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

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A SECOND IMPORTANT DELIVERANCE

Bishop James Atkins, D. D.

The second condition precedent to a general revival is a larger financial liberality. I am aware that many will regard such a position as next to sacrilege. The sentimental and emotional elements are commonly regarded as the sum total of the necessary religious conditions. But nothing is further from the truth. The emotional is all right in its place and at its time, but the antecedent conditions are of a different and a far more deliberate nature.

I sincerely believe that our chief deficiency now is a refusal to devote our means to the accomplishment of spiritual ends. That we are already a rich people no intelligent man will dispute; that we are soon to be vastly richer not even a financial pessimist will deny. But when it comes to the question as to how we are using this wealth there is cause for profound humiliation. All the interests which the Church has come to hold as of supreme importance are languishing for lack of material means for their advancement. The Foreign Mission Boards are all in a state of distress for means to carry on their work of evangelization. And this does not mean that they are merely lacking money for the entrance and occupancy of new fields. It means that they have been thrown into debt by the sheer maintenance of their established works. Only a little while ago there were but few who were willing to go into the foreign fields, but now there are many who are ready to go to where there are means for the sending of one. Under the order pursued by the Church intelligence has rapidly increased, and devotion to this great work has grown into a triumphant enthusiasm in thousands of people each of whom is saying with the utmost sincerity and piety, "Here am I, send me," and the Boards are having to reply that they can scarcely get money to sustain those who have already been sent. Nor is the situation any better in the case of home missions. We are allowing millions of foreigners to enter and lay the foundations of an anti-Christian life in the very heart of our civilization. They are capable of being led into better ways, but our men of means are saying in effect that they will take upon themselves and their posterity the evil consequences that may come from this godless host rather than furnish the means for their evangelization. In the recent contest for State-wide prohibition in Texas the temperance people were said to have lost by about seven thousand. If we leave all questions of fraud out of the case, of this we may be well assured that if all the Christian people in the State had together spent as much money in the last ten years for the evangelization and instruction of the foreign element as the whiskey men spent in six months to hold them in the bondage of sin the State

would have gone dry. As an outcome of this continued reign of whiskey, although it may be destined to last for only a few years, many young men, the sons of worthy parents, will live the lives and die the deaths of drunkards. What is all this worth? That depends upon whose sons these young men are. Of one thing we may be sure, and that is that the foreign element in Texas is destined to hold in its hands a fearful balance of power, and if rightly treated from the religious viewpoint it will throw that power into the scale of righteousness. But if left alone and to the mercy of evil men it will work damage in many ways.

The cause of Christian education stands in a class with that of Christian missions. How are we faring at this point? Not a whit better, despite the closeness of this interest to the welfare of all classes. We have now more than two hundred schools of various grades under the control of our Church, and scarcely one of them is without serious embarrassment in the doing of its work for lack of means. Very many of them, and especially in Texas, are laboring under burdens of debt and the lack of physical equipment for first class work. There is absolutely no need of this. Our people are able without feeling it to do all that needs to be done for Christian education. Indeed if our people were as liberal now toward education in proportion to their wealth as our fathers were from fifty to seventy-five years ago, all our schools would be free from debt and richly endowed, and there would still be money to spare.

We have a similar state of things in connection with the support of the ministry. It is commonly proclaimed, that the quality of the Christian ministry is at present below the grade of the civilization which it has so largely aided in creating. The most popular reason assigned for this is that the salaries are so far below those of men of similar ability and equipment on other lines that very many good men are being deterred from entering the ministry and that not a few are actually leaving it on that account. Without passing upon these points, I do dare to say that with but few exceptions the preachers of the gospel are the most poorly paid of all the world's workers, considering the quality of men demanded. In very many cases the pittance doled out by our members for this purpose are next to contemptible. I discovered incidentally not long ago that a number of our men who are worth from fifty thousand to two hundred thousand dollars are paying from forty to fifty dollars a year to the support of their pastors, and these pastors were men of fine ability and full equipment for their ministry. This marks in a very clear way the estimate in which these men hold the spiritual interests of themselves and

their households as compared with interests which are merely material.

These short comings and many others of a more individual kind which might be mentioned are due in a large measure to a view of man's relation to money which is fatally false. Men are assuming that what they accumulate is absolutely their own and that they are at liberty to do with it as they please. This ownership theory of worldly possessions is not true in the case of any man whether he be religious or not. It not only prevents in every case the right use of means, but it inevitably leads to the love of money for its own sake and for fleshly ends, and thus becomes a desolating idolatry. Nothing more surely dries up the sources of religious life than wealth thus held. It is always an active menace to the very morals of the household. The only true and safe theory of worldly possessions is that of stewardship, which is given us directly by Jesus Christ. According to this view we are in a good sense partners with God in the accumulation and distribution of wealth. It is easy to see that with the sincere and honest holding of this view it is impossible for a man ever to become the bondslave of money. Now, shall we, while withholding our means from Him whose stewards we are expect His blessing and approval in the unholy act? But there is another side to it. The man who does not admit his stewardship rears his family in a false relation to what he possesses. He corrupts thus the very sources of their thought and life by the constant use of his means for ends which are out of harmony with God's plans. It is on this account that so many of the wealthy and even the well-to-do have no part in the kingdom of God. When a man's family see that all his life is put into his business and that his business has no place in the kingdom they are not deceived as to where his heart is.

It is commonly agreed that a revival will always liberalize the people. This is undoubtedly true, but it is just as true that liberality will revive the people. Every Bible reader will recall that fierce denunciation which the prophet Malachi pronounced against the people of Israel for their robbery of God in the selfish withholding of the tithes, and the divine promise that reformation at this point should bring a blessing beyond their power to contain it. The underlying law of that denunciation and promise has not been changed. There can be no doubt that an undue withholding in material things brings penury in spiritual things. All that many men lack of being genuinely good is being good givers. One of the earliest and most impressive incidents in Hebrew history is that of Achan and the golden wedge. This case brings the matter down to the point of individual responsibility for the welfare of all Israel. While Israel fought for its life and honor, one man with an eye to his own gain fled to his tent and hid there the wedge of gold. Because of his act Israel was de-

feated, and its honor was not vindicated by another victory until Achan's tent had been cleansed and his life taken. The golden wedge and the Babylonish mantle in the camps of Israel is no myth from the dim past, but an abiding and destructive reality.

A FACT THAT THE SKEPTIC CANNOT EXPLAIN.

That Jesus Christ has exercised the most wholesome influence over the race of any teacher who has ever lived and taught among men is a fact accepted by the scholars and the thinkers, to say nothing of the patriots and philanthropists in all ages. And this, too, in the face of the further fact that he taught a religion the most unpopular ever known. He made no appeal to passion or appetite; he offered no inducement to the lover of ease, and he gave no encouragement to human cupidity or self-aggrandizement. On the contrary, he required men to mortify their passions, restrain their appetites and to humiliate their pride. His fundamental truth was self-denial and self-abnegation. Yet his kingdom took hold of the conscience of the race, and it is the dominant religion of the world among intelligent people. Personally he did apparently but little to promote and to perpetuate this religion, except to found it upon his own personality. After this, including his death, he left it to eleven poorly equipped disciples. They had neither wealth nor popular influence. They were itinerant preachers of his gospel, and from time to time it is said that ten of these died violent deaths on account of their persistence in proclaiming this gospel.

How did he and these few men solve the problem of this undertaking? How did they bring about the introduction of this force that has revolutionized the morals and the religion of a large part of our common humanity? Was he an imposter? Nay, verily. No imposter could have originated such a gospel and then died to make it effective. None but an Almighty Christ could have given such a gospel to the world. And his feeble followers, only a handful in number, could have perpetuated it upon the ground that they had before them and back of them this Historic Christ, this God-Man among men. They testified of him, they preached him and the power of his resurrection. The Sun of Righteousness shone upon them, enlightening their understandings, quickening their consciences and imparting tremendous energy to their deliverances. They remained true to the great Commission he enjoined upon them: "Go ye into all the world and preach my gospel to every creature, and lo, I am with you unto the end of the world." And their successors have and are doing likewise. They are not and never did invent new truth. They preached and are still preaching Christ and him crucified. Has the infidel any other explanation of the success of the gospel? We trow not. Christ alone is the explanation of its success.

That Protest Part Two

By Rev. R. P. Shuler

By way of introduction of "Part Two" of this article, let me assure my readers that a "Higher Critic" is never under any circumstances a "Higher Critic," that is, when you get him freed. He then becomes an apostle of "The Historical Study of the Bible," or a disciple of "Scientific Investigation," or the champion of a "Changing Theology to Suit Our Modern Needs," or a follower of "An Open Mind," or the shadower of "Free Thought," or almost anything else that comes handy. He is closely related to the coon of our boyhood, which cunning animal had the happy ability which enabled him to be treed up a half dozen different trees at one and the same time, and yet not to be treed at all. When you locate the "Higher Critic," you have simply failed to locate him. He is there, but he has got away. True, he has all the motions of the leopard, but behold the spots are painted off. Surely he smells like an Ethiopian, when, lo, you note the fact that he has bleached his skin. He is like the Texas badger, of world-wide fame, able to turn all the way over in his own hide. You think you have him by the back, when, behold, you find yourself grasping firmly the pit of his stomach.

In view of which facts, it might be well for me to mention that while his name is legion and his positions are manifold, his direction is the same. His journey will end when he succeeds in making the world doubt the miraculous; the inspiration of the Bible, in its orthodox and true sense; the worth and genuineness of all parts of our Holy Scriptures; the doctrine of an experimental religion, and the divinity of Jesus Christ. Whatever he may call himself to-day, to-morrow, or next week, and I am sure the temptation of having a new name for all occasions will lure him on—you can easily locate him by his results. True, he is a hidden force, so far as our Church is concerned, but his fruitage is becoming known. He does his sowing at night, but the tares are springing up just the same. He is a genuine bush-wacker, and it is not a burning bush that he is hiding in either, for he has never been smoked out, nor has he even coughed loud enough for the Church to hear him. Over in Germany and in England, even in the East and North of our own land he is in the open, but those fellows are the product of evolution. The "Higher Critic" in our Church is still a jelly-fish. And now to the main issue:

The second thing that has aroused the ire of some of my brethren is that of my charge of the existence of "Higher Criticism" in the Summer Institute and Theological Department of Vanderbilt University. In my article, I referred to certain notions that I had heard advanced while attending a Summer School at Vanderbilt, some of which notions were advanced by professors of the Theological Department of that school. Dr. Curry seems to be bothered mightily as to who could have advanced such ideas. Dr. Kerley raves and tears his hair in great style, as he terms my whole statement "flippant and silly and beneath men of intelligence." The positive assertions of these men almost staggered me for a moment, and I thought that perhaps I had dreamed it. So I wrote a personal letter to every member of the Theological Department of Vanderbilt, enclosing a stamped envelope for reply, asking them for a direct statement in answer to questions sent them, which questions have already appeared in the Advocate. Though several weeks have passed, I have received but two replies. Both of the men, who did me the courtesy of using my stamped envelope in a reply to me, refused to answer the questions propounded. Does anybody believe that the professors of that institution would have remained silent, could they have conscientiously put me to route and have defeated my previous statements by giving answers to my questions, opposite in their nature to the affirmations which I had made? I also addressed the same questions to two members of the Tennessee Conference, who were present at that Summer School and had some things to say. They also ignored my questions, with the same opportunity to administer a rebuke to me.

Dr. Kerley becomes very emphatic about one of my statements, subtracting it from the rest and slinging straight into my face a charge of falsifying. He says, "That with the utmost candor Mr. Shuler never heard from the lips of any member of the Summer Institute of 1904 that the Bible is a vulgar, obscene book." To answer this directly, what I did hear was that the Songs of Solomon were the sensuous, carousal songs of Eastern libertines, making love to their amorous mates; songs filled with all the passion and fleshly lust of an Eastern voluptuary; in fact, the songs

of the bawdy house of that day. If Dr. Kerley was present, he did not raise his voice in protest, nor did he question this interpretation. The Doctor also scoffs at the idea of my having heard any man declare that, "Jonah is a humbug of first water and Job a hatched-up product of a fertile brain." In my article I referred to the Books of Ruth and Daniel in the same sentence with those of Jonah and Job. Why does Dr. Kerley leave out the first two? I happen to have in my possession a signed statement from one of his colleagues in this controversy, in which he tells me that the Book of Ruth is a "beautiful religious novel." Dr. Kerley knows, and so does everybody else, that the Book of Jonah has been a bone of contention in every theological school in Christendom. Yet Dr. Kerley flings my statements to one side as "silly stuff." And yet I dare speak from personal knowledge as to some things taught in the Summer School at Vanderbilt. I was there. I heard with mine own ears. Dr. Kerley can doubt me so long as he pleases. There are plenty of people who believe that I heard what I say I heard, and for the very simple reason that they have heard strangely similar statements on similar occasions. In fact, there are those who can be brought into this controversy, if it is necessary, who sat by my side and heard the same astonishing things that I did at the same time.

But as to Vanderbilt University, I have never been a student there, so my knowledge of its teachings must come through others. One comment on that institution, however, I can make. Thirteen men graduated with me from Emory and Henry College. Five of that number attended Vanderbilt University. Four entered the Theological Department. Three took their B. D. degrees. Only one of the three is preaching to-day. The other two, who were by far the most promising young preachers of the class, are not in the ministry. One is in business and has been ever since he took his degree. The other gave up his license, assigning as his reason that the theology of the Church did not agree with his theology and until the Church advances to his theology, he would have to step out of the ministry. He made a public statement to this effect through the public press. This was certainly an attitude of manliness, a position every man should take who finds himself at variance with the Church which licensed him to preach the gospel. But where did this old classmate of mine get his advanced notions of theology. I assure you he did not have them when I knew him. It is enough to say, that the position is anomalous indeed when the theological school of a great Church turns out finished products who are so far in advance of its theological teachings that they refuse to preach in the pulpits of the Church that gave to them their preparation. There are perhaps few who will read this article, but who will be able to think of a similar instance. We of the Central Texas and Northwest Texas Conferences will not soon forget what we heard at Amarillo from the mouth of a son of Vanderbilt University, as he bade us farewell before he betook himself to the Unitarians.

But again I wish to call to the stand some witnesses as to both Vanderbilt and the Summer Institute, who see things at closer range and who are more directly acquainted with the facts. One pastor of the Tennessee Conference writes me, "I have heard many things advanced in our Summer Institute that I did not accept and some that I considered very dangerous." A presiding elder remarks, "As to Vanderbilt, I am sorry to say that I am confident that ideas have been advanced there that are not calculated to strengthen the faith of young men in the Book and in our holy religion." He continues, "I have known many men who have come away from the University worse rather than better." A third preacher writes me, "As to Vanderbilt, a man can hear most anything he wants to hear there." He names four professors, without them, he declares, Vanderbilt would be as bad as the "skeptical schools of the East." He further affirms that notions of "Higher Criticism" have been advanced in his hearing in the Summer Institute and names some of the men who advanced them. Another Tennessee preacher says, "So many things and sorts of things have been said at those Summer Schools that I would rather not undertake to name them." Still another presiding elder remarks, "Higher criticism, semi-fidelity, agnosticism, etc., abound at Vanderbilt University." I have a letter from a past student of Vanderbilt, in which he declares that his spiritual life was well-nigh suffocated by the notions taught him in that institution. I have another from one of our foreign missionaries, who is a past student of

Vanderbilt, in which he begins by saying, "I had an experience something like yours while at Vanderbilt." He proceeds to state that the old, orthodox notions were laughed at by both professors and students when he was there. He closes by saying, "I am glad you came out thus boldly and said some things that many know but are afraid to appear in print in opposition to." Another pastor in the Tennessee Conference writes me saying that "Higher Criticism" abounds and declaring, "I do not think that Mr. Vanderbilt's millions has proved a blessing to the Church." Still another writes me, criticising my stand, but admitting that "certainly the teachings at Vanderbilt are not along old school lines." In fact, I have several letters, very much opposed to the spirit and statements of my former article, but acknowledging that "critical notions" prevail both in Vanderbilt and in the Summer Institute. It is certainly unnecessary to multiply these utterances of men, who, I am sure, would never have made them had they not believed them true and had they not had cause for such belief.

It is quite certain, from the above, that my "creative faculty" was not so much over-developed as Dr. Kerley would have men believe. And here let me throw a little light on what that same breezy writer (speaking of sulphuric zephyrs), denotes my "overflowing rhetoric." I spoke of the Tennessee Conference as overflowing with "Higher Criticism." That conference, situated as she is, must and does draw much of her thought and thinking from the Theological Department and Summer Institute of Vanderbilt University. Her young men attend these institutions and the "overflow" of "Higher Criticism" from them rushes out to drown and devastate the faith of those who search for truth. The nearest certainly receives the first flood waters. I am certain that I will be accused of disloyalty to Vanderbilt, but not more disloyalty to Vanderbilt than Vanderbilt's disloyalty to the Church. I believe that Vanderbilt University, as she stands to-day, is a menace to the Church, and now please let the fire alarm be turned in!

As to the third question of this controversy, I wish to confess that in my former article I overreached in my conclusions. It is evident that the seven men who left the active ministry at the last session of the Tennessee Conference did not do so as the direct result of "Higher Criticism." And yet however wrong I was in my conclusions, I do not believe that I was wrong in my premise. While the downfall of the four who left the Church may not have directly resulted from such notions, and I have not at any time affirmed that it did, yet a like downfall may easily find such a cause as its starting point. When men lose faith in the inspiration of the Bible; when they raise a question as to God's ability to preserve his inspired Word in its purity; when they begin to question the authority of certain parts of the old Book; when they seek to explain away the miraculous; when they come nigh unto the border land where men deny the divinity of Christ, then you may expect them to stoop to any sin and crime that you may name. The man with an abiding faith in Christ, in the Book, in the message God has called him to deliver, will not easily fall away. I repeat my first statement: "When seven men are compelled by their own consciences or by their brethren to quit the sacred work of the ministry at one time, something is radically wrong." And will you excuse me for saying that it usually matters little as to the direct crime chargeable, you can in almost

every instance locate failure in a preacher's personal life by locating in his heart a lack of faith in Jesus Christ. Yes, first, something becomes radically wrong with a man's faith, and then it is easy for something to become radically wrong with his life. I have conceded this point, however, to my opponents, and yet not one of them will dare affirm that somewhere back of the sins of the men referred to there was not doubt, cruel and blasting doubt. Nor will they affirm that this doubt was not born, if such doubt there was, in some word, either written or spoken, which in turn got its origin in what "for lack of a better name" is called "Higher Criticism."

And now another word. Dr. Kerley says, "With a preconceived purpose to convict, he, in the absence of all facts, created out of his own fertile imagination suspicious satisfactory to his distorted faculties," etc. Another defender of the cause writes me that he is surprised to find that a college man would so far forget himself as to speak of these conditions. Dr. Curry, in a personal letter, assures me that my place is in revivals and such work, and that I should keep my mouth shut on these questions. Yea, verily! It doth appear that the time has arrived when the ordinary Methodist preacher must preach the gospel, hold revivals, get people into the Church, collect benevolences and do the work of the Church, while he diligently keeps his mouth shut concerning a few fellows who are too large mentally for such insignificant tasks as the above, and permits them to dish out to us the "new truth," and "the result of pure reason," and "free thought," and a few other hashes, which we in turn should be thankful for, and in consideration of which we should shut our mouths the tighter. And if perchance a fellow from the ranks should be fool enough to speak out and express himself on this matter, he at once becomes a being with "preconceived notions, distorted faculties" and other unnamable things. Now let me announce that I am ready to be offered. I am not running for the Bishopric, the General Conference, a big appointment or anything that Nashville can give or take away. I am asking no alms of Vanderbilt University, the scholars, the thinkers, the investigators, or even the Rev. Dr. T. A. Kerley. I am a very ordinary Methodist preacher, making no pretenses of having an overabundance of intellectual proportions or an enlargement of my thinking ability. I have faith in God, faith in the Book, faith in the message and faith in the cleansing blood of Jesus Christ. I count it honor to be the humblest of my Lord's followers. But it is my purpose, as one from the rank and file, to call attention to anything, at any time and in any way I see fit, when I feel that my Church is endangered.

In conclusion, there are but two sides to this question: One is orthodox Christianity; the other is Unitarianism. All this "pure reason," this "result of investigation," this "free thought," this "mammoth intellectuality" sounds fine, but how many converts from sin has it had? We should be careful lest so much smartness develops a bump of conceit that would keep us so busy carrying it that we would have no time to preach repentance and faith in Jesus Christ. To my mind there are many guideposts being erected in our Church that point direct to Unitarianism and directly away from spiritual Christianity. It is high time we quit a great deal of this nonsense and decide to let the Bible alone. It has done a pretty good job in the past. Suppose we spend our time calling sinners to repentance. It might pay us.

A Challenge to a Protest

By Rev. Alonzo Monk, Jr.

The article referred to in this caption has been successfully contradicted and shown to be entirely unfounded, as far as facts are concerned, by men of mature thought who ought to know the facts, if long residence in the accused conference and intimate acquaintance with its members from the earlier years to the present moment, count for anything. Men, who from every consideration, know the situation in the conference do not hesitate to say that the charge is contrary to facts. They are men whose testimony must be reckoned with. The writer of this article spent six full years in close touch with that conference—two of which I had work by appointment. In that time, or since, I would be the last to charge a single member of that conference with being infected with what the accuser is pleased to call "higher criticism."

Now, my first challenge to him is to get two men from that conference to substantiate what he has charged,

and then, with himself, to name the men and specify the views to which they object—showing that they are not in accord with our Methodist doctrine and belief. If he knows enough to warrant his writing the article he did, then, certainly it will be an easy matter for him to answer this challenge. He seems anxious to rescue our Church from such corruption, then let him not draw back from calling names. If what he charges is true and he knows it to be true—otherwise he should never have written his article—as a loyal minister of our Church it is his duty to do all in his power to help eradicate this great evil. "Lay on, Macduff!" His answer to this challenge must have the same positive note as his accusation. Note his charge: "I found then, and the fact has been confirmed since, that the Tennessee Conference was filled to overflowing with what is called, for a lack of a more suitable title, 'higher,' or more properly, 'destructive criticism.' It is certain that the Tennessee Conference has more of this than any other conference in the connection." (A fact of comparison, which any mind can see, in its very gen-

erality, is beyond the possibility of a proof).

So much for the conference in question. This article is to deal principally with the charge as it appertains to the Vanderbilt Theological School. It is unfortunate that with some there is a strong prejudice against this school, which easily gives rise to misconceptions and false charges, which cannot be substantiated by the facts. Yet in establishing a truth in regard to anything facts are more reliable than prejudice. Likewise, before the court, he only can speak who has first-hand experience—not belief, hearsay, but actual knowledge. It is equally true that scattered cases do not prove the rule—but when one is produced it must be a fair sample of the whole.

Let it be clearly understood that this article in no wise upholds "higher criticism," but is a plea for true and sane criticism of everything and everybody. Direct reference is made to the Vanderbilt Theological Seminary, and to that alone, as it has been in session since 1903 from September to June each year. Kindly note that while the writer of the protest was there in the summer of 1904, it is no misconstruction of his sentence to claim that he clearly charges, that he did get some of the "very refreshing information" from the professors of the Vanderbilt Theological School. His statement of his failure to carry out his original intention of entering that school, and his closing caution about theological schools, unmistakably leaves the impression that "higher criticism" was taught there in 1904, and that it is still the same.

To give weight to what may be stated in this article, let it be known that the writer of this article was a student in the Vanderbilt Academic Department 1899-1903; in the theological, 1905-1908; that he completed the entire course in both departments; that he knew the professors, especially those of the Theological Department, in their classrooms, their rooms, and in the pulpits of the city; that he has taken from one to five courses under each professor that was there in 1904—who are still there without a change either in personality or fundamental doctrines that they teach. The writer of this article has spent fifty-seven times one month on that campus as a matriculate, not as a Summer School visitor; not in the Summer School, but in the classrooms according to the published schedule. I think I have not prejudice or unreliable hearsay, but first-hand knowledge of things in the "School of the Prophets."

As the "protest" displayed a remarkable uncertainty in reference to his charges about the seven men and the conference, so in reference to the school he shows an inexcusable indefiniteness. A desire for the facts upon his part, instead of a willingness to protest, would have easily told him that the seven men ceased conference relations—four for immorality and three for purposes of further education. (See article of T. C. Schuler in Advocate of Dec. 7.) An incorrect or unfounded statement without a search for the facts is inexcusable; a hasty conclusion is likely to be wrong.

Now, my second challenge to the protester is to state definitely what professor of the Vanderbilt Theological Department ever stated a single one of the long list of higher critical views that he gives in his protest—stated either in his hearing or to him personally. Or, to be perfectly fair in giving the widest meaning to "learned," what professor ever referred him to any book, containing these higher critical views, with his personal endorsement to the book as a whole, or to any of its particular teachings, which are generally accepted as higher critical by our Church—even in old orthodox Texas!

In the third place, let him assign each one of the enumerated views to some man. He enumerated all of these things while there; then some one must have taught such things. Let him out with the names and statements, please. He has made the charge, now let him be a man and back up his charges.

These professors come from five different conferences. If they are teaching such doctrines, it is proof enough that they either believe them, or that they are false teachers. Either one of these charges would give them considerable trouble if they were substantiated. Surely a large number of students have been under each one so as to get witnesses of these things, if they were taught.

Then, fourthly, I challenge the protester to gather enough evidence against any one of them to even get an Investigating Committee appointed. A large undertaking, you say. Yes, but if the things charged are being taught in our recognized school of theology, to which our best young men go, then he who knows enough to be safe in making such charges, as were made by the protester, ought to do the Church the great service of bringing these malefactors to account. There is a difference between an anarchist and a reformer. The Church

Notes From the Field

Lewisville.

We have been kindly received and generously pounded by the good people of Lewisville. We expected a kind reception on our return from conference, and the kind, affable, generous and whole-hearted spirit with which we were received, surpassed our anticipations. Last year was with us, in many respects, one of the most successful years of our ministry, and the present year promises as much, or even greater success. Our new church is substantial and convenient, and is being beautifully and attractively furnished. We are preaching to larger congregations and our services are spiritual. The Lord is with us, and the people give ready and full co-operation in all the work of the Church. Brother Peterson, our presiding elder, has made his first official visit to our charge; held our Quarterly Conference, and preached one of the best sermons it has been our privilege to hear; one that made a good and lasting impression on the congregation, and one upon which the mind and heart may feed for many days. Our greatest need is a genuine revival of religion, and we are working, praying, trusting God that he may give us the desire of our heart.—W. R. McCarter, Jan. 10.

Colorado.

We are getting well into the work here for another year. This is our third year at Colorado Station, and it is our fixed purpose to make it the best year of the three. Our work for the most part has started off very encouragingly. We begin our revival meeting January 14. Rev. F. L. Hutcherson will assist the pastor in the meeting. I hope to be able to give you a report of large results of the meeting in the near future. I desire to say before closing this communication that we had with us on December 31 Bro. W. E. Hawkins, field worker of Texas Sunday-school Association. We greatly appreciated his work here. His addresses on "Home Life," "Child Training" and "Bible Study" were very strong and to the point. He spoke to our congregation at 11 a. m., and to union congregations at the Baptist Church in the afternoon and evening. Very large congregations heard him at all the services. I can most heartily recommend the work that he is doing.—W. E. Lyon.

Rosston.

We reached this place a few days after conference adjourned. Our reception by members of our Church and the good people of the town was cordial. They have shown us their willingness to work with us. Of course, we are encouraged and feel it our duty to do our very best. We have three houses of worship on the charge, a good parsonage and a parsonage cow. We certainly enjoy our milk and butter. A few days ago a nice pounding was given us. It contained many good and substantial things. We appreciate these tokens of love and respect very much. I am greatly pleased with my new home, and we are expecting a great year for our Lord on the Rosston charge.—Mrs. H. E. Carter, Jan. 9.

Weston.

We reached our new work on November 28, after a move of more than one hundred miles, and the outlook is hopeful. The people have treated us very kind. We have made one round on the work, and I intend to do my best and report a good year, Bishop. We have a good parsonage, and the people have promised to make some improvements soon, which will be much appreciated by us. They gave us a great pounding. It was in due and modern form. My move was a great surprise to me. I had spent two pleasant years with the good people on the old Emberson Circuit, and it was like leaving home to me, but I have found good people here, and it is the Lord's work and I am going to do my best. Our presiding elder spent January 6 and 7 with us, and held the first Quarterly Conference, also preached us two good sermons. The weather was bad and there were only a few out. Had a good report under the circumstances. The blessings of our good Father on Dr. Rankin and all the brethren. Pray for me that this may be a great year with me and my work.—J. W. Beckham.

Smithville.

I have been thinking for sometime that I should have something to say about Smithville, but the demands of the work have been so urgent that the great question has been the time. Our town is a division point on the M., K. & T. Railway between San Antonio, Houston and Waco, and the town is literally filled with railroad people, which makes it a great field of oppor-

tunity for aggressive evangelistic work. Smithville is also situated on the Colorado River and has a good backing from an agricultural point of view. Our reception at this place has been both cordial and substantial. We were met by a committee who were most thoughtful as to every detail that made for our comfort and pleasure. When we were in the parsonage the contribution in the way of groceries and edibles was so large and complete in its quality and variety that it put the ordinary pounding to shame. This came so close to Christmas that we thought likely this would satisfy them for awhile, but not so. While we were at service Sunday night (Christmas Eve) there was a sugar-barrel placed in the parsonage packed to its utmost capacity, containing presents for every member of the family, underclothing and piece goods for the children, and a substantial contribution to the previous pounding, both of confections and groceries. These things, however, are not the only things that give definite indication of life and growth and a determination to do the right thing. I found my Official Board thoroughly organized, having raised the salary one hundred dollars over the salary of last year with a promise of a similar raise each year during the quadriennium (my quadriennium?). They had also arranged for a budget covering the assessments and other expenses of the Church, thus relieving the pastor of the arduous duty of the collection of these claims and leaving him free to the work of the parsonage and pulpit. Our congregation for the most part has been good, and the people seem to desire to make every feature of the service a success. The choir is making its contribution to the life of the Church and interest of the service by appropriate and well-rendered music. Our Sunday-school superintendent, with his efficient and earnest staff of workers, is making the school one of the most influential factors in our Church. Since our arrival the school has been organized into a departmental school, using the graded literature in all of its work. We have also four adult classes for whom we expect soon to get certificates from the adult department. The ladies are also making their contribution to the unity and efficiency of our forces by the organization of the Woman's Missionary Society, composed of the two departments as provided for by the Missionary Council of our Church. The society is also organized for mission study under the efficient leadership of Miss Koch recently from Scarritt Bible and Training School, whom it is our good fortune to have in our midst at this time. We would not, however, have the brethren think that we are in any sense ideal, or that our work even approaches what it should be. We have two great needs, each of which our people seem to realize: The first is a revival of religion that will not only reach our Church, but our entire town. We are planning, as pastor, Official Board and people, by the help of God, to bring this about this year. If we can do this, then the other will come as a natural result, namely, the replacing of our old and inadequate church with one that in plan and equipment shall meet the demands of the organized Sunday-school and Church of to-day.—R. E. Duke.

Reily Springs Circuit.

We landed safe and sound on Friday after conference. We had been on the work one month when our first Quarterly Conference rolled around, but the stewards brought up \$129 for the support of the ministry. Our new elder is all o. k. Pounded? Pshaw, man, come look down in our cellar; there is enough canned fruit, sweet potatoes and ribbon cane syrup to supply our table until the birds sing again! Thanks to you, Brother Brown, for digging that cellar, and thanks to the good people for filling it. With plenty of wood and water and good people, we feel like we were in God's country. But best of all, Sunday before Christmas at the regular morning service the Spirit of the Lord was with us, and there were quite a number reclaimed and converted during the day. We are busy and happy.—Alex. Hubbard P. C., Jan. 12.

Whitesboro.

Surely I would be an ingrate if I did not appreciate the many precious gifts received from other pastoral fields of labor, but certainly not less so did I fail to value at its true worth the many tangible expressions of esteem that I have received since reaching Whitesboro. A more sociable and sympathetic people could not be found anywhere, than here. Of course, we were pounded, and our every need lovingly looked after. Who could help but find an appreciative people when one's path had been made smooth by

that indefatigable worker, T. J. Beckham! Ours was a hearty reception, and the year is prophetic. In our many experiences we have not preached to a more responsive people. The opportunities before us are charged with grave responsibilities, and our prayer is that no task may be greater than the humility in which we move to the discharge of every duty. The Board of Stewards have unanimously assumed all the financial burdens of the Church including all the conference assessments. We have a noble set of men! We feel our new responsibilities and realize their importance. Brethren, pray for us!—Lawrence L. Cohen, Jan. 12.

Whitesboro.

Our first Quarterly Conference was held to-day. Rev. A. L. Andrews has a fine hold on our people, and is doing our district great good. Our new pastor, Rev. L. L. Cohen, has captivated our people. Everybody seems delighted with him and his good wife. I have wound up my eleventh year in revival work. I have conducted two hundred and forty-six revivals and helped in several others during these years. The Lord has blessed my labors beyond my expectations. To those who desire my help for this year, please let me know at once. I will soon have my time all taken up. I have promised quite a number of the brethren to give them a date, but others are writing me. So please let me know at once.—W. H. Brown.

Keisler.

This is the second year we have been sent to these good people. However, this was San Jacinto last year. This is an old circuit and up to last year it paid about \$100 to the preacher. Last year the Board of Stewards assessed for the preacher \$700 and paid a little over the assessment. This year there was one appointment left off and they made the assessment the same as last year, which was a raise of \$50 over last year. The first Quarterly Conference was held for the charge last Saturday and Sunday by the new presiding elder, Brother Turrentine. Our people like him. While we all regretted so much to give up that sterling man, Brother Boyles, yet we are so glad to get such a fine man as Brother Turrentine. We believe that the Bishop made no mistake in making him presiding elder. Turrentine is a practical man and a good preacher. He seems to be getting things well in hand. He preached two good sermons here, and, while the weather was very rough, he had good congregations. Everybody was well pleased, and the Quarterly Conference was a success. This circuit is composed of a noble Christian people. Last year when we came here we were well received, and during the whole year the good people never ceased lavishing on us their kindnesses. Of course, we were pounded, but it continued through the whole year. Then on our return this year it came again. And while it came in a gust it has not ceased up to this good day. We are working to make this a \$1000 circuit, and we hope to do this soon. Last year we had a good year. Received into the Church seventy-five, seventy-three of which were by profession of faith. The circuit has a good parsonage, and well located for the circuit and among the best people we have ever served.—A. J. Frick.

Rising Star.

We are here and as hard at work as the cold weather will permit. It seems to us most everything possible has been done to make us feel welcome. A good pounding, Thanksgiving and Christmas turkeys, a fat hen all kinds of fresh meats and many kind words are some of the expressions of welcome and appreciation received. This is a splendid people. True, we find here, as most everywhere else in Texas just now, some depression in financial matters, but this is an unusually fine farming country, and will not be kept down long. The ground now has a good season, and prospects for a crop could hardly be better this time of the year. Rising Star is destined to be a large town in the near future. It is now a good town, having had a steady growth for many years. We have one railroad, and another within ten miles, pointing directly at us, and will, beyond doubt, build here ere long. Our Church, while not a rich Church, is liberal, and is endeavoring to keep pace with the progress of the town and surrounding country. The Board of Stewards is one of the best I have ever seen anywhere. On this board we have nine of the very best men in the community, all of whom are religious and love the Church. I want to say here that Rising Star has the largest number of really religious men who are working at their job of any Church its size it has ever been my privilege to serve. Our Quarterly Conference was held last Friday night, Bro. C. E. Lindsey presiding. The reports along all lines were encouraging. We have had twelve additions to the Church since conference. The stewards are entering upon their work

with faith and determination. Brother Lindsey preached three good sermons for us which were enjoyed by all. He is doing a great work for this district. No district in the conference has a more faithful and effective presiding elder than has this. The Cisco District is here to stay, and C. E. Lindsey is the undaunted leader who is going to make it succeed. The preachers are all in their places and faithfully at work. Everything is going well, and prospects are bright. Brother J. Canafax, the "superannuate" located here, is in good health, and held in high esteem. He is keeping up some regular appointments in the country, and doing much good.—Sam'l. L. Culwell.

First Church, Houston.

After commencing revival services at First Church, Houston (D. L. Coale doing the preaching), the cold weather, a threatened coal famine and the meningitis scare constrained the pastor to postpone the meeting for a couple of months. The people were delighted with Brother Coale and his singer, Mr. Boughton, and want them later.—W. F. Packard, Jan. 15.

Honey Grove Circuit.

I find the people happy and hopeful on this work. My reception has been hearty. The first Quarterly Conference, a good one, too, has come and gone. As my brother had to go West for the health of his wife I am living with my father and mother. Preach at McCraws, Rock Point, Forrest Hill and Dial. I made inquiries about local preachers. Found that I had none. But five weeks ago, to our great joy, a fine young fellow came to be with us this year, and we trust many years. We call him Cecil Hoyt. We now have three such as he. We are happy and hopeful of a good year. Have sent our Orphanage assessment.—T. W. Lovell, Jan. 15.

Mart Station.

Brother Andrews, our beloved, held our first Quarterly Conference last evening. Pastor's salary was placed at \$1800, and is paid first day of each month. Never had such a reception as these good people gave us. This is simply one of the best towns in the country, and is growing all the time. Our Church is booming. The presiding elder has a strong hold on the district, and every fellow is moving. Brother Walker did a great work here, and is held in high esteem by these people. Bob Walker will live in the history of Methodism in Mart, and I take this opportunity of expressing in a public way my sincere appreciation of his work. I was about to forget to say the Church has gotten behind the pastor, and we have set out to raise one thousand dollars for the general collections. This will give us an excess of two hundred and thirty-five dollars. All of which is most respectfully submitted.—J. W. Fort, Pastor, Jan. 11.

Rosenberg.

Surprises are due some people, but a loyal Methodist preacher that would be surprised at anything that might come his way certainly has gone but few "of the gait" incidents to that "sui generis" in his work. The very fact of his mobility as an individual makes him a necessity to the army which in its aggregate is mobile. So we are in Rosenberg to do a special work for the Church for our people here, which, in the judgment of our Church authorities, we would be able to accomplish, and we are at it "as the weather permits." Up to this date we have had, all told, since December 6, five days of dry weather, and about three days of sunshine, but this is not news; it has been so universal that it is needless to do anything more than refer to the matter. Brother Saxon has "entailed" a neat inheritance and we are going to cultivate it for the glory of God, and hence for the good of our people—yes, a noble people—no, I'll never take it back, but I expect to emphasize it as the year creeps by—they have given us an open-hearted welcome, and frequent "receptions," and we will see that they do not suspend the excellent beginning they have made and they will find us trying our best to improve as time passes. But I was not aware that Rosenberg was a "circuit" until I saw it in the recent minutes. We are taking it as a station, and it is proving itself worthy to be so classed. We are very near a metropole! We have miles of as fine cement sidewalks as were ever laid, and we are still "putting them down," and will continue until the demand is fully met, and from the way the town is growing it is difficult to tell when that will be. I never saw a greater number of houses being erected at one time, and I am told that many more are being contracted for. So we are coming on to be heard from in due time. Every institution of the Church is at it in earnest. The League and Sunday-school are "doing things," and the present is only an earnest of what is to be. We have procured the service of three superintendents for our primary department, cradle-roll department and home depart-

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ment, who have entered upon their work with an enthusiasm which denotes a love for it. They are: Mrs. Goar, whom I found at her post; Mrs. Board and Mrs. George Seydler, respectively. Each one of them is drawing attention to her work, and commanding the sympathy of our people. We are expecting gracious results; our faith is now anticipating the victory for which we are praying. Our people have erected a handsome church building, commodious and comfortable, semi-gothic in architecture, with Sunday-school department and pastor's study, and I doubt not that God will bless them accordingly.—G. V. Ridley, Jan. 15.

Weatherford, Coutts Memorial.

It is due to the good people of Coutts Memorial to say that from our alighting from the train the week after conference to this good hour we have been made to feel that we were among a big-hearted and appreciative folk. We have been pounded, dined, bragged on, till fairly ashamed and blushing. Our twelve stewards are good men and true; our women are fully organized and active; we have Junior, Intermediate and Senior Leagues, and our Sunday-school is demanding more room in which to properly spread itself. We are now in the midst of our every-member campaign, which we expect to bring to a successful issue without outside help. With an energetic, sympathetic, progressive, working bunch like this, we expect to make progress all along the way.—J. W. Patison.

Shelbyville.

For as much as many have taken in hand to get in order those things which they have been the recipients of I shall give you just a little of the happenings with us. Shelbyville Circuit is one of the best circuits in the Texas Conference. Many of our best men have served this charge. In a frame behind our pulpit are the photographs of some of the great men of Texas Methodism. Our first Quarterly Conference has been held, our assessments made and everything moving right along. New furniture has been put in place of some that was not in keeping with our times. A telephone has been installed for our convenience, and on the night of the New Year a great crowd representing every home in town gathered near and stormed us, singing, "Bringing in the sheaves." They came—the young and old came. Some came walking and some riding. It is good to be here. We have secured four new subscribers to the Advocate and two renewals since conference.—C. J. Atkinson.

Plemons.

Perhaps you have all noticed the article from this place written by the presiding elder, Brother Kiker. Well, it reminds me of two school children, who, after hearing or seeing something good, just break their necks to tell it first. Brother Kiker knew I had something good to tell so he beat me to it. After hearing my name read out at conference I wondered where on earth Plemons was, but I was soon informed by a number of brethren that they had certainly fixed me. Well, I began to feel that instead of receiving an appointment I had received a disappointment. But I was glad to have somewhere to go, some place to serve my Master. We went home with my father, who was also in attendance at conference. After spending some time at home we came to our new field of labor. How different was everything compared to what we had really expected. A kind, hospitable people who took us in and made us feel at home. We have found all the things that enter into the preacher's life and home, that makes him feel happy, and makes him want to exert himself to the utmost to do his best year's work. We have built a nice parsonage and furnished it well. We finished the inside work on January 4, and that night wife had planned a surprise party for me, it being my twenty-seventh birthday, but when the crowd gathered instead of it being my surprise it was wife's, for they filled the cupboard and dining table with good things—it being that same "old pounding" you have heard of all your lives. We had a pleasant evening. They presented the pastor with many nice gifts. This was the first real pounding a Methodist preacher ever got in Plemons. Our District Steward, dear old Brother Traylor, said it was his first. But while this pounding came in due season and was appreciated very much by the parsonage family, yet these are small things compared with other things they have

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done for us. It has been one continual pounding since we arrived sometime in November. We have been detained for sometime at this place on account of the heavy snow which came four weeks ago, and is just melting away some now, but while this stops things for awhile and will cause some loss of cattle, it will be a blessing to the country after awhile. Brother Kiker gave the account of Quarterly Conference, and outlined the work almost in detail. He gave a fair description of the country, which brought many letters of inquiry. I am always glad to answer these. If they all come we will soon have a well-settled country. All right, come on; we need more people here. I don't know where a man could find better opportunities than here. We have good schools and a very enthusiastic people for Church service. I took an offering for our Orphanage at Waco the night of the Christmas tree and got full assessment for which we return thanks. Many more things we could mention as this is a new field, but suffice it to say the preacher and family are happy, and will only add further, "Bless the Lord, O my soul, and all that is within me, bless his holy name."—Gordon B. Carter, P. C., Jan. 14.

Sylvester.

After spending two very pleasant years at Sagerton with the good people there, Bishop Atkins saw fit for us to take up our abode at Sylvester. A short while after conference we were on the ground, and many things have happened. First of all, we were most cordially received; have not received such royal treatment since we have been preacher's folks. They cared for us until our household goods arrived, and gave us only time enough to get things straight and the big pounding started. Too many things to mention, and best of all it has not yet ceased—it has been a protracted pounding. We have almost completed our second round on the charge, and found a most excellent people to serve. Our first Quarterly Conference is past. Brother Hardy was on hand, and gave us some fine preaching, and looked after all the interests of the Church in his own way, which is always pleasing and satisfactory to all. The Official Board cared well for their part, and assured him they would do their part. We had Brother R. B. Bonner, our Conference Sunday-school Secretary, with us the fifth Sunday in December, and, notwithstanding the severe weather, the Sunday-school institute was a success. We reorganized our Sunday-school, and now have a graded Sunday-school with new life, and also a fine class taking the teachers' training course. I only wish each charge in the Northwest Texas Conference could have Brother Bonner to hold them a Sunday-school institute. We are pressing forward, praying and expecting the greatest year of our life in the service of our Master. Last, but not least, we will strive to increase the circulation of the grand old Advocate on our charge.—A. B. Keen, Jan. 12.

CLEBURNE METHODISM.

Brother Brooks, of Anglin Street, has moved into the new parsonage, which was begun sometime before conference. It is located on Main Street, and is a comfortable, five-room house, with bath, etc. The stewards raised the salary \$100. Twenty-two accessions since conference.

Brother Felder, of Brazos Avenue, has provided for the \$500 debt on their property. This Church is now out of debt, but has no parsonage. Three accessions.

Main Street has completed a thousand-dollar addition to the infant class room and installed sewerage, lavatories, etc. The stewards raised the salary from \$2100 to \$2500. Eight accessions.

Brother Smith has found it hard to start the work of the district off as he has desired on account of bad weather, but a splendid Preachers' Conference has been held, and he is full of hope for a great work.

We miss Monk and House. Each of them did a splendid work here last year, and are much loved by us all, but Brooks and Felder are taking up their work with intelligence and enthusiasm and we are confident of a great year. W. H. MATTHEWS, Secretary.

The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination—a purpose once fixed, and then death or victory!—Powell Buxton.

Human sympathy is of the faintest kind compared with God's sympathy. Perhaps you have never thought that he is sorry for you in your weakness or sickness, or disappointment, or trouble. But he is sorry for all of us. And yet not sorry in the sense that will prevent him from doing the best thing for us. God loves us enough to discipline us.—Selected.

The Gospel of Doubt

By Rev. John D. Major.

The heading of this article may seem like a contradiction. In terms and indeed it is. But there are some who would have us believe that skepticism is a good thing, and especially concerning traditional views of the Bible. Such men see in the so-called new theology a great light. To them it seems to be the magna charta of their spiritual liberties, the proclamation of emancipation from the galling yoke of traditionalism. It is truth, reality and life. It is a discovery, a revelation. It is the rising sun of a new age of scientific progress and development. It is supposed to put the preacher in touch with the modern world and the twentieth century. In fact, it is sometimes declared to be the old gospel restated in twentieth century language. Again, it is called modernism, and historic higher criticism. But even its friends and advocates are not able to tell us just what it is, or else they do not wish to tell us. It is not really clear that there is a new theology except, perhaps, in the making. But there is a new method of interpreting the Bible, and new views of religious subjects in vogue among a certain class of religious teachers. And these teachers are very industrious in seeking to popularize these views. Some of us sincerely believe that the real characteristic of this modern movement is skepticism or a new and popularized form of the old infidelity. Our reason for this is based on what we have seen of their teaching.

Prof. William Adams Brown, in his article on "Modern Theology and the Preaching of the Gospel" in the January number of the Methodist Review, seems to think that the "widespread distrust of the new theology" is not justified. He seems to think that "those who look askance at the claims which have been made in its behalf are not necessarily narrow and unreasonable," but still that it is unfortunate. He says, "It prevents the preacher from gaining the practical help which modern theology has to give him in the great work to which his life is given."

"For, consider what the new theology really is. It is simply the effort to apply to the sphere of religious knowledge certain principles that have been found useful in other departments of life; such principles, for example, as thoroughness, system, open-mindedness and faith. It means that you are not content to base your judgment on part of the facts, but that you insist on having all before you, or, at least, all that it is possible for you to gather. It means, further, that you group the facts in an orderly manner, putting like with like, and noting the smallest difference in form and structure. It means that you approach each new question with an open mind, ready to discard the conclusions of the past, if good reasons appear for so doing, or modify them in any particular in which the evidence shall seem to require it. It means, finally, that you have an undying faith that knowledge is possible; that this world is a reasonable world, and that loving, persistent, patient devotion to the cause of truth will be rewarded in the end by success. Surely, there is nothing in all this to be afraid of." We can readily agree with Prof. Brown that this does look somewhat harmless on the face. Certainly what is here set forth has not raised any great opposition, nor is it likely to. But is this really the new theology? It seems rather to be only the principles, methods and ideal of the new theology. But who has objected to these? Who objects to thoroughness, system, open-mindedness and faith? Who willfully bases judgment on a part of the available facts only? Who is unwilling to discard the conclusions of the past when good reason appear for so doing? Who does not believe that this is a reasonable world? Under this definition, we seem to see the insinuation of an accusation against the old theology, and one, too, that we are entirely unwilling to admit. But what does the new theology mean by "a reasonable world"? Well, if I have been able to read their writing, it means a world in which a miracle, and especially a Bible miracle, is an impossibility. It does not believe in miracles. It rejects the miraculous element in the Scripture. It believes that knowledge is possible, and that miracles are impossible, and in order to gain true knowledge the impossible miracle must be thrown out of court. Of course, Professor William Adams Brown, Ph. D., D. D., could have said this, but it did not please him to say it, and it is one of the strange things to this scribe why men so devoted to the truth are not willing to tell the whole truth about the new theology. Of course, reasonable people ought to be willing to discard the conclusions of the past when good reasons appear for so doing, but the good reasons ought to be forthcoming. They ought to be something more convincing than the dogmatic infidel assertion that miracles are unreasonable and in-

credible and that the scientists have never seen one.

But is open-mindedness a characteristic of the new theology? Well, hardly. It is not a characteristic of their writings and teachings. They are just open-minded on some subjects, but where "scholarship" has made its pronouncements the question is supposed to be forever closed. It is true that they are investigating miracles, and especially the miracles of prophecy, but they are not looking for a proof of their miraculous character, but for their supposed historic background. It is here that the method of "putting like with like and noting the smallest difference in form or structure" comes into play. And let me say here, that it takes a mighty small difference either in form or structure to convict the inspired writers of deception in the estimation of the new theology. If no difference appears and the situation seems to require it the imagination is brought into play and one is invented. Strange as it may seem, "possibly, perhaps, it may have been, it is thought, it is the opinion of scholars," are very popular words and phrases in the vocabularies of these modern theologians. In fact, their gospel is a gospel of doubt, and their chief work consists in overthrowing traditional beliefs. The very term historic higher criticism upon which the new theology is based in its technical meaning reveals its true character. The old theology believed the Bible to be the work of holy men of old who spake as they were moved by the Holy Ghost. Hence, their main work was a work of interpretation. Of course, they studied history and studied it successfully, inasmuch that the new theologians have made little improvement upon their work, and they interpreted Scripture in the light of this history. But the new theology seems to believe the Scriptures to be the work of men, and some of them very ordinary men, and men who sought, many of them, to conceal their real identity. Inspiration they had, but only such as Socrates, Homer, or Milton had. Hence, the Scriptures according to their view are not what they seem. Truth and reality they have, but this is covered over with the miraculous, angelology, mythology and the like. The work of the so-called historic criticism is to find this supposed historic background, and it expects to find it purely human and natural. Of course, it finds what it is looking for. And the discovery is wonderful and valuable, because it is truth and reality (?), though it be but the reality of a deception and a falsehood. And still the Bible is declared to be the Word of God, though it is on the dead level of naturalism.

The new theology believes in inspiration, in God, in Christ, in the influence of the Holy Spirit on the hearts of men, in things lovely, beautiful, divine, wonderful, but supernatural never. Here it parts company with the old theology and takes sides with the old infidelity. And the old infidelity has a precious little objection to the new theology. It has a right to despise its pretensions. It is just about as open-minded as the old infidelity has always been. Tom Paine wrote the "Age of Reason," and the new theology is still asserting its faith in a reasonable world. An age of reason decided against Tom Paine, and one of the most unreasonable things in the twentieth century is the boasted new theology. Professor Brown says the last word of the new theology is the first word of the old evangelism, "Come to Jesus." But after all the real question is, What Jesus?

It seems to me unfortunate that books written from the point of view of the new theology are receiving unqualified endorsement from so many quarters. It may be necessary to read some of these books as a matter of information just as Hume, Spencer and Ingels might be read, but they contain an insidious poison that is exceedingly dangerous. If this class of literature continues to hold its present popularity in the educational institutions of the Church it takes no prophet to foresee a time of extreme spiritual death and a consequent numerical loss.

Yes, the truth is safe and always has been, and the Bible will stand on its own merit, but it is recorded that the sacred ark once went into the hands of the Philistines, and there is no assurance that the Church will not backslide. The truth may be denied, and the Bible rejected, and men may believe a lie and be damned. All the talk about the truth taking care of itself is wide of the mark; it is a question of taking care of the household of faith, the flock of God. It is a serious thing when trusted shepherds turn loose, unhindered, the wolves of modern doubt, and unbelief, clothed in the deceptive garments of sheep, in the midst of the flocks.

If the truth will really take care of itself, and the Bible is its own de-

I Am Willing to Prove I Can Cure You

To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine, and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.



DR. T. FRANK LYNOTT who is giving away \$10,000 worth of medicine.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out. I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr., I notice symptoms number" here put down the numbers give your age, full address, and send it to me. My address is Dr. T. Frank Lynott, 4822 Occidental Building, Chicago, Ill.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause. For the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, you incur no expense or obligation. Just tell others who you know are suffering who sent you the medicine that cured you.

I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who writes me a box of this medicine and full directions free of charge, and I will do that. I can say further that this medicine has been tested and found to

defend what do our friends of the new theology mean by "loving, persistent, patient devotion to the cause of truth?" Has the truth been lost, or does it need help? Why are the truth-seekers so busy?

Unbelief is a damning sin against which Jesus Christ and his apostles cried out. But in many parts of the Church it is now being dressed up in the garments of respectability and lauded as the champion of investigation and the embodiment of sane, critical judgment. On the other hand, it is being fondled and coddled as a harmless plaything of the intellect and the imagination, but its influence is blighting, and deadening, and damning, and all the sophistries of modern scholarship cannot disguise its real character. It seems to me that it is time the Church is waking up to the danger that threatens it.

HEARING ON INTERSTATE LIQUOR BILLS.

At hearing on January 11, 1912, before Judiciary Sub-Committee on Interstate liquor bills, Dr. Wilbur F. Crafts made the following comprehensive statement in behalf of the new Sheppard-Kenyon bill, selected as the most available of the interstate bills by a committee appointed after full discussion by the recent National Conference on Interstate Liquor Legislation in which were represented 39 States and 26 different organizations, including practically all temperance and reform organizations of national scope. "We regard the bill not in any sense as a prohibition law, or even a temperance measure, but rather as a States' Rights and law and order measure, since its single purpose is to penalize interstate shipments of liquors to speak-easies and bootleggers." In justice to the Interstate Reform Bureau and many other supporters of this bill it should be said that we would rejoice if sentiment in the committee and in Congress and in the country should be found to be advanced enough to classify liquors with powder and yellow oleomargarine as entitled to no Federal interstate commerce protection, because more dangerous than powder and more fraudulent than imitation butter. We should be still better satisfied if Congress would classify liquors with lottery tickets, interstate commerce in which is altogether prohibited. And we warn the brewers, distillers and wholesale liquor dealers that if they defeat or nullify the very moderate legislation now proposed which would help them to do what

they have themselves so loudly promised in recent schemes of reform—to stop their traffic with illegal resorts, that we will ere long elect a Congress on the issue that liquors are as bad as lotteries, and so dam the liquor traffic at every State line. This is one sure way to give every State full police power over the manufacture and sale of liquors, and an indignant people will adopt it if milder measures are defeated or nullified. I have in my office the statement of a liquor paper that the brewers, who own a majority of the licensed saloons wherever they exist, also own the fixtures of most of the unlicensed joints in Kansas. The objection made to previous interstate bills, that they would cut off a family in "dry" territory from importing liquors for its own table, does not apply to the Sheppard-Kenyon bill. If a German household has not yet been persuaded by the greatest arguments of the German Emperor and of German scientists to give up the beer which in the purest and mildest forms and most moderate use has been shown to be a peril, not alone to individual health and mental and moral development, but also to Germany's aspirations for a leading military and commercial and intellectual place in the world, they can continue to import their beer so far as this bill is concerned. The pending bill, in common with all existing prohibitory laws, proceeds on the theory that we must rely on increased educational work, in school and out, to reduce the home use of liquors, and depend upon the law only to drive out of business those who make their living by inducing others to drink. Surely Congress should save us from the National dishonor, blazoned to the ends of the earth, that Uncle Sam protects with the Federal shield of interstate commerce every "blind tiger," that is fed by liquor consignments from outside the State. The States do not ask the Federal Government to help them enforce prohibition and "no license," but only that the Nation shall withdraw the Federal shield from those who invade the States to defeat majority rule, which is closely akin to high treason.

These Are the Symptoms:

- 1.—Pain in the back.
- 2.—Too frequent desire to urinate.
- 3.—Burning or obstruction of urine.
- 4.—Pain or soreness in the bladder.
- 5.—Prostatic trouble.
- 6.—Gas or pain in the stomach.
- 7.—General debility, weakness, dizziness.
- 8.—Pain or soreness under right rib.
- 9.—Swelling in any part of the body.
- 10.—Constipation or liver trouble.
- 11.—Palpitation or pain under the heart.
- 12.—Pain in the hip joint.
- 13.—Pain in the neck or head.
- 14.—Pain or soreness in the kidneys.
- 15.—Pain or swelling of the joints.
- 16.—Pain or swelling of the muscles.
- 17.—Pain and soreness in the nerves.
- 18.—Acute or chronic rheumatism.

Yours for a "better country" here and now, WILBUR F. CRAFTS.

"I can wish for you the things I hold good things—a deep, intense love for one higher and stronger than yourself or that peace and joy which come, one sees, to some elect natures who have got rid of the achings and yearning of self and live in the life of others."—George S. Merriam.

Eastward Around the World

From Peking to the "Chicago of China."

By DR. W. B. PALMORE--Article Twenty-Four

We were surprised to find such broad and perfectly straight streets running for many miles from one extreme of the great city of Peking to the other, which makes it very different from the average Oriental city. As the star of empire, in its westward march, shines brighter in the Orient, the streets gradually grow wider. Under the increasing light of this star the great walls surrounding Peking like those of Tientsin, will doubtless be replaced by some things better. The horrible old wall and moat which once surrounded a city of Germany has been replaced by a lovely park and flower gardens, indicating the progress of the gospel of the Prince of Peace, who is now walking upon the stormy waves of China.

As we stood with Bishop Bashford on the top of the Peking wall, as the sun was going down, and listened to the gallant Gamewell describe the siege, and tell of the deeds of daring, the heroic courage and endurance of our brave boys we realized that

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm!"

As we listened and looked, we dreamed of the not very distant future, when the Manchu dynasty, with all its faults and follies, shall be overthrown; when China, under the leadership of the man of the hour, shall reassert herself and follow the pillar of cloud by day and of fire by night to a destiny not even dreamed of by the most optimistic and hopeful prophets.

As we visited the vast Confucian and Buddhist temples, and listened to the mumblings and droning of a multitude of dirty Lama Buddhist priests and pupils, we caught the resonant smiles of a rapidly receding and decadent past; but when we saw the new Young Men's Christian Association building, erected by the wise-headed

John Wannemaker,

and the Peking University, made possible by the indomitable enterprise and consecrated statesmanship of Docter Lowry, we caught the odors of a new Peking and of a new China blooming like the garden of our God. It was our privilege to speak to nearly a thousand splendid young men in this Peking University, in which all Methodists and Protestants should unite to make it one of the greatest universities of the coming centuries.

It was music to our ears when we listened to the trowels and hammers on the new Parliament Building going up on the site of the old superceded and superannuated Imperial Examination Hall of the past, so near to the campus of the Peking University. We confess, however, that there were suggestions of perennial freshness in the grounds and "Temple of Heaven," so free from the image worship of Romanism, Buddhism and Taoism. There are six hundred acres of beautiful grass in this temple area, on which the many bullocks, "with-out spot or wrinkle," feed and are ready for regular sacrifice on the altar for whole burnt offerings. We would like to know the origin and exact history of this unique and singularly impressive worship, so different from anything of the kind we have ever seen elsewhere in all the non-Christian world.

Paul's designation of the Athenians might be applied to a vast multitude of the Chinese. They are "too religious." Their so-called religion is like a

Three-Headed Serpent.

Confucianism swallowed Taoism. Taoism swallowed Buddhism and the Chinaman swallows all three of them. His liturgianism is such that he does not consider himself at all inconsistent in professing to be Confucianist, Taoist and Buddhist.

Confucianism deals with the present visible life. Taoism concerns itself with the present invisible life, while Buddhism dwells upon the invisible future life. Buddhism is the only one that can be properly called a religion.

Confucius was more of an ethical philosopher than a religious leader. He pictured human life emerging from a mountain and finally flowing into an unknown and unknowable sea. He concerned himself only with the stream between the mountain and the sea. Were he alive to-day he

would be quite properly designated an agnostic.

Taoism is to-day the stupendous curse, bugbear, nightmare and burden of four hundred millions of people. It embodies all that we mean by the terms of necromancy, witchcraft, clairvoyance, bad luck, and all that the Chinese mean by fung shui, the spirits of wind and water, the dragons of the earth, of the waters and of the clouds. The Taoist priests keep the people almost wild with daily dread of evil spirits or devils! They care very little for daughters and think the devil cares less. They often place a ring in the ear of a son to fool the devil, trying to make the impression that the boy is a girl so the devil will pass him by, mistaking him for a girl.

The schoolhouse as well as the Church are the great needs to relieve the people from the crushing incubus of such unscientific and groundless superstitions. Evil spirits, they say, move on straight lines, and they spend millions of dollars in building blank walls in front of their homes, so that such evil spirits may not be able to enter their front doors, moving on a straight line. Their

Massive Coffins

often remain above ground for weeks or months, waiting for the roguish, rascal priests to designate the propitious time or hour for burial. If a man builds a house with the comb of the roof pointing straight into another man's window or door it may start a storm of contention and discord, often involving and dividing a whole neighborhood. Vast coal mines are left untouched, railroads are left un-built for fear of disturbing the repose or digging on to the back of a dragon. Bankrupts often repudiate their debts by shaving their heads and becoming Taoist or Buddhist priests. A Chinese monastery is often a cave of Adulam, where fugitives from justice take priestly vows and escape.

From Peking to Hankow we traveled nearly a thousand miles through a very productive and beautiful country, cultivated like a garden by a phenomenally industrious people, who are at it before the dawn and far into the night. The sunflower is one of their many products. As we awoke at the dawn of the morning all of these flowers were turning their faces to the rising god of day, the natural sun. To the eye of faith it was a beautiful harbinger and prophecy of the coming time when China's millions will be turning their faces, hearts and hopes to the "Sun of Righteousness." In the year A. D. 65

Emperor Ming-Ti

sent an embassy abroad to seek a new religion. Had they met Paul and brought him back to China instead of bringing Buddhist priests, China might now be sending missionaries to Europe and America!

We reached the Yellow River, which is called "China's Sorrow," and crossed it late in the night. The flood in this river was so high and such a rolling, roaring torrent, that our confidence in the Belgians as bridge builders became a little shaky before we reached dry land. It was one of the longest bridges we ever crossed, over a river, the color of the waters of which gives name to the great Yellow Sea, into which it flows. Christian civilization and Western science will soon furnish to China such engineering skill as will reduce this monstrous river to such metes and bounds as will redeem such vast areas of land as to save millions of people from starvation and watery graves.

The Yang-tsi River, which rises on the roof of the world and flows Eastward between three and four thousand miles, we reached at the city of Hankow, which is called the "Chicago of China." We were surprised to see anchored here, six hundred miles from the sea, six battleships flying the flags of different Nations. One of these men-of-war was captured by Admiral Dewey in the Battle of Manila. The drive along the bund here of many miles was a great surprise as well as a great delight.

One of the most delightful features of my visit to this city was the hospitality of

Bishop Roots

of the Protestant Episcopal Church of America, a native of our own Southland, from Little Rock, Ark. He is certainly one of the most genial and attractive men we ever met of that "starchy" Church. He was overwhelmed with work, but sent his Secretary with us across the Yang-tsi to the city of Wu Chang, to see the splendid work of their Woman's College and the Boone University, with hundreds of as fine young men as we have seen in the Orient. In such a battle as our Lord is now waging for the redemption of China it is really

refreshing to see the Episcopal Church, minus its barnacles and icicles, fighting shoulder to shoulder with other regiments and divisions in the great and general army of our God.

Hankow, Wu Chang and Hanyang are practically one great city. Hankow and Wu Chang are separated by the Yang-tsi. Hankow and Hanyang are separated by the Han River. In Hanyang is one of the largest iron foundries in the world, owned by a Chinese Viceroy. Our visit to Wu Chang seems to have had a very stimulating or agitating effect! Not many hours after our return across the Yang-tsi to Hankow a revolution broke out, which promises to be more far-reaching than any such revolution for centuries. Even if the Manchu dynasty is not completely and permanently overthrown China can never be the same she was before this revolution. Such revolutions never move very far backwards. The civilized world will rejoice in the downfall of the Manchus!

Nanking, China.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.

Number 2.

It is no small question to ask, is the Church being hindered in its effort to advance the kingdom of Christ by the worldly spirit that is within her ranks or by the worldly spirit that is outside her ranks? Has the surrender and the submission which the general superintendents, preachers and laity have made to Christ destroyed the fever of self-will and reduced the swollen ambitions of the old worldly life? Is it not a fact that it is the worldly spirit of petty ambitions that belong to the political society of to-day that has entered the ranks of the Church and has become the chief hindrance to the onward movement of Christ's conquering Church? Where are the noble who have been bidden to the feast of good things which the Church of Christ offers, the men who sit down in the lowest room? Is there any difficulty in finding those who were bidden and have sat down in the highest room? Is not the press so great in this room that if another seeking to enter must remove the roof? Is it not the cry of religious assemblies, Where shall we get men to fill the little charges and out-of-the-way places? Where are all the university men who have been taught to mortify self-importance and vain-glory and to seek for place where they can render common-peace kindness? When will wrangling for high place and seeking for the applause of men cease? Have we not reached a time when they who are accounted to rule over the people exercise authority and lord it over them and when the self-life has entered the Church does it push to rule? Why should there be secrets in the Church of God? Why should there be secret councils among the saints of God where the door is locked and its members bound to silence at the penalty of being carried a cable's length from shore and drowned in the deep, blue sea, and have their tongue torn out by the roots? Are not the preachers and people all on the altar of God for service or for sacrifice? Or is the King afraid the saints will have knowledge of the bias of his judgment? Or is this secrecy based upon the old adage, "Where ignorance is bliss it is folly to be wise?"

If the unrest that is so common in religious bodies is removed so that the great working force may rest in the leadership of God and his appointment to the task, must there not be a more open and frank understanding between those who have been elected to plan the work and those who do the work? Should there not be within the family of God a close friendship and a frank brotherliness, such as will bring about the deepest sympathy between the brother of high degree and the brother of low degree? Why should the superintendent of the work spend sleepless nights in prayer to God for direction in placing a brother who is disqualified for the place he holds in the work of the Church when the disqualified brother is within speaking distance with the powers that be, and a few minutes' talk with him would adjust the whole matter and allow the superintendent to sleep soundly all night? Do not these conditions of secrecy awaken the waves of restlessness in both laity and preachers?

Where in all the teachings of Jesus can we find the principle that peace can be secured by the suppression of the individual? Can there be peace and confidence secured in the whole body of the Church without the whole becoming brethren, not such brethren as were the sons of Jacob, who held to little petty jealousy and agreed to put their helpless brother in the jug, and, at the first opportunity, sell him into slavery, but they should be brethren as was David and Jonathan, whose love for each other

Glasses Absolutely Free

Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles. You must lay aside those old spec right now and I'll send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

--These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight--

--These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on--

--These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days--

--These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach--

Now please remember these wonderful "Perfect Vision" glasses are free--absolutely free to every reader of this paper--not a cent need you pay for them now and never.

I therefore insist that you sit down right now--this very minute--and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge--just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once--that's all.

Address:--DR. HAUX--
--The Spectacle Man--
ST. LOUIS, MO.

Note--The above house is perfectly reliable.

--DR. HAUX--
--The Spectacle Man--
--ST. LOUIS, MO.--
Please send your absolutely free offer at once.

Name.....
Postoffice.....
R. R. State.....

would sacrifice self-interests rather than cause the other to suffer? What has brought about this unrest, and why do men fear to trust their families and their own welfare into the hands of secret councils? Can any sort of reasoning that is in accord with the teaching of Jesus convince any sane mind that it is right for one brother to have a life-tenure to large salary, while his brother, engaged in the same work, is doomed to poverty? What sort of reasoning would it take to convince a sane mind that it is necessary to give one brother one hundred and fifty dollars to visit a charge four Sundays in the year, and another brother is required to visit the same charge fifty-two Sundays in the year for five hundred dollars? Do not these unequal conditions imply that one man is willing to serve the Church and labor for the salvation of those lost in sin from the abiding principle of love to God and men, while the other man wants material remuneration added to his principle of love?

Are all these questions nightmares, or are they shadows of some great fact? Do not these questions come from many lives who have passed through the deep, dark chasm that lay between their absolute surrender to the Church for service anywhere, and the poverty to which they were appointed? Does not the human dread of a like experience paralyze the effort of the working force of the Church, and thus hinder the advance of the kingdom of Christ? Is it not a fact that the Church is crippling herself from being a conquering host more by her own methods within than all the forces of worldliness from without?

Naples, Texas.

"A SUGGESTIVE INQUIRY."

As a layman and contributor to all the benevolences of our Church, and without any record whatever of being in the least "unruly" in the lifetime I have devoted to the upbuilding of our Zion I come, under the above caption, for information and some reasons why:

First, I want to thank Brother W. T. Ayers for his timely article on, "More Agents Wanted," for it seems to me that our Church should proceed on the lines he suggested or get back to the practice of pastors holding their own meetings since it is a matter of all but impossibility to get the people to consent to the calling in of a neighboring pastor in revival work or special occasions, and they seem

to regard the pastor as an "agent" for these "agents" whose main office is to make apologies for the said "agents," and collect the necessary funds for the perpetuation of the aforesaid "agencies." Why are these agents necessary, and if reasons can be given for their existence, why not employ a sufficient number of them to do away entirely with the pastor and have "specialists" for all the functions of the pastor? And, I will here state that I am ready to bear my part of the expense, but I want some reasons why first. And, if the powers that be please, if we are to have our people possess Church pride why not let it be at their own expense instead of the expense of the many who must bear the reputation (some deservedly), of being back numbers? If some of us have no more pride than to have the dreaded word "circuit" opposite the name of our charge, why put the word "station" opposite the names of some of the charges we "back numbers" must help support? In other words, when there is a preacher, if such there are, who wants to confine his work to one particular class or Church, and if there are a people who want a preacher for all the time, and they ask the aid of the board for such special courtesies which we "back numbers" must help supply, let it be plain that such is the case, and if "Blowerville" must have a preacher for all the time and we "back numbers" must help them until they are able to help themselves, why not let the appointment read in the minutes and appointments, "Blowerville Mission," instead of "Blowerville Station?"

Of course, there is nothing in a name, but why not be open in the matter, and let the name tell the class of charge? This is my first time to "speak out in meetin'," and I am an anxious inquirer after truth and a faithful advocate of fairness. S. M. CORLEY.
Buffalo, Texas, R. F. D. 2.

IF THE BABY IS CUTTING TEETH.

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

A book "written to sell" can never be immortal.

LOOK AT THE DATE ON THE LABEL OF YOUR PA PER.

Just a Reminder
that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap, and cures skin diseases.
Sold by all drugists.
Glenn's Hair and Whisker Pre. Black or brown, 50c.

Our Texas Missionary Campaign

THE MID-WINTER INSTITUTE.

By Dr. John M. Moore.

The Seventh Mid-Winter Bible and Missionary Conference was held in Nashville, December 28, 1911, to January 5, 1912. The registered delegates numbered ninety, not counting those from Nashville and the contiguous territory. The total attendance reached beyond one hundred and made the record for mid-year meetings. This was a record-breaker in another particular: There were thirty-one deaconesses present who had come from afar to take part in the institute, and to hold in the afternoons sessions of their own. Twenty conferences were represented by the ministerial delegates and two foreign mission fields. The Memphis Conference stood first, with fourteen representatives; St. Louis Conference second, with eleven representatives; Louisville third, with six; North Alabama and Illinois had three each; Alabama, North Georgia, South Georgia, Mississippi, Western North Carolina, North Carolina and Missouri had two each; while Virginia, Baltimore, Little Rock, East Oklahoma and Kentucky had one each. Excepting Missouri, no State west of the Mississippi River was represented by more than one man, while Texas, Louisiana and the great West were without representation.

These facts are so alike to those of other mid-winter meetings that the question has very naturally arisen, Would it not be wise to hold three such meetings each year instead of one. Such a meeting at Dallas, Oklahoma City, Texarkana or Shreveport, and one at Durham, Spartanburg or Lynchburg, and one in Nashville would offer such privileges and advantages that unquestionably three times as many persons would be reached by the three as are now reached by the one. If mid-winter institutes are good things, and they are, then they should be passed around.

Rev. E. Y. Mullins, D. D., the President of the Southern Baptist Theological Seminary at Louisville, was the chief speaker of the institute. He is an open-minded, broad-visioned, sane, honest thinker, a devout and sympathetic interpreter of present-day life, and a conscientious, well-founded expounder and defender of the living doctrines of Jesus Christ. His three addresses had four subjects: "The Ethical Revival in American Life," "The Evidential Value of Christian Experience" and "The Lordship of Jesus Christ." His addresses were highly instructed and edified by his faithful, forceful and comprehensive messages.

Bishop W. A. Quayle, of the Methodist Episcopal Church, gave the finest exhibition of platform dramatic art which it has ever been my fortune to enjoy. His subjects were: "The City," "In the Stress of Things" and "America as a Spiritual Force." His wit and humor are inimitable and indescribable, irresponsible and irresistible, and pour upon his audience in torrents. His attitudes and modes of expressions put him in the class of the first humorists of the land. His addresses are not discussions, but pungent comments on certain subjects, and dramatic presentation of certain mental holdings which he desires to have his audience look upon. He is ever in the drama playing the role of all the characters. As an entertainer, he is in the first rank; as a poet, he ever deals with the best lines; as an actor, he leaves no one in doubt as to his meaning; as an interpreter of life, he is highly optimistic; as a Christian teacher, he is a stalwart defender and a valiant promulgator of the apostolic faith. Like the tides of the sea, he lifts all crafts in the harbors that he enters. He promoted in the institute a beautiful, healthful spirit, and left all hearts aglow with confidence in God that will work to the salvation of the world.

Professor Jesse H. Holmes, Ph. D., of the Chair of History of Religion and Philosophy in Swarthmore College, Swarthmore, Pa., is a Quaker. He is the author of "Lessons on Old Testament and New Testament History," which have been used by his people. He is the director of a bank. He served several years as a collector of botanical specimens for United States Herbariums, and for three years was connected with the Department of Agriculture in New Jersey. These facts show that no one need expect from him the usual, the ordinary, or the commonly accepted view of questions. His two addresses on "The Prophets and Their Message to Us" and "The Ideals of Religious Education" led him into his own fields of study, and gave him opportunities of declaring to his hearers his views of the teachings of the old religious leaders on the social, industrial and religious conditions of to-day. His utterances marked him as a Quaker, a sociologist, and a student of the Bible who employs the historical method

in his investigations. His is a keen mind.

Professor Henry Beach Carré and Prof. O. E. Brown, of the Vanderbilt Theological School, gave daily Bible studies. These make an important feature of the institute and are highly appreciated by the visiting ministers.

Dr. John A. Kern led the devotional, quiet hour service on Sunday morning. The Secretaries spoke at their assigned hours. Dr. Pinson delivered the opening address on "The Challenge of the Hour," and later explained the policies of the administration. Dr. Cook spoke on "Immediate Aspects of Foreign Missions." Dr. Rawlings on "The Institute as a Missionary Force." Dr. Winton on "Missionary Literature." John M. Moore on "The Local Church as an Evangelistic Force." Dr. Reid gave a special address on "China."

Rev. Julius Magath, in his address on "The Jews," produced the conviction in the minds of his hearers that Christian ministers are not doing all that could be done socially and religiously for these sons of Abraham. Jews are left to work out their salvation without help or hindrance from Christians.

"The Problem of the Country Church" was admirably handled by Rev. John S. Jenkins, the Conference Missionary Secretary of North Georgia. The discussion that followed was exceedingly valuable.

The same is true of the discussion which followed the address by Rev. W. B. Ricks, of Tulip Street Church, on "The Church as a Social Force," and that on "The Missionary Congregation," by Rev. R. M. Archibald, of the North Alabama Conference. These open parlaments were always lively.

The addresses by Rev. J. M. Culbreth on "The Boy and Religion" and by Rev. Chas. D. Bulla on "The Wesley Adult Bible Class" were stimulating and suggestive, while that by Prof. J. L. Cunningham on "Ministerial Supply" showed plainly our present need.

The address by Rev. J. S. French, D. D., pastor of McKendree Church, on "Ministerial Efficiency" called forth lively discussion. Rev. J. W. Perry, D. D., of Chattanooga, on "The Evangelistic Pastor," and Rev. R. H. Bennett, D. D., the Missionary Secretary of the Virginia Conference, on "The Missionary Pastor" presented in forcible terms the claims upon the minister of this day. Rev. Frank M. Thomas, D. D., of Louisiana, delivered a strong address on "The Challenge of the Modern Church."

On Sunday evening Rev. S. E. Hager spoke in McKendree Church on the present conditions of Japan, and the Christian work in that empire. The following statistics are interesting: Population, 50,000,000; Shinto shrines and temples, 108,978; Buddhist shrines and temples, 109,539; Christian Churches and preaching places, 2990; Shinto priests and preachers, 93,573; Buddhist priests and preachers, 123,139; Japanese Christian preachers, evangelists and Bible women, 2400; missionaries (including wives), 1200. More than eighty per cent of the people are wholly untouched by any agency of the gospel. Southern Methodism has not recruited her evangelistic or preaching force in Japan in fifteen years, and it is now smaller than it was ten years ago. This is due to the demands of the schools. It will be the policy of the present administration to send out new preaching missionaries as soon as the present financial embarrassment is relieved.

Rev. M. Dickie gave a most instructive address on Monday night on the great country of Brazil and its remarkable development. No Latin Nation on the American continent has such prospects of being a great country as Brazil. This is the day of commercialism, intellectual quickening and political enlargement. Romanism is not equal to the demands of this growing civilization. There is a strong call for a noble, devout, confident Protestantism. Greater things will be possible whenever the Church is financially able to grasp the preferred opportunities.

Any report of the seventh mid-winter institute is very incomplete without an extended reference to the conference of deaconesses and Christian workers. Yet this reporter cannot write of that interesting and valuable conference because he could not attend its sessions and learn of the work done. But he knows that Miss Belle Bennett, Mrs. MacDonnell, Miss Head, Mrs. Cobb, Mrs. Marshall and Mrs. Foss were there to help and that insures a fine meeting.

Miss Helen Gibson, of Kingdom House, St. Louis, was in the chair, and to her is due the credit of the excellent program. The addresses were reported to be of splendid merit. Texas was well represented by Miss Jeter and Miss Hemingway, of Dallas; Miss Jackson, of Waco, and Miss Bowden, of San Antonio, while Miss

Blanchard, a Texas woman, was one of the leaders in the conference.

The Program Committee was fortunate in securing as a speaker Mrs. Lucy Rider Myer, of the Chicago Training School of the Methodist Episcopal Church, whose addresses were exceedingly helpful. Mrs. Myer has the reputation of being the first American Methodist deaconess.

The Seventh Mid-Winter Institute was one of the very best which has been held. The addresses and the discussions were excellent and the Secretarial Conferences were educational. The work of missions is fast coming to a business basis. The future institutes and conferences will look more and more to the development and adoption of business methods for carrying on the chief business of the Church.

CAMPAIGN OF MISSIONARY PROMOTION.

By W. W. Pinson, General Secretary Board of Missions.

The Missionary Secretaries have been working out a plan for intensive work in the way of missionary advance. During the round of conferences the "surplus plan" was urged, designed to secure concerted effort in every conference for a sum larger than the assessment. This plan was almost universally adopted by the conferences. In most cases it assumes the form of a per capita average, in some it is a per centum advance, in others a lump sum agreed on. In every case it is a voluntary goal and not an assessment.

In this plan is to be included in each case the specials and other methods of increasing the collections. The aim is to raise the assessment and go beyond it throughout the conferences. It will be voluntary with each district and each charge as to the extent in which it will co-operate, if at all, in the plan. The every-member canvass will be urged everywhere as the means of achieving the result.

In accordance with this plan, the Secretaries, men and women, have adopted a method for promoting and organizing a permanent advance in the missionary life of the Church. This method is set forth in a manual which is just from the press and which is being sent out.

An intensive campaign has been planned for Georgia, Alabama, Tennessee, Kentucky and Texas, to be conducted during the next three months. Two groups of workers will hold institutes at centers where leaders can be gotten together by presiding elders and Conference Missionary Secretaries. These meetings will consist of conferences and discussions on practical phases of missions; the training of canvassing committees; the organizing and strengthening of women's societies, and sermons and addresses at popular hours. Suitable literature will be abundantly distributed.

These meetings are to be thoroughly planned for by the local forces beforehand. They are to be short and yet thorough. They will aim at so arousing and aligning the leadership of the conferences that their aim and spirit may go to every charge and result in an every-member canvass in every Church.

No collections are to be taken in these meetings. No high pressure methods will be employed that could in any way crowd out other regular claims or result in depressing reaction. But in every case the final working out of the definite plan advocated will be left in the hands of presiding elders, pastors and other local leaders.

While the territory covered by the Secretaries will necessarily be limited for the present year, the manual mentioned above proposes a simple and thoroughly practical plan for carrying the campaign into every part of the Church by districts and charges.

The "surplus plan," the campaign of promotion above outlined, and the every-member canvass as set forth in "A Financial Method for Methodists," are meant to constitute a comprehensive and connected scheme for permanent missionary progress. Write the Board of Missions, 810 Broadway, Nashville, Tennessee, for particulars.

THE STRONG CHURCH AND MISSIONS.

The financially strong Churches in Texas are not paying anything like as much as they ought to pay for missions. Any Methodist who will take the trouble to look over the statistics will readily see this. Of course, we have no fixed rule for estimating the financial strength of a Church, but the amount paid the pastor may be taken as a pretty reliable indication of the financial ability of the congregation.

From the journals of two of our conferences I gather the following facts:

In the West Texas Conference there are thirty-eight charges that pay one thousand dollars and more on pastor's salary. There are in these charges

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All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol, no stimulation. A blood purifier, a nerve tonic, a strong alternative, an aid to digestion. Let your doctor decide.

12,937 Church members. Last year they raised for all purposes, \$187,148, or \$14.40 per member. These charges paid last year for missions, \$11,194, or 85 cents per member.

In these same charges there are enrolled 11,938 Sunday-school scholars. Thirty-seven of the thirty-eight Sunday-schools are organized into missionary societies as the Discipline directs, and these Sunday-schools paid for missions last year \$2,993, or about 25 cents per member, but most of this money, I suppose, was used to help pay the missionary assessment of the Church.

If the Sunday-school scholars in these Churches had paid, on an average, five cents per month each, the aggregate would have been more than half as much as the entire Church membership in these strong Churches paid for missions, both home and abroad.

In the Central Texas Conference there are sixty-seven Churches that pay \$1000, or more, on pastors' salary. In these Churches there are 22,643 Church members. They raised last year for all purposes \$359,537, or \$15.82 per member. They paid for missions \$18,665, or 77 cents per member.

In these Churches there are enrolled 28,938 Sunday-school scholars. These Sunday-schools paid last year for missions \$4900, or about 17 cents per member, but I suppose this is included in the total paid by these Churches for missions.

If the Sunday-school scholars in these strong Churches had paid, on an average, five cents a month for missions, the aggregate would have been \$16,822.

I give the figures from only two conferences now, as these are the only journals I have before me.

Without any disposition to underestimate the devotion or interest of our people in the extension of the kingdom of Jesus Christ, I ask, in all candor, is it worth while to talk about the evangelization of the world in this generation, or any other generation, while we are carrying on the Lord's business on this scale?

Have we no strong Churches in Texas that are ready to undertake some thing worth while for the great missionary enterprise? A. J. WEEKS.

A STATEMENT OF FACTS.

I shall ask the reader to refrain from any criticism because of the personal nature of this statement. It was my fixed purpose to retire from the work of the "Sunday League in America" at the close of the last conference year, but when the time came for a final decision of the question I felt impelled to continue in the work. The following consideration led to this conclusion:

I do not speak dogmatically or pessimistically when I assert that I know there never was a time in the history of this Commonwealth when the destruction of the Christian Sabbath was so threatened as at this time. The greatest foe is the commercial spirit, which, joined with the sporting world, presents to us a combination which absolutely ignores the Sabbath. Then, too, the body politic is being impregnated with a socialistic anarchy which is at variance with every form of law, civic and divine, which circumscribes personal liberty, so-called. In addition to this, there is a large foreign population which is out of sympathy with Protestant Christianity, and especially our American Sabbath, and more especially our State law for the protection of the Sabbath.

In this city our Commissioners recently rescinded the city ordinance which was in harmony with the State law which prohibits the opening of places of amusement on the Sabbath where an admission fee is charged. I am creditably informed that our Mayor publicly asserted that he did not care what the State law is, nor how the courts construe the law, he favored the opening of playhouses on the Sabbath.

We have recently had a number of farcical trials here for the violation of the Sunday law in which confessed criminals were turned loose. Of course, this was the fault of the jury, but it forebodes no good for our country.

In Dallas I see the lawless element are leaving no stone unturned to override the law and carry on their Sunday exhibitions. They speak of invoking the referendum hoping a majority of the people in Dallas would favor Sunday opening, and in that way they hope to neutralize the efforts of the officers to suppress their Sunday business.

It is apparent that the religious press and the pulpit should wage an

earnest war on this persistent Sabbath desecration and strive to create Sabbath sentiment. Through the providence of God I have health and strength, and the vitality of mature manhood, and I believe a call to the work in which I am engaged. I do not believe that I overestimate the importance of promoting Sabbath sentiment. To carry on effectively our missionary, Sunday school, League, educational and Church extension work we have men employed who devote all their time to this work for the purpose of increasing interest in these departments of Church work. This is proper, but a matter of such vital interest as the preservation of the sanctity of the Sabbath should not be neglected, and here the necessity of special representatives. I can carry on my work only by the co-operation of the pastors. I believe that I can do much creating sentiment. I do not ask or expect any pastor to be responsible to me for one cent of remuneration. I take only a basket collection without trying to press any one to do that which they may not desire to do. I shall very much appreciate an invitation from any of the pastors to spend a Sunday with them and their people that I may present this great cause.

I fear that the pastors are kept so busy stressing the missionary, League, Sunday-school, educational and other interests that the Sabbath is often neglected, so much so, that many of our Church members have become so vague in sentiment and so lax in practice that they sometimes prefer an auto ride, or a train ride on Sunday, or a visit to a park or a place of amusement to the services of the Church. This spirit of disregard for the Lord's day is infectious, and unless speedily checked we who cherish the Sabbath will soon be made to realize that we have a continental Sunday instead of a Christian Sabbath. I know how easy it is to parry the force of an argument, or checkmate the statement of a fact by preferring a charge of pessimism. Plenty of concrete cases can be recited as examples of this statement.

Already we have capitulated to the fair organizations, baseball leagues and railroad corporations, and now comes the show people and the sporting element who are defying the law of God and man. In the name of all that is sacred, let us bestir ourselves and see to it that the Sabbath is preserved.

R. C. ARMSTRONG,
Fort Worth, Texas.

Will every subscriber please examine the label on his paper to see that he has credited for the amount paid on his subscription before the conference met. The dates have been moved up on the entire list to correspond with the amount paid. If your date is not correct, kindly notify us at once.

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CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes the paper discontinued.

We find that in order to make the Advocate reach all the postoffices in Texas in time for Sunday reading it will be necessary to go to press a few hours earlier. Let all of our correspondents take note of this and mail such matter as they desire printed in the current issue in time to reach Dallas Wednesday morning's early mail, or earlier, if possible. The Advocate forms will hereafter close at 10 o'clock, sharp, Wednesday mornings.

In a recent issue of the Advocate, Mr. C. W. Post was accredited with the establishment of the Battle Creek Sanitarium. A correspondent has called our attention to the fact that we were in error in making this statement. He says: "The Superintendent of the Battle Creek Sanitarium and Manager for the last thirty or forty years is Dr. J. H. Kellogg, and its establishment and great success is almost wholly due to his ability and enterprise." Mr. Post is going to establish a similar institution at Post City, Texas.

