovered in his dreams, a presence not to be put by. The snow, the rain, the stars, and the spare chamber made a poet of him. We have no poets now—Atlantic Monthly.

OUTGROWING THE SCARS.

Life has strange power to rectify its mistakes. No sooner does a scar appear on nature's surface than a thousand invisible forces are at work endeavoring to heal it. The bare and rugged rock which speaks only of titanic convulsions and revolutionary forces is slowly rounded into beauty, and by and by becomes, it may be, a forest-clad hillside. Nature strives to cover her scars, and sometimes makes them even things of beauty. The axe may scar the tree, but almost before the vandal's footfall has died away the tree is at work repairing the damage, and it may be that in a few years the scar will be, if not wholly obliterated, at least partially so. And although it may be true that in most cases keen eyes can discover the traces of the scar, yet time and kindly nature have done much towards its removal.

Is this also true of man? Or is he alone exempt from this kindly ministry, and must he face a future from which no scar shall ever be removed and no disfigurement ever effaced? Sometimes, as we have heard the doctrine of sin expounded, and the changes rung upon that awful truth, "Whatsoever a man soweth, that shall he also reap," we have shuddered at the utter hopelessness of ever, in any sense, in any degree, getting away from one's past. And yet even here we cannot fail to gratefully recognize the wonderful mercy of God, revealing itself in remedial agencies which ever work toward human healing. We rejoice in the truth which we sometimes sing—"Earth has no sorrow that heaven cannot cure."

Many a wounded life furnishes ample proof of this. There are not a few men and women in our Churches, who today impress us with their saintliness, of whom it might be truthfully said that out of them had been cast a very "legion of devils." Their early lives were full of scars which sin or misfortune had made, and it seemed almost a certainty that they would bear those scars, red, startling and ineffaceable, to the grave. But the grace of God, and the wonderful healing virtue which comes with the divine life, have wrought miracles, and the scars, even if still present, are becoming steadily smaller, and we cherish the hope that in the coming years those awful scars with all their hideousness will have almost, if not wholly, disappeared.

Now this does not mean that a thing which has been done can ever be undone: it does not rest even with God

A Rousing Appetite Is a Keen Delight

And What Is of Greater Interest, Stuart's Dyspepsia Tablets Enable the Stomach to Digest Whatever Is Eaten.

We all like to see the way healthy children devour their meals. Would we could all do the same! Eating ought to be a delight. It is one of life's chief enjoyments. People who cannot relish a good meal are apt to fall into those ill-tempered moods from which they view the world as a sorry place to live in. So let us learn to employ the best means of harnessing our existence and thus extracting from our daily grand all the pleasure there is to be had. This we can do by keeping our stomachs in prime, active working order.

A majority of people have come to know the blessings which an occasional use of Stuart's Dyspepsia Tablets confer upon the stomach. They are unquestionably the most popular remedy known, for the reason that dyspepsia is the national disease, and these wonderful little tablets have long since acquired a national reputation as a thoroughly reliable and efficient cure for all forms of dyspepsia and indigestion.

No matter how great the excess of food taken into the stomach, one or two of these tablets will digest every particle of it. A package of Stuart's Dyspepsia Tablets should always be in the house. Many a person has saved himself from a serious attack of acute indigestion by using them after heavy meals, such as are eaten Christmas, New Year's, Thanksgiving and other holidays and festive seasons.

After attending banquets, late suppers, heavy fancy dinners, after-theatre parties, etc., where one has dined sumptuously and luxuriantly, Stuart's Dyspepsia Tablets should invariably be used, as they digest the food perfectly and completely, and prevent all possibility of dyspepsia, which, without their use, is more than likely to ensue.

Americans are exceedingly fond of the good things of life, and there is apt to be great excess of eating, and the only way to overcome its bad effects on the stomach is to employ a powerful and efficient digestive such as Stuart's Dyspepsia Tablets, which always insure a good digestion.

Obtain a 50c box from your druggist today.

to do that. The evil we do, and the good we do, are both, in one sense, eternal; but no evil can make it impossible for the sinning soul to attain purity and Christlikeness. Sin's scars go deep, but life and love go deeper yet. We must face the consequences of our past, but ever over sinning and suffering humanity broods divine life and love, infinitely tender, infinitely compassionate and infinitely healing. Strong are the hands that wound, but stronger still are the hands which heal. "As the heaven is high above the earth, so great is his mercy to ward them that fear him," and one result is this, that we outgrow our scars.—Christian Guardian (Toronto.)

After eating, belching and bloating between meals are symptoms of dyspepsia, which Hood's Sarsaparilla always cures. (Advertisement.)

He who fears, makes the imaginary thing real, and attracts to himself the thing that he fears.

He who truly lives a simple life is no simpleton.

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The use of the INDIVIDUAL COMMUNION SERVICE has increased the attendance at the Lord's Supper in the basements of churches. It will do so for your church. Send for illustrated price list.
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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.

McKINNEY W. M. SOCIETY.

The Woman's Missionary Society, of McKinney, observed the week of prayer from November the eleventh to the nineteenth. At each afternoon's meeting helpful papers were read and interesting talks made by those who are familiar with the home and foreign fields. The Week of Prayer closed Sunday evening with an open session and a very instructive program was rendered. The District Secretary, Mrs. Wilkes, made a very beneficial talk. The free will offering during the Week of Prayer amounted to \$20.70 which will be given to several of the Methodist Institutes. The ladies are thankful for the gracious meetings, and they realize He that keepeth Israel shall neither slumber nor sleep. (MISS) CLAUDE STIFF, Press Reporter.

McKinney, Texas.

OUR METHODIST DORMITORY.

Others have labored and we are entering into their labors. Through our wise, farseeing leader, Miss Belle H. Bennett, came the thought if we could put a dormitory at our College of Arts at Denton, the State would educate and train our noble young women to fill many needy places. We know trained workers are needed everywhere.

Mrs. L. H. Potts, Mrs. L. P. Smith, Mrs. F. B. Carroll, and Mrs. W. H. Johnson with many other noble North Texas women made and almost carried the Methodist Dormitory the first year.

In fact I am sure they spent many anxious moments until its success was assured. Now these great hearted North Texas women say this dormitory belongs to all the Methodist women of Texas. Yes, it belongs to you and to me. How proud I felt last June when I walked through this beautiful three-story brick dormitory. I said over and over again, I am part owner of all this. We are all equal in ownership whether we can claim a reward for generous giving or not. We have a claim on Mother Carroll and on every lovely girl who abides there. Girls from all over Texas are there. North, Northwest, Central Texas, Texas and West Texas Conferences, all, have an interest in this Methodist Dormitory.

This together with the Bible and Mission School will draw all Texas women very close together.

Are you proud of what your conference has done for the dormitory? What have you done? Have you told your society about the dormitory? We say what can I do? Each one of us can do much, so much. What will each conference and each individual do this year for the Methodist Dormitory for all Texas? We ought and must do something.

"I am only one,
But I am one,
I cannot do everything,
But I can do something;
What I can do
I ought to do,
And what I ought to do
By the grace of God, I will do."

MRS. J. H. STEWART,
Press Supt. Central Texas Conference.

NORTHWEST TEXAS CONFERENCE AUXILIARIES.

The first meeting in December will be the time for the election of officers to serve your auxiliary the ensuing year; may I beg you to elect an active Press Reporter? This is beyond doubt the most important office in the society; it is the three in one oil that lubricates the wheels of the whole machinery. Here are three reasons why you should elect a reporter, three qualifications of an ideal officer, and

three duties she has to perform. Gladly will I be more explicit if you will communicate with me. After your election I would very much appreciate the address of every president, corresponding secretary, and press reporter in the Northwest Texas Conference.

Three reasons for having a reporter: (3). To keep members, already enrolled, interested workers. (2). To accomplish our aim "Double your membership." (3). Let the outside world know you are not dead nor yet sleeping but a live wire in the Master's service.

