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EPISCOPAL DECISION ON DANCING.

The law of the Methodist Episcopal Church, South, is that all episcopal decisions in Annual Conferences shall be brought up to the meetings of the Bishops and there "the College of Bishops shall review these decisions and record its conclusions in a permanent form, and these conclusions, when published, shall be authoritative constructions of law."

Under this law concerning final and authoritative expressions we have an episcopal decision on the subject of teaching the art and science of dancing and the practice of promiscuous dancing.

A presiding elder decided in the case of a local elder who, as the President of a college for women, permitted the art and science of dancing taught in his school, that he was violating the rules of the Methodist Discipline. The President appealed to the Bishop presiding at the next Annual Conference, who sustained the presiding elder on the ground "that it is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere." At the meeting of the Bishops, they all concurred. So by its highest tribunal in construction the Methodist Episcopal Church, South, years ago settled in a most definite and emphatic manner the attitude of the Church towards promiscuous dancing.

It could not be more explicitly stated than in the words of the presiding Bishop which were unanimously concurred in by the College of Bishops. Let us repeat those words: "It is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere." This declaration, after receiving unanimous concurrence in the College of Bishops, has stood unchanged and unchallenged in the appendix to the Discipline and in the Manual of Discipline as the authoritative utterance of the Church on the question of promiscuous dancing and the teaching of the modern dance.

Has the Church changed its attitude to this question? Where do we find in its legislation or episcopal utterances that no longer is this episcopal decision in force? It is published along with all the other decisions, and apparently has the same authority it has always had.

According to this episcopal opinion, it is wrong to teach the art of modern dancing and wrong to permit promiscuous dancing. But, are the Methodists living up to that rule and episcopal decision?

Many of our leading Church officials have their children taught the art of modern dancing, and many of them give promiscuous dances in their parlors. Who is to blame for this growing disregard for the Church? We opine that it lies at the door of the pastor.

The people of a certain Methodist Church indulged largely in promiscuous dancing and in other worldly amusements. The pastor of that people did nothing and said nothing about it except in private, and that was in justification of his neutrality. He said privately: "If I were to do what I feel ought to be done, I'd have to lock up the church."

Another pastor of a city Church laughingly said of his Church: "It won't do to preach against dancing there." Yet another pastor afterwards did speak with plainness and love to that same people on the matter of dancing, and they heard him kindly, and many of them gave up the dance.

The people, in our judgment, are as amenable to proper instruction and discipline on the subject of worldly amusements now as they ever were. It is the preacher who has grown timid. The pastor should be the loving leader of his people, and he can, if he will, lead them away from the pleasures of sin to the joys of Christian service.

Many a pastor has grown timid because he had a wrong conception of the method to be used. He has considered that dancing, for instance, must be denounced and fought, or must be let alone.

But the wise pastor studies the case, prays over it and uses the means to win his people. A pastor once annihilated the promiscuous dance in his town by winning one young lady away from it. Then she did all the rest, and the pastor could take up some other line.

As we understand it, that emphatic utterance of the Bishop on dancing is still authoritative and in force. What are you going to do about it?

BUILDING A CITIZENSHIP.

The world progresses. It has moved steadily on through the ages until we find ourselves in the midst of the highest civilization the race has ever known. Of this we are proud and find grateful hearts welling up to God the source of all progress for the blessings that are ours.

But in great prosperity there is danger of bankruptcy. When the money maker reaches the conclusion that his investments will grind on and throw into his possession a healthy dividend without effort on his part, his fortune will very likely shift and fall into the possession of another. So the great civilization to which we have attained must needs be guarded by the strongest and best manhood that can be produced under these splendid conditions, or we will inevitably come down from the altitude that we have occupied and the voice of self-praise must be forever hushed. Vital importance is hidden in this great center of social, civil and moral interest. As we peer into its depths questions of no small moment arise: not the least of which is, How is this worthy and capable manhood to be attained? We would not shade the hope or dull the expectation of any person or people, nor would we linger for a moment on the plane of pessimism, but we will do well to cull from the rubbish of the past those practices that found their final expression in gems that adorned the character of the bravest and noblest of our forefathers, whose names are written in the foundation stones of our splendid civilization. Take a glance at the past and learn a lesson from the training process of other days. Then the youth was taught to love home and parents and to yield a willing obedience to parental authority.

We do not say that the old-time training is entirely abolished, but in many—very many—instances the boy is turned loose and without restraint drifts with the tide, and the tide is going down. Who has not seen them gathered in groups at the hour of midnight on the streets unquestionably imbibing those principles that are the most unhealthy for the civil, social and moral character of the future? Some of these are sons of leading business men and prominent citizens. These boys need to be tucked in bed by their own mothers' hands; they should be kept inside the home influence and guarded from the outside influences of evil that cluster around such times and places, to contaminate, to wreck and to ruin.

But if we look to the future in the building of character we may avert any threatened evil. Our resources are large. There lies within easy reach every means by which we may succeed in the establishing of character in the rising generation. We have many advantages that our forefathers had not. The school system is much improved from what it was in those days, and large philanthropic deeds are blessing the rising generation with environments that, if properly utilized, will prove a tremendous force in the struggle for success. Schools of every grade abound. Colleges and universities are accessible, and the opportunity for boys is everywhere manifest. The day has passed—if, indeed, it ever was upon us—when environments stand in the way of the education of a boy. If environments are not favorable, they can be made favorable and forced to conserve the best interests of life, and can be utilized for the final benefit of the individual who wishes to succeed in laying the foundation of a successful life with a college or university education.

Again, literature is cheap and abundant, and this makes the sources of information of all sorts accessible. One of the best indexes of a man's character is his book life. The association of good books is one of the mighty powers in the establishment of character and in bringing manhood to its largest development. Show me the book life of a man and I will show you the character of man he is. There can be no better association formed and no truer companionship indulged than an intimate association and companionship with splendid libraries. In this way we can associate with men of brain and thought and strong character. This raises the ideals of social life, gives intensity to the conception of moral character and consequently makes firm and safe the estimate and practical enforcement of civil government. How important, then, that we look after the character of books that fill our libraries and that form the association of our children. If the choice of books is of a high character, the life will be lived on an elevated plane. If the literature of a young man is chaste and refined, he will be found a gentleman of the first order. He will be influenced by that with which he associates and will breathe in his very life the spirit of that which he has taken into his intellect. These things may be lightly regarded, but they are matters of vital importance, and many a cup of bitterness has been drained to its dregs because they have not been heeded.

THE PROGRESS OF MEDICAL SCIENCE.

That there is a great deal in medical science still in its tentative stage is admitted by all students of materia medica. Along many lines the medical profession is still experimenting, and not always to the advantage of humanity; but there is wonderful improvement in the practice of medicine over the customs and usages of twenty-five years ago. Every year there is some new discovery or development by which malignant disease is either palliated or permanently remedied.

Take, for instance, meningitis. Twenty-five years ago we went through an epidemic of this affliction in Asheville, N. C., and it was almost invariably fatal. We do not now recall a single case that made permanent recovery, and we officiated personally at the funeral services of twenty-three victims. No one then dreamed that it was contagious and no restriction was placed upon families thus afflicted. But it was either death or worse than death in its results upon the mind and health of those who did not die. This is why people have such a mortal dread of it.

But our recent experience with the disease in this city is a demonstration of the fact that medical science has largely conquered the fatal character of this malignant epidemic. The treatment of it through the use of a certain serum has resulted in this city in the permanent recovery, and with no evil effect, of forty per cent of those afflicted. And had many of those who died of it been reached in ample time with this specific, and had they been placed in good sanitary condition, the per cent of these recoveries would be much larger. So that we have cause for gratitude to God and to the medical profession for the progress of human knowledge, under our benign Christian civilization, by which many of the hitherto fatal diseases have been successfully mastered. And we verily believe that the time is not distant when cancer and the great white plague will be under the complete control of the medical profession. May the good Lord hasten that glad day!

Early Methodism in Dallas County

By Rev. W. H. Hughes.

Part I.

Brother W. C. Everett, the wide-awake and very efficient Manager of the Methodist Publishing House, in Dallas, is collecting facts with regard to Methodism in Texas, for the use of the future historian. As I am the oldest surviving preacher in Dallas County, he requested me to collect such facts as I could concerning the rise and progress of the Church in the county. In addressing myself to this work, I find no official records for ten or fifteen years after its organization and, therefore, I am compelled to depend alone upon memory and private information.

Dallas County.

Dallas County is situated in what is usually known as North Texas. It lies astride the Trinity River, and in an early day was known as the "Three Forks of the Trinity"—Elm and West Fork come together just above the city and the East Fork some miles below—hence the name Trinity. For a home—taking everything into consideration—perhaps no county in the State surpasses, and few, if any, equal it. There is a better distribution of wood, land and lasting water, and a greater variety of soil adapted to the growth of cereals, fruits, vegetables and melons. This county has the black-waxy soil in all its grades, and a variety of sandy-loam unsurpassed anywhere. This county is bounded, north by Fenton and Collin, east by Rockwall and Kaufman and south and west by Ellis and Tarrant Counties.

Pioneer Methodists.

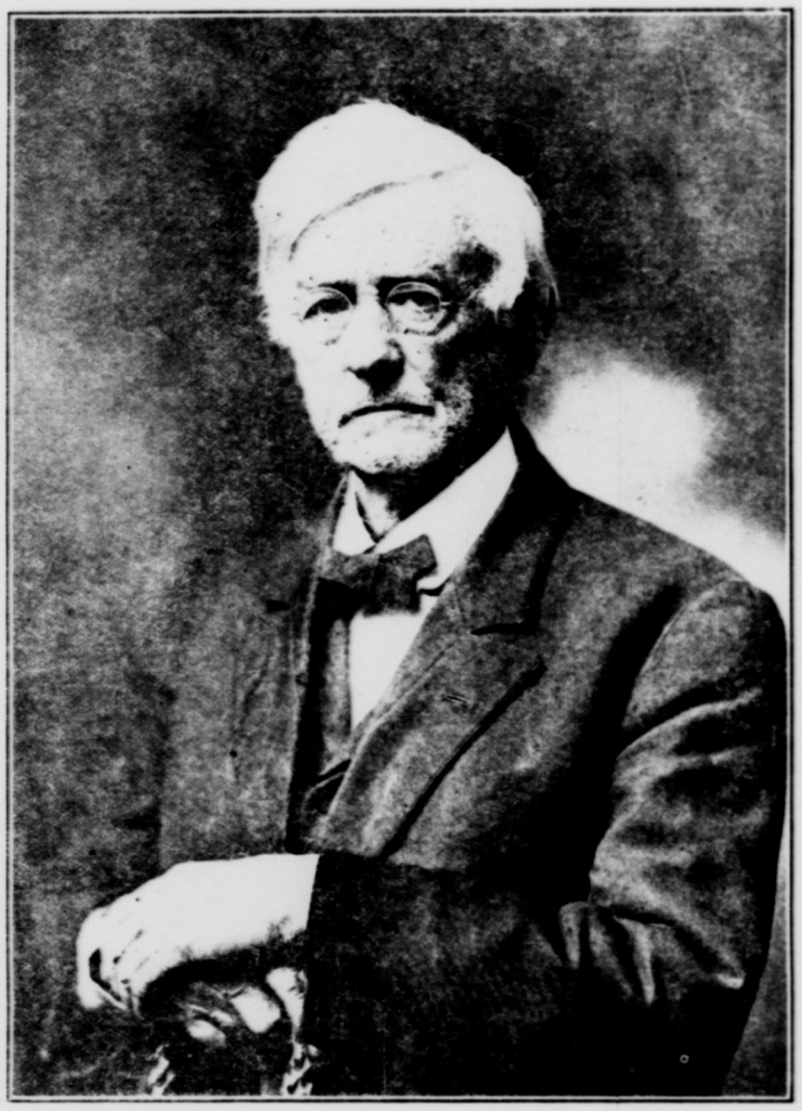
In 1841 Isaac B. Webb and William M. Cochran, of Murray County, Tennessee, with their young wives, who were sisters, daughters of William and Alsie Hughes, moved to Missouri and settled near Springfield. In 1842, not being satisfied in Missouri, Webb came to Texas as a home-seeker. "Peter's Colony," a land syndicate was giving 640 acres of land to a family and 320 to a single man as actual settlers. The office of the company was then located at Keenan, on Farmers Branch, not far from what is now the north boundary of Dallas County. Webb wended his way through the trackless prairies to this office, and at once selected a section of land for himself and one adjoining for Cochran, on Farmers Branch, and returned home. In March, 1843, Cochran and family came to Texas and settled on the section of land thus selected, and the next winter was followed by Webb and family.

Webb makes this statement in a letter now in the hands of his daughter, Mrs. Ford: "In January, 1844, I drove up to Cochran's cabin with my family. Now, Keenan and family, Cochran and family, myself and family and John L. Pulliam, a single man, constituted the first settlers on Farmers Branch. Bonham was the nearest settlement, which was seventy miles away."

Keenan, the first settler, was a Baptist; Mrs. Cochran and Webb and wife were Methodists, while Cochran and Pulliam were not members of any Church.

At that time the few settlers in this virgin country were isolated from the civilized world by many miles, and were surrounded by wild beasts and hostile savages, who did all in their power to prevent the occupancy of this lovely country by the white man. Infuriated bands of Indians made frequent raids upon this unprotected settlement, armed with tomahawk and scalping knife, bent on theft and murder. They stole their horses and cattle. The only way a settler could keep a horse was to put a chain in a running-noose around a log in his cabin and lock the other end around the horse's neck. These first settlers had to undergo untold danger, sacrifices and sufferings. Their closest markets were Houston, 275 miles, or Shreveport, 200 miles away, with no road to either place, hence they were compelled to supplement their scanty supplies of food and raiment by fishing and hunting. Buffalo, bear, deer and wild turkey and smaller game were abundant, and bee-trees, with abundance of honey, were easily obtained, and from these they obtained food, and by dressing the hides they herein shod and clothed themselves. These pioneers, as a precaution to save themselves from being waylaid by the marauding bands of Indians who lingered about the little settlement to steal and murder, when they went out to their fields or elsewhere, always returned on another route. To intrap these settlers, who were so dependent upon wild game for a living, the Indian showed his shrewdness and strategy by hiding himself and howling like a wolf, gobbling like a turkey, or chattering like a squirrel, and thereby make an easy prey of the unwary hunter attracted thereby.

Webb related the following incident, in which he was saved from this strategy of the Indian by his faithful dog: He was in the woods hunting, when nearby he thought he heard the gobbling of turkeys. He at once started in that direction and his dog bounded off ahead of him. In a few moments the dog came skulking back and seemed much alarmed. Webb at once awoke to the fact that the gobbler was an Indian and not a turkey and quickly made safe his retreat.



REV. W. H. HUGHES.
("Uncle Buck")

The Birth of Methodism in Dallas County.

We are wholly indebted for reliable facts, with regard to the beginning of Methodism in this county, to the diary of I. B. Webb, written at that time, which is now in possession of W. D. Webb, his eldest son. Speaking of self and family, he writes: "We landed at W. M. Cochran's January 27, 1844." Webb was an old-fashioned Methodist of the Wesleyan type, and had been class leader and steward for many years in Tennessee and Missouri. He brought his religion and Methodism both with him to the wilds of Texas. Hence, he makes this very significant entry in 1844: "For a season, while others hunted and fished on Sunday, I gathered the women and children together and sang and prayed." In this service of song and prayer he had the hearty co-operation of his wife, Mrs. Mary Webb and Mrs. N. J. Cochran, both of whom were deeply pious from early childhood and Methodists to the manner born. Both of these sisters were mighty in prayer. They were what were called in those days "shouting Methodists," and were often closeted with God in secret prayer, who "rewarded them openly" with ecstacies of joy, and they were not ashamed to praise him in the assembly of the saints.

Mrs. N. J. Cochran has the honor of being the very first Methodist settler in this territory, which is now Dallas County. At that time this was a part of Nacogdoches County, which with their other inconveniences placed them 150 miles from their county seat. For a time there were no mails and their only communication with the civilized world was through travelers and immigrants. Through these channels Webb learned that the Rev. J. W. P. McKenzie was teaching and preaching near Clarksville. Having known him in Tennessee, Webb wrote him to send them a preacher, for the little settlement was like sheep in the wilderness without a shepherd. As the result of this correspondence, Webb makes this entry in his diary: "March 19, 1844, Thomas Brown, the first Methodist preacher who visited the colony, stayed all night with me and preached the first sermon ever preached in the neighborhood in the cabin of W. M. Cochran. His text was Rom. 1:16: 'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also the Greek.' Hymn, 'From all that dwells beneath the skies, let the Creator's praise arise; let the Redeemer's name be sung in every land by every tongue;' sung to the tune, 'Kedron.'"

Organization of First Methodist Church.

We find the following note in the diary with regard to the first Methodist society organized: "Daniel Shook, the first circuit preacher in the colony; the first society was formed March, 1845; the first circuit preaching was in my cabin, May 5, 1845, and a society was formed, composed of five members, namely, I. B. Webb, Mary Webb, N. J. Cochran, M. F. Fortner and Mrs. Fortner." Franklin Fortner, as his intimate friends called him, was from Kentucky, and was a good man, and of high order of native intellect, and no one in conversation with him, or listening to his devout public prayers, would suspect his being wholly without book learning. He was a good and useful man.

To this little band of Christians in the wilderness, deprived of every comfort of civilization, and exposed to all the dangers the presence of bloodthirsty savages could inflict, the coming of these men of God to preach the gospel, which the angel said "Was good news and glad tidings to all people," was a veritable jubilee. It was the coming in of Noah's dove with the olive leaf, which was the earnest of the retiring flood, and the bow which promised great prosperity in the future. All the members of this little organization lived long enough to see the fulfillment of this promised prosperity. The Indian with tomahawk and bloody scalping knife was gone, the wild prairies were converted into fields of wheat, corn, oats and every product needed to meet the normal appetite of intelligent people. They saw the five organic members multiplied into hundreds and Churches sprung up in every part of the country. But all these who first planted Methodism in Dallas County have crossed over the river and gone to a better country, but thank God, though they be dead, they yet speak, and "their works do follow them," as is shown in the marvelous growth of the Church in the county.

Farmers Branch, small and obscure as it may be to-day, has the honor of being the location of the first land-office, of Peter's Colony; the first Methodist Church (Webb's Chapel), and first Baptist Church (Keenan's Chapel), ever built in Dallas County, as well as the first postoffice in the county.

The following letter, written by Webb, and published in the Nashville Christian Advocate, in May, 1845, speaks for itself:

"Farmers Branch, Tex., May 11, 1845.

"Brother McFerrin, Dear Sir: Believing a large portion of your numerous readers would be interested in hearing from this new and favored land, I beg leave to submit a few items to them through your excellent paper, and if this falls under the notice of any of my old friends in Tennessee, and especially of Pruitt's-Licks' Class, I would say to them to read this, and then determine whether or not it is your duty and interest to emigrate to this new but desirable portion of the Southwest. This portion of the Republic lies on what is called the Forks of the Trinity, in latitude 32 degrees north, in what is called Peter's Colony; a large grant of land made by the Government of Texas to Peters and others, for the purpose of settling the public land of the Republic. The company donates 320 acres of land to all actual settlers on their grant, who are the heads of families, and 160 acres to single men. The land is equal in fertility to any in the West, being of a black, sticky soil, and very deep, with a consistency of about twenty per cent lime. The prairies are large and beautifully undulating, and interspersed with springs, rivulets and fine streams of water, gushing from crystal fountains, and flowing off in bold and living streams during the year. The timber is somewhat scarce, and chiefly along the water courses, consisting principally of post oak, Spanish oak, ash, chittam, elm, black walnut and a variety of shrubbery. I have found the country, so far, to be healthy in general. Persons, when first settling here, sometimes have some chills and fever, but this is generally light, and afterwards they are healthy. The Trinity River is thought to be navigable to the forks, ten miles below my residence. We can raise in this country good corn, wheat, oats and all kinds of garden vegetables, and as fine cotton as any part of the United States. Our crops in the colony are very promising, corn above knee-high and we are now harvesting our wheat, which is as good as I have seen in any country. We have a class formed here, consisting of eight or ten members, and have circuit preaching every four weeks. There are five appointments within a compass of fifteen miles. Methodism with its characteristic zeal and untiring perseverance is pioneering this far West with great success. Let Methodism be stopped and what will be the situation of the frontier settlers? Literally without a preached gospel for years yet to come, and, oh, what indescribable anguish it gives us to witness the dark and portentous cloud that hangs over our beloved Zion! We can but give ourselves to prayer, that the Lord of Israel may direct her destinies. We lift our voice in Macedonian cry to the local preachers of the States, 'Come over and help us!' Here is a wide field for usefulness. Does not duty say, 'Go where you are needed most?' Here many can better their temporal circumstances, and be more extensive and useful as ministers. Yours, etc.,

"ISAAC B. WEBB."

LEAD US BACK TO THE BIBLE.

By Dr. J. B. Cranfill.

I crave your indulgence while I seek to direct your attention to that Book which abounds in the richest historic lore, the most exalted drama, the sternest tragedy, the tenderest and sweetest poetry, and the most helpful and inspiring philosophy that ever came from the heart or pen of man.

There is nothing in our modern life of energy, of literary movement, of poesy or of parable, that is new or alien to the Bible. Shining from its pages we have revelations of every phase of human life and thought and pain and sin and love. The writers of the inspired Book touched every note in the gamut of human suffering and passion, and portrayed every fact and figment of man's mind or imagination.

Where can we find in any literature a tragedy to match that which was enacted in the life of Abraham? Here was a man to whom God had made a specific promise. He and his wife were old before they saw any hope of its fulfillment, and that hope burst full-orbed upon them in the birth of Isaac. Repeatedly God promised Abraham that "in his seed should all the Nations of the earth be blessed," and despite that promise God told him to take Isaac to the mount of sacrifice and offer him up freely to God. Looking neither to the right nor to the left, this good man went forth prepared to plunge the dagger into Isaac's heart. Milton's "Paradise Lost" and Dante's "Inferno" are tame when compared with this recital in the Book of Genesis.

In the field of pathos and of filial and fraternal love, there is nothing in any literature comparable to the story of Joseph. How all the passions of all mankind surged in the hearts of Joseph's jealous brethren! So deep did this cankering ulcer eat into their souls that at last they were moved to either take his life or to sell him into bondage. A number of them were actually his murderers, although he was not killed. The hard-heartedness of these brothers when they went back to their expectant father, only to tell him that Joseph had been eaten by wild beasts, has been repeated over and over again in the world's history, black with crime, when men have gone to all lengths of lying and deception to hide their villainy.

Following Joseph, we find first the pure-hearted, stainless man who would not stoop to treachery or sin, and who, though coming up through great tribulation, finally is next to the king on the throne. The coming of his brethren down into Egypt, the tender recitals of their suffering and penitence, and, lastly of their tears, is enough to touch the stoutest heart. I have read many books, but I have never yet in any literature seen this romantic history excelled. Victor Hugo immortalized Jean Val Jean, and left to us a book that has had but few equals, but there is nothing in his tragedy that quite measures up to the dramatic movement and inspiration that is found in this thrilling Bible story.

Time would fail me to go through them all, but I recite one more. It is the story of Samson. Here was a man strong in the work of God. Never before nor since his day has there been a man of such physical strength and prowess. I can see his picture now as with giant stride he bears off on his shoulders the gates of Gaza. It was nothing to him to rend a lion as you or I would break a parlor match. He brought an end to more of the enemies of God through his own personal strength and courage than any dignitary of his day—but Samson fell. His fall came through the indulgence of his lust. If the dead could come forth from their graves and speak to us, or if those who yet live and sin and suffer would bare their hearts and deeds to us as they are known to God, what a blood-writ story would burst upon us—one tragical enough to almost stop the beating of our hearts. Many a man strong and forceful in his unsullied youth, who has been called into the kingdom and work of God, has been shorn of his strength by some perfidious Delilah. Whatever other heritage Samson has left to us, his life has emphasized this motto for every man who is beguiled and enticed by his lust: "He who enters here leaves hope behind." It is said that in the old California days the fateful overland road was veritably strewn with the bleaching bones of dead men and animals. In like manner the great broad highway of human life has on its every side the mute evidences of the destruction of Samsons—even God's Samsons—who began well in the Master's work and then stopped, listened to some siren song, and irretrievably fell.

It is true that Samson's locks grew out again, but it is also true that the bird with a broken pinion never flies so high again. How pathetic are the words recorded concerning this great man: "Samson wist not that his strength was gone." There is many a debilitated preacher—emasculated by his covetousness, his vanity or his lust—who does not know that his preaching has become so vapid and inane that it is like pitching straws against Niagara.

The tragedy when Samson's last day came has not found a parallel in anything that Shakespeare wrote or that any tragedienne has ever sung. "Let me feel the pillars," said the battered old man, and as he placed his hands at a strategic point, the great building fell, killing more of God's enemies in its fall than the blind, old sinning servant had ever killed in the strength of his buoyant days.

But my space is gone. I wish that I could cause all who read these words to see and love God's Book as I see it and love it. There is no study in this world in the same class with it. There is no literature in the same class with it. To read the song of Moses and his orations, chronicled in the Book of Deuteronomy; to peruse the words of Deborah, where in an hour of poetic exaltation she said, "The stars in their courses fought against Sisera;" to dwell upon the immortal Psalms of David in which he says, "The heavens declare the glory of God, the firmament showeth his handiwork;" to listen again to Christ's own sermon on the mount, in which he gives us these touching words: "Consider the lilies how they grow; they toil not, neither do they spin, yet I say unto you that Solomon in all his

glory was not arrayed like one of these;" to read our Savior's model prayer; to console our drooping hearts with the matchless 14th chapter of John, and at last to soar into the empyrean heights of the Revelation of John the Divine—I say that this legacy has no companion heritage, and this pleasure to the heart of the man who loves his Lord, cannot be matched in all the realm of story, poesy or song. May God help every one who reads these words to love this Book and cherish it, and, best of all, to study it and weave it into the very fiber of his life.

Dallas, Texas.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.

NUMBER FIVE.

Is the Christian life and its activities in the work of the world's salvation a mystery, a puzzle, a sphere to suppress personality, subdue holy ambition, assist ecclesiastical authority, a system to foster petty prejudice against free thought, a force to subject the people to a policy that upholds the cunning and would reap revenge upon any who cries out against special privileges to one class that are denied to another class?

Christ and his religion do not ask for human genius that can scheme after the manner of modern political politics for upholding his kingdom and the salvation of the world. He just simply asks for a human mind and heart into which he can put the humility and the willingness of himself to suffer and sacrifice for the removal of those things that hurt and crush brotherly sympathy and array one class against another. It is out of a people possessed of this Christlike spirit that he shall build up a Church possessed of the power that shall conquer sin and make the righteousness of man to exceed that of the scribes and pharisees.

Much is being said and written today by religious leaders who are recognized as pious and thoughtful men on the subject of a needed revival, but it is not sayings or writings that this age needs, but that the formalist in the Church be born again from above, and that the slaves to place and power hear the voice of Jesus, and have his words penetrate their heart and mind as they did that of Zacchaeus. It will take a man made anew by the regenerating power of Christ, who is the same yesterday, today and forever, to meet the needs of the new conditions of this age if we have a revival that means in Christian phraseology the coming of God with new life for the people.

The tendency of this age is that the populace, the financial interests and the seekers after social life are drifting to the centers, and if these centers are saved from vice and sin God must have a ministry and a Church membership that are living examples of the humility and sacrifice of Jesus Christ. It is an expressive Christian life that must awaken the world, and not a theory that condemns in others that which is dominant in the life and character of the Church itself. When Jesus fused his disciples into one body, the question arose among them, who shall be the greatest? Did not this question find birth in the same conditions that exist in the fused body to-day? Is there any other question that stands out with more prominence to-day among the called of the Lord than who shall be greatest? The man who ministers in the great centers of population, finance and social life, or he who ministers in the partially populated interior to the poor and the isolated? The answer of Jesus to their question was so pointed that it required no argument to fix it upon both the mind and heart of all, for Jesus said: "He is the greatest who is servant of all." It is the childlike spirit of indiscrimination that will awaken the attention of the lost world to the need of Christ formed in the heart.

To have a revival that will meet the needs of this age, "Judgment must begin at the house of God." Not judgment of the unsaved who are engaging all their power to gather personal wealth, place and power, but judgment with those who profess to be saved and are doing the same thing as the unsaved, and who are using their utmost to pull down their old barns and build greater.

No revival shall come to this age until the world shall see in the fused body of Christ's followers the personality of Jesus shining forth in its humility, purity, generosity, unselfishness and brotherly kindness. The world to be awakened must see a reign of character in the Church that struggles for a place to suffer and sacrifice to help man from the slavery of self-interest.

The Church has already given to the world a revival of philosophy, that is, she has taught the world to think. The revival which the Church must give the world to-day is a willingness to suffer and sacrifice for others. It is a loyalty and brotherly sympathy that knows no financial standing, social possession, station or circuit that is the spinal cord to the Church for this age. If the Church would have a revival that will save the people and glorify God through Jesus Christ there must be a brotherhood under the governmest—a brotherhood that resists none, suppresses none, but winning all, and uniting all in a spirit of oneness with Christ, who will give us a revival born of heaven and will produce a peace and satisfaction on the part of all, and send forth good will toward all men.

Of all earth's nobles he has the highest ambition whose spirit is not self-seeking, nor place-seeking where the world's bounty flows as a river. Earth's and heaven's noblemen are the self-abasing and the God-placed even to the destitution of him who had not where to lay his head, and who, though he was rich far beyond human imagination, for our sakes became poor that by his ministrations we might become fellow-heirs of his sufferings and reap the reward of being with him in sharing the glory which he has with the Father now and before the world was.

The starting point for a revival that will meet the needs of this age is a clear-cut knowledge of the conditions of service as laid down in the actual human life of Jesus. There must be the knowledge of God's personal presence as Father. Equally true there must be the knowledge of the Spirit's leadership, and equally true there must be the knowledge that the lowest place, the most humiliating task, the most absolute poverty and privation as the world views them are the conditions of service shadow of all departments of Church into which comes the fullest and sweetest manifestations of God. Not because the place is lowly, the task humiliating and the poverty absolute, but because these are the conditions in which God would live and serve if he were a human.

Who can think of the great head of the Church holding himself aloof from the suffering toilers, and calling together his attendants and hearing their favoritisms and petty prejudices, and then assigning his servants to their task with the impression, "I send some of you where you will be hurt, but some of you where you shall not be hurt; my edict is absolute, so go: good-bye!"

Servants dominated by such despotism could not do otherwise than the servant in the parable of our Lord who made unto himself friends of the mammon of unrighteousness, and we should not be surprised that they come to their annual gathering with a delegation to intercede for them at the right-hand of the powers that be.

The revival needed in this age cannot be produced by coercion, or human strategy, or cleverness on the part of a diplomat. It can only be produced by a brotherly devotion in and toward humanity that has been exemplified in the cross of Calvary. What has produced this age of Christless indifference? Is it not the spirit both in and out of the Church whose principle is and has been—grasp and keep? With this principle as the basis of human action, why should we be surprised that the revival flame has died out of the Church! The revival fire that purifies human life can only be kept alive by human willingness to suffer and sacrifice and serve. Jesus did not sit upon the throne of his glory and tell his disciples what they must do to save the world from the slavery of self, but by his own life of suffering and of service taught them and this age that the only way possible to keep alive the revival flame. Although he, "being in the form of God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross." And it is when his people fill up the remains of his suffering we shall have a revival that shall spread from pole to pole as fire in stubble.

We are without the revival flame because we have failed to keep the repeated command of our Lord, "Love one another." We have gone forth crying, "Love God, love God, trust Jesus, trust Jesus!" until thoughtful men tremble at the thought it may be possible that the great Head of the Church looks upon us as He did upon the pharisees who offered to God gifts which ought to have gone to their parents and brethren for support. We "pay tithe of mint and anise and cummin and omitted the weightier matters of law, judgment, mercy and faith" toward each other.

The cross was not a judicial transaction between Jesus and God, but it is an undying declaration of man's duty to man. It is only when man suffers for man that he can serve God. If man would have the highest type of love he must be a sacrifice for others. That man is Christ's friend who knows no favorites for place, and holds no petty feelings because of previous opportunities. Just in proportion as self-pride and jealousy die in man, brotherly love and sympathy develop until the whole body of ministers and Church membership are one body with Christ as the head.

The price of this love-life is suffering for others. The pearl of great price that shines more and more until its luster denies the need of sun, moon and stars can only be secured by being a servant of all. It is this Christ-likeness in human life and action that will bring the revival needed in this age.

Naples, Texas.

Just Half In Bed

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

MOHAMMED AND MOHAMMEDANISM.

By Rev. W. P. Wilson.

NUMBER FIVE.

Mohammed was born A. D. 570, in the town or city of Mecca. His father died before he was born; his mother died when he was three years old. There seems to have been nothing especially noticeable about this man in his early manhood. He was brought up, first, by his grandfather, and after his grandfather's death by an uncle, and is said to have spent his time up to twenty-one or twenty-two years of age in herding sheep and gathering wild-berries in the desert.

About this time he was so fortunate as to marry a rich widow, the wife of a former merchant. This gave him opportunity to travel much, especially in Palestine and other parts of Syria. In this way, he had ample opportunity to know something of Christianity and of Jewish theology, and hence we find in his supposed revelation Christian and Jewish modes of expression.

Mecca was the sacred city of the Arabs, being the location of the Kabba, to which the tribes resorted annually for worship. They seem to have had a notion of the existence of a supreme God, but unfortunately they also paid devotion to many gods of lesser note.

About the time that Mohammed became an expert merchant and business man there was a small coterie of the residents of Mecca who seem to have become dissatisfied with the popular worship, and hence were found banded together at certain times for prayer and consultation, as to how they might attain to a higher spiritual excellence. Mohammed joined this little group, and bye and bye assumed to be the leader and director. This came about by an excessive devotion on his part, which lasted some three years.

On a certain night while wrestling alone on a mountain nearby, he claimed that the Angle Gabriel appeared to him and delivered the following message: "Read in the name of the Lord, who created man from a drop, Read, for the Lord is the most High, who hath taught by the pen, hath taught no man what he knew not; nay truly he walketh in delusion when he deems that he suffices for himself. To the Lord they must all return." He at once proclaimed that he had this revelation, and he assumed to be a prophet, and was able to persuade his wife to accept his statement. He appeared among the worshipers and denounced the worship of other gods other than the one and true God.

While this doctrine was not so distasteful to the little band of worshipers with whom he had for sometime associated, yet to the controlling spirits of the citizens of Mecca it was exceedingly distasteful, and soon stirred up bitter strife. The gist of his statement as to the doctrine that he would urge was couched in about the following language: "God is the all-powerful Lord and all-knowing Judge of man: he demands loyal surrender and unconditional obedience; the service he requires is a serious life, characterized by prayer, alms-giving and temperance." This declaration of principles or doctrine was not so bad for a monotheist. The fact is that we have people among us now who deny the divinity of Christ, and yet teach no better doctrine than is couched in these words.

Mohammed was, by all the evidence, a man of more than ordinary gifts, and hence he pushed this doctrine of the worship of one God with such vehemence and persistency that he stirred his old neighbors and friends to a point where something decisive had to be done. Fortunately for him, among his adherents (and he had gained some), he won his uncle, who was a man of large influence in the community. The crisis came at last when Mohammed's followers fled, and he secretly deserted his home and his native city, and fled to Medina, where he was received with a good deal more kindness and attention than might have been expected.

The prophet found it easier to make converts in his new home than he had at Mecca. A band of Korish had taken advantage of the holy month, in which time it was not lawful for anyone to rob, to move a caravan of valuable goods. Mohammed heard of their movement, and sent a lot of his followers to intercept them. This resulted in the capture of the whole band of Korish and the killing of one Meccan. The plunder was valuable, and the prophet took for himself the lion's share, distributing sufficient to the band of robbers to whet their appetites for another such exploit. The prophet stirred up a strife among a community of wealthy Jews who resided at Medina. They were of course driven away, leaving home and their effects, which the prophet promptly appropriated.

It had been the custom, from time immemorial, for the Arabs to carry their disputes before the priests at their sanctuaries for settlement, much as did the Israelites to Moses during their sojourn in the wliderness. As the prophet claimed to be the direct and latest messenger of God, it was perfectly natural that all of these troubles should be carried to him instead of the priest; hence he found himself, without possibly intending to aspire to that position, the dispenser of law and justice among the people. The way is now opened up for display of generalship and statesmanship, and he proceeds upon these two lines with a rapidity that is scarcely paralleled in human history. Some one has said that the Arabs seem to have a sort of patent right to rob, and the prophet had now shown his hand by this attack on the caravan, and later on the Jews. His next attack was on his old home, Mecca, the sacred city.

The reduction of Mecca was accomplished without a great deal of trouble, and this feat augmented his reputation to such an extent that distant tribes hurried to join him. From this on was the most remarkable campaign in the world's history. On the approach to a town or city, without regard to whether they were Jew, Christian, or Arab, there was one simple proposition submitted to them: "Either join and vow allegiance to the prophet, or lose your head and your property."

The tribes flocked to his standard. Of course, under such circumstances, the threatened people preferred the best terms, and were not slow in coming to them.

These consummate tactics explain the wonderful spread of Mohammedanism to a large part of Asia, and even of a big slice of Europe, together with the best part of Africa.

It is proper here, before closing this article, to record the following remarks. Mohammed evidently attained to an eminence before the world that was possibly not dreamed of in his early career. That he really thought he had a vision is doubtless true. That he was subject to cataleptic fits or spells there is no doubt, and, while in one of these, he imagines that Gabriel appeared to him. For about three years he tried to propagate his teachings by moral suasion. Finding this process a failure, he took the sword, and then the thing moved with tremendous rapidity. He really founded a State or Empire, as well as a religion, so-called.

The Koran, the sacred book of Mohammedanism, contains what the prophet claimed was revealed to him by the angels. That he found it convenient to resort to this device to warrant him in his bloody crusade there can be no doubt. His followers got a great deal of this world as they went along, and he promised them everything that a sensual nature could desire in a future life.

"EVEN DOWN TO OLD AGE."

Old age must of necessity, sooner or later, come to all things, both animate and inanimate. Even the granite mountains that have stood snow-capped since time began, are growing old. The sturdy oak, whose symmetrical form has been admired by succeeding generations for some centuries, and whose friendly boughs have sheltered both man and beast from the sun and rain, ere long begins in an untimely hour to cast its leaves; then a little while longer and some decayed branches have fallen away, and still later we look out upon the landscape in the early morn after a stormy night, and the old oak is lying prone upon the ground, only fit to be cast into the fire to assume other form, since nothing in the wise economy of God's plans is ever lost.

A change of form, but continued existence. I thank God for the hope of a continued existence, for a glorious and blessed immortality beyond the grave.

Forty-five years ago at old McKenzie College I started out to serve the Lord; I am still trying to serve Him. God has been good to me, long suffering and kind. His tender mercies and loving kindness have been over me and about me all my life: "Even down to old age thou art with me; thy rod and thy staff they comfort me."

Yes, I, too, am growing old; my once raven locks are now intermingled with gray; the step once quick and elastic is now slow and measured. Most of those whom I loved best have left me, and are gone to try the realities of eternity, and I soon shall follow after. Only a little while ago my family were about my bed, ready to receive my last fond kiss and final farewell, but God in mercy spared my life, and raised me up, and I was permitted to have my entire family with me, under the old home-roof, on Christmas Day. How sweet will be that heavenly reunion.

On last Saturday I reached my sixty-third mile post, and when my daughter placed in my hand a little token of love I gave her a kiss and a hearty God-bless-you, and thanked God in my heart for dear ones to love me.

No greater blessing can come to any home than loving children, to gladden the parents' hearts and to make sunshine in the home.

Last Sunday was such an ideal day, and for the first time in quite a while I walked to Church and back. Two years and eight months ago I received a serious shock from a fall which was immediately followed by nervous prostration, and I suppose I shall never be myself again in this world, but hope to know a better life in that bright world above, where there is never any more sorrow, nor suffering; no more sin, nor temptation, but an eternal basking of the soul in the effulgent light of heaven and praises unto our God forever and forever. My faith in God is unshaken, and he is ofttimes present with me in the secret chamber, for he is a prayer-hearing and prayer-answering God, and will never leave nor forsake us till we forsake him.

O help me, Lord, my cross to bear,
And flood this soul of mine
With visions of a world more fair,
And with thy love divine.

T. H. YARBROUGH.

Ennis, Texas.

Prayer is not designed to exhaust the grace we have, but to bring us new supplies.

While the world admires angels carved in stone, it often neglects those living in flesh.

THE CARELESS GROCER

Blundered, and Great Good Came of It.

A careless grocer left the wrong package at a Michigan home one day and thereby brought a great blessing to the household.

"Two years ago I was a sufferer from stomach trouble, so acute that the effort to digest ordinary food gave me great pain, and brought on a condition of such extreme nervousness that I could not be left alone. I thought I should certainly become insane. I was so reduced in flesh that I was little better than a living skeleton. The doctors failed to give me relief and I despaired of recovery.

"One day our groceryman left a package of Grape-Nuts food by mistake, so I tried some for dinner. I was surprised to find that it satisfied my appetite and gave me no distress whatever. The next meal I ate of it again, and to be brief, I have lived for the past year almost exclusively on Grape-Nuts. It has proved to be a most healthful and appetizing food, perfectly adapted to the requirements of my system.

"Grape-Nuts is not only easily digested and assimilated, but I find that since I have been using it I am able to eat anything else my appetite fancies, without trouble from indigestion. The stomach trouble and nervousness have left me, I have regained my plumpness and my views of life are no longer despondent and gloomy.

"Other members of my family, especially my husband (whose old enemy, the 'heart-burn,' has been vanquished), have also derived great benefit from the use of Grape-Nuts food and we think no morning meal complete without it." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Notes From the Field

Garwood.

Last Sunday night a splendid sixteen-day meeting closed at Garwood on the Rock Island work. Evangelist W. H. Crum, of the Texas Conference, did a great work in our midst. He inspired the song service in an unusual manner. His sermons were captivating, they gripped the hearers until it seemed the atmosphere was filled with the spirit of conviction. Brother Crum is a fine preacher, and I heartily recommend him for the spirit he manifests toward the permanent good of the charge. There were seventeen accessions.—J. A. Keane, P. C.

Kirbyville.

Two months of the new conference year are behind us. Kirbyville is a nice new town of three or four thousand population. We have a good church and parsonage. We were kindly received and find a loyal people to work with. Our congregations are large and attentive. Sunday-school is growing rapidly, also the W. H. M. Society and Epworth League. We find here the greatest opportunity that we have had in a long while. With the cooperation of these good people we expect a great year. Our first Quarterly Conference has just been held Of course, all were much pleased with Dr. E. W. Solomon as presiding elder and we believe he was pleased with us. For we are doing things down here.—J. R. Murray, P. C., Jan. 30.

Central Church, Texarkana.

George Stuart began here yesterday morning a week's campaign for Southern Methodist University and secured $2630. At night Dr. Boaz preached and raised $800 more, making $2630 in all. The day was rainy, a fairly well-filled house in the morning, less than one hundred at night. I have been kindly received, and the work of the year begins with good promise.—D. H. Hotchkiss, Jan. 29.

Lorenzo.

From the conference at Plainview we were sent to Lorenzo, a new mission, though including some old places. We have the oldest town on the plains—Estacado; then Emma, at both of which places we have good classes and a very nice church at Emma, with some of Abe Mulkey's tracks around it in the form of pews, etc. Then we have three new places: At Lorenzo we have built a parsonage, and are occupying it now. We have a very fine people, a good type of the plains folks, and our Church work is moving off nicely. Twenty per cent of our missionary collections paid, pastor's and presiding elder's salaries up to date, and prospects bright for the future, with good, hard work, a-plenty. We are instituting an educational campaign, and are expecting good results therefrom. Rev. J. T. Hicks, our able "beloved," is doing things on the Plainview District. Long live the Texas Christian Advocate.—S. B. Cox.

Tucumcari Circuit, New Mexico.

Conference met at Tucumcari October 11. I boarded the train at Artesia, four hundred miles' run, had a good conference, and Bro. Joe Hedgepath entertained the conference, and, of course, he does all things well. He gave us a good home at Brother Gambles, and, oh, what a nice time we had together! They were good, old-fashioned people, members of the Presbyterian Church. I was anxious to hear the appointments read out. Sunday night the Bishop read them out. I was for the Tucumcari Circuit, a four-hundred-mile move. So home I went and began to fix to move. My presiding elder said, "Brother Self, you have a hard work." But what must I do, only to try it. I came on the work, made my first round, found good people all on my work. Now I must try and move my family on the work, so I have them at Montoya. We came through in wagons from Clovis to Montoya, a distance of eighty-five miles, met Bro. C. W. Clark in Clovis Found him so good and kind, helping every way he could. We came to Montoya, and arrived here January 17. On the night of January 19 the people of Montoya charged the parsonage—about fifty or sixty people. I thought we had come to the wrong place, but I gathered myself together as best as I could, opened the door, and, led by one of our stewards and his good wife, they began coming in till one room was filled. I started them in another room till it was filled. Such a jolly crowd I never saw. I can't tell you what all they brought—it was all the way from a cake of soap to a sack of flour—amounting to twelve or fifteen dollars. The preacher was beside himself, as well as his wife, but after awhile I got some song books, and as soon as we could get to the organ Willie, my little girl, announced the song, "We praise thee, O God, for the Son of thy love, for Jesus who died and is now gone above," had prayer, praised God for his good people that love the Church, the preachers and their family. I am serving a good people, and they will do all they can to support us as we serve them. I have four organized Churches, eight preaching places, and this is a good country. People hunting homes and want a good people and country you can find it in the Tucumcari Circuit—Montoya, Logan, Puerto and Quay. They have never failed to make a crop in the Quay Valley. It is a sandy-loam, plenty of wood and good, soft water. Come and see for yourself; come out this summer when we have our meetings, the revival is on already. We have had twelve conversions. People came and walked three and one-half miles to Church at night. We have found some that have not seen a Methodist preacher for nine years till they saw this poor one. Methodist homes that have not had a Methodist preacher in them till we came. God helping us, we will visit every home in the bounds of our work—members of the Church or not. We are looking forward to the best year of our life. I am doing all that I can to put the Advocate in every home of our Church. The good old Texas Advocate comes to us once a week—glad to see it come. May God bless the Methodist Church in New Mexico, and all our preachers.—W. I. Self, Feb. 1.

Scranton.

We have been at Scranton since Friday after the Central Texas Conference adjourned on Monday. Have been the recipients of most every good thing that usually comes to a Methodist preacher—such as pounding—in general, and the continuous arrival of good things to eat. These Scranton people know how to make a preacher and his family feel good, and they have not spared themselves in giving us a hearty welcome. Our first Quarterly Conference was held on January 17, C. E. Lindsey, presiding elder, in the chair. He preaches and presides just like a full-grown presiding elder. He is in full favor with the people. There were eighteen of twenty-one officials present. They unanimously fixed the pastor's salary at $900; made a fine report for this quarter. Dismissed in a good humor, and went home proud that they were Methodists, and members of the Scranton charge, Cisco District, Central Texas Conference. We have a splendid W. H. M. Society: they have been helpful in many ways in the past, and are planning for greater things in the future. They will begin at once to add a porch and another room to the parsonage, which will make one of the best preacher's home in the Cisco District. We have two very fine prayer-meetings on the charge—one at Scranton, the other at Barnes' Chapel. Every place on the charge has received us with open arms. The many words of appreciation and promises of co-operation make us feel that we are under good way to claim the blessings of God, and witness a good year of development for the Lord's interest in this part of the field.—J. Frank Luker.

Loving.

Young County has had three dry years, yet the people are hopeful. Not one in ten is out of debt. When a dollar comes in sight it is like a flash of lightning. The courage of the people here is simply startling—how they stay and why they stay is a mystery. In spite of those conditions we have been moving. Our Orphanage assessment has been paid more than two months. The Bishop provided for the conference collections when he sent me here. They will be paid, if I live. We have raised about one hundred dollars for local needs. There are twenty-five Advocates taken on the circuit. The Advocate goes in every Methodist home at one appointment. At every appointment arrangements have been made for the protracted meetings, the pastor to do the leading, which is a mighty good sign. No preacher has ever come this way without being blessed. Just think, Loyd Hawkins brought a wagonload of stovewood to pound the preacher. It would do a Bishop good to preach at Hawkins' Chapel. The people at Farmer shout in the wintertime. The whole circuit is harmonious. They love Dr. Campbell, our presiding elder, and love him more every time he comes. With J. Hall Bomen, Sterling Richardson and Noble as neighbor preachers and Jesus to lead I will succeed.—Ben Crow.

Anson.

The first quarter of our second year at Anson has passed pleasantly to all concerned. We were cordially received. A large committee from the Woman's Missionary Society welcomed us to the parsonage, and placed us under lasting obligations to them for their many kindnesses. Congregations are good. Sunday-school prosperous. Finances in satisfactory condition. A substantial pounding has been received. We are all "in love and charity with our neighbors," and are making some progress in the Christian life. Our officials and a large number of the members take the Texas Advocate, and read it with profit. We are happy in the work, and are "going on to perfection." We are planning and praying for our revival campaign, and confidently expect, under the blessings of God, to make this a good year and a year of ingathering of souls for the Master.—Thos. S. Fareus, Feb. 5.

Llano.

We have had good services on some of our work. Last Sunday morning we received into the Church eight persons, and in the evening three persons came forward, and when they gave me their hands they said, "With the help of the Lord we will live a Christian life," and so the work is not only going on, but improved: God being glorified and men being uplifted.—A. C. Smith, Feb. 3.

Columbus.

This is my third year in Columbus, and not one line have I written concerning this, one of the most comfortable charges for any man who appreciates good treatment. The parsonage has fifty-foot front gallery and thirty-foot back gallery, on which are found, from spring and fall gardens, a full supply of vegetables, and during "hog killing time," which begins with the first norther, these galleries are fresh, free meat stalls. Over the same line at Christmas times there came an ample amount, for table use of solid silver of beautiful design. It is needless to add the many things that prove the bigness of generosity which constantly find their way across these galleries. "Salary has been raised" some, too. Our mission societies are supporting a Bible woman in Korea; besides the Church does a little in "specials." Columbus has done a good work in contributing to Methodism in the cities. Now we want to turn the stream this way. We send a call far and wide for Methodists to come to this place, which is beautiful for situation, and seldom surpassed in point of health, owing to natural sanitation and to sea breeze. We are informed that there is a good hardware business for sale now. We are the only Protestant preacher residing in this county-seat, but this does not prevent the Lord from being with us, and his devoted people; he is, for we have the evidence. Rev. Nathan Powell, who is working in the interests of the Southern Methodist University, was with us last week, calling on the people. In his quiet, pleasing manner he surely is in the right place for this emergency.—A. Noble James, Feb. 5.

Aquilla.

Oh, yes, it is a fact that Aquilla is the center of the universe! While we have had bad weather and meningitis, and poor attendance at Church still we are not near ready to give up in despair. We know that when the buds put forth, and the birds begin to sing, the bees hum and the whang-doodle creeps forth from his hibernating quarters that all will be well on Aquilla charge, and all this because we know that Aquilla has a good preacher! Oh, yes, it is a fact that we have some of the best people here that God ever made. We wish we had space to write about all of them but will have to desist, and say God bless them. While we have not space to write about all of them, there are two we wish to speak of—Dr. J. W. Poole and Rev. T. N. Lowery. Dr. Poole is a practicing physician and lives at Tyson. He is the one who formally lived at Kaufman, and wrote many a good article for the Advocate. We appreciate him very much. The other, Rev. T. N. Lowery—the same Tom—the flaming evangelist that lived at Merkel, Texas. He found that burg getting too small for him, and moved to Aquilla. He took dinner with me to-day, and I must say he is a genial fellow. Bro. Lowery is here at his native heath. It was here that his father, a dentist, lived and plied his trade. He is here taking care of his aged father-in-law, and lives in the same house in which he was married. Some have lost sight of him, no doubt, but he is here, and the same evangelist; ever ready to serve Texas Methodism with all his powers. You can remember his address by thinking of the center of the universe—Aquilla.—Wesley H. Keener, P. C.

Cross Plains.

The first Quarterly Conference for the Cross Plains charge is a thing of the past. January 27 and 28 was the date, Cross Plains the place. Brother Barnes, our beloved, was on hand and in good trim for the occasion. Saturday, January 27, was a beautiful day. We had a good congregation at 11 a. m., and Brother Barnes did his very best on Romans 5:1-3, on the great subject of "Faith." The ladies had made ample provisions for all present, and after enjoying a delightful dinner the conference met promptly at 2:30 p. m. for business. In many respects, we had the best Quarterly Conference on this charge. We had a greater number of the officials present; reports all better than usual; preachers' and presiding elder's salaries raised over $200 above last year. At the night service we had a very excellent sermon by Rev. Geo. Smallwood, formerly from Texline, now located at Cross Plains. Sunday morning was cloudy, and a little cold; notwithstanding, we had a fairly good congregation. Bro. Barnes seemed to be fully at himself, and preached us a most excellent sermon on "Works." At night he preached another excellent sermon on "Sin and Its Deadly Effects." All told, we had a real uplifting occasion. Much love to the Advocate.—T. H. Davis.

Italy.

Though I have no charge to write of, yet my mind, heart and soul is as much in the work as ever. The Advocate is read with new interest, and my prayer is for success on all lines of Church work. Bro. W. T. Gray (the pastor) has been very kind and considerate of this superannuate. He is in high favor with his people; has his plans well laid for the year. This month is to be devoted to missions. This charge has lost by removal some strong men, but others have come in their place, and there will be no backward steps taken on any line. The officials are well organized for their work. Brethren, if I can be of any help to you in your meetings during the spring and summer command me.—D. C. Ellis.

Lane, Okla.

I am a Methodist exhorter, licensed under Bro. J. M. Sweeton, presiding elder of Paris District; was licensed August 6, 1910, after fighting the call for twenty years, and will say if this should fall under the eyes of any who are trying to keep out of the ministry they will never feel happy till they wholly and solely submit to God's will. There are but few Methodists here in this part of Oklahoma, and I want all Methodists to pray for a revival here—the harvest is great, but the laborers are few. May God's choicest blessings rest on the Advocate, and its Christian influence, and God bless the good people at Cuthand who gave their voices in anxious, loving, confidence to my ministerial future, and I pray God that I may always reward them by being obedient to God's demands.—R. S. Burke.

Weston.

The cold weather and sickness interfered with our Church work a great deal. I have been laid up for awhile, but am getting better now, but there is quite a lot of sickness over this way yet, but I hope it will give way, and we will have a great year in our work everywhere. We are not troubled with some things that the brethren seem to have to contend with; we have no trouble with their criticism. My, didn't Brother Shuler stir up a nest of snakes up about Nashville. If I remember correctly, Dr. Rankin stirred up a few up that way a few years ago. I don't know whether there were one Isaiah or two, but when I get to heaven, if he is there, I am going to ask him if he is not there; then some of these "higher critics" can ask him. I believe that I had rather be a little circuit preacher and live on short rations and believe God's Word than to have all the good things the world has to give than to spend my time trying to find out whether the Book, and the men who wrote it, did not tell the truth.—J. W. Peckham.

Frisco.

At the last session of our Annual Conference we were read out for this place, and reached here in time to hold Thanksgiving Day services. Find many good people here; they have been very kind to the preacher and family. Of course, the pounding came soon after our arrival; many nice, good things found their way into our home, and little later one of our young men brought us a "whole hog," already dressed. Our Woman's Home Mission Society have treated us very kindly, placing within the parsonage new mattresses, springs, rockers, sideboard, dresser, etc., to the amount of about $100, and, besides this, have ordered paper to repaper the parsonage throughout. The men have done some work on the outside. We have certainly been made to feel that we are among friends by many kindnesses, both of word and deed. Rev. L. S. Parton was with us two weeks ago, and spoke to us on Sunday morning along educational lines. He is doing well in his work. Our people gave him nearly $1500 for the great enterprise. Our first Quarterly Conference was held January 27 and 28. At the business session every member was present. The stewards made good reports; salaries are paid to date and over. Brother Spragins preached three sermons. He is a most excellent preacher and our people all love him. We have been very busy ever since we came here; have visited nearly all our people, and find that we have a loyal and true membership to help us in the work. The different departments of the Church are in good shape; services well attended. The encouragement we have received is quite sufficient. We expect, by God's grace, a most splendid year.—W. J. Palmer.

Blooming Grove.

The greatest revival in the history of Blooming Grove closed Sunday night as the cold weather was cold and unfavorable, yet there was a fine attendance, and the people as a whole were in a receptive spirit. Our pastor, Brother Chappell, did the preaching. Words fail me when I attempt to tell of his preaching. His flow of language was great; his descriptions were indeed realistic and his spirituality sublime. We marvel that any one could resist his earnestness. Bro. Chappell was ably assisted by Brother Owens, of near Fort Worth. He is truly a man that is in touch closely with God; his heartfelt prayers and personal work helped many souls to make peace with God. The Church was greatly revived, and men and women and children converted to a better life. The good accomplished in this January meeting will go resounding down the corridors of time. We are very grateful to the Bishop for sending to us Bro. Clovis Chappell, for we feel that we know he will have many stars in his crown in yonder's world.—W. R. Tyler, S. S. Supt.

WACO METHODISM.

The association met in regular session, with Elder Andrews in the chair. Every preacher was present. The Churches, on the advice of the Board of Health, have been closed for two Sundays. They opened again yesterday. The people were glad to come to Church again. The meningitis situation is some better. The Churches are all behind, but each preacher is resolved to soon bring his Church up. The presiding elder has not been out on the district much for the last three or four weeks on account of people in the country being afraid of those from Waco. While the congregations were not as large as formally, still there were many conversions and additions. Many of the brethren are planning revivals this spring. There were about forty additions yesterday in all. Everything is moving up.

ASHLEY CHAPPELL, Sec'y.

Waco, Tex., Jan. 29.

Every man journeys toward a kingdom where he is to be king or vassal.

Even a whispered word may travel a thousand miles.

Smoke of Herbs Cures Catarrh.

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmly antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and cannot reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will, upon request, be sent you by Dr. J. W. Blosser, 178 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

SUNDAY SCHOOL ITEMS

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

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

THE NEW MISSIONARY POLICY FOR THE SUNDAY-SCHOOL.