Our genial friend who edits State Press Department in the Daily News is an expert, not only in his work of excerpting certain items from his exchanges and following them up with comments, but also in his agility as a sprinter when he gets into a close place. Now and then he jumps from behind his editorial tree, fires a shot at an antagonist and then runs like a frightened Turk for the tall timber. Recently he had something to say in favor of the open theater on Sunday, and we made brief reply to him. He published our reply, then opened his gun on us and when we went back at him he had gotten so far out of sight that the charge of bird-shot has not yet overtaken him. In his reply to our first communication he threw off his mask and came out boldly for a latitudinarian Sunday, and wanted all sorts of amusements thrown wide open on Sunday, and wrote flippantly on the subject, but he refused to permit a reply to his sophistry.

THE DUTY OF GOOD CITIZENSHIP.

No man is a good citizen who does not do his part to aid good government. It is the duty of every citizen to pay his taxes, to vote for good men for office and to stand by the peace and order of the community. It matters not what his partisan politics may be, he ought to be a lover of his country, and do his part to develop its best interests. Now, it is a fact that no man can even vote unless he pays his poll tax prior to February 1, and if he cannot vote he is a sort of a nonentity in the affairs of his country. This year is to be the most important of any of the past quadrennium. We will elect all State officers from Constable to Governor, and we will elect Congressmen and a President of the United States. It is, therefore, the duty of every good man to go at once and pay his poll tax and get his receipt between now and midnight the last day of January, if he is over twenty-one or under sixty years of age. If he is over sixty and lives outside of a city of 10,000 population and upward, he will not have to have an exemption certificate; otherwise, he will have to go to the Tax Collector and get his exemption receipt. If anyone has come of age the past year he will have to go to the tax receiver and get his certificate to that effect; it matters not whether he lives in the city or the county. Now, let every man go at once and pay his poll tax!

A DEPLORABLE TRAGEDY.

Col. A. G. Boyce, of Amarillo, was shot and nearly instantly killed at Fort Worth last Saturday night by J. B. Snead, also of Amarillo. Colonel Boyce is one of the best known men in all the Panhandle country, and throughout a large portion of Texas. He was prominent in business, having been a successful cattleman and banker for several years. He was seventy-two years of age, in good health and gave promise for several years of active life. He was a prominent member of the Methodist Church and known to its ministry. He was a true, noble and high-toned, Christian gentleman. His death has created a widespread regret among a large circle of relatives and friends all over the State.

The cause of the death of Colonel Boyce grew out of a trouble between A. G. Boyce, Jr., and J. B. Snead, the slayer. A. G. Boyce, Sr., was in Fort Worth in consultation with attorneys with reference to getting an indictment against his son dismissed, and was seated in the hotel lobby when Snead approached him without a word and filled his body with bullets.

The tragedy is the saddest and most deplorable that has occurred in Texas in many years. Both the Boyces and the Sneads belong to the best circle of Texas society, and they stand high in the esteem of the best people in the State. The two families have been intimate friends for more than a quarter of a century, and the children of the two households have been like brothers and sisters. Col. Boyce and the father of young Snead began their friendship in Georgetown years and years ago. But last fall the trouble began between young Snead's family and young Boyce, and the most unfortunate feature of it is, the death of that grand old man and highest type of the gentleman, Col. A. G. Boyce.

To this writer it is a personal grief. We have never had a truer friend than that open-hearted and generous man. May the good Father above comfort the aged widow and her sons in their inconsolable grief.

A LAUDABLE ASPIRATION.

In our historical edition of a few weeks back, our youthful friend, Dr. Isaac Alexander, now Chaplain of the A. & M. College, had a most interesting communication in the Advocate. We doubt if there has been a more readable contribution in these columns in many years past. It was written by one whose acquaintance with the ups and downs of the Advocate in the years long gone places

him in a position to speak with authority concerning the subject he had in hand, and right well did he do it. Though advanced in life, his sense of humor abides in all its freshness, and like a perennial spring, it bubbles over, and flows out in its purity whenever he speaks, or preaches, or writes. He has literally mastered the art of growing old gracefully and joyously. He is always poking fun at us, and hence he could not resist the temptation to sign his name and follow it with the statement, "The Next Editor." Who is it that does not love and honor this old hero? His religion is of such a sunny type that he still carries the spirit of the boy in his bosom.

Rev. T. S. Armstrong, President of our Joint Board of Publication, and a former pupil of Doctor Alexander, now comes in and pokes a little fun at his old preceptor. Our readers will relish what he says in the following:

In the last issue of the Advocate I see a very interesting article from my old preceptor, Dr. I. Alexander, who intimates that he is to be the next editor of the Advocate. Now, as I happen to be the President of the "Joint Board of Publication," I want to assure Doctor Alexander that by the time the present incumbent superannuates, if, in the judgment of the board, he (Alexander) has attained to a sufficient age to intrust him with such responsibilities, he shall be the next editor. T. S. ARMSTRONG.

STAMFORD COLLEGE.

The second term of Stamford College will open January 30, which will be Tuesday of that date. The institution has had a great school term thus far, notwithstanding the prevalence of the drouth that has obtained there for two or three seasons. It looked like, some months ago, that the school would feel the effects of it in patronage last fall, but to the surprise of every one connected with the institution the attendance has been extraordinary. It has already gone beyond the 300 mark, and still growing. There have been a larger number of new students matriculated since the holidays than there were old ones to retire. And quite a number are booked for the spring term. The school is well manned. Rev. J. T. Griswold is a practical man, and has his hand upon every department, and it is running like clock-work. He is greatly encouraged over the result, and expects this to mark one of the best years in the progress of the school. He has a wide section from which to draw patronage, and the people are hardy, thrifty and enterprising. They believe in giving their children the best of advantages, and, so despite the hard times, they are sending their children to school. Stamford is doing a fine work for that section and for the Church.

DEATH OF BROTHER SHERWOOD.

We are pained to note the death of Brother Frank M. Sherwood which occurred at his home in Guthrie, Okla., on the 11th. His funeral services were conducted by Rev. J. E. Roach, of the North Texas Conference. For over forty years he was faithful and true in his Texas pastorates. He leaves a widow, three sons and three daughters. A suitable memoir will appear.

Rev. J. I. Kelley, of Nocona, writes us a letter containing the following kind remarks: "The people up here hold the Advocate and its editor in high esteem, and we are going to do all we can to increase its circulation." He adds concerning his work: "We are going to have another new church to dedicate pretty soon, and we hope to be able to report a heavy church debt on another one materially cut down and the balance in better shape."

Miss Daisy King and Mr. Oscar Lewallen were married, January 10, at the home of Rev. and Mrs. G. C. Rankin. Mrs. Lewallen is the daughter of the late Mr. and Mrs. J. H. King, of Pilot Point, and she is the niece of Mrs. Rankin. The happy couple will reside near Van Alstyne.

A STRANGE CASE.

Sometime ago we received a letter from an unknown correspondent, with neither name, place nor date on it, and we mentioned the fact in these columns, asking that the name be sent. In reply to this note, we received a letter from that writer complaining that we did not publish his letter, but still gave neither name nor post-office, but insisting that we publish his former communication to us. It is against our rules of journalism to publish communications without names, but this man's case seems to be a peculiar one, and inasmuch as he is reverent in tone, wants to be religious, is ashamed of the fact that he is a skeptic, and specially asks all good people to take an interest in him, we give his communication below. Now, let our prayerful readers peruse the communication and then earnestly pray that the good Father above may enlighten his mind, change his heart and enable him, by faith, to become a thorough Christian in his experience and hope:

Editor Texas Christian Advocate: I doubt during your long experience as an editor, if you have ever received a communication similar to this. The reason I am writing to you is that my people were Methodists, and my mother was a "shouting Methodist." My sympathies, if I have any, are for the Methodist Church. I have been an unbeliever almost as long as I can remember, and I am an old man. I was a skeptic before I ever read a word on that subject, except what I read in the Bible. I want to believe in the Christian religion, but it is impossible for me to do so. I have stated my case to many Church people in whom I had confidence, and all of them told me to pray. What good would it do for me to pray? I do not believe in prayer. I am not an aggressive infidel, for I never argue the point with any one. I have never tried to influence my children in any way, and my wife is a member of the Methodist Church. Some of my children belong to the Church, and I have never tried to get them dissatisfied with their religion. I contribute all that I am able to give towards building churches, and paying the preacher, because I believe it is a good thing, even if I cannot believe in its genuineness.

When quite a little chap, my mother would take me to the "mourners' bench," and I would be surrounded by the good people, praying for my conversion. Often have I been told, that I expected too much, and that I was converted if I only knew it. I could not feel any change and I would not be a hypocrite. I have been engaged in business where it would have been worth good money to me to have proclaimed myself to be a Christian, but my sense of honor kept me from doing so. My education is quite limited, and I have read but few books on infidelity, and but few of them impress me favorably. They dealt more with ridicule than argument, and that was not what I was looking for.

In a few short years I will have passed away. I have tried to live an honorable, upright life, doing unto others as I would have them do to me. I have never in life been accused of any crime that the laws of my country would notice. Are not God's laws as lenient as ours? Must I go to hell, and burn forever, for sins that the laws of our country take no notice of?

I would be glad if you would publish this letter so that every Methodist reading your paper could see it, and advise me what to do. My wife takes your paper, and I pay for it, and I read it. Any suggestions made through the paper will be seen by me. I am not ashamed to sign my name, but no one would want such publicity.

We are in receipt of the official program for the Paris and Bonham Districts' Missionary Institute, to be held in Honey Grove, January 30 and 31. The subjects assigned and the brethren selected indicate that this is to be a great time for the two districts.

Our excellent confrere, the Dallas Daily News, must have a strong leaning toward that modern fad called Christian Science, especially the man who gets out the department known as "Contemporary Thought." About six issues in the week contains a long excerpt from the "Christian Science Monitor." Evidently the editor who controls "Contemporary Thought" in the News has a strong preference for that paper and what it represents; hence the constancy with which he

deluges his readers with its matter. Well, maybe he gets much edification out of his quotations, but many of his readers do not agree with him. In their esteem there are other papers whose expressions on great themes are more palatable to them than those from the "Christian Science Monitor," the oracle of the "Contemporary Thought" man in the News.

Dr. and Mrs. Wilber Crafts, the famous reformers, and the authors who send out more reliable reform literature than any other two people in the United States, have sent us their latest book, "World Book of Temperance." It is gotten up in cheap style, and it is full of valuable matter on this subject. It is illustrated, and treats all phases of the subject in a masterly manner.

My esteemed friend, Louis Blaylock, has been connected with the Texas Christian Advocate for fifty-five years. Recently in one of the Texas Methodist Conferences he told his brethren that the Lord had blessed him materially in other ways, and that no matter how indifferent they should become to the claims of the Texas Christian Advocate upon the Methodist people, the standing of the paper would in every way be maintained. The Methodist pastors and Churches of Texas have come to recognize this great publisher as one of the strongest factors in their Church development in Texas. With the able Doctor George C. Rankin as the Advocate editor, my good friend, Mr. Blaylock, was never happier than he is to-day, and whatever of growth and extension Texas Methodism has enjoyed, the larger part of it is due to Louis Blaylock.

The Senior Publisher of the Advocate takes off his hat to his good friend, Dr. J. B. Cranfill, who is author of the above paragraph which appeared in the Baptist Standard, but begs to "draw the line" on the number of years attributed to him on his connection with the Advocate. If the Doctor had written "forty-five" he would have had the correct figures. The publisher especially appreciates the compliment in that no man is better posted on religious journalism than is Dr. Cranfill.

In a note from Rev. J. B. McCrley, of Aspermont, he requests a slight correction in a statement the Advocate made of his work in our issue of January 4. He says: "Lest the statement be a little misleading the report I made at conference was 'an Advocate in every Methodist home.' Of course, there are other homes that do not have the Advocate. Again I said, 'My prayer-meeting attendance for three months on count was 90-2-7; not 90 per cent of my membership.' We gladly make this correction for this indefatigable worker for the Advocate."

We have received the proposed program for the Joint Missionary Institute for the Sherman and Gainesville District Conferences, to be held in Whitesboro, January 23-25. It has been carefully planned, and offers a rare treat to those who attend its sessions.

THE POCKET TESTAMENT LEAGUE.

This is a splendid organization. Those who join it pledge themselves to read at least one chapter in the Bible every day, and the organization has four grades of vest pocket editions of the New Testament. The price of them is only a trifle, and they are so small and convenient that a copy can be carried in your coat pocket with comfort so as to have it always within easy reach. For an additional pledge is made by the members of the League to keep a copy of the whole Scriptures, or a part of them, with you at all times. We commend this League organization and the vest-pocket copy of the New Testament to our readers.

LOOK AT THE DATE ON THE LABEL OF YOUR PAPER.

PERSONALS

Dr. Ezra Puckett, of Wichita Falls, passed to his reward at St. Joseph's Infirmary, Fort Worth, Tex., Wednesday, at 1:30 a. m. Dr. Puckett for several years had bravely suffered from complication of diseases. His end came suddenly and peacefully, never once having been discouraged. Dr. Puckett was a faithful member of our Church at Wichita Falls, and his many friends in the North Texas Conference will be grieved to hear of his end.

A note from Rev. T. H. Morris, who was transferred from the Texas to the Louisiana Conference, has this to say touching his new charge: "I am delighted with Mansfield and have had a most delightful reception. I have never served a congregation which averaged higher socially, intellectually or financially, and they are at least moderate religiously." We are glad to hear Brother Morris is so happily stationed in this new conference.

Rev. V. J. Millis, of Barry charge, has had to leave the pastorate on account of ill health. He has moved to Houston, Texas, 111 Preston Avenue. We hope he will soon regain his health, and be able to resume his loved employ.

World-Wide Kingdom

For the past year the Methodist Episcopal Church contributed for foreign missions 63 cents per member; the Methodist Episcopal Church, South, 46 cents. The British Wesleyan Methodist Church gave \$1.59 per member; the Methodist Church of Canada, \$1.87 per member.

The ancient religions have been stirred to unusual activity by the great growth of Christianity in Korea. The Buddhists, of Japan, are planning to redouble their efforts to spread their religion among the Koreans. They propose to erect thirty-five temples and a Buddhist school, and to increase their expenditures by one hundred per cent.

The congregation of Trinity M. E. Church, South, Los Angeles, Cal., is planning to build a two hundred thousand-dollar edifice. The pastor, Rev. R. P. Howell, and his people, are enthusiastic over the prospects.

After twelve months of service, Rev. Edward F. Ley retires from the editorship of the Florida Christian Advocate. He gave to Florida Methodism splendid service in that important work, and we note with regret his retirement. We extend the right hand of fellowship to his successor, Rev. D. B. Sweat.

The South Georgia Conference proposes to reach during this year the standard of one dollar per member for missions, \$85,000, to be equally divided between the home and foreign work. Those South Georgia Methodists have done nobly in the past, and that they will succeed in this larger undertaking we doubt not.

At St. Norbert, Manitoba, January 4, the famous Trappist Monastery was destroyed by fire. Sixty monks, who never speak and who live entirely on vegetables, are homeless as a result. The loss is \$100,000.

In the list of prominent men given in "Who's Who," one in every twelve is the son of a minister.

The three American Churches reporting the greatest number of communicants in foreign fields are the Methodist Episcopal Church, with a total of 275,887; Baptist (North), 155,662; Presbyterian (North), 114,166.

Rev. Graham H. Lambuth is now managing editor of the Richmond Christian Advocate, having taken charge January 1. Admirably equipped for the work he will no doubt make a strong paper.

It is announced that the Pope has approved the plans for the founding of a Roman Catholic university in Tokyo, Japan, and has intrusted the work to the Jesuits.

The Holston Conference by a vigorous and an intelligent evangelistic campaign reports this year 474 meetings held, 12,883 conversions and 7778 accessions. It looks like the increase in membership this year in the entire Church will reach 75,000—more than double that of last year.

Rev. Norman McLeod, who died at his home in Edinburgh last month, was one of the sturdy and noble preachers of the Established Church. He was pastor of the late Robert Louis Stevenson and moderator of his Church and one of the strong men of Scotland.

Brick Presbyterian Church, New York City, Dr. William P. Merrill, pastor, has inaugurated daily noonday services. This Church is located in the heart of the city, and it is hoped by these services to reach some of

the great crowd that throngs the streets during the luncheon hour.

Mr. Andrew Carnegie has promised \$25,000 to Emory and Henry College on the condition that the Trustees and friends of the college raise \$75,000. The campaign to raise the \$75,000 has already been inaugurated.

The Rev. Charles M. Sheldon, pastor of the Central Congregational Church, Topeka, Kans., who became famous by the publication of a religious story, entitled, "In His Steps," has resigned his charge in order to make a tour of the mission fields of the world.

Facts of Interest

The great express companies of the United States are said to be very much on the anxious seat regarding the possible establishment of a parcels post. They may well be. It means a serious curtailment of the monopoly on which they have grown fat to these many years. With the President and the Postmaster-General urging it, and the pressure of demand from outside, the present Congress will hardly venture to adjourn without some action in the matter, which though only partial, will be the entering wedge for a general parcels post that will make the express companies quite unnecessary.

The postal savings banks of the Government have proven a success, the end of the first year showing deposits in excess of \$15,000,000. The Postmaster-General predicts that before the end of the current fiscal year the deposits will exceed fifty million dollars. The money deposited in these banks is distributed among four thousand National and State banks, where it is protected by bonds deposited with the Treasurer of the United States. The postal savings banks are not taking money out of circulation, as some feared would be the case, but, on the other hand, are no doubt bringing into circulation much that would never have been deposited in the banks.

The tabulation of the figures of the National banks of the country as given in their reports to the Comptroller of the Treasury last month shows aggregate resources and liabilities of the more than seven thousand National banks of \$10,443,457,166. As compared with the September report, loans decreased \$4,291,246 and deposits gained \$46,947,269.

A real estate transaction which has more than local significance, has just been completed, by which Smith's and Myrtle Islands, situated in the Atlantic just off Cape Charles, Virginia, pass from the possession of the Lee family, into the hands of a wealthy New Yorker, Mr. Oliver S. Campbell. These tracts, of over four thousand acres, were formerly included in the estate of General Robert E. Lee and were transferred by his heirs. Mr. Campbell acquires the land to establish a private shooting and fishing preserve for the use of himself and the entertainment of his Northern friends.

The Confederate Battle Abbey, to be constructed in Richmond, Va., on Monument Avenue, in the vicinity of the Soldiers' Home, is to be completed this year. The money has been raised and is on deposit, the contracts have been let and the work of actual construction will shortly begin. The building will cost \$225,000, of which sum \$100,000 was contributed by the late Charles Broadway Rouse.

The Western Brewers' Shipping Association has dissolved, being found in violation of the Sherman anti-trust law. It was composed of leading Western brewers with a combined working capital of \$200,000,000.

Since the abolition of the army canteen in February, 1901, the number of general courts martial for drunkenness has fallen from 1458 in 1901 to 400 in 1911. Yet a strong fight is being made to pass the Bartholdt bill, now in the House Committee on Military Affairs and which restores the army saloon. The brewery interests are anxious for its passage, of course. So are those officers who drink themselves and have no special interest in the morals of the army.

The papers report that the saloon-keepers of Detroit, Mich., sent out five hundred Christmas baskets to needy families in that city, each basket carrying provisions sufficient to feed five persons. Of course, they were commended for this charitable deed. But what a small percentage was this contribution of the total their business had taken from the hungry women and children of that city!

Dr. Simon, the bacteriologist, died in Zurich, Switzerland, January 5, as a result of having been bitten by an inoculated mouse with which he was experimenting in an endeavor to find a serum for blood poisoning. Dr. Simon was a son-in-law of Herr Bebel, the socialist leader in the German Reichstag.

Rear Admiral Robley D. Evans, retired, died suddenly at his home in Washington, last week, at the age of 65. Fighting Bob, as he was popularly known, was one of the most capable and courageous officers in the

navy and had distinguished himself by his exploits on several occasions. He was the author of many magazine articles of a technical nature, and of several popular books of naval experiences and personal reminiscences. Born in Floyd County, Va., he was buried with high honors in the U. S. Cemetery, at Arlington.

Readers of the Agents' Bulletin will be interested in facts showing the magnitude and importance of American railroads, compiled by the Interstate Commerce Commission in Washington, for the fiscal year ending June 30, 1910: Total mileage, 351,766; locomotives, 58,947; passenger cars, 47,095; freight cars, 2,135,121; employes, 1,699,120; wages to employes, \$1,143,725,366; passengers carried, 971,683,193; tons of freight carried, 1,849,900,101.

A wireless message was flashed 4000 miles on November 19 from the station at Voltano, Italy, to Grace Bay, Nova Scotia, breaking all world records for distance.

The United States District Court in New York has indicted, among others, Julian Hawthorne, son of the famous novelist, for the use of the mail in the fraudulent sale of mining stocks. It is said that Hawthorne's companies have made nearly \$3,500,000 by selling the stocks of mines that never yielded any ore. Hawthorne's name seems to have been one of the largest assets of the various companies.

As a sequel to the rejection of reciprocity by Canada, Great Britain has shelved the pending proposal for a Joint International Commission to regulate railroad and other public utilities doing business between the United States and Canada.

PROFESSOR WEBB REPLIES.

I have just read in the Midland Methodist Mr. Shuler's article on what he learned in a short stay in Nashville from members of Tennessee Conference. I have been a layman in the bounds of Tennessee Conference for more than forty years. In that time my wife and I have reared a family of eight children, all of whom are grown. They all became members of the Southern Methodist Church in their youth. If what he says were true, or even approximated the truth, I would have sought a Church home elsewhere for myself and household, or I would have reared my family without the help of the Church. I have attended many of the Summer Institutes in Nashville, under the leadership of Dr. Tillet, and heard many of the lectures there, and I never learned anything there that was not helpful and stimulating.

In the forty-two years of constant attendance on the Methodist Church in Middle Tennessee, I have never heard anything that approximates what Mr. Shuler says he heard in a short visit. I have attended most of the Annual Conferences, and I know most of the preachers personally. His statements are utterly without foundation. The Methodist preachers in Tennessee, to my knowledge, are a strong, sane, devout body of Christian ministers, and preach with unusual ability the gospel of Christ. The institutes have been of inestimable value to these ministers. They have been brought in contact with the ablest exponents of God's Word in Europe and America. They have learned to read, through contact with these men, the latest and best books known to man. I don't believe there is a better body of Christian ministers anywhere than the Tennessee Annual Conference.

If I were called upon to designate the most useful, the most learned, the most devout minister of my acquaintance, I would name Dr. Tillet, who has conducted with signal ability and great advantage to the young ministers these Summer Institutes. I have never investigated higher criticism; have never read a book on the subject; I know nothing about it.

I haven't the honor of Brother Shuler's acquaintance, but after carefully reading more than once his article, I would suggest that he go to school somewhere. Ignorance is always "cocksure." W. R. WEBB, Bell Buckle, Tenn.

DALLAS METHODIST PASTORS' ASSOCIATION.

Dallas Methodism had comparatively little changing among her pastors at the last session of our Annual Conference. Brothers McClure, Crowson and Wood went to other fields, and Brothers Thompson, Peterson and Rea labor with us in their stead. But we brought a new fervor from the conference, and the incentive from the fact that a new year was being begun, caused each man of us to apply ourselves to tasks, old and new, with new vigor and zeal.

The presiding elder led out with a strong emphasis on the need of making the year—beginning, mid-year and close—full of the Bible type of evangelism. The requisite preparation, Bible study and prayer, was begun in concrete form. We began a study in the association of the minor prophets,

and each Friday was set apart as a day of fasting and prayer, each pastor for each other preacher and for each other pastor's Church, that all might have the guidance and endowment of the Holy Spirit.

Since the beginning of the year the following number of accessions have been reported for the several Churches: First Church, 17; Grace, 20; Trinity, 6; Oak Lawn, 14; Forest Avenue, 4; Oak Cliff, 17; West Dallas, 1; St. John's, 8. A. LONG, Sec'y.

MEN AND RELIGION FORWARD MOVEMENT.

By M. H. Wolfe.

Widespread attention is being attracted to the Men and Religion Forward Movement and after several months of experience as Chairman of the Dallas committee of one hundred it might be well to make some observations.

The slogan of the Men and Religion Forward Movement is, "Religion in business and business in religion." The most sensible proposition in the world is Christianity applied to everyday life.

The Men and Religion Forward Movement does not bring any new religion, but it brings the old-time religion hitched up to new conditions, and it is the old-time religion harnessed along with the twentieth century life.

The Savior of the world rode on a donkey because the donkey was the means of transportation in those days, but that is no argument that the Savior would not use the trolley car or the flying machine of the present day.

Paul and Barnabas preached the charming story of redemption by the light of the torch, but who would say that these matchless apostles would not turn on the electric current of today and see the handiwork of God among men. The dazzling beauty of Christianity is emphasized by its perfect adaptation to all human needs, and its sane application to all conditions of life in every age.

It is wisdom of the highest form for Christian men to call to service in Christ's kingdom the most up-to-date methods known among men. The Almighty God did not reveal to men the twentieth century achievements for the purpose of turning them over to the Devil for his use in the destruction of mankind, but wise men will attach the automobile to the old-time religion and startle his Satanic majesty by the rapid fire of God's love manifest in the sin-sick world.

In our recent campaign in Dallas we turned the Dallas Opera House into a life-saving station, where hundreds of men found redemption from sin.

We turned the Orpheum Theater into the charming picture of Christ on the cross of Calvary that thousands might look and live.

At the noon hour we turned the hum of the shops and factories into the melody of the songs of "Peace on earth and good will toward men."

At the evening time on the busy street corners we erected the lighthouse of redeeming love where the thronging multitudes might hear the words of the Ruler of the universe pealing forth the matchless invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest," and all of that is the old-time religion facing the needs of humanity of to-day.

The Men and Religion Forward Movement repudiates the widespread hue and cry that the rich man must have one type of religion and the poor man another type.

We fall back on the old-time religion as the cure for all transgressions and thereby emphasizing the conviction that the great and growing fight between capital and labor will forever be settled when the platform of Christianity is adopted as the Board of Arbitration among men.

The boys' work of the movement is one of the most fruitful efforts of modern times. The sweeping temptations of the age are destroying untold multitudes of the choicest young men the world ever saw, and the only hope of redemption lies in the saving power of the Christ of Calvary.

The preachers have sounded loud and long the warning note, but the tide sweeps on unabated. From the simple country place to the largest city in all the land the rapidly-growing tide of evil is swamping our boys and they are going down in the awful vortex of temptation and being wrecked on the curbstone of life's swinepen.

God is calling to-day as he never called before that the laymen of our Churches shall throw their lives across the pathway of Satan and in the banks and in the stores and the offices and in the shops and on the farms Christian example instead of Christian precept shall take first place in the lives of men and demonstrate to the world that the old-time religion has come back again to fight anew the battles of the world's Redeemer.

The social service part of the movement promises a new day as it touches

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the very foundation of our Christian civilization. None of us are pessimists, but we cannot be optimistic when we come face to face with social conditions of our age.

We must be sensible enough and sane enough to face life's problems as they are and throw on the brakes instead of becoming a people of boarding houses and a Nation without homes and a country whose divorce courts are filled with evidence of the blackest crimes of the ages we must listen to the Almighty God while he is calling us to a platform of safety whereon we are to marshal the forces of the up-to-date, progressive age, tie them on to the old-time religion, which has baffled the world's progress for these two thousand years.

It is forced home to us men of the Churches that we must take a broader view and a new vision of Christian services and lay on the altar of Christ's Churches the best manhood of the times, and call afresh our men to the tasks left with the disciples and renewing the experiences of men wherein it has been demonstrated that the greatest dividends ever paid, and the largest profits ever produced come from the investment of time and money in the most progressive business enterprise the world ever saw—Christianity!

IF YOU WOULD BE A MAN.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
And make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good or talk too wise;
If you can dream and not make dreams your master,
If you can think and not make thoughts your aim,
If you can meet with triumph and disaster,
And treat those two impostors just the same;
If you can bear to have the truth you've spoken,
Twisted by knaves to make a trap for fools,
Or see the things you gave your life to broken,
And turn and build them up again with worn-out tools;
If you can talk with crowds and keep your virtue,
Or walk with Kings, nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, yet none too much,
If you can fill each unforbearing minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And, which is more, you'll be a man, my son. —Kipling.

POSTOFFICE ADDRESS.

Rev. V. J. Millis, 111 Preston Avenue, Houston, Texas.

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SUNDAY SCHOOL ITEMS

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

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

A SUGGESTION FOR PRIMARY TEACHERS.

Speaking of her experience during the primary period the other day a young girl said: "During the primary period I never was able to become much interested in Old Testament characters such as Abraham and Moses and Elijah, but when the teacher spoke of Christ my attention was always attracted at once." Here is a hint for primary teachers. Jesus is attractive to children. He said, "I, if I be lifted up from the earth, will draw all men unto me." His "all men" includes little children. If our Sunday-school work is to achieve the best possible results it must all be always Christo-centric, as the theologians would say. The teacher who tells the story of Jesus will never lead a child astray.

THE SUPERINTENDENCY AS A VOCATION.

No man should dare to superintend a Sunday-school unless he feels called of God to the work. But with rare exceptions we should regard the voice of the Church as the voice of God. And when a man is called of God to a work he should not regard himself as a makeshift, nor his position as a task to be laid down at the first opportunity. The Sunday-school superintendency is a work that requires both knowledge and experience. One trouble with many Sunday-schools is the practice of frequently changing superintendents. We know communities where every adult male member of the Church is expected to serve his turn at superintending the Sunday-school. When a man is elected to the position of superintendent under such conditions he does not expect to occupy the position more than a year or two, considers himself a mere makeshift, and so falls into the old ruts that have been worn deep by his predecessors and jogs contentedly along until his time expires. With the possible exception of the pastorate no position in the Church is so important as that of the superintendent. When a man is called by the Church to this position and accepts it he should regard it as his life work, and lay all the gifts that God has bestowed upon him on the altar of this service. And he should constantly increase and improve his ability by study. The Methodist Church beats the world developing great preachers out of crude material. The first thing it does for a man who professes to be called of God to preach the gospel is to place a book in his hands. And when he has mastered that we give him another book. The Methodist man of average gifts who loves God can make of himself an efficient superintendent if only he will use the means for improvement that the Church has placed in his reach. One of these means is the books on Sunday-school work and the other is the Sunday-school Conference or Institute. A dollar invested in "How to Conduct a Sunday-School," by Marjor Lawrence, would double the usefulness of a hundred superintendents in Texas. The brother who reads these lines may be one of the hundred.

SHOULD THE ADULT CLASS ASSEMBLE WITH THE REST OF THE SCHOOL?

Of late this question has been raised more than once. Without speaking as an oracle we should say yes for several reasons, not the least of which is the good influence which the presence of so many adults must have on the rest of the school. The intermediate boys and girls are not apt to think the school beneath their age and attainments when they see so many grown people present and taking part in all the exercises along with the rest of the school. Another reason is that the school is a unit, and this unit should be maintained and emphasized for the good of the whole. But whether all the school should come together for both the opening and closing exercises is another question. General exercises that would be of much interest to the adult department must of necessity be above the reach of the elementary grades. And what would entertain

the little folks would not long hold the attention of the seniors. Another fact that must be considered is that an organized class has, or should have, much business to transact in addition to the lesson, and if the lesson period is devoted to other business the main purpose for which the class exists is defeated. In graded schools and other schools where there are adult classes it may be wise therefore to have the whole school together for the opening exercises and allow the adult classes to remain to themselves during the closing period that they may have a fair opportunity to act upon matters pertaining to class work. In fact, whether wisely or not, the tendency in the larger schools is to have the school together only once during the weekly session.

RESPECT FOR AUTHORITY.

Having made the above suggestion, which we submit for the consideration of those in authority in the Sunday-schools, we make bold to say that about the worst thing an adult class can do is to disregard the wishes of the superintendent and become a disturbing element or an example of rebellion against constituted Church authority. If there arises a difference of opinion between the superintendent and any department of the school let it be considered by the proper parties in a spirit of meekness, and when the matter has been threshed out let the judgment of the superintendent be respected without murmurings and disputings. A self-important adult class is a nuisance.

ANOTHER CAUTION.

We discover in some quarters a disposition to confine the adult class to certain social limits. In an organized class the Committee on Membership is a very necessary piece of machinery, but it should be composed of broad-minded Christians. To seek to confine the class membership to a certain social set, and to even keep out those who are socially discounted is to defeat the very purpose for which the class exists; namely, the salvation of souls and the building of Christian character. Of course, in classes of young people of both sexes a certain amount of caution must be exercised in soliciting members for the class, and some discretion must be exercised in electing those who apply for membership, and for this very reason mixed classes are not usually best. In the average adult class all who come should be made to feel at home, for we serve the Christ who came "not to destroy men's lives, but to save them."

MUSIC IN THE SUNDAY-SCHOOL.

By the above caption we mean both the songs and the tunes. In her recent book, "Our Boys and Girls," Mrs. Kennedy says, "The fact that songs learned in the Sunday-school are the ones which hold permanent place in the minds of adults emphasizes the importance of selecting the song material of the Sunday-school in general and of the Junior department in particular with the utmost care." This witness is true. We all know that the songs which we readily remember, and the songs which we love best, and the songs that have had the greatest influence in moulding our tastes and shaping our characters are those we learned in childhood. Ask any old man what songs he loves and he will at once mention those he heard in the home, the Church or the Sunday-school of his childhood. The songs we use in the Sunday-school go far to form the musical taste and the character of the scholars. Even the tune is a matter of no small importance. A tune may inspire any sort of thought from an inclination to pray to a desire to dance. The Sunday-school can be trained to sing the kind of music the superintendent thinks they ought to sing. Where trashy songs to ragtime tunes have been the rule it may require strong nerve for a time to make the change, and it may be fraught with the loss of a self-willed scholar or two, but it is better to lose one or two members of the school than to have the taste of the whole school vitiated in so important a matter as Church music. In choosing a song for the Sunday-school the superintendent should consider three things: First, is it good doctrine; second, is it good poetry; third, is it good music? The failure of any one of these tests is sufficient ground for rejecting a song. Conscientiously applied this standard would result in the rejection of nearly the whole of some books we know that are being advertised as suitable for the use of Sunday-schools and inexpensive. The cost of a song-book should be a secondary consideration. And the demand for a new book every little while has grown out of the fact that the country is flooded with cheap books full of trashy music—books that are made primarily for the profit of their publishers—and singing school teachers, singing evangelists and others

derive a profit from the sale of these books. It follows that every time there is a protracted meeting or other special occasion in a community a new book, often very cheap in more ways than one, is foisted upon the community and introduced into the Sunday-school. As a result an insatiable demand is created for new and flimsy songs, just as a pampered child comes to constantly want new and flashy toys. The remedy is to adhere rather closely to the hymns and tunes that have stood the test of time and usage. In giving a list of suitable hymns for children between the ages of nine and twelve, now known as Juniors, to memorize, Mrs. Kennedy suggests the following: "The Spacious Firmament on High," "Rock of Ages," "Jesus, Lover of My Soul," "Onward, Christian Soldiers," "Jerusalem the Golden," "Love Divine, All Love Excelling," "Stand Up For Jesus," "Holy, Holy, Lord God Almighty," "The Son of God Goes Forth to War," "Jesus, Savior, Pilot Me," "O Little Town of Bethlehem," "It Came Upon the Midnight Clear," "Jesus Christ is Risen Today," "Guide Me, O Thou Great Jehovah," "Jesus, Tender Shepherd," "My Faith Looks Up to Thee," "There is a Fountain Filled With Blood" and "All Hail the Power of Jesus' Name." To some leaders of song that we know this would be a formidable list of tunes, but no one doubts that if the musical taste of children were fed upon such material there would be no hankering for what is trashy and unwholesome in music. And the fact that such music is being successfully used in many of the best Sunday-schools of the land proves that it is not necessary to introduce inferior music into our Sunday-schools. The scholars, and especially the young children, will learn a good song as readily as a poor one.

We know that this subject presents its difficulties. First, our own hymn book is bulky, expensive and badly arranged for singing. It is much harder for those who sing by note, as all good singers do and should, to follow the music where the words appear at the bottom of the page than where they are printed just under or over the music. But this objection only has force when the tune is new, and where there are so many good tunes that are more or less familiar it is not necessary to be forever learning new tunes. And when a new tune is to be introduced it is not a bad idea to have the organist play it a few times in calling the school to order, or while the classes are taking their places, so that the school will be perfectly familiar with it before an attempt is made to sing the words. And if circumstances necessitate the use of some book other than our own hymn book let the superintendent or some other person of good judgment be charged with the responsibility of selecting the music, and let due thought and care be given to the task. There is no more reason why this important work should be left to the spur of the moment, or to a thoughtless young girl, than that any other part of Sunday-school work should be done at haphazard.

Another difficulty is encountered when the superintendent knows nothing about music and must leave the selection of tunes to some one else. Embarrassed by his limitations, such a superintendent is too prone to leave this whole department to the discretion of others. If he can do no more, he should at least be consulted and have an understanding beforehand as to what songs are to be used. Still another difficulty is the organist. In many schools she is a person of very limited musical education, and cannot play a tune without previous practice. And sometimes she takes advantage of her own lack of skill and refuses to practice any tunes save those of her own liking. The remedy is for the superintendent to look ahead and select such music as will be appropriate to the lesson and the occasion and furnish it to her far enough ahead of time for her to have no excuse on the score of ignorance. Where the organist is not ignorant she is sometimes heady. She will have her own way or quit. Then, if it comes to a square, show down as to who is in authority, let her quit. The superintendent must beware of a fractious temper, but he should either superintend the school or give up the job.

Another problem is the finding of a suitable chorister. Not every person who thinks he can sing can really sing. And it is hard to tell which is the greater trial to pastors and superintendents, the person who can sing, but must be constantly petted and persuaded, or the person who is anxious to sing, but can't sing. Tact and patience are often required at this point, but the superintendent of the Sunday-school must superintend it, even though in so doing he wound the tender sensibilities of a self-confident human nightingale. Those who lead the music, like all other officers of the Sunday-school, should work under the direction of the superintendent. And the superintendent

should strive earnestly to secure the best available leaders.

Beware of monotony. This has ruined the music in many a school. The superintendent should not select the same song Sunday after Sunday simply because he likes the tune or the words. What is pleasing to him may become very tiresome to many others. Let there be enough variety to keep any tune from becoming distasteful to the school, but not enough changing to new songs to keep the school always stumbling over unfamiliar music.

In the elementary grades, where the scholars must learn by ear and sing from memory, many books are not necessary. We know elementary superintendents who keep a scrapbook in which they paste every appropriate new song that they find, as well as other things that tend to help them in their work, and when occasion demands they draw on the resources of the scrapbook. Under all circumstances, let it be remembered that in Sunday-school the singing is a part of the worship and service of God and should be done in a spirit of reverence.

CHRIST CALLS YOU.

By Marvin Ferree.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto me!" There is the gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom was this cordial invitation addressed? It is to everyone, and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation himself, the closing words of your Bible re-echo the call, "The Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come! And whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducement in all these cases, and yields to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers himself. Jesus Christ is Christianity. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century, whose trail of light has illumined all the subsequent centuries, and yield to them willingly. No declared, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

Perhaps you attend already some Christian Church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But Churches, sermons, Bible-reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says, "Come unto me." The Holy Spirit saith, "Come," and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, the enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a

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Wouldn't it be nice within a week or so to begin to say good-bye forever to the swelling, dribbling, straining, or too frequent passage of urine; the sore head and the back-of-the-head aches; the aches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unattractive short breath; sleeplessness and the depression.

I have a recipe for those troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$2.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, 8-127 Lock Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-removing power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petition. Obey Christ! Begin to do what he bids you. This touches the very core of character and conduct and a ready, sincere, conscientious, obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with the beginners who are sincere in coming to him. He says, "Learn of me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pot-hooks" in writing, or a loving mother directs and helps her babe who is making his first attempts at walking. The help he will give you is direct spiritual help acting on your will and affections. Remember that you are dealing with a divine, all-powerful Person who can act and does act directly with you and me in a spiritual fashion. If you do not accept that great fact, you reject the A. B. C. of Christianity. Jesus Christ, when he calls you, promises his supernatural help to you in the coming, and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and divine power.

"If I come to Christ, must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world, but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow his leading and venture and endure to the end who will be saved. "Abide in me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse of a barren life.

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

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THE BIBLE AMONG ESKIMOS.

There are many difficulties in teaching the Bible to Eskimos. For example, they cannot comprehend the meaning of some of the parables and many expressions elsewhere. They have no fruit, and no mental capacity to grasp our idea if we begin talking about the barren fig tree and its fruit.

They do not understand what we mean by growth or development. Both of these words are inseparably bound up in Christianity. But they cannot comprehend these terms. For ages they have not grown at all. They have frozen into one fixed condition, and thus lost the idea of growth. It is a pitiful picture, illustrating that in civic life as well as in Christian experience stagnation means the obliteration of power to comprehend the truths of further progress.

They do not understand about armies, governments, education, or law, and hence these terms are simply meaningless sounds in their ears. If you begin likening a man to a tree, they are lost at once. They do not know what a tree is, nor how it looks. Many of the Psalms are totally lost on them, even in the translation. There is nothing for an interpreter to speak in their language, nothing to illustrate by.

The Eskimos are in most ways a very innocent people, a very pure people. Lying is absolutely unknown among them. They cannot even conceive of theft of chattels, though it is their practice to steal their wives. But this is done in a way that does not generate the idea of thieving. But the Bible has many things which can be brought to their understanding—mountains, sea animals, the sun and the moon, incidents on the waters, and the like.

ANTI-OPIUM CRUSADE IN CHINA.

It is a fact that many vices have been counted as virtues at different times and in different Nations in the world's history. It is also a fact that people resent any change in established customs, even where the custom is pernicious, physically and morally.

These truths are manifest in the recent disquietude throughout the Chinese Empire concerning the proposed suppression of the opium business. The protest comes not only from the damage to commerce, but from personal fondness of individuals for smoking opium. But the movement against the habit and the traffic is only another indication of the great world-wide wave of human progress, and it is irresistible. Opium must go just as whiskey must go.

There will be one serious difficulty in banishing opium-smoking from China: The banishment of the product affects everybody in the kingdom. Opium-smoking is well-nigh universal, and it will be difficult to secure a national stroke at the traffic so long as the masses smoke. Here, too, we find a most deplorable illustration of the truth that when a man gets into one bad habit, he stands already on the verge of another, and if forbidden to practice the one, he is apt to go to the new. Wherever the Chinese have been deprived of their opium by any method or by accident, they have resorted to the taking of morphine. This comes also from the use of morphine in the curative medicines taken to break up the opium habit. But it seems sure that the central government is in earnest to eradicate the evil, and in time it is to be hoped they will succeed.

SOME PROPER NAMES.

Raleigh (Raw-ley, 1, not Rol-ly), Sir Walter, English navigator and statesman, 1552-1618. Contemporary with Shakespeare, favorite of Queen Elizabeth.

Rothschild (Ros-child), Nathaniel Mayer, first Lord Rothschild. One of a family of bankers in England and Germany. At one time and another this family became Financial Agent of nearly every civilized government on earth. They are of Jewish descent.

Froude (Frood), James Anthony, 1818-1894. Noted English historian. History of England, and Ireland, also biography of Disraeli and Carlyle.

LaPlace (La Plahs, 2), Pierre Simon, Marquis, French astronomer and mathematician, 1749-1827. Minister of The Interior under Napoleon. His eminent researches in astronomy and mathematics gave him first rank in his line. Especially distinguished is he for researches on the inequality of the motions of Jupiter, of Saturn, and on the tides.

Charlotte Corday, 1, French Heroine, 1768-1793. In sympathy with the oppressed, became so filled with the horrors of the Reign of Terror in France in 1793 that she surreptitiously gained admission to the apartments of Marat (Ma-rah, 2), the most blood-thirsty of the terrorists, and stabbed

him to death in his bath. Her face seen through the prison bars is one of the finest modern paintings. She was guillotined.

Pestalozzi (Pes-ta-lot-see, 3), Johann Heinrich, 1746-1827, Swiss reformer in educational lines. Really the first great man to devote his life to the educational needs and methods for children, and he may be regarded as the founder of the kindergarten system. In 1801 he published "How Gertrude Teaches Her Children," and this work has been of great value to educators.

Audubon (Aw-du-bon, 1), 1780-1851, American Ornithologist, chiefly celebrated for his drawings of birds and his studies of their habits. About 1827 he published "Birds of America," and the book was sold by subscription at \$1000 per volume.

SOME WORD HISTORIES.

Butter is most probably from two Greek words, "bous," cow, and "tyros," or "tyros," cheese. Hence butter is cow-cheese.

Metropolis is usually considered the biggest city in any State or country. The word does not signify this. It is built of two Greek words, meaning mother-city, and has no reference to size at all. New York is usually considered the metropolis of our country, but it is not. Jamestown would better take that appellation.

Dilapidate is made of two Latin words, "lapis," a stone, and "dis," a prefix carrying the idea of tearing down or destroying. Hence tearing down stones. By change of application it came to mean shoddy appearance or neglected appearance of any structure.

Prevent literally means to come before, and it is thus used by many old writers, and probably so employed once or twice in the Bible translation. But when one person or thing comes before another in progress, that other is impeded, and hence the idea easily came to mean hindering, getting in the way of.

Dandelion (dan-de-li-on, accent on 1, with long i on 3), is French, "dent de lion," that is, tooth of lion, or as we translate it, the lion's tooth, so called from the resemblance of the petals of the flower to the lion's tooth.

Clown was simply a tiller of the soil, while peddler was simply a person on foot. Both words have undergone great change of meaning.

Mummy is a Persian word, "mum," meaning wax. In the ancient Egyptian process of embalming, now a lost art, doubtless a balsam or gum was used, so that the body was preserved by it, and in time the wax used came to represent the body itself. Hence, mummy for embalmed body.

Hydrophobia is from two Greek words, "hudor," water, and "phobia," fear. It was a growth from the attack which was brought upon the victim by sight of water.

CONFUCIUS AND CONFUCIANISM.

By Rev. W. P. Wilson.

Number 3.

Confucius was born 550 or 551 years before Christ. He was a descendant of a long line of illustrious families. The reigning dynasty was falling into decay. The whole country was divided into petty States, something similar to Europe in feudal times. Confucius laid no claim to anything supernatural, nor did he pose as a religious teacher. It is really strange that he should have been regarded by intelligent people as a founder of a religion. He did not teach religion, only in the sense of a high morality. He saw the State in a deplorable condition. Society was rotten at the core, and he devoted the whole strength of his physical manhood to the reformation of his country.

He spent the major part of his life in traveling from court to court, endeavoring to persuade those in authority to reform their manner of life, and to set an example worthy the imitation of their subjects. He seems to have been received everywhere with kindness, and more or less attention, and yet he died at the age of about seventy-five years without having seen any fruit of his labors. This saddened his declining years.

Many of his teachings that have come down to us indicate the very highest standard of morality; so high that he himself confessed that he did not live up to it. He is credited with having stated the "Golden Rule" in a negative way by saying, "Do not do unto others what you would not have them do unto you." He seems to have been a profound scholar. One significant fact comes out in his life and in his writings, which fact we will have occasion to refer to before we finish.

He speaks of a time far back in the history of his country, when it was ruled by wise kings, as the "Golden Age." He is said to have had

one book that was written 2400 years before his birth. He is said to have perused this book so faithfully that he wore out leather thongs by which it was bound together. This illy comports with the teachings of some modern critics that learning and civilization are modern products.

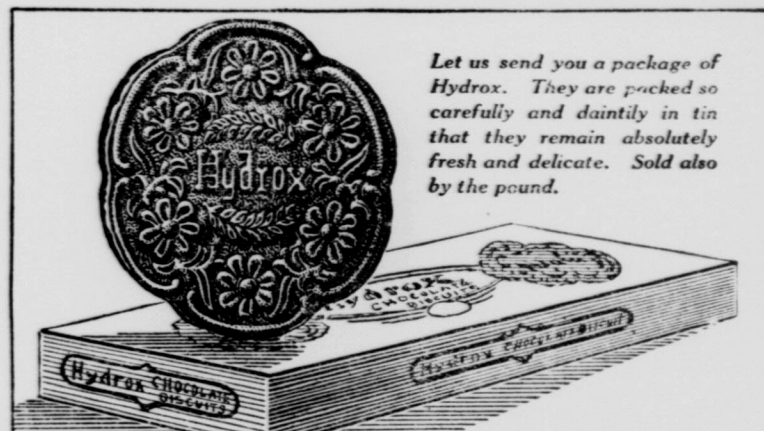
Lao-Tize and Taoism.

Lao-Tize is understood to have been the founder of Taoism. He is said to have been born 600 B. C., which would place him about fifty years before the birth of Confucius. There are many legends about the birth of this man; for instance, it is said that his mother carried him, some say sixty and seventy-two, and some say eighty years, in gestation; so that his hair was white when he was born, being an old man to start with. Waving these ridiculous stories aside, the most competent and reliable histories find nothing extraordinary at the time of his birth, nor up to mature manhood.

He is said to have held the place of Secretary of the Royal Library of Tau until he was thirty-five or forty years old. This would give him the most ample advantages of learning the history of his country and people from the earliest times. It is said that he, seeing the decay of the dynasty, and the consequent misrule in all the departments of life, withdrew from public notice.

The fundamental doctrine taught by him was that the seeking of Tao and virtue was the chief business of life. As to the meaning of Tao, there has been an immense discussion among scholars. The late Professor Legge, professor of Chinese in the University of Oxford, said that it is doubtful whether Lao-Tize acknowledged the existence of any God, and yet there are a number of statements that would seem to indicate that he had some knowledge of the supreme-being; for instance, in his definition of Tao, he says, "I do not know whose son he is; he may be the son of God, or he may have existed before God existed." One writer has said that Tao means both cause and effect; another that it means the way and the wayfarer. The late Dr. Chalmers says there is no English word the equivalent of Tao. At any rate, this teacher claimed that the chief business of man was to seek Tao and virtue.

In order to attain to the highest moral virtue and excellence, it was necessary, as far as possible, to shut out all great concern about temporal



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things, and this state was best attained through ignorance. The less a man knew, the less he would worry about the things of time and sense. His theory was that the most ignorant people were the happiest, and had the least trouble controlling their thoughts and actions. It is said by travelers and those who have observed the Taoists at short range, that modern Taoism is pure polytheism. And yet this cult has swayed a large portion of the Chinese for over a thousand years.

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THE 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.

WOMEN OF TEXAS CONFERENCE HOME DEPARTMENT.

Will you not vote at once upon the union of your home and foreign societies and the holding of a joint or union meeting and send the result to Mrs. Geo. Call, your Corresponding Secretary. This is very important and no plans can be made for the annual meeting until you do this. Tomorrow will not be too soon. Be diligent in your service to the Lord.

MRS. ALEX. WOLDERT,
President Texas Conf. Home Dept.

W. H. M. SOCIETY, WASHINGTON AVENUE, HOUSTON.

The Woman's Home Mission Society, of Washington Avenue Church, met in regular business meeting Tuesday, December 5. After usual devotional exercises and all business matters discussed the following officers were elected:

President, Mrs. George English; First Vice-President, Mrs. Cobb; Second and Third Vice-President, Mrs. W. H. Peregoy; Fourth Vice-President, Mrs. B. A. McGowan; Corresponding and Recording Secretary, Mrs. J. C. Garrison; Treasurer, Mrs. Carrie Charleston; Mrs. Cook was re-elected agent for The Missionary Voice; Press Superintendent, Mrs. H. M. Timmons.

Let us all, officers and members, with the help of our Master, strive to make 1912 the banner year of our society.

MRS. H. M. TIMMONS,
Press Superintendent.

STAMFORD, TEXAS.

Our Stamford Auxiliary held its election of officers December 18, with the following elected:

Mrs. Starkey Duncan, re-elected President; Mrs. F. S. Hastings, First Vice-President; Miss Margaret Crockett, Second Vice-President; Mrs. M. Patillo, Third Vice-President; Mrs. E. H. Lane, Fourth Vice-President; Mrs. J. H. Rutherford, Recording Secretary; Mrs. Chas. Sammons, Treasurer; Mrs. Freeman Duggan, Corresponding Secretary, Home Department; Mrs. M. B. Ford, Corresponding Secretary, Foreign Department; Mrs. Ed. Rountree, Agent for The Missionary Voice; Mrs. J. C. Epps, Press Reporter.

With this staff of officers, we hope to do a great year's work.

PRESS REPORTER.

WALLIS, TEXAS.

The W. H. M. Society, of Wallis, Texas, Brenham District, Texas Conference, met on the evening of December 27, 1911.

We start the new year with thankful hearts. Our parsonage has been built and furnished and we are free from debt.

The following officers were duly elected for the ensuing year:

President, Mrs. D. N. Harris; First Vice-President, Mrs. M. J. Pickins; Second Vice-President, Mrs. W. W. Horner; Third Vice-President, Mrs. G. Seroggins; Fourth Vice-President, Mrs. Mattie Callison; Recording Secretary, Mrs. W. F. Romig; Corresponding Secretary, Mrs. O. J. Frayard, Jr.; Superintendent of Supplies, Mrs. C. Coolbaugh; Press Reporter, Mrs. F. L. Williams. MRS. F. L. WILLIAMS,
Press Reporter.

KINGSVILLE, TEXAS.

The election of officers of the Women's Foreign and Home Missionary Societies, at Kingsville, Texas, January 4, was as follows:

President, Mrs. E. V. Allen; First Vice-President, Mrs. G. W. Forest; Second Vice-President, Mrs. W. T. Mayfield; Third Vice-President, Mrs. O. F. Hatfield; Fourth Vice-President, Mrs. T. C. Moore; Treasurer, Home Department, Mrs. R. L. Ellis; Treasurer, Foreign Department, Mrs. Joe Norris; Corresponding Secretary, Home Department, Mrs. S. W. Muma; Corresponding Secretary, Foreign Department, Mrs. P. W. Everett; Recording Secretary, Mrs. Claud Pollard; Press Superintendent, Mrs. Louis Bartlett; Agent Missionary Voice, Mrs. Herbert Wilbur.

We feel that our officers will each do their best to make this the best year our society has ever had. Realizing that the year just passed has been our best one so far, let us each take courage and go forth with our duties, looking upward, pressing onward, as our Lord commands.

To those of our Church members, who are not members of our society, yet we hope read the Advocate, I want to tell you: You don't know what you miss by not joining us and coming out to our meetings. Our literary and Bible studies are instructive, interesting and soul-stirring—a real spiritual uplift. You can afford to make a sac-

crifice for a few times to attend; then it will become such a sacrifice to miss them, we feel sure you will become one of us. You will find a welcome and plenty of places to work for the Master.

In the near future we hope to give the Advocate a report of our year's work.

Will our Conference Press Superintendent please send my report blanks for the last quarter as I failed so far to get them. We are using our home paper to good advantage. It pays to use the papers in advertising your suppers, dinners, socials, etc., and the editor appreciates a write-up of them as a news item. Let us all pray for a great forward move in the Master's cause in every way this year. May our Church members arouse to their duties at home and abroad. Some of us are far-sighted and some near-sighted in our missionary spirit. Near or far, the fields are white unto harvest, and the laborers are few. There is work for all. Pray that we may, as officers of our society, be laborers in deed. MRS. LOUIS BARTLETT,
Press Reporter.

CARLTON, TEXAS.

Our auxiliary has not been idle but has been receiving many rich blessings and seeking at all times to do service.

Our enrollment has increased, and we have much to encourage us at the beginning of the new year.

On January 9 our auxiliary met and the subject, "The Women Behind the Work" was discussed to such an extent that each of us were able to see more fully the need of our efforts.

Our purpose is to press forward, and we hope to be active throughout the year.

The following officers were elected: President, Mrs. Mac. M. Smith; First Vice-President, Mrs. C. E. Galliger; Second Vice-President —; Third Vice-President, Mrs. J. T. Carbo; Fourth Vice-President, Mrs. W. T. McCraey; Recording Secretary, Mrs. Luther Anderson; Corresponding Secretary, Mrs. T. B. Shockley; Treasurer, Miss Mit Shockley; Press Reporter, Ona Hill; Agent, Ona Hill; Superintendent of Supplies, Mrs. J. C. Carter. ONA HILL,
Reporter

ELECTION OF OFFICERS WOMAN'S MISSIONARY SOCIETY.

On Sunday night, January 7, 1912, the following officers of the Woman's Missionary Society, of Portales, N. M., were installed according to the beautiful and impressive ceremony of the society:

President, Mrs. W. E. Merrill; First Vice-President, Mrs. W. O. Oldham; Second Vice-President, Mrs. D. Hardy; Third Vice-President, Mrs. J. Rush Goodloe; Fourth Vice-President, Mrs. C. V. Harris; Recording Secretary, Mrs. J. W. Yates; Corresponding Secretary, Home Department, Mrs. Dickbraider; Corresponding Secretary, Foreign Department, Mrs. John Hopper; Treasurer, Home Department, Mrs. J. B. Sledge; Treasurer, Foreign Department, Miss Lillian Carr; Supply Superintendent, Mrs. Dr. Bryan; Press Reporter, Mrs. A. B. Austin.

After the installation our pastor, Rev. J. Rush Goodloe, in a very comprehensive manner explained the nature of the work being done by the women of Southern Methodism.

Thursday, the 11th, will be observed by us as a day of prayer. Services will be held in the afternoon at the Church. We anticipate a good year's work under the leadership of our efficient President and hope to see the Advocate and The Missionary Voice regular visitors in the homes of our forty members before the year closes.

Our societies—home and foreign—have united, and we expect great results in each line of work.

(MRS.) A. B. AUSTIN,
Press Reporter.

NORTH TEXAS CONFERENCE SOCIETIES.

We are beginning a New Year and need to be ready to do our part. Many truly have done well and can look back upon the work of the past year with rejoicing, while others realize that while conscience slept they have not measured up to the privileges and opportunities which were theirs. And now it is high time that we awake out of our sleep of apathy and indifference and rally our forces if we would make this year of 1912 the best of our history. Since we are very sure that the earnest desire of every one of you is for a forward movement we come to you with some plans which we believe will help.

1st. Make all the societies missionary societies with both departments, if possible, and where this, after a

real trial, has not been found practicable just at present, organize with the four Vice-Presidents and one department.

2nd. See that the name and address of every officer is given to the Conference Correspondent Secretaries and to the respective conference officers. Do this to-day! This done we are ready for marching orders from headquarters.

The call has come to advance. Not only must our present institutions be maintained, but we must be ready to enter doors of opportunity which have long been standing open to us. To do this we must double our membership and our offering. The budget for 1912 in both departments demands a million dollars if we meet our obligations and carry on the extensive work projected. We can raise this if we will, and we have faith to believe that the women of the North Texas Conference will count it a privilege to be co-workers with the mighty host of Southern Methodist women and will enter into this campaign with hope and enthusiasm.

We present you two plans to be worked, one for individual gifts, the other to add to the membership so that dues and pledges may be doubled. In each district we want to find a woman ready to give as a free will offering one hundred dollars (\$100), two women willing to give fifty dollars (\$50) each, four women ready to give twenty-five dollars (\$25) each, and ten women who will give ten dollars (\$10) each. These amounts, whether given by members or auxiliaries or parties outside, may be directed to the Dormitory or Mission Home, and with all the other amounts sent to the Conference Treasurer be counted on our pro rata of fifteen cents a week, sixty cents a month or seven dollars a year, for which each woman is expected to be responsible if we would raise the million dollars. The District Secretaries, at a recent executive meeting in Dallas, were authorized to secure these pledges in their respective districts or they must have the hearty cooperation of the auxiliaries. We want, if possible, to have these pledges in cash or good subscription at our joint meeting in May. Do not fail to pay in your conference expense fund of twenty-five cents during this first quarter.

For adding to the membership, we suggest dividing each society into circles of ten and then see which circle will first increase the membership to fifteen, or have two sides with a captain for each, and make new members, payment of dues and pledge count as so many points in the contest.

Let the captain of the Home Guards take the membership of the Church and bring in all the shut-ins, business women, and teachers, as well as those who have been indifferent to this great work. Again we remind you to send all money to the Conference Treasurer, save the local funds, and remember all is counted on the million.

Begin now to plan for the School of Missions to be held at Denton Dormitory June 4-14. Dr. Winton, Dr. Gibson and Misses Head, Howell and Haskin will compose the faculty largely. Twelve dollars and fifty cents (\$12.50) will cover the cost of board and fees for the whole ten days, and we want to have, if possible, a representative from every auxiliary in attendance.

To make these plans effective you remember them at every auxiliary meeting and in compliance with the request of Mrs. Macdonell and Mrs. Hume Steele will you observe January 11 as a special prayer day? May the Spirit of God lead us into larger service.

MRS. P. C. ARCHER,
Cor. Sec. Home Dept.
MRS. W. H. TURNEY,
Cor. Sec. Foreign Dept.

ALTO AUXILIARY.

On December 27, 1911, the regular business meeting of the Home Mission Society was held, and the following officers for the ensuing year were elected:

Mrs. J. W. Johnson, President; Mrs. Gus Ransoville, First Vice-President; Miss Ethel Banks, Second Vice-President; Miss Mary Fisher, Third Vice-President; Mrs. S. M. Holcomb, Fourth Vice-President; Miss Julia Mathews, Recording Secretary; Miss Annie Fisher, Corresponding Secretary; Mrs. Byron Blanton, Treasurer; Mrs. J. D. Berryman, Superintendent of Supplies; Mrs. Fannie Williams, Agent for Missionary Voice; Miss Sue King, Press Reporter.

There is much work for us to do this year, and we as Christian workers have resolved to do more for His cause than ever before.

SUE KING,
Press Reporter Alto Auxiliary.

Salvation is capital for trading and not profits for enjoyment.

We ought to be as glad to witness the death of a false creed as we are to witness the birth of a true one.

CARD OF THANKS.

I take this method of expressing my gratitude and sincere thanks to my Sunday-school class for the appreciation they have shown me in the way of nice Christmas presents. I could, of course, go to them and thank them, but by this method I will have accomplished two ends. I will show to our great Methodist family what we are doing in Burke, in our Sunday-school. We have as nice a little Sunday-school as you can find anywhere in the connection for its size. Superintended by our efficient, energetic and progressive Bro. Lee Burke, the son of our former pastor, Rev. J. D. Burke, and who is one of the leading spirits of our Church, Sunday-school and entire town, as well. Brother Lee is a great lay preacher, and mighty in deeds. Had our town a few more such, we could in a short time claim it for our Master. We have enrolled in our Sunday-school about one hundred children, from three years up to eighty-three years, all of whom, when in attendance, are orderly, well-behaved, nice in manners and have their lessons well learned. We have a splendid corps of teachers; Brother Belote has charge of senior class; he is a close Bible student, and interests his class. Bro. Bob Crager, our former superintendent, has charge of a junior class of boys; looks well after them. Sisters Eva Burke, Ida Crager and Miss Agnes Curry teach the three junior classes. All interest their classes well, and encourage them to attend regularly. I have the honor of being the teacher of second senior class of from twelve to twenty years of age; as nice, as intelligent and good looking set of young ladies and young men as any town can boast—of which I am proud. They very quietly, among themselves, made up a nice little purse, sent to Lufkin, and purchased a large, handsome, warm overcoat, waist and other articles, and presented to me as a token of their appreciation of my services as a Christmas gift. I was surprised—yes, I was not only surprised, but, as Col. Roosevelt would say, "I was dee-lighted!" Not only for the value of the gifts, but for the donors themselves. I could only fall upon my knees and thank God for such a class, and double my diligence to prosecute my work to the saving of their souls. May God help me in the work, and may our Sunday-schools all over the State prosper, and the Advocate, too. It is one of us; we have had it in our family ever since we have been a family, and long before it could walk, while in its infancy, and may it continue to come to us and continue to grow. It has grown to be a tower; may it grow to be a high tower and spread as a green-bay tree till it belts this United States and crosses the seas, for there is no greater preacher than our Texas Christian Advocate. On with the battle!

MRS. D. M. STOVALL,
Burke, Texas.

RESOLUTIONS.

Whereas, The people of the several States, numbering more than 4,000,000 in the aggregate, acting within their admitted rights and for the public welfare, have excluded by law the traffic in intoxicating liquors from more than two-thirds of the territory of the United States; and

Whereas, Such laws are being systematically and persistently broken, brought into disrepute, and their effectiveness and stability impaired, through advertisements sent into such territory by means of the Federal mails and through shipments into such territory of intoxicating liquors under the cover and protection of interstate commerce; and

Whereas, The Federal Government daily collects revenue taxes from and issues receipts therefor to persons engaged in the sale of intoxicating liquors in such territory in defiance and violation of the laws of the respective States forbidding such sales and thereby sanctions such illicit traffic and encourages the defiance of such laws; and

Whereas, The States are without power to act in matters touching either the Federal mails, interstate commerce or the collection or levying of Federal revenue, the general Government alone having such power; therefore be it

Resolved, by this conference representing thirty-nine States of the Union and convened pursuant to a call heretofore made by two hundred and fifty men of prominence in the public, social and civic life of the country. That

A GRANITE ART RUG

Sent to Your Express Office

9x12 feet
\$4.95

PREPAID
A Splendid
Low Priced
RUG



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

HOLLINGSWORTH CARPET CO.
Sherman, Texas.

it is the duty of the Federal Government to withdraw the aid, protection and encouragement it is now giving to the infraction of such laws:

1st. By the enactment of a law denying the use of the Federal mails to all such liquor advertisements.

2d. By ceasing to collect revenue taxes from or to issue revenue tax receipts to persons engaged in the sale of intoxicating liquors who are not duly licensed there-to under the laws of the State in which such sales are to be made.

3d. By the enactment of such legislation withdrawing the character of interstate commerce from interstate shipments of such liquors into inhibited territory within the several States. That it is the high duty of the Federal Government to uphold the sovereignty and sustain the sanctity of every law enacted by a State within its sphere and admitted rights.

That, if the general Government would have its laws respected and obeyed, it must do what it may to secure respect for and obedience to the duly enacted laws of the States. That it should continue to be the aid and abettor of the destruction of laws lawfully enacted by the free people of the States is intolerable and ought to cease.

Be it also further resolved, That we hereby urge upon all our people everywhere to do whatever they may, or can do by way of request, petition or counsel to obtain action in this behalf at the present session of the Federal Congress.

Signed—Rev. A. J. Barton, Dallas, Tex.; Ex-Gov. J. Frank Hanly, Indianapolis, Ind.; Rev. James Cannon, D. D., Richmond, Va.; Hon. Fred Caldwell, Oklahoma City, Okla.; Senator Charles Curtis and Senator P. J. McCumber, U. S. Senate, Washington, D. C.; Hon. Fred Jackson, Hon. Morris Sheppard, Hon. E. Y. Webb, House of Representatives, Washington, D. C.; Dr. S. E. Nicholson, Rev. E. C. Dinwiddie, Rev. W. F. Crafts, Mrs. Margaret D. Ellis, Washington, D. C.

OLD AGE—THE INDIAN SUMMER OF LIFE.

Some one has well said that of all the seasons of the year in our American climate there is none so tender, so beautiful, so weird and uncerthly, so fascinating and perfect, as the Indian summer. After the buds, blossoms, heat and harvests of summer; after the autumn of fruits and frosts, when the forests are mantled in crimson, fire and gold, when chill winds and vagrant snow squalls warn of the approach of ice-quantled winter, then some invisible hand seizes the galloping steeds of the seasons and reins them up suddenly for a few days, while earth, air and sky weave around the weather-beaten brow of the year the golden crown of Indian summer. The sun pours down a soft and dreamy golden light; the sky is robed with a delicate, purplish gauze that seems to float everywhere; the air is balmy and caressing. There is a bewitching charm in the unearthly spell that has been cast upon nature.

"November leads us through her dreary straits

To find the halcyon Indian summer days.

Where sitting in a dreamy, solemn haze,

We catch the glimmer of the jasper gates.

And hear the echo of the celestial praise."

And so God designs old age to be the Indian summer of life—the gentlest, the tenderest, the most beautiful of all life's seasons, for he says, "And even to your old age I am he; and even to hoar hairs I will carry you: I have made and I will bear; even I will carry and deliver you." God's special care and love for old age marks it as the Indian summer of earth's pilgrimage.—Baltimore Southern Methodist.

More Than Pleased

Longview, Tex., Jan. 8, 1912.
Elaylock Pub. Co., Dallas, Texas:

Kind Sirs—I have received the Advocate machine, and can say I am more than pleased with it. Was not expecting anything half so good as this for that price. Thanking you in return, I remain, Respectfully,

MRS. N. A. STEWART.



Devotional--Spiritual

BATTLE SCARS.

The day of the great Confederate Reunion had come. The veterans of the South had gathered to recount the matchless stories of the lost cause. Multiplied thousands found their place alongside their confederates who endured the horrors of war in the long ago. Many faces bore the tracery of toil and care. Eyes were tear-bedimmed as they met the companion-in-arms this side the great divide. Some were clothed in gray, moth-eaten and musty with the lapse of years. Some sleeves were armless, some leaned upon their crutches, some were sadly disfigured, all were gray and age was telling upon them.

Thousands surged about the platform awaiting the incoming excursion train from the far away South. A wave of sadness, and a flood of tears, swept over that sea of faces when some bugler would blow the notes heard long years ago. It was the very bugler whose limb was torn and shattered. It was the very bugle whose mighty call had flung vast and desperate battalions against the enemy's battle-front. And then a deafening shout would ring out when the band played "Dixie." I never expect to see another scene like it this side the camp ground beyond the stars. Suddenly a hush falls upon that vast concourse. The scream of the locomotive has been heard. The ponderous machine pulls its long string of cars through the great crowd. The oldest veteran has the right of way as he pushes toward the platform. Every eye is fixed upon the multitude, as one by one they file out of the coaches. A tall, courtly, chivalrous gentleman of the old South appears upon the platform and lifts his hat from a silvered brow that has since that day felt the impress of a celestial crown. No wonder the vast confederate mass began to cry as in the voice of one man: "There he is! There he is! See the scar on the General's face!" Forget it—how could I forget it? I, too, looked upon the torn and shattered face of General John B. Gordon. They knew him—yes! But they cried—"See the scar on the General's face!"

It was the scar that stirred the mighty throng. That awful wound made him worthy on that day. Ah! do you remember the apocalyptic vision of the beloved John? His eye swept the whole range of the unnumbered host assembled around the great White Throne. Strange that any particular part of the blood-washed assembly should arrest his attention. "Who are these?" said he, as his vision fell upon one spot in the great encampment. "These are they who have come up through great tribulation," was the answer. No wonder Paul declared that the sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us. Long years before the singer of Israel said that he should be satisfied when he awoke in his redeemer's blessed likeness. What is that divine likeness? How am I to know him when I behold his thorn-pierced brow? I shall know him by the prints of the nails in his hand. But will he know me if I have no marks of some terrific conflict? These scars shall make me worthy to share in the glory that's coming by and by.

THE MISSING BOLT.

It happened on one of those great commercial highways that have played their part in the opening of the great Northwest. The terrible catastrophe took place where feats of splendid engineering were in constant evidence. The belts of steel stretched themselves across a fertile valley of unsurpassed beauty. The serpentine ascent was made around awful precipices and far up the distant granite hills. Through unapproachable grandeur—high up in the eternal hills—the railway had found its course. At a given point one of those royal gorges must be crossed. For ages, through this terrific rent in the earth, the relentless, dashing, turbulent waters had made their way. The bed of the mountain stream had gone down until an immeasurable depth had been reached. To stand on the overhanging wall and look down into the awful abyss made me dizzy. To stand at the water's edge for an upward look revealed nothing but the stars in the far-off firmament. Amidst the sublime solitude of these everlasting hills, and their unspeakable grandeur, I found myself waiting for Jehovah's voice to break the silence of these eternal habitations.

Across this mighty chasm the structure was thrown upon which were lain threads of steel. It was a piece of massive and wondrous engineering skill. The day of its completion was past. The great contractor de-

livered his work under the guarantee that the bridge would sustain any load that might be moved upon it. For years it endured constant and excessive strain. To all appearances, it was competent to hold up any weight however ponderous. But, by constant use and a degree of unseemingly neglect, an apparently insignificant bolt lost its place in that bridge. A mighty load moved upon it. A quiver—a swaying above those awful depths—a creaking, now a crash—a shriek of unspeakable horror—a pitch toward death—the dying echo of the crash—the passing tremor as the earth received the shock of the tremendous wreck—and unbroken silence set in again. How strong was the bridge? Of what avail was all its apparent strength? How much stronger was the structure than at its weakest point? Was not the whole mighty structure jeopardized at the point of the missing bolt?

Ah! may I stand still and learn the tremendous lesson! Here's a profound yet simple philosophy that sweeps the whole realm of human action. Here's the final definition of character. Here's the last statement of all that describes majestic manhood. Would that I might know the invasive fact—the measure of strength is always at the point of weakness. In other words, character is no stronger than at its weakest point. I strengthen my character only as I am able to discover its weakness. The great apostle Paul discovered this fundamental principle: "for when I am weak, then am I strong." Not that weakness is strength, but that the very consciousness of its existence enables us to set up a defense at the very point where the entire character is in constant jeopardy. What matters all my apparent greatness if on some hidden reef I strand and go down? The secret sin—the point of weakness—is the identical measure beyond which no limit of strength ever reaches.

THE TREMULOUS SILVER CHORD.

The twilight hour had come. The last lingering rays were fading beyond the western hills. The stars had appeared on duty for their long night vigil. The soft southern zephyrs were fanning my tired brow. The fragrant aroma of the tall magnolia and the full-blown lilac were borne to me upon the evening breeze. The blessed Bible lay open before me. I had been reading the great apostle's letter to the Church at Corinth. Through them he had spoken to the ages—and to me. I was ravished with his statements. The lessor of the "corn of wheat" stirred my heart as never before. It was an hour of sweet and holy meditation. My angel baby hovered near me. Listening love heard the rustle of a wing. How thin the veil! Just beyond the flesh, that twilight air was filled with the disembodied dead. My loved and lost for a little while! Beyond the vale of tears, beyond the valley of sighs—roamed my sainted child. Yes; we shall meet where the eye is fire and the heart is flame.

In that hour of reverie, suddenly a merry child burst into my room. In a clear, flute-like tone it broke into a wild ecstatic glee. The piano sat in the shadow of the opposite corner. Its keys were without the touch of human hand. The silver chords were dumb and silent. The moment the happy child uttered its cry of joy, my ear caught the soft and distant sound of music. I listened intently. One thought stamped its image as the other fled. The child's voice had stirred the silent strings. The flute-like note had started its own sound-waves. We don't need any dissertations on science here. Take your theory and pass on. Let me enjoy this reverie. The old silver chord—in the very pitch and tone of that elf's voice—began to vibrate. It created its own sweet harmony. The entire gamut felt the tremor of that voice.

Like phantoms, multitudes of thoughts passed before me in that twilight vision. The dying melody of those silver chords, whose silent tongues were set a-going, stirred me profoundly. I thought of Whittier's soliloquy in "My Soul and I." Was I not then face to face with a profound fact!

Like warp and woof all destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.
Pluck one thread, and the web ye
mar;
Break but one
Of a thousand keys, and the paining
jar
Through all will run.

Is not my heart like a harp of a thousand strings? Will not the touch of the Almighty's hand sweep the

strings of the human soul? Will not the music be like that of some grand cathedral choir whose sound shall reach the distant shore? Ah! your soul may be silent now. It must needs be kept in tune with the infinite. In some twilight hour your ear will catch the sound of its softest melody and feel the renewed touch of a vanished hand. But there is a difference! If these chords are swept by spirits—forces that live beyond the shadows—its music can never die. But there is a note whose harmony is gone—it soon fades away, for

Time has laid his hand
Upon my heart, gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations.

MEETING OF EXECUTIVE COMMITTEE.

The Executive Committee of the Board of Education, which is composed of Bishop E. E. Hoss, Dr. W. F. Tillett, Dr. J. W. Blackard, Dr. J. S. French, and the Secretary of Education, met Wednesday afternoon in the office of the board at the Publishing House. All the members of the committee were present. The time for holding the annual meeting of the Board of Education was fixed for April 2. The meeting will be held in Nashville.

Arrangements were made to hold an Educational Conference for the entire Church sometime during next spring. This conference will probably be held sometime in June in connection with the Biblical Institute of the Vanderbilt University. The Secretary of Education was instructed to pay the appropriations made by the board last April in full; also to pay to the Vanderbilt University for the use of the Biblical Department for the current year, \$8,880.

A great many foolish blunders are laid at the door of the negro preacher, many of them imaginary, but the following is good enough to be true. It is said that an old colored man in reading a well-known hymn which contains the line, "Judge not the Lord by people will judge the Lord by feeble saints," and gave this odd version: "Judge not the Lord by feeble saints." What a pity that people will judge the Lord by feeble saints! To what misconceptions and unhappy feelings it leads.—The Evangelist.

MARRIAGES.

Fyffe-Sypritt. In a buggy, in front of the parsonage, in North Marshall, Texas, December 17, 1911, Mr. J. J. Fyffe and Miss Mary Sypritt, Rev. W. W. Gollighugh officiating.

Alexander-Towns. At the home of Mr. E. W. Terry, Marshall, Texas, December 24, 1911, Mr. R. S. Alexander and Miss Ruby Towns, Rev. W. W. Gollighugh officiating.

Todd-Terrell. At the home of the bride, near Corsicana, Texas, January 11, 1912, Mr. Edgar J. Todd, of Anderson County, Texas, and Miss Myrtle Terrell, Rev. G. W. Kincheloe officiating.

Sanders-McDow. In Whitney, Texas, January 3, 1912, Mr. Will Sanders and Miss Alice McDow, Rev. J. H. Braswell officiating.

FORT WORTH METHODISM.

The reports of the pastors indicated that the meningitis epidemic affected the attendance upon the various services Sunday.

The District Institute, which was set for January 16-18, was postponed on account of health conditions in the city, subject to the call of the presiding elder.

The following brethren from out of the city were welcome visitors: E. A. Smith, presiding elder Cleburne District; W. W. Moss, pastor at Ennis; W. C. Hilburn, pastor at Granbury.

J. E. CRAWFORD, Secretary, January 15, 1912.

NOTICE.

To the preachers of the Beaumont District:

In attending the Preachers' Missionary Institute, which meets at the Roberts Avenue Church January 23-25, if, when you arrive, there is no one at the train to meet you, get on a Park car, get off at Roberts Avenue and go west two blocks to the church. If you will arrive at night, drop me a card, and I will meet you at the train.

L. J. POWER.

CENTRAL TEXAS CONFERENCE JOURNAL.

In this Journal, please note the following: Amount paid B. L. Nance on page 53 was \$3.00, instead of \$200.00. The halves of recapitulation on page 75 are reversed. Place the last eleven columns first. The Educational Statistics were never furnished the editor, hence they do not appear. The lists of local preachers were furnished one at a time, most of them after conference and were printed just as sent in.

S. J. RUCKER, Editor.

SUNDAY-SCHOOL EXTENSION DAY.

In the Waxahachie District January 28 has been set apart as "Sunday-school Extension Day." Let every superintendent see that on this day the 5-cent assessment is paid in full. Here is our slogan: "Every Sunday-school in the Waxahachie District out in full on 5-cent assessment, January 28." Remit to R. F. Brown, Treasurer, Midlothian, Texas.

T. S. ARMSTRONG, P. E.
R. F. BROWN, Treas.

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.

COTTON SEED.

I have the very best selected hull Big Bull Improved Rowden Cotton Seed, 42 per cent lint. 49 bushels seed-cotton will weigh one pound. Cotton took first premium at State Fair. Price of seed, 3 to 20-bushel lots, \$1.00 a bushel. 35 to 100 bushels will sell at 85 cents a bushel. I guarantee seed to please you, or your money back. J. W. OVERSTREET, Willis Point, Texas.

EVANGELISTS.

To the brethren who are expecting my help during the year: Please address me here at once. First come first served and has been my rule. G. A. MARVIN, Evansville, Box 47, Sherman, Texas.

EUROPEAN TOUR.

Your Vacation—Why not a trip to Europe? Send today for itinerary. Brevity's Tour, summer, 1912. Italy, to Scotland, Scotland, 35 days. HERBERT J. COOK, D. D., Beverly, N. J.

HELP WANTED.

FRATERNAL SOLICITORS wanted by Southern Beneficial Loan Association, Deshler's, Rural, Oil, Age and Death Benefit. Good openings for good men. TOM C. SWOPE, Houston, Texas.

INGROWING NAILS.

Why suffer torture with ingrowing nails when, without surgery or pain, you may have immediate and permanent relief by applying our remedy yourself at home? Has cured the very worst cases with never a failure. One dollar will bring it to you. THE CURA REMEDY CO., Denison, Texas.

DISTRICT CONFERENCE NOTICES.

Vernon District.

The Uvalde District Conference will convene in Del Rio, Texas, April 3-7, 1912. S. B. BEAL, P. E.

AUSTIN DISTRICT.

District Conference Committees: License to Preach—D. E. Hawk, I. T. Morris, J. E. Lovett. Admission on Trial—W. D. Bradford, J. W. Long, G. T. Gibbons. Deacons' Orders—F. A. White, W. R. Keithley, L. C. Lilly. Elders' Orders—J. C. Wilson, W. A. Dunn, B. B. Summers.

FROM THE SUNDAY-SCHOOL TREASURER.

At the last Annual Conference at Polysynthetic, the following resolution was adopted: "Resolved, That having created the office of Sunday-school Field Secretary, we ask the Bishop to appoint a man for the place, and that we fix his salary at \$2000 and necessary traveling expenses, and recommend that an assessment for Sunday-school Extension be levied equal to 5 cents per member of our Sunday-school enrollment, to be collected by the presiding elders, or under their direction."

As the Treasurer of the Sunday-school Board, up to this time I have received remittances from only 5 Sunday-schools. On the 15th of January we will be due our Field Secretary's monthly salary and there is nothing in the treasury with which to pay, having applied on the salary all there was in the treasury, \$43.88. Certainly our superintendents do not understand the situation, for they are a most loyal set of Christian men, and need only to be informed of the demand upon them.

The Waxahachie District has not only notified every superintendent in the district about the 5-cent assessment, but we have set apart January 28 as "Sunday-school Extension Day," and have requested the superintendents to see that on this day the 5-cent assessment is paid in full. In order to relieve our Field Secretary of any embarrassment, let every superintendent get busy and send in the 5-cent assessment at once. R. E. BROWN, Treas., Midlothian, Texas.

NORTHWEST TEXAS CONFERENCE.

I beg to call your attention to Dr. McMurry's article in the Texas Christian Advocate of January 11. Let all who expect to apply to the General Board for help to build churches get their blanks at once. You can get them from Rev. T. E. Riley, Rotan, Texas, or from Dr. McMurry, Louisville, Ky. Fill out your blanks carefully, and send them to Rev. P. E. Riley, Rotan, Texas, by March 1. The Executive Committee will meet early in March to pass on these applications. I especially call attention to the following statement of the Doctor: "The demands upon the board have been so numerous and urgent that over-appropriation has resulted." This suggests to us that our applications should be of necessity, and for as small amounts as will meet our actual necessity. Then there will not be so many disappointments. Our boards are doing all they can with the money at their disposal. Let us have a great loan fund for Northwest Texas Conference.

J. H. CHAMBLISS.

IMPORTANT NOTICE.

The Executive Committee of the Board of Church Extension of the North Texas Conference will meet at the Publishing House in Dallas, on February 22, 1912. All persons applying to the General Board for help for their churches or parsonages, must have their papers properly made out and in the hands of the Secretary by that time. Address Rev. J. H. Griffin, Paris, Texas, for blanks, and when filled out according to the laws, return them to him. Be sure that the trust clause is inserted in every deed, and get the County Clerk's certificate to that effect. JAS. W. HILL, President of Board.

MARLIN DISTRICT INSTITUTE.

On account of meningitis in several towns in the Marlin District the Missionary Institute announced to meet at Kossow, January 30, is postponed until further notice. I. E. BETTS, P. E., Marlin, Texas.

GUYMON DISTRICT.

The Guymon District, West Oklahoma Conference: Clarendon and Amarillo Districts, Northwest Texas Conference, will hold their institutes together in Polk Street Methodist Church, Amarillo, January 29 to Feb 1. O. P. KIKER, P. E.

MISCELLANEOUS.

BROTHER, accidentally discovered, not will not both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

FREE ILLUSTRATED BOOK tells about over 300,000 protected positions in U. S. Service. More than 40,000 vacancies every year. There is a big chance here for you. Sure and generous pay. Lifetime employment. Easy to get. Just ask for booklet A-273. No obligation. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn our business. No selling 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 or come for particulars. Address E. R. MARRIEN, Pres. The National Co-operative Real Estate Company, 1-551 Mason Building, Washington, D. C.

FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tell me how \$100 can grow to \$22,000. How to judge different kinds of investments. Will send you trade money. This magazine six months free if you write today. H. I. BARBER, Publisher, R. 432, 28 W. Jackson Boulevard, Chicago, Ill.

PREACHER WANTED.

For a good four-pipe circuit. Will pay \$500. No postage. Send recommendation from presiding elder with application. O. M. BOKMAN, Carthage, Mo.

REAL ESTATE FOR SALE.

I have a fine 200-foot corner lot with nice modern 7-room cottage, large 12-foot hall, circular gallery, two blocks from San Antonio Female College, one block from the new building. Will sell at a price very, very cheap. Write me. D. E. BRAPER, Box 95, Georgetown, Texas.

WORK WANTED.

If there is a presiding elder in Central or Southwest Texas who needs a simple I would like for them to write me. I am twenty-one years old and married. Write me at Rice, Okla., or my presiding elder, Rev. R. A. Baird, Gayton, Okla.

CHAS. L. COLE.

CHURCH EXTENSION TEXAS CONFERENCE.

The brethren of the Texas Conference who expect to make application to the General Board for help should send to me at once for blanks in order that the papers may be filled out and sent in to me and, if there are errors therein, time will then be had for the return and correction thereof. The Executive Committee will meet early in March and there is, therefore, no time to be lost. TOM C. SWOPE, Secretary Texas Conference Board of Church Extension, Houston, Texas.

San Antonio District—Second Round.

Jan. 14, Laurel Heights, 21.
Jan. 21, Government H.B.
Jan. 28, Travis Park.
Feb. 3, 4, Pleasanton Cir., at Fairview.
Feb. 11, West End.
Feb. 11, South Heights.
Feb. 17, 18, Boerne Cir., at Cowfoot.
Feb. 24, 25, Harper Cir., at James River.
March 2, 3, San Antonio Cir., at Salado.
March 7, Tabernacle.
March 10, Kerrville.
March 16, 17, Bandera.
March 23, 24, Fossilton.
March 30, 31, Medina Cir., at Rosky.
April 6, 7, Center Point.
April 7, Alamo.
April 14, Pecos Cir., at Bexar.
April 14, Prospect Hill.
S. H. C. BURGIN, P. E.

Llano District—Second Round.

Lampasas, Jan. 20, 21.
Goldthwaite Sta., Jan. 24.
Mullen, Jan. 25.
Goldthwaite Cir., North Brown, Jan. 27, 28.
Llano Sta., Jan. 30.
Cherokee, Cherokee, Feb. 1.
Lometa, Metterville, Feb. 3, 4.
Center City, Star, Feb. 10, 11.
Burnet, Lake Victor, Feb. 13.
Keppner, Clayton, Feb. 17, 18.
Marble Falls Sta., Feb. 20.
Marble Falls Cir., Toby, Feb. 21.
Bertram Cir., Briggs, Feb. 24, 25.
District Conference will open at San Saba, Thursday night, February 29. Bishop E. D. Moulton will be with us and hold the conference. The preachers will please advertise the time of District conference, urge a full attendance and have the collections secured by that date. J. B. SCOTT, P. E.

San Angelo District—Third Round.

Miles, Jan. 31.
San Angelo, Chadbourne St., a. m., Feb. 4.
San Angelo, First Church, p. m., Feb. 4.
Lohn, Feb. 10, 11.
Brady, Feb. 12.
Rochelle, Feb. 13.
Elen, Feb. 17, 18.
Menard, Feb. 21.
Junction, Feb. 24, 25.
Sogora, March 2, 3.
Eldorado, March 4.
Sherwood, March 5.
Ozona, March 9.
Sterling City, March 16, 17.
Garden City, March 19.
Midland, March 23, 24.
Paint Rock, March 27, 31.
Water Valley, March 30, 31.
San Angelo Cir., April 6, 7.
District Conference at Junction City, May 8, 9, 10.
L. MATHIS, P. E.

Georgetown District—Second Round.

Hutto, at Round Rock, Feb. 3, 4.
Georgetown Sta., Feb. 3, 5.
Belton Cir., at New Hope, Feb. 10, 11.
Salado Cir., at Bell Plains, Feb. 17, 18.
Belton Sta., Feb. 18, 19.
Corn Hill and Weir, at Corn H., Feb. 24, 25.
Florence, and Mt. Horeb, Mr. H., Mar. 2, 3.
Troy Cir., at Proulxton, Mar. 9, 10.
Holland Cir., at Heidenhauer, Mar. 16, 17.
Rogers Sta., Mar. 17, 18.
Sterling City, Mar. 23, 24.
Temple Sta., Mar. 24, 25.
Taylor Sta., Mar. 30, 31.
Granger and Jonah, at Granger, Apr. 6, 7.
Parlet Sta., April 7, 8.
W. H. VAUGHAN, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover space of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

MRS. B. D. FOSCUE.

Mary Lyon was born in Georgia, November 14, 1834; married to Benjamin D. Foscue in 1853, at Wetumpka, Alabama; came to Texas and lived in and near Jefferson, Texas, until 1885; moved to Sulphur Springs and lived there until the death of her husband in 1898; since then in Jefferson and Pittsburg. She died in Pittsburg, November 21, 1911, and was buried in the family lot in the cemetery in Jefferson, November 22, 1911. Sister Foscue was converted and joined the Methodist Church in early life. She was an intelligent, sunny Christian of the highest type—one who practiced daily her religion. She was noted for her charity and self-sacrifice. Three children were born to her, two dying in infancy. One son, Phil H. Foscue, of Sulphur Springs, is left alone of the family. No son ever had a purer, sweeter, Christian mother, and no mother ever had a son who loved and cherished a mother more than Phil H. Foscue did his. Follow in her footsteps, my friend, and you will meet her just across the river. Brother and Sister Foscue raised several orphan children who bless their memory. Her last years were full of suffering and pain, but she was sustained by the religion of the Lord Jesus. She loved her Church, her pastor and all of God's people. When I came to Texas in 1880, a young man, Sister Foscue was one of my members. Her prayers, her interest in and help to my wife and myself still abide with us. She lived well, and has gone to receive the reward of the righteous, for such she was, all the days of her splendid life.

W. D. MOUNTCASTLE.

GOSE.

Mary F. Gose (nee Gerking) was born in Indiana May 30, 1821; was converted and joined the Methodist Church when thirteen years of age. She was married to Stephen M. Gose, November 8, 1849, in Sullivan County, Missouri. They moved to Texas in 1859. Many were the hardships which they experienced during the frontier days in Texas, especially through that dark and stormy period of the war between the States. Just at the time when she needed her good husband most, having a large family, in the providence of God, he was taken to his home above. He died January 14, 1877. Eleven children were born to them. The eldest, a daughter, dying in infancy. The oldest son, W. D. Gose, died January 18, 1898. She leaves behind nine children, forty-one grandchildren and thirteen great grandchildren. We find from the records that Grandma Gose, as she was familiarly known, was 80 years, six months and eight days old at the time of her death. She had been a member of the Methodist Church sixty-seven years. She had been a widow thirty-five years. She was present at the organization of the First Methodist Church in Decatur and became a member. It was my great privilege to know Sister Gose in the relation of a pastor for four years in Decatur, and can truthfully say that she was one of the strongest and most beautiful, Christian characters I have ever known. Her faith in God was a fortification that none of the trials, temptations or disappointments of life could shake. She believed in God, walked by faith and not by sight, relying upon his promises and reaching for the realities of the invisible. When I became acquainted with her she had made most of the journey of life, and, by experience, knew its ups and downs. She stood a brave heroine upon the mountaintop of faith and looking back over life's pathway she spoke of the years in which she had woven on the web of life, interspersed with the threads that were dark and fair, blue and golden and said with a smile through it all, "The unseen hand has led me." She spoke often and tenderly of her departed dead, of the faithfulness of her husband to God, the Church, his family and his neighbor. Also of her noble son, who died in the prime of his manhood. Grandma Gose rose to her best in rearing her children. She loved them with a mother's love never failing, and, in return, their love for her was beautiful. She gave her children to God in infancy and brought them up in the Church. She taught her children, both by precept and example, loyalty to the Church and faithfulness to their pastor. The children bear a striking resemblance to their mother in personality, and also in Christian char-

acter. All of her children and most of her grandchildren are members of the Methodist Episcopal Church. In fact, she has given to the State of Texas, and to the Methodist Church, one of the best families I have ever known. Sister Gose was a faithful member of the Church. Her Church was next to her family in nearness to her heart. She knew the doctrines and Discipline of her Church and believed, loved and lived them. She had been a subscriber for the St. Louis Christian Advocate for sixty years, and for the Texas Christian Advocate for a number of years. She always received gladly the preacher sent by the appointing power, and while in the relation of a pastor he was first with her among all preachers. She believed in supporting the Church, therefore she gave regularly, liberally and gladly. She was a regular attendant on divine services, and, oh, how her heart swelled with joy, and her face shined with a transfigured glory, under the power of a gospel sermon. Sometimes her spirit rose to the heights of ecstatic joy, and, not knowing whether in the body or out of it, she shout in the praises of her Lord and Savior. She had been in declining health for many years and was looking out for the terminus of life's journey, and the coming of the life-boat to bear her over death's river. And as she pitched her tent day by day toward the setting sun she had the constant watch-care and loving ministrations of her children, and a host of kindred and friends. Her last illness was brief and her suffering intense. Much of the time toward the last she was unconscious, but during her lucid moments she was very happy, at one time using the expression, "I see Jesus;" at another saying, "Glory, hal-lelujah!" On December 8, 1911, at her home in Decatur, Texas, surrounded by her nine children and many other relatives and friends the tired heart of Grandma Gose ceased to beat, and the wheels of life stood still. Not a sound broke the silence of that solemn hour, save the sobs of the bereaved children as they realized for the first time the desolation of the world without mother. On the following day the funeral services were conducted in the Methodist Church by the writer, assisted by Brothers Riddle, Nash and Sullivan, in the presence of a large congregation, and then we laid her remains to rest in the beautiful cemetery at Decatur and covered her grave with lovely flowers, while the clouds lowered and the rain poured. And I thought what must be the contrast at this hour between earth and heaven? Here cloud and storm, the sadness of death and the gloom of the grave; yonder no cloud, no storm, no sorrow, no death, but forever and ever with the Lord. J. M. SWEETON.

Bowie, Texas.

GREEN.

Mrs. Sue A. Green (nee Trigg) was born in Mississippi, April 30, 1845; came to Texas when only five years old; married to Mr. R. A. Green, January 20, 1869; mother of four children, three of whom, together with the husband, preceded her to the "better land." She died December 24, 1911, and was buried on Christmas Day. For many years she had lived with her son-in-law and daughter, Mr. and Mrs. W. B. Ransome, in Bastrop, Texas. Sister Green had been a member of the Methodist Church for many years. She was a reader of the Advocate for years. She loved her Church, and delighted in her Church paper. Her life was beautiful. Her love was unfeigned. As a wife, mother, friend and Christian she was true. Her walk and conversation were above reproach. She leaves a daughter, sister, two brothers and many relatives and friends to mourn her departure. May they all meet in heaven. I. T. MORRIS.

Bastrop, Tex.

VOORHEES.

Elizabeth A. Voorhees was born June 30, 1821, in Georgia. She departed this life December 28, 1911. Sister Voorhees was a Christian from early childhood, and through her long life of eighty-seven and a half years trusted the Lord. She was married to C. Voorhees in 1842; to this union eleven children were born; of these only one remains on this side. Her husband died some twenty-four or twenty-five years ago, leaving her a widow, thus her affliction drew her closer to the Master. She was a true neighbor, a devoted wife, a loving mother and a loyal Christian. Her death-bed was transformed into a glorious scene as she gave her parting message to her daughter and grandchildren. God in his love and mercy sent all her children who had departed years ago to come near enough that she knew them and called them by name. She told those who stood around her she could see Jesus, too. Her last words were, "I am so happy I am going home." We laid her body in Ebenezer Graveyard, to await the resurrection of the just. Though it was raining, many of her friends and relatives attended her burial. JAS. J. MOXLEY, L. D.

LYLES.—John R. Lyles was born in Giles County Tennessee, April 5, 1834; was converted and joined the M. E. Church, South, at the age of sixteen, and lived a true Christian until death. He had lived in Kentucky and Missouri, and married in one of those States, but I have not the date at hand of his marriage, nor his wife's maiden name. He moved to Erath County, Texas, in 1878, where he has lived until December 20, 1911, at 7:15 p. m., when the good Lord said, "It is enough, come up higher." Brother Lyles and his good wife had five children born to them, and raised them all to be grown and married—three daughters and two sons. I have known Brother Lyles for over thirty years, and I can say he was a true Christian, and husband, and father. To know him was to love him. He was afflicted for a number of years, so he could not attend Church, almost confined indoors, but he was cheerful, patient and hopeful to the end. Truly a good man has fallen, but our loss is his gain. He leaves an aged wife and four children, and a number of grand and great-grandchildren, and a host of friends to mourn his death. May the good Lord bless the bereaved ones, especially Sister Lyles, his aged companion. The funeral was held in the home of his youngest daughter, Sister Sowers, in the little town of Bunyan, where he died, by Brother H. B. Clark, P. C., assisted by the writer, on December 23, 1911; then we laid his body to rest in the Green's Creek Cemetery, where his oldest daughter was buried several years ago, to await the resurrection morning. J. E. MORTON.

Huckabay, Texas.

PARIS.—J. M. Paris was born October 13, 1857, in McMinn County, Tennessee; was converted and joined the M. E. Church, South, in the year 1889, and has lived a consecrated Christian life ever since. He was married in Gainesville, Texas, June 20, 1900. He was the father of four children, two boys and two girls, the youngest girl being called home October 23, 1910. He was a kind and loving father and husband, a true neighbor and friend. The death call came to him November 26, 1911. With wife and children gathered around him he died triumphant in the faith, telling them to meet him in heaven, where with one united family they could bask in the eternal sunlight of God's love. To the sorrowing family we say, "Look up to Him, whose grace is sufficient in this, their darkest hour. J. I. KELLEY, P. C.

DAVIS.—Robt. W. Davis was born in Sevier County, Tennessee, October 26, 1834; died at Marble Falls, Texas, January 1, 1912, being 77 years, two months and six days old. He was reared in Cooke County, Tennessee; came to Texas in 1866. On November 23, 1858, he was married to Miss Margaret Duff, of Woodhill, Tennessee. To this union there were born eight children; two of these, John C. and Wade A., preceded the father to the other world. Those surviving are his wife, Mrs. Margaret Davis, Jas. Y. Davis and Mrs. O. T. Shugart, Marble Falls, Texas; Geo. D. Davis and Mrs. Laura Marquart, Brownwood, Texas; Mrs. Sallie Miller, Lampasas, Texas, and Carl D. Davis, Stamford, Texas. Brother Davis was converted and joined the Methodist Church, South, at Rockdale, Texas, in 1869, or 1870, under the ministry of Rev. Geo. N. Graves. The writer had known Brother Davis only a little more than a year before his death, but found him to be patient in his long affliction. He frequently expressed himself as ready and willing to die. Brother Davis was a firm believer in the fundamental doctrines of salvation, and more than once expressed a fear that the proper emphasis was not placed on these doctrines in our day. May heaven be the final home of all those he left behind. N. G. OZMENT.

RALEIGH.—Mrs. Fannie Raleigh, after a long life of usefulness, took her departure from this world to her haven of rest. She was born November 1, 1858, and died September 8, 1911. She was converted at the age of fourteen years. At the end of her earthly career, her membership was in the Methodist Church, South, Avery Mission. She was the mother of nine children, of which seven are still living. She was a woman of great courage and deep piety. Her last illness was very severe, but she endured it with fortitude and grace. We lingered over her for five weeks, while her life was slowly ebbing out. Prayers of help and deliverance from her pain and songs of praise were upon her dying lips. She loved her Lord, her Church and mankind. Many friends and loved ones attended her funeral. She was laid away in the Avery Cemetery. A devoted wife, a faithful mother, a loving friend and a consecrated Christian is gone to be with the Savior she loved, who will wipe all tears from her eyes. It was so hard to give her up, but we can see her again, and part from her no more by living for Jesus as she did. HER DAUGHTER.

Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so?

The general health of woman is so intimately associated with the local health of the essentially feminine organs that there can be no red cheeks and round form where there is female weakness.

Women who have suffered from this trouble have found prompt relief and cure in the use of Dr. Pierce's Favorite Prescription. It gives vigor and vitality to the organs of womanhood. It clears the complexion, brightens the eyes and reddens the cheeks.

No alcohol, or habit-forming drugs is contained in "Favorite Prescription." Any sick woman may consult Dr. Pierce by letter, free. Every letter is held as sacredly confidential, and answered in a plain envelope. Address: World's Dispensary Medical Association, Dr. R.V. Pierce, Pres., Buffalo, N.Y.



PEACE.—John A. Peace was born in the State of North Carolina, March 2, 1810. When a seven-year-old boy his father moved to Tennessee, where he grew to manhood. Also from there he enlisted in the Confederate Army, and made a valiant soldier all through the Civil War. In 1867 he was married to Miss Mary J. McKnight. To them were born seven children, six of whom are still living. In 1875 they moved to Texas and located in Rockwall County, where he spent the rest of his life. He was converted when a boy and joined the Baptist Church, but later he united with the Methodist Church, of which he lived a consistent member until November 11, 1911, when God called him to take his place in the Church triumphant. He was a patriotic citizen, a loving father, a faithful husband, and a pure and noble Christian, always faithful and loyal to his pastor, his Church and his Christ. For weeks before his death his suffering was intense, but his faith in God was strong, and he never murmured nor complained at his lot. He had a rich experience of grace. He said to his pastor, "My way is clear and I am just waiting for the call." His body was laid to rest in the cemetery at Rockwall, where it shall await the resurrection morning when it triumphant will come forth from the grave, and being reunited with the Spirit they will spend eternity, singing praises unto Christ, who saved him from his sins. J. H. SCRIMSHURE.

Fate, Texas.

KINT.—Mr. B. Kint was born in Calhoun County, Alabama, in 1851, and died in Hunt County, Texas, September 29, 1911, near the little town of Jordan. Brother Kint was the father of eight children; three of this number have gone on to the better world; so he leaves a dear wife and five children to mourn his departure, but our loss is heaven's gain. Brother Kint also leaves a host of friends in and around Yowell. Brother Kint, with his parents, came to Arkansas when a small boy, and, after some years, the Lord laid his hand on him again and he was converted in 1872, and joined the Baptist Church. Stayed with this Church some time, and became dissatisfied. He and his family were received into the Methodist Church, South, by Rev. C. P. Combs, in which place he enjoyed his religion, and lived a consistent Christian man until the good Lord said, "Come up higher." May the Lord's protecting hand ever be upon his dear family. Brother Kint joined the A. F. & A. M. Lodge, at Alpine, Ark., in 1872, making one among our best Masons. Moved his membership from Alpine, Ark., to Yowell, Tex., and, of course, the brethren of this Masonic lodge deeply mourn his leaving us, but he is enjoying the full benefits of the supreme Church and lodge, of which God, himself, is the Worshipful Master. J. C. GIBBONS.

TAYLOR.—Mrs. Harriet Taylor died in Bastrop, Texas, December 29, 1911, at the age of 93 years and twenty-six days. She came to Texas with her parents eighty-three years ago, riding on horse-back one thousand miles. When the Methodist Church was organized in 1835 Sister Taylor went in as a charter member. She was a most remarkable woman. Her memory was good and all her mental faculties were unimpaired to the last. For many years she has been interested in the growth and work of the Methodist Church in Bastrop. The last few years she has been too feeble to attend its communion, but her love and zeal never abated. Her life was beautiful—so cheerful, so hopeful. It was always a pleasure to be with her. For many years she has made her home with her daughter, Mrs. R. R. Wilks. She leaves many relatives and friends. She was so anxious to go and be with her Lord. We shall see her again. I. T. MORRIS.

Bastrop, Tex.

ARRINGTON.—Mrs. Blanche Arrington, wife of Robert Arrington, was born October 30, 1881, and died October 31, 1911, age 30 years and one day. Just when she professed religion is not known, however it was our good pleasure to receive her into the Church during the past year, just a month or so before her death, but I learn that she has lived a devoted Christian for several years, although she had not connected herself with any Church. She was loved by all who knew her, and was a most devoted wife and mother. Just a few days before her death she told her husband she had no fear of death, only the separation from him and her little children was all that she was concerned about—no fear or dread of her future. She leaves a husband and two children—one little boy and one little girl—and a large number of relatives and friends to mourn her death, but to them all I will say, "You know where to find her." Her pastor, J. H. WESTMORELAND.

ROBERTS.—Mrs. Sarah F. Roberts was born in Limestone County, Alabama, August 6, 1833. She was the eldest daughter of Charles and Jane Ward; was married to Dr. M. P. Roberts, May 4, 1852, and was left a widow, September 4, 1865. She is survived by one brother, C. H. Ward, of San Antonio; a son, C. W. Roberts and two daughters, Mrs. A. Baker, of New Market, Alabama, and Mrs. Sylvester Daugherty, formerly of Fentress, Texas, now of Artesia, New Mexico, with whom for many years she had made her home. Grandma Roberts was a noble character and was loved by all who knew her. For many years she was a successful teacher, making a wholesome impression on every pupil entering her school. After some years of patient suffering she departed this life July 25, 1911, passing out and up into a land uncut by graves, unstained by sin, where partings come no more, and there anxiously awaits the homecoming of her relatives and friends. Precious in the sight of the Lord is the death of his saints. J. D. DORSEY.

FORD.—The subject of this sketch, Barney Ford, was born in Tennessee, March, 1834, and died December 23, 1911. Brother Ford, or Grandpa Ford, as he was familiarly known, came to Texas about the year 1866, and lived near Menard, Menard County, for a number of years. Lived some twelve years in New Mexico, but spent most of his life in Texas since leaving Tennessee. He was a member of the Methodist Church for many years. By some means the organization to which he belonged disbanded. There being no Methodist Church near, he, with his wife, identified himself with the Congregational Methodist Church, and was a faithful member of that Church until his death. He leaves an aged wife, two daughters, a number of grandchildren and great-grandchildren, besides a host of friends to mourn his death. He asked those present to sing the familiar song, "My latest sun is sinking fast." Without a tremor in his voice he joined in the chorus, sang it through, then asked all to tell him good-bye and meet him in glory, then he began to shout the praises of God as his spirit passed into the land beyond. To the bereaved, let us think not of grandpa as dead, but sweetly sleeping, and some glad day, if we live the life in Christ as did he, we shall meet again. J. H. MAXWELL.

Menard, Texas.

GALLSTONES CURED AT HOME without operating. Pain in Pit of Stomach, Right Side and Frigidity, Indigestion, Sick Headache, Biliousness, Colic, Jaundice, Dropsy, Constipation, Piles, Catarrh, Nervous Weakness, Debility, Loss of Energy, Scarceness, Fullness or Oppression over Stomach or Liver, Wind or Pain on Stomach or Bowels, Agonizing Symptoms, Weak or Irregular Heart—all these symptoms are commonly caused by Gallstones or Gall Troubles. Write for our copyrighted Medical Book on Gallstones FREE and all diseases of the Stomach and Liver. GALLSTONE REMEDY CO., Dept. 128, 219-S. Dearborn St., Chicago, Ill.

MATHEWS.—Lu Esther, daughter of Mr. and Mrs. Steele Mathews, died at her home near Austin, October 4, 1911. Her disposition was bright, happy and cheerful, always trying to make others happy. One of her chief characteristics was the Christian influence she had over her friends while in the Deaf and Dumb Institute. A bright, cheerful face she always carried. She was sick for six weeks, but was not thought dangerously ill until near the end. It was quite a shock to me, as I knew nothing of her illness until the day before her death. She was one of my dearest girl friends. All was done that human ingenuity could devise, but it seemed the will of the Heavenly Father that she should go. Her dear family will miss her so much, but God said, "This enough, come up higher." Dear mother, sister and brothers, Esther is gone, but she is awaiting your coming at the pearly white city. She was laid to rest in the Oakwood Cemetery, October 6. Services were conducted by her pastor. May God bless the loved ones at home. Her friend,
MRS. LELA KING.

Catarh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

Before you kick the other fellow for not bringing home the borrowed maul go down to the barn and see if his borrowed ax stands behind the door.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

WFST TEXAS CONFERENCE

San Marcos District—Second Round.
Lockhart, at Lockhart, Jan. 20, 21.
Kyle and Maxwell, at M., Jan. 27, 28.
Manchaca, at Pleasant Hill, Feb. 3, 4.
Buda, at Buda, Feb. 10, 11.
Luling, at Luling, Feb. 17, 18.
Waelcher, at Waelcher, Feb. 24, 25.
Belmont, at Mill Creek, March 2, 3.
Seguin, at Seguin, March 3, 4.
Gonzales, at Gonzales, March 9, 10.
Staples, at Harris Ch., March 16, 17.
Martindale, at Prairie Lea, March 23, 24.
Dripping Springs, at Fitchue, March 30, 31.
San Marcos, at San Marcos, Apr. 7, 9.
San Marcos District Conference will be held at Lockhart, beginning Tuesday, April 16, 7:30 p. m. W. W. Dunn will preach the opening sermon.
W. H. H. BIGGS, P. E.

Austin District—Second Round.
Manor, Manor, Jan. 20, 21.
McDade, Beakies, Feb. 10, 11.
Elgin, Elgin, Feb. 17, 18.
Bastrop, Bastrop, Feb. 24, 25.
Webberville, Cedar Creek, Feb. 24, 25.
Smithville, Smithville, March 2, 3.
Weimar, Osage, March 9, 10.
Flotonia, Flotonia, March 10, 11.
Eagle Lake, Eagle Lake, March 16, 17.
West Point, Muldoon, March 23, 24.
Columbus, Columbus, March 29, 30.
Lagrange, Lagrange, April 6, 7.
St. Luke's & W., Walnut, April 13, 14.
South Austin, South Austin, April 14, 15.
Liberty Hill & Leander, L. H., April 20, 21.
Ward Memorial, Austin, April 27, 28.
First Church, Austin, April 29, 30.
McDade Mission, Osborn's C., May 4, 5.
University Church, Austin, May 5, 6.
Pflugerville, Pflugerville, May 18, 19.
District Conference meets at Columbus, March 27-31. Opening sermon Wednesday, March 27, 7:30 p. m.
NAT R. READ, P. E.

Beville District—Second Round.
Jan. 21, San Benito, 11 a. m.
Harlingen, 7 p. m.
Jan. 23, Mathis, 11 a. m.
Skidmore, 7 p. m.
Feb. 4, Sinton, 11 a. m.
Bishop, 7 p. m.
Feb. 5, Conf. at Bishop, 2 p. m.
Feb. 10, A. P. & Rockport Conf., 2 p. m.
Feb. 11, Rockport.
Feb. 17, Taft Cir. Conf. at Gregory, 7 p. m.
Feb. 18, Gregory.
Feb. 27, Sinton Cir. Conf. 2 p. m.
Kingsville Conf. 7 p. m.
Feb. 24, Robstown Cir. Conf. at Riviera, 2 p. m.
Feb. 25, Riviera, 11 a. m.
Feb. 26, Harlingen Cir. Conf. 2 p. m.
San Benito Conf., 7 p. m.
Mar. 1, Kenedy Conf., 7 p. m.
Mar. 2, Karnes City Cir. Conf. at Couch, 2 p. m.
Mar. 3, Couch, 11 a. m.
Mar. 7, Sinton Cir. Conf. at Beville Church, 10 a. m.
Mar. 8, Brownsville Conf., 7 p. m.
Mar. 9, Mission Conf., 7 p. m.
Mar. 10, Mission, 11 a. m.
Mar. 11, Pharr-Mercedes Conf., 7 p. m.
Mar. 12, McAllen Cir. Conf., 7 p. m.
Mar. 14, Corpus Christi Conf., 7 p. m.
Mar. 15, Alice Conf., 7 p. m.
Mar. 16, Mathis Cir. Conf. at Sandia, 2 p. m.
Mar. 17, Alice, 11 a. m.
Sandia, 7 p. m.
Mar. 23, Goliad-Fannin Conf., at Goliad, 2 p. m.
Mar. 24, Goliad, 11 a. m.
Beville, 7 p. m.
Mar. 25, Beville Conf., 4 p. m.
Mar. 20-31, Falfurrias and Premont.
Apr. 6-7, Oakville and Lebanon.
Apr. 13-14, Floresville.
Apr. 18-21, date for District Conf., at Mission.
A. L. SCARBOROUGH, P. E.

San Angelo District—First Round.
Pant Rock, Jan. 20, 21.
San Angelo Circuit, Jan. 27, 28.
L. C. MATHIS, P. E.

Uvalde District—First Round.
Hondo Sta., Jan. 20, 21.
Rock Springs, at R. S., Jan. 28, 29.
S. B. BEALL, P. E.

Cuero District—First Round.
Pandora, at Pandora, Jan. 20, 21.
Stockdale, at Stockdale, Jan. 21, 22.
Laveria, at Laveria, Jan. 22, 24.
JOHN M. ALEXANDER, P. E.

TEXAS CONFERENCE

Pittsburg District—First Round.
Douglassville, Jan. 20, 21.
Pittsburg Cir., at Union Ridge, Jan. 27, 28.
Cornett Cir., at Hame's Ch., Feb. 3, 4.
Linden, at Linden, Feb. 4, 5.
Corkhill, at Corkhill, Feb. 10, 11.
Naples and Omaha, at O., Feb. 11, 12.
Hughes Springs, Feb. 17, 18.
Dainersfield Sta., Feb. 18, 19.
Texarkana, Central, Feb. 21.
Dalby Springs, at Godley Prairie, Feb. 24, 25.
New Boston and Dekalb, at D., Feb. 25, 26.
Wimshoro Cir., at Webster, Mar. 2, 3.
O. T. HOTCHKISS, P. E.

Tyler District—First Round.
Quitman, at Quitman, Jan. 20, 21.
Wills Point Cir., at Alsa, Jan. 25.
Edgewood, at Small, Jan. 27, 28.
Wills Point Sta., Jan. 29.
Big Sandy, at B. S., Jan. 31.
Colfax, at Antioch, Feb. 3, 4.
Grand Saline, Feb. 5.
Murchison, at Wanda, Feb. 10, 11.
Whitehouse, at Flint, Feb. 14.
Mt. Sylvan, at Mt. Sylvan, Feb. 17, 18.
Lindale, Feb. 18, 19.
Tyler Cir., at Center, Feb. 20.
Cedar Street, Feb. 25, 26.
Marvin Church, Feb. 25, 27.
C. R. GARRETT, P. E.

Navasota District—First Round.
Crockett Cir., at Porter Springs, Jan. 20, 21.
Crockett Cir., at Energy, Jan. 27, 28.
Augusta Cir., at Augusta, Feb. 3, 4.
Magnolia Miss., at Evergreen, Feb. 10, 11.
Shepherd & Cleveland, at C., Feb. 11, 12.
Groveton Sta., Feb. 18, 19.
Onalaska & Westville, at W., Feb. 19, 20.
Oakhurst Miss., at Dodge, Feb. 25, 26.
Trinity Sta., Feb. 26, 27.
Huntsville Cir., March 2, 3.
Huntsville Sta., March 3, 4.
Willis Sta., March 5, 6.
Bryan Cir., at Stepphollow, March 9, 10.
Bryan Sta., March 10, 11.
J. B. TURRENTINE, P. E.

Brenham District—First Round.
Bellville, Jan. 20, 21.
Sealy, Jan. 21, 22.
Wallis and Fulshear, Jan. 27, 28.
Brookshire and Patterson, Jan. 28, 29.
Waller, Feb. 3, 4.
Bay City, Feb. 10, 11.
Lane City, Feb. 17, 18.
Wharton, Feb. 18, 19.
Richmond, Feb. 24, 25.
Rosenburg, Feb. 25, 26.
Brenham, March 2, 3.
Somerville, March 3, 4.
R. A. BURROUGHS, P. E.

Beaumont District—First Round.
Kountze, at West Nona, Jan. 20, 21.
Silsbee, Jan. 21, 22.
Kirbyville, Jan. 27, 28.
Brookland, Jan. 29.
Burkeville Cir., at Newton, Feb. 4.
Sour Lake, Feb. 10, 11.
Call, at Bessmay, Feb. 15.
Dayton, Feb. 17, 18.
Liberty, Feb. 18, 19.
Port Bolivar, Feb. 20.
Wallisville, Feb. 21.
Woodville, Feb. 24, 25.
Warren, Feb. 25, 26.
E. W. SOLOMON, P. E.

San Augustine District—First Round.
Melrose, at Melrose, Jan. 20.
Nacogdoches, Jan. 21.
Timpson, Jan. 24.
Lufkin, Jan. 26.
Kennard, at Ratcliff, Jan. 27.
Mt. Enterprise, Feb. 3.
Burke, at B., Feb. 10.
Corrigan, at C., Feb. 12.
San Augustine, Feb. 16.
Geneva, at Sexton, Feb. 17.

Hemphill, at Bronson, Feb. 19.
Livingston Cir., at Prov., Feb. 24.
Livingston Sta., Feb. 25.
Caro & Appleby, at Bouta, Mar. 2.
Center Cir., at New Pros., March 9.
J. W. MILLER, P. E.

Marshall District—First Round.
Kellyville, at Trinity, Jan. 20, 21.
Henderson Sta., at Union Chapel, Thur., Jan. 25.
Henderson Cir., at Kilgore, Jan. 27, 28.
Church Hill, at Fountain Head, Feb. 3, 4.
Henderson Sta., at H., Feb. 4, 5.
Harleton Cir., at Harleton, Feb. 10, 11.
Harrison Cir., at Grover, Feb. 17, 18.
Marshall, N. Side, Feb. 24, 25.
Marshall, First Church, Feb. 25, 26.
F. M. BOYLES, P. E.

Jacksonville District—First Round.
Mt. Selman, at Mt. Selman, Jan. 20, 21.
Troup and Overton, at Troup, Jan. 21, 22.
Holland, Jan. 24.
Alto Sta., Jan. 26.
Alto Cir., at Shiloh, Jan. 27, 28.
Kelys, at Kelys, Feb. 3, 4.
Cushing, at Pine Grove, Feb. 10, 11.
Rusk, Feb. 14.
Frankston, at Frankston, Feb. 17, 18.
Jacksonville Cir., at Providence, Feb. 24, 25.
Huntington, at Huntington, March 2, 3.
Jacksonville Sta., March 4.
Neches, at Neches, March 9.
Brushy Creek, at B., March 9, 10.
J. T. SMITH, P. E.

Marlin District—First Round.
Iola Cir., at Flynn, Jan. 20, 21.
Centerville Cir., Jan. 21, 22.
Leon Mission, at Pleasant Ridge, Jan. 23.
Camfield Cir., at P., Jan. 27, 28.
Treague Sta., Jan. 28, 29.
Remond Cir., at B., Feb. 3, 4.
Reagan and Stranger, at R., Feb. 4, 5.
Calvert Sta., Feb. 10, 11.
Kosse Cir., at K., Feb. 11, 12.
Milano Cir., at M., Feb. 17, 18.
Hearne Station, Feb. 18, 19.
Travis Cir., at T., Feb. 24, 25.
Wheelock Cir., at W., Feb. 24, 25.
I. E. BETTS, P. E.

NORTH TEXAS CONFERENCE

Sulphur Springs District—First Round.
Lake Creek Cir., at Enloe, Jan. 20, 21.
Pocan Gap and Ben Franklin, at P. G., Jan. 27, 28.
Brashear Miss., at Shirley, Feb. 3, 4.
Klondike Cir., at Klondike, Feb. 10, 11.
Yowell Cir., at Moss' Ch., Feb. 17, 18.
Come Cir., at Como, Feb. 24, 25.
Curley Cir., at Hironomy, March 2, 3.
Wimshoro Sta., March 3, 4.
Weaver and Saltillo, at Saltillo, March 9, 10.
Sulphur Springs Cir., at Lone Star, March 16, 17.
Sulphur Springs Sta., March 17, 18.
K. C. HICKS, P. E.

Terrell District—First Round.
Crandall and Seagoville, at S., Jan. 20, 21.
Royse Sta., Jan. 27, 28.
Garland Sta., Jan. 28, 29.
Forney and Mesquite, at Forney, Feb. 4, 5.
College Mound Cir., Feb. 10, 11.
Kaufman Sta., Feb. 17, 18.
Terrell Sta., Feb. 24, 25.
M. L. HAMILTON, P. E.

Decatur District—First Round.
Aivord, Jan. 20, 21.
Willow Point Cir., at W. P., Jan. 27, 28.
Lackboro Miss., at Vineyard, Jan. 28, 29.
Bryson, at Bryson, Feb. 3, 4.
Chico Cir., Feb. 10, 11.
Justin and Roanoke, Feb. 17, 18.
Greenwood Cir., at G., Feb. 24, 25.
S. C. RIDDLE, P. E.

Paris District—First Round.
Annona Circuit, at A., Jan. 20, 21.
White Rock and Williams C., at W. R., Jan. 21, 22.
Avery Miss., at Avery, Jan. 27, 28.
Embersom Circuit, at Sumner, Feb. 3, 4.
Paris Circuit, at Palestine, Feb. 10, 11.
Lamar Ave., Feb. 11, 12.
Cunningham Miss., at C., Feb. 17, 18.
W. F. BRYAN, P. E.

Sherman District—First Round.
Sherman Cir., at Southmayd, Jan. 20, 21.
Pilot Grove Cir., at P. G., Jan. 27, 28.
Bells Cir., at Bells, Feb. 3, 4.
Howe Cir., at Howe, Feb. 10, 11.
Pottshoro and Preston, at P., Feb. 17, 18.
Sadler and Gordonville, at G., Feb. 24, 25.
Southmayd Cir., at Ethel, Feb. 3, 4.
A. L. ANDREWS, P. E.

Bowie District—First Round.
Henrietta Miss., at Riverland, Jan. 20, 21.
Henrietta Sta., Jan. 21, 22.
Archer City Miss., at A., Jan. 27, 28.
Archer City Sta., Jan. 28, 29.
Post Oak Cir., at Post Oak, Feb. 3, 4.
Newport, at Antioch, Feb. 4, 5.
Crotten Cir., at Cundiff, Feb. 10, 11.
Bowie Miss., at Stouelburg, Feb. 17, 18.
Sunset Cir., at Dry Valley, Feb. 18, 19.
Hickshar Miss., at H., Feb. 24, 25.
Dundee Miss., Feb. 25, 26.
T. H. MORRIS, P. E.

Gainesville District—First Round.
Bonita Miss., at Bonita, Jan. 20.
St. Jo Cir., at St. Jo, Jan. 21, 22.
Montague and Dye Mound, at M., Jan. 27, 28.
Marysville Miss., at M., Feb. 3, 4.
Dexter Miss., at Mt. Zion, Feb. 10, 11.
Rosston Miss., at Rosston, Feb. 17, 18.
District Stewards will meet at Denton Street Church, Dec. 27 (Wednesday).
J. F. PERCE, P. E.

Greenville District—First Round.
Navanaugh Sta., Jan. 20, 21.
Lone Oak, at Lone Oak, Jan. 21, 22.
Jones-Bethel and Wesley Ch., at J. B., Jan. 27, 28.
Commerce Station, Jan. 28, 29.
Commerce Miss., at Smith's Ch., Feb. 3, 4.
Wesley Station, Feb. 4, 5.
Greenville Miss., at Shady Grove, Feb. 10, 11.
R. G. MOOD, P. E.

Dallas District—First Round.
Hutchins and Wilmer, Jan. 20, 21.
Irving Cir., at Irving, Jan. 27, 28.
Lancaster, Jan. 28, 29.
J. M. PETERSON, P. E.

McKinney District—First Round.
Renner, at Renner, Jan. 20, 21.
Frisco, Jan. 27, 28.
Princeton, at P., Feb. 3, 4.
Carrollton and Farmer's Branch, at F. B., Feb. 10, 11.
Farmersville, Feb. 17, 18.
Wylie, at W., Feb. 24, 25.
Tiano, 7 p. m., Feb. 25.
Josephine, at J., March 2, 3.
CHAS. A. SPRAGINS, P. E.

Bonham District—First Round.
Bailey Cir., at B., Jan. 20, 21.
Ladonia Sta., Jan. 21, 22.
Ector Cir., at E., Jan. 27, 28.
Ravenna Miss., at R., Feb. 3, 4.
Telephone Miss., at T., Feb. 10, 11.
J. B. GOBER, P. E.

Central Texas Conference

Cisco District—First Round.
Cisco Cir., at Bluff B., Jan. 20, 21.
Carbon, at Bear S., Jan. 27, 28.
C. E. LINDSEY, P. E.

Waxahachie District—First Round.
Maypearl, at Maypearl, Jan. 20, 21.
Midford, at Midford, Jan. 27, 28.
Midlothian, Feb. 3, 4.
Ovilla, at Ovilla, Feb. 10, 11.
Bethel, Feb. 17, 18.
T. S. ARMSTRONG, P. E.

Weatherford District—Second Round.
Couts Memorial, Feb. 11-13.
Weatherford, First Ch., Feb. 11, 12.
Strawn and Mungus, at Mungus, Feb. 17, 18.
Thurber, at T., Feb. 18, 19.
Gordon, at Mt. Zion, Feb. 20.
Santo, at Brazos, Feb. 21.
Graham, at G., Feb. 25, 26.
Graham Cir., at Salem, Feb. 28.
Flissville, at Chandler, March 2, 3.
Aledo, at Annetta, March 9, 10.
Millsap, at Willow Pond, March 13.

Weatherford District—First Round.
Hewitt, at Hewitt, Jan. 20, 21.
W. B. ANDREWS, P. E.

Hillsboro District—First Round.
Huron Cir., at Huron, Jan. 20, 21.
Pecora, at Pecora, Jan. 27, 28.
Abbott Cir., at Abbott, Jan. 27, 28.
HORACE BISHOP, P. E.

Brownwood District—First Round.
Robert Lee, at Robert Lee, Jan. 20, 21.
Broome, Jan. 21, 22.
Balingier, Jan. 27, 28.
I. H. STEWART, P. E.

NORTHWEST TEX CONFERENCE

Sweetwater District—First Round.
Jan. 21, 22, Roscoe Sta.
Jan. 27, 28, Fluvanna, at F.
Feb. 4, 5, Snyder Cir. at Bethel.
Feb. 5, 6, Snyder Sta.
SIMEON SHAW, P. E.

Stamford District—First Round.
Spring Creek, 11 a. m., Jan. 26.
Seymour Miss., at S. H. a. m., Jan. 27.
Seymour Sta., Jan. 27, 28.
J. G. PUTMAN, P. E.

Hamlin District—First Round.
Vera, at Pennington, Jan. 20, 21.
Sacketon, at S., Jan. 27, 28.
Rotan Mission, at Grady, Jan. 26, 27.
The District Stewards will meet in Hamlin, at 10 a. m., Dec. 27.
G. S. HARDY, P. E.

Clarendon District—First Round.
Quail Cir., at New Hope, Jan. 20, 21.
Plemonth, at Lee's Chapel, Jan. 28, 29.
The District Stewards will meet in the Methodist Church at Clarendon, Dec. 14, at 2 p. m.
J. W. STORY, P. E.

Abilene District—First Round.
Denton, at Denton, Jan. 20, 21.
Clyde, at Lona, Jan. 21, 22.
Cross Plains, at C. P., Jan. 27, 28.
Putnam, at P., Feb. 3, 4.
Tenth Street, at B. G., Feb. 10, 11.
Nugent, at Ward's Ch., Feb. 17, 18.
G. S. BARNES, P. E.

Vernon District—First Round.
Odell, at Odell, Jan. 20, 21.
Swarazingen, at S., Jan. 26, 27.
Quannah Miss., at Quannah, Jan. 27.
Quannah Sta., Jan. 27, 28.
J. G. MILLER, P. E.

Plainview District—First Round.
Plainview Sta., Jan. 21, 22.
Slaton, at Slaton, Jan. 26, 27.
Lubbock Sta., Jan. 28, 29.
Dimmett, at Parrott, Feb. 3, 4.
J. T. HICKS, P. E.

NEW MEXICO CONFERENCE

Pecos Valley District—First Round.
Odessa, Jan. 13, 14.
Artesia, Jan. 17.
Hose, Jan. 20, 21.
Sacramento Mrs., Jan. 24.
Roswell, Jan. 27, 28.
J. P. COCHRAN, P. E.

Postoffice, Artesia, N. M.

Albuquerque District—First Round.
Star, Jan. 13, 14.
Tucuman, Jan. 20, 21.
Tucuman Cir., Jan. 22, 23.
San Juan, Jan. 25.
Garrison, Jan. 27, 28.
Clayton Cir., Feb. 3, 4.
J. H. MESSER, P. E.

The Preachers in Charge will please give all the officials my love and see that they be present at the Quarterly Conference.
JAS. CAMPBELL, P. E.

Dublin District—First Round.
Iredell, Jan. 20, 21.
Hartdale, Jan. 26.
Folar and Lippan, Jan. 27, 28.
Reavis, at Reavis, Feb. 3, 4.
Proctor, Feb. 6.
M. K. LITTLE, P. E.

Weatherford District—First Round.
Whitt, at W., Jan. 20, 21.
Springtown, at S., Jan. 27, 28.
Grotard, at Salesville, Feb. 3, 4.
Mineral Wells, at M. W., Feb. 4, 5.
Weatherford Cir., at Lambert, Feb. 7.
JAS. CAMPBELL, P. E.

Cisco District—Second Round.
Ranger, at Pleasant Grove, Feb. 10, 11.
Greenhook, Feb. 17, 18.
Lodan, at Harpersville, Feb. 18, 19.
Wayland, at Gainsville, Feb. 24, 25.
Eastland, at E., March 2, 3.
Osco, March 3, 4.
Desdemona, at Victor, March 9, 10.
Staff, at Jockney, March 23, 24.
Cades, at Dellick, March 30, 31.
Pioneer, April 6, 7.
Rising Star, April 13, 14, 21, 22.
Sipe Springs, April 20, 21, 28, 29.
Scranton, April 27, 28.
Cisco Cir., May 4, 5.
Carlton, May 11, 12.
Delegates to District Conference will be elected this round.
C. E. LINDSEY, P. E.

Gatesville District—First Round.
Jonesboro, at J., Jan. 20, 21.
Meridian Cir., at Grand Gap, Jan. 27, 28.
Fair and Lawrence, at L., Feb. 4, 5.
Reavis, at Reavis, Feb. 10, 11.
Conroy, at Rowland Ch., Feb. 17, 18.
S. J. VAUGHAN, P. E.

Corvina District—First Round.
South Corvina Cir., at Harrison Ch., Jan. 20, 21.
Firm Church, Jan. 21, 22.
Horn Hill, at Horn Hill, Jan. 27, 28.
Grossbeck station, Jan. 28, 29.
JOHN R. NELSON, P. E.

Cleburne District—First Round.
George Creek Miss., at White Ch., Jan. 20, 21.
Grandview, Jan. 21, 22.
Grandview, Jan. 27, 28.
Morgan, at M., Feb. 3, 4.
Walnut Springs, Feb. 4, 5.
Cleburne, Main St., Feb. 11, 12.
Cleburne, Anglin, Street, Feb. 14.
Cleburne, Brazos Ave., Feb. 17.
E. A. SMITH, P. E.

Fort Worth District—First Round.
First Church, Jan. 21, 22.
Polytechnic, Jan. 22, 23.
Smithfield, Jan. 27, 28.
HEROME DUNCAN, P. E.

Waco District—First Round.
Hewitt, at Hewitt, Jan. 20, 21.
W. B. ANDREWS, P. E.

Hillsboro District—First Round.
Huron Cir., at Huron, Jan. 20, 21.
Pecora, at Pecora, Jan. 27, 28.
Abbott Cir., at Abbott, Jan. 27, 28.
HORACE BISHOP, P. E.

Brownwood District—First Round.
Robert Lee, at Robert Lee, Jan. 20, 21.
Broome, Jan. 21, 22.
Balingier, Jan. 27, 28.
I. H. STEWART, P. E.

NORTHWEST TEX CONFERENCE

Sweetwater District—First Round.
Jan. 21, 22, Roscoe Sta.
Jan. 27, 28, Fluvanna, at F.
Feb. 4, 5, Snyder Cir. at Bethel.
Feb. 5, 6, Snyder Sta.
SIMEON SHAW, P. E.

Stamford District—First Round.
Spring Creek, 11 a. m., Jan. 26.
Seymour Miss., at S. H. a. m., Jan. 27.
Seymour Sta., Jan. 27, 28.
J. G. PUTMAN, P. E.

Hamlin District—First Round.
Vera, at Pennington, Jan. 20, 21.
Sacketon, at S., Jan. 27, 28.
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Clyde, at Lona, Jan. 21, 22.
Cross Plains, at C. P., Jan. 27, 28.
Putnam, at P., Feb. 3, 4.
Tenth Street, at B. G., Feb. 10, 11.
Nugent, at Ward's Ch., Feb. 17, 18.
G. S. BARNES, P. E.

Vernon District—First Round.
Odell, at Odell, Jan. 20, 21.
Swarazingen, at S., Jan. 26, 27.
Quannah Miss., at Quannah, Jan. 27.
Quannah Sta., Jan. 27, 28.
J. G. MILLER, P. E.

Plainview District—First Round.
Plainview Sta., Jan. 21, 22.
Slaton, at Slaton, Jan. 26, 27.
Lubbock Sta., Jan. 28, 29.
Dimmett, at Parrott, Feb. 3, 4.
J. T. HICKS, P. E.

NEW MEXICO CONFERENCE

Pecos Valley District—First Round.
Odessa, Jan. 13, 14.
Artesia, Jan. 17.
Hose, Jan. 20, 21.
Sacramento Mrs., Jan. 24.
Roswell, Jan. 27, 28.
J. P. COCHRAN, P. E.

Postoffice, Artesia, N. M.

Albuquerque District—First Round.
Star, Jan. 13, 14.
Tucuman, Jan. 20, 21.
Tucuman Cir., Jan. 22, 23.
San Juan, Jan. 25.
Garrison, Jan. 27, 28.
Clayton Cir., Feb. 3, 4.
J. H. MESSER, P. E.



Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

Edited by REV. H. A. BOAZ, D. D.

The two weeks of 1912 have been days of cold weather, mud, rain and north winds, but they have nevertheless been very busy ones with the S. M. U. office and officials. The year of 1911 was ushered out by a watch-night service at Ferris, participated in by representatives of the University and the New Year was begun with a good showing by a few of the good people of that splendid little city in their contribution of \$1000. The larger portion of that congregation could not, of course, be seen in that short time and a good opportunity will be made for their liberality to express itself later. The next Sunday was even worse weather, but Dr. Boaz filled a postponed engagement to preach at Ennis and on Monday remained long enough to accept the \$1250 offered by a few friends at that place. They also will have better opportunity later, when a larger per cent of the people may be visited. Brother Barton came in about the middle of the week with a good pocket of splendid North Texas subscriptions credited to the people of Honey Grove and vicinity. Brother McClure had a good report from "good old East Texas," easily keeping that great conference to the front.

shall have a full presentation of the enterprise, now endorsed and assumed by our Church, and then we are willing to leave the rest to the consciences of our people and their sense of duty to their God, their Church and their posterity.

HUTTO CENTRAL TEXAS CONFERENCE.

Hutto, Texas, Jan. 9, 1912.
Mr. Frank Reedy, Dallas, Texas.
I have your letters and card to hand and in reply beg to say that the Administration Building, as it is pictured, is to be a beauty. Please say for me to Dr. Hyer that I am with him, that I had a brother in Southwestern only a few years ago, and that I have three boys whom I hope will be fortunate enough to graduate under him in the Southern Methodist University of Dallas, Texas.
As you know, most people in this section have been against this move, but I have been with Dr. Hyer from the beginning. I her-in hand you my check for \$25, instead of \$5, which please acknowledge. I hope to see this institution rushed as fast as is possible and wise to do so.
Yours truly,

By the way, it is interesting to note how well the conferences are keeping together in amounts subscribed to date and in the way cash comes in response to notices of the maturity of payments. Sometimes it seems that West Texas is ahead, then North Texas, or Texas, etc. The records are being kept so that the work of each conference may be known at any time, and it will surely be interesting reading in the future.

No explanations are necessary as to why the Methodists have always been partial to Hon. Morris Shepherd; it must be because he has often and in many ways shown his willingness to work with and help any way he can. Many remember an address that he made at one of our Young People's conferences that was an inspiration to every one present. He further laid tribute upon our confidence in him as a leader among men when a few days since he offered his services to Dr. Boaz in our campaign for S. M. U. He has been in close touch with the movement from the beginning for greater educational facilities in Texas and sees the wonderful opportunity for Texas Methodists now to have a University.

A modest little letter came to the Bursar a few days since from one of the coming young men of the State enclosing the necessary signature for \$1000 as a personal starter for S. M. U., but with the request that his name be withheld from the press for the present. The revenue from that thousand dollars will not be measured by figures, but will be in great evidence throughout eternity.

There is inspiration to all of us in the letters that come to the University office daily. From every section comes the continual assurance that Texas Methodism means business in the establishment of S. M. U. If the "personal letter" reply could be ready sent to all of our friends who deserve them it would compel increase of office force. We are grateful for these letters. They furnish much of enthusiasm with which the campaign is urged, and show us how great is the power of our great Church when aroused to "do things." Just for sample we attach a few from distant sections and conferences. We are grateful and with renewed zeal push the campaign. It will not be complete until every Church, family and individual

Might Not Be Alive

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living to-day, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

VALLEY VIEW—NORTH TEXAS.

Box 46, Valley View, Texas, Jan. 10, 1912.
Dear S. M. U.
Reedy, thank you very much for the bulletin of S. M. U. Will say I admire the contemplated structures. Do not know that I can add anything for the betterment. Believe in economy, but believe it economy to do things right at the beginning. May have something to say to you later that will be of some interest to you. You will find in this check for \$25 to pay the first on my five-year promise for S. M. U. of \$125, for which send receipt.
Yours truly,

A LADY FRIEND IN NORTH TEXAS

Commerce, Texas, Jan. 10, 1912.
Southern Methodist University, Dallas, Texas.
I received your letter, postcard and portfolio of the views and think they are fine. And surely could not say of any way to improve them. But I do wish you all the best of good luck in getting them built and hope it will be a great success in every way. I am very sorry I didn't send the money sooner. But as the old saying is, Better late than never. Hope it will be the case this time.
Yours truly,
MRS. E. A. ANSELM.

NEW MEXICO IS WITH US.

Clovis, N. M., Jan. 10, 1912.
I received your letter and pictures, and think the building would be a great help to the Church, and the sooner the work can start the better it would be. It would be one of the greatest helps that could be done at this age of the world. I think the people ought to take hold of it and push the work.
CHAS. B. GIVENS.

A LADY FROM WHARTON—TEXAS CONFERENCE.

Lane City, Texas, Jan. 10, 1912.
Southern Methodist University.
I have been the happy recipient of two prospectuses and two postcards of the proposed University, and in reply return my thanks and hearty appreciation of the same, and would say with the poet "that every prospect pleases" and that I hope to live to see the day that my children and my neighbor's children will have the privilege of strolling around in the shadows of these great buildings, and through the great halls and sit at the feet of the learned professors, and, in fact, have the advantage of everything afforded and thereby "grow to be big men," as George Stuart so fittingly said. Enclosed you will find one payment. Yours with best wishes.

A WORD FROM WEST TEXAS CONFERENCE.

Two of our daughters will be ready for the University in a few years and we should like to be permanently located where they can complete their education and be at home. Kindly let me hear from you.
Very respectfully yours,
Weighed in the balance of love is our life found wanting?—G. Sherwood Eddy.

SOUTHWESTERN'S HOMECOMING.

We take the following from the Dallas News of January 13:
"Following the agitation begun at the meeting of Southwestern friends and alumni at the inauguration of Dr. C. M. Bishop as President of Southwestern University, several weeks since, and further aroused at a banquet given in Waco by Southwestern University alumni during the holidays, a committee has been elected to promote Southwestern's second homecoming, which will be April 29 and 31 next. The committee selected is as follows: Judge Thomas L. McCullough, of Waco, President; Allan K. Ragsdale, of San Antonio, Secretary and General Manager; Dr. C. A. Nichols, of Georgetown, Treasurer. The committee will at once begin to notify the thousands of Southwestern alumni and ex-students scattered over the Southwest of the great family reunion. Saturday, April 29, the main day, will be celebrated by a mass meeting, barbecue, baseball game, probably with the University of Texas, and at night a love feast. Sunday will be devoted to memorial and religious exercises. Very low rates will be secured on all railroads. When Southwestern's first homecoming was held three years ago it was planned to have a like gathering five years thence, but changed conditions and almost universal interest have forced the time to a nearer period. Much interest this early is being shown in the movement, and there is little doubt that Southwestern will entertain the greatest and most enthusiastic crowd ever assembled within the confines of Georgetown. The citizenship, too, is preparing to offer every aid to the great gathering."

FALSE TEACHING ON REGENERATION.

Cause for Worldliness in Christian Churches.

By Noel Gaines.

There is worldliness in our beloved Churches, because the membership is unintentionally deceived into believing they have what they haven't. And many teachers of the Word who cannot be made to see this now, will stand dumbfounded at the judgment when they see the millions wailing because they were deceived into believing they were regenerated when they were not. Oh, the horror that will be pictured on the faces of the deceived and deceivers there!

I will illustrate my claim by bringing Jesus' words to bear on a declaration of a distinguished President of a Baptist college. When writing on water baptism, he declared that, "Baptism does not regenerate. It is to be administered to those who have previously been regenerated by the Spirit of God."

These words of this teacher mean three things:
1st. That baptism does not regenerate. This is positively true.
2nd. That baptism comes after regeneration. This is untrue.
3rd. That it takes the Spirit of God to regenerate. This is absolutely true, and proves the erroneousness of his claim that baptism comes after regeneration.

If we take the Bible—the words of Jesus and his apostles—then we must admit that this Baptist teacher declared correctly when he wrote that water baptism does not regenerate. For everything in the New Testament goes to show that baptism has to do with remission of sins. I don't mean that baptism, itself, remits past sins. The Bible doesn't teach that, but rather the Scriptures teach that water baptism baptizes us into Jesus' atoning death (Rom. 6:3), which death was for the remission of our past sins (Matt. 26:28 and 26:28). Thus, it is Jesus' atoning death that actually remits our past sins, but it is through water baptism that the sinner is baptized into that atoning death or comes under the operation of that atoning death. And so St. Paul helps us to understand Peter's statement on the day of Pentecost (Acts 2:38) showing water baptism is connected with and has to do with remission of sins.

This Baptist teacher also declares another truth correctly, viz.: That it takes the Spirit of God to regenerate. That is absolutely true, and because it is true I will prove by the Scriptures that our Baptist friend was wholly incorrect when he stated that previously regenerated persons are the only fit candidates for baptism. I will prove that because it takes the Spirit of God to regenerate, that regeneration is for previously baptized believers, not baptism for previously regenerated believers as our Baptist teacher erroneously stated.

The only record we have to prove the truth of Jesus' true teaching by, is that found in the New Testament. And this record deals with Jesus' teaching and his then disciples. Therefore, to prove what is truth to us now, we must see from that record what was said then and what governed then with those first disciples. It being admitted then, that the

plan of salvation as taught to those first disciples applies equally to the present-day disciples, and it being admitted that it takes the Spirit of God to regenerate, let's see when the record shows those disciples were regenerated by the Spirit of God, in order to understand the plan of our regeneration of to-day.

Undoubtedly, if it took the Spirit of God to regenerate, then those first disciples were not regenerated until after Jesus was glorified (John 7:39), because this Scripture proves that the Spirit was not given to them until after Jesus was glorified—after he returned to heaven. The Scriptures also show all these disciples were baptized with water before Jesus' glorification and before the sending of the Holy Spirit, hence their baptism was before their regeneration, not after as our Baptist teacher now holds.

And, indeed, Jesus' own words prove this contention, for he said (Matt. 19:28) that the time of regeneration would be when he was glorified. This is incontrovertible. Thus, the time of the regeneration of those disciples couldn't possibly have been until after Jesus' return to heaven, and hence Jesus' words prove those disciples' regeneration was after their water baptism, not before as our Baptist teacher holds.

But again, here Jesus' words (John 16:7, 8) positively prove the truth about regeneration again. These words spoken just before his death and resurrection, show the Holy Spirit (for John 14:26 prove the Comforter and Holy Spirit are the same) was not to come even in his convicting power to convict sinners of their sins until after Jesus went back to heaven, and how ridiculous to say that notwithstanding the Holy Spirit did not come to convict sinners of their sins before Jesus ascended to heaven, yet the Spirit did come before to impart righteousness through regeneration. Why, verse 8 distinctly says that the Holy Spirit would not come to convince the world of righteousness until after he ascended to heaven, and what think we of the claim that notwithstanding that, the Holy Spirit did come before he ascended to impart righteousness in believers? And thus these words of Jesus are additional proof that the first disciples were not regenerated and made righteous until after their water baptism and after Jesus' ascension, because the Spirit to convince them of righteousness and impart righteousness was not given until after his ascension. This again contradicts our Baptist friend who claims that regeneration comes or takes place before baptism.

The birth of the Spirit is synonymous with regeneration. We know the first disciples were not born of the Spirit until after their water baptism and after Jesus' return to heaven, because the Spirit to be born of, was not given until then (John 7:39). And again because those disciples were not living without sin before Jesus' death, resurrection and return

to heaven (Matt. 16:23 and 26:69-75), as the Apostle John said born-of-God disciples would so live without sin (1 John 3:9), and John certainly knew better than us of to-day, for John was with the Lord, and the beloved disciple of the Lord.

The Apostle Paul (in Acts 14:22) showed he, too, believed in the Lord's teaching that regeneration or the birth of the Spirit came after a disciple had repented, believed, been baptized and forgiven. Paul called these persons "disciples." They were believers and of the faith, because Paul told them to "continue in the faith." If they were all that, then they were surely previously baptized persons. But this Scripture shows that Paul told these who had repented, believed, been baptized and forgiven, that they were not yet born of the Spirit, because he told them that they were not yet in the kingdom of God, and the fact that they were not yet in the kingdom is proof positive that they were not born of the Spirit, for Jesus tells us (John 3:5) when we are born of the Spirit we are in the kingdom of God. Here Paul tells these baptized disciples to continue in the faith until they do get in the kingdom of God—the only way being through the birth of the Spirit. And so here are disciples who were not born of the Spirit or regenerated, and so it is with most disciples of to-day.

And thus it is plain why there is worldliness in our beloved Churches of to-day. The membership have not really been born of the Spirit or regenerated, because they have been unintentionally deceived into believing they were regenerated before or at the time of their water baptism, when they were not. If we take the Scriptures for it, the words of Jesus and his apostles concerning the first disciples, and we believe their words and what happened to them is our present guide to ascertain Jesus' plan and promises to us, then because all that shows that regeneration or the birth of the Spirit comes after a person's repentance, belief, baptism and forgiveness of sins, we should seek the same as was done to the first disciples. When this is taught, Church members will become truly regenerated, and when they become truly regenerated they will be truly righteous. And then and not until then, will worldliness vanish from our Churches, and not until then can our Church-membership afford to go to the judgment.

Frankfort, Ky.
"To be always intending to live a new life, but never find time to set about it—this is as if a man should put off eating and drinking and sleeping from one day to another until he is starved and destroyed."—Tillotson.

It is the continuity of life that tests the continuity of character, "the same dull round" and common task each day renewed, year after year, each unromantic as the last.

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