Three qualifications of an ideal reporter: (1). Consecrated, willing, watchful. (2). Interested, regular and prompt in attendance. (3). A reader, a thinker, a doer.

Three duties: (1). Keep the Church at large and the public in general informed with the work of your auxiliary, through the use of local and Church papers. (2). By constant use of bulletins, Church, and secular papers, keep your auxiliary informed what is going on connectionally. (3). Keep in touch with your conference officer, sending in reports promptly at the close of each quarter, and notify her of any change of address in your press worker. Use the Woman's Department of the Advocate, the King's Messenger and the Voice both in your society and for your society.

I earnestly believe the right woman in this office will bring to your society a greater growth in numbers and enthusiasm than you have ever before known. MRS. LEE PERMINTER, Press Superintendent Northwest Texas Conference.

Big Spring, Texas.

REPORT OF LIVINGSTON W. H. M. SOCIETY.

To the Presiding Elder and Members of the Fourth Quarterly Conference, Livingston Methodist Church.

Dear Brethren:

In keeping with the Disciplinary requirements of our Church, we, the Woman's Home Mission Society of this Church, take pleasure in submitting the following report—the very best report the society has ever made. Our work is better organized than ever before, with both the Home and Foreign Departments, and the work is carried on according to the plans of our Missionary Council.

This report covers our work from January 1, to November 1, 1912.

Numbers of member on roll.....	26
Number of Life Members.....	1
Subscribers to the Missionary Voice	7
(We should have 26 on the above.)	
Number pledged to tithing.....	8
Number of papers and leaflets distributed	175
Number of visits to sick and strangers	348
We have sent to the General Treasurer for our Connectional Work	\$ 79.21
We have expended on our Church the past year.....	195.00
We have expended on our parsonage	57.50
The Genie Sells Call Chapel, Virginia Johnson Home, Dallas	15.00
Have reported to the Supply Department helping a minister	33.00
Paid on pastor's salary.....	100.00
Helping the needy	50.00
Total	\$529.71

Our Motto for the year: "Speak Unto My People That They Go Forward," we have been striving to follow.

MRS. P. H. BLALOCK, President.
MRS. THOS. J. McKINNON, Corresponding Secretary.

Notes From the Field

Gregory.

The work is starting off well with the new year. We have a nice new parsonage, and the folks are furnishing it. Have built a barn since coming to the work.—C. G. Hill.

Maypearl.

In the good providence of God we are returned to this charge for another year, and the kind people of Maypearl made haste to give us a good pounding, for which we feel grateful to them and to our Heavenly Father, whose kindness has borne

with our faults and supplied our wants to this good hour. God helping us, we hope to do more for God and this charge than we have ever done before.—R. F. Dunn.

Central Church, Fort Worth.

Returned from conference Monday night to begin my fourth year at Central Church. Had an old-fashioned pounding Tuesday night. During the year just closed we had 220 additions, collections in full, salaries overpaid, without extra effort of any kind, and raised \$14,200 for all purposes. During the three years of my pastorate we

have received 623 into the Church and report a membership of 945—more than double the number when I took charge. We expect to put in a pipe organ this year and then our church will be complete.—H. W. Knickerbocker, Nov. 20.

Vernon.

We are at home in our new field and have received a most cordial welcome. Preached to a full house both last Sunday and the one previous. We had 300 present in Sunday School one Sunday and 308 the next. We had eighty-three at prayer-meeting on last Wednesday evening and received seven persons into the Church yesterday.—A. W. Hall.

Honey Grove.

The Church at Honey Grove is bringing to a close what is conceded by all to be the greatest year in its history. A \$30,000 church has been paid out of debt and dedicated. The financial total for all purposes will go beyond \$10,000. The congregation is in the forefront in gifts to the Southern Methodist University. One hundred and one accessions have been received, with a net increase of eighty-six. The Sunday School has an enrollment of 575, an increase of 125. The Church is educating a missionary student (a young lady at Scarritt Bible and Training School. All the financial obligations have been met in full. Only three deaths have occurred in the membership during the year. Some great days have been held; such as the dedication and remembrance day, the rally day, Sunday School communion day, the Woman's Week of Prayer. The prayer-meetings have numbered over a hundred. The last was called the greatest of all.—C. R. Buchanan.

Eldorado.

We are well located in our new home; had a cold norther while on the road to our new appointment, but came through all right; found a fine set of people anxiously awaiting the arrival of their new preacher, many of them confessed they were disappointed; they were looking for a wee little fellow of the 2x4 style and when they beheld a 196-pound preacher their eyes bulged out. We are on the ground—had a fine service first day; one member received; Sunday School in fine condition, with one of the finest men I ever knew at the helm; Epworth Leagues doing fine work, the little Juniors are working nicely, they have a fine leader. These people were becoming restless for a pastor, as they had had no preaching since May. Bro. H. J. Holland, their former pastor, had to quit his work on account of ill health. God bless him. This county was visited by a fine rain yesterday—rained about seven hours, first of consequence since Easter. I trust the brethren are well satisfied with their new homes. I am. The Bishop could not have pleased us better; hope will be to the glory of God, and advancement of his cause. May God bless the ministry and laity of our great Mother Methodism.—J. Henry Maxwell.

Post.

The second morning after the Northwest Texas Conference adjourned I reached my "Post." Rev. T. C. Millet, my predecessor, did a magnificent four years' work here. As a result of his judicious enterprise, we have a perfectly appointed and completely furnished church building and a neat little parsonage. Methodism is, thereby, enabled to take her rightful place in the forefront of the phenomenal progress of this little city. There are twelve hundred people here now, and the Postex cotton mills, which are nearing completion, will require some three hundred operatives in the early spring. A model little sanitarium, of forty wards, has just been completed and will be open in a few weeks. This place will require the services of a competent deaconess before the close of the present conference year. My Board of Stewards, of which W. O. Stevens is chairman, will pay, on the first of each month, \$250 more on their past year. In keeping with apostolic precedent, they have assumed the collection of all financial obligations, that their pastor may give himself "continually to the ministry of the Word and prayer." Trust many other Boards of Stewards will do likewise. More anon.—J. T. Howell.

Eleventh Avenue, Corsicana.

This Church submitted to the recent session of the Central Texas Conference one of the best reports of its history. And this is saying a great deal, for she has always made splendid reports. Here is one Church which actually takes a pride in seeing that her pastors go to conference with everything in full. They will telephone the pastor and ask him on

the streets if everything is up. They would consider themselves disgraced if their pastor should have to report a failure along any line. Bishop Atkins and the Cabinet saw fit to return this scribe for another year, and they certainly could not have pleased him and his family any better. And from the hearty welcome we have received from the folks, and the many tokens of appreciation and the generous action of the Board of Stewards in advancing the salary \$200 without a suggestion from the preacher, are good indications of the attitude of the Church toward the new pastor. With such loyalty and such fidelity and with a clean Church membership and an active band of workers, we shall endeavor, by the grace of God, to be a new preacher this year.—Neal W. Turner.

Mineral Wells.

I can wish for my brethren no greater blessing than that to every one may be given as delightful and cordial a reception as was ours on our return from conference. We were met at the train by the president of the Official Board, A. L. Howard, and many of the leading men of the charge, and outside friends, also. In Dr. A. W. Thompson's auto we were taken to the parsonage where the ladies had full sway for some time and such a welcome was given us; cordial, hearty sincere, generous, and affectionate as makes inexpressibly glad the hearts of the wearied itinerant and his wife. In a few minutes we were ushered into as fine a turkey dinner as you ever sat down to, and such a one as Uncle Remus would say "makes yo mouf dribble to talk about." That big brown turkey baked to a finish, and as toothsome as a king's portion; then the accompaniments too numerous to mention specially, and the happy, joyous, company; the whole-hearted welcome, the many expressions of pleasure at our return, occasion for us devout thanksgiving and with strong, warm hearts, we enter on the duties of the new conference year rejoicing "that the lines have fallen to us in such pleasant places." This thanksgiving time we desire sincerely to wish for every pastor, a like reception as he enters on his work.—M. S. Hotchkiss.

Mason.

As the saying goes, "What a general scatterment" there was among the preachers at Beville! Seems like a big bomb dropped down in their midst and when the itinerant fragments were gathered up and placed in order, most all found themselves in "divers and sundry places" and many of them where least they expected to be. "And are we yet alive?" Methodist preachers are a great, yes, the greatest, set of human beings on the face of the earth. Where would you find another body of as great men, who would place their interests and that of their families in the appointing power of one other man? Yet where will you find a body of men whose lives are happier and whose labors more abundantly blessed of God? This thing we call Methodist polity and government, so powerful and successful in its connectionalism is the greatest piece of organization in operation on earth. Among the few who were not moved this year I was one allowed to remain upon his old charge. So being returned to Mason for another year, I am pleased to state that many of the kind members, as well as outside friends, expressed their pleasure and appreciation of our return among them for another year. In many ways our pastorate among these kind and good people last year was a pleasant and enjoyable one. Our labors in this field of effort was blessed of God, and the charge made decided advance. A few nights before Thanksgiving we were seated in the parsonage enjoying the joy and comforts of the itinerant home when suddenly there broke upon our ears a beautiful sacred song. Opening the door to greet the singers, we soon found ourselves surrounded by a large crowd of joyous friends who came to welcome the pastor and his family another year among them. Besides kind words and smiling faces, they each brought with them a very substantial expression of their appreciation in the form of many good things. It was just like such a people to do a generous and kind deed like that. We trust to have another prosperous year on the Mason charge; and we feel sure we will if the members and friends will take hold and cooperate in the good work. May the blessings of heaven be upon all who have contributed to our pleasure and comfort in their kind ministrations in good things.—H. Bascom Owens.

Hutto.

At the last session of the Central Texas Conference we were returned to Hutto. We were delighted to be returned to serve this noble people another year. We have never met with more cordial reception than has been

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given us here. We have received many tokens of loving appreciation since our return. But the climax was reached last night. Unexpectedly, a crowd of happy-hearted people, with impressive and bright faces, entered the parsonage and gave Mrs. Matlock, Roy and myself a full-grown "pounding." Were you ever "pounded" without having the least intimation that such a trick was going to be perpetrated upon you? If so, you can appreciate the embarrassing situation in which we were placed last night. While seated and reading we heard the sound of some footsteps on the front porch. And before we had time to invite the visitors in the good people of both Hutto and Round Rock—Methodists, Presbyterians, Christians and Baptists, were rushing in with arms full of almost all kinds of presents. They came 81 strong and filled the house and left their expressions as well as their impressions. After two hours of cheerful intercourse, the pastor read the 23rd Psalm and led in a prayer of thankfulness, then some songs of praise to God. There were at least fifty voices taking part in these songs of praise. Miss Nannie Parker, of Round Rock, favored us with several appropriate selections on the piano. There was a register passed by Mrs. Groer and Mrs. Matlock and received 81 names. After the merry crowd were on their way home, we found fifty or more names on packages which were sent by parties who were not present. Among the articles left were: Turkeys—the largest in the county—flour, can goods of almost all sorts and sizes, jellies, pickles, eggs, syrup, cornmeal, potatoes, breakfast bacon and hams, sugar, cereals, chinawares, glasses, table linens, and a wagon load of corn and hay, etc. All in all about ninety dollars worth. But the glow of joy and light which was kindled in the hearts of the preacher and his family was of much more value than these. Above all else there was born in the hearts of this pastor's family a purpose, strong and sure, to give to this dear good people the best that in us lies. We begin the year with great encouragement, and with prospects that are inspiring. We serve a noble people; and they seem glad to stand by their pastor and earnestly work for victory and success. Thank God for the gifts; but most of all, for the love and esteem that prompted them. May our Father reward every one of you, and save you to be with himself in his eternity.—Jas. Eugene Matlock, P. C.

POSTOFFICE ADDRESS.

Rev. J. D. Young, 2306 Ross Ave., Dallas, Texas.

Rev. J. B. Turrentine, Texarkana, Texas.

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CENTRAL TEXAS CONFERENCE.

Continued from page 5. 35. What has been contributed for the American Bible Society? \$841.36. 36. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$24,833.00; preachers in charge, \$182,292.00. 37. What has been contributed for the support of Bishops? \$2957.00. 38. What is the number of societies, and of houses of worship owned by them? Number of societies, 705; number of houses of worship, 537. 39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,944,950.00; indebtedness, \$146,877. 40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 215; number of parsonages, 185. 41. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$377,695; indebtedness, \$20,915. 42. What is the number of districts, and of district parsonages? Number of districts, 10; number of district parsonages, 9. 43. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$36,000; indebtedness, \$11,900. 44. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 2; amount of damage, \$1015. 45. What are the insurance statistics? Insurance carried, \$925,065; premiums paid, \$5044; collections on losses, \$3350. 46. What are the educational statistics? Southwestern University: Value of property \$410,000; endowment, \$145,000; professors, 34; pupils, 867. Alexander Institute: Value of property, \$80,000; professors, 9; pupils, 264. Chappell Hill: Value of property, \$20,000. Southern Methodist University: Value of property, \$1,250,000; endowment \$300,000; professors, 30; pupils 106. 47. Who is elected Conference Leader? T. N. Graham. 48. Where shall the next session of the conference be held? Nacogdoches, Texas. 49. Where are the preachers stationed this year? See appointments.

APPOINTMENTS.

BEAUMONT DISTRICT. E. W. Solomon, Presiding Elder. Baton and Saratoga—Ed. J. Harris. Beaumont, First Church—W. J. Johnson. Roberts Avenue—L. J. Power. Burkeville—W. W. W. Stewart, supply. Call—T. Christian, supply. Dayton—J. W. Bridges. Jasper Station—W. C. Morris. Jasper Mission—J. A. Henderson, supply. Kirbyville—P. R. White. Kountze—A. G. Seruzes. Kountze Mission—W. W. Wiggins, supply. Liberty Circuit—W. H. Summy, supply. Newland Circuit—J. C. Stewart. Newton Circuit—W. A. Belcher. Orange—J. M. Bryce. Orange Mission—J. F. Wagon, supply. Port Arthur—C. U. McLarty. Port Bolivar and Stone—G. S. Garrison. Silsbee and Buna—L. B. Manly. Sour Lake and China—Weems Wootton. Wallisville—J. F. Wallace, supply. Warren—T. E. Bledsoe. Woodville—W. C. Hughes. Commissioner of Education Southern Methodist University—W. J. Johnson.

BRENHAM DISTRICT. S. W. Thomas, Presiding Elder. Caldwell—J. C. Carr. Chappell Hill—H. A. Matney. Bay City—J. F. Carter. Belville—G. F. Carter. Brenham—C. F. Smith. Brookshire and Patterson—T. S. Williard. Giddings—T. S. Ogle. Glenfola—A. Methvin. Hempstead—J. E. Buttrill. Lane City and Matagorda—D. S. Barke. Lexington—C. M. Myers. Lyons—L. E. Kemp. Richmond—A. C. Bross. Rockdale—A. S. Whitehurst. Rosenberg—G. V. Ridley. Sealy—F. O. Favre. Somerville—J. W. Campbell. Tanglewood Circuit—S. W. P. Lane, supply. Thorndale—W. W. Riley. Wallis and Fulshar—W. W. Horner. Waller Mission—B. L. Owen. Wharton—J. L. Williams. Commissioner of Education, Southern Methodist University—L. C. Carr. Student University of Chicago—Nathan Powell.