The missionary policy for the Sunday-school in our Church is the joint product of the Sunday-school Board and the Board of Missions. The new policy is just out. In some respects it differs from what has gone before, and for that difference we like it. It discourages specials. We have been reliably informed that the indebtedness which now embarrasses our Parent Board of Missions is due largely to these same specials. Sunday-schools, congregations and individuals have agreed to support some special, only to fail to contribute the full amount and the board had to come to the rescue with the regular funds. The result is debt upon debt. By the new plan a "school or class takes a certain share of interest in a mission station or particular enterprise in that station, and the contributing school is kept in touch with that enterprise through letters written especially by the missionaries of that station for that purpose. These are sent periodically, containing much of particular or personal interest, and are secured by the educational department of the Board of Missions. For convenience of statement interest thus distributed is divided into shares which cost one dollar, and half shares which cost fifty cents, each." With regard to what the Sunday-school contributes for missions the plan declares. "This offering was not made to meet an assessment. It is voluntary, and is meant to swell the missionary income, not as an assessment. There are two wrong ways. One is to use the Sunday-school offering for paying all the benevolent assessments. This is illegal, and should never be done. The other wrong way is to use the Sunday-school to pay the missionary assessment. This violates the spirit and intent of the law, and is not fair to the school. If applied to bring up the missionary assessment of the Church at all, as in rarest cases would be necessary, it should be added to swell the missionary offering of the Church after a pro rata share has been given to missions from the collections otherwise raised in the congregation. That is to say, if a pastor takes a public offering for the benevolent claims all in a budget and fails to raise the full amount assessed against his Church, and, instead of pushing the collections for the balance, uses the missionary money of the Sunday-school to pay off the missionary assessment, applying the amount raised in the public collection in meeting the assessment laid for other claims than missions, he is really taking money raised for missions in the Sunday-school for education, Church Extension, and other benevolent claims." Any pastor or superintendent can get full particulars concerning the new plan and all necessary material for working it out, by writing to the Educational Department Board of Missions, M. E. Church, South, 810 Broadway, Nashville, Tenn.

SHALL WE TEACH MISSIONS IN THE SUNDAY-SCHOOL?

Not can we? (our Church authorities have answered this question with an entirely practicable plan, with material furnished free of charge), but shall we? This raises the other question, Are missions right or wrong? Are they scriptural or unscriptural? If unscriptural, then we ought not to teach missions in the Sunday-school. If Christ told the Church to make disciples of all Nations and has never countermanded the order, then missions are scriptural. If missions are according to the Scripture, and the Sunday-school is a Bible school (and we are always saying that it is), then not to teach missions in the Sunday-school is to shun to declare the whole counsel of God. It is to develop lopsided Christian characters, if it develops Christian character at all. Our Discipline declares that every Sunday-school shall be organized into a missionary society, auxiliary to the parent Board of Missions. The language is not permissory, but mandatory. The Sunday-school that ignores missions, not only lacks an important element of a real Bible school, but it is not a fully organized Methodist Sunday-school. Not to teach missions is to skip a lesson now and then in our periodical literature, for that contains a missionary lesson about once a quarter. Not to teach missions is to line up with anti-progressives and hardshells of every description. And anti-progressives and hardshells are utterly out of place in a Methodist Sunday-school.

THE BEST WAY TO TEACH MISSIONS.

All modern pedagogues insist that the best way to learn is by doing. Babies learn to walk by walking, and to talk by talking. First graders in the public schools lay the foundations of mathematics by counting and adding and subtracting real objects, and not by memorizing tables that have for them no meaning, as was formerly the case. The best way to teach missions is to have the scholars practice missions. If they are to learn home missions let them do so by increasing attendance at the Sunday-school through personal effort, especially if there are lost families and individuals in the neighborhood to be sought and won. If foreign missions let them learn by giving to foreign missions. But there's the rub. We have heard of superintendents who were so narrow that they were not willing for even a first Sunday collection to go to mission fields, and that a collection given without stressing the cause. Such narrowness is pitiable. "There is that giveth and yet increaseth. There is that withholdeth more than is meet, but it tendeth to poverty." The superintendent who is always watching every cent that comes into his school and perpetually trying to dam the stream of benevolence lest it cause him to spend an extra penny will not only do the scholars a grave injustice by preventing their development into broad-gauge Christians, but he will defeat the very end he has in view. The way to make a school pay its way is to develop it along all lines of liberal giving. We found a school deeply in debt. We stressed missions. During a single year the school paid all debts and increased its contributions to missions and all other purposes several fold. A few pastors are so narrow as not to know that when they are seeking to beat down assessments, and proclaiming that their charges are asked to do too much, they are likewise blocking the way to a raise, and paving the way for a decrease, in their own salaries. What marvel then that there are superintendents still left in the world, who cannot see that in opposing gifts to missions in the Sunday-school they are narrowing the conceptions of their scholars as to the duty of Christian liberality and increasing the difficulty of buying literature for home consumption. There are many fish up this stream, but, lest we should bait them with intemperate language, we forbear.

WE APOLOGIZE.

If Homer once nodded it is no marvel if a busy department editor sometimes trips. Referring to the Adult Student recently, we mentioned Rev. Chas. D. Bulla as the editor. Of course, we knew that Rev. E. B. Chappell is managing editor of all our Sunday-school periodicals. Some matter for the Adult Student is furnished by Dr. Bulla; the rest is secured or written by Dr. Chappell. We bow our apology to both gentlemen for the mistake. While Dr. Chappell is ably assisted by Dr. Beatty, Dr. Hamill, Mrs. Hamill, Dr. Bulla, Miss Frayser, and a host of other contributors, under the law of the Church he is responsible for everything that goes into our Sunday-school literature. And what a responsibility it is! If any man living deserves the sympathy and prayer of the whole Church it is our Sunday-school editor.

CONFERENCE OF SUNDAY-SCHOOL LEADERS.

The third annual conference of Chairmen of Sunday-school Boards and Field Secretaries was held in the First Methodist Church, New Orleans, Louisiana, January 10-14. Twenty-six Annual Conferences were represented. The following were in attendance: W. T. Martin, C. S. Stanton, G. S. Roberts, J. A. Lyons, L. F. Lawrence, C. H. Greer, W. W. Workman, H. L. Baker, C. H. Prather, J. R. Pepper, B. F. Lewis, W. B. Cooper, H. B. Mays, R. P. Neblett, O. T. Cooper, B. W. Dodson, Paul H. Linn, J. M. Outler, W. H. Comer, W. E. Hearn, J. A. Pledger, C. W. Byrd, W. P. Talkington, W. M. Curtis, C. W. White, P. O. Lowrey, M. W. Brabham, J. M. Way, Miss Elizabeth Kilpatrick, E. B. Chappell, H. M. Hamill, E. E. French, C. D. Bulla.

Dr. E. B. Chappell, Sunday-school editor and Chairman of the General Sunday-school Board, presided at all of the sessions, and the program was carried out as planned with but few exceptions. The following subjects were considered: "Conference Sunday-school Boards, "Field Secretaries," "Annual Conference Business," "The Relation of Presiding Elders, Pastors, and Superintendents to Sunday-school Work," "District Organization and Work," "Sunday-school Equipment." Twenty-eight addresses were delivered on as many phases of the above subjects. The delegates remained over Sunday, and spoke in all our churches.

New Orleans Methodists are hospitable folk. Complete arrangements were made for the conference sessions and for the comfort of delegates. On Saturday the visitors in attendance upon the conference were taken to the places of interest in the Crescent City in a special car.

The next annual session will be held in Washington, D. C., January, 1913.

Among the resolutions adopted by the conference are the following:

"We congratulate our Church upon the continued and noble improvement in the body of our Sunday-school literature, both as to its variety and adaptability, and we especially commend the Sunday-school supply department and its helpfulness to our Sunday-school workers.

"We believe that the three years of the existence of this annual meeting of Conference Sunday-school Chairmen and Field Secretaries has abundantly shown the necessity and value of our coming together, and we especially commend the program of the present session for its concentration upon matters that relate immediately to the work of boards and Secretaries.

"We urge the employment of capable and acceptable Field Secretaries by all conferences or groups of conferences as soon as such step is favorable; and while our aim is to bring about the support of such Secretaries in the same way as that of the Secretaries of other boards, by means of the regular assessments, we urge that for the present emergency their support be secured through and from the Sunday-schools in such ways as are allowed by our Church law.

"We urge our Sunday-school workers to co-operate heartily with the International Sunday-school Association and its auxiliary State and other associations, believing that as a great Church we are under bonds to this most useful interdenominational Sunday-school agency consisting of all Protestant evangelical bodies of North America, both because of our scriptural obligation to help other Churches, and because we have abundant evidence of the practical help the International Association has brought to our own denomination.

"We most heartily commend the 'Sunday-school Workers' Manual,' prepared by Chairman John R. Pepper of the Memphis Conference, as a most timely, valuable and creditable contribution to our Methodism.

"We urge the laying of more and more emphasis and responsibility upon our lay members of Sunday-school Boards, believing that our future success will depend largely upon their intelligent activity. As far as possible the lay member in each presiding elder's district should by that fact be the Sunday-school leader of the district, and should be in close touch with the presiding elder and the schools of the district.

"We urge our Conference Boards, Field Secretaries, and workers in general to cordially co-operate with our General Sunday-school Board and its various departmental heads in their plans of work, believing that it is both profitable and loyal in us to give hearty support to the counsel and plans of these Church leaders. Our Sunday-school law in all its details we should endeavor loyally to make binding upon all workers of our Church, great and small.

"We believe that our help and sympathy as Sunday-school workers of Southern Methodism in all practicable ways is both due and necessary to the negroes within our Church territory in building up their Sunday-school work. Whenever by conventions or institutes of negroes, or by reservation of seats where practicable at our own white meetings, we can give them Sunday-school help, we ought to do so.

"We urge greater emphasis than ever before in the securing of generous Children's Day offerings, and the use of the official program thereto, in order that the larger work of our Sunday-school Board shall be met with larger collections.

"As far as it can possibly be secured by law or custom of Annual Conferences or by enactment of the General Conference, we urge that a stated Sunday-school anniversary be provided at the session of each Annual Conference, and that, in addition to such addresses as may be made, the annual report of the Sunday-school Board to the conference shall give a clear and full statement of progress and conditions of the Sunday-school work within the conference.

"Inasmuch as our Church has its own organized Adult Bible Class Department, we urge our presiding elders, pastors, superintendents, and teachers to organize all adult classes according to the plan of our Church, enroll them in the Wesley Adult Bible Class Department, and thus enter into fellowship and partnership with all Southern Methodist classes.

"We request that the number of additions to the Church from the Sunday-school be included in our statistical reports of District and Annual Conferences."—Rev. Chas. D. Bulla, in Christian Advocate.

THE NEW ORLEANS CONFERENCE OF SUNDAY-SCHOOL CHAIRMEN.

Children's Day in North Texas Conference.

Bro. B. W. Dodson, of the Northwest Texas Conference, will give a detailed report of the Conference of Sunday-school Chairmen, at New Orleans, January 10-14. I want merely to call attention now to one thing I learned there. That one important item is that the North Texas Conference is away behind on receipts of Children's Day money. The Memphis Conference raised nearly $4000 last year. To be sure, we observed two special days—Field Secretary's Day and Children's Day—last year. The amounts raised for these two causes exceeded $2000. But the amount raised specifically for Children's Day is humiliatingly meager, as the conference journal will show. This year we have no Field Secretary's Day.

Let us keep it in mind. This year we want every Sunday-school to observe Children's Day, and to report promptly the result to our Conference Treasurer. North Texas Conference ought to lead. Certainly we cannot be content to bring up the rear. Children's Day to the fore!

O. T. COOPER,
Chairman North Texas S. S. Board.
Denton, Texas.

A Thru Sleeper To Chicago On The Katy Limited With Dining Car Gives Perfect service

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Write W. G. CRUSH, Gen'l Passenger Agt., DALLAS, TEX.

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IS SURE to be Yours from the Investment You Make in this Safe and Permanent Enterprise.

ADD to the securities you now have by taking advantage of this opportunity to share in GROUND FLOOR benefits of a well established enterprise earning big profits. The business has been tried out thoroughly for years, and proved a winner—always a success—a big success from the beginning—on a going, paying basis, now, and with a safe and profitable future assured.

THE Company makes a specialty of building homes and selling same on easy payments. A business that has only to be well understood, handled and guided right in order to earn profits. There being nothing speculative about its business, there is no way by which the company can lose money. A business highly safe and unusually profitable.

Just at this time the demand for homes in fast growing Dallas on the Company is much larger than can be supplied, and the earning power of the company is limited only to the cash it can command with which to buy vacant lots and build thereon. This increased business invites more capital so that you get a rare chance to become partner in a concern conducted entirely by capable, conscientious Christian men, whose high character and excellent ability guarantee safety and continued success.

THE stock of this prominent and reputable home building company of Dallas, Texas, is now offered for sale to select people only. IT IS PREFERRED STOCK, bearing 8 per cent dividends, payable annually, BUT ALSO SHARING IN ALL PROFITS EARNED BY THE COMPANY, thus making it a splendid high class investment, for its earnings for several years have averaged a NET amount of 25 per cent annually. Exactly the kind of investment you desire and should have because you get ALL (not part) your money earns. Bear also in mind that the stock IS NON-ASSESSABLE (unlike bank stock) and too, that PREFERRED STOCK IS A FIRST LIEN ON ALL THE ASSETS OF THE COMPANY.

THE stock is not for sale to the general public, and can be bought by Christian people ONLY. This because it stands for some distinctive Christian principles as a business company. Every officer, every employee and every stockholder must be a Christian. It is conducting its business upon as high a plane as possible.

YOU now have an opportunity to put your idle money, or money earning three or four per cent, to work earning its FULL earning capacity, earning not less than eight per cent per annum, and from 8 to 25 per cent, as whatever the Company earns from year to year.

BECAUSE our business is safe and profitable; because our plans and purposes are right; because you want your money to earn its maximum for you; and because you know the value of well invested money, you will want some stock of this Company.

You are referred to any one connected with the Texas Christian Advocate, Editor or Publisher, as to my standing, character, and the reputation of my Company for clean, straight and honest dealings, or to any reputable business man of Dallas.

When OPPORTUNITY stands knocking at YOUR DOOR, do not hesitate to open—this is a really good opportunity. ACT NOW; send your check at once, or write for literature and more information, if you desire same.

CHAS. L. DEALY, President.

Dealey Realty Company

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F. E. B.

We heard a man say the other morning that the abbreviation for February—Feb.—means **Freeze everybody**, and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and vitalizes men and women, boys and girls to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

Fear the man that fears you.

Egotism is the sure sign of an empty head and heart.

The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get the Spirit of Christ.—Romaine.

That Higher Criticism Debate

MODERN SCIENCE AND EXPERIENCE.

By Prof. R. B. McSwain.

Some articles appearing prominently in recent issues of the Advocate raise in the minds of some readers doubtless the question of the effect on personal consecration and spiritual effectiveness when a worker for the Master accepts the modern conclusions in science, Biblical history and criticism, that differ most from the traditional views, such as the origin of the world by development rather than by a few specific acts of creation, the existence of large post-Mosaic elements in our present Pentateuch, the priority of the prophetic over the priestly element in the Old Testament, the exitic origin of much of Isaiah, the progress in doctrine and morals throughout the history of revelation, the shifting of the basis of authority from a miracle-attested book to an experience-tested Savior, and finding the uniqueness of the Bible not so much in the fact that it claims to be supernatural (which it does and is), as in the supreme and absolute significance of the experiences and ideas it contains.

It is difficult to discuss such a subject without triteness, but if I have the forbearance of your readers I should like to suggest a few things:

As to myself, I am an itinerant Methodist preacher, whose chief boast is his consciousness of personal salvation in Christ, and the one passion of whose life is to serve the cause of Christ in that place where in the opinion of his Church he can do most good. From the time I was a barefooted boy to this good hour, although often stumbling in both motive and method in minor things, I believe that I have never swerved from this main purpose. The assurance and certainty I have in the faith of my fathers, I have tested with all the data I could secure, by all the methods I could apply, because I thought this necessary in order best to fulfill the plan of my life which I cherished as God's will for me, and so I have probably devoted a larger proportion of my time and energy than the average preacher does to critical, historical and linguistic matters. On account, however, of natural limitations in mental ability and financial skill, my success in these studies has not equaled my aspiration. My faith is and has continuously been the simple faith I learned at my mother's knee, a faith I consecrated my life to preach when I was a plowboy in Arkansas, a faith in the whole Bible as the Word of God and in Jesus as my divine Savior, and in Methodism as the best statement of the gospel and in the Methodist itinerancy as God's approved method of spreading holiness. My literary and historical opinions which I should be willing to give in detail but for the magnitude of the needless task thus imposed on myself and the reader, are in general those of the modern school (not meaning by this, of course, the crazy Dutchmen). This set of opinions I arrived at, not through the influence of my teachers, for while I was at Vanderbilt (whatever change may have come over that institution in recent years) the general attitude of the faculty was against this set of views, and while at Chicago my work was so narrowly linguistic that these issues were not to the front, and the radicalism that I did see disgusted rather than attracted me. My opinion on the crucial questions was rather determined by a course of investigation I undertook several years after leaving school at the suggestion of a saintly superannuated Methodist preacher who has now crossed over the river. In this investigation I used no personal nor printed guide, but going directly to the sources so far as they were accessible to me, and using the severest methods that I was capable of, I sought to be unprejudiced and to have God's help. The result was the firm conviction that so far as I could test truth, the newer opinions on the literary and historical issues were more trustworthy than the older ones. Since then, of course, I have had occasion to check my results by the published conclusions of scholars, to view them in the light of arguments and objections from many sides and somewhat to attain the purpose of learning a little all the time.

There have been, of course, times of intellectual struggle, the doubt and perplexity of which I would not repeat; possibly God's plan for me could not have been so well realized without them; at any rate, they could be counted in hours more easily than in days and have not projected themselves into my after life. My Christian experience has been as little affected by my opinion on the literary structure of the Pentateuch as it has by my views on the currency question, except that somewhat accurate historical and literary background for my interpretation of the Bible has given me clearer and richer spiritual truth for my growth in grace than I believe would have been otherwise possible. Sometimes, of course, an inadequate interpretation of a text once yielded me spiritual help, and later was exploded by the demands of accuracy, but this, I think, has never happened without more than compensation. One text in particular I remember had with an inadequate interpretation been a source of spiritual uplift to me and seemingly to those who waited on my ministry. When critical demands proved to me the insecurity of my earlier view of this text I was much cast down, but digging I went deeper, and I think no truth has been quite so helpful to me or to others through me as that which comes now from this text. In my contact with other Christians and in my pleadings with the unsaved I have felt my spiritual helpfulness (or fruitlessness in too many cases) unaffected for the most part, but never injured by my refusal to be ultra-conservative. The only case where I have feared that the expression of my opinions had affected unfavorably the faith of another the danger was due to the manner of expression, and not to the matter of the opinion, and the issues involved did not belong to the group above referred to. If I had no religious experience, and if my early training had not been so devoutly Christian I cannot say whether the views I hold would have been (as a foundation for missionary endeavor in my behalf) better or worse than a different set of opinions more in conformity with those current a few centuries ago, but I have faith that in God's world the sincerest truth seeker is always safest, and I know that in all cases, however dense the ignorance, however timid the orthodoxy, personal experience of salvation and holy home influence are safeguards we dare not dispense with if deadly error is to be shunned. If I preached on controverted, critical subjects, I believe that the effect would be hurtful, not because my opinions are dangerous or unedifying, but because the human heart needs the spiritual truth of the gospel and not historical and literary controversy. In my observation it happens that the complaints of unspirituality in the pulpit have come even from the unlearned more frequently against the anti-critical and painfully orthodox than against any others. Judging also from the number of cases coming under my own observation where heroic consecration and the sweet peace of faith have been joined with the modern opinions, or where men have drawn back from the highest privilege of service through lack of faithfulness in consecration and been crushed with doubt and gloom in the hour of trial, and all this in spite of the exact soundness of their orthodoxy, in the medieval sense, I conclude that while intellectual faith is of fearful importance and transforms all our opinions, there are modern opinions equally as safe and sound as those of our ancestors. But I have written too long already, and it is all disappointingly egoistic; further, I would only suggest: (1) That my experience as given above is only typical of many who have learned to hold to the heart of the old truth while sinking deeper into its riches by viewing it with a background more accurate and real; (2) that any man who airs his radicalism in such a way as to shake faith or soothe sin, who exalts minor differences so as to be out of sympathy with even the reactionary and extremely orthodox, can never attain the highest usefulness, and will almost surely destroy souls; (3) with the fullest possible discussion of the evil effect of the encroachment of the newer ideals (and no one ought to deny that it does have some evil effects), the largest good will come, everything else being equal, when we all recognize that honest men differ; (4) no consideration of these things can be satisfactory in the end that does not begin with the question, "What is the exact truth?" and does not turn on this question all possible light from every possible source. It would be interesting, for instance (if we had a standard of efficiency), to make a statistical inquiry into the efficiency and into the opinions of all Southern Methodist preachers, and to determine what connection, if any, there is between efficiency and traditionalism, but this would leave unsettled the literary origin and form of the book of Job, or the authorship of Isaiah 40:66. These questions must be determined by applying the tests of truth and not of expediency; (5) let those who fight the newer views remember that if by any mishap their opponents should be in the right, then the magnitude of the crop of infidelity which the coming generation will reap from their sowing will be in proportion to the success they achieve in convincing religious teachers that Christian faith is incompatible with the results of modern research.

I have tried not to write in the spirit of controversy, but to make suggestions rather than precipitate a discussion. However, there are many wiser heads and holier hearts, I know, and if, as doubtless it does, the impression made by this article needs supplementing or correcting, this service for me and other readers will not need to go undone.

Carlsbad, N. M.

"A FEW DROPS OF OIL ON THE TROUBLED WATER."

For the past few months there has appeared in the Advocate letters of "Protests," "Answers" and "Challenges to Protests," etc. From what I can gather quite a bit of stir has been raised.

The "protests," as it seems, arose in regard to unorthodox views supposed to be held by members of the Tennessee Conference. In my stay at Nashville I met some of the members of that conference. I found them truly conservative and orthodox insofar as I was able to find out. If I had been going to file a protest I would not have directed it toward those brethren. Although I rather suspicion that were the "protester" to enter into their private workshop he might find some shavings not cut to his liking. I might find a few myself, or anyone else as to that. Since my stay at Nashville I have been rather widely associated with my brethren of the conferences, and here and there have been brought face to face with honest, consecrated men with whom I differ, and who differ with me in many things. I have heard teachings advanced, which, if moved out of their natural order, seem dangerous. Some latitude and Christian love and fairness is a very fine equipment for all the brethren in these days of change.

But the thing which impresses itself on me is the improbability of any equitable settlement of the question raised by brethren on both sides of this present debate. The latitude or range of thinking is rather difficult to define. What do you mean by orthodox Methodism? I was reared under the straight "traditional views" of the Scripture and method of approach to the interpretation thereof; that the Scriptures were given by verbal inspiration of God; that human personality is not to be found in the books of the Bible; that the whole book is to be interpreted by itself, taken without question or liberty of thought; that which we did not understand take by faith. Then the antipodes to this view is "destructive criticism" which questions the inspiration of the Scriptures in the supernatural sense generally accepted; that robs it of its miraculous element; that attempts to sap evangelical Christianity of its vital tenets, etc. Between these two extreme views is what we call, perhaps wrongfully, "higher criticism." "Positively, higher criticism may be defined as a careful, historical and literary study of a book to determine its unity, age, authorship, literary form, and reliability," as Dr. King explains in his valuable book, "Reconstruction of Theology."

In this broad field some point of equilibrium must be found. Unless this point can be located and established all your protest is in vain, and your "challenge to a protest" is yet in the air. My contention is, that unless you brethren believe you can come down from vague generalities to something more tangible, no good but only harm, can arise from all this debate. What do any of you hope to accomplish?

Brother Shuler, do you desire to institute a universal court in Southern Methodism to search out and try "heretics?" To this end your contention must finally come. If you do, let your court begin its business closer home than the Tennessee Conference, or the professors of the Seminary at Vanderbilt.

I venture to say that even in old conservative Texas you can hardly throw a rock without hitting a preacher who does not believe as you do, and who is going to sit in judgment and say who is right and who is wrong? Further, if conviction of certain men should be accomplished, conviction in this case does not mean convincing, and however strange it may sound a man's faith in many points is formulated out of the convincing and necessary conclusions of logic; hence, the expenditure of a bit of sympathy and love will go farther toward eliminating the difficulty, in my judgment, than any other method.

But say, if you desire to institute your court, do not come away out here in New Mexico after me, for I testify now; I can say, with Paul, "All Scripture is given by inspiration of God." I can say from the depths of my heart the "Apostles' Creed." I can say in my faith, "This beginning of miracles did Jesus in Cana of Galilee." I believe in all the essentials of evangelical Christianity—repentance, faith, regeneration, witness of the Spirit and life everlasting—all these things I do steadfastly believe. Since it is a sort of experience meeting I will say, "My hope was never brighter and faith in God clearer." I believe I know the young man's heart of to-day, for one beats in my breast. Many of them really feel a deep need of brotherliness and comfort from older men they never receive—men who have been over the road, and gained a safe standing-ground, who are able to take him by the hand and lift him on a more stable standing ground. I have wandered through many a long, dreary valley, with a concealed heart of doubt I never revealed to any elder lest my comfort might be a rebuke. I know a young man who entered the ministry out of a ministerial family. He was a plodder and a voyager. During his school days he evaded his uncle who was a minister. But after awhile school days over and his actual ministry begun he paid his uncle a visit of some days. As they sat together his old uncle, having 30 years of actual itinerant life back of him, the young man only three, in their conversation issues arose and finally came to a long, intricate discussion of their differences, etc. In the end the elder minister arose and said, "How about the sacredness and love for that old Book," pointing to his worn Bible nearby on the table. The young man said, "It was never more sacred, and I never loved it more dearly." He said again, "How about your Christian experience, is it clear and bright?" The young man answered, "My faith in God is living and vital, and my personal experience and fellowship conscious and clear." The older minister resumed his seat and simply said, "I have nothing more to say." He drove clear to the heart of the matter and found a divine spring of life and left the rest to the honest heart of the young man. There is only one sure ballast to morals and faith and that is a living, vital religious experience.

Dr. Curry, as I remember, I received my recommendation from your District Conference—you in the chair—to the Annual Conference for admission on trial; we are acquainted. Brother Monk, I roomed next door to you in dear old Wesley Hall; we are acquainted. In this are others, but what do you hope to gain? At what great final end are you driving? I believe nothing essentially good will come out of it all. There are references made and given at the Seminary I do not believe, **nor am I expected to believe!** Any man who goes there is expected to think and pray his way through, keep his mental sieves up and in trim, gleaning out for himself what is substantiated by facts and rejecting what is not. The method of approach is too indefinite, intangible to be developed ultimately to any certainty, if it should be decided in the end that an attempt at an approach was needed. Knowledge of, nor reference to certain critical views constitutes a crime, nor entails an offense.

The "challenge to a protest" insisted on more definite charges being made, and names of more supposed offenders being offered in the open. In my judgment, with all due courtesy to the offer of this challenge, a sufficient amount of names have already been mentioned. And as for definite charges, has not Christendom been burdened sufficiently with trials of heretics? Have we not even in recent days had enough proceedings in Church circles, accompanied by great headlines from the daily press, followed by a few sighs of relief and an acquittal, scattering a deal of religious vagaries and private fanciful notions over the Church, and giving the world reasons for criticising the Church and its work.

You brethren may accuse me of being previous and of impertinence, but I say, "Hold, enough!" All you are likely to accomplish, it seems to me, in this fray is to simply broaden the chasm between the two classes of the ministry which are known to exist, and this flow of debate and argument can only deepen this chasm. The most convincing argument on both sides is the lives of the ministry. That some men have failed who attended Vanderbilt Biblical Department no one denies, and that a few have failed who never attended everybody confesses. We have to always give room in every clime for a few whimsical erratics, and keep in store a treasure of sympathy for those who are not morally able to stand pressure of temptation.

JNO. W. HENDRIX.

Willard, New Mexico.

A REMINDER.

Did not Rowlett say at Hillsboro and Amarillo, "That the conference was trying him for teaching the very thing he was taught in Vanderbilt?" No one denied that. Why did not the friends at Nashville howl then? I am glad Shuler has stirred them up.

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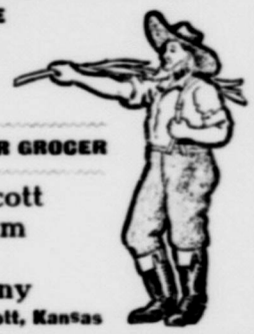

ASK YOUR GROCER

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While I was in the Correspondence School of Nashville I wrote some things in my lessons condemning "higher criticism." My teacher, whoever he was, made light of my judgment, and closed by saying, "Higher criticism is all right." There is nothing in the Advocate that does me more good then Shuler's letters. I hope he will continue to shoot until the old thing is so full of holes she won't hold shucks, or giving her the black eye until she goes to sleep, never to wake up. Then the circuit riders will not have to be assessed to run a so-called school to turn out Rowletts. This is from me, BEN CROW.

Loving, Texas.

THE UNANSWERED CHALLENGES RENEWED.

By Rev. Alonzo Monk, Jr.

First of all, let it be agreed that this argument to be of any worth at all should be conducted upon the high level of a debate or a court trial. The public is the judge, and it is but right that the only statements to be accepted are those that give facts and are vouched for before the public by giving the name of every person quoted. It is usually the case that the less of facts a man has the more freely will he use sarcasm and subterfuges. The plain authenticated facts are the things that carry weight.

In this article it is my purpose to answer the last three articles of the protester in the light of his first article and the one I wrote. I shall stand on the original propositions as printed. I will not change ground or even the wording of positions already taken by any one. I haven't the right to do so in an argument like this. To do so is at least to leave in doubt my ability to meet the original propositions.

As a resume of the protester's article, let it be noted that he has so restated some things, explained others and retracted at least one as that he has really changed ground. Let us see. In his first article in referring to the 7 members of the Tennessee Conference he says that they were silenced (passive, if you please). Now he says that they went out. In his first article three withdrew from the membership of the Church—now it is four. There is at least a lack of certainty here which should never be present in a charge.

In the second place, he undoubtedly does ascribe the cause to be the prevalence of what he calls "destructive criticism" at the University and in the Tennessee Conference. He states, "This may not be the cause in every instance, but certain it is that such a condition (destructive criticism) sires such results (the withdrawal or expulsion of members). Now he says, "I connected the two things, not as the one being necessarily the direct result of the other, but as the one producing like results with the other."

This is a distinct change of attitude, or why should he take the occasion of this incident to begin his tirade against "destructive criticism?" Why did he not make war on immorality in the ministry? It is unquestionably a fact that in his first article he does connect them as cause and effect. But now he withdraws from that position.

Be these things as they are, his changed attitude can clearly be seen in his statement of the questions at issue. He did affirm in his first article not that there were "six leading pastors" in fault, but that the conference was overflowing with "destructive criticism;" had more of it than any conference in the connection; the

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Bishop felt called upon to rebuke it; issued a warning that we guard against such forces that were multiplying themselves to the destruction of many in their faith; refers to flood waters rushing out (from the institutes) to drown and devastate the faith of those that seek the truth. If by all of these strong statements, and words he simply meant to say that only about six men were "afflicted," then I would like to see him make a strong statement to apply to the whole body. If he now says that the question is whether there are any "higher critics" in that conference he has certainly taken up a new proposition from his first charge. I can't blame him for wanting to get away from such an extravagant and untenable statement. But he is not away from it, save in his own mind. I hold him to his first position that the conference is overflowing with it. Even taking him on his last proposition, he has never proven yet that there are six leading pastors in that conference who are "destructive critics." No one has so stated over his name in these articles under review.

The second question at issue is not whether any of this is taught at the Seminary? But from his first statement, who is it at the Seminary from whom he learned all of those things? The difference is that he has stated that he in person had learned it there; his proposition now throws the burden on others to prove. He has stated that he learned it there. Let him stay by his guns. He made a positive statement, now let him make a positive answer. Not what others know about it, but what he himself knows—he was there and heard so much that he did not need to return. A statement without a name goes for nothing—one with a name is judged by the name.

As to the large number of letters. They amount to nothing unless the names are given. No court in the land would accept such testimony. I know a great many Tennessee preachers, but I want to say that if they gave permission for their letters to be used and requested that their names be withheld that they are neither kind to their fellow-preachers in their conference, nor have they a spark of bravery, in allowing their names to be concealed. No, sir, they are neither kind nor brave. If there are just a few "critics" in their conference they have nothing to fear by giving their names. Even then they must prove their charges.

In reference to the letter from one of our Bishops, let it be said that without a name it bears no weight in this argument. Bishops have a right to their opinions, but when they express them, especially in a matter like this, they, like all others, must base them upon facts that can be proven. If he has the facts and has allowed himself to be drawn into this controversy, let him state them over his signature. Does he approve all that the protester has said? If not, what part?

Now, more directly as to the unanswered challenges. Before I go further, let me be clearly understood to say that a historical study of the Bible conducted in a sane and safe manner meets with my hearty approval. Does it with the protester? That a historical study of the Bible is conducted at the Seminary no one denies, but that "higher criticism" as "destructive criticism" is taught there—meaning by that—doctrines and beliefs contrary to those authoritatively accepted by our Church, I most emphatically deny. I sign my name to that. Now, let the protester name one individual who will deny that statement of mine, and then before that individual sits down let him name his professor and the teaching to which he objects—proving that it is contrary to the teaching of our Church. Is that a fair proposition? Then answer it!

The protester evidently found himself unable to answer my challenges as stated by me, so he frames them to suit himself. This is true of three of them. Even then he does not answer them or any of the others. He proposes something for me to do instead of meeting my challenges. They stand there unanswered. They are still up to him.

To show how he changed three of my challenges I will print them side by side:

My Challenges.	His Restatements.
1. "Get two men from the Tennessee Conference to substantiate what he has charged and then with himself to name the men and specify the views to which they object—showing that they are not in accord with our Methodist doctrine and belief.	1. 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."
2. State definitely the professor from whom he received any one of the alleged statements.	2. He just dares me to name a professor in Vanderbilt University who holds to "higher criticism."
6. To name any school, theological or otherwise, where the devotional life of the student is more carefully guarded.	6. Show a Theological School in America that can beat the Wesley Hall boys holding prayer-meetings.

In addition to these changes he likens number five to number two and passes over it. This I do not consent to.

Now, as to his answers of the challenges as originally stated by me, or restated by him:

I submit that he changes the wording of the first challenge to such an extent that he virtually gives up his first serious charge that the Tennessee Conference was "filled to overflowing" with "higher or destructive criticism;" that he does not name two men to substantiate to the public what he has charged before the public about a public body; that no signed or unsigned letter so far produced has specified any views held by the members of the conference—such as were contrary to the Methodist doctrine and belief. That he or any number of letter writers should object to certain views held by certain men does not prove that the men are to be censured. It may be the contrary.

As to his answer, he asks me to be a partner to secret charges about public men concerning their public work now being discussed before the public. Never! In the first place, it would have been enough to ask my word, not an oath; next, if he knows what he is talking about, let him not try to convince me, as his personal friend, but the public before whom he has brought these charges. I am not the judge, but the public is. Let me say it very kindly, but positively, that after making such charges against the conference and Seminary it devolves upon him as an honest man to prove what he has said, and to leave the matter in no doubt whatsoever or else he will do more harm to the Church and the cause of Christ than that which he is fighting against can ever do.

In the place of my second challenge he frames one to suit himself. I made no such challenge to him, and the records will sustain me in that position. He does not even answer his own challenge. Why don't he make a charge and then call the name of the guilty one? A persistent refusal to do except for a final purpose is to admit his inability. He indirectly refers to Dr. Kern. Of all men he is the last one to charge with such things. Let the protester publish what Dr. Kern wrote him. The Methodists of the North and South have both put this man's book in the study course for their young preachers. They had better go a little slow in thus endorsing a man that is likely to lead people astray. In my humble opinion, no riper scholar, or a man truer to the Spirit of Christ, lives than Dr. John A. Kern. It does not devolve upon me to find the man that is guilty, especially since the protester already knows them. He has not up to the present done anything but make general charges; he has not substantiated a single thing he has charged by a witness that is creditable—so far as we can tell—as he will not give names. Out with them, if they know so much. They may be like the protester, getting their information from other sources, and they can't afford to give names. I hereby renew my first and second challenges.

As to the third challenge he admits his inability to answer it because he cannot recall names. He again asks me to help him out of the hole by tracking the man. He stated that he had learned these things and therefore should be able to tell from whom. It does not excuse him to say that he does not remember—then he ought in all fairness to keep quiet. I claim the challenge as he says that is is impossible for him to answer it, and also state that his first charges about learning these things go for naught as he cannot remember who it is that we ought to reckon with.

In answering challenge four he refers me to Alabama. I cannot see why he wants me to go there as no professor in the Seminary is from that country. He avoids my challenge by referring to an entirely new man as far as this argument goes. He is splendid in making innuendo charges, and an adept at refusing to make definite charges and calling names. What professor from Alabama is he talking about? Now, show your ground, and the courage back of the men that are supplying you with ammunition. Come out with that name, or for the sake of truth quit making charges. I renew the challenge and ask him to produce any evidence against any one of the professors for an investigation.

He passes over challenge number five. This I will not consent to as it dealt specifically with the professors in the institute giving him a chance to tell us something first-hand as he was present at the institute. I renew it.

The sixth challenge goes to show that whatever is taught at the Seminary it has not affected the practical ministry of its graduates. The facts certainly show that destructive criticism is not taught there. I have authority for stating that the practical lines of Christian work which were being done by the Wesley Hall boys exceeded that of any other theological school in America. The report by Oscar T. Cooper upon return from Dayton, Ohio, December 6-9, 1906, where the International Theological Y. M. C. A. Convention was held, bears me out in this. He likewise admits his inability to meet this challenge, and therefore I claim it. This shows that the teaching of the Seminary has not hurt the working ability of the graduates. Therefore, at least, it is not "destructive criticism."

As to the seventh challenge. The purport of this one was that because one graduate is unacceptable it is no sort of means a proof that the school is wrong. Though, to be perfectly fair, I will allow that even if one in ten turns out bad that something needs correction. He admits in a roundabout way his inability to do so. He says he can point out a few. Let him do it and prove his charges, else I claim the challenge.

Likewise the eighth challenge he does not answer, not even by showing that the volunteers were hurt in their passage through Vanderbilt.

Now, to be fair to him in his difficult and perplexed condition, let me say that if any of my challenges are not reasonable, let him show that and I will either restate them or withdraw them. If they are reasonable then like a man who knows things, who has many correspondents, whom an unnamed Bishop applauds, who is patiently and alone suffering as a martyr for the cause, who is strong enough to ridicule a man like W. R Webb, then let him meet the issue like a man and quit his shifting and quibbling.

A closing word. I have tried to put the question on the open ground of facts instead of opinions or prejudice. He has resorted to sarcasm and ridicule; he has retracted his original promise; he has restated some challenges, admitted his inability to answer two, passes over one and fails altogether to answer five of them; he refuses to give any signed statement to bear him out in any position.

Now, finally, one question to him to be answered, not by sarcasm or ridicule, but seriously as becometh a man. If these things be true, why do not those who object to them proceed as the Church has provided in the Discipline? A mere airing of the matter will do no good unless some real steps are to be taken either to stop or to remedy. There is a legal and honorable way to meet these difficulties. Again, why don't you pursue that course? Your informants are neither kind nor bold if they have given you these facts and then ask that their names be withheld, or even allow you to keep them back. Why don't they bring it to a head in the Tennessee Conference, especially since there are only about six or eight opposed to them? Answer this question, please. Otherwise, the motive of your articles must be explained to the public.

PROFESSOR WEBB'S REJOINDER.

Brother Shuler was very much mistaken in saying that I said there were no "higher critics" in the Tennessee Conference, and that if there were I would leave the Church. I have not a copy of his first article, nor my reply in defense of the Tennessee Conference, which I felt he had done an injustice. He said he was here a short time, and learned that there were several Isaiahs; that he learned the color of their hair and eyes; that Job was a myth, and that Jonah was a humbug, etc., or language to that effect. I quote entirely from memory, and sincerely hope that I do not misrepresent him.

My reply said I had been in the Tennessee Conference as a layman for forty-two years, and a constant attendant on the services of the Church, and that I knew most of the preachers personally; had attended many of the conferences, and that there was no such preaching in our pulpits, and no such stuff taught anywhere here; that the Tennessee Conference was a sane, able body of Christian ministers, and preached the gospel with power and effect.

I simply defended my old pastors from a groundless charge. I repeat the denial. I am a layman, but I would not approach a subject so vital with levity or even with the hope of a personal victory, but with the sincere desire to find the real truth, the real anchor within the veil.

I know well the pastors of Lewisburg and Pulaski, and Brother Currie. They have all preached the commencement sermons of Webb School with great acceptability to great audiences of intelligent and devout Methodists. I sincerely hope they may be spared us as long as John Wesley to continue their successful work in the ministry. They are all successful builders of character on the sure foundation. Brother Currie was my pastor for four years. A safer, saner and wiser guide for all the interests of the Church I have never seen. I would be delighted to have either one of the three men for my pastor to the end without any time limit or reappointment.

Brother Shuler flings at the Vanderbilt with too great vigor. I am personally acquainted with every member of the theological faculty of that institution, including the Correspondence School. I never fail to hear any one of them preach God's Word, when I can do so, and they often come out to our county appointment and give us a great spiritual feast. I can't see how Brother Shuler could be damaged spiritually or intellectually by spending three years in close contact with this splendid body of Christian ministers. I advise all young men preparing for the ministry to take advantage of this unparalleled opportunity to fit themselves for man's highest calling in life. Young men who go there are very fine specimens of Christian ministers. Our young pastor graduated at Vanderbilt University in the academic and theological departments, both. He would grace any pulpit, and no pastor anywhere brings up all the interests of the Church better. He is effective in every department, and has vitalized the whole Church by his energy and devotion.

I remember the efforts of our greatest men, such as Bishops Paine and McTyeire and Dr. Garland, and so many others, that the newspapers could not spare the room for the catalogue, in founding what ultimately became the Vanderbilt University. I heard them speak for it and read what they wrote for it. They said it was a necessity for the upbuilding of our Church. I heard at that time Methodist preachers ridicule education from the pulpit and the conference floors. I heard them denounce those who read such literature as Shakespeare and such fiction as Scott and Cooper. I heard the old Methodist preacher denounce in fearful anathemas the Presbyterians and other denominations because their ministers were salaried. I heard them denounce geologists as infidels, because they were in conflict with the teachings of the Bible. I hear some yet denounce biology and evolution, which were not taught in colleges in our day. I have learned in a long life not to be too cocksure on subjects which I have not investigated. If this be of God, Brother Shuler and myself can't stop it, and if it be of men it will fail. I have known "higher critics" who were so far my superiors in wisdom, learning and piety that they commanded my fullest confidence.

Bishop Ward, of Texas, thought enough about it to become a pupil in mature life in Chicago University for the purposes of investigating a subject so vital to his ministry. He had my absolute confidence and was a great preacher. I am not alone in my estimate of his character.

The inestimable benefits to our Church conferred by the Vanderbilt University are as far-reaching as the influence of Southern Methodism. Brother Shuler cannot remain in the Southern Church and escape that influence for good. It is in his environment in Texas, and would be with him in the uttermost parts of the earth. I was a spectator at its founding, and have watched its growth with the intensest interest. It is and has been the greatest influence for good—wider in its scope—than any other in the Southern Church. Our greatest Bishops have been with it all the while without a let up. It, in its environment, has the headquarters of the Church with its connectional officers about it—the leaders of all the conferences, its patrons and friends during all its existence. Brother Shuler and I ought not to injure its opportunities for usefulness because he and I were not called in consultation over the selection of the personnel of its professors or the quality and extent of its curriculum. We, no doubt, would have organized it differently, if the responsibility had been ours. The Church has given us a different job. I hope we will fill it efficiently. I sometimes think the Vanderbilt University has made a mistake. I regret it exceedingly, but I have been wise enough to hold my tongue and pen. The Vanderbilt University has sometimes thought I was in the wrong, and have been frank enough to tell me so. Isn't it human to err?

I have seen men and institutions as I thought in the wrong and when I have looked at the good they do I would not demolish them. We must not despise the day of small things. God gives us precious things in earthen vessels. Don't let's break them, but let's reinforce the frail vessels. The Vanderbilt is not small or weak. It is great and strong and virile. Its influence has uplifted our great Church, and put it on a higher plane of efficiency, and if we will stand by her in her efforts for good the Vanderbilt University will become a mightier influence for her advancement along all lines than ever. I am loyal to every school that uplifts humanity. It hurts me to hear any one belittle the log-cabin, one-teacher school. He may thereby rob a possible genius of his only opportunity. The Vanderbilt University has done a greater good than its founders could have hoped, and has only made a start in its great career. My heart is made glad when ever I see a school started. I congratulate Texas not only on her many great schools already in existence, but upon the outlook of her latest great educational enterprise in Dallas. The raw material for schools is inexhaustible. There is not room in our great schools for three per cent of our children. There is patronage in sight for all, and more than all. Texas has shown abounding liberality for her children, her greatest asset and her greatest working capital.

When I see what the apostles, backed by a little squad of Christians whom they could catalogue in their letters to the Churches, have accomplished for mankind, I can't help but feel that our preachers—"higher critics" and all—can take the world for Christ in this generation, if they are only backed by all the Christians.

I grieve to see any sign of dissension in this time of the great forward movement of mankind. The world has never seen the like in her history. Don't let's mar the vision of the world for Christ in this generation, by little jealousies. The Vanderbilt University and the Tennessee Conference are doing great work in this great cause, and deserve Brother Shuler's encouragement. W. R. WEBB.

Helpless As a Baby

Valley Heights, Va.—Mrs. Jennie B Kirby, in a letter from this place, says: "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless, at times, that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me, at once. Now, I can work all day." As a tonic, for weak women, nothing has been found, for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle to-day. At your druggist's.

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DISTRICT CONFERENCE NOTICES.

Lufkin, at San Saba, 7:30 p. m.	Feb. 27
Cuero, at Palacios	Mar. 12
Austin, at Columbus	Mar. 13
Dallas, at Lancaster	Apr. 3
Uvalde, at Del Rio	Apr. 3
Hamlin, at Knox City, 8 p. m.	Apr. 4
San Marcos, at Lockhart, 7:30 p. m.	Apr. 10
Beeville, at Mission	Apr. 11
Greenville, at Lee Street, 9 a. m.	Apr. 19
Corsicana, at Chatfield	Apr. 22
Waxahachie, at Ferris	Apr. 23
Big Spring, at Tahoka	Apr. 24
Fort Worth, at Weatherford	Apr. 24
Clarendon, at Claude	Apr. 25
Cleburne, at Joshua, 11 a. m.	May 1
Waco, at Riesy	May 1
Dublin, at Iredell	May 2
Hillsboro, at Line Street	May 2
Vernon, at Childress, 8:30 a. m.	May 2
Brownwood, at Bronte, 7:30 p. m.	May 2
San Angelo, at Junction City	May 8
Gatesville, at Valley Mills	May 9
Georgetown, at Holland	May 21
Cisco, at Rising Star	June 28

BY SATURDAY.

As recently announced in these columns, we have changed our mailing hours so as to make the Advocate reach the homes of all our readers not later than Saturday. We would be glad to hear from any on our list who fail to receive the paper by that day.

Professor Wilber MacDonald, a noted pianist, and long the Musical Director at Polytechnic College, died the 2nd inst. of pneumonia. He was one of the prominent musicians of North Texas, a leading teacher, and an earnest member of the Church. His death is deplored by a large number of friends at home and throughout the State.

The men of First Church, Houston, recently tendered a banquet to their gentlemen friends, with a four-course dinner and a musical program, and it is said to have been one of the most delightful functions in the experience of that congregation. It brought the men of their Church and their friends together in a delightful communion and the social and spiritual effect was fine.

Dallas County is keeping up its homicide record with scrupulous punctuality. Last year it summed up fifty-one, and during the month of January, just closed, it footed up eight, two a week. But we are glad to say that the courts of the county are mending their pace in convicting some of the killers. If they will keep this up, and the Higher Courts will stand by the convictions, instead of turning them down on slight pretexts, maybe we will call a halt on the Dallas killers. But Dallas is not alone. Fort Worth and Houston are keeping up their end of the criminal record with zeal and success.

Rev. F. O. Miller spent last Sunday in Terrell, where he represented the work of the superannuates' homes. Those good people gave him a nice collection. In the last few weeks Bro. Miller has collected over one thousand dollars.

THE AWFUL WORK OF WHISKEY.

Not long ago a deplorable tragedy occurred in one of our North Texas cities. A prominent citizen is dead, another one is facing the charge of murder, still another one is tarrying in a foreign country, and three fine families are prostrated with grief. Yes, the whole State is shocked to its nerve center. A domestic entanglement gets credit for the trouble, but the roots of the tragedy reach back and fasten themselves in whiskey drinking. The Panhandle saloon sowed the seed, and the harvest followed.

Awhile back a young man, brought up in a good Methodist home, entered the saloon business and began to drink. A few days later another young man did the same thing, and the former is lying desperately wounded in a hospital. What did it? Whiskey!

Last week in Dallas a young man was arrested for shooting a young lady full of bullets and killing an innocent bystander, and he waived a pint bottle half full of whiskey and said: "This is what did it!" The next day in the country nearby one man killed another one, and the papers said that the slain man had been drinking. Where is the responsibility? The saloon! Who is responsible for the saloon? Those who voted to keep it in business. Had the saloon been wiped out fifty years ago, we would now have a generation of practically sober men, but it has put in half a century in cultivating the appetite for drink, and now it is said to be necessary to meet the demands for stimulants. The saloon is the normal school for training men to drink, and the drinker does the most of the killings. And our "leading men" who stand by the licensed liquor business are after all the real murderers in that they aid and abet the institutions that make men murderers. Do away with saloons and the next generation will have fewer drinkers and fewer killers. But as long as the saloon remains with its facilities for cultivating the habit and appetite for drink, blood will disgrace our civilization and crime will stalk open-faced upon our streets and highways. Mr. Voter, the man whose exercise of the franchise helps to perpetuate the saloon has blood on his hands in Texas.

THE END OF THE WAR.

For some weeks we have had a lively warfare in progress in these columns touching a certain "protest," and the battle has raged with vigor. In this issue we permit certain of the warriors to open up their heavy ordnance and these columns are resounding with exploding shells. Next week Rev. R. P. Shuler, who started the hostilities, will have an opportunity to fire his last and final gun, and then peace will be declared. The issue has been about exhausted and to go over the same ground for a last word by others is unprofitable. The controversy has been an interesting one, and all the brethren concerned have delivered themselves freely and fully, and after the rejoinder by Brother Shuler the controversy will become a closed incident.

THE IMPOTENCY OF COURTS TO PUNISH CRIME.

Texas is suffering to-day because of the inability of our courts to adequately enforce our laws against crime, particularly the crime of murder. No State in the Union has gone beyond Texas in its record of blood, and in its failure to punish those who kill their fellow-man. It is an easy matter for a wicked person to kill those against whom he has grudge, and then get bail, have his case postponed indefinitely, and in the end plead self-defense, or the unwritten law, or emotional insanity, or moral dementia and escape a verdict of guilty. Or if by chance he is convicted and sentenced by the Lower Courts, he has but little difficulty, through the technical work of sharp criminal lawyers, to have his case reversed, and then wear it out in the courts. The result is, that law-abiding people are alarmed over the situation and they are crying out for a remedy.

The Dallas and Galveston News, the two leading daily papers in the State, have requested Judge W. F. Ramsey, one of our leading lawyers, and an eminent jurist, to write a series of communications for their columns, pointing out the cause of the evils and suggesting a remedy. These able articles are now appearing in these two papers, and they are wise and matured in their deliverances. Judge Ramsey is especially qualified to render a service of this sort. He served for a number of years on the Court of Criminal Appeals, and he is now a member of the Supreme Court of the State. He has had to deal with these problems. Hence, his words are being read with interest by the people of Texas. He is showing that there is need for revising our judicial procedure, and also for certain changes in our criminal laws, and if his suggestions are accepted by the Legislature next year, the changes will revolutionize our obsolete legal and judicial customs, and put the enforcement of law upon a common sense basis instead of on technical quibbling and subterfuges.

COMMENDABLE ACTION OF TWO COURTS.

Judge Swayne's court at Fort Worth and Judge Simpson's court at Tyler have recently established precedents that all our Texas courts ought to make haste to follow. They had before them important murder cases, and in one of them a strenuous effort was made to have the case postponed, but both cases were immediately put on trial, the objections of the defendants to the contrary notwithstanding. It has long been a habit in Texas for criminal lawyers to succeed in getting their clients out on bail and then having the cases continued as long as possible before trial is had, and in this way justice is often defeated and the guilty man goes unpunished. Sometimes it is months and in a few instances it is years before certain murderers are sent to trial by the courts. All this delay is in the interest of the man who stands charged with the offense. If the man is innocent, the sooner he is tried and vindicated the better for him and his friends, but if he is guilty, the sooner he gets his conviction the better it is for society. Judges Swayne and Simpson have shown a commendable regard for the execution of the law in both the cases above mentioned. As to the merit of these cases, we make no comment, but the speedy trials soon after the offense charged, is a step in the right direction. The Tyler case has been disposed of, and the man's guilt fixed and his sentence passed upon; the Fort Worth case is now on trial. Our courts have it in their hands, largely, to stop the prevalence of murder, by giving the law a quick chance to do the right thing, both by the offender and by the law and society.

SUNDAY IN DALLAS.

It seems that the theater and moving picture show people in Dallas are determined to make all possible effort to do away with Sunday in Dallas. They monopolized the day with their performance for several years, and finally the courts knocked them out, and they have been grouchy and petulent ever since. Now they think they have found a loophole through which to again take charge of our Sunday. They think that the city has authority over the State law on the subject, and they have gotten up a small petition in favor of the recall, and they have asked the Commission to refer the question of allowing theaters and moving picture shows and other amusements to the voters of the city at the April election. If the vote shall prove favorable, then the Commission will be expected to pass an ordinance to open these performances on Sunday. Yet the State law positively forbids anything of the kind and the courts have sustained the law. There is no limit to the persistence of the world, the flesh and the Devil. They want to subordinate God and humanity to their greed for gain. We are certainly living in perilous times, and it behooves Christian people to keep guard over their institutions, else the commercial spirit will sweep them from our civilization.

DEATH OF REV. C. A. HOOPER.

It is with genuine sorrow that we announce the death of Rev. C. A. Hooper, of the Texas Conference. We have known him for twenty years, and we do not hesitate to say that he was one of the most conscientious and devoted ministers of our acquaintance. He was mostly reared in Galveston, entered the Texas Conference in his young manhood, and soon took good position among his brethren. In addition to filling a number of stations, he was four years on the Huntsville District as presiding elder. In all these places of trust and responsibility he was sincere, faithful and devoted. He was just in the prime of life, and gave promise of larger usefulness even in the future. But some months ago he developed a serious ailment, and at the last session of the conference he was looking badly. We thought then that his end was not far off. He was sent to Wills Point, but has not been able to do very vigorous work for the past month or so. Early last week he grew very ill and was brought to the Baptist Sanitarium in this city in hope of improvement, but he sank rapidly, and the end came last Friday, the 2nd instant. He was a good man, lived a most upright and useful life, rendered valuable service, and died in the faith. He leaves a widow, a little girl and a large circle of relatives and friends to mourn his departure.

I was both surprised and saddened to read a few days ago in the Dallas News of the passing from earth of my friend, Rev. Chas. A. Hooper. Surprised because I did not know that he had been ill, was in North Texas, nor did I know he had come to Dallas for treatment, or I would have prized so much the privilege of going to see and talk with him. Saddened, because the Church loses a good, tried, true and loyal worker. Brother Hooper and myself were local preachers together at St. James Church, Galveston, Texas. I was licensed during the pastorate of Rev. H. M. DuBose. We were workers together during the pastorate of Rev. Seth Ward. Brother Ward boarded with our family for some months. I recall so well the earnest exhortations and spiritual prayers of Brother Hooper in our meetings from time to time. I remember, too, his feeling that he had been called to the itinerancy, and year by year watched with keen interest his progress in the conference. He was one of those whom I love to speak of as "pure gold men." He was deeply religious and very spiritual. Men trusted him and had faith in him. His was a spirit-filled life; for the sake of Jesus he loved to work, to pray, to go, to deny himself, to do ought that thereby he might lead some to know him, "whom to know is life eternal." His work as a pastor, as I knew it, was most earnest, faithful and characterized by a sweet, loving and earnest consecration. His was a most gracious ministry—his people loved him—he desired to walk humbly before God, do a full day's work, live the life of the Master so far as he could. Those who knew him also knew that Chas. A. Hooper was always to be found on the right side of every great moral question, loyal to his convictions, to his Church and devoted to his work. He sought to make full proof of his ministry. His being "called home" recalled to my mind the old days of my boyhood in dear old St. James, where I was born into the kingdom of my Savior and Master, and within whose sacred walls I had gone in and out for nearly nineteen years; so my heart being full, as tender, blessed, holy, loving memories came to me, I felt moved upon by the Spirit to just send to the readers of the Advocate these few words in memory of one I loved then, and whose memory I shall ever cherish. "Some sweet day" we shall meet again. I pray the dear Father to abundantly comfort the dear wife and helpmeet—I'm sure he will.

CHARLES L. DEALEY.

Dallas, Texas.

It seems that Rev Dr. Norris, pastor of the First Baptist Church, Fort Worth, has elicited the ill-will of a lot of bad people in that city. Sometime back some one tried to kill him by firing through a window in his study one night, the bullet barely missing him. A short time after that his church caught fire and its origin was suspicious. Only about $6000 damage was sustained. But last Sunday morning just after two o'clock the house was again discovered on fire, and this time it was completely destroyed. The loss is about $50,000. At the same time his parsonage was also on fire, but was extinguished before much damage was done. A lot of wastage, soaked in oil, was found the next day where the fire started. The man who would wontonly do a deed of that sort is a candidate for the gallows—if it was done by some one on purpose, as seems probable.

Rev. L. A. Webb is getting his hand on the forces of his charge at Hubbard City. His congregations are fine, and his prayer-meeting attendance is about seventy-five. His predecessor left things in good shape for him, and he is building on the foundations laid wisely and aggressively. Hubbard City Methodism has made good strides within the past few years.

Rev. G. M. Gibson, pastor of First Methodist Church, this city, read a most excellent paper before the general Pastors' Association last Monday morning on "Successful Evangelism," and it sounded a key-note. The paper was generally discussed and cordially commended. Dr. Gibson is one of the leading preachers in the city, and he stands deservedly high among his own brethren, and those of the other Church organizations.

Rev. J. M. Swecton, of Bowie, is a success in that appointment. He made a most excellent presiding elder on the Paris District for four years, and at the end of that time he dropped into the regular work of pastor and preacher without friction or difficulty. He was one of our most successful pastors for years before he tried his hand in the eldership, and now he is back in his old habit making a success of his work as preacher in charge

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We hear good reports from the work of Rev. W. F. Bryan, the new elder on the Paris District. This is his first experience in work of that sort, but he has taken hold of it like a veteran. He is one of our best-equipped men, a strong preacher, a safe counselor, and a wise leader. He does not make a great stir in his efforts, but he is steady, reliable, persistent and constantly on his job. He has all the elements of a wise executive.

Mrs. Jno. E. Green, of Houston, the good wife of Rev. J. E. Green, of the Texas Conference, is having a siege with typhoid fever, and Brother Green has had to cancel a few of his engagements to hold meetings on account of her continued illness. Her condition is favorable, however, and her recovery is assured—though she will be confined to her room for sometime to come. The brethren of the conference will remember the family in their affliction.

Rev. C. W. Webdell, of Trinity Church, El Paso, is moving his work along with gratifying success. This is his first year, and he has made a satisfactory beginning. His people have given him their warmest welcome, and they are in hearty sympathy with him in his efforts. Trinity Church is one of the leading appointments in the State, and though far out on the border it gives to Methodism a foremost place in religious matters in that section.

Dr. J. B. Gambrell does the brotherly act in this issue of the Advocate, as we believed he would, when his attention was called to the fact of his little critique of the Methodists in a recent issue of the Standard. We have been intimately associated with him for a number of years, and if he is not one of the best types of the Christian gentleman we confess that

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our judgment of men is greatly at fault. He is an intense Baptist, and he would not be the leading Churchman that he is to-day were he otherwise, but he is a man of broad spirit, cordial in his relations with all ministers, and as true as steel in his devotion to the principles of righteousness. We know no man whom we esteem more highly.

SLIPPED A COG.

I notice your remarks under the headline, "Not Like Dr. Gambrell." You are good at a guess. As printed, the extract said the reverse of what I really wrote. I am not strong on the average, so-called religious debate. Most of them are irreligious in tone and in effect. Some of them may be good. I do not condemn all such debates, and when they come off, as the worst of them do, with the spirit of the prize ring, I get some comfort out of predestination and that Scripture which says that the wrath of man shall praise the Lord and the remainder he will restrain, or as the French version has it, will choke off. It is the last end of the scrapping that generally pleases me the most.

It is common in reporting such debates for the Methodist, or Baptist, or "Campbellite," to say he "skinned" the other man. I have seen such reports for more than forty years. The recurrence of the phrase has led me more than once and in many connections to call attention to the fact that there is no market for theological skins without the people in the skins.

My long time and close acquaintance with the Methodist people has made me long to have them come over Jordan into the camp of the baptized Israelites, but when they come I want them all in good repair. It is not the cuticle that I want, but the warm-hearted, aggressive people in the cuticle.

To drop figures and come to the heart of the matter, I am much stronger on revival meetings than on theological debates. But if a debate comes then I want it to be a teaching occasion, ruled by grace and good manners, not a time for skinning opponents to the grief of the saints and the delight of the uncircumcised of heart.

I am glad the good Dr. Rankin caught me up on the bad print. Beloved brother, keep your eye on me, and do not let me go wrong.

J. B. GAMBRELL.

PERSONALS

Rev. A. S. Doak, of Vernon, made us a pleasant visit recently. He is a great believer in the Advocate, and makes much use of it in his charge.

We had a pleasant call this week from our old friend, Bro. A. P. Wray, of Mesquite. He is always full of good cheer, and we were glad to see him.

Rev. S. J. Rucker, of Mulkey Memorial, Fort Worth, was in to see us recently. He has made a good start in his new charge and is hopeful of satisfactory results as the year progresses.

Rev. J. S. Wilson, of Ratcliff, writes: "We have bought an eight-room house for a parsonage at this place. We are moving to the front down here." We are glad to hear that our old friend is being so comfortably housed.

Rev. J. W. Cullen is in fine spirit. Listen to his speech: "Get up on your sky-scraper and take a peep at our new church at Groveton, which was conceived, born and has grown up to completion inside of forty days." We congratulate him and his people on this stroke of enterprise.

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

"SCOUT MASTER" FOR TEXAS.

Last summer at the Epworth Encampment the undersigned was appointed "Scout Master" for Texas, as far as the State League has touch with the scout movement. This appointment was not made on account of any special or expert experience in the scout movement by the appointee, but because we had made a start in Galveston, and experts were hard to find.

The Methodists of Texas will understand that this appointment carries with it no official authority outside of Epworth-by-the-Sea, and the term of the annual Encampment. It was intended, however, that the appointment should carry the weight of official endorsement, and relieve the appointee of any and all embarrassment in trying to put himself into helpful touch with the movement throughout our Texas Methodism.

Dropping the third person, I beg to state that I have not rushed into print, nor established a bureau, because I did not think the scope of my duties made such a course necessary. It was not to a promotion of the scout movement in Texas that I was called, but rather to the encouragement and direction of a scout feature of the Encampment. The adoption of the scout organization is a matter to be settled by the individual pastor, Sunday-school or Epworth League.

Incidentally all will agree that my position conveys the right to recommend the movement, and that I beg herewith to do. A practical experience of eight months as a "scout master" in our local troop gives me some confidence in my own opinion. "By their fruits ye shall know them," and with us the fruit is good.

A few words of general explanation may not be superfluous.

This movement was begun almost simultaneously in England and in America. General Baden-Powell, of the British Army, was stirred by the degeneracy of the youth in British cities. He noticed how all sport was drifting into professionalism; how thousands of boys would swarm to see the professionals play, while they employed themselves in the grandstand and on the bleachers with smoking, drinking, gambling and cursing. He was compelled to observe how the army and navy were unable to find recruits among the thin-chested, tobacco-hearted, vice-loving young denizens of the cities.

The remedy he hit upon was "scoutcraft." In America Ernest Thompson Seton, who had spent years as a guide and naturalist in the employ of the Canadian Government, and believed in the healing touch of Nature, was promoting a similar movement for boys on this side of the water, under the name of "woodcraft." As the British movement seemed to have the wider scope he cheerfully adopted it, and threw his influence and the results of his labor in that direction. The scout idea is therefore international, and deserves a careful, unprejudiced investigation by all who are laboring for the uplift of the boy.

It is impossible to enter into the details of the organization. All needed information can be obtained by writing to Boy Scouts of America, 200 Fifth Avenue, New York. The whole purpose is the welfare of the boy physically, intellectually and morally. It is not a military organization as the uniform which is worn has led some observers to suppose. The founder, though a General in the army, discourages the military idea in the organization. Mr. Seton, the chief scout of America, is like-minded Nor is it a religious organization, specifically, though the scout oath includes faithfulness toward God, and the religious idea can be incorporated to any desired degree. The founders of the movement expected that the strength of the movement would come chiefly through the Church, and this expectation has thus far not been disappointed. While no plan can succeed in making real religion "popular," this organization with its high standards of reverence, integrity, courage, gentleness and helpfulness opens a ready door to all saving influences. Not only can the movement be made religious, but it must be kept religious if it is to be permanent and worth while.

When the plan is really worked, the hold which it has upon the average boy is something wonderful. The charm of a secret society, the congenial effort in qualifying for the successive and really helpful "degrees," the touch of Nature on the hikes and outings, the earning of the various "badges" along the lines of useful, mechanical and artistic accomplishment, the hale comradeship of a breezy "something doing," all this combined makes a mighty appeal to a healthy normal boy.

I should be very happy to get into touch with scout leaders anywhere in Texas, and would appreciate correspondence. I verily believe that a great door and effectual is here opened to the Christian nurture of our boys, provided we cleave to the principles of the order, and harness it up for our Christ. A. E. RECTOR.

Galveston, Texas.

IN THE CONFEDERATE ARMY.

H. G. H.

Wm. W. Sweet, living up in Delaware, Ohio, undertakes in the Nashville Advocate of January 26 to catalogue the ministers from the various Southern conferences in the Confederate Army serving as Chaplains during the war—and he makes a mess of it. He says: "There were no Chaplains from the Rio Grande Conference."

I would expect this statement from a man up in Ohio—up a tree. He may have no records, but some of us were on the ground. Here are some of them:

W. R. D. Stockton, a brilliant and popular young man. He afterwards was connected with another Texas conference.

H. G. Horton, one of the charter members of the Rio Grande Conference. He came to Texas in 1858, and closed out his Confederate service at Shreveport, La., in 1865, on the surrender of General Lee.

Dr. Jesse Boring, of Rio Grande Conference, while not Chaplain, was Medical Director of McCulloch's division, and did double work as medical man and preacher for the soldiers.

Dr. N. H. Boring, son of the old Dr. Boring, of the Rio Grande Conference of McCullouch's division, doctor and preacher.

In 1861 when the war broke out the conference was a small body, but nearly half of them departed for the scene of hostilities in one capacity or another. Others preached to the soldiers at home. Among them James W. Cooley, R. W. Pierce, John W. Devilbiss, John A. Gillett, John L. Harper, Robt. P. Thompson, Jasper K. Harper, Ivey H. Cox, Frederick Vordenbaumen, John A. Shaper.

The eastern boundary line of the Rio Grande Conference at that time was the Guadalupe River, and west of San Antonio to the borders of Mexico there was very little work.

None of these men were with Stonewall Jackson at the first battle of Manasses, nor with Robert E. Lee in the glory of Virginia victories and defeats, but when the war ended they came home in rags and poverty, and went to work to re-erect the altars of Church and State.

SAN ANTONIO METHODISM.

Preachers' Association called to order by Thos. Gregory, President; prayer by Brother Muennick.

Reports of pastors present:

Johnson: A fine, large day in all of the services; 150 in the Sunday-school; fifty-seven additions during the quarter.

Rylander: Largest congregation of the year at Earl Church at the morning service; began a meeting at Englewood Mission Sunday night, Brother Pinnell doing the preaching; eight additions this quarter.

Muennick: Largest congregations for the year; interest good and growing; nine additions to date.

Davidson: Good services; Sunday-school doing great work; thirty-five additions this quarter.

Young: Very good services indeed; thirty-three additions this quarter.

Godbey: Bishop Hendrix preached at the morning hour; the church was filled to the limit and more than two hundred turned away because of lack of room; the Bishop was in fine fettle and preached a great sermon on "The Person of Christ." Bishop Mouzon preached at the evening service to a crowded house; his theme: "The Church of Christ," was masterfully handled; truly it was a great day for Methodism in San Antonio when these two mighty men of valor preached on the same day in this great Church.

The "Bob" Jones revival closed Thursday night; it was a great meeting in many respects; one hundred additions during the quarter.

Gregory: Splendid services; large congregations; have organized two young people's missionary societies; twenty-eight additions this quarter.

Alamo: Good congregations; organized a very promising League; thirty-six additions this quarter.

Liles: An excellent day in all departments; making best financial record in history of the Church; twenty-six additions to date.

Cross: Not present.

Dr. Burgin and Evangelist R. R. Jones are holding revival services at Alamo Heights.

Benediction by Rev. McKinnon.

J. T. PINNELL, Secretary.

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I have a case in my mind here in this county of cold-blooded murder in the first degree. He had two or three trials and was turned loose. We very often hear men say, "I had rather kill a man and risk my chances than to steal a yearling." My, my, what are we coming to!

Some smart men tell us that the Bible is only a fable. Well, I am glad that they don't know anything about it. I am glad that I have not any more sense than to believe the Bible from lid to lid. I believe that the fish swallowed Jonah, and I also believe that the Hebrew children went through the fire. I believe in old-time religion. I believe in deep conviction of sin, true repentance, justification by faith, regeneration, the witness of the Spirit, whereby we may know for ourselves that our Redeemer liveth. I don't think that any man who has been regenerated and made a new creature in Christ will doubt any part of the Bible; if he does, he will have to get very far back from his first love.

I think that if a man has hold of Christ by faith that all the "higher criticism" of the world can't shake him. That is the trouble, we lack faith; we have not got enough of that child-like faith. Give me the old King James translation of the Bible, and they can have all the "higher criticism" they want. I want my mother's Bible and religion; it is good enough for me; it will guide me through this old world, and at last bring me home to the haven of rest.

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Our Texas Missionary Campaign

METHODISM'S DUTY TO THE JEWS.

By Dr. John M. Moore.

Rev. Julius Magath, general missionary to the Jews, with headquarters at the Wesley Memorial Church in Atlanta, upon my solicitation has written an article on the subject, "Is the Christian Church under any obligation to make special efforts to preach the gospel of Christ to the Jews?" I am anxious for the readers of the Texas Christian Advocate to become thoroughly convinced that their religious obligation to the Jews of Texas is no less than was Paul's to the Jews of Palestine. There are about 11,000,000 Jews in the world, one-half of whom are in Russia; one-fifth are in the United States, and one-tenth in New York City. There are less than 600,000 Jews in Germany, and 100,000 in all Palestine, and about 100,000 in England. More Jews come to the United States every year than live in Palestine. There are more Jews in St. Louis than in Jerusalem, and more have gone to Atlanta in the last fifteen years than have gone to Palestine.

The most nearly Christian Nation in the world is to have the privilege and responsibility of incarnating in her body politic and incorporating in her industrial and religious life the controlling portion of the Jewish race. What will Christian America do for the descendants of Abraham, and what influence will modern Jews have upon the Christian life and faith of America? How are the Jews today trying to influence and affect the Christian civilization in which they have taken refuge and sought development? What should Christian bodies undertake to do to Christianize the Jews and at the same time preserve those Christian principles by which this Nation was founded and brought to its present glorious state? The Jews have created a responsibility which American Christians must not neglect.

The reader will be interested and stimulated to action by the following article by Rev. Julius Magath:

Is the Christian Church Under Any Obligation to Make Special Efforts to Preach the Gospel of Christ to the Jews?

"A general proposition, and one that will be admitted by Christians is, that the Church is under solemn obligation, in accordance with the great commission of our Lord, to present his gospel to every creature, that is, broadly speaking, to every human being in the universe without any exception whatsoever. Nothing short of this world-wide presentation of the gospel will meet with a full acceptance by the Church of her world-wide mission, nor will it satisfy the demands of our Lord and Master. In this matter we have no choice, nor are we to determine that any people are to be excepted from our activities. The world-wide interest that has been growing within the last few decades in the salvation of the heathen world indicates that the Church is beginning, in some measure, to realize her responsibility and obligation to do her part in the enlightenment and towards the salvation of the millions who are sitting in darkness and under the shadow of death.

"When our Lord sent out his disciples to preach his gospel he not only gave them the message to deliver, but clearly indicated the sequence of its delivery. They were required in every instance to begin with the Jewish people, and there is no intimation anywhere that this order has been abolished, or that it was intended to be abolished. As a matter of fact, as long as this was observed, the Church flourished, and the chasm or gulf which now exists and which has been existing for the centuries, did not exist. It was only when the so-called Church of the Middle Ages took away the Word of God from the people and the Church herself began to dream of world power instead of establishing the kingdom of God upon earth, that not only indifference was manifested towards the Jews, but the world was taught to hate and persecute them. It would take too much space to even touch on the horrible persecution, proscriptions and hostilities to which the Jews were subjected, at the direct command under penalties of the severest nature, promulgated by the Church. Anyone who wishes may read them in the history of the inquisition, and in the bloody history of the Middle Ages where the life of the Jew was held as of less value than that of the dog. The purpose of alluding to them is to call attention to the fact that the attitude of the twentieth century towards the Jews is largely influenced by the attitude of the Church towards them in those horrible days, and the seeming neglect of that people by the Christian world and the unauthoritative abrogation not only of the order of Christ's commission, but of that part of the commission as it refers to the Jews is due largely, if not altogether, to the fact that in a measure we are influenced by the Church of Rome and her traditions.

"I know that it is not realized by us, as a rule, that that neglect is due to the cause mentioned, but after reflection this will be acknowledged as the most important cause of this discrimination in carrying out our Lord's plan to evangelize the world. The writer is fully aware of the modern objections raised against special missionary effort among the Jews, but at best they are but an excuse for not performing an obvious duty. There is an obligation at the door of the Church of America, now, as never before, to demonstrate to the multitudes of Jews, whom persecutions bring to these shores, what true Christianity is, and it is something to be thankful for to realize that in many sections of this country the various Missionary Boards are beginning to study this important question, and to devise means to meet it. It is gratifying that our own Church, ahead of others, has taken steps in this direction, and while the efforts are as yet feeble, still it is a beginning. It should also be a matter of gratitude to God and an evidence of the power of the gospel to know that although the Churches have not shown any great activity in the propagation of the gospel among the chosen people, yet there are now in this country over eight thousand Hebrew-Christians, according to the careful and reliable statistics of Dr. Louis Meyer. The Hebrew-Christian missionary societies in Europe during the last century have been instrumental in bringing into the Churches hundreds of thousands of Jews, among them some of great fame in all lines of activity and scholarship. In answer to a question the Jewish Intelligence, the official paper of the London society, made the statement that during the nineteenth century there have been three Jewish conversions to one in heathen lands, considering the numerical strength of each.

"The Jew is yet to play an important part in the evangelization of the world, and it is not in vain that the Lord is giving him the mastery of the world, in every phase. He is master of the finances of the world; he speaks all the languages of the world; let him only accept his own Christ, as not only his Savior, but also the Savior of the world, and he will put in its promulgation the same energy, fidelity and spirit of aggressiveness that has characterized him in all lines of life.

"It is well for us to realize that no other miracle will convert the Jew to Christ than the one that will convert any other people of any other nationality, and that the bringing of people to Christ, be they Jews or non-Jews, can be accomplished only through God's people; that is, through the Church, and the Methodist Church has her part in this great work.

"God grant that we may be equal to the opportunity and to the task of giving back to the Jew that gospel that has been everything to the world, and may the blessing promised through Abraham be ours, when the God of the covenant said to him, 'In thee shall all the people of the earth be blessed, and I will bless them that bless thee.'"

THE MISSIONARY COMMITTEE.

By Rev. John M. Moore, D. D.

No one should expect every pastor to endorse the plans which Methodism has adopted for increasing its contributions to missions. The Laymen's Missionary Movement was a chimerical innovation to many preachers from its very beginning, and they are still inclined to belittle the work of laymen, and say, "You cannot get competent men who will do anything and I prefer to get my collections myself." Those men have Church leaders and mission committees, largely if not altogether, because they had to answer the questions of the presiding elders, "Who is elected Church leader?" and "Has a mission committee been elected for each Church?" They have never called the missionary committee together to instruct them and plan with them and the Church leader who is the logical Chairman of the committee, for any mission study or every-member canvass. The presiding elder may ask question 14 at each Quarterly Conference, "Do they assist the preacher in charge in collecting the connectional claims?" but no affirmative response will be received. The fact is, these men do not know what the Church leader and the missionary committee are for, why any every-member should be made, nor how the plan is to be carried out, because they do not believe in these innovations, and they do not propose to be bothered with leaders, committees and campaigns. They always get their assessments in full, or always do not, they have very little trouble about the matter, and why should they change their methods? They are inclined to believe that if all men did as well as they the Church would go on gloriously. Our hope of success is in men who do not believe as they do.

No man does well who does not do his best. No man does his best unless he does his utmost to find out what the best is. That is eminently true in our work for missions. The Southern Methodist Church was assessed in 1911 $462,335 for foreign missions. Of that assessment $402,716 was raised and the Churches and individuals who were more anxious about giving the gospel to those in foreign lands than they were with reporting merely, "Collections for foreign missions in full," gave an extra $106,087. The assessment is the minimum expected; "as God has prospered you" sets the maximum. Not how little can we do and be respectable, but how much can we do to carry out our Lord's plans, should be our purpose and aim. Southern Methodism is assessed twenty-one per capita this year for foreign missions, and six and one-half cents for general home missions. (That does not include conference missions.) The laymen have said we should raise two dollars per capita for foreign missions alone. Some denominations are raising two dollars per capita and more for foreign missions. How will Southern Methodism ever rise to her privilege and responsibility?

The Churches are not working in the dark. Not only the needs of the home and foreign fields have been laid bare, but the best minds in the missionary world have been at work on adequate and intelligent plans. Five years of experimenting have demonstrated the wisdom of the every-member canvass, and the usefulness, if not the absolute necessity, of the missionary committee and the Church leader. Read this extract from the open letter of the Laymen's Missionary Movement, which was recently issued:

"After five years of experimental and constructive work among the Protestant Churches of the United States and Canada, during which it has had the hearty support and cooperation of the leaders of all those Churches, the General Committee of the Laymen's Missionary Movement, assembled in annual session, sends out this appeal to the Christian men of North America:

"About two out of three people in the United States and Canada are outside the membership of all Christian Churches. Two out of three people in the world live in non-Christian Nations. Two out of three people in these non-Christian Nations are beyond the reach of the present combined missionary agencies of Christendom. And, in spite of these appalling needs, about two out of three of the Church members of North America are contributing nothing toward the aggressive missionary work of the Church at home and abroad.

"Manifestly our first business is the enlistment of the other two-thirds of the members of the Church as intelligent systematic missionary supporters and workers. And this can be done. Experience in all denominations, and in every section of the United States and Canada, makes us confident that in most cases thorough-going methods of missionary education and finance, backed by prayerful and persistent work, would result in a doubling of the number of systematic missionary supporters during the first year, and in the enlistment of practically the whole membership within a few years. These results have been so uniformly secured and indicated wherever proper methods have been used, that we believe the time has come to call upon the Christian men of North America to adopt and work these methods in all their Churches. In briefest summary, the essential points are these:

"1. A missionary committee in every Church to work with the pastor in enlisting the entire membership.

"2. A period of intensive missionary information and education in each Church once each year continuing through at least two or three weeks, preparatory to an every-member canvass for missions. This should be in addition to general mission education throughout the year.

"3. The adoption of the weekly basis for missionary offerings—instead of an annual or occasional collection—with a simple and effective collecting device such as the duplex envelope.

"4. An organized and complete personal canvass of every member of the Church and congregation once each year by groups of two men each, after proper preparation for their work.

"We appeal to Christian men everywhere to put these plans into operation in their own Churches. Enlarged missionary interest and contributions will not decrease, but will materially increase the offerings to the support of the local Church. This has been proved to the point of absolute demonstration. The surest and speediest way to solve any local financial problem of the Church is the generation of a healthy missionary spirit."

The reader will notice that the missionary committee is "to work with the pastor in enlisting the entire membership." The Discipline says, "It shall be the duty of the preacher in charge * * * to see that a canvass is made of every member early in the conference year for a missionary contribution." The pastor is in no sense to be relieved of the responsibility of leadership. He is to direct the Church leader and the missionary committee in their period of "intensive missionary information and education," "preparatory to the every-member canvass." He is to advise in selecting the canvassers and their groups of twos; he is to counsel in the setting of the goal to be reached by the Church, and aid in planning the requests to be made of the members in order that the goal may be reached; he is to see that the offerings are promptly brought in in accordance with the agreement in the subscription. No missionary committee will achieve any gratifying results or at least the largest possible results, without the leadership and co-operation of their pastor.

The pastor may get his "collections" without the aid of a missionary committee, but his men will get no training in service, nor the missionary intelligence that comes with the effort to make the canvass. We need men who can do something, as much as we need "collections in full," but how will we ever get them if we do not train them by having them do something. A pastor may have to work harder to get his Church leader and his missionary committee to carry out the canvass, than to do it himself, but it is worth more to him, to the Church members and to missions to have the committee do it. All the causes of the Church suffer more from the lack of a financial system than from anything else. Systematic and proportionate giving is the hope of success in all our Christian work. Missions, schools, orphanages, hospitals, church-building—all would go on grandly were our people to follow Paul's plan of laying by in store on the first of the week, or Wesley's spirit of giving in his utterance, "A penny a week, a shilling a quarter." The every-member canvass by the missionary committee has for its object—a weekly offering from every Church member for missions, and every other interest of the Church. When the responsibility for the ongoing of the Church and its work is put intelligently upon every member of the Church then there will be no trouble about pastors' salaries and those interests that require financial support.

The Laymen's Missionary Movement has been incorporated in the law of our Church in paragraph 281, and those paragraphs that provide for the appointment of the Church leader and the missionary committee. The laymen are to do the work with the pastor as the general director and leader. It is my steadfast belief that the first day all the Texas pastors put this plan into effect the contribution to missions by Texas Methodists will reach $200,000. I believe further that when that system is conscientiously carried out every pastor will receive his salary in full. This belief is based upon the results which have come in every case, whether in city, town or county, where the every-member canvass and the weekly offering have been made.

The first paragraph indicates that I do not expect every pastor to believe what I have said. Ephraim was not the only one "joined to his idols." There are some men who learn slowly, and hope of their carrying out such a campaign can hardly be entertained. But there are many who will enter heartily into the plans of the Church, and work them diligently and intelligently and through them we confidently expect a large surplus in Texas. The goal of each conference is not too distant, and may be reached if we lose no time. The Church expects every Church leader and every committeeman to do his best.

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Eastward Around the World

From Port Arthur to Korea

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

Our trip on a boat, six hundred miles from Shanghai, China, to Dalney, Manchuria, was a very tempestuous one, reminding us of Joseph Cook's designation of the Japanese as the "Diamond Edition Humanity." The builders of the little Japanese steamer in which we journeyed, evidently, never contemplated the possibility of a passenger measuring six feet two inches in stature. We were also reminded of an expression in a sermon of Charles Spurgeon, on the one door into Noah's Ark. The high-headed giraffe had to bend his proud, stiff neck to enter the same low door through which the waddling duck entered. Our lack of humility, thoughtfulness, or both, as we passed through the many low doors, resulted in almost a continuous headache, and we were somewhat excusable for being a little "sore headed," and lacking amiability.

The passenger cabins, instead of being amidship or in the middle of the steamer, were perched up in the extreme rear. The agitation of the Yellow Sea was so terrible as to cause us to lose six hours in the storm. If our readers can imagine themselves riding behind on a camel kicking up every fifth jump, and making two or three lateral twists while in the air, they can have some idea of the large majority of the passengers, who evidently felt much like a son of the "Emerald Isle," on his first trip over the Atlantic, when he said: "I shtarted down stairs, and met my breakfast coming up!"

Dalney,

the southern terminus of the South Manchurian Railway, with its fine harbor, broad, finely paved streets and sidewalks, electric street cars, spacious hotels and splendid public buildings, was a great surprise. Russia in spending money here so lavishly, evidently expected to stay here always. Now she realizes the wisdom of "Robbie Burns" when he said:

"The best laid plans of mice and man gang aft a glee!"

From Dalney there is a branch railway leading to Port Arthur, where we were vividly reminded of Sherman's designation of war! In a light carriage and a pair of horses we dashed for hours about the lofty elevations, surmounted by terrible fortresses, intrenchments and the enduring footprints of horror! On the same spot where twenty-two thousand of Japan's bravest officers and men were cremated, now stands a lofty and magnificent monument. We had no idea that this was anything else but a monument and was greatly surprised as the darkness dropped upon us before we reached our hotel, to see the top of this monument suddenly burst into a blinding blaze of electric splendor; one of the most lofty and majestic lighthouses in the world, throwing a flood of light over the historic waters where Russia's greatest artist and so many of her officers and men went suddenly down to a watery grave!

The more we see of such fields of suffering, carnage and conflict, the more earnestly we preach and pray for the universal reign of the "Prince of Peace." In the midst of the multitude of Russian graves there is a handsome monument, but nothing like so lofty and imposing as that of the Japanese, already mentioned.

A short distance north of Dalney we passed the famous battlefield of

Nan-shan Hill,

in the taking of which the Japanese lost four thousand, killed on the field. When Nan-shan Hill was taken the Russians rapidly evacuated Dalney and fled to the north. Between Dalney and Mukden we passed several great battlefields, Mukden possibly the greatest of them all. We have seen Manchuria from its northern extreme to its southern, and from its western extreme to its eastern. When we first saw Mukden in September, we noticed a very large block of ground with nothing whatever on it. Five weeks later, when we again visited Mukden this entire block was covered with an immense brick building, with the Chinese bricklayers as high as the third story. This shows how the Chinese can do things. Who can foretell their possibilities when they develop into the largest and most populous republic in the world?

From Mukden to the Yalu River we passed over a remarkable piece of railway engineering, winding over mountains. It was a narrow-gauge road, that was being changed to broad-gauge, through the mountains, and curs was one of the last trains to pass over the old line. We reached one of the highest crests just before sunset, and the mountain forests were in their hectic flush. The view was the finest we have seen on this, the greatest trip of our life. We reached the city of Antung on the Yalu, a little before midnight, and was entertained in a Japanese hotel, which was more comfortable than we expected. There is a great twelve-span bridge here over the river where the first important battle was fought between the Russians and the Japanese. The new broad-gauge railway trains will run over this great bridge, but we crossed the historic river in a small boat. The ocean tides rise in this river so as to enable ships to come up to the city of Antung. Here in the extreme north we entered

Korea,

which was an agreeable disappointment. It is a much better and more productive land than we expected to see. The first hundred miles south of the Yalu River is one of the finest rice regions we have seen in the Orient. Through this first hundred miles we did not see a wheel of any kind. All of the burdens are borne on the backs of bullocks, men or women. The waters coming down the beautiful lateral valleys are easily and gracefully utilized in irrigation. The most picturesque and attractive elevations above the valleys seem to be pre-empted or occupied with the homes of the dead instead of the living. The habitations of the living are on lower and less attractive locations. This possibly is the result of ancestral worship, which is one of the greatest impediments to the progress of Christianity.

Before leaving Manchuria in the morning, we telegraphed to the capital of Korea our expectation to arrive at ten o'clock that night. At Ping Yang we were intercepted by the Presbyterian missionaries, telling us that plans had been made between Seoul and Songdo for us to stop that night at Songdo, spend Saturday there, and reach the capital at ten o'clock Saturday night, instead of Friday night. At Songdo we were greeted by the smiling face of Bro. Weems, the son of our whilom friend of the Western Methodist. In Songdo we have a great missionary plant, and here we spent a very busy, but delightful day, speaking a number of times in the schools, and to the missionaries. Baron Yun was our interpreter when we spoke to the great Boys' School, which is one of extraordinary vigor and promise. The Girls' School here is also doing a splendid work. Here, too, we have a modern, up-to-date hospital, headed by Young Doctor Reid, a son of the irrepressible leader of our layman's movement. We spent a glorious and memorable

Sunday in Seoul,

enjoying the delightful hospitality of Rev. J. H. Gerdine, seeing many great churches and Sunday-schools, and speaking to as appreciative audiences as we have ever addressed in the mission fields of the world. The union audience in the afternoon, from many Nations and denominations, assembled in the great Y. M. C. A. Building, given by John Wanamaker, heard us in our own tongue, and was a great inspiration. The gospel message in Korea seems to have the right of way, even when delivered by a stranger. It is a means of grace, worth a trip to the Orient, to preach to such a people.

It is sad to lose a country and a kingdom, but it is glorious to gain the kingdom of our Lord Jesus Christ! And this is what Korea is doing. Any kind of a settled or stable civil government is better than the chaos, bloodshed and confusion which cursed the country through so many years. Japan has built a magnificent broad-gauge railway through the entire length of Korea, enabling her to travel in palace cars in ten or twelve days to London, Paris and Berlin! Japan has no other such road in all her empire. Instead of the Koreans bewailing their fate, they should rise up en masse, accept the glad tidings of the gospel of Christ and become the missionaries of all the Orient. If the Churches at home will furnish a sufficient supply of teachers and preachers, in another quarter of a century the "Hermit Nation" will be a Christian Nation!

Doctor Underwood,

one of the oldest missionaries here is still doing a great work, especially in his great Sunday-school. With him, the work of a Sunday-school teacher is no child's play. He focalizes his personal force on his weekly teachers' meeting. Every class has two teachers, and no teacher is ever allowed to teach a class who has not attended the teachers' meeting and studied the lesson with the great body of teachers. If neither of the teachers of any one class has attended the teachers' meeting, the class is taught by a teacher from some other class, who did attend the teachers' meeting.

Our last impression of the capital of Korea, as our train was slowly starting southward, was the luminous, smiling face of Baron Yun, who came to bid us good-bye, and bring us a picture of his very interesting family. Very few men in either the old world or the new, has had such a remarkable life and such fine educational and linguistic advantages. He can write a book that would be a joy and delight not only to the missionary and religious world, but to the educational and literary world as well. And we ask all of his friends and our friends to insist on his writing such a book. He is too busy just now, settling up his father's estate, to write such a book, but he will have ample time in the future, to thus widen his educational work.

Fusan, Korea.

GYPSY SMITH IN SAN FRANCISCO.

By Rev. W. P. Andrews.

The Lord's forces in San Francisco, under the sub-leadership of Gipsy Smith, have been engaged in a twenty-five days' battle with the world, the flesh and the devil, led, of course, by his satanic majesty, Beelzebub. The battle opened on the evening of December 30, and ended last evening, January 23. While the victory cannot be regarded as complete, nevertheless, the enemy was "worsted" as never before on this particular battlefield, and there is great rejoicing in the army of the Lord.

Of course Gipsy Smith's reputation preceded him, and somewhat out of the ordinary was expected, but as a general, as a master of assemblies, he surpassed expectation. The pavilion rink on Sutter street, corner of Steiner, furnishing accommodations for an audience of 6500, was chosen as headquarters. Here the evening meetings were held, also meetings on Sunday afternoons, and, towards the last, several week-day afternoon meetings, while noonday meetings were held in the First Congregational Church (Dr. Aked's) and in the Y. M. C. A. auditorium.

The interest was good from the beginning, and increased as the battle progressed. The meeting places became all too small. The large Congregational church was filled at the noon hour, while hundreds failed to gain admission to the pavilion in the evening and on Sunday afternoons.

Sunday, January 14, was a great day. In the afternoon an army more than 2000 strong marched through the streets, led by Gipsy Smith and H. J. McCoy, the Y. M. C. A. Secretary, while thousands thronged the sidewalks. The men's meeting following filled the pavilion. Mr. Smith said he had not seen a greater demonstration in connection with any of his meetings, East or West.

"The weapons of our warfare are not carnal." Gipsy Smith's are not. He resorted to no clap-trap methods. He used no slang, and indulged in no vituperation. His language was chaste, and brought the blush to no cheek, save as it carried conviction to the heart of some transgressor. He did not preach about science, new thought, the new theology, "higher criticism," nor did he preach great sermons—not from a human viewpoint. In this sense, no doubt a majority of the preachers in attendance could outpreach him. What then? He preached the old gospel, plainly, earnestly. "The sword of the Spirit" was his weapon, and it was evident that the Spirit was in his servant, and directed the sword that went from his mouth. The gospel has not lost its power. It is "the power of God"—even in San Francisco.

Two hundred preachers assembled at the evangelist's call last Monday morning. The meeting was discussed, plans were laid for the future, and a general love feast held. Mr. Smith said he had never labored where the ministers worked together more harmoniously. Several Protestant Episcopal clergymen were among the workers. The exact number of "the slain of the Lord" no one undertakes to give. About 2700 signed cards, claiming to accept Christ, nearly all of whom went into the inquiry rooms. A large number of these, however, were renewals. All the pastors report the greatest interest in their congregations since the beginning of their respective pastorates in this city. It has been decided to seek to secure Gipsy Smith to conduct services during the entire time of the exposition of 1915. He goes from here to Los Angeles.

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F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7076 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

I pack my troubles in as little compass as I can for myself, and never let them annoy others.—Southey.

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In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

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Assures You a Home or Business Property if You Live;

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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's 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.

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

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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.

Mrs. D. M. Appling, of Corpus Christi, sends us the following plan which has proved helpful to their auxiliary:

Missionary Calendar.

The plan is simple, the burden light on all and the free-will offering from every member only one penny a day (total $3.65) a year.

It consists of a presiding officer designated as "The Year;" a Treasurer, "Father Time," who will deposit all collections in banks, subject to order of the society.

"The Year" will secure twelve to aid her, who will represent the twelve months.

The "Months" will secure four each to help them, as their "Weeks."

The "Weeks" will secure seven as their "Days."

The contributions of the "Days" will be collected by the "Weeks," who will keep a record of the same, and remit all collections monthly to their "Months."

The twelve "Months" will turn over all collections monthly to the "Year," who will have it deposited by "Father Time" in the banks for a "Church Building Fund."

"Of every one that giveth willingly with his heart, ye shall take an offering."

This may be paid as the donor prefers, monthly, or the whole amount, $3.65.

CRYSTAL CITY.

The Woman's Home Mission Society has elected the following officers to serve during the present year:

President, Mrs. M. J. Allen; Vice-Presidents, Mesdames W. O. Day, J. S. Mangum, A. D. Jackson and B. P. Holland; Recording Secretary, Mrs. C. D. Sloan; Corresponding Secretary, Mrs. W. H. Davis; Treasurer, Mrs. S. J. Mangum; Missionary Voice Agent, Mrs. J. L. Lacey; Press Agent, Mrs. A. W. Perkins.

The society now has thirty-one active members. Since the beginning of the new year a box of clothing and money to the value of $33 has been sent to the Training School at San Antonio. MRS. A. W. PERKINS,
Press Superintendent.

BATESVILLE W. H. M. SOCIETY.

The following officers have been elected for the ensuing year:

President, Mrs. Geo. Myers; First Vice-President, Mrs. T. M. White; Second Vice-President, Mrs. H. Brandon; Third Vice-President, Mrs. M. Martin; Fourth Vice-President, Mrs. A. E. Klein; Recording Secretary, Miss Minnie Lee Sawyers; Corresponding Secretary, Mrs. O. A. Mills; Treasurer, Mrs. J. H. Sawyers; Agent Missionary Voice, Mrs. J. Grove; Organist, Mrs. A. E. Klein; Librarian, Mrs. J. B. King; Assistant Librarian, Mrs. H. Brandon; Press Reporter, Mrs. W. T. Childress.

Our pastor, Rev. H. Brandon, conducted the installation services January 5, 1912.

MRS. W. T. CHILDRESS,
Press Reporter.

CORPUS CHRISTI AUXILIARY.

The newly elected officers of the Woman's Missionary Society of the Methodist Episcopal Church, South, enjoyed a very pleasant afternoon on Thursday as the guests of Mrs. Henry Luter and Mrs. F. M. Fox at the home of the latter on Water Street.

Mrs. Luter gave a talk on the work done by the society in the past. Short talks were given by the retiring President, Mrs. C. H. Steele, the newly elected President, Mrs. Sessions, Mrs. Chatfield, of Alabama, and the pastor, Rev. Sessions, all of which were interesting and helpful. Mrs. Fox presented Mrs. Sessions with a pretty hand-painted picture.

CENTER W. H. M. SOCIETY.

On Monday afternoon, December 4, 1911, the Woman's Home Missionary Society met in regular business session. After disposing of the business on hand, a final vote was taken as to whether the home and foreign societies should unite, which resulted unanimously in the affirmative, and henceforth we are a united body.

The election of officers for the ensuing year resulted as follows:

President, Mrs. H. N. Runnels; First Vice-President, Mrs. E. N. Runnels; Second Vice-President, Mrs. Jeff Hicks; Third Vice-President, Mrs. J P. Wilson; Fourth Vice-President, Mrs. O. L. McKnight; Recording Secretary, Mrs. Tom Sanders; Corresponding Secretary Home Department, Mrs. W. A. Bridges; Corresponding Secretary Foreign Department, Mrs. J. H. Jordan; Treasurer Home Department, Mrs. C. P. Smith; Treasurer Foreign Department, Mrs. C. O. Bryan; Local Treasurer, Mrs. P. H. Smith; Missionary Voice, Mrs. T. C. Davis; Superintendent Supplies, Mrs. J. D. Riddett; Press Superintendent, Mrs. E. N. Browning.

We want to make special mention of our brigade work under the efficient leadership of our First Vice-President Mrs. E. N. Runnels. It is one of the best, if not the best, in our conference. Their collections for last year will total $28.74.

We look forward to the best year's work in the history of this auxiliary. There is much work of importance before us, and with the help of Him to whom we look for guidance we will attain to some degree of success. It is our aim and the burden of our prayer that we may do much for the Master's cause during the coming year. MRS. E. N. BROWNING,
Press Superintendent.

VERNON MISSIONARY SOCIETY.

The union of the Woman's Home Mission Society and Woman's Foreign Missionary Society of Vernon was perfected December 6, 1911, and the result of election of officers was:

President, Mrs. Rena Watts; First Vice-President, Mrs. B. Houssels; Second Vice-President, Mrs. A. L. Moore; Third Vice-President, Mrs. John Houssels; Fourth Vice-President, Mrs. G. W. Backus; Recording Secretary, Miss Baker; Corresponding Secretary, Mrs. W. S. Ferrell; Treasurer, Mrs. T. L. Pierce; Press Reporter and Agent for Missionary Voice, Mrs. W. S. Ferrell.

Our aim for the new year is to advance in the whole line and "press toward the mark for the prize of the high calling in Christ Jesus."

MRS. W. S. FERRELL,
Press Reporter.

JEFFERSON W. H. M. SOCIETY.

The Woman's Home Mission Society of Jefferson, Texas, met January 15 and installed their new officers for the ensuing year with a determination of a good year's work. We have for our new officers:

President, Mrs. Will Singleton; First Vice-President, Mrs. T. L. Bass; Second Vice-President, Mrs. C. T. Cummins; Third Vice-President, Mrs. J. Woodson; Fourth Vice-President, Mrs. B. T. Sherrill; Recording Secretary, Mrs. Will Terry; Corresponding Secretary, Mrs. Jno. Kistenmacher; Treasurer, Mrs. Jno. Leaf; Press Reporter, Mrs. J. L. Moseley; Agent for Missionary Voice, Mrs. Jim Vaughan.

Our new pastor, Bro. C. T. Cummins, is getting the charge well in hand, and we feel he and his wife are going to be a great benefit to our society. MRS. JNO. L. MOSELEY,
Press Reporter.

HAMLIN W. H. M. SOCIETY.

Monday afternoon the Woman's Missionary Society held their installation service at the Methodist Church, quite a good representation of the membership being present. After devotional services, conducted by the pastor, the former Secretary called the roll of officers-elect, viz.: President, Mrs. G. S. Hardy; First Vice-President, Mrs. J. J. Bozeman; Second Vice-President, Mrs. D. O. Sauls; Third Vice-President, Mrs. R. F. Wynne; Fourth Vice-President, Mrs. W. H. Gilbert; Recording Secretary, Mrs. O. B. Carver; Corresponding Secretary Home Department, Mrs. G. C. Wright; Corresponding Secretary Foreign Department, Mrs. J. E. Stephens; Connectional Treasurer, Miss Mollie Swearengin; Treasurer Foreign Department, Mrs. Gould Whaley; Local Treasurer, Mrs. W. S. Whaley; Press Reporter, Mrs. S. H. Carrington.

Each took her place in order as her name was called. After a responsive reading of appropriate Scripture verses the pastor called the names of each officer who arose and faced the congregation while the duties of her office were read. After the beautiful installation service was over Mrs. Hardy took the chair. She addressed the society in a few chosen words as to the work of the society, pledging her best endeavors by their help and co-operation to make this the best year in their history. After transacting such other business as came before the meeting, Mrs. Penny concluded the service with prayer. Every one went away feeling that we must and will do greater things for the Master this year REPORTER.

CHANNING W. H. M. SOCIETY.

On Wednesday afternoon, January 3, 1912, the Woman's Home Mission Society of the M. E. Church, South, Channing, Texas, met with Mrs. Hesler in the regular business meeting, and the following officers for the present year were elected:

President, Mrs. C. H. Farwell; First Vice-President, Mrs. W. F. Deal; Second Vice-President, Mrs. S. M. Dowlin; Third Vice-President, Mrs. W. J. Corder; Corresponding Secretary, Mrs. Charlie Dowlin; Recording Secretary, Mrs. Edwin Car; Treasurer, Mrs. D. Miller; Press Reporter, Mrs. J. T. Bouldin; Agent for Missionary Voice, Mrs. W. R. Boulder.

Our pastor, Brother Graham, was with us and conducted the election. After the close of our meeting our hostess served most delicious refreshments, for which the society realized over two dollars.

We hold our meetings every two weeks—a business and devotional alternately. At the close of the business meetings the hostess serves refreshments, for which each member and visitor pays ten cents. Ours are always cottage meetings, which we find preferable to meeting in the church, especially in the winter time. We have the Bible study at our devotional meetings and find them always interesting and beneficial. We realize a neat little sum each year from our refreshments, and it helps along in the Master's work wonderfully. Our society has been doing home mission work right here in our own little town this winter, feeding and clothing those who were in need and answering appeals for help from a sister home missionary who had moved away from here and was indeed in bad circumstances. The Master said "Give to him that asketh of thee." He does not say if they are worthy or if they could have done without help; he simply says, "Give to him that asketh of thee," so our dear President did as she was commanded. We have done a good work the past year, and hope with the Master's help to do better in the future.

MRS. J. T. BOULDIN,
Press Reporter.

Channing, Texas.

MEETING OF DEACONESSES AND CITY MISSIONARIES.

The Council of the Woman's Missionary Society in session in St. Louis, Missouri, in April, 1911, called a meeting of deaconesses and city missionaries to be held in conjunction with the midwinter institute held at the Methodist Training School, Nashville, Tennessee. Twenty-nine deaconesses, three city missionaries and three kindergarteners came together, in response to that call, on December 28, and continued in session for ten days.

It was the privilege of the writer to attend this first workers' conference. A more pleasant and profitable ten days' meeting we have never attended. It was indeed pleasant to meet with old friends and schoolmates, co-workers—to rejoice together over victories won; to give the hand of sympathy where failures had been—"O, the beautiful fellowship of a common task!"

The program carried out was very helpful and instructive, touching every phase of the work. Full and enthusiastic discussion followed the presentation of each topic.

We were fortunate to have with us such personalities as that of Dr. Jesse Holmes, of Swarthmore College, and Mrs. Lucy Rider Meyer, one of the first deaconesses in the Methodist Episcopal Church, and founder of one of the first training schols for Christian workers in America.

Our joint sessions were seasons of great refreshing when the pulpit was occupied by such men as Dr. E. Y. Mullins, of the Baptist Theological Seminary; Professor Carre and Drs. O. E. Brown and G. B. Winton, of Vanderbilt University, and many other able men.

It was decided to make this conference a permanent one, to meet annually. A constitution and by-laws was therefore adopted. The conference is to be known as the Workers' Conference of the Woman's Missionary Council of the Methodist Episcopal Church, South.

In her splendid address on, "The Deaconess Ideal," Mrs. Lucy Rider Meyer suggested the motto, "Serving to save," which was afterward adopted.

The following officers were elected for the ensuing year: President, Miss Helen Gibson, Head Resident of Kingdom House, St. Louis, Mo.; Vice-President, Miss Mary Elizabeth Smith, Church Deaconess, St. John's Church, St. Louis, Mo.; Secretary and Treasurer, Miss Mary DeBardeleben, Extension Secretary of Negro Work, Augusta, Ga.

Twelve different States and thirty-one different communities were represented. Who can estimate the value of this conference for stimulating the mind, enlarging visions and inspiring nobler and better service. We can but feel that every board that made it possible for their workers to be present, will be more than repaid for any effort it must have cost, in a better, more efficient and enthusiastic service. We are drawn closer to each other and to our blessed Master to whom we have surrendered ourselves, soul and body. "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."

ELLA BOWDEN, Deaconess.
San Antonio, Texas.

"Whatever effort men may make, their nothingness appears everywhere."—Bossuet.

CHEER UP.

"Did you ever notice, grouchy,
When you're feelin' sort o' blue,
If you'll smile at all your troubles
They will bike away from you?
Did you ever stop to ponder
That a frown is out o' style,
But the world stops to greet you
If you'd but look up an' smile?"

Believe in men and they will believe in you.

The "Improved" Texas Advocate
SEWING MACHINE

Description

Ball Bearing. Fully Warranted for Ten Years

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and every one is sold with that distinct and unqualified guarantee. You may **pay** more for a sewing machine, but you cannot **buy more.** A trial order will demonstrate this fact to your **entire and lasting satisfaction.**

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8¾x5½ 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-sawed, mirror-finished Oak, and has four roomy, well-built side drawers with **handsome embossed pulls,** convenient center drawer, inlaid 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.

THE STEEL ATTACHMENTS, furnished **free of extra charge** and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth Guide, two Screw Drivers, six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts **at all times** at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine?

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for $24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands.

Address, inclosing amount.

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416-418 Jackson St., Dallas, Texas.

WATCHING THE TEXANS.

My son, J. T. Pinnell, P.C., Alamo Church, San Antonio, Texas, very wisely sent the Texas Christian Advocate as his 1912 present. To say I am delighted but feebly expresses my sentiments. Next to the saints' rest (St. Louis Advocate), it is the best, and, in many things, excels even the St. Louis Advocate. I admire the way you longhorns freely express your sentiments and the latitude the editor gives you. Even Bishop Mouzon's splendid article, "The Psychology of the Christian Soul," is not given more pre-eminence than the report of any supply in all your great Texas conferences.

And Shuler—what shall I say for Shuler? Nothing, as he seems perfectly competent to take care of himself, and the rank and file—the men that do things—seem to be with him. Must be something rotten in Denmark from the way the giraffes are stirred up.

The parish priest of austerity
Climbed up into a high church steeple
That he might be nearer to God.
So he could hand his Word down to the people.

In sermon script he daily wrote
What he thought came from heaven.
And dropped it down on the people's heads
Two times one day in seven.

But in his age God said, "Come down and die,"
And he cried out from the high church steeple,
"Where art thou, Lord!" and the Lord replied,
"Down here among my people!"

From the reports of the preachers I think all or most of your presiding elders and preachers in charge are with the Lord, and down among your people doing things. I can in imagination see Burgin making things hum in San Antonio, and Beall just skipping along on his devil-car touching only the high places and lighting unexpectedly on a preacher in charge. I would be afraid to go fishing if I were one of his preachers. Why, up here in Missouri our presiding elders have such implicit confidence in their preachers in charge, they never call only every three months and their stay is short and sweet, and they vanish like the mist.

Speaking of Beall I am mighty glad you Texans found out his worth. I found it out four years ago when Swanson died at Corpus Christi. I can hardly see how his small body holds such a heart. Seemed to me he was all heart. Seems to me that most of our Missouri preachers have, or are making full proof of their ministry in Texas, and that where the battle rages fiercest they may be found. Many of them I know personally, and not one of them were drones at home, or place-seekers.

V. J. Millis married and received me into the Church. I see he has had to drop out on account of his health. R. D. Steward, big, fat, jolly, whole-souled, preaches, sings and laughs people into the kingdom of God as Geo. Adams used to cry them into the kingdom. I don't see any account of George lately; has he grown old and quit? And many others—and now you long-horns have lassoed, tied and branded my Jim, and I can tell by his letters his horns are already half-grown, and his dad feels the pull of the great Southwest.

Twenty below zero in Missouri this winter is common, and yet our ardor for our Master and our beloved Zion has not cooled my heart and hand for the Texas Advocate and Texas preachers. L. L. PINNELL, P. C.

Arrow Rock, Mo.

BECKHAM-AUTREY DEBATE.

In The Baptist Standard of January 18 we notice a write-up of the Beckham-Autrey debate, which was held in December last at Duncan, Texas, Comanche County, by one Isaac Herring. In this report, written from a much biased and prejudiced Baptist standpoint, there are a few things we desire to notice:

1. This writer says the debate was forced on the Baptists at Duncan. We most positively deny this assertion, and here state that one, Rev. Melton, a county missionary for the Baptists, was the first to make a challenge for a discussion.

2. Brother Isaac says Autrey handled Beckham like a plaything from start to finish, which was clear to all unprejudiced people. Now, if Autrey could handle Beckham so easily, why did he so frequently call for his time, when Beckham never called for time throughout the entire debate. Autrey often showed that he had more time than argument or proof, and did frequently close up his time with an exhortation.

3. Our reporter further says Autrey was mild and calm; Beckham was loud, all fuss and feathers. If Autrey was so calm and Beckham so boisterous, why was it that the third moderator had to declare Autrey out of order once, but never said that of Beckham.

4. Again, Brother Isaac says many stood on benches to get a glimpse of Brother Autrey. This is news to us. We attended the debate, but never saw anything or heard anything of that nature.

5. Our reporter says Brother Autrey is a master of Greek and Latin. If so, why did he not give just one Greek-English lexicon that defined "baptizo," to dip, only in a Bible sense. When Beckham challenged him to do so, and offered to join the Baptist Church if he would do it. He made no effort to find such a lexicon. If Autrey was such a master of Latin, why did he not produce at least one Latin father that spoke of immersion before Tertullian, A. D. 200. Beckham challenged him to do it, but received no reply. Beckham showed by four or five different authors that immersion began about A. D. 200, with the dippers in a state of nudity. Autrey did not deny it with any sort of proof.

6. Brother Isaac says again, "Beckham offered ten dollars for every Methodist who believed that affusion was the only mode of baptism, and before he closed the debate said he had not immersed any one in twenty years." Our reporter, as usual, got things mixed up. When Beckham-Autrey were trying to arrange the propositions, Autrey wanted Beckham to affirm that affusion was the only mode of baptism, and Beckham refused to do this. Autrey said he had seen Methodist preachers who would affirm it. Beckham told him he would give ten dollars for every Methodist preacher who would say that. But Autrey failed to produce even one.

7. Again Brother Isaac says, "As a sample of Beckham's argument, he would say, 'A child must inherit his father's property,' but when he got on apostasy, he said he was 'up agin it.'" On the communion question Beckham showed that the Supper was the Lord's Supper, not the Baptists.' All Christians were his children, therefore by common law a child inherits his father's property. On apostasy he showed that a child could despise his inheritance and reject it, like Judas, Demas and Nicholas did, as in Heb. 6:4-6; Chron. 10:26-30. We wish now to call attention to a few things that happened during the debate that Brother Isaac overlooked:

(1) Beckham challenged Autrey to show a Baptist Church in the world before the fifteenth century, but he could not. He said John baptized Christ and that made him a Baptist, and Christ put the twelve apostles into their ministerial offices. Beckham said that made Judas a Baptist preacher.

(2) Beckham showed that John Smith founded the Baptist Church in England in 1612-4, and he baptized himself by pouring.

(3) He also showed that Roger Williams, a Puritan, organized the Baptist Church in America in 1639. Ezekiel Holliman baptized Williams by pouring, then Williams baptized Holliman and eleven others by pouring, and this was the first Baptist Church ever organized in America.

(4) He showed by Cramp and Benedict, Baptist historians, that the Methodists of England and America saved the Baptist Churches from a spiritual death.

(5) He defied Autrey to show where the Baptists had ever produced an acceptable commentary on the Bible, but Autrey did not show it.

(6) He showed where the Baptists used to baptize by pouring, and also to baptize infants.

(7) He showed where it was universal custom for all Christians to take the Lord's Supper together, including the Baptists, and that Baptists were the first and only Christians to start and practice close communion.

(8) At the close of the debate, Bro. B. F. Alsup, pastor of the Methodist Church at Duncan, arose and announced that we wanted another debate next summer at Sidney, a few miles from Duncan, and that Brother Beckham would represent the Methodists, and Brother Autrey, or any other, who would represent the Baptists, but Autrey, with all his learning and ability, said not a word.

(9) Brother Beckham baptized an infant right before Brother Autrey. The infant was named Talmage Beckham Guthrie. When the debate closed Beckham's friends among the ladies and children pinned a lot of blue ribbons on him, and sent him away victorious. The Methodists of Duncan are highly pleased with Brother Beckham's manly and able defense and presentation of our Church, and her great doctrines. We cordially commend him to our people as a Christian gentleman, who is thoroughly competent to take care of the Methodist Church and her interests. Signed:

B. F. ALSUP,
Pastor Methodist Church at Duncan.
C. L. CARTWRIGHT,
Pastor M. E. Church, Comanche, Tex.
Official Board at Duncan: W. W. Ragsdale, J. M. Guthrie, J. W. Ross, A. O. P. Nicholson.

ALEXANDER COLLEGIATE INSTITUTE.

Our school is doing well. No meningitis in Jacksonville. Health of students good. There are yet four good months of this school session. Now is a good time to enter. Special course arranged for young teachers who desire to build on second grade certificates or for those who want to prepare for examination for teachers' certificate. Parents who have students with us can rest assured of their safety, and others should send on their boys and girls at once.

JNO. M. BARCUS,
President.

ERRATA.

If any one cares for the correction of errors in my paper last week, kindly tell them that your typos made me say "potency," when I said policy, chapter IV, section A, next to last line also the pronoun I in second paragraph, chapter V, should be so as to read "It might mitigate," etc., instead of "I might." Of course all familiar with my writing will know that the above mistakes are chargeable to the printer and proof reader.

HORACE BISHOP.

Hillsboro, Texas.

CISCO DISTRICT—CHANGE.

The second Quarterly Conference for the Eolian charge will be held at Harpersville, March 16, 17. All of the officials of this new charge are urged to be present. Business of importance demands your attention. The appointments are as follows: Eolian, Pisgah, Baker Schoolhouse, Eureka, Harpersville. Brethren, please come.

C. E. LINDSEY, P. E.

APPRECIATION.

We wish to express our appreciation through the Advocate, to all dear friends in Henderson and through Texas, for the kind deeds and words of comfort we have received, during the illness and since the death of our dear daughter, Helen, and we take this method of answering the hundreds of letters that helped us so much to endure the great trial we are passing through, and to the good people of Henderson for their untiring efforts to supply all our wants, and to help us bear this awful burden, we can only say, God bless you good people. We can never repay you in any thing but our best love as long as we live to love, and to the dear good women who refused to leave us, and those who wanted to come but not allowed the privilege, your names will be immortal with us as the best of earth's good and brave. We have no words to express our appreciation and love to you for the help you rendered, and the comfort you gave the broken-hearted young husband and the father and mother and sisters and brothers of our departed Helen. May heaven reward you all.

C. A. TOWER,
C. C. FLANNAGAN.

Henderson, Texas.

NORTH TEXAS CONFERENCE MINUTES.

On pages 51 and 72 of North Texas Conference Minutes, just published, are two errors which please correct. On page 51 instead of "Ten-Centenary," read "Tercentenary." One page 72, memoir of dear Brother B. H. Bounds, instead of "rejoicing over past victories and future markets," read "mastery." There are other errors, but these rather defy ordinary intelligence.

D. F. FULLER.

IF THE BABY IS CUTTING TEETH.

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

The **Annual Reception**

February 22

All Friends and Former Pupils of the

NORTH TEXAS COLLEGE

are cordially invited to attend the Annual Reception on February Twenty-Second. This is the Homecoming season and Mrs Key will be glad to have as many of her old girls as can possibly come.

Sincerely,

L. A. KIDD-KEY.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

WANTED—By United Friendly Equitable Society of Baltimore, local and traveling representatives. High-grade Investment and Real Estate Loan proposition. The Society issues Endowment Investment Certificates, and lends money at 5 per cent interest on Real Estate Security on ten years' time. Unusual opportunity for good men. $200 to $100 per month can be made by any good man. Write today for particulars and Agency proposition. UNITED FRIENDLY EQUITABLE SOCIETY, Equitable Building, Baltimore, Md.

COTTON SEED.

I have the very best selected cull Big Boll Improved Rowden Cotton Seed, 42 per cent lint; 40 bolls seed-cotton will weigh one pound. Cotton took first premium at State Fair. Price of seed: 3 to 20 bushel lots, $1.00 a bushel; 35 to 100 bushels, will sell at 85 cents a bushel. I guarantee seed to please you, or your money back. J. W. OVERSTREET, Wills Point Texas

EVANGELISTS.

To the brethren who are expecting my help during the year: Please address me here at once. "First come first served" is and has been my rule. G. A. MARVIN, Evangelist, Box 447, Sherman, Texas.

DEAR BRETHREN—I suppose by this time you are fixed and beginning to plan for future operations, hence I again announce that I am prepared when needed and wanted, to assist you in meetings. With a good horse and buggy and a clergy permit, I can reach you on short notice by land or railroad. I take only two meetings a month so as to prevent confusion of dates. I prefer that you call me for the first and third Sundays. My success in meetings for a series of years is some evidence of my efficiency. F. M. WINBURNE, Glen Rose, Texas.

GOSPEL SINGER.

My time is being taken, so pastors desiring my services should write for dates at once. Geo. P. Bledsoe, home address, Gilmer, Texas.

HELP WANTED.

FRATERNAL SOLICITORS wanted by Southern Benevolent League. Accident, Disability, Total Disability, Old Age and Death Benefits. Good openings for good men. TOM C. SWOPE, Houston, Texas.

NORTHWEST TEXAS CONFERENCE TAKE NOTICE.

The Executive Committee of the Board of Church Extension will meet in Stamford on March 15. Let all who expect to apply to the General Board get their applications ready and send them to Rev. P. E. Riley or myself by that time. Send to Bro. Riley at Rotan, Texas, for blanks. J. H. CHAMBLISS.

COMMENDATION OF DR. ARMSTRONG'S WORK.

It was with great pleasure that I noticed in a recent issue of the Advocate that Dr. R. C. Armstrong is to continue for another year his connection with the Sunday League in America, and that his time will be given to active work in behalf of the preservation of our Holy Sabbath. To those who have not had the privilege of hearing Dr. Armstrong on the Sabbath question, I wish to say that he is able to fill creditably any pulpit in the State, and that he gives a masterful and convincing presentation of the Sabbath question that cannot fail to be a great blessing to any congregation where he goes.

He spent a Sunday with me last year and delivered two great addresses to my congregation that made a deep impression and will do lasting good.

He will not embarrass the pastor or people with the collection. You can depend upon it. Brethren, by all means open the way for him to spend Sunday with you this year, that he may enlighten and awaken your people to the vital importance of preserving the Sabbath. JOHN G. POLLARD.

Temple, Texas.

Greenville District—Second Round.

Merit and Lane, at Lane, Feb. 17, 18.
Caddo Mills Miss., at Caddo Mills, Feb. 24, 25.
Wolfe City Station, March 2, 3.
Floyd Cir., at Harrel's Chapel, March 9, 10.
Celeste and Orange Grove, at C., March 16, 17.
Campbell Cir., at Friendship, March 23, 24.
Fairlie Cir., at Century, March 30, 31.
Kavanaugh Sta., April 6, 7.
Commerce Sta., April 13, 14.
Lee Street Sta., April 20, 21.
Quinlan Cir., at Oak Grove, April 27, 28.
Lone Oak, at The Hall, May 4, 5.
Kingston Miss., at Mt. Carmel, May 11, 12.
Jones-Bethel and Wesley Chapel, at Wesley Chapel, May 18, 19.
Commerce Miss., at Mt. Zion, May 25, 26.
Greenville Miss., June 1, 2.
Wesley Sta., June 15, 16.

District Conference will meet at Lee Street Church, Greenville, Friday, April 19, at 9 a. m. Opening sermon will be preached Thursday night by Rev. J. D. Whitehead.

Committees:

License to Preach, Admission and Re-admission—D. H. Aston, J. O. Davis, F. B. Wheeler.

Deacon's and Elder's Orders—O. S. Thomas, E. H. Casey, S. L. Crowson.

R. G. MOOD, P. E.

Hamlin District—Second Round.

Aspermont Sta., Feb. 6.
Rotan Sta., Feb. 10, 11.
Sylvester, at Pledger, Feb. 17, 18.
McCauley, at M., Feb. 20, p. m.; 9 a. m. 21.
Pinkerton, at Judd, Feb. 24, 25.
Hamlin Sta., March 2, 3.
Royston, at Afton, March 9, 10.
Rule Sta., March 16, 17.
Rochester, at R., March 18, 10 a. m. 19.
Vera, at Truscott, March 23, 24.
Sagerton, at Dooley, March 30, 31.
Knox City Sta., April 6, 7.
Spur Mission, at Catfish, April 13, 14.
Spur Sta., April 20, 21.
Jayton, at J., April 27, 28.
Rotan Miss., at Mt. View, April 4, 5.
Peacock, April 11, 12.

The District Conference will meet in Knox City, at 8 p. m., April 4, and continue over Sunday. Opening sermon by J. L. B. Cash.

G. S. HARDY, P. E.

Stamford District—Second Round.

Bomarton, Feb. 24, at 11 a. m.
Goree, Feb. 25, 26.
Avoca, March 2, 3.
Albany, March 6, 8 p. m.
Weinert, March 9, 10.
Haskell Sta., March 15, 8 p. m.
Haskell Miss, March 16, 17.
Tuxedo, March 23, 24.
Ward Memorial and Lueders, March 30, 31.
Stamford, St Johns, March 31.
Munday, April 7, 8, 11 a. m.
Woodson, April 12, 11 a. m.
Throckmorton, April 13, 14.
Lone Star, April 15, 11 a. m.
Spring Creek, April 17, 11 a. m.
Seymour Sta., April 26, 8 p. m.
Seymour Miss, April 27, 28.

The District Conference, April 3-5.

J. G. PUTMAN, P. E.

Gainesville District—Second Round.

Myra and Hood, at Myra, Feb. 24, 25.
Pilot Point Sta., March 2, 3.
Era and Spring Creek, at S. C., March 9, 10.
Aubrey and Oak Grove, at Cooper, March 16.
Denton Sta., March 17, 18.
Pilot Point Cir., at Bethel, March 23, 24.
Sanger and Bolivar, at Bolivar, March 30, 31.
Valley View Sta., April 6, 7.
Broadway Sta., April 7, 8.
Denton St. Sta., April 13, 14.
Bonita Cir., at Spanish Fort, April 20, 21.
Montague and Dry Mound, D. M., Apr. 27, 28.
St. Jo Cir., at St. Jo, April 28, 29.
Marysville Cir., at S. B., May 4, 5.
Rosston, Miss., May 11, 12.
Dexter Miss., May 18, 19.
Woodbine Miss., at Friendship, May 25, 26.

J. F. PIERCE, P. E.

McKinney District—Second Round.

Prosper, at W. C., March 2, 3.
McKinney, 8 p. m., March 4.
Allen, at W. G., March 10, 11.
Wylie, at St. Paul, March 16, 17.
Plano, 8 p. m., March 17.
Nevada, March 23, 24.
South McKinney, 8 p. m., March 24.
Weston, at C. H., March 30, 31.
Anna, at A., April 6, 7.
Renner, at F. H., April 13, 14.
McKinney, 8 p. m., April 14.
Celina, April 20, 21.
Princeton, at C., April 27, 28.
South McKinney, 8 p. m., April 28.
Farmers Branch and Carrollton, at C., May 4, 5.
Frisco, May 11, 12.
Blue Ridge, May 18, 19.
Farmersville, May 19, 20.
Josephine, May 25, 26.
Plano, 8 p. m., May 26.

District Conference will meet at Frisco April 16, at 7:30 p. m. Opening sermon by Rev. C. B. Fladger.

CHAS. A. SPRAGINS, P. E.

MISCELLANEOUS.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us $10 for 36-pound Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 36, Charlotte, N. C. Our reference: Commercial National Bank.

WANTED—A position as bookkeeper by an experienced woman, a Methodist preacher's daughter, to prevent her from having to give up her three little girls. Will not the preachers and Methodists of Texas help this poor woman to help herself? Write REV. J. Z. T. MORRIS, Fort Worth.

MY MEBANE TRIUMPH and ROWDEN BIG BOLL COTTONS make perfect stand. All chaffy seed blown out with Famous FRANKLIN Culler. Rapid fruiting, five locked, stormproof. Satisfaction guaranteed. Write for prices. Poland China hogs. Nursery stock. Pecan trees. McGinnis Nursery, Terrell, Texas, Dept. C.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. $75 to $200 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.

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

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or travelling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARDEN, Pres. The National Co-Operative Real Estate Company, L-551 Marden Building, Washington, D. C.

FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine, absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth $10 a copy to any man who intends to invest $5 or more per month. Tells how $1000 can grow to $22,000. How to judge different classes of investments—the real power of your money. This magazine six months free if you write to-day. H. L. BARBER, Publisher, R-435, 28 W. Jackson Boulevard, Chicago, Ill.

REAL ESTATE.

To the honest seeker of a good investment: Three-one-story brick buildings, cost fronts, on public square in Stamford, Texas. Aggregate rents $240 per month, normal conditions will run $260. Price $25,000, on good terms. Might sell separately.

Also 1077 acres of good land in Haskell County. Public roads, good community, rural route; unimproved, 750 acres of tillable land. Balance fine grass. Price, $10 per acre, cash. S. A. MARTIN, Stamford, Texas.

WANTED—A Methodist family to rent or buy a small place, with a nice dwelling house of five rooms, water, barn, smokehouse, all in good condition. Address for particulars, Rev. A. C. SMITH, Box 113, Llano, Texas.

SEED CORN.

SEED CORN—Plant the best and highest-yielding corn that grows. Send at once for free corn book giving description, proof and prices. E. D. ROBERTS, Corn Specialist, Red Oak, Iowa.

U. S. CIVIL SERVICE EXAMINATIONS.

The following named examinations will be held on various dates between March 1 and May 1, 1912:

Elevator conductor; sub-clerical; apprentice plate printer; presscoder; stenographer; typewriter; and stenographer typewriter (combined).

TO BE HELD MARCH 13, 1912.

Assistant, bookkeeper; civil engineer; forest assistant; industrial teacher; teacher; veterinarian; and apprentice plate cleaner, transferer and engraver; assistant examiner; computer (men only); draftsman; copyist topographic; junior engineer, topographic; forest assistant; junior engineer (mechanical); junior engineer (mines); kindergarten teacher; matron; postal clerk; civil engineer student; local and assistant inspector of boilers; local and assistant inspector of hulls; physician, veterinary inspector.

TO BE HELD APRIL 10, 1912.

Agricultural inspector; surveyor; draftsman; mechanical, topographic; engineer; farmer; teacher; bookkeeper; civil engineer; assistant observer; cadet engineer; cadet officer; computer; junior engineer (civil); junior engineer (mechanical or electrical); pharmacist; scientific assistant; civil engineer and draftsman; fish culturist; trained nurse.

RAILWAY MAIL CLERK EXAMINATION WILL BE HELD MAY 4, 1912.

and application should be made for forms 1467 and 304.

The Commission has been unable to supply the demand for male stenographers and typewriters, especially at Washington, D. C. Young men who are willing to accept appointment at an entrance salary of $840 to $900 per annum have excellent opportunities of appointment. Advancement of capable appointees is reasonably rapid. The Government service offers a desirable field to bright and ambitious young men.

For information in regard to these positions apply to H. A. LECHE, Secretary Tenth Civil Service District, U. S. Custom House, New Orleans, La.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

REV. C. M. SHUFFLER.

Columbus Martin Shuffler was born in Burke County, North Carolina, August 5, 1858. In Clarendon Texas, at the home of J. T. Graham, October 30, 1911, his life came to an end. His father and mother were sturdy Christian characters, and consequently imparted to their son early in life those principles necessary for the creation of a devout worshiper of God. Until eighteen or nineteen years of age he lived on the farm, and with these rural conditions about him he had excellent opportunity to learn much from Nature and Nature's God. He learned to see God in all things. This boy had a great heart, a splendid mind, a strong body and every indication in youth was that he would live long and accomplish much. Before he was grown the Holy Spirit impressed him with an urgent call to the ministry. He considered weighty matters too well to answer this call at once, but finally he said: "Here am I, send me." From that day to the hour of his death there was a mighty agent constantly at work in the Father's kingdom. When less than twenty years of age he entered Rutherford College, where he made for himself a good record as a student and Christian. Notwithstanding all this, he was laboring daily with his own hand to sustain himself as a student. During the year 1881 Brother Shuffler left North Carolina and came to Dallas County, Texas, where he taught some in the public schools, and in 1884 he was married to Miss Huldah Henderson. It was in 1892 that he joined the North Texas Conference, and ten years ago he was transfered from the North Texas Conference to the Northwest Texas Conference, where he gladly spent the strength of the charming manhood for God and his kingdom. Brother Shuffler, wherever placed, labored earnestly for the Church. He was at home with any kind of appointment. There was no difference with him whether on a circuit, station, or acting as Conference Missionary Evangelist. In all these varied positions, he was a real success. Within two or three days this man of God would have made his annual report to the Northwest Texas Conference, but God saw best for him to report above. This, his last year, was possibly the best year of his life. As a man he was a happy nature, laughing frequently, playing the prank, pressing the joke, and scattering sunshine wherever he went. Many were the happy hours I have spent in the association of his home. So often when weary of the long distances I would look forward with pleasure to the time when I should be comfortable at Shuffler's. I never expected more than I received. As a husband and father he was so lovely, so tender, providing so well, always making the home comfortable and happy. No man ever meant more to his family than did Brother Shuffler. As a Christian he was constant, intelligent and devout. He had faith in God. Though the clouds were often dark and great difficulties confronted him he was untouched by them. This life carried this purpose, "Though he slay me, yet will I trust him." As a thinker he was surpassed by few. His was a strong analytic mind. He took sound, sensible positions, and, therefore, his conclusions were powerful. He was a splendid logician, and, therefore, his reasoning was clear and convincing. Men dreaded to meet him in debate. This gift made him a very useful man to the Church as a doctrinal preacher. In public debates and in pulpit presentations of Methodism he turned many to the faith as taught by us. I never have been associated with a person who had more well-developed sermons, and who used them more to the glory of God and the salvation of the people. Brother Shuffler was an all-round man. As a speaker and preacher he was far above the ordinary. He convinced, convicted and moved to action those who heard him as few men have done. This man knew the Word of God, and used it freely in his discourses, and his pathos melted the hardest of hearts. A fine command of language he had, and at times great eloquence would flow from his lips, while mighty thoughts and ponderous truths were sent forth to stir the life of the hearers. It is not putting it too strong to say that thousands of people were converted under his ministry. He was a real evangelist. I have seen people fall by the score under his ministry and cry for mercy. But his work is done on earth, and he has gone to get his reward. I am sure the Master said to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord." We hope to see him again, and walk by his side in the city above as we have done here. "Precious in the sight of the Lord is the death of the saints." May the God of love comfort the wife who was so faithful to her husband, and who assisted him so greatly in his labors for the Master. May heaven smile upon Ralph, the only child, and grant that father's mantle may fall on him. I love the very name of C. M. Shuffler. A great man has fallen, but he has gone to receive a rich reward.

J. T. GRISWOLD.

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SWIFT. — Mrs. Jennie Ruth Swift (nee Mason) was born March 17, 1868, at Bryan, Texas; was married to Mr. W. M. Swift, December 1, 1891, and departed this life, January 10, 1912, at El Paso, Texas. Sister Swift was a life-long Christian, as she was converted and joined the Methodist Church at the age of fourteen, and lived a faithful and consistent life from that time till the day of her death. She was one of the charter members of the Methodist Church in Arlington, having united with the congregation here about the year 1882, when services were held in the old storeroom on the corner of Mesquite Avenue and North Street. Sister Swift was blessed with a cheerful and sunny disposition. Her Christian experience was one of trust and assurance. She did not doubt her conversion, nor her acceptance with God as the years passed by. The Lord gave her a talent for music, which she willingly devoted to his service. For many years she was one of the leading members of the Methodist choir in Arlington, and her voice was no small part of the attraction of the musical services of the house of God. Her illness was protracted, and her sufferings often severe, all of which she bore with Christian resignation. As the end drew near, her faith became stronger, and her prospects brighter. Among the last words that fell from her lips as she was dying were contained in this beautiful and expressive prayer, "Jesus, take care of me," after which she fell asleep in the arms of Jesus. She leaves a husband, three children and two sisters to mourn her departure. She is at rest.

DANIEL L. COLLIE.

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COGBURN. — The subject of this sketch, Miss Ree Cogburn, was born in Pike County, Alabama, February 13, 1887, and departed this life in the city of Dallas, Texas, October 30, 1911. She leaves a father, mother, three brothers and one sister to mourn her departure. She surrendered her life to her Savior at the age of ten years old, and joined the M. E. Church, South, and ever after remained faithful to her Savior, and to her Church. We well remember how faithfully she labored while we were pastor at Dundee, especially while building and furnishing the parsonage. She was present at the official meetings of the Woman's Home Mission Society, while her mother, who was President, was laboring for means to build and furnish the parsonage in 1910. She was very reserved, but was as true to her religious convictions as the needle is to the pole. As she lived, so she died. Her death was caused from typhoid fever. Weep not, father, mother and children, for you know where to find her.

J. W. GRIFFIN.

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WILSON.—J. G. Wilson was born in Cobb County, Georgia, July 10, 1841, and departed this life June 7, 1911. He came to Texas in 1859, and settled in Red River County two years before the war broke out. He served in Company C. I think Allison was his Captain. He was converted and joined the Methodist Church at McKenzie in 1874, and was a loyal member till his death. Those who knew him best loved him most. Modest in disposition, clean in life, honest in business, generous in spirit, he gave to the world many examples of virtue and noble manhood. He served as steward over twenty-five years, and up to his death was a leader in the congregation to which he belonged. He did what he could to advance the cause of Christ, and by his genial disposition and kindly nature won lots of friends. For some reasons he never married, but lived with a single sister, Aunt Dorothy Wilson, who survives him, and is living on the home place with her nephew and family. When the summons came he was ready; enduring his affliction patiently. Among other things he said to the writer, "Be prayerful; trust in God; live more on your knees in prayer." It was hard to give him up, but he has gone to the city of God where all that are faithful to the end can go when God calls. His nephew, T. D. WILSON.

MARSTON. — Mrs. Lula Shirley Marston, wife of Rev. Arthur Marston, passed away at her home, 1230 Myrtle Avenue, El Paso, Texas, December 31, 1911. Mrs. Marston's maiden name was Shirley, and she was born in Coles County, Illinois, September 23, 1862. She was married to Rev. Arthur Marston, in Cooke County, Tex., January 27, 1892. To this union were born two children, a son and daughter—Shirley and Miss Mildred. When a mere child Mrs. Marston gave her heart to God and was received into the Methodist Church when only eleven years of age, and remained a faithful, consistent member of the same until God said: "Come up higher." She was educated at Arcola, Illinois, and in the Peabody Normal at Nashville, Tennessee. For eight years she taught in the public schools of Gainesville, Texas. Seven years ago, last May, Mr. and Mrs. Marston moved to El Paso, Rev. Marston having been appointed as missionary to the Mexicans. Soon after coming to the Pass City Mrs. Marston lost her health, and was a constant sufferer until death came. She was confined to her bed most of the last three years, yet during all this time she never murmured or complained, thus exemplifying the comfort, consolation and buoyant hope which comes to a child of God. Sister Marston was a superior woman in all the relations of life. Those who knew her best declared that hers was one of the most beautiful and gentle Christian characters they had ever known. The writer of this article was privileged to visit her and talk with her ere the end came, and it was always a benediction to sit by the bedside and hear her talk of Jesus and the hope of the world to come. Her life was a blessing to all who came under its influence. Why was she so strong, so hopeful, so courageous and so helpful to others? The secret of this beautiful life is to be found in the fact that she loved God and his Christ supremely, and her neighbor as herself. Her mother, who survives her said: "If ever Lula gave me a cross word, or any trouble, I do not recall it." She was a good wife, a dear, precious mother and a true friend. Her faith in God was as clear as the noonday sun, and her confidence in humanity unbounding. She saw good in those about her, and as the magnet draws the needle so by her quiet, Christ-like spirit, so gentle, so true, she drew others to him. The words spoken by the wise Hebrew philosopher may be truly applied to Mrs. Marston, "She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up and call her blessed; her husband, also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all." Her blessed spirit has gone to the mansions above. God's will was hers, and the end was peace. She leaves husband, son, daughter, mother, two sisters, four brothers and a large circle of friends to mourn her going. She will be sadly missed in all the days to come, but she has left in this world below an influence as sweet as the fragrance of the apple blossom and as enduring as the granite. Peace to her ashes as she quietly sleeps beneath the trees near the banks of the Rio Grande as it sings its way on to the sea. May the God and Father of all comfort and consolation bless the sorrowing ones, and when time shall end for them may there be a happy reunion on the golden shore. C. WESLEY WEBDELL.

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WALTRIP. — Mrs. Jennie Waltrip (nee Dibrell), only daughter of A. J. and Jennie Dibrell, was born at Seguin, October 15, 1880. She was reared under the sacredness of a family altar, and the godly influences of a Christian home. When a child she united with the Church. On November 14, 1901, she became the bride of W. J. Waltrip. To them were born three children—Jackie, Rankin and Dibrell. Little Jackie passed over the river before mother did, and waited her coming. On December 18, 1911, she fell asleep to this world, and awoke in the other world. As her pastor I knew her. For three years I have been the friend of the family. She was blessed with good parentage. She came of a noble family. She was the granddaughter of the noted General McCullough. Her father is a brother of Judge J. B. Dibrell, of the Supreme Court of Texas. United States Marshal John Dibrell, of San Antonio, is her brother. Good parentage, and religious training made her an ideal woman. She will be missed. Our hearts must of nature be sad, but we know on the other side she is waiting. Lovingly she looks down on the lonely husband, and motherless children, and bids them "come this way." Farewell, to-day; in the glad morning we will meet again.

WALTER L. BARR, Pastor.
Nixon, Texas.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medical, forest plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.

HARPER.—Elenor C. Eldridge was born in Lowndes County, Alabama, March 6, 1829; moved with her mother to Morehouse Parish, Louisiana, in 1845; was married to Elbert W. Elton, at Elton's Bluff, North Louisiana, on April 2, 1847. This young couple began life together by uniting with the Methodist Church, and ever remained faithful to their Lord till called home. To Brother and Sister Elton were born three children: Thomas Y. Elton, Ella E. Hayden and Mollie J Perry, all living at San Saba, Texas. Our sister lost her companion on May 4, 1871, and on August 18, 1874, was married to M. C. Harper. They moved to San Saba, Texas, in 1889, and resided here till she was called above, August 28, 1911. The writer of this was Sister Harper's pastor when she first came to Texas, and had been in touch with her life till her translation, and he found her to be a woman of great force of character, energetic in business, and in earlier life was active in the work of the Church. She was prepared for death. Praying for her husband and children and trusting in her Lord she passed to her reward.

T. F. DIMMITT.

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WRIGHT. — Mrs. Mary E. Wright (nee Copeland) was born in Alabama, near Athens, on January 13, 1834. She was married to E. J. Wright on June 9, 1850. For some years after her marriage she and her husband lived near Corinth, Mississippi, and from there moved to Texas. After her husband's death, which occurred in 1892, she came to Jacksonville, Texas, and made her home with her daughter, Mrs. Ida Ragsdale. Five years before her death she had a fall which made her almost helpless, and a great sufferer. In early life she was happily converted and joined the Methodist Church. Her religion and her Church relation were her chief joy. She enjoyed private communion with God and spent much time in reading the Word of God, which was to her very precious. She had, among her most prized treasures, a copy of the Bible, which was given her by an old preacher. She kept this by her during her years of affliction, and derived great comfort form its promise-freighted leaves. She loved the house of God, and never lost an opportunity to enjoy the communion of saints which the Church services afforded. Her home was always the preacher's home, and she delighted to have them and their families to partake of her hospitality. She was an active worker in the revival meetings, and by her counsel and prayers led many to the Savior. During all the years of her affliction she never murmured or complained. Her way had been committed to God, and she followed him with an unwavering faith that his ways were best for her. Her cheerfulness and patience made it a delight to visit her sick room and all who came in contact with her were strengthened thereby. On September 8, 1911, she passed from her earthly to her heavenly home and transferred from the Church militant to the Church triumphant. She is greatly missed, but those who knew and loved her, love her still and confidently expect to meet her again. She lived well and died well, and has entered a well-earned rest. The influence of her pure, sweet life will abide upon her children's children.

JNO. M. BARCUS.
Jacksonville, Texas.

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KENDRICK.—William C. Kendrick was born February 2, 1826, in Jones County, Georgia; came to Texas in 1846; joined the Methodist Episcopal Church, South, in 1851. Soon after he joined the Church he was elected a steward and served his Church in this capacity, and Trustee of Church property, constantly and faithfully until a few years ago when his health failed him. Brother Kendrick was a useful man in his community; wrought well for his Church; always stood by his pastor. In his old age and affliction he was cheerful, and always enjoyed a visit by his pastor. Ofttimes said, "The Lord was good." Our loss is his gain. Blessed are the dead which die in the Lord. Brother Kendrick was a good husband, a kind father, a good neighbor and a true Christian. He leaves a wife and several children and a host of friends, who do not weep as those who have no hope. Live for Christ and you shall see him again.

S. D. HORGER.

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MILNER.—On August 20, 1844, in Morgan County on the line between Georgia and Florida in a Methodist parsonage the subject of this sketch was born. Being the son of a Methodist itinerant preacher it was easy for him to know how to sympathize with his pastor. In December, 1866, he was married to Miss Mary Spear. They moved to Texas in 1872. At the age of thirty-one he assumed the vows of the M. E. Church, South, having been baptized in infancy. Dr. G. W. C. Milner was well known in Wood County, Texas. He practiced medicine for years until he lost his eyesight. He was blind for a number of years before his death. It was my privilege to be his pastor for a little more than a year. He seemed to endure his affliction patiently, and now may his wife and children bow in humble submission to him who doeth all things well. May they so live as to meet their loved one in heaven. On January 16, 1912, the pale horse was hitched at Dr. Milner's gate, death dismounted and went in, and claimed another victim. May God's Spirit comfort the bereaved.

A. M. PINKHAM.
Winnsboro, Texas.

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WALKER. — Harvey Louis Walker was born two and one-half miles northeast of Bonham, February 17, 1878. At the age of fourteen he professed religion to Miss Bettie Benge, and to them was born one child—Bernice—who survives. Throughout his long illness his good wife watched by his bedside both day and night, and gave to him every loving attention a wife could give. Mother, three sisters and five brothers survive. Brother Walker passed away to be at home with God, January 7, 1912, and on the afternoon of the following day, at the home of the deceased, funeral services were conducted by the pastor, after which the remains were laid to rest in the Wolfe City Cemetery. Brother Walker was a good man, and through a living faith in Jesus met the grim monster, death, peacefully and victoriously. Several months before he died he was confined to his room and suffered a great deal, but with that patience and fortitude that characterizes a Christian. When in health he was regularly at Sunday-school and Church. Those who knew him best say he was a Christian. To the loved ones and friends who mourn the departure of him who has passed beyond the pain and sorrow of this life, weep not, for "blessed are the dead who die in the Lord." Live a life hid with Christ in God and some glad day in that celestial city where sorrow and parting never come you shall meet again. F. B. WHEELER, P. C.

A WOMAN'S APPEAL

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

EPWORTH PIANOS AND ORGANS for homes and churches, sent on approval. Factory prices and easy terms. Send for free catalog. State which—piano or organ. WILLIAMS PIANO & ORGAN CO., Dept E, CHICAGO.

MATTHEWS.—Burrell Milton Matthews was born in Dale County, Alabama, August 20, 1853, and died in Coolidge, Texas, January 6, 1912. At the age of eighteen he was converted and joined the Methodist Church, always living a consistent, Christian life. In 1876 he married Miss Lizzie Soloman, and later moved to Texas. In 1906 he, with his family, moved to Coolidge. For some time his health being bad he was confined to his room and bed, but bore his sufferings patiently and cheerfully. On Sunday before he died he called his family to him, and told them he was ready to go, but hated to leave them, but said, "Follow me." On January 6 as the twilight shadows gathered methinks he heard our Father say, "Son, thou hast been faithful all these years, now come home and rest from thy sorrows and pains." His devoted wife is heart-broken. For thirty-six years they have borne together the sorrows and trials of life. May our Heavenly Father comfort and sustain her in this sad hour. The two sons and three daughters are grown and members of the Methodist Church. Emulating their father's example. Dear friends, the same Christ who sustained him is able to keep and guide you all the way. You shall meet again some happy day.

A FRIEND.

MCGOWAN. — Mrs. Eliza Albertha McGowan, whose maiden name was Hutchison, was born at Magnolia, Arkansas, June 13, 1878. Her father moved to Texas, and settled in Clay County when she was a small child. At the age of seven she professed religion and joined the Methodist Church; of which she was an acceptable member until the time for her transfer to the Church triumphant. Her parents were devout Christians, which fact no doubt accounts for her early conversion. She was married to H. J. McGowan, at Henrietta, Texas, December 27, 1900. To them were born four children; the youngest of these, an infant, died December 18, 1911, just three days before the death of the mother. Sister McGowan was an affectionate daughter, loving wife, and a devoted mother. She did not fear to die, but longed to live for her husband and children. Brother McGowan was licensed to preach last year by the Bowie District Conference. Let brethren of the ministry remember him and his three little boys at the mercy seat. The funeral service was conducted in the Methodist Church at Henrietta by Rev. N. R. Stone, the pastor; after which the remains were laid to rest, to await the call to appear before the judgment seat of Christ. "Blessed are the dead which die in the Lord."

L. P. SMITH.

PENNINGTON. — Mrs. S. J. Pennington, the wife of J. F. Pennington, was born January 20, 1851, and died October 4, 1911. She was the mother of four children, all of whom are living—two boys and two girls. Brother and Sister Pennington raised a good family of children. Sister Pennington was converted and joined the Methodist Church when about thirteen years old. She lived a good Christian life. She was a sufferer several years before her death, but amidst it all she was patient to the end. A good woman has gone to her reward. She will be missed in her home and her Church, but their loss is her gain. I pray God's blessings on her husband and children. J. I. WEATHERBY.

WEST TEXAS CONFERENCE

San Marcos District—Second Round.

Buda, at Buda, Feb. 10, 11.
Luling, at Luling, Feb. 17, 18
Waelder, at Waelder, Feb. 24, 25.
Belmont, at Mill Creek, March 2, 3.
Seguin, at Seguin, March 3, 4.
Gonzales, at Gonzales, March 9, 10.
Staples, at Harris Ch., March 16, 17.
Martindale, at Prairie Lea, March 23, 24.
Dripping Springs, at Fitzhue, March 30, 31.
San Marcos, at San Marcos, Apr. 7-9
San Marcos District Conference will be held at Lockhart, beginning Tuesday, April 16, 7:30 p. m. W. W. Dunn will preach the opening sermon. W. H. H. BIGGS, P. E.

Cuero District—Second Round.

Rock Island, at Garwood, Feb. 10, 11.
Hallettsville, 3 p. m., Monday, Feb. 12
Nursery, at Thomaston, Feb. 17, 18.
Cuero, Feb. 18, 19.
Port O'Connor, at Seadrift, Feb. 20, 21.
Provident, at Cordele, Feb. 24, 25.
Port Lavaca and Traylor, at T., March 2, 3.
Midfield, at Markham, March 9, 10.
Palacios, March 10, 11.
Yoakum, March 16, 17.
Shiner, at Sweet Home, March 17, 18.
Smiley, at Westhoff, March 23, 24.
Nixon, March 24, 25.
Leesville, at Wrightsboro, March 30, 31.
Runge, April 6, 7.
Pandora, at Gillette, April 13, 14.
Stockdale, April 20, 21.
Lavernia, at Elmendorf, April 27, 28.
District Conference will convene at Palacios, 9, a. m., March 12.
JOHN M. ALEXANDER, P. E.

Uvalde District—Second Round.

Dilley, at Buckham, Feb. 10, 11.
Moore, at Moore, Feb. 17, 18.
Millett, at Millett, Feb. 24, 25.
Fowlerton, Feb. 26.
Carrizo Springs, March 2, 3.
Crystal City, March 3, 4.
Utopia, March 9, 10.
Sabinal, March 10, 11.
Batesville, at B., March 16, 17.
Devine, at D., March 20.
Uvalde, March 23, 24.
Cotulla, March 30, 31.
Del Rio, April 6, 7.
Laredo, April 10.
Eagle Pass, April 13, 14
Hondo, April 20, 21.
Rock Springs, at Montel, April 27, 28.
S. B. BEALL, P. E.

Llano District—Second Round.

Center City, Star, Feb. 10, 11.
Burnet, Lake Victor, Feb. 13
Kempner, Clayton, Feb. 17, 18.
Marble Falls Sta., Feb. 20.
Marble Falls Cir., Tobe, Feb. 21.
Bertram Cir., Briggs, Feb. 24, 25.
District Conference will open at San Saba, Thursday night, February 29. Bishop E. D. Mouzon will be with us and hold the conference. The preachers will please advertise the time of District Conference, urge a full attendance and have the collections secured by that date J. D. SCOTT, P. E.

San Antonio District—Second Round.

Feb. 11, West End.
Feb. 11, South Heights.
Feb. 17, 18, Boerne Cir., at Cowfoot.
Feb. 24, 25, Harper Cir., at James River.
March 2, 3, San Antonio Cir., at Salado
March 3, Tabernacle.
March 10, Kerrville.
March 16, 17, Bandera.
March 23, 24, Jourdanton.
March 30, 31, Medina Cir., at Rocky.
April 6, 7, Center Point.
April 7, Alamo.
April 14, Poteet Cir., at Bexar.
April 14, Prospect Hill.
S. H. C. BURGIN, P. E.

Beeville District—Second Round.

Feb. 10, A. P. & Rockport Conf., 2 p. m.
Feb. 11, Rockport.
Feb. 17, Taft Cir. Conf. at Gregory, 7 p. m.
Feb. 18, Gregory.
Feb. 23, Sinton Cir. Conf. 2 p. m.
Kingsville Conf. 7 p. m.
Feb. 24, Robstown Cir. Conf. at Riviera, 2 p. m.
Feb. 25, Riviera, 11 a. m.
Kingsville, 7 p. m.
Feb. 26, Harlingen Cir. Conf. 2 p. m.
San Benito Conf., 7 p. m.
Mar. 1, Kenedy Conf., 7 p. m.
Mar. 2, Karnes City Cir. Conf., at Couch, 2 p. m.
Mar. 3, Couch, 11 a. m.
Kenedy, 7 p. m.
Mar. 7, Skidmore Cir. Conf., at Beeville Church, 10 a. m.
Mar. 8, Brownsville Conf., 7 p. m.
Mar. 9, Mission Conf., 7 p. m.
Mar. 10, Mission, 11 a. m.
Brownsville, 7 p. m.
Mar. 11, Pharr-Mercedes Conf., 7 p. m.
Mar. 12, McAllen Cir. Conf., 7 p. m.
Mar. 14, Corpus Christi Conf., 7 p. m.
Mar. 15, Alice Conf., 7 p. m.
Mar. 16, Mathis Cir. Conf. at Sandia, 2 p. m.
Mar. 17, Alice, 11 a. m.
Sandia, 7 p. m.
Mar. 23, Goliad-Fannin Conf., at Goliad, 2 p. m.
Mar. 24, Goliad, 11 a. m.
Beeville, 7 p. m.
Mar. 25, Beeville Conf., 4 p. m.
Mar. 30-31, Falfurrias and Premont.
Apr. 6-7, Oakville and Lebanon.
Apr. 13-14, Floresville.
Apr. 18-21, date for District Conf., at Mission.
A. L. SCARBOROUGH, P. E.

San Angelo District—Third Round.

Lohn, Feb. 10, 11.
Brady, Feb. 12.
Rochelle, Feb. 13.
Eden, Feb. 17, 18.
Menard, Feb. 21.
Junction, Feb. 24, 25.
Sonora, March 2, 3.
Eldorado, March 4.
Sherwood, March 5.
Ozona, March 9, 10.
Sterling City, March 16, 17.
Garden City, March 19.
Midland, March 23, 24.
Paint Rock, March 27.
Water Valley, March 30, 31.
San Angelo Cir., April 6, 7.
District Conference at Junction City, May 8-12. L. C. MATHIS, P. E.

Austin District—Second Round.

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

TEXAS CONFERENCE

Pittsburg District—First Round.

Corkhill, at Corkhill, Feb. 10, 11.
Naples and Omaha, at O., Feb. 11, 12.
Hughes Springs, Feb. 17, 18.
Daingerfield Sta., Feb. 18, 19.
Texarkana, Central, Feb. 21.
Dalby Springs, at Godley Prairie, Feb. 24, 25.
New Boston and Dekalb, at D, Feb. 25, 26.
Winnsboro Cir., at Webster, Mar. 2, 3.
O. T. HOTCHKISS, P. E.

Tyler District—First Round

Murchison, at Wanda, Feb. 10, 11.
Whitehouse, at Flint, Feb. 14.
Mt. Sylvan, at Mt. Sylvan, Feb. 17, 18.
Lindale, Feb. 18, 19.
Tyler Cir., at Center, Feb. 20.
Cedar Street, Feb. 25, 26.
Marvin Church, Feb. 25, 27.
C. R. GARRETT, P. E.

Navasota District—First Round.

Cold Springs, at Evergreen, Feb. 10, 11.
Shepherd & Cleveland, at C., Feb. 11, 12.
Groveton Sta., Feb. 18, 19.
Onalaska & Westville, at W., Feb. 19, 20.
Oakhurst Miss., at Dodge, Feb. 25, 26.
Trinity Sta., Feb. 26, 27.
Huntsville Cir., March 2, 3.
Huntsville Sta., March 3, 4.
Willis Sta., March 5, 6.
Bryan Cir., at Steephollow, March 9, 10.
Bryan Sta., March 10, 11.
J. B. TURRENTINE, P. E.

Brenham District—First Round.

Bay City, Feb. 10, 11.
Lane City, Feb. 17, 18.
Wharton, Feb. 18, 19.
Richmond, Feb. 24, 25.
Rosenburg, Feb. 25, 26.
Brenham, March 2, 3.
Somerville, March 3, 4.
R. A. BURROUGHS, P. E.

Beaumont District—First Round.

Sour Lake, Feb. 10, 11.
Call, at Bessmay, Feb. 15.
Dayton, Feb. 17, 18.
Liberty, Feb. 18, 19.
Port Bolivar, Feb. 20.
Wallisville, Feb. 21.
Woodville, Feb. 24, 25.
Warren, Feb. 25, 26.
E. W. SOLOMON, P. E.

San Augustine District—First Round.

Burke, at B., Feb. 10.
Corrigan, at C., Feb. 12.
San Augustine, Feb. 16.
Geneva, at Sexton, Feb. 17.
Hemphill, at Bronson, Feb. 19.
Livingston cir., at Prov., Feb. 24.
Livingston Sta., Feb. 25.
Caro & Appleby, at Bonita, Mar. 2.
Center Cir., at New Pros., March 9.
J. W. MILLER, P. E.

Houston District—First Round.

Katy and Sugarland, at Katy, Feb. 10, 11.
McAshan, Feb. 11, 12.
Angleton, Feb. 14, 15.
Brazoria and Velasco, at Brazoria, Feb 17, 18.
Trinity (Houston), Feb. 18, 19.
Texas City, Feb. 26.
Seabrook and Pasadena, Feb. 29.
J. KILGORE, P. E.

Marshall District—First Round.

Harleton Cir., at Harleton, Feb. 10, 11.
Harrison Cir., at Grover, Feb. 17, 18.
Marshall, N. Side, Feb. 24, 25.
Marshall, First Church, Feb. 25, 26.
F. M. BOYLES, P. E.

Jacksonville District—First Round.

Cushing, at Pine Grove, Feb. 10, 11.
Rusk, Feb. 14.
Frankston, at Frankston, Feb. 17, 18.
Jacksonville Cir., at Providence, Feb. 24, 25.
Huntington, at Huntington, March 2, 3.
Jacksonville Sta., March 4.
Neches, at Neches, March 8.
Brushy Creek, at B., March 9, 10.
J. T. SMITH, P. E.

Marlin District—First Round.

(Revised.)

Bremond Cir., at Bremond, Feb. 10, 11.
Reagan and Stranger, at R., Feb. 11, 12.
Calvert Sta., Feb. 17, 18.
Kosse Cir., at Kosse, Feb. 18, 19.
Milano Cir., at Milano, Feb. 24, 25.
Hearne Sta., Feb. 25, 26.
Wheelock Cir., at Wheelock, Feb. 27.
Travis Cir., at Travis, March 2, 3.
On account of the meningitis epidemic I have been compelled to re-arrange my first round as above. I had to postpone several conferences, hence the necessity of changing all the dates of conferences that were to follow. Let all the preachers and stewards take notice of these changes. The Pastors' Conference and Missionary Institute will be held at Kosse beginning 19-21. Let every pastor, lay leader and Sunday-school Superintendent be present if possible.
I. F. BETTS, P. E.
Marlin, Texas, Jan. 25.

NORTH TEXAS CONFERENCE

Sulphur Springs District—First Round.

Klondike Cir., at Klondike, Feb. 10, 11.
Yowell Cir., at Moss' Ch., Feb. 17, 18.
Como Cir., at Como, Feb. 24, 25.
Purley Cir., at Harmony, March 2, 3.
Winnsboro Sta., March 3, 4.
Weaver and Saltillo, at Saltillo, March 9, 10.
Sulphur Bluff Cir., at Lone Star, March 16, 17.
Sulphur Springs Sta., March 17, 18.
R. C. HICKS, P. E.

Dallas District—Second Round.

Oak Lawn, 11 a. m., Feb. 11.
Trinity, 7:30 p. m., Feb. 11.
First Church, 11 a. m., Feb. 18.
Grace, 7:30 p. m., Feb. 18.
Oak Cliff, 11 a. m., Feb. 25.
Ervay, 7:30 p. m., Feb. 25.
Lewisville, March 1-3.
Forest Ave., 11 a. m., March 10
St. John, 7:30 p. m., March 10.
Cochran and Maple, at Maple, March 16, 17.
Trinity, 11 a. m., March 24.
Oak Lawn, 7:30 p. m., March 24.
Cedar Hill and Duncanville, at D., March 30, 31.
District Conference, at Lancaster, April 1-3.
Grace, 11 a. m., April 7.
First Church, 7:30 p. m., April 7.
Hutchins and Wilmer, at H., April 13, 14.
Ervay, 11 a. m., April 21.
Oak Cliff, 7:30 p. m., April 21.
Lancaster, April 27, 28.
Irving, at Coppell, May 4, 5.
St. John, 11 a. m., May 12.
Forest Ave., 7:30 p. m., May 12.
Wheatland, May 18, 19.
J. M. PETERSON, P. E.

Terrell District—First Round.

College Mound Cir., Feb. 10, 11.
Kaufman Sta., Feb. 17, 18.
Terrell Sta., Feb. 24, 25.
M. L. HAMILTON, P. E.

Decatur District—First Round.

Chico Cir., Feb. 10, 11.
Justin and Roanoke, Feb. 17, 18.
Greenwood Cir., at G., Feb. 24, 25.
S. C. RIDDLE, P. E.

Paris District—First Round.

Paris Circuit, at Palestine, Feb. 10, 11.
Lamar Ave., Feb. 11, 12.
Cunningham Miss., at C., Feb. 17, 18.
W. F. Bryan, P. E.

Sherman District—First Round.

Howe Cir., at Howe, Feb. 10, 11.
Pottsboro and Preston, at P., Feb. 17, 18.
Sadler and Gordonville, at G., Feb. 24, 25.
Southmayd Cir., at Ethel, Mch 3, 4.
A. L. ANDREWS, P. E.

Bowie District—First Round.

Croften Cir., at Cundiff, Feb. 10, 11.
Bowie Miss, at Stoneburg, Feb. 17, 18
Sunset Cir., at Dry Valley, Feb. 18, 19.
Holliday Miss, at H., Feb. 24, 25.
Dundee Miss., Feb. 25, 26.
T. H. MORRIS, P. E.

Gainesville District—First Round.

Dexter Miss. at Mt. Zion, Feb. 10, 11.
Rosston Miss, at Rosston, Feb. 17, 18.
District Stewards will meet at Denton Street Church, Dec. 27 (Wednesday).
J. F. PIERCE, P. E.

Greenville District—First Round.

Greenville Miss., at Shady Grove, Feb. 10, 11.
R. G. MOOD, P. E.

McKinney District—First Round

Carrollton and Farmer's Branch, at F. B., Feb. 10, 11.
Farmersville, Feb. 17, 18.
Wylie, at W., Feb. 24, 25.
Plano, 7 p. m., Feb. 25.
Josephine, at J., March 2, 3.
CHAS. A. SPRAGINS, P. E.

Bonham District—First Round.

Ravenna Miss, at R., Feb. 3, 4.
Telephone Miss, at T., Feb. 10, 11.
J. B. GOBER, P. E.

CENTRAL TEXAS CONFERENCE

Corsicana District—Second Round.

Big Hill Cir., at Odds, Feb. 10, 11.
Rice Sta., Feb. 18, 19.
Barry Cir., at Barry, Feb. 24, 25.
Blooming Grove Sta., Feb. 25, 26.
Frost Cir., at Emmett, March 2, 3.
Dawson Sta., March 3, 4.
Wortham and Thornton, at W., March 9, 10.
Mexia Sta., March 10, 11.
West Corsicana Cir., at Love's Ch., Mch. 16, 17.
First Church, March 17, 18.
Kerens Cir., at Bazette, March 23, 24.
Chatfield Cir., at Roane, March 24, 25.
Kirvin Cir., at —, March 30, 31.
Horn Hill Cir., March 31, April 1.
Groesbeck Sta., April 2.
South Corsicana Cir., at —, April 6, 7.
Eleventh Ave., April 7, 8.
Mt. Zion and Harmony, Mt. Z., April 13, 14.
JOHN R. NELSON, P. E.

Brownwood District—Second Round.

Bangs, at Salem, Feb. 10, 11.
Winchell, at Brooksmith, Feb. 17, 18.
Brownwood Miss., at Turkey, Feb. 24, 25.
Blanket, at Blanket, Feb. 25, 26.
Talpa and Valera, at Voss, March 2, 3.
Santa Anna, March 4.
Indian Creek, at Bethany, March 9, 10.
Gouldbusk, at Rockwood, March 16, 17.
May, at Holder, March 23, 24.
Glencove, at Glencove, March 30, 31.
Coleman Sta., April 6, 7.
Norton, at Norton, April 13, 14.
Winters, April 19.
Wingate, at Drasco, April 20, 21.
Brownwood Sta., April 25.
Ballinger, April 27, 28.
Bronte, May 3.
Robert Lee, at Hayrick, May 4, 5.
The District Conference will be held at Bronte beginning Tuesday night May 7.
J. H. STEWART, P. E.

Weatherford District—Second Round.

Couts Memorial, Feb. 11-13.
Weatherford, First Ch., Feb. 11, 12.
Strawn and Mingus, at Mingus, Feb. 17, 18.
Thurber, at T., Feb. 18, 19.
Gordon, at Mt. Zion, Feb. 20.
Santo, at Brazos, Feb. 21.
Graham, at G., Feb. 25, 26.
Graham Cir., at Salem, Feb. 28.
Eliasville, at Chandler, March 2, 3.
Aledo, at Anneta, March 9, 10.
Millsap, at Willow Pond, March 13.
JAS. CAMPBELL, P. E.

Waxahachie District—First Round.

Ovilla, at Ovilla, Feb. 10, 11.
Bethel, Feb. 17, 18.
Bardwell, at Bardwell, Feb. 24, 25.
I. S. ARMSTRONG, P. E.

Gatesville District—Second Round.

Clifton, 7 p. m., Feb. 23.
Valley Mills, at V. M., Feb. 24, 25.
Meridian Sta., 7 p. m., Feb. 26.
Moody, March 2, 3.
McGregor, March 3, 4.
Turnersville, at T., 11 a. m., March 6.
Nolanville, at Brook Haven, March 9, 10.
Gatesville, 7:30 p. m., March 13.
Crawford, at Evergreen, March 16, 17.
Hamilton Sta., 7:30 p. m., March 22.
Hamilton Cir., at Lund, March 23, 24.
Jonesboro, at Evergreen, March 30, 31.
Fairy and Lanham, at —, 11 a. m., April 1.
Oglesby, at Station Creek, April 6, 7.
Evant, at —, 11 a. m., April 10.
Copperas Cove, at Topsy, April 13, 14.
Coryell, at —, 11 a. m., April 17.
Killeen Cir., at Killeen, 2 p. m., April 20.
Killeen Sta., April 20, 21.
Meridian Cir., at —, 2 p. m., May 4.
S. J. VAUGHAN, P. E.

Fort Worth District—Second Round.

Glenwood, Feb. 4-6.
Missouri Ave., Feb. 11, 12.
Handley, Feb. 18, 19.
Weatherford Street, Feb. 18-20.
Arlington, Feb. 24, 25.
McKinley Ave., March 3-5.
Boulevard, March 3, 4.
Mulkey Memorial, March 10, 11.
Central, March 17, 18.
First Church, March 24, 25.
Grapevine, at Minter's Ch., March 28.
Polytechnic, March 31, April 1.
Brooklyn Heights, April 3.
Diamond Hill, at Sycamore, April 6, 7.
Kennedale, at Cold Springs, April 13, 14.
Smithfield, at White's Ch., April 20, 21.
District Conference, at Weatherford Street, April 24-26.
Delegates to District Conference will be elected on this round.
JEROME DUNCAN, P. E.

Georgetown District—Second Round.

Belton Cir., at New Hope, Feb. 10, 11.
Salado Cir., at Bell Plains, Feb. 17, 18.
Belton Sta., Feb. 18, 19.
Corn Hill and Weir, at Corn H., Feb. 24, 25.
Florence and Mt. Horeb, Mt. H., Mar. 2, 3.
Troy Cir., at Pendleton, Mar. 9, 10.
Holland Cir., at Heidenhamer, Mar. 16, 17.
Rogers Sta., Mar. 17, 18.
Temple, 7th St., Mar. 23, 24.
Temple Sta., Mar. 24, 25.
Taylor Sta., Mar. 30, 31.
Granger and Jonah, at Granger, Apr. 6, 7.
Bartlett Sta., April 7, 8.
W. H. VAUGHAN, P. E.

Cisco District—Second Round.

Ranger, at Pleasant Grove, Feb. 10, 11.
Breckenridge, Feb. 17, 18.
Eolian, at Harpersville, Feb. 18, 19
Wayland, at Gunsight, Feb. 24, 25.
Eastland, at E., March 2, 3.
Cisco, March 3, 4.
Desdemona, at Victor, March 9, 10.
Staff, at Kokomo, March 23, 24.
Caddo, at Bullock, March 30, 31.
Pioneer, April 6, 7.
Rising Star, April 13, 14.
Sipe Springs, April 20, 21.
Scranton, April 27, 28.
Cisco Cir., May 4, 5.
Carbon, May 11, 12.
Delegates to District Conference will be elected this round.
C. E. LINDSEY, P. E.

Gatesville District—First Round.

Evant, at Pearl, Feb. 10, 11.
Coryell, at Rowland Ch., Feb. 17, 18.
S. J. VAUGHAN, P. E.

Cleburne District—First Round.

Cleburne, Main St., Feb. 11, 12.
Cleburne, Anglin, Street, Feb. 13.
Cleburne, Brazos Ave., Feb. 14.
E. A. SMITH, P. E.

Cleburne District—Second Round.

(In part.)

Joshua, at Egan, Feb. 17, 18.
Blum, at Rio Vista, Feb. 24, 25.
Brazos, Ave., 7:30 p. m., Feb. 25.
Grandview Cir., at Green B., March 2, 3.
Anglin Street, 7:30 p. m., March 3.
Burleson, at Everman, March 5.
Cresson, at Acton, March 9, 10.
Falls Creek, at 3:30 p. m., March 10.
Alvarado, March 16, 17.
Lillian, at Bethany, March 17, at 3:30 p. m. and 18.
Venus, at Mt. Peak, March 23, 24.
Godbey, at G., March 30, 31.
Granbury Cir., at Fairview, April 6 and at 3:30 April 7.
Granbury, April 7, 8.
District Conference at Joshua, May 1, at 11 a. m. E. A. SMITH, P. E.

NORTHWEST TEX CONFERENCE

Vernon District—Second Round.

Dumont Miss., Feb. 17, 18.
Paducah Sta., Feb. 19.
Vernon Sta., Feb. 24, 25.
Estelline Circuit, March 2, 3.
Childress Miss., March 9, 10.
Vernon Circuit, March 13.
Childress Sta., March 15.
Kirkland Cir., March 16, 17.
Chillicothe Sta., March 23, 24.
Marguret Miss., March 30, 31.
Crowell Sta., March 31, April 1.
Odell Miss., April 6, 7.
Medicine Mound Miss., April 13, 14.
Tolbert and Fargo, April 20, 21.
Quanah Miss., April 25.
Quanah Sta., April 25.
Swearingen Miss., April 27, 28.
J. G. MILLER, P. E.

Big Spring District—Second Round.

Brownfield, at Brownfield, Feb. 10, 11.
Big Spring sta., Feb. 17, 18.
Coahoma, at Coahoma, Feb. 28.
Stanton Sta., March 2, 3.
Andrews, at Shafter Lake, March 9, 10.
Seminole, at Seminole, March 16, 17.
Big Spring Miss., at Bells, March 23, 24.
Gail, at Gail March 30, 31.
O'Donnell, at Plainview, April 6, 7.
Post, at Post, April 13, 14.
Stanton Mission, April 20, 21.
Lamesa and Tahoka, at Tahoka, April 27, 28.
Institute and District Conference at Tahoka, April 24 to 28.
W. H. TERRY, P. E.

Clarendon District—Second Round.

Hedley Cir., at Hedley, Feb. 10, 11.
Canadian Sta., Feb. 15.
Cataline Miss., at Cataline, Feb. 17, 18.
Shamrock Sta., Feb. 24, 25.
Wheeler Cir., at Center, Feb. 26.
Washburn Miss., at Fairview, March 2, 3.
Claude Sta., March 3, 4.
Clarendon Sta., March 6.
Newlin Cir., at Salisbury, March 9, 10.
Wellington Cir., at Bean S. H., Mar. 16, 17.
Wellington Sta., March 17, 18.
Miami and Pampa, at Pampa, March 23, 24.
Mobeetie Cir., at Mobeetie, March 30, 31.
Higgins Sta., April 2.
Goodnight, April 6, 7.
Groom Miss., at Alanreed, April 12
McLean Sta., April 13, 14.
Plymouth Cir., April 19.
Quail Cir., April 20, 21.
The District Conference will be held at Claude, April 25-28.
J. W. STORY, P. E.

Abilene District—First Round.

Tenth Street, at B. G., Feb. 10, 11.
Nugent, at Ward's Ch., Feb. 17, 18.
GUS BARNES, P. E.

Abilene District—Second Round.

Baird, Feb. 25, 26.
Ovalo, at Bradshaw, March 2, 3.
Caps, at Potosi, March 9, 10.
Merkel, March 16, 17.
Trent, at W. Church, March 23, 24.
Tye, at Rock Creek, March 24, 25.
Clyde, at Clyde, April 2.
Anson, April 6, 7.
Hawley, at Bethel, April 7, 8.
Denton, at Rogers, April 20, 21.
First Church, April 28.
Cross Plains, at C. Wood, May 4, 5.
Putnam, at Atwell, May 5, 6.
St. Pauls, May 12.
Nugent, at Hamby, May 18, 19.
Tenth St., May 19, 20.
District Conference and Sunday-school Institute, convenes at Clyde, March 29, at 11 a. m. Opening sermon by Rev. F. G. Cox.
Committees:
License to Preach.—C. M. Woodward, M. H. Hudson, C. B. Smith.
Admission on Trial.—M. Phelan, A. W. Hall, T. S. Barcus.
Orders.—R. A. Clements, E. L. Sisk, M. L. Moody.
On Local Preachers.—C. E. Lynn, C. W. Young, A. L. Boyd.
Rev. R. B. Bonner will have charge of the Sunday-school Institute.
GUS BARNES, P. E.

Amarillo District—Second Round.

Texline, Feb. 10, 11.
Channing, Feb. 16.
Dumas, at Middle Well, Feb. 17, 18.
Dalhart, Feb. 19.
Stratford, Feb. 21, 22.
Panhandle, March 2, 3.
Glazier, at Lipscomb, March 4-7.
Ochiltree, March 9, 10.
Hansford, March 12, 13.
Plemons, at Lieb, March 16, 17.
Houston St., Amarillo, March 20.
Polk St., Amarillo, March 21.
Canyon, March 23-24.
Bovina, March 27.
Hereford, March 30, 31.
District Conference, Channing, May 1-5.
O. P. KIKER, P. E.

Plainview District—Second Round.

Floydada Sta., Feb. 10, 11.
Petersburg Miss., at P., Feb. 17, 18.
Happy Cir., Jordan Schoolhouse, Feb. 24, 25.
Silverton Cir., at Vigo, March 2, 3.
Tulia Sta., March 5.
Barton Cir., at Abernathy, March 9, 10.
Hale Center, March 10, 11.
Lorenzo, at Emma, March 16, 17.
Crosbyton, at Cone, March 17, 18.
Lockney Miss., at Melton, March 23, 24.
Lockney Sta., March 24, 25.
Plainview Miss., March 30, 31.
Kress, April 6, 7.
Turkey, at Whiteflat, April 13, 14.
Matador Sta., April 14, 15.
Afton Miss., at Dickens, April 16.
Plainview Sta., April 24.
Slaton, April 27, 28.
Dimmitt, May 4, 5.
District Conference, April 18, at Matador. Let every Delegate be on hand to make it a good conference. Early collections is our motto. J. T. HICKS, P. E.

Sweetwater District—Second Round.

Feb. 10, 11, Hermleigh, at P. H.
Feb. 17, 18, Dunn, at Winston.
Feb. 24, 25, Blackwell, at Maryneal.
March 2, 3, Camp Springs, at Claytonville.
March 9, 10, Westbrook, at Rogers.
March 16, 17, Hylton, at H.
March 23, 24, Colorado Miss. at Spade.
March 24, 25, Colorado Sta.
March 30, 31, Roby, at Fairview.
Including 5th Sunday meeting.
April 6, 7, Roscoe Miss. at Pyron.
April 7, 8, Roscoe Sta.
April 13, 14, Loraine, at L.
April 20, 21, Sweetwater Miss., at Ada.
April 21, 22, Sweetwater Sta.
April 27, 28, Snyder Miss.
April 28, 29, Snyder Sