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

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No. 24

The Institutes Now Have the Right of Way

The announcements now made of the various institutes in our Texas Methodism are a sign of the real vitality of our leadership. Years ago a young scholar was called to the chair of Hebrew in an eastern seminary and found the senior class so ignorant of the subject that he refused to sign their diplomas. They had, many of them, accepted pastorates with the understanding that they were to graduate, and were naturally dumbfounded. The professor offered to help them in every possible way and suggested that, if they really meant business, he would join them at some convenient point and lead them in a vigorous, concentrated effort to master that then deadest of the dead languages. They accepted gladly and did a splendid summer's work. The next summer it occurred to him that there might be others who would like to do some intensive studying for a few weeks and he announced that he would help any that would come. That young scholar was W. R. Harper and that class was, if we mistake not, the beginning of the summer school movement, a movement now Nation-wide. Summer schools soon sprang up all over the country and were at first scorned by many leaders of thought as near-outs to education. But their influence steadily grew till they are now accepted by great institutions, even the greatest universities, as valuable culture forces, and tens of thousands of people in all lines of work go every year to one or another of them. It is coming to be felt among the physicians, for example, that they cannot be called "up-to-date" without taking post-graduate courses ever and anon. The one class of leaders who, more than all others, need this constant renewing of the life forces are the ministers. It is no more correct work than in any other to say that what is new is not true and what is true is not new. The fact is that the thought-world, of which religion is the very essence of life, is always growing, and not to grow with it is to die at the top.

These institutes are worth while for the social touch they afford, if for nothing else. There is a certain esprit de corps among all crafts and each has its own peculiar world. The labor unions are a fine illustration of that. Each line of endeavor has its own traditions and interests, its own way of looking at things, and all of them together have their special spirit. By this they are set apart from all others. So of the physicians. So of all. The minister is one by himself, toiling away at his own task, often leagues from any other, at least of his faith and order. And he is often intensely lonely. He hears nobody else preach. No other pastor comes his way. The general news, unwritten news of his denomination, things that are afloat over the country, never reach his ears. His heart-hunger is

intense. Nobody understands! Nobody cares, he may even think! O for some gospel touch of brethren in the common yoke, for some gospel message to lift him out of himself! There is no sweeter fellowship on this planet than that among Methodist preachers. We are brethren, indeed. And by so much as we be brethren, are we likewise dependent upon each other for mutual upbuilding. What an opportunity these institutes offer for getting together, apart from the world in the beautiful fellowship of a common task!

Then who can estimate their value for stimulating our minds? Dr. J. L. Gerardeau, one of the greatest of the Southern Presbyterian preachers and teachers of the generation just past, used to tell his students that the chief benefit of a course in the seminary was to turn loose questions upon the young men, questions enough for them to wrestle with the rest of their lives. Some of us do not know enough even to know what to ask about many things. The range of one's questions is the area of his intellectual life. In the few days of the institute new fields of inquiry are opened up, suggestions are made for new lines of endeavor, new methods of work, and in some cases earnest souls find themselves on the border of unsuspected wonderlands. Those who lecture at the Preachers' Institutes, which are now being operated all over our Church, say that it is a common thing to hear men declare that the days spent in this way have made new eras in their lives. That they have quickened Methodism in Texas during the last ten years no one familiar with the facts will deny. The pity is that all our men, particularly the young men, have not been able to take advantage of them all. The circuit rider that is farthest away from the centers is most in need of this uplift. By the diligent following of the suggestions brought out from year to year any ordinary pastor who is really on his job can develop a world consciousness, a world vision, a world conscience, a world life—can, in a word, make himself a world man. For most of these institutes bring together some of the leading thinkers and workers of our own Church as well as foremost men of other denominations and the strategic issues of the day are effectively sketched. Not a few aspiring souls walk through the years in the afterglow of great moments spent at some such modern Mecca.

But the institutes are not for preachers only. Our leading laymen are more and more to be found along with their pastors earnestly studying the problems of the Church and the currents of present day thinking. This is as it ought to be. More and more laymen are going to be real leaders among us. It is an open secret that some of them are already ahead of their pastors in progressiveness of spirit.

This is bad for such pastors, but good for the Church that strong men are ready to supply that in which they are deficient. When the pastor falls down it is the layman's peculiar opportunity. But no pastor can go far ahead of his people. "Like people, like priest." It is, therefore, with special appreciation that we observe these noble men of God in the ranks seeking greater efficiency in the thought and work of the kingdom. Let them attend the institutes, all of them that can possibly do so; attend all the institutes in reach. Let both pastors and laymen, both men and

women, make any reasonable sacrifice, put forth every possible effort, to get together undisturbed these few days for fresh information, for new inspiration, for nobler visions of service, for closer touch with each other, and, above all, with the Master to whom we have surrendered ourselves soul and body to be and to do what He wills. For there is a blessed contagion of life to be caught by the often assembling of souls united by a common deliverance, a common hope, a common task, and loyalty to a Common Friend.

The institutes are on; don't miss them.

The Importance of Our Rural Work

We hear much these days in the public prints and on the rostrum about the importance of our city problems. We have no disposition to minimize them, for they exist in a marked degree. The city is the center where public sentiment is made and from which moral and religious influences radiate. It is the place also where the most of our criminals live and the most of our crimes are committed. Were it not for our cities and our large towns, the courts of the country would have a great deal less to do and the expenses of government would be greatly reduced. Therefore, the Church has its city problems and it is devoting time and money and men to the work of solving them. But we must not forget that we have our rural problems just as well. These problems may not be so numerous or so complicated and difficult to handle as those in the city; nevertheless they exist, and it is important not only to recognize them, but to investigate and handle them. In the years long gone the strength of Methodism lay in the country. There we had our largest societies and our strong organizations. Bishop Asbury and the early Methodists used to hold their Annual Conference sessions in country charges. But such is not the case to-day. Our strongholds are in the city and our great gatherings are there, or in the large towns approximating cities in population. The drift of people is toward the centers. Not only are many of our leading people in the country coming with their families to the city, but the lower and transient classes, particularly the negroes, are drifting into the city and the large town. There are various causes for this, but we need not discuss them. The result is the Church's city problems.

But what about the country and the small town? There is an effort being made to reverse this order, and we are hearing the cry in our daily papers, "Back to the Country!" What a blessing were it possible for people to hear and heed this cry! But whether this is the case or not, we still have a great many people living in the rural sections, and this will continue to be the case.

The rural Church is still the home of the old-fashioned revival. So are the small town and the village. But not so in the

city. It is the rarest thing that we ever hear of an old-time Methodist revival in the city where the mourner's bench figures and cries of penitence are heard. But this is common in the country. Conversions of the old type take place there still. As a result, the city Church is dependent upon the population from the rural sections for its increase of membership. They are converted in the country, move to the city later and bring their certificates with them.

This is not all. The great majority of young men coming into our ministry are from the rural charges. We do not often receive candidates for the ministry from our wealthy city stations. The country Quarterly Conference is the place where the most of them make their start. The small town adds its percentage, but the reports from the city Church of this nature are meager indeed.

Therefore, it is imperatively incumbent upon the Church to look scrupulously after our rural work and the work in the small town and village. Are we doing it? We fear not. We ought to strengthen our organization in the country, aid in building more comfortable houses of worship, give more attention to our Sunday-schools, put forth larger effort to get our rural children into good schools; and we ought to man them with our strong preachers. Are we doing this? Let the reader make answer. Is it not often the case that our strongest and best equipped ministers are put in the centers and kept there? Does it not often occur that our most inexperienced ministers are put in charge of our rural work? This is not always the case, for many of our rural charges are served with true, devoted and aggressive men. But is this generally the case? Do we not usually break in our young ministers on the rural charges? It strikes many of us that this is true. Then, is it not time that we were taking up the cry, "Back to the Country!" with some of our strongest preachers?

The man who secretly endeavors to injure the reputation of his neighbor will suffer more in his own character than the man whom he tries to injure. An abused conscience is its own instrument of torture.

indebtedness on same, \$300. These churches were built during 1910. Crops were very poor but our people bravely met their present obligations on buildings, conference assessment, etc. They hoped for better days in 1911, but in this they were disappointed, for 1911 has proved to be one of the worst drouths in the history of Baylor County. This drouth was so severe that the railway shipped water to both of these towns in order to save life of man and beast. Finally rain came, but too late to make crops, and some of the men who helped to build these churches have suffered a complete failure on their feed crops and made only one bale of cotton to 60 or 70 acres of land. The natural result is our people are without money or means to meet any obligations. Yet in addition to their personal indebtedness we have a church debt of \$900 past due, which is in the hands of the banks and part of it must be paid at once. Our people have been loyal, faithful and true, but they have exhausted their resources. Yet these buildings must be saved. Our people have met their Church obligations when able to do so even the past year, notwithstanding the fearful drouth, our charge paid about 70 per cent of their conference assessment. Our people have never asked for help, even now they are bravely working away, longing, hoping, praying for a better day. But our need is imperative, our situation critical, and as an extreme case, I appeal to Texas Methodism to help us. Any amount sent will be appreciated and will be promptly receipted by the writer.—J. W. Cadwell, P. C., West-over, Texas.

Denton. Methodism in Denton continues to forge forward. Since conference we have received sixty-four new members. Others are here who will join, and have so indicated their purpose to do so, as soon as conditions make it expedient for them to attend Church. A great number of these new members have come into the Church by baptism and vows. The Adair meeting, in which five of the leading Churches co-operated, is largely responsible for this large number of additions so early in the year. The Church is in good working order. The congregations are large, intelligent, appreciative and responsive. It is a delight to minister to these people. The Board of Stewards is composed of eighteen choice men. They began the year by moving up the salary three hundred dollars. There is a spirit of helpfulness in their words and work which seems an earnestness of the greater works they expect to do. The Sunday-school, under the supervision of Prof. W. D. Butler, is thoroughly alive, and is constantly growing. The large number of students in the North Texas Normal and the College of Industrial Arts, who are Methodists, adds much to our Sunday-school in way of numbers and interest. The women have united in mission work, and the society is an aggressive force. They have thoroughly renovated the parsonage. Every room has been newly papered, wood-work revarnished and new house furnishings added. The parsonage has all the modern conveniences—save that one luxury I left my worthy successors, Drs. Sweeton and Hill, at Bowie and Wichita Falls, respectively, viz.: natural gas. I have had to learn again the art of kindling a fire with wood and coal. The pounding came—a wagonload of the best of edibles. The people have been to see us and invitations to be with them in their homes are numerous. We greatly enjoy the open-hearted hospitality of these Denton people. Improvements, repairs and furnishings are being added to the church building. It is hoped the time is not far distant when we shall have the adequate equipment, in the way of a Church plant, to do the service of which this great membership is capable. The Methodist Dormitory is crowded with our Texas girls. Mrs. F. B. Carroll is the Manager, and that means a well-ordered home for girls. Already plans are maturing for the mission and Bible institute to be conducted for our mission women the coming June. The first session was held last year, and the work was of such high-grade that

the women are enthusiastic over the outlook for the coming summer session. The ten days spent in this school ought to mean much to the leaders of our work of the women in Texas. Mrs. Cooper and I are especially interested in the young people in the State schools. We find many of our best Methodist homes have their representatives here. Anything we can do to help these sons and daughters will be done cheerfully and gladly. We are happy in the work, and shall rejoice if somewhat of good may come from our labors.—O. T. Cooper, Jan. 23.

Alba. Well, we are back on this good charge for another year, and have been well received. We are glad, indeed, that Bishop Mouzon saw fit to return us to our same charge. Last year was a year of steady growth in most lines of Church work, all of which was made possible by the work of my predecessors. How pleasant it is to follow men who are loyal to the Church and who stand by the Church and all of her interests, regardless of their popularity. I have had the pleasure of following such men in most cases since I have been in the itinerancy. There was a day in this immediate section when Methodism was not popular, and the Methodist preacher was looked upon as an object of charity, but I am glad to say to those who read these lines that this is not the case with the leaders of our Zion now, but they look upon the Church as the one institution that holds civilization together and are anxious to have a part in the great work of the Church. The day of the "two-bit," crank-ti-fied evangelist is passed in this section, and men and women are beginning to think and act (not just while the deathbed tales are being told by the preacher who has "run out of soap" in July and August, but even in December and January). The material interests are advancing in 1910-1911. The charge paid the pastor \$120 over the preceding year, and have raised the salary \$15 over the preceding year, making the salary of the preacher in charge \$760; for presiding elder, \$100, and the people are telling me they will pay more on the general benevolences than they have been paying heretofore. I am sure they will, because they are led by such men as Morse, McKenzie, Patten, Ashburn, Campbell, McFarland, Bozeman, Armstrong, Adrian and McCain—men who believe in doing things for the advancement of God's kingdom. Since conference our stewards have showed their appreciation of a preacher and his family by trading off the little three-roomed house for a nice large, comfortable home for the preacher and his family, and of course, I said, "Amen," and Brother Garrett came up to see us in a few days and he said amen, too. We have had six accessions to the membership since conference, and we know of others to follow. Our congregations are large and responsive, and we are doing our best to preach to them the old, old gospel, regardless of what the young man over at Fort Worth says in defense of "higher criticism." We are with Brother Shuler down this way, and he seems now to have the field all to himself, with the exceptions of a few "pop-guns" that come from their hiding places, now and then. We are with Dr. Rankin now and all of the time. We hope he will be elected editor of the Advocate every year as long as he is on the active list. The circulation of the Advocate in Alba charge was increased 90 per cent last year, and we expect to increase it more this year.—Jno. B. Bell, Jan. 22.

FORT WORTH METHODISM. The meeting opened with a fervent prayer by Rev. R. C. Armstrong. Knickerbocker is now in the new church at Central. The opening service was held yesterday. Brother Armstrong preached the sermon. The congregation was magnificent, both the Sunday-school addition and the gallery were brought into use. The pastor preached at night and there were three additions. Dodson had three additions at 11 a. m. Large attendance at night. Two interesting League services. Swindall enjoyed a good day at Harwell's Chapel. Rucker reported a normal preacher's week as follows: Steward's meeting, Quarterly Conference, prayer-meeting, League social, two funerals, one marriage. At the 11 a. m. service he received fifty-four members for "The City Mission and Church Extension Society." At night there were two professions. Downs had ten accessions at Polytechnic. He preached in the afternoon to two hundred children in the Masonic Orphanage. Evans reported a new Sunday-school superintendent at Riverside. Brother Park, who is starting off well. Fine crowd at the evening service. Thompson reported two deaths from meningitis. Congregations affected, but good services nevertheless.

Handley has been made a station since conference and a new charge has been formed consisting of Brooklyn Heights and Haslet. Brother J. J. Mason, a student in Polytechnic College, has been appointed to this work. He was present and spoke hopefully of the outlook in this new charge. We were glad to note the presence of Brothers R. C. Armstrong and L. Z. T. Morris. Each of these brethren spoke briefly on the work he represents. The presiding elder preached at First Church in the morning and at Polytechnic in the evening. Dr. Rice and Bro. Downs both said he preached a great sermon, but the elder declined to answer the query as to whether he preached the same sermon at each place. J. E. CRAWFORD, Sec'y.

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More Protest

By Rev. R. P. Shuler. And now we have new blood in the controversy, of which I seem to be the unhappy originator. True the new blood has never as yet been "doctor-ed," but it is fresh and warm and to the point. We hope the old and "doctor-ed" blood will not become discouraged and turn the matter over to the reinforcements. While we enjoy the recruits, we also enjoy the tried and trusted patriots. Perhaps more recruits will be needed before the day is done, but certainly those who have stood in the forefront while the morning was young will lead in the battle until the foe has capitulated. At present the foe is just getting well into the fight. He is not interested in bringing on more recruits, but is diligently engaged in shipping in ammunition. The first fresh and also rather raw volunteer to haul up his gun was Prof. W. R. Webb, Bell Buckle's famous tamer of American youth, who has quite a few words to say. He compliments the Tennessee Conference. So do I. The majority of them are every inch of true and tried Methodist preachers. Some of them are braver than even Prof. Webb thought. They are brave enough to state frankly their condition in that conference, as readers of my former articles have become aware of. He declares Dr. Tillet the "most learned, most devout minister of my acquaintance." I have no objection. No one, as I remember, has in this controversy said otherwise. I suppose everybody believes in Dr. Tillet. I only blame him for not thinning out some of his faculty, by the grace and help of God. Prof. Webb declares his intention of quitting the Methodist Church when "higher criticism" gets into it, a declaration which, babyish as it is, the "higher critics" would do well to ponder. But as far as the question at issue is concerned, Prof. Webb knows nothing. He says, "I have never investigated 'higher criticism,' have never read a book on the subject. I know nothing about it." Yes, he is as ignorant as bliss. He would not know the animal's hide should he find it stretched on the side of his neighbor's cabin. But he declares, "Ignorance is always cocksure," which is a pet expression of his. To prove it, he states positively that there is not the least of "higher criticism" in the part of the Church referred to in this controversy or in any of the institutions named. He has looked diligently, and while, to be sure, he doesn't know the beast, he is perfectly, or to be more elegant, "cocksure" certain that its tracks are to be found nowhere in the vicinity of Nashville. He advises me to go to school, and I wish I had time to do it. However, if I had the time, I am "cocksure" I would not go to Vanderbilt University. Now I am certain Prof. Webb is a fine old gentleman. I believe he has done humanity a distinct service. He has "licked" enough boys and been so peculiar as to deserve the respect of all mankind. He has injected many a good lesson into the calf of a lad's leg and into the small of his back, not to speak of other vicinities in the rear of his anatomy. But it is a pity that he did not learn a little about "higher criticism" before he wrote his letter. Should he desire to know at least what the thing is, he will no doubt be able to get such information from the pastor at Pulaski, Tennessee, and also from the pastor of Lewisburg Station. To be sure I would not even intimate that they are "higher critics," but what Prof. Webb needs is information, and I am sure he can get it from them. One of them gave me a whole barrel full. As a last resort he might refer to Dr. Curry's booklet on "What is Higher Criticism?" The other recruit, and I would shudder at saying that he was either fresh or raw, is my very dear friend, the Rev. Alonzo Monk, Jr., A. B. B. D., pastor of Fort Worth City. He has mercilessly squelched me. I might have at least a fighting chance before the swords of the various and sundry

"D. D.'s" who have assailed me, but at last I am beaten, whipped into a frazzle, stamped, powdered, annihilated, drilled through and through with steel bullets, and converted into pancakes at ten cents per, with syrup thrown in. I stand with bowed head a conquered man, humiliated and pleading for mercy. In his kindness, Brother Monk says, "I want to again give him a chance to redeem himself from his hasty foolishness." Thank you, Alonzo. I never will be able to repay you. And, say, dear Alonzo, if ever you should decide to write another article with these awful challenges in it, please let me know, so that I can wipe my weeping eyes, cover my defenseless head with asbestos shingles, make my will and depart in the best shape possible. But, just a word concerning his article. He spent six years touching, so he says, the Tennessee Conference. He spent "fifty-seven" months, and perhaps a few days, in the lecture rooms of Vanderbilt. He declares that he finished both the theological and academic courses. Think of it. He boldly affirms that he "has first-hand knowledge of things." I should think so. Prof. Webb wouldn't have to advise him to go to school. Now in the face of all the above, he does not tell us anything about the matter except that Bob Shuler, the poor, deluded victim of an abused imagination "is another." To be elegant, said Shuler has fished. He then completes the work of destroying his bleeding foe by putting to him some challenges. I shall enumerate them briefly: First, he challenges me to get two men from the Tennessee Conference who will sustain me in the statement that there are any preachers in that territory who are students or admirers of "higher criticism." If he will pledge me his word of honor that he will keep the names of such preachers from the public, not subjecting them to the wrath of such men as Dr. Kerley, who has clearly given it out that anybody over his way who states and proves that there are "higher critics" in that part of the Church will have to "step down and out," I will be glad to introduce to him four such preachers instead of two. The cost of a postcard will be sufficient. Second, he just dares me to name a professor in Vanderbilt University who holds to "higher criticism." In reply, I suggest, since he seems to be so innocent and ignorant as to the holdings of these professors, that he address a letter with direct questions, embracing each notion to which I referred as having heard in the Summer School of 1904, to Prof. Kern. The reply might be a revelation. While Prof. Kern's feet might broken a temperature of seven below zero, when the letter is received, I am sure Monk would show one hundred and six somewhere between his ears when the reply arrived. Third, he calls upon me to attribute each view, referred to in my first article, to some certain man. This would be impossible, since some of the speakers and teachers I only knew by referring to their names upon programs or by asking some neighbors who they were, and certainly their names would scarcely stay with me, or any other man, for eight years. But I will concede to Bro. Monk a victory at this point, if he being so anxious to tree me, will address the questions that I will send him at his request to every speaker and teacher at the Summer School of 1904, and not receive answers that will bear me out in my former statement. Here is a fine chance for you, Monk, if you wish to see me astride a limb. Fourth, he demands that I produce enough evidence to get an investigating committee appointed. I bid him write to the Alabama Conferences, and I am sure most any man in either conference could satisfy his curiosity at this point. There might have been a bee buzzing in other days. Ask about the record of a certain professor from that country who is now teaching in a theological school somewhere, nor is that theological school in the moon either. Fifth, he makes the second challenge over in different form and I refer him to the answer of the same. Sixth, he challenges me to show a theological school in America that can beat the Wesley Hall boys holding prayer-meetings. This certainly has nothing to with the question. I am not acquainted with all the prayer-meetings of all the theological schools in America, and doubt if even Brother Monk is. I suppose that the Vanderbilt boys are fairly good on prayer-meetings, and understand that the boys of the first year are better than the graduating class. Seventh, he challenges me to pick one out of ten from the 665 Vanderbilt men scattered through the ministry of the Southern Methodist Church and convict him of being a "higher critic." I am sure that about sixty-five good detectives, with a hundred criminal lawyers and \$100,000 backing, would be ticked half to death with this job. And I doubt not but that they would be able to produce the sixty-five men necessary. I could point them to a few to start with.

Vanderbilt men haven't bloomed like a rose in the country I have been in for ten years. Eighth, he wants me to show him another school in our Church that has trained as many missionaries. Perhaps it might surprise him to know that God calls men to the mission field and Vanderbilt University is not always responsible for men going to China or Korea to preach the gospel. Moreover, I happen to know that several of the bunch he names had decided to be missionaries long before they ever saw Vanderbilt. Perhaps they made missionaries in spite of Vanderbilt. In fact there are no four schools in our Church which, if combined, would have had the chance to develop either missionaries or preachers that Vanderbilt University has had. And yet when you compare their work and the success of their products, you are a little surprised to find that some schools that teach the "old notions" have done business. I might ask if there is not a little one-horse Methodist college in our Church which has produced just about two Bishops to Vanderbilt's one? Now, I have nothing against Vanderbilt University, if she will stay by the Church. But when she deserts our Church, as she is certainly doing, in teachings and otherwise, she cannot get my loyalty for love or money. Let her declare her allegiance to the Church that founded her. Let her give the Church the rights and authority due that organization. Let her teach what our Church believes. Let her send out men fitted to be instruments for the saving of souls, rather than tangled and misty thinkers. Then I will support and love her and not until then. Brother Monk declares that he is not fighting for "higher criticism," but for "true and sane criticism." Really, he has discovered a perfectly new and thoroughly harmless name at last. If he will send it to some Eastern university they will no doubt reward him handsomely. What a great thing to be able to discard all those subterfuges and lean back with, "No, certainly I am not a 'higher critic,' I am only a 'true and sane critic.'" Wouldn't that be fine for these fellows who are just putting on their first pants, so to speak. How nice for the "critic" who is only pipping, and has not dared come out of the shell yet. I am glad Monk thought of that name; it may do away with all those other nicknames that have confused some in the past. My friend, Alonzo, refers to the "men of matured thought" who are on his side of the question. Let me console him by quoting a letter which I have just received from one of our Bishops, also a man with just a little of that same article. To be sure he is interested in the Church. He is also interested in Vanderbilt. He has had an eye on both for many years. He knows the Tennessee Conference pretty well. I should say. He writes: "I have just read the first part of your 'reply' in the Texas Christian Advocate. Three cheers! Give them more of the same sort. You are doing work for God and the Church. God bless you. I will wait and watch for your 'part two,' etc." No, I am not all alone, though I am one against many, so far as the papers are concerned. I do not want any help. My table is piled full of letters. The brethren are giving me just the help I want. And now I wish to most humbly close with the words Brother Monk prepares for me, "Hold enough!"—"No!" This is what the Church is for—to keep alive faith in a divine presence and power in the world; to inspire doubting hearts with confidence in the omnipotence of goodness; to encourage the discouraged by its own confident hope; by believing that God's kingdom is coming, to cause it to come; by faith that truth is mighty, to make it mighty.—James Freeman Clarke. In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge. Telephone M-5720. Hours: 9 to 1, 3 to 5.

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Good News to Stomach Sufferers

A Chicago chemist is giving away ten thousand bottles of a remarkable Stomach Remedy that is accomplishing wonderful results for all Stomach, Liver and Intestinal Ailments and Gall-Stones. In many cases one dose has accomplished a cure. The discoverer of this remedy, Geo. H. Mayr, 334 Mayr Bldg., 156 Whiting St., Chicago, Ill., has been so encouraged by the good this remedy has been doing that he is making this most liberal offer to those who are in need of a cure. Write him to-day and he will send you a full \$1.00 bottle free.

SUNDAY SCHOOL ITEMS

REV. B. 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.

THE CHILD AND THE TEXT.

Alas that the texts are often so long and difficult. I cannot expect that pastors will read this little book...

THE GRACE OF GIVING.

There are people who are born with generous instincts. They naturally enjoy sharing what they have with others.

GEMS FOR TEACHERS.

Teachers are building their hopes on new plans and devices, or to use a much-abused term, on method.

As yet we have no true and effective education. The very first essential in the teacher—true love and sympathy—is not made one of the conditions of entering that great profession.

social and moral character can be effected. Mere intellectual instruction, which is all that is now given, is not complete education; it is really the least important part of it.—A. R. Wallace.

The great teacher is the man of great personality, in whom nobility means more than attainments, and therefore the man whose personal touch upon other men is sure to be quickening and ennobling.—A. F. West.

It is of little practical value to set up a high educational ideal for the Sunday-school, unless the responsibility for the realization of that ideal is definitely placed. More than upon any one else, responsibility devolves upon the teacher.

SOME MORE DON'TS FOR SUPERINTENDENTS.

Don't, don't, don't interfere with the classes during the recitation period, and don't let anybody else do it.

Don't try to do everything yourself. A noisy, fussy superintendent that is constantly running over the house and trying to attend to all details of the work will inevitably breed confusion and disorder.

When the organist is late, don't wait until she arrives to begin. To do so, gives the organist an exaggerated sense of her own importance.

THE IMPORTANCE OF THE SMALL SUNDAY-SCHOOL.

A study of the minutes of any of our Texas conferences will disclose the fact that by far the larger part of our Sunday-school work in this State is being done in small Sunday-schools that must meet in churches of a single room.

The Sunday-school that Will Carlton writes about is not to be despised. In it are being moulded the characters of the preachers and teachers and missionaries and leaders in all the Church enterprises of the future.

THE EDITOR'S BOOK SHELF.

"The Adult Bible Class," by W. C. Pearce. The words "expert" and "specialist" have been overworked by speakers and writers upon Sunday-school topics.

SUNDAY-SCHOOLS IN JAPAN.

The ideal towards which we aim in America is a Sunday-school enrollment equal to the Church membership. When that is accomplished we think we have done exceedingly well.

THE SUNDAY-SCHOOL AND THE CHURCH.

The Sunday-school authorities of the Methodist Episcopal Church have published the statement that careful inquiry discloses the fact that seventy per cent of the Churches of that denomination now in existence had their origin in a Sunday-school.

Remedies are Needed



Were we perfect, which we are not, medicines would not often be needed. But since our systems have become weakened, impaired and broken down...

The genuine has on its outside wrapper the Signature

Handwritten signature of Dr. Pierce.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit.

lift of the whole community. Blessed is that man or woman who makes a Sunday-school live and grow in one of the moral wastes of this sin-cursed world.

We must, in the main, look to it to keep the fires burning. We, therefore, appeal to all pastors, and other temperance workers, to give to the field workers of the league, all needed co-operation in their work.

AN EXPLANATION AND A FINANCIAL STATEMENT.

Due to an oversight the last financial report of the Sunday-school Board of the Central Texas Conference is incomplete. I therefore publish the following statement:

At the conference in Waxahachie in 1910 the Sunday-school Board adopted the following resolution: "Resolved, that the cash now on hand be turned over to the Chairman of this board to defray the necessary expenses of the board during the next conference year."

At the organization of the new board the writer was elected Chairman. At the conference at Fort Worth last fall he made a report to the board which there follows a summary, and it was received by the board and filed, but for some reason did not find its way into the minutes.

TO THE PASTORS AND OTHER TEMPERANCE WORKERS OF TEXAS.

At a recent meeting of the Headquarters' Committee of the Anti-Saloon League of Texas, the undersigned were appointed a committee to issue an address to the pastors and other temperance workers of our State.

We are glad to state that beyond doubt, the affairs of the league were never in quite as good condition as now. The last year's battles left this most effective organization united, disciplined and aggressive.

Our cause was greatly advanced last year. We are now in sight of a victory more complete than could have been won last year. Our present work is to take Texas out of the hands of the paid agents and the allies of the brewers and the saloonists, and enforce our laws.

There is a lurking danger and that is apathy, and consequent disintegration. If the temperance forces keep the interest alive, and hold together, they can have a big house-cleaning this year.

We have gone too far to turn back. We must go on to complete success.

The one hope of the enemy is that we will cool off and let the fight drop. We are obligated by every consideration of wisdom and patriotism to save what we have already done, by waging the war to the destruction of the enemy.

G. C. RANKIN, Editor Christian Advocate. J. B. GAMBRELL, Editor Baptist Standard. J. FRANK SMITH, Pastor Central Presbyterian Church.

THE HIDDEN SONG.

Do you know that some birds are taught to sing by having their cages darkened? Then the little things long for the light and in some way realize they must make a sound that the master of their light and darkness may hear.

Are not some of us birds caged in by the limitations of humanity? Is not that cage often darkened by sorrow and disappointment and seeming ill fortune? Yet how is the Master to learn that we love the brighter, better things? Who but would sing with the sun? But who sings for the sun shows clearly his love of it.

Like the bird, which after many days of darkness and many days of singing itself again into the light, finds its little voice grown strong and sure, we who sing on through our trials and burdening shall some morning find our own voices sweetened and strengthened from the long practice.

Of those immortal dead who live again

In minds made better by their presence; live In pulses stirred to generosity. In deeds of daring rectitude, in scorn For miserable aims that end with self. In thoughts sublime that pierce the night like stars.

—From The Great Optimist.

That is the best sermon which makes living easier Monday morning. —Lyman Abbott.

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KIND WORDS.

I do not want to be without the Advocate while I live.

MRS. ELIZABETH HARP, Abernathy, Texas.

I think the Advocate is fine and really I think it my duty to take it for myself and family. It is a duty I owe the Church since it is the best means of communication. I wish every member could read it. We need to "give attention to doctrine" and read the Advocate.

DR. J. W. POOLE, Aquilla, Texas.

Georgetown has quarantined against outside points. It caught Dr. W. L. Nelms, of Georgetown, in Fort Worth. Dr. C. M. Bishop filled his pulpit last Sunday.

We hear good reports from the work of Rev. J. L. Pierce, at Denton Street, Gainesville. He is preaching to good congregations, and we do not hesitate to add that his preaching is up to a high-water mark.

Rev. S. B. Beall, of the Uvalde District, is one of the busy elders in that wide-awake conference. He lives on his district by day and night, and in his auto comes into constant touch with all portions of his field. He is making full proof of his ministry, and of his office in the Church.

Rev. J. E. Roach is taking hold of his work at Broadway, Gainesville. He made one of the most active presiding elders in the conference, and walked right out of the office into a successful pastorate. Brother Roach is one of our most energetic and faithful preachers.

Rev. R. P. Shuler awoke the other morning to find in the Advocate two antagonists going after him vigorously and aggressively. It is a battle-royal, and we commend the brethren for their good spirit in the midst of their telling blows. It is a matter of principle, and there is no room for personal issues.

The Navasota Methodists, under the successful leadership of Rev. W. D. White, have just let the contract for a \$25,000 church building, to be completed by the first of July. It will contain nine rooms in addition to fourteen class rooms, a main auditorium and Sunday-school room, and it will seat 1200 people. This is good news. Navasota is a vigorous community, and our Church spirit there is good. Its need for sometime has been a church house up-to-date and in keeping with the progress of the community. We congratulate the pastor and membership of Navasota Methodism.

OUR FRIEND (?) BOB BARKER BOBS UP AGAIN.

Do you remember our quondam friend, Bob Barker? We would not again mention him in these columns were it not for the fact that he has "bobbed" up again. He has come out as a candidate for State Controller. He is the man whom the Hon. Jacob Wolters had employed at five dollars a day, during the late prohibition campaign to stay round headquarters as a "general hand-shaker." He did this effectually for some weeks, and then "genial Bob" was sent away over to Chattanooga to dig into the record of the editor of the Advocate, and see if he could not find something unsavory to be used in the State campaign. We happened to be over that way at the same time attending the annual meeting of our Mission Board, and we ran on to "Bob's" little game. It all came out in the Chattanooga Times, and Bob fled back to Texas. We published the whole episode in these columns from the Times, and until the past week Bob had remained as quiet as a frog in dog days but now he blooms out into a candidate and wants the people of Texas to put him in a State office. We would not be doing our duty to the State, and to the people represented by the Advocate if we did not in this way call their attention to the matter. A "general hand-shaker" round anti-prohibition headquarters during the campaign: a man who made it his business to go over to Chattanooga to see if he could find out anything, as a detective and a spy, against our character to be made an asset in the prohibition campaign, is a great man to put into a State office, or any other sort of office, at the hands of the people. A leading anti told us toward the close of the prohibition campaign one day, at the Oriental Hotel, that the greatest political mistake they had made was in sending Bob to Chattanooga on that fool's errand. But he went, he saw and—he came back!

Bishop Candler is now on his official visit and inspection of the Cuba missionary field. He is accompanied by Rev. H. E. Wheeler, of Arkadelphia, Ark.

Uncle Dick Thompson has again been very ill at his home in this city. At this writing, he is slightly better, but his condition is critical. We were to see him the other day and found him suffering much, but at peace with God and all men. We are sure that the brethren will remember this old veteran of the cross in his affliction.

Mrs. M. M. Stuart, the aged mother of Rev. George R. Stuart, the famous evangelist, died recently at his home in Cleveland, Tenn. She was a woman of great force of character, and lived to a noble purpose. Her gift of her son, George, to the world is enough to entitle her to a place among the great and good women of the world.

Surely the old regime of the Manchu princes is tottering to its downfall. On January 12 the princes of the imperial clan met in Peking, China, advised the throne to retire immediately from Jehol. This is the imperial family's summer residence, about one hundred and twenty miles to the northeast of Peking.

Storms are sweeping the Atlantic coast and piling up a toll of wrecked ships and human suffering that promises to eclipse the devastation of previous winters. Within the last fortnight the revenue cutters have been called into greater activity than for many years, and the end is not in sight.

Rev. Graham H. Lambeth, for twenty years a member of the Virginia Conference, has obtained an interest in and becomes the managing editor of the Baltimore-Richmond Advocate. Until recently, he has been editor of the Virginian, the decent daily founded in Richmond by Dr. James Cannon, Jr. The latter remains with the Virginian as part owner and editor.

WHO SENT?

We are in receipt of two dollars in currency from some one from some town beginning with the letter A. It was placed in one of the Texas Christian Advocate return envelopes together with our circular letter with no name signed to indicate from whom it came. If you have sent us two dollars in currency and have not received a receipt from us, let us know.

The city of St. Louis has just completed its survey under the direction of the Men and Religion Forward Movement. It disclosed the fact that there are in St. Louis 438 churches, or one to every 1500 people; while there are 2259 saloons, or one to every 300 of its population.

Rev. J. T. Whitaker, an honored and venerable local preacher, long a citizen of Dallas, died recently in Oak Cliff at an advanced age. He was truly a good man, and he leaves a large family connection and a wide circle of friends to rise up and call him blessed.

With the beginning of 1912 all the telephones of England passed into the hands of the Government. About \$80,000,000 worth of property and 18,000 employees were involved in the change. The Government was already interested in the telephone business, and now has 720,000 subscribers and \$125,000,000 worth of property.

Arrangements have been made to hold an Educational Conference for the entire Church some time 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, \$8880.

From a private note from Rev. W. H. Terry, of the Big Spring District, we learn that matters are moving forward out there, despite their long drouth. The preachers are all at their posts, two new churches under way, a good parsonage in sight, and the good people are kind to the pastors and their presiding elder. The salaries have nearly all been somewhat advanced, and the outlook is most promising for a good year. The rains and the snows have put the ground in good condition for the approaching season.

The London Morning Post recently devoted three columns of news space and an editorial condemning the proposed policy of the United States to give preference to American vessels in the Panama Canal. The British journal alleges that this is strictly contrary to existing treaties and thinks it should be prevented at any cost. Possibly the Post would have this country dig the canal, pay for the same, and turn it over to British management.

A bill has been introduced into Congress and passed to increase the pension by about \$50,000,000. They now propose to pension every soldier who fought at least ninety days in the Union army, whether wounded or not. The whole thing points either to a willful waste of the people's money, or else it is a deliberate and cowardly play to the "old soldier vote" in the coming National elections. It is to be hoped there are enough high-minded Democrats and Republicans in the Senate to stop this political jugglery.

Mr. Andrew Carnegie has recently named the twenty men in the world's history who he thinks have done the most for humanity. We reproduce the list, which is as follows: Shakespeare, Morton, Jenner, Neilson, Lincoln, Burns, Gutenberg, Edison, Siemens, Bessemer, Mushet, Columbus, Watt, Bell, Armwight, Franklin, Murdock, Hargreaves, Stephenson and Symington. Is it not significant that Mr.

Carnegie does not include in his list a single religious leader? Moses, the great lawgiver; Paul, the establisher of the early Church; Luther, the monk who shook the world, and Wesley, who infused new spiritual life into the decadent Churches of the eighteenth century, are all left out.

Success Magazine, which has for the past twelve years attempted to achieve the golden prize signified by its name, suspended publication on January 1, and Orison Sweet Marden, its accomplished editor, is forced to acknowledge defeat in his undertaking. While in existence it stood for high ideals and was a leader in political reforms.

DR. ALEXANDER McLAREN'S COMMENTARIES COMPLETE.

After years of waiting, profitable waiting when the result is reached, the "Expositions of the Scriptures," by the late Doctor Alexander McLaren, are now complete in thirty-two handsome volumes. The last installment of eight volumes on the "Epistles" is now before us, and we prize the whole set more than we can express. They begin with the beginning and close with the closing, and for expository and practical purposes they have no superior in the literature of commentaries. Dr. McLaren was perhaps the most noted minister of his day. For nearly half a century he occupied one pulpit in Liverpool, and his sermons went into the homes, practically, of Christendom. He was scholarly, studious, resourceful and eminently evangelical, and the researches of his long life, and his expository investigations into the texts of Scripture are systematically published in these volumes, after careful review and revision. It is a herculean task and the outcome more than justifies the expenditure and investment of his great talents and scholarship. He has left the whole Christian world under obligation to him for such self-sacrificing labor. It has put him securely where, "though dead, he yet speaketh."

The A. C. Armstrong Publishing Company have rendered the Church in America a great service by giving this monumental work to the public. Every book in the Holy Scriptures is elaborately treated, not in the trite and technical way of the average commentator, but in the broadest, most accurate and entertaining manner. The healthful spirit of the great preacher is breathed through every treatment of every subject, and when you have followed him to the end you feel that you have not only gotten the mind of the writer of each book and its contents, but you are spiritually refreshed with his lucid way of getting at the matter. We do not hesitate to say that this set of eminently great books is entitled to a place in the library of every wide-awake and progressive minister, especially since the cost of them has put them practically within the reach of us all. They make up a great library within themselves in matters of theology and practical religion.

THE EXPOSITOR'S DICTIONARY OF TEXTS.

This marvelous work, the product of the brain and directing hand of Sir W. Robertson Nicoll, M. A., LL. D., is a well arranged homiletical library within itself. He was ably assisted by the best brain and the largest experience of the old world, and the result is a thought-provoking and genuine aid to greater and better thinking, and to fresher and more potent preaching. It proves its own claim to the title it bears, and it at once takes its place in the esteem of the enterprising and thoughtful preacher who seeks to systematize his time and conserve his energies. The first volume was published in England a year ago; has already been put to the test, and its merits have been passed upon by men competent to judge. They have given to it their unqualified endorsement as a work of exceptional excellence. And now we have the second and final volume, and it is a happy completion of one

of the greatest homiletical tasks of the present century. They comprise a thousand pages each, and the leading texts and subjects of the Scriptures are conveniently arranged, their clear expositions outlined, and critical suggestions made in such way as to make the volumes indispensable to the progressive minister of the gospel. The aim of the editors is to present a work at once exact and human, suited to the needs of the ministry. They contain a sufficiency of illumination and suggestion to outlast a life-time of sermon-making. To the jaded intellect of the tired preacher, who, after years of preaching, searches wearily for texts and themes week after week, the work will prove invaluable. Not that these volumes will take needed labor and research, and the necessity for original thinking off his head and heart, but they will aid him materially in lighting upon his subject, and finding such suggestion as will relieve him of much of the tedium of routine labor.

The George H. Doran Company, successors to A. C. Armstrong, have brought the ministers of America under obligation to their enterprise for reproducing this marvelous work and presenting it to them in this country at a remarkably low price, so low that it is within the reach of them all. We have these two volumes before us, and we place a large estimate upon their convenience and value.

CENTRAL CHURCH, FORT WORTH.

The Dallas News of last Sunday had the following account of Central Church's new church enterprise of Fort Worth:

The first services in the Central Methodist Church, just completed, will be held Sunday, when the pastor, Rev. H. W. Knickerbocker, will conduct morning and evening services. This is one of the largest churches in the city, probably exceeded only by the First Methodist Church. It is located at Lipscomb and Bellevue Streets. At the morning services Rev. R. C. Armstrong will preach.

Plans for the building of the church were begun seven years ago. The cost is about \$60,000. The pastor has been with the Church for three years, and has in that time raised \$40,000. The site of the church is 200x200 feet. The seating capacity is 1400.

The exterior is of brick and the interior finish is of mahogany. The walls and ceiling are of ivory and light tan in color. One of the features of the adornment of the church is the art glass windows. The study window has the figure of "The Sower." The window of the women's parlor has a picture of Christ blessing little children.

At the south entrance is a memorial window with the scene of Pharaoh's daughter discovering Moses. It is in memory of E. D. Ingram. A double window in the main auditorium was the gift of the congregation and is dedicated to Rev. Mr. Knickerbocker, the pastor, and Mrs. Knickerbocker.

A triple memorial window with the figure of the "Guardian Angel" is the gift of George W. Armstrong in honor of his parents. The Key class of the Sunday-school, named after Bishop Key, has presented a window representing Christ in Gethsemane. Another memorial is the gift of Dr. W. R. Howard in honor of Mrs. Ella May Howard. A memorial window is also presented by Mmes. W. C. Lackey and L. F. Perkins in memory of Rev. E. H. Kistler, their father. A window is also dedicated to Driff Sheperd by Mrs. Sheperd and a triple window is given by the congregation of the Church.

Another memorial is that presented by M. L. Woods in honor of his parents, Mr. and Mrs. Baldwin H. Woods, and Mr. and Mrs. S. E. Munger, the parents of Mrs. Woods. Each Sunday-school class has presented a window with its class motto.

The Central Methodist Church was organized in 1905 with eighty members, when Rev. O. F. Sensabaugh was presiding elder and the first pastor was Rev. W. W. Moss.

The Building Committee which assisted in building the church is composed of W. H. (Buck) Smith, George W. Armstrong, L. M. Vance, D. E. Blanchard, H. W. Lusher, M. L. Woods, E. H. McKinley, J. W. Wright and Rev. R. C. Armstrong.

There are 550 members in the Sunday-school. The officers are: M. D. Evans, superintendent; Sam D. Christian, Secretary; Mrs. M. L. Woods, superintendent of the primary department; Mrs. H. M. Bradley, superintendent junior department; Mrs. Brooks Baker, superintendent beginners' department.

The church is fully equipped for the

Knees Became Stiff

Five Years of Severe Rheumatism
The cure of Henry J. Goldstein, 11 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla.

Sunday-school. There are twenty-one class rooms, besides the basement, lecture room and gallery for use.

The Woman's Missionary Society has 143 members. Mrs. M. L. Woods is President.

NO MENINGITIS AT NORTH TEXAS FEMALE COLLEGE.

The North Texas Female College was never in a healthier condition than at the present time. There has not been a symptom of meningitis anywhere near it, and no sickness of any kind.

The two cases of sickness which the newspapers reported to be meningitis have recovered and not another symptom has appeared.

The following physicians have authorized me to use their names in saying there is no danger to young ladies returning to the college: Drs. Ahlers, Anderson, Brown, Ellis, Glasscock, Gunby, Hoard, Holt, Neathery, Poe, Schenck, Stinson.

THE NEWS "CONTEMPORARY THOUGHT" REPLIES.

Our excellent friend of the Dallas Daily News, Mr. Lombardi, who edits the "Contemporary Thought" column of that paper, read our little paragraph last week and his tendency to quote often and copiously from the "Christian Science Monitor," the official organ of that peculiar form of religious thought, and it touched him on a tender spot.

The enclosed excerpt from your excellent paper of January 18 was evidently written under the impression that the clippings from the Christian Science Monitor that sometimes appear in the Contemporary Thought column of the News are of a religious nature and tendency, reflecting the doctrine of the Christian Science Church.

Under the circumstances, your paragraph is calculated to mislead your readers, and to impress them with the idea that the News, a secular paper, is going out of its way to advocate a doctrine that many of your readers disapprove of and thus prejudice our paper in their estimation.

Now, if I have succeeded in making your readers aware of the fact that the News is a secular paper, and that it is not going out of its way to advocate a doctrine that many of your readers disapprove of and thus prejudice our paper in their estimation.

the matter clear, I am sure that you will correct in your next issue the impression thus conveyed in your paragraph, or do me the courtesy to print this communication.

Respectfully yours, C. LOMBARDI, Vice-President.

PERSONALS

Rev. J. T. H. Miller, of Richland Springs, recently called on the Advocate and paid his respects to us. He had been to Oklahoma to see his sick mother. He is a warm friend of the Advocate and its force.

We learn of the very precarious condition of "Grandma" Allen, Terrell, Texas, who for some time has lingered after a stroke of paralysis. On account of a strict quarantine placed by Georgetown Dr. J. R. Allen, her son, is not able to be at her bedside.

Rev. J. H. Groseclose, of Uvalde, is making good progress in his new charge. We have before us his monthly bulletin, and the trend of his work is encouraging. He has thirty-six copies of the Advocate in his charge, and is striving to increase the number.

The good wife of Rev. L. B. Saxon, of Douglassville, who has been at the Baptist Sanitarium for several days, has returned home. She received some benefit from her treatment there, but her health has not seemed to permanently improve.

We note the recent death of the aged wife of our good and venerable brother, Rev. F. C. McMillan, of Hillsboro. They were married in 1841, and had lived happily together for all these long years.

ADVISORY COUNCIL.

To celebrate the first anniversary of Southern Methodist University a number of prominent Dallas citizens met for luncheon at the Oriental Hotel Friday, Jan. 19. Exactly one year before this date the University was voted into existence by the Texas Educational Commission in session at Austin.

Dr. R. S. Hyer presided at the meeting and stated its purpose to be the organization of an advisory board for the University composed largely of Dallas men.

After briefly reviewing the history of the University and telling something of the plans under way for immediate execution, Dr. Hyer called on Dr. Boaz for a statement concerning the campaign to raise \$500,000 to procure the gift of \$200,000 from the General Education Board.

On motion of Dr. J. O. McReynolds the name "Advisory Council" for Southern Methodist University was selected for the organization. It was determined that the membership of the Council consist of fifty Dallas men and a man from each of the fifty-two presiding elders' districts in Texas.

The following committee on organization was announced by the chair and asked to report at the next meeting: A. W. Walker, Chairman; M. H. Wolfe and W. C. Everett. The following men were by motion made members of the Council: Louis Blaylock, Dr. J. O. McReynolds, H. H. Adams, J. R. Babcock, J. E. Lee, A. W. Walker, F. L. McNeny, A. V. Lane, Rev. L. S. Barton, M. H. Wolfe, Rev. J. T. McClure, Dr. H. A. Boaz, Rev. G. W. Truett, Dr. R. S. Hyer, Rev. G. C. Rankin, W. C. Everett, A. C. Cason, J. E. Cockrell, Frank Reedy and W. M. Jackson.

deep interest on the part of the citizenship of Dallas in all matters pertaining to the University. There were commendatory expressions on every hand concerning the large amount of preliminary work already accomplished by the officials and the splendid plans for the future.

"THE PSYCHOLOGY OF THE CHRISTIAN SOUL."

By Bishop Edwin D. Mouzon, D. D.

We Methodists should be interested in the great literature concerning Christian experience which has been developed in recent years. Experience of the things of God was central in the life and preaching of John Wesley and the early Methodist.