HOUSTON DISTRICT. James Kilgore, Presiding Elder. Alvin Station—J. E. Key. Arcadia Mission—W. St. John, supply. Angleton Station—F. G. Clark. Brazoria—M. P. Hines. Cedar Bayou—A. P. Bradford. Columbia Circuit—C. E. Clark; Walter Cannon, junior preacher-supply. Galveston, First Church—C. S. Wright. West End—W. M. Sherrill. Harrisburg Station—R. E. Ledbetter. Houston, First Church—W. F. Packard, R. C. George, supernumerary. St. Paul and Tabernacle—S. R. Hay; L. A. Graham, junior preacher. Washington Avenue—A. A. Tharp. Grace—E. W. Potter. McKee Street—Frost G. Cook. McAshan—A. N. Goforth. Brunner and Epworth—I. E. Thomas. Trinity—W. F. Smith. Woodland Heights—H. M. Whaling, Jr. Humble—J. B. Bell. Iowa Colony—J. E. Corley, supply. Katy and Searles—L. F. Harby. League City Circuit—To be supplied. Texas City Mission—L. H. Bradford. Seabrook and Pasadena—A. L. Connor. Port Missionary to United States Immigration Station—J. E. Reifschneider. Secretary Washington Church Commission—Geo. S. Sexton. Professor in Southwestern University—Frank Seay. Student Southwestern University—H. K. Morehead. Field Editor Texas Christian Advocate—J. E. Green. District Missionary Evangelist—C. C. Bell. Commissioner of Education, Southern Methodist University—H. M. Whaling, Jr. Conference Secretary of Education—James Kilgore.

JACKSONVILLE DISTRICT. J. T. Smith, Presiding Elder. Alto Station—M. F. Daniel. Alto Circuit—H. V. Watts. Athens Station—W. F. Davis. Brushy Creek—A. A. Rider. Bullard Station—O. W. Hooper. Cushing—S. W. Lowe. Elkhart Circuit—J. I. Weatherly. Eastgate Circuit—F. C. Brown, supply. Frankston—S. W. Stokely. Gallatin—L. F. Jewell.

Huntington—B. C. Callaway. Jacksonville Station—C. T. Tally; B. R. Bolton, supernumerary. Jacksonville Circuit—J. R. Ritchie. Keltys—J. M. Mills. La Rue Circuit—A. H. Callaway, supply. Malakoff—E. C. Escoc. Mt. Selman—A. L. Houston. Neches—M. F. Wells. Palestine, Centenary—P. T. Ramsey. Grace—T. R. Morehead. Rusk Station—C. W. Hughes. Troup and Overton—M. N. Terrell. Secretary Y. M. C. A., Ennis, Texas—H. H. Davis. Educational Commissioner—A. C. L.—J. W. Treadwell. Trans-Cedar Mission—D. F. Pulley, supply. Commissioner of Education, Southern Methodist University—C. W. Hughes.

MARLIN DISTRICT. I. F. Betts, Presiding Elder. Bremond Circuit—J. W. Wardlaw. Backhills Circuit—T. I. Beck. Calvert Station—J. D. F. Honck. Cameron Station—A. A. Wagon. Centerville Circuit—T. C. Sharp. Davilla—O. O. Gaston, supply. Durango Circuit—C. E. Garrett. Fairfield Circuit—Allen Tooke. Franklin Station—O. Coppage. Hearne—L. H. McGee. Jewett Circuit—J. L. Red. Kosse Circuit—O. F. Zimmerman. Leon Circuit—To be supplied. Lott and Chilton—D. W. Gardner. Marlin Station—J. W. Bergin; C. E. W. Smith, supernumerary. Marquette Mission—J. R. Tidwell, supply. Maysfield Circuit—A. F. Blount, supply. Milano Circuit—J. F. Garrett. Normangee Circuit—R. H. Lewelling. Reagan Circuit—Etridige Pave. Roadbud Station—A. A. Kidd. Teague Station—A. T. Walker. Travis Circuit—J. W. Cole. Wheelock Circuit—W. H. Beaty. Rosebud, Bohemian Mission—J. M. Vondracek. Conference Mission Secretary—J. W. Bergin. Manager Texas Methodist Orphanage—R. A. Burroughs. Commissioner of Education Southern Methodist University—A. A. Kidd.

MARSHALL DISTRICT. F. M. Boyles, Presiding Elder. Beckville—W. G. Harbin. Bettie Circuit—C. M. Davis, supply. Church Hill Circuit—Frank Platt. Clinton Fields Circuit—I. O. Dent. Gilmer Station—H. M. Timmons. Halville Circuit—M. I. Brown. Harleton Circuit—M. M. Smith. Harrison Circuit—J. F. Kidd. Henderson Station—C. A. Tower. Henderson Circuit—L. L. Weatherly. Jefferson Station—C. O. Cummings. Kellville—L. H. Mathison. Longview—H. C. Willis. Laneville Circuit—John Cockrell. Marshall, First Church—L. B. Eldred. Summit Street—W. W. Golightly. Kilgore Circuit—L. F. Pace. Rosewood Circuit—D. B. Boddie. Commissioner of Education Southern Methodist University—H. C. Willis.

NAVASOTA DISTRICT. E. L. Shettles, Presiding Elder. Anderson and Bedias—R. O. Weir. Augusta Circuit—Walter Day. Bryan Station—Glenn Flinn. Bryan Circuit—J. W. Cummins. Cleveland and Shepherd—H. A. Abney, supply. Cold Springs—W. T. Ayres. Conroe Station—J. W. Johnson; A. L. Carnes, supernumerary. Crockett Station—D. H. Hotchkiss. Crockett Circuit—H. T. Swartz. Grandland and Lovelady—W. A. Craven. Groveton—J. W. Cullen. Huntsville Station—R. W. Adams. Huntsville Circuit—A. F. Frick, supply. Madisonville Station—Jesse Lee. Midway Mission—Ed Prather, supply. Magnolia Mission—J. H. Disharon, supply. Montgomery Circuit—S. D. Horzer. Navasota Station—W. D. White. Oakhurst Circuit—A. J. Anderson. Omalaska and Westville—J. L. Webb, supply. Sycro Circuit—E. Binford. Trinity Station—L. Massey. Willis Circuit—W. L. Pate. Chardain State Penitentiary, Huntsville—W. T. McDonald. United States Army—E. P. Newsom. Commissioner of Education, Southern Methodist University—Glenn Flinn. Bohemian Missionary—Joseph Dobes.

PITTSBURG DISTRICT. O. T. Hotchkiss, Presiding Elder. Atlanta Station—T. G. Whitten. Cason Circuit—J. W. Honeycutt, supply. Cookville Circuit—S. S. Rogers, supply. Cornett Circuit—A. M. Pinkham. Daingerfield—C. H. Adams. Dalby Springs—J. E. White. Douglassville—D. A. Williams. Hughes Springs and Avinger—L. B. Saxon. Linden Circuit—J. T. Hooks. Mt. Pleasant—G. L. Taylor. Naples and Omaha—B. C. Anderson. New Boston and DeKalb—J. W. Goodwin. New Boston Circuit—G. M. Yearwood. Nash Circuit—A. G. Hall. Redwater Circuit—T. D. McCrary. Oneen City—W. W. Adams. Pittsburg Station—W. W. Watts. Pittsburg Circuit—B. C. Ansley. Texarkana, Central—Geo. W. Davis. Hardy Memorial—J. E. Morgan. Winfield Circuit—S. N. Allen. Winooski Circuit—J. H. Westmoreland, supply. District Commissioner of Education—W. W. Watts.

SAN AUGUSTINE DISTRICT. J. W. Mills, Presiding Elder. Appleby Mission—J. T. Kirkpatrick. Burke Circuit—L. E. Smith, supply. Carthage Station—H. J. Hayes. Center Station—C. B. Garrett. Center Circuit—J. L. Ross. Corrigan Circuit—F. D. Dawson. Garrison Station—J. L. Dawson. Gary Mission—G. B. Fuller, supply. Geneva Circuit—W. W. Thomas, supply. Hemphill and Bronson—P. S. Wilson. Kennard Circuit—J. S. Wilson, supply. Livingston Station—C. M. Kennedy. Livingston Mission—R. L. Bridges, supply. Lufkin Station—W. H. Vance. Melrose—R. B. Jones, supply. Mt. Enterprise and Cary—H. T. Perritte. Nacogdoches Station—S. S. McKenney. Pine Hill—A. J. McCary. San Augustine Station—H. B. Smith. Shelbyville Circuit—C. J. Atkinson. Tenaha—R. E. Beard. Timpan Station—M. L. Lindsey. Conference Missionary Evangelist—W. H. Vance. District Commissioner of Education—W. H. Vance. TYLER DISTRICT. J. B. Turrentine, Presiding Elder. Alba Circuit—J. C. Huddleston. Big Sandy—L. E. Green. Canton—W. L. Russell.

Colfax—P. I. Milton. Edgewood Station—J. R. Murray. Edom Circuit—B. L. Luker. Emory Circuit—W. H. Edwards. Grand Saline—L. L. Lloyd. Garden Valley—E. S. Brauner, supply. Lindale Station—W. S. Easterling. Mineola Station—G. H. Collins. Mt. Sylvan—J. S. Hendrick. Murchison—G. M. Fletcher, supply. Oultman—W. M. Bess. Tyler, Marvin Church—W. F. Andrews. Cedar Street—F. E. Luker. Tyler Circuit—W. A. Pounds. Whitehouse—J. M. Fuller, supply. Willis Point Station—E. L. Ingram. Willis Point Circuit—A. D. Hill, supply. District Commissioner of Education—L. Ingram.

TRANSFERRED—J. M. Bares, to the Central Texas Conference; F. A. Downs, to the Denver Conference; C. S. Harkey, to the West Oklahoma Conference and stationed at Clinton; S. W. Kemmer, to the West Texas Conference; W. A. Manly, to the West Texas Conference; C. F. McKinney, to the North Texas Conference; W. W. Armstrong, to the Louisiana Conference; Ellis Smith, to the New Mexico Conference; J. A. Stafford, to the North Texas Conference; W. H. Weatherly, to the West Oklahoma Conference and stationed at Port; C. C. Miller, to the Missouri Conference.

REPORT OF JOINT BOARD OF FINANCE.

The Joint Board of Finance met in the city of Marshall on November 23, 1912, S. W. Thomas, President, presiding. Members present: S. W. Thomas, President; J. W. Goodwin, Secretary; T. S. Garrison, Treasurer; J. L. Massey, T. N. Graham, Glenn Flinn, A. C. Willis, S. W. Lowe, Knox Henderson. Prayer by Dr. Massey. Your board has received the following amounts and disbursed as follows:

Table with 2 columns: Description and Amount. RECEIPTS: Balance in hands of the Treasurer, Nothing; From J. R. Stewart Endowment Fund, 258.25; From the Adams, 127.45; From the Hughes Fund, 243.05; From the Publishing House, 357.00; From the Calvin bequest, 24.00; For Bishops, 2,929.57; For Conference Claimants, 9,036.31; For delegates to the General Conference, 14.00; For Superannuate Endowment Fund, 888.50. Total, \$13,898.13.

DISBURSED AS FOLLOWS.

Table with 2 columns: Description and Amount. Disbursed as follows: Smith & Lamar, Bishops, \$2,929.57; Smith & Lamar, delegates, 14.00; J. R. Stewart Endowment Fund, 888.50; For printing the minutes, 125.00; John Adams, 275.00; Mrs. R. Alexander, 125.00; Mrs. E. L. Allen, 75.00; Mrs. D. P. Callen, 150.00; C. H. Brooks, 250.00; Mrs. J. A. Beagle, 75.00; W. H. Brooks, 90.00; Bro. J. D. Burke, 150.00; Mrs. Bettie Crouse, 125.00; Mrs. D. L. Cain, 175.00; Mrs. E. P. Gault, 140.00; Mrs. T. R. Cain, 175.00; Mrs. Julia Dashiell, 200.00; Mrs. L. P. Davis, 200.00; Bro. C. L. Farrington, 180.00; Bro. L. M. Fowler, 25.00; D. A. Graves, 100.00; T. B. Graves, 275.00; Mrs. S. E. Goad, 25.00; Bro. W. W. Graham, 70.00; Bro. D. H. Greathouse, 100.00; Bro. John Helpenstill, 100.00; Mrs. H. M. Hainey, 90.00; Mrs. G. R. Hughes, 160.00; Mrs. J. C. Huckabee, 140.00; Mrs. F. B. Hill, 25.00; Bro. H. T. Hart, 200.00; Mrs. Monroe James, 90.00; Mrs. S. W. Jones, 150.00; Mrs. I. G. John, 150.00; Mrs. S. C. Kerr, 140.00; Bro. J. W. Kelly, 175.00; Mrs. J. L. Lemons, 140.00; Mrs. Mary Lynch, 250.00; Bro. A. Little, 175.00; Bro. G. A. LeClere, 225.00; Mrs. C. E. Langley, 315.00; Bro. S. R. Lamar, 50.00; Miss Winnie Melver, 200.00; Miss J. W. Menally, 200.00; Mrs. J. S. Mathis, 150.00; Mrs. J. M. Mills, 175.00; Mrs. S. H. Morgan, 160.00; Mrs. W. T. Melugin, 275.00; Bro. Stuart Nelson's child, 200.00; Mrs. W. G. Nelms, 250.00; Mrs. A. Nolan, 75.00; Mrs. G. E. Parsons, 125.00; Mrs. A. D. Parks, 75.00; Bro. G. H. Phair, 200.00; Mrs. Gideon Powledge, 100.00; Bro. C. S. Sandel, 175.00; Bro. C. B. Smith, 185.00; Bro. H. M. Sears, 185.00; Bro. Wm. Sprouts, 125.00; Bro. C. H. Smith, 25.00; Mrs. J. P. Skinner, 140.00; Bro. O. A. Shook, 125.00; Mrs. F. Stovall, 25.00; Mrs. J. B. Sears, 200.00; Bro. D. E. Thomson, 150.00; Bro. T. B. Vinson, 300.00; Mrs. C. H. Woodbridge, 140.00; Mrs. Thomas Whitworth, 125.00; Bro. W. E. Washburn, 100.00; Bro. J. E. White, Hughes Fund, 10.00; Bro. J. W. Cummings, Hughes Fund, 15.00; Bro. Frank Platt, Hughes Fund, 20.00; Bro. Robee Oxidges, Hughes Fund, 20.00; Bro. W. T. Ayers, Hughes Fund, 10.00; Bro. T. J. Milam, Hughes Fund, 41.05; Bro. G. O. Gaston, Hughes Fund, 15.00; Bro. G. M. Yearwood, Hughes Fund, 20.00; Bro. T. D. McCrary, Hughes Fund, 15.00; Bro. A. A. Rider, Hughes Fund, 30.00; Bro. Ira Bond, Hughes Fund, 30.00. Total, \$13,898.13.

Respectfully submitted, T. S. GARRISON, Treasurer.

IMPORTANT NOTICE.

Rev. W. H. Vaughan has been appointed Commissioner of Education for Southwestern University by the Educational Commission, upon the nomination of the Executive Committee of Southwestern University. This was done by understanding with Bishop James Atkins, who appointed Bro. Vaughan as Commissioner of Education at the recent session of the Central Texas Conference. Bro. Vaughan has been the most successful presiding elder of the Georgetown District for the past four years. The brethren will everywhere welcome him in the prosecution of his work.

CLASSIFIED ADVERTISEMENTS

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

AT SOUTHERN METHODIST UNIVERSITY.

Lots for sale in Hursey Addition, near main buildings. Fine property, \$450 to \$1000 per lot. Special prices for cash. Write, E. S. HURSEY, Paris, Texas, for particulars.

AGENTS WANTED.

GARTSIDE'S Iron Rust Soap Co., 4054 Lancaster Avenue, Philadelphia, Pa. Gartside's iron rust soap (U. S. registered patent No. 3477) removes iron pipe, ink and all unwashable stains from clothing, marble, etc., with magical effect; good seller; bargain; house-to-house agents and store salesmen wanted. 768.

Agents Wanted—Send 25 cents and we will send you Tube of Water-Proof Shoe Polish in Aluminum Case with Duster and Polisher Complete. Also one of each of our Catalogues: Rubber Stamps, Novelties, etc., with terms to agents. A. S. MANKIN & CO., Alexandria, Va.

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

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

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

LOCAL REPRESENTATIVES WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARBEN, Pres. The National Co-Operative Real Estate Company, 1551 Meriden Building, Washington, D. C.

You and I write our lives as if on one of those manifold writers which you use. A thin filmy sheet here, a bit of black paper below it; but the writing goes through upon the next page, and when the blackness that divides two worlds is swept away there, the history of each life, written by ourselves, remains legible in eternity. And the question is—What sort of autobiography are we writing for the revelation of that day, and how far do our circumstances help us to transcribe fair in our lives the will of our God and the image of our Redeemer—Alexander Maclaren, D. D.

Pittsburg District—First Round. Cason, at Alma, Dec. 14, 15. Daingerfield (preaching), Dec. 15, 7 p. m. Redwater, at Redwater, Dec. 21, 22. Nash, at Nash, Dec. 28, 29. Hardy Memorial, Texarkana, Dec. 29, 30. Queen City, at Queen City, Jan. 4, 5. Atlanta, Jan. 5, 6. Daily Springs, at Lawrence Chapel, Jan. 11, 12. New Boston and DeKalb, at DeKalb, Jan. 12, 13. Douglassville, at Douglassville, Jan. 18, 19. Linden, at Linden, Jan. 19, 20. Daingerfield (Conference), Jan. 21, 1:30 p. m. New Boston Cir., at Godley Prairie, Jan. 25, 26. Texarkana, Central, Jan. 27, 7:30 p. m. Winfield, at Winfield, Feb. 1, 2.

Winnsboro, at Forest Home, Feb. 8, 9. Cornett, at Hamill's Chapel, Feb. 15, 16. Naples and Omaha, at Omaha, Feb. 16, 17. Hughes Springs and Avinger, at A., Feb. 19, 20. Teaching Wednesday and Thursday Conference 1 p. m. Thursday. Cookville, at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 23, 24. Pittsburg Cir., at Union Ridge, March 8, 9. Pittsburg Sta., March 9, 10.

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

Waxahachie District—First Round. Milford, at Milford, Dec. 7, 8. Ferris Sta., Dec. 14, 15. Ennis Sta., Dec. 15, 16. Trumbull, at Trumbull, Dec. 21, 22. Palmer, at Palmer, Dec. 22, 23. Waxahachie Sta., Dec. 27. Britton at Britton, Dec. 28, 29. Mansfield Sta., Dec. 29, 30. Maypearl, at Maypearl, Jan. 4, 5. Bethel Sta., Jan. 5, 6. Ovilla, at Ovilla, Jan. 11, 12. Red Oak, at Red Oak, Jan. 12, 13. Midlothian Sta., Jan. 15. Forrester, at Nash, Jan. 18, 19. Italy Sta., Jan. 19, 20. Bariwell, at Bariwell, Jan. 25, 26. District Stewards will meet at District Parsonage Dec. 20, 1912. If for any reason the District Stewards cannot come, I trust that the pastors will be present to represent their charges. Will be pleased to have all pastors, anyway. J. A. WIJTEHURST, P. E.

Waxahachie District—First Round. Milford, at Milford, Dec. 7, 8. Ferris Sta., Dec. 14, 15. Ennis Sta., Dec. 15, 16. Trumbull, at Trumbull, Dec. 21, 22. Palmer, at Palmer, Dec. 22, 23. Waxahachie Sta., Dec. 27. Britton at Britton, Dec. 28, 29. Mansfield Sta., Dec. 29, 30. Maypearl, at Maypearl, Jan. 4, 5. Bethel Sta., Jan. 5, 6. Ovilla, at Ovilla, Jan. 11, 12. Red Oak, at Red Oak, Jan. 12, 13. Midlothian Sta., Jan. 15. Forrester, at Nash, Jan. 18, 19. Italy Sta., Jan. 19, 20. Bariwell, at Bariwell, Jan. 25, 26. District Stewards will meet at District Parsonage Dec. 20, 1912. If for any reason the District Stewards cannot come, I trust that the pastors will be present to represent their charges. Will be pleased to have all pastors, anyway. J. A. WIJTEHURST, P. E.

The Story of My Life

Rev. N. B. Read: "I have found your book fascinating, and was not surprised when I laid several copies of it on the table at my Quarterly meeting that they went in a jiffy. Could have sold ten more copies without trouble." Mrs. Mary Borden, Waco: "The book came yesterday and I read it as eagerly as a girl reads a novel. It is interesting and instructive." Rev. W. B. Andrews: "I devoured the book at two sittings and thoroughly enjoyed every minute of the time. It was as interesting as a romance." Rev. S. J. Cook: "We are highly delighted with the book. Wife says she would not take a hundred dollars for our copy and do without it." Rev. J. M. Smith: "I have read four chapters and laughed and cried until I had to take off my glasses and wipe the mist from them." Rev. W. F. Packard, D. D.: "I have just finished reading your book. I have not read a book in years that gave me more joy and pleasure in my life. It gripped me from start to finish. With smiles and tears, and with an occasional frog in my throat, I eagerly passed through its pages until I reached the last word." Price, single copy, prepaid, \$1.37. Direct all orders to G. C. RANKIN, D. D., Dallas, Texas.

A Sewing Machine in Your Home Is a Great Satisfaction

If you are thinking of buying a machine, read the following it may be just what you want:

DESCRIPTION

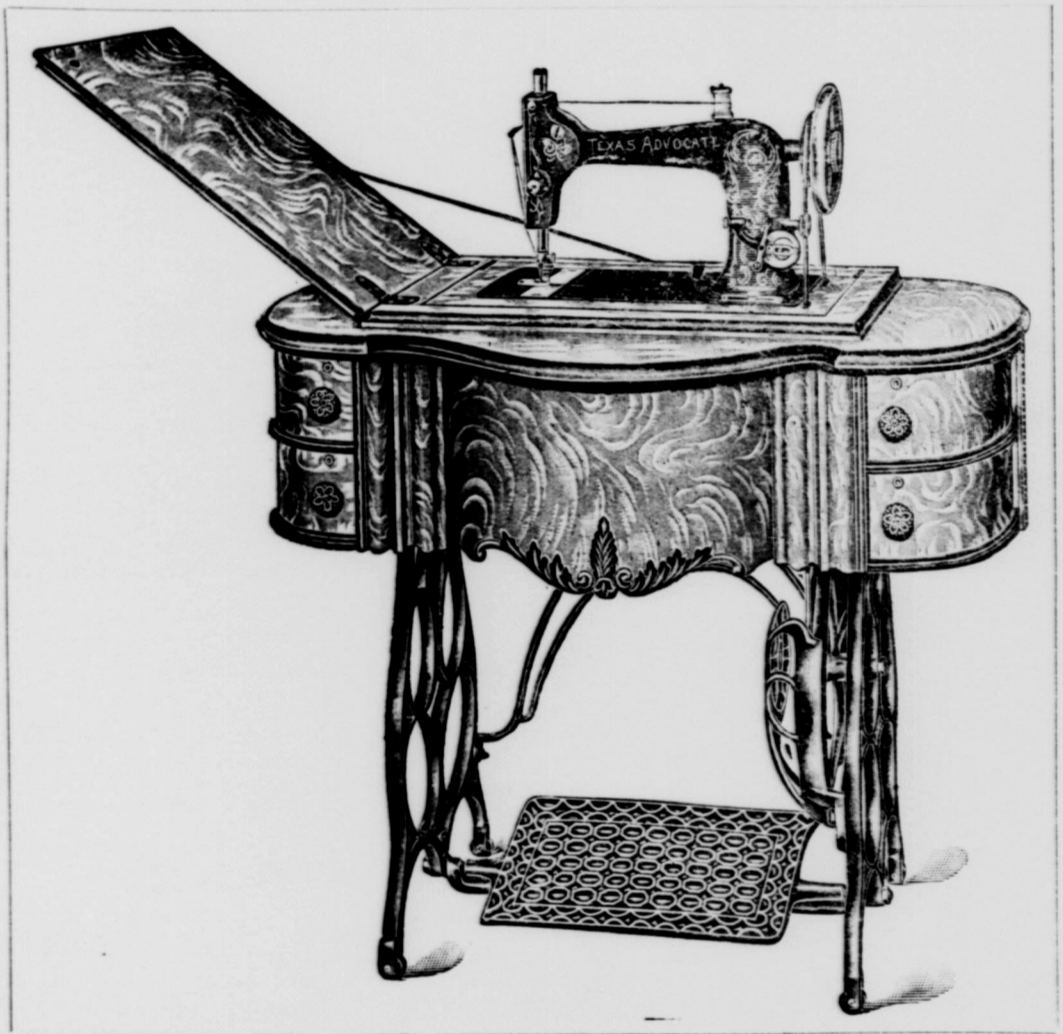
In General—We take more than usual pride in the very handsome model shown. This model, although moderate in price, is, we honestly believe, the most magnificently equipped and the best finished sewing machine the present market affords.

The Sewing Head—The Sewing Head forms the reliable and time tested double lock stitch. It has an extremely high arm and in every respect it is modern and well equipped with improvements and labor-saving devices as the following list will show: Improved Disc Tension with automatic release, Steel Forged, Double Width, Positive, Four-Motion Feed, Steel Capped Needle Bar and Presser Bar, Improved Automatic Stitch Regulator on face of arm, Automatic Bobbin Winder, Positive Cam Driven Take-up, Gear Releasing Device, Self-Threading Shuttle, and oil hardened Bessemer Steel Working Parts.

The Case—The Case of this new model is decidedly superior in construction and different in appearance from any and all others. As cut shows it is built on very beautiful lines, which immediately appeal to the eye of the discriminating. Each drawer is fitted with lock and key by means of which the four full length side drawers and their contents are secure from loss. The beautifully curved drop front piece—the compact construction—the easily operated, tested steel cable automatic lifting device and the hand rubbed mirror finish of the entire quarter-sawed case are excellent features not incorporated in any other machine.

The Stand—Our New Ball Bearing Stand (just out) is a marvel of simplicity, noiselessness and speed. The accurately ground steel balls are encased in improved retainers where they revolve independently of each other. The New Steel Pitman has non-binding, easily adjusted connections at either end. The automatic Belt Replacer is a wonderfully ingenious device and one of much merit. It eliminates all the fussing and straining incident to belting machines not so equipped.

The Attachments—The Steel Attachments are packed in an elaborate, velvet lined metal box. They are very complete as the following indicates: Tucker, Ruffler, Braider, Under Braider Slide, Binder, Four Hemmers of different widths, Shirring Slide, Feller, Quilter, Cloth Guide, Six Bobbins, Twelve Needles, Two Screw Drivers, Filled Oil Can and illustrated Book of Directions.



We guarantee the machine to be just as represented. Hundreds have bought this machine and are well pleased.

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

One Million Dollar Endowment Campaign Is Now On

BROTHER BARTON'S WORK.

The great task of managing the campaign in North Texas has been placed upon the shoulders of Bro. L. S. Barton. The pastors throughout his conference have worked hand in hand with him, and made the magnificent sum above mentioned possible. Early in his work he asked the Bishop to appoint the following as District Commissioners to assist him: John E. Roach, Gainesville; O. E. Moreland, Dallas; R. E. Porter, Krum; W. L. Tittle, Como; Walter Douglass, Forney; W. C. Howell, Blossom; Finis Crutchfield, Bellevue; C. L. Bounds, Greenville; L. L. Cohen, Whitesboro, and C. C. Young, McKinney. These brothers have assisted him in every way possible; made speaking dates, distributed literature, traveled with him throughout their districts and followed up his work after his departure. As stated above, however, every pastor throughout the whole conference has entered heart and soul into the great work.

NORTH TEXAS CONFERENCE BUILDING.

The Commission of Education will be in session on the 27th at which time the bids will be opened for the dormitory to be paid for by the North Texas people. It is hoped that work will soon be commenced on this building which is admitted by those who have examined the plans to be the best appointed dormitory in the Southwest and inferior to none in the United States. Many of the rooms in this building will be named for Churches that have contributed most liberally. And this is marked another stage in the building of a great uni-

versity plant—the pride of all Southern Methodism.

TWO GREAT EVENTS.

As this week's issue of the Advocate goes out over the State two events of importance are taking place at Dallas—the one an annual event, the other, an event of a century. The former is the North Texas Annual Conference, the latter, the corner-stone laying of Southern Methodist University. The annual conference will mark a milestone in the progress of the Methodist Church in North Texas; the corner-stone laying will mark an epoch in the history of Christian education in the South.

THE FUTURE OF S. M. U.

The future of Southern Methodist University will largely be measured in the minds of the people by the daily support accorded the movement and enthusiasm stirred up wherever the cause is presented. The remarkable progress of S. M. U. has long since dispelled the fears of the most pessimistic, and no one fully acquainted with the facts can fail to see a great future for the institution.

NORTH TEXAS CONFERENCE AND S. M. U.

While the entire State of Texas has entered into the work of founding a great institution of learning at Dallas, naturally the North Texas spirit always does things. It is no surprising, therefore, that out of a total of about \$300,000 raised in Texas over \$100,000 was subscribed in North Texas.

it in solemn symbol and visible formula, say it with every sunrise and every sunset, until any reversal and retreat is impossible and inconceivable. The great leaders of men have been those who possessed this power of ceaseless reiteration of themselves in high resolve. The men we need today are those who have gotten out of school and Church not only pleasant thoughts of a possible goodness, but the power of self-dedication to a worthy and distant end, the power to yield irreversibly to goodness, beauty and truth. He who does that can say not only, "I think thy thoughts after thee," but, "I share thine eternal purpose with thee." Here is the goal and crown of Christian education.—President Faunce.

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LEGISLATION FOR THE PROTECTION OF THE CHILD.

The Commission of the Church and Social Service of the Federal Council of the Churches of Christ in America, has recently published a pamphlet which gives a review of the legislation secured during the past seven years for the improvement of the condition of the working children of the country. Some of these results are: The establishment of the eight-hour day in twelve States; night work for children under sixteen prohibited in twenty States; a fourteen-year age limit as the minimum for employment in industry established in eighteen States; departments of factory inspection established in twelve States; methods for proving the age of children seeking employment provided in eighteen States; compulsory education laws established or improved in a large number of States. While much remains to be done, the record of progress made during the last seven years gives evidence that the sentiment of the American people demand that the child be given a fair chance—a chance to play, to grow and to learn.—Christian Advocate.

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THE OVERWORKED MOTHER.

It is a mother's constant temptation to serve her children in lesser deeds that rob herself of its most important property, to forget herself and waste her soul in the routine demand made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when the little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children. Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light.—Christian Century.

ITINERARY.

Itinerary of W. E. Hawkins, Field Worker Texas Sunday School Association:
Mincola, Sunday, Dec. 1.
Longview, Monday and Tuesday, Dec. 2, 3.
Gilmer, Wednesday and Thursday, Dec. 4, 5.
Mt. Pleasant, Friday, Saturday and Sunday, Dec. 6, 7, 8.
Mt. Vernon, Monday and Tuesday, Dec. 9, 10.
Pittsburg, Wednesday and Thursday, Dec. 11, 12.
Daingerfield, Friday and Sunday, Dec. 13-15.
Jefferson, Monday and Tuesday, Dec. 16, 17.
Atlanta, Wednesday and Thursday, Dec. 18, 19.
The week day meetings to commence at seven o'clock p. m., the first day, and ten a. m., and three and seven p. m. the second day, and on Sundays at three p. m. and a rally at night. Mr. Hawkins can be used at the eleven o'clock service on Sundays if desired by any pastor.

REPORT OF THE METHODIST PASTORS' MEETING OF FT. WORTH.

The Methodist pastors met Monday morning at the First Methodist Church, at 9:30. After devotional services the following officers were elected: Rev. Jerome Duncan, Chairman; Rev. S. J. Rucker, Vice-Chairman; and Rev. J. E. Crawford, Secretary.
The reports were as follows:
L. G. White: One conversion and two reclamations.
J. F. Isbell: Two accessions. Fine services.
S. G. Thompson: One accession. One pouncing and a hearty welcome.
S. J. Rucker: Good congregations. Fine beginning for the new year.
C. A. Bickley: Fifteen new schol-

ars in Sunday School. One reclamation and two accessions.

J. A. Rice: Seven accessions. \$1600 collected on the benevolences.

H. W. Knickerbocker: Five accessions. A splendid pouncing.

E. P. Sandel: Two accessions. One infant baptized.

Bro. Duncan preached at Hemphill Heights. Five accessions.

Bro. E. F. Boone reported a good day at McKinley Ave.

Bro. B. F. Aisup, of Kennedale, reported that his work was beginning well.

Bro. J. W. Downs, of Ennis, reported a good service.

The following resolutions were adopted:

Whereas, we have had a most delightful association the past year with each of the Methodist pastors, and

Whereas, Bros. J. W. Downs, J. B. Dodson, D. A. McGuire and Alonzo Monk, Jr., have been changed to other fields and Bros. F. P. Culver, L. G. White, C. A. Bickley, J. F. Isbell and W. S. P. McCullough come among us for the new year; therefore

Resolved, 1. That we give up with genuine regret the brethren who have gone and pray the Father's blessings upon them and their work, and

Resolved, 2. That we welcome with joy the new brethren, with the assurance that their association shall be most pleasant and that God's blessings will be upon their work. Signed,

S. J. RUCKER,

J. A. RICE,

C. A. BICKLEY.


A NOTE FROM THE OLD GUARD.

To our brethren and friends of the North Texas Conference:

I wish to say that through the efforts of our efficient agent for superannuated homes, Bro. F. O. Miller, and our faithful pastor, Bro. T. N. Weeks, we are now living in our new home.

To the kindness and liberality of Bro. J. F. Barlow and wife are we indebted for such a substantial and comfortable home. He was offering his property for one thousand dollars, but offered it to the Board for eight hundred dollars to be used as a home for us, thus giving virtually two hundred dollars.

There is a lot 200 feet by 140 feet.



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a garden, barn, some fruit trees, deep well, and a large cistern. The home contains four large, well-finished rooms and a hall, also has some commodious porches. It is much nearer to the town than our former home. This property is a credit to the conference and we cordially thank all who took part in securing this good home for us.

Our health is only moderately good. Mr. Palmer was taken sick the first of May and was deprived of Church privileges for four months, but is now able to attend the services in good weather; but his health is too precarious for him to attend the Annual Conference at Dallas next week. He has been a member of this body forty-four years and has missed but one of its sessions.

God has been good to us through these years of service.

MRS. L. F. PALMER,
Nocona, Texas.

Away with your "can't!" God's grace is sufficient.

Your hell commences the hour you reject the Spirit of God.

THE SUNDAY SCHOOL

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

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

TOO FAR BEHIND.

The heading of this article describes the condition of the junior classes or departments in not a few of our Sunday Schools. For some years past there has been an earnest effort to improve the quality of the primary work in the Sunday School as well as the day school. Such effort was certainly needed and has borne good fruit. But why stop with improving the primary department? Have not the other departments just as great need of improvement? At present in many schools there is a fine primary department but almost nothing for pupils to look forward to when promotion day comes. The primary classes have a separate room, good equipment and skilled teachers. The junior department is not organized at all, meets in the same room with the rest of the school, uses the uniform literature while the primary classes use the graded system and is characterized by general inefficiency rather than efficiency. As a result when the primary scholars are sent—we do not say promoted—to the Junior Department they conceive a distaste for the Sunday School and abandon it as soon as they are old enough to have their own way. In that interesting and instructive book, "After the Primary, What?" Dr. McKinney points out that while the period of greatest loss to the Sunday School is the intermediate age very many children who quit the Sunday School during that age determined to do so at the first opportunity while still in the junior age. We have not gained our ultimate point when we make the junior boy go to Sunday School. We must induce him to want to go. The solution of our problem lies, not in abandoning the advanced methods in primary work, but in applying them also to the departments above. We would not carry the methods of the primary department over into the junior grades, but we would bring to the work with the juniors the same study of the needs of the growing child and the same adaptation of the work to those needs, that are being effectively practiced in so many primary departments. If there is no room for such work let those who are interested agitate until room is provided.

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HELP THOSE TEACHERS.

It is not unusual for the editor to find on his desk a letter like the following: "I write to you for information about the graded primary work in Sunday School. Our Sunday School

is not graded, but I want to get the Motion Songs for little tots, also the pictures and charts for the kindergarten or primary. Will you kindly send me the address so that I can get them?" The teacher who wrote the above is to be pitied, not because she wants information, but because she has a superintendent who takes so little interest in the work. Dr. Chappell told us recently of a pastor who asked him why it was that we had nothing in the way of literature between the picture cards and Senior Quarterly. We also know of instances where teachers are trying to teach the Senior Quarterly to small children. Of course that condition is worse than the one suggested by the above inquiry. But in any case the superintendent of a school where the teacher must send off for such information as that asked for is a long way behind the times. Brother superintendent, wake up.

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CULTIVATING THE WILL.

Attention, which is the root of will, speedily passes—we cannot help it if we would—into action. Action repeated becomes habit, and habit soon deepens into character. Action, visible and public action, greatly strengthens the will by committing the man irrevocably to a certain kind of life. The public profession of religion is, from a psychological standpoint of great value in strengthening the will, just as the putting on the uniform is an extraordinary reinforcement of the loyalty of the soldier. A man might say: "I want to be a soldier, but I refuse the meaningless trappings of patriotism. I want no uniform, no flag, no martial music. I scorn such material emblems and rely on my own will power alone." Such a man is ignorant of himself, and of humanity. The public commitment beyond recall, the public declaration made by banners and bugle and marching host, has profound effect in strengthening each individual soldier's will. So the college diploma and the college colors and the college song strangely re-enforce the desire of the college student for an education. So the Church, with its solemn public consecration confirms the feeble will in paths of loyalty and service. Every public act by which a man utters his religious conviction deepens that conviction into a more lasting and victorious force. To say "I will" in the secret chamber, and to say it once, is not enough. We must say it a thousand times in public and private, say

WHAT WE SAY IT IS, IT IS

And we say it is to your interest as well as the interest of those in whom you are interested if you buy your Christmas wares from us.

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Many new designs of solid gold hat pins, upward from	New solid gold Friendship circle Scarf Pins.
\$1.75	\$2.00
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\$3.50	\$2.00
Highest grade gold plated Bar pins.	Gentlemen's Solid Gold Signet Rings, upward from
\$1.00	\$4.00
Beautifully hand engraved Sterling silver pump buckles, per pair.	Sterling silver pencils,
\$2.00	75c
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