I have just finished reading George Steven's "Psychology of the Christian Soul," published by Hodder and Stoughton, one of the sanest books written on this most interesting subject.

The "new psychology" discusses the soul in terms of matter, and reduces thought to a mode of motion. We have had enough of this kind of thing—witness the wide reading given to such a book as Dr. Thomson's "Brain and Personality."

In discussing "The Liberating of the Soul Through Conversion," the question is raised: "Who Are Converted?" By Sunday-school teachers as well as by preachers one of the questions most keenly discussed in connection with conversion is the age at which it most frequently takes place.

that the large majority have been converted during the period of adolescence. Or let some young university student, ambitious for his doctor's degree, get to work.

In our efforts toward the spread of the new revival in Methodism, let us labor for a revival of Bible reading in our homes, a revival of the family altar, revival of home religion. Conversion is indeed a normal phenomenon of adolescence in Christian homes.

ALABAMA LETTER.

By Rev. M. H. Wells.

Great is the Texas Christian Advocate! So I exclaimed after inspecting issue of January 4. And now, after nearly a month in which to "cool off" and weigh my words, I repeat: Great is the Texas Christian Advocate!!

There is no profit in the Sunday that is not a holy Sabbath. Above all else this is a hallowed day set aside for sacred purposes, and its end is not achieved unless it is observed as such.

Holland House advertisement with logo and text: Under Management that has Long Catered to the Demands of Discerning Visitors. THE HOLLAND HOUSE enjoys a unique distinction among exclusive and democratic travellers from all parts of the world.

ideal. From my youth up I have been associated with newspapers, secular and religious. From my teens I have been a lover and reader of papers.

The reading matter of that number was as usual good, but, to be candid, those pictures caught my eye. They tell a tale. That is history in personality. It was a bold and popular strike.

Then the artist showed a group. Of course my very dear friend, Louis Blaylock, was in the center, and, judging from the gaze of others, he must have been the center of interest.

Passing on I was glad to see that face and form of the younger Blaylock. He has evidently inherited the fondness of his father for the printing business.

My acquaintance with the Advocate and its publishers began in 1871. It was then published by Shaw & Blaylock in the city of Galveston.

EPWORTH PIANOS AND ORGANS advertisement: for homes and churches. Send for free catalog. State which instrument you desire.

A TEACHER ON COLLEGE ATHLETICS.

Since the publication of your timely article on athletics I have noticed one rejoinder and many commendatory letters.

In the last Advocate I observed an article from the pen of a student endorsing the position of the Advocate editor.

I shall ask space for a few words from the observation and experience of a teacher in the public schools of Texas:

It has been my pleasure to prepare many boys and girls for higher institutions of learning, and it has been my observation that of the boys who have finished the public school and have matriculated in higher institutions of learning and have completed courses in these institutions the boys

that gave school athletics a minimum of attention came forth from other institutions with a maximum of intelligence.

There surely is, and ought to be, a happy medium for athletics, and unless we check the present tendency to emphasize school athletics in our colleges and universities we will fall into the fatal footsteps of the ancient Spartans. If I send my boy to college it is not for the purpose of cultivating his gymnastic tendencies, but to develop his moral and intellectual nature. Of course, he will need some exercise, but I would not endorse his leaving his post of duty in his classes to travel eight hundred miles across the country to contest his skill and muscular strength in order to maim the face or break a limb of some poor boy in a game of modern football. Is it not a fact that, after nineteen centuries of Christian development, we are merging into brutality almost as

repulsive and barbarous as the gladiatorial combats of ancient Rome? It is an opportune time for the pendulum to retrace its movements towards the opposite arc. The various Christian colleges in Texas, and, I might say the Nation, have unconsciously allowed the student body to dictate the character of athletics that shall be indulged in by the students. The untrained and poorly disciplined mind should not be consulted in the character of athletics for schools.

The young men of our country need restraint in many of their proclivities, and, above all things, they need, very seriously, judicious guidance.

My plea is that athletics has the maximum instead of the minimum attention.

I am aware that many will plead that the "rough and tumble" experience is beneficial to the boy in after life, but I believe if the time were spent in the accumulation of moral

and intellectual growth, the influence for good in the future of such boys would be materially strengthened and the society of the next generation would doubtless claim loftier ideals. It is an avowed and an admitted statement to say that "organized athletics" is a menace to Sabbath observance. To develop a boy more for athletics than for morality and intellect is to train for those tendencies that will destroy the better principles of life instead of an anchor for noble impulses.

In conclusion, permit me to say that the above are my mature deliberations upon a subject of much present concern, and unless our colleges control these tendencies better than they have been controlled, I fear the ultimate consequences.

This concludes my deliberative thoughts after twenty-five years of observation and experience.

J. B. LAYNE.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.

NUMBER THREE.

This is a great age in which we live. It's an age in which men in every walk of life are making sword-plays in words of authority, or in demanding recognition for the special interest committed to their hands. Are not the emphasizing of these special interests overshadowing the real work of the Church? Are we not inclined to turn away from the city in which our great Church has held its annual session rejoicing in the thousands of dollars that have been contributed to some special interest, while no sigh of grief has gone up to God because no soul has been brought to Jesus through the preaching of his gospel?

Is not the tendency of this great age to forget that the message of the Church is to hold Jesus to the human mind and heart as "the Lamb of God which taketh away the sins of the world?" This and nothing else is the commission of the Church.

Is it not the tendency of the Church in this age to hold the followers of Jesus up in comparison with the followers of Socrates? Are we not as a Church forcing the battle to a parallel column of intellectuality and gentility with supreme love to God and impartial love to man? Is not the Church in this age testing Christianity by what its professors can quote from books of science and philosophy rather than from a personal experience of God's power to save a soul from sin through the merit of Jesus Christ? Are we not as a Church inclined to place men who are acquainted with literature in stations of prominence rather than the men who are Spirit-filled and divinely qualified to lead a sinner to a knowledge of God as it is in Christ Jesus? Are we not in our present methods tending toward making Christianity a science of dealing with intellectual conceptions rather than a force in human life? A casual study of the Church methods of to-day would leave one to think of the Greek methods of old, when restless curiosity led them to search out a reason for everything and when they thought beauty in person was divinity, or it will make one think of the Roman of old whose effort it was to have a citizenship born in the purple so that they might call a world into subjection to them, rather than that they should believe in the intensity of spiritual power, the likeness of Christ in thought and life, letting their godly influence fall upon the sin-cursed, disappointed and blighted of this world like dew upon the grass.

This age does not need imitators of Socrates, or Luther, but it does need assimilators of Jesus who sought neither place nor popularity, who, although he was rich, for our sakes became poor that we might have right to a heavenly inheritance. When the Church begins to think that the work of God in the world is one thing, and the place which men hold in the Church is another thing, I am sure at that moment the Church has forgotten that God is God. It is heart-rending to stand by with open ears and hear the arguments which some men make as the reasons why they should hold certain places in the Church. There is little in their argument that savors of the spirit that declared, "I must needs go through Samaria," or, "I must needs go up to Jerusalem and suffer many things." No it's my health, my welfare, my education demands that I be stationed so and so.

When worldly methods enter into the work of the Church, may we not look for worldly results, such as, God and his Christ will be forgotten and the dominating question will be, What shall I have; I have left all and followed thee?

Is not the Church in danger of committing the error which the State has already committed, that of taking youths from their homes and educating them for office. In other words, the State by its public system of education, assumes the part of guardian to them, not intentionally so, but it has this effect upon their lives, their education has cost them nothing. They now assume that the State must still provide for them, and they seek to become in the future what they have been in the past, pensioners on the public tax, rendering little, if anything, to the moral and spiritual benefit, and the eternal welfare of the people who are being crushed by hand and gun and beverages that are dealing out to society death and hell.

No man can decry the modern effort for an education without showing his ignorance, but any man can decry many of modern methods of education and show his wisdom.

Naples, Texas.

There is no field of life free from competition, and none, therefore, free from the temptation to envy.

THIS GENEROUS TREATMENT AND 36 PAGE ILLUSTRATED BOOK FREE



Dr. F. W. Jiroch, of Chicago, who is regarded by many as perhaps the best specialist of modern times in his chosen field, makes you this liberal offer.

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Just mark with a cross X in the coupon below any of the different symptoms you have and send it to me, and I will send you the Treatment Free so you may make a personal test of just what my special medicine will do.

This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You

This offer is made to any person who sincerely wants to be cured of Kidney and Bladder Ailments, Rheumatism, Stomach, Liver and Bowel Disorders, Heart Trouble, Nervous Weakness, Catarrh and all other diseases arising from impure blood, Uric Acid conditions, etc.

SEND NO MONEY Simply put a cross X mark before the symptoms that you have, cut out the coupon, sign your name in full and complete address, and I will do the rest.

The Object of This Advertisement

is to reach the sick, weak and suffering; those who have failed with other treatments, those who have given up in despair, those in remote places who are not supplied with modern, up-to-date and successful methods of curing diseases.

I Want to Prove to Those People at My Own Expense That I Have the Real Remedies

I have perhaps the most successful method yet devised for the permanent cure of diseases of which I have made a specialty. I do not ask you to accept my word for this, I am a Specialist and I do not have one remedy that cures everything; no patent medicines; no "dope." My special treatments are made up of my own private prescriptions perfected after years of successful practice. My great success is due to knowing what remedies cure and treating my patients honestly. I count my cures by the hundred where a doctor in ordinary practice counts but one.

To Prove My Claims I'll Send a Treatment Free to Test

I want you to try at my expense, not yours. All I want to know is what you want to be cured of. I have made it convenient for you to tell me this by simply putting a cross X mark before the symptoms you have on the attached coupon or write me a letter in your own words about anything of a private nature (man or woman) that you want me to know. I realize that I must help you and get your good will if I expect you to recommend me to others. And you must believe that my remedies are genuine, and that I do cure, otherwise I could not afford this expense of advertising.

The Vast Majority of Patients I Treat Are Those Who Have Failed With Other Treatments

You may feel discouraged on account of past failures; patent medicines may have proven worthless; your home doctor may have exhausted himself—even pronounced your case incurable—but this does not prove that I cannot help you and that I may cure you. The worst cases come to me. My treatment may be a surprise to you. Set aside your doubts; try once more. Try at my expense. You have nothing to lose.

Accept My Liberal Offer!

It Places You Under No Obligation Whatever to Me

I repeat—you are under no obligation to accept this free offer. No contracts; no express charges. I will pay the postage myself and deliver the treatment right to your own door without one cent of expense to you. Do not delay; do not argue. Just say to yourself "If Dr. Jiroch has so much confidence in his ability and his treatment to go to all this expense I am going to let him try." Put a cross X mark before the symptoms you have; sign your name and address on the attached coupon, cut it out and mail it to me today. It will obligate you to nothing. Just let me try to help you. Address

Dr. F. W. JIROCH, Dept. 1182 So. Wabash Ave., Chicago, Ill.

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Cut Out and Mail This Coupon Today. I wish to avail myself of your offer to get a proof treatment free so I can test it in my own case, I have placed a cross X mark before the ailments for which I desire treatment. Name: State plainly, Mr., Mrs. or Miss. Town: State: Street or R. F. D. or Box: Have you ever written me? What is your age? What is your disease? It is distinctly understood that I will never ask you to pay for the proof treatment, letter of advice, diagnosis, or for answering your special questions. I will also send you my Medical Book containing valuable suggestions, simple home rules, etc., all free—Absolutely Free—Write at once. Address, Dr. F. W. Jiroch Dept. 1182 533-535 So. Wabash Ave., Chicago Ill.

FILL OUT This Application and Send it TODAY.

Epworth League Department

GUS W. THOMASSON, Editor.
5115 Victor Street, Munger Place,
Dallas, Texas.
Address all communications intended for this department to the League Editor.

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- First Vice-President—H. M. Whaling, Jr., Houston.
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- Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

APPOINTMENT OF BOND TRUSTEE.

STATE OF TEXAS, County of Bexar.

Whereas, heretofore, to-wit: On the first day of January, A. D. 1907, by deed of trust duly executed, filed and recorded in volume "O," pages 250 to 263, of the mortgage and trust deed records of Nueces County, Texas, C. C. Walsh, now of Tom Green County, Texas, was duly and legally appointed Trustee for the bondholders of the Texas State Epworth League of the Methodist Episcopal Church, South, and as such Trustee, was placed in possession of all the property, real and personal, of the said Texas State Epworth League of the Methodist Episcopal Church, South, as such Trustee, for the use and benefit of the bondholders in said bonds therein described, and

Whereas, the said C. C. Walsh has, on the 8th day of November, A. D. 1911, in writing, duly signed, sealed and acknowledged, declined and refused to further continue to act as said Trustee, and has resigned from the official position as such Trustee, in favor of Gus W. Thomasson, of Dallas, Dallas County, Texas, requesting that he, the said Gus W. Thomasson, be duly and legally appointed as Substitute Trustee, in accordance with said deed of trust:

Now, therefore, know all men by these presents, That the Texas State Epworth League, of the Methodist Episcopal Church, South, acting by and through its duly and legally appointed Trustees therein, has this day accepted, and by these presents does accept the resignation of the said C. C. Walsh, Trustee, and hereby nominates, appoints and designates Gus W. Thomasson, of Dallas, Dallas County, Texas, as Substitute Trustee in the place of the said C. C. Walsh, resigned, and the said Gus W. Thomasson is hereby authorized to take over all papers, bonds, property, and moneys, if any there be on hand, receipt the said C. C. Walsh, Trustee, therefore, which receipts shall be a full and final release from the duties and responsibilities set forth in said deed of trust.

In witness whereof, we have hereunto subscribed our hands, on this 8th day of November, A. D. 1911.

Signed: J. E. Harrison, Chairman; H. A. Boaz, Vice-Chairman; W. J. Johnson, Secretary; W. N. Hagy, Treasurer; R. M. Kelly, S. C. Riddle, J. T. Griswold, J. J. Russell, A. E. Rector, C. H. Beneke, J. K. Parr, Otis Truelove, Trustees.

TO EPWORTH BONDHOLDERS.

Effective January 1 Mr. Gus W. Thomasson, of Dallas, has been named by the Board of Trustees as Trustee for the Epworth bondholders succeeding Judge C. C. Walsh, of San Angelo. Judge Walsh has since the beginning served us in various capacities as attorney in receiving the property, in passing on various transactions, attended meetings of the board and in acting as Trustee—aiding us in every possible way without cost and we appreciate very much his kindness.

His business affairs and his present location are such that he deems it best to relinquish the work of looking after the bonds and by reason of Mr. Thomasson's interest in Epworth-by-the-Sea since its establishment as State President of the League, as member of the Board of Trustees and as a member of the original committee selected to choose a location for the Assembly make him very acceptable to all parties as Trustee. No man in Texas has a keener interest in the success of Epworth, or is more eminently fitted to look after any part of the enterprise.

His address, of course, is Dallas. Send your bonds to him for cancellation, you who have so kindly agreed to donate this much to this great work for the young people of Texas Methodism, and you who will yet agree to cancel them, and also send to him for collection of interest. If you cannot afford just now to donate the bond, we will appreciate it if you will drop him a card stating that you will donate the interest if possible. By reason of improvements on the beach near Epworth and the general growth in sentiment for the place the coming season certainly promises much, and we are depending on all the friends of Epworth to help us make this year the greatest yet, and to continue the plant until it is the best outing place in Southern Methodism.

A. K. RAGSDALE,
State President.

A PERSONAL WORD.

In assuming the duties of bondholder for the Texas State Epworth League, made vacant by the resignation of Judge C. C. Walsh, I do so because of the earnest solicitation of all parties concerned, Judge Walsh, himself, Dr. Harrison, the President of the board, and Mr. A. K. Ragsdale, President of the State Epworth League, and other members of the official family.

I am conscious of the fact that a considerable task is before me, and if it had been a matter of my own choosing I would have avoided it, but since my brethren have seen proper to lay this duty upon me I cannot find it in me to refuse, since my heart is now, as it has been from the beginning, in Epworth and all that pertains to it.

My first efforts will be directed to a general cancellation of outstanding bonds, many of our bondholders having signified their intention of surrendering their bonds whenever the movement assumed general support. I shall very greatly appreciate the voluntary notification of surrender from those holding bonds and due acknowledgement of same will be made promptly by me through these columns.



PRISON REFORM.

A. K. Ragsdale, President Epworth League:

It has always been a great pleasure to me to recall the kindness of yourself and the other Leaguers on the occasion of my visit to your Encampment three years ago. You will recall my errand to you as Prison Superintendent of the Texas Christian Endeavor Union. My troubling you with a letter to-day is to tell you the result of the work that the two organizations did. It was my privilege to meet with the men in the Huntsville prison on Sunday, last October 22, 1911. In the afternoon I visited the woman's farm. When I spoke to your people I had a terrible tale of the neglect and even the inhuman treatment of the women in their prison. It was dirty, uncomfortable, and they were not taken as good care of as one gives a good animal. I come with a very different story to-day:

The women have been removed to a farm about four miles from the large prison, and have good, clean, comfortable buildings. Instead of the old bunks, good iron beds, with mattresses, are furnished, one for each occupant. The change in the law requires that there be a matron. The Sergeant and his wife live in the building with the convicts. Formerly there was no woman to look after the convict women at all. Now the guards must be married men, living with their wives not more than two hundred yards from the guard house.

Three years ago the colored women were made to cut brush and work in the woods with only the guard with them. Now they are doing the field work on a large farm. Then they wore clothing made from the stripped stuff made in the walls, and they wore it the year around every day. Now they are allowed to dress up for Sundays. The few white women do the sewing for the whole number. Many have clothing or material sent them by their friends outside, as well as some

money. The white women are allowed to make up that and take pay from those having the work done. That gives them a little income, and the change from the hated stripes to a pretty dress even though it is only a gingham is a break in the monotony that is about the hardest thing they have to bear. They told me that the women in charge were very kind to them, and that they were comfortable. They have a Chaplain, who visits them every other Sunday.

The changes in the walls are also great, and I was assured by the Chaplain that the reforms at the various farms were as great as at the woman's farm.

I am very grateful, and I am sure you people will also feel the same that we were able to set rolling the ball that has carried away so many bad things and brought so much help to our poor criminals.

I thought it only right that you should know the result of your cooperation with us. "All of us are brethren."

With best wishes for a prosperous year of work for the Master, I remain, Yours cordially,

S. M. SLOAN,
MRS. L. T. SLOAN,
Prison Supt. Texas C. E. Union,
Livingston, Texas.

FROM LOTT.

Lott Epworth League has taken a new start with the largest and most enthusiastic membership it has ever had. Old and young have come together for the purpose of making it a good League, and, with the material we have, we are sure to win.

Last Sunday, January 14, we elected the following officers for the ensuing year:

- President, Miss Lillie Poe; First Vice-President, Miss Sallie King; Second Vice-President, Mr. Cornelius Simonton; Third Vice-President, Miss Nellie Watkins; Fourth Vice-President, Miss Ellen King; Secretary, Mr. Arthur Rushing; Treasurer, Miss Caldwell Gardner; Organist, Miss Fannie King; Era Agent, Miss Maggie McGaha.

ARTHUR RUSHING,
Secretary.

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

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



"IMMERSION DOGMA BREAKING DOWN."

By Rev. F. T. Charlton, Comanche, Texas.

An editorial article with the above heading appeared recently in "The Presbyterian Advance." The greater part of the article consists of extracts from "The Christian Century," of Chicago. Of this paper "The Advance" says: "It is a loyal exponent of the disciples, or 'Christian Church.' Coming from such a source, the extracts given in 'The Advance' are striking, if not startling and suggestive. They set forth some facts that extreme immersionists would do well to ponder seriously. 'The Christian Century' says:

"There is a deep-rooted and rapidly spreading conviction among disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship. * * * There is a widespread disillusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down.

"The New Testament facts are against it.

"The spirit of Christianity is against it.

"The spirit of the age is against it.

"The vital, effective, triumphant movements of to-day ignore it.

"Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

"Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

"Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it.

"It would seem as if there is almost no exception to the rule that as an immersionist goes farther into the field of social or missionary service,

or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for, the dogma of immersion.

"The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world who are working at the world's real tasks—at Christ's real task—have no interest.

"So long as this dogma obsesses the mind of a Christian community, that community will not fling itself with complete abandon into the great brotherly enterprises that really carry the world up toward God. Such community will not fling itself with ting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame."

—Christian Observer, Louisville, Ky.

Some people are so fond of admiration that they are not very particular as to its source.

Sometimes the bad company a man needs to be saved from is himself.

Those Bad Spells

Lebanon, Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

Assets Dec. 1, 1911, \$500,000.00 Loans to Contract Holders, \$1,250,000.00

The Standard Real Estate Loan Company

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Assures You a Home or Business Property if You Live;

YOUR FAMILY ONE IF YOU WERE TO DIE

SINCE the opening of the Company's office in Dallas ten years ago, its business, then local, has extended until now nearly every State in the Union is represented among its contract holders. No stronger argument can be made in favor of our plans than the fact that during the short period of ten years the assets have reached the enormous sum of \$500,000.00, and loans have been made in excess of \$1,250,000.00. Such results could only be obtained through methods of honesty and carrying out to the letter every condition of our contracts and redeeming every promise made by officers of the Company to its contract holders. The Standard Way is a Safe Way; it is a Sane Way; it is a Way that leads to YOUR HOME, if you will follow those who have been divorced from landlords by our Home-owning Contracts.

The Insurance Feature

In our contracts makes it impossible for a person to lose even by death. It provides that should the purchaser of an unforfeited contract die before a loan has been made or a home built, the Company will pay to his or her legal representative the amount of monthly installments paid by deceased into the Company, together with 6% interest per annum for the average time it has been in force, or the Company will grant to the legal representative of deceased a loan of money on Real Estate Security on the same terms as recited in the Contract.

A Home Company with Dallas Headquarters

ASSETS DEC. 1, 1911, : : \$500,000.00

Has made Loans to Contract Holders to Purchase Homes and Business Property over \$1,250,000.00

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

First-class men and women solicitors who can furnish good references and get good results are wanted.

Main Office:

604-609 Scollard Building
DALLAS, TEXAS.



DISTRICT AGENT:
REV. S. P. BROWN,
308 Moore Building,
FORT WORTH, TEXAS.

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.

GREETINGS.

To the Presidents of Missionary Societies and All Wide-Awake Workers:

At the annual meeting in Wichita Falls I was appointed Captain of the Home Guards, and, while the work is new to me, I believe it covers a wide field hitherto unworked, but like all the work so wisely planned for us, if we will make a success of it will amount to much and lasting good. This is the plan as I understand it:

The President of each auxiliary is requested to appoint from her society an enthusiastic woman as Captain of the Home Guards; let her take the Church membership and bring in all the shut-ins, business women, teachers, in fact, any one who cannot attend the society may become a member of the Home Guards by paying ten cents per month dues to either department of our work or twenty cents to both; she may select as many helpers as the membership demands, and they are called her Lieutenants, their duty being to help the Captain collect dues, visit the sick, distribute literature. There will be a leaflet sent out soon by Mrs. L. P. Smith, explaining more fully this work; in the meantime, let each President appoint her Captain of the Home Guards, and urge the vital importance of co-operation, which is the key-note, and especially so this new year confronting us, with enlarged opportunities and responsibilities.

I am just in receipt of an urgent appeal from Mrs. P. C. Archer about our work and surely there is not a woman in the North Texas Conference who will not gladly do all in her power to help this grand cause, and at the same time honor Sister Archer, to whom all honor is due, for truly "her price is above rubies." Let us make this the greatest year of our work, remembering, we can do all things through Christ, which strengthens us. MRS. W. F. PIERCE, Anna, Texas.

TO THE SECOND VICE-PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

I am anxiously waiting the address of the new Second Vice-Presidents. If the same one was re-elected, please write a postal and let me know, as I have some important literature and blanks to send to the Second Vice-Presidents. I will ask the pastors to help me to secure these names as early as possible. We are expecting Mrs. J. E. Grubbs, of Winchester, Kentucky, to visit Texas real soon in the interest of young people's work, and we want to have everything in readiness for her coming. She wants to meet as many of the young people as possible, and I have heard that she will visit our schools as far as possible. She has requested me to send her the number of young people in my conference.

I want to know how many there are in the League, and how many there are in the young people's societies, as she expects to send to every society a personal letter that will be very helpful.

I am anxious to serve you in every way possible, but to do this I must have the above information. Up to the present time I have only received seven from this large conference.

Please hear this appeal and act immediately. MRS. J. B. PRICE, Second Vice-President, Weatherford, Texas.

PLANO AUXILIARY.

At the meeting of the Woman's Missionary Society of the Plano Auxiliary the following officers were elected for the ensuing year:

President, Mrs. Jack Bowman; Third Vice-President, Mrs. S. M. Harrington; Fourth Vice-President, Mrs. W. R. Norton; Corresponding Secretary of Home Department, Mrs. J. I. Eason; Corresponding Secretary of Foreign Department, Mrs. Ann Hughton; Treasurer for Home Department, Mrs. J. D. Cottrell; Treasurer for Foreign Department, Mrs. J. T. Starks; Recording Secretary, Mrs. Geo. Bowman; Local Treasurer, Mrs. H. C. Overaker; Agent for Missionary Voice and Press Superintendent, Mrs. Rex B. Wilkes.

The offices of the First and Second Vice-Presidents will be filled at the next regular business session of the auxiliary. PRESS SUPT.

PEARSALL MISSIONARY SOCIETY.

The year just closed has been the best in the history of the woman's missionary work in Pearsall.

While we rejoice that our work has been a success the past year, yet we regret that not all of our women are interested in missionary work.

Immediately after the annual meet-

ing last June the home and foreign societies united, and now we have thirty-seven members of the home department and nineteen of the foreign all meeting together, and taking part in the same programs.

The young ladies are organized and doing good work with nineteen members. Their work began by using a Sunday-school class as a nucleus.

During the past year the adult society took the home and foreign study courses, and are preparing to take up the next book in February.

Each member is now provided with a year book and the society will use programs given in them.

Our pastor says he never worked with a finer body of women—all working in harmony with the Church, and with each other. The following report shows what the society has done financially:

Amount sent Conference Treasurer from adult home department \$131.71
Foreign department 193.00

Total to Conf. Treasurer....\$324.76
Local work 96.79

Total for adult society.....\$421.56

The young people, besides paying dues, paid \$10 pledges to each department.

We launched out on the pledge line this year. We had never succeeded in collecting one dollar per member all around before, but this year the home department paid \$50, the foreign \$62.50. So it pays to let loose the shore line. MRS. F. A. LILLY, Local Press Superintendent.

PRESS SUPERINTENDENTS OF WEST TEXAS CONFERENCE.

Since Mrs. Wilkes has moved to another conference I have been appointed Press Superintendent for the rest of the conference year.

I have received only twenty-nine addresses of new auxiliary Press Superintendents, and most of them came through the Conference Corresponding Secretary of the home department.

I should like to have, in fact must have if you get your bulletins, the address of every Press Superintendent in the conference. So let every one who sees this send me her address at once. The bulletins will mean much to your society this year, but how can you receive them unless the sender knows your address?

And, let me say to the Press Superintendents, you are a strong link in the chain of officers. See to it that our literature gets before your societies, and, though you may not see it now, by and by, when the harvest time comes, the seed you help to sow will yield fruit. MRS. E. A. LILLY, Press Superintendent.

AUSTIN AVENUE, WACO, TEXAS.

The newly elected officers of the Woman's Missionary Society of Austin Avenue M. E. Church, South, are as follows:

President, Mrs. J. R. Milam; First Vice-President, Mrs. A. S. Riddle; Second Vice-President, Mrs. W. F. Daly; Third Vice-President, Mrs. S. R. Hawkins; Fourth Vice-President, Mrs. J. P. Sample; Recording Secretary, Mrs. E. E. Ransom; Corresponding Secretary for Home Department, Mrs. F. A. Winchell; Corresponding Secretary for Foreign Department, Mrs. D. M. Wilson; Treasurer for Home Department, Mrs. W. W. Lastinger; Assistant Treasurer for Home Department, Mrs. J. B. Holloway; Treasurer for Foreign Department, Mrs. J. C. Kelley; Assistant Treasurer for Foreign Department, Mrs. McRae; Agent for The Voice, Mrs. F. M. Allen; Press Superintendent, Mrs. Walter Reese.

The Austin Avenue societies have united and all officers are at work in their various departments; each seems specially adapted to her line of work and eager to do her very best, so we are expecting much from our Austin Avenue Missionary Society for the year 1912.

MRS. WALTER L. REESE, Press Superintendent.

THROCKMORTON AUXILIARY.

On Monday afternoon, December 18, 1911, the Woman's Home Mission Society of the M. E. Church, South, Throckmorton, Texas, met in regular business session with a good attendance. This being our last business meeting in the month we hurried through with the regular order of business and elected the following officers for the ensuing year:

President, Mrs. Mary Mossie; First Vice-President, Mrs. Ino. Neely; Second Vice-President, Mrs. Walter Power; Third Vice-President, Mrs. Ellen Snelight; Fourth Vice-President, Mrs. E. T. Parrott; Recording and Corresponding Secretary and Treasurer,

Mrs. Bert Cochran; Press Reporter, Mrs. Calvin Hinson; Agent Missionary Voice, Mrs. Maud Marshall.

A vote as to whether we should pay dues to both the foreign and home departments resulted unanimously in the affirmative. We are henceforth a Woman's Missionary Society.

Our society has done a great work locally this past year, and we are expecting to make this the best year in the history of this society.

We have our plans for each week in the month before us as follows:

First Monday—Business meeting.
Second Monday—Devotional meeting.

Third Monday—Mission study class.

Fourth Monday—Press Reporter's work.

Fifth Monday—Social afternoon.

MRS. CALVIN HINSON, Press Reporter.

CORPUS CHRISTI, TEXAS.

The Woman's Missionary Society of the Methodist Church of Corpus Christi, Texas, had an interesting Bible study Tuesday afternoon of last week at the church. After the study, the officers for the new year were elected as follows:

President, Mrs. T. F. Sessions; First Vice-President, Mrs. C. H. Steele; Second Vice-President, Mrs. F. B. Sechrist; Third Vice-President, Mrs. O. B. Ford; Fourth Vice-President, Mrs. J. W. Pittman; Corresponding Secretary of Foreign Department, Mrs. Freeman; Corresponding Secretary of Home Department, Mrs. J. L. Jones; Recording Secretary, Mrs. W. A. McGuire; Treasurer of Home Department, Mrs. C. R. Simpson; Treasurer of Foreign Department, Mrs. M. M. Thorne; Agent for Missionary Voice, Mrs. H. E. Luther; Superintendent of Press Work, Mrs. D. M. Appling; Auditor, Mrs. S. T. Dodge; Organist, Mrs. E. J. Fisher.

On next Wednesday afternoon Mesdames Sechrist, Luther and Appling will entertain the society at the home of Mrs. Sechrist, 1205 South Third Street, on South Bluff.

MRS. D. M. APPLING, Superintendent of Press Work.

MONTAGUE, TEXAS.

The ladies of the Methodist Church of Montague, Texas, met with their pastor, Rev. I. F. Wood, on the 13th inst. and were organized in due Methodist form into an enthusiastic W. H. M. Society, with eighteen members. Following officers were elected:

President, Mrs. I. E. Wood; First Vice-President, Mrs. R. D. Rugely; Second Vice-President, Mrs. N. F. McClellan; Third Vice-President, Mrs. D. W. Clark; Fourth Vice-President, Mrs. J. F. Clark; Recording Secretary, Miss Lela Walker; Corresponding Secretary, Miss Ida Covey; Treasurer, Miss Emma Boyd; Agent Missionary Voice, Mrs. J. W. Cook; Superintendent of Press Work, Mrs. Jno. S. Smith.

We are well pleased with our pastor and his excellent wife. We believe under God they will bring good things to pass. They are Methodists both know and love Methodist doctrines and polity.

MRS. JNO. B. SMITH.

HASKELL HOME MISSION SOCIETY.

We have a splendidly organized Woman's Home Mission Society at this place. It is truly "alive," and much interest is being shown under the efficient leadership of Mrs. S. W. Scott, this being her second year as President of the society. Our officers for the ensuing year are as follows:

President, Mrs. S. W. Scott; First Vice-President, Mrs. J. T. Sims; Second Vice-President, Mrs. G. J. Graham; Third Vice-President, Mrs. P. D. Sanders; Fourth Vice-President, Mrs. C. D. Long; Treasurer, Mrs. B. J. Richardson; Corresponding Secretary, Mrs. C. L. Killingsworth; Recording Secretary, Mrs. J. N. Fields; Agent for The Missionary Voice, Mrs. T. J. Lemmon; Superintendent of Press Work, Mrs. R. Montgomery.

MRS. R. MONTGOMERY, Press Superintendent.

NOTICE, CENTRAL TEXAS CONFERENCE MISSIONARY SOCIETY.

Mrs. W. H. Howard, Coleman, Texas, has been appointed Secretary of Brownwood District Home Department, in place of Mrs. D. R. Blair, resigned.

My address is changed from Fort Worth, Texas, to Grapevine, Texas. Address all communications to me here. MRS. J. T. BLOODWORTH, Corresponding Secretary Home Dept.

BUNYAN AUXILIARY.

The auxiliary at this place met in December for the purpose of electing officers for the ensuing conference year. They follow:

President, Mrs. H. B. Clark; First Vice-President, Mrs. D. Wright; Second Vice-President, Miss Florence Williams; Fourth Vice-President, Mrs. Sue East; Fourth Vice-President, Mrs.

T. J. Shillingburg; Recording Secretary, Mrs. Vandyke; Corresponding Secretary, Mrs. R. C. Snively; Treasurer, Mrs. Zora Jones; Agent Missionary Voice, Mrs. D. Wright.

Every member takes the Missionary Voice. Though our society is small, yet we feel we can do a great work for our Lord. We have an enthusiastic mission study class. Meets once a month with our pastor as leader. We would be so glad if every member of our Church would come and take part in this study. We did splendid work last year, and are hoping

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THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 $\frac{1}{2}$ x 5 $\frac{1}{2}$ inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Take-up, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-Threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror-finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inside tape-measure in table and patented unbreakable steel chain and Lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running. The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically rebelts both wheels when sewing head is raised to position for use.

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416-418 Jackson St., Dallas, Texas.

WELLER. — Mrs. Florence Marion Weller, whose maiden name was Burford, was born November 24, 1852, and on November 6, 1911, five days after the death of her husband, Dr. C. O. Weller, her spirit went to join that of her life companion in the city of God. With all the anxiety belonging to a true wife she had watched and waited at her companion's bedside until he was within two days of the "borderland." Then her own frail body sank in sickness, and her spirit was soon to have release. Mrs. Weller was a native of Texas—born in Colorado County, where her father was a prominent planter. In early girlhood she professed faith in Christ, and became a member of the Methodist Church. On November 16, forty-two years before, lacking ten days, she became the wife of Dr. C. O. Weller, of Columbus, Texas. To them were born eight children, five of whom are living. None know so well her true worth as those whom she always carried to God in prayer and for whom she gave the holiest love of a mother's heart. In the life she lived she leaves to them a legacy worth more than any price of gold. While loyal to her Church and her Christ, always present in its worship and labor, when able, she nevertheless held fast the conviction that her relation to the home was of divine appointment. Within that home she was at her very best. Her culture was sanctified by divine grace, and her practical sense and judgment made her an helpmeet in deed and truth. With perfect equipoise of spirit and faith in her Lord, she heard the sad and yet expected news of her husband's death in an adjoining room, and then waited patiently, but for a few hours only to join him in the soul's sure home. It seemed sad—it was sad—and yet the early reunion of two whose union had been so ideal and so blessed of God, was not without its apparent appropriateness and certain joy. In life they were one, and in death they were not divided. Mrs. Weller was long-time one of the leaders in the work of her Church. She held official place there, but it was the charm of her Christian personality and character rather than official position which gave her words and works their effectiveness. Such a life as was hers leaves the world richer and brighter and heaven will be the sweeter for many, that she is there. The loved ones who tarry yet awhile know full well where they may meet her and greet her, there to sorrow no more forever.

D. EMORY HAWK.

McDANIEL. — Sister Rozenia McDaniel (nee Kelley) was born August 4, 1825, in the State of Alabama. She was married to James McDaniel, in 1848. They moved to the State of Mississippi in 1852. After twenty years in this State, they moved to Cooke County, Texas, where they remained three years; then again moved, this time to Brown County, where she resided till her death, which occurred at the home of her daughter, December 23, 1911. Sister McDaniel was converted in early life, and joined the M. E. Church, South, in which Church she lived a consistent, Christian life. She and her husband were old landmarks in the Church in Brown County, they having given the land for one of the first churches in this county. Her husband and two of the children preceded her to the other world. She leaves three children, thirty-three grandchildren and ten great-grandchildren, with a host of friends to mourn her loss. She lived to a good old age, being 86 years, four months and nineteen days of age. She has now laid the armor by, and gone to rest. May God bless the sorrowing ones and help them to meet her on the other shore.

B. R. WAGNER, P. C.

LATERMER. — John K. Latermer was born in Upshur County, Texas, March, 1866, and passed from this world to the one above, December 29, 1911, at the home of his sister, Mrs. Mary Cheatham, Edgewood, Texas. He was converted and joined the M. E. Church, South, at Murray League Campground, Upshur County, in 1885. He was married to Miss Eula Buie, December 23, 1896, who, with four children, are left behind to mourn their loss. Brother Latermer had been a faithful, consistent member of the Church twenty-seven years, and a steward twenty-five years; serving as District Steward part of this time. He was a good man and a great lover of home, a good steward, a loyal Christian, a devoted, tender husband, a loving, patient father. Brother Latermer is with us no more; his work is over; his trials are passed. To the loved ones I would say, "Weep not as those who have no hope; be faithful a few more years, and we shall join the loved ones on the golden shore." His pastor,

P. R. WHITE.

DREW. — Mrs. Mary Ellen Drew, wife of Elisha Drew, passed away at the family residence in Greenville, Texas, December 11, 1911. The above is a statement of the close of the earthly career of a noble woman. Sister Drew was born July 15, 1838, in Jonesville, Virginia, where she was reared to womanhood. Her maiden name was Graham. She was married to Charles Little, of Kentucky, May 26, 1853, who died September 27, 1863. To this union were born five children: Thomas, Louisa, Savannah, Nathaniel C. and Edith V. After ten years' residence in Kentucky, she went with her parents and five children to Kansas, March 11, 1867, in Franklin County, Kansas, where she was married to Elisha Drew, who survives her. To them were born four children. Of the first union three are living: Mrs. J. H. Jones and Mrs. H. H. Jones, of Greenville, and Rev. N. C. Little, of the North Texas Conference. Of the second union but two are living: Mrs. J. H. Buchanan, of Quinlan, and Rev. Eugene Drew, of Greenville. Sister Drew professed religion when she was fourteen years of age, and has been a life-long member of the Methodist Church. Hers was one of the most beautiful Christian characters I have ever known. For many years she was a great sufferer, and, during this time, by her patient suffering and Christian fortitude, she tested the verities of the Christian religion, and by the buoyancy of hope and the strength of faith she exemplified its power to sustain under the severest ordeals of life. Their house was, in fact, the home of the preacher, and many a tired and worn itinerant found a welcome and rest in their delightful home. Life to her meant service for her Master, and as long as her feeble strength would permit she was always about his work. Her life was a benediction to all who came under its influence, and her home, with husband and children, was one of those beautiful Christian homes where love reigns supreme, and happiness and peace abound. As long as she was able she always attended Church, no matter what sacrifice to be made or inconvenience to be endured, but for the last few months she was deprived of this privilege. One Sunday afternoon, a short while before she died, she sent for the writer to administer the Sacrament of the Lord's Supper at her home. During the service her happy soul seemed to bask in the very sunlight of God's love, and a blessed service it was. Her redeemed spirit has gone to take its "new" in the kingdom of her Lord. His will was hers, and the end was peace.

O. S. THOMAS.

GREEN. — Sister Mary P. Green was born April 4, 1839, in the State of Alabama. She was married to J. P. Green before the war, removing immediately to Washington County, Texas, where they lived till 1881, when they moved to Georgetown, Texas, where they remained for some years; then moving to the western part of the State, where her husband died, August 16, 1900. Sister Green was converted soon after she was married, and joined the M. E. Church, South. She was an active worker in the Church till her death. She had ten children, four boys and six girls. Her husband and five of the girls preceded her to the better world. She died at the home of her son in Loveland, Oklahoma, November 30, 1911. Her body was laid to rest in the cemetery at Roby, Texas, to await the resurrection of the just. May the God of all peace bless those who are left to mourn her loss, and may they make an unbroken family in the world of bliss.

B. R. WAGNER, P. C.

McCASLAND. — Mrs. Dora McCasland (nee Johnson) was born in Norway, November 25, 1837, and departed this life near Berwick, Jack County, Texas, December 15, 1911. She came with her parents from Norway to America when she was twelve years old. The family settled in Titus County, Texas, where she grew to womanhood, and married James A. McCasland, March, 1855. This new family moved to Jack County, in 1890, and settled in Long Hollow, south of Bryson, finally settling near Jackboro, Texas, where she died. She was converted in 1884, in Rockwall County, and joined the Methodist Church, under the ministry of Rev. F. O. Miller, of North Texas Conference, of whom she often spoke in high terms. She has one surviving sister, who lives in Bosque County, and the following children: James, John, Joe and Jefferson McCasland, her sons, and Mrs. Nannie Montgomery, Mrs. Pheba White and Mrs. Mattie Sisk, her daughters, who still survive her. Her husband and Alfred, her son (by whose side we laid her in Long Hollow Cemetery), have gone before her. Her life was pure. She loved God, and was ready to go. She had been confined to her room for several years before her death. May the blessings of God rest on the bereaved family. Her former pastor,

L. D. SHAWVER.

WELLER. — Cyrus Otway Weller was born in Tipton County, Tennessee, November 12, 1841. When a youth of fourteen he came to Texas, living at Victoria until the time of the Civil War. He joined the Confederate Army and made a true soldier. At the war's close he began the study of medicine, receiving his degree at the Jefferson Medical College in Philadelphia in 1869. Taking up his residence at Columbus, Texas, he practiced his chosen profession successfully until, with his family, in 1884, he came to Austin and located near the State University, then in its beginning. Here he enjoyed a good practice and the confidence and esteem of all who knew him. On November 16, 1869, he was married to Miss Florence Burford, of Osage, Texas, preceding her to the world of spirit by only five days. To them were born eight children, five of whom, Elizabeth McLary, Cyrus Burford, Clara Belle and Clarence, are living. For forty-seven years he was a devout member of the Methodist Church, and for the larger part of that time the Treasurer of the local congregation to which he belonged. Early in his stay at Austin he connected himself with the mission established near the University. He saw the vision of the possible service the Church might render the entire State in this place and gave of his money, his prayer, his very self to the extension of the work here planned. He was a member of the Building Committee of two houses of worship here erected and as Treasurer of the Church handled all its funds. His last thoughts were of the Church and its success. It had meant so much to him that its work was a very part of his own life. As a father he was kind, patient and loving. As a husband, provident, gentle and true. As a citizen possessed of the loftiest ideals, with courage equal to his convictions. As a Christian, constant, charitable and faithful down to the day of death. At three score and ten, wanting only eleven days, he was ripe for the life above. He had not only given the tenth and more of a good income to God, but had ministered to many from whom he expected, as shown by notations in his books, no earthly pay. The colored people of the old school adored him, and many of them slipped in, unobtrusively, to his funeral service. He loved God's Word, read it daily in his home and office and claimed its promises. Many of them were fulfilled while he stayed amongst us, and on November 1, 1911, when he went away, he came to know in all its fullness the meaning of the most precious one of all—"Be thou faithful unto death and I will give thee a crown of life." D. EMORY HAWK.

BLACKSHEAR. — Joe M. Blackshear was born at Nacogdoches, Texas, June 24, 1876. He was converted early in life and joined the Methodist Church. Brother Blackshear has been an invalid most all of his life. During the past four years he has suffered the afflictions of Job. He bore them patiently, heroically, Christ-like. He loved the Church and lived a life in keeping with his profession. He was carried from his home in Throckmorton, Texas, to a hospital in Fort Worth a few days before his death, hoping to secure temporary relief. He died there Saturday morning, January 6. His body was carried to his old home in Nacogdoches for interment. He is survived by a wife and little girl of nine. Like Wesley's Methodist, he "died well." A few days before the end he expressed himself as willing and ready to go, assuring the writer that the Christ he had trusted for salvation was with him then. To his faithful and devoted wife and little Lillian, we express sympathy and commend them to Christ, the willing sharer of human sorrow and grief. His pastor and friend,

FRANK MEADOW.

FARRIS. — Mrs. Mahalia Farris (nee Vinson) was born November 14, 1856, in Tishomingo County, Miss., and after a long and useful life here was released from toil and suffering and called home on January 14, 1912. When thirteen years old she was converted and joined the Methodist Church. In December, 1885, she was married to L. A. Farris, and they moved to Texas in 1893. For the past six years they have been living near Burleson, Texas. Their home was blessed with six children, all of whom, with the father, were present when she died. The mother lived to see the youngest child nearly grown, and each of the children enjoying religion, and in the Methodist Church. The "good-bye" was very sad, but only for a season, when they expect to clasp glad hands again and share together the "home" that Christ has gone to prepare. As the vision for this world began to grow dim and heaven began to be more visible, joy filled her soul and she left this world happy with Him as guide, who had led through all her life. To His love and care we commend the bereaved.

JNO. W. HAWKINS.

Grandmother

Grandmother never was stingy with the raisins and currants and citron and suet and other rich things in her mince meat. You've often wished you could buy mince meat as generously made as her kind.

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FOSTER. — William Lewis Foster was born in Spartanburg District, South Carolina, November 16, 1829; was married to Mary Matilda Morris, in 1853; moved to Texas, in 1869, and settled in Red River County, living there for three years; then moved to Delta County, in 1872, and settled near Ben Franklin, where he lived till Wednesday, January 3, 1912, at which time he climbed up the shining way, and went home to God. "Uncle Billy," as he was familiarly known, was 82 years, one month and nineteen days old. There were twelve children born to the family, eleven of whom survive the father. Uncle Billy was a staunch Methodist of the old-fashioned type. A Christian from his youth, bright as the morning star, his life was so pure and holy that it threw a ray of light across the pathway of every one that knew him. As a character he was strong and would rather die than compromise his convictions for God and the truth. As to industry, he was of the pioneer make; always busy and never idle, hence was a man that provided well for his family. As regards his Church, he was like David, who said, "I was glad when they said, Let us go up to the house of God." No truer man ever walked the earth among men. As of Enoch, it can be truthfully said, "He walked with God," and of Abraham, "He was the father of the faithful, and his children rise up and call him blessed." The new Methodist church, at Ben Franklin, stands as a monument to his untiring energy. The Church on earth will miss him, but the Church in heaven has a new addition to its ranks. He was the preacher's friend and helper, and, as such, the preachers that have known him, will miss him. A great and good man has gone. Oh, that his mantle of righteousness may fall upon his boys and that his girls may remember the "old folks at home," and strive to emulate their pure lives! This writer preached his funeral to a crowd that could hardly stand in the church, and his body now rests in the cemetery at Ben Franklin, awaiting the final summons. The Lord bless the bereaved ones.

ary societies and of the home department of the Sunday-school. She was confined to her room for many months. Her pastor, with others, administered to her the communion which strengthened her faith and she rejoiced in the singing of such hymns as, "It Is Well With My Soul." She was patient and resigned in time of suffering, and her death was peaceful and triumphant. Her Christian influence abides in the world, and her example was worthy of imitation. Her four children believe in the Savior that she trusted and expect to meet her up yonder. She was transferred to the Church triumphant October 27, 1911.

McGLATHERY. — Mrs. Corrine McGlathery (nee Humphreys) was born in Lavonia, Wilson County, Texas, October 26, 1876, and died in San Angelo, Texas, January 9, 1912. She gave her heart to God and joined the Methodist Church about eleven years ago, and lived a faithful and true Christian till God called her to her reward. Only a little more than four months before her death the writer joined her in marriage to E. G. McGlathery, who mourns the departure of his faithful wife. Brother McGlathery had planned for a happy life with the good woman whom he loved and to whom he had pledged his faith, but our Father in heaven ordered otherwise. His will and not ours be done. She is gone from his side. Sister McGlathery was truly a good woman, loved by all who knew her, for her many womanly and Christian virtues. Faithful in all the relationships of life; to her invalid mother, so afflicted and lonely (for she was the only child); to her husband, relatives and friends, but, above all, to her Lord, she was true even unto death. Dear Corrine, rest in peace; may we all meet you in the sweet, bye and bye, is the prayer of your pastor,

SAM J. FRANKS,
San Angelo, Texas.

Don't Worry—Eat

Memph's, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, today.

PACK. — Sarah Frances Pack, daughter of Rev. David Shirley and wife, was born in Douglass County, Illinois, April 13, 1870. Being the daughter of a faithful Methodist preacher, she was brought up in a religious atmosphere and trained for a life of service in the kingdom of God. She was married to Homer Pack, June 26, 1891. Her husband was a pillar in the Church here, and preceded her a few years to the better land. She professed faith in Christ when quite young, and united with the Methodist Church, and was a consistent and useful member of the same until her death. As long as her health would permit she engaged in the active service of her Lord. She was an active member of the mission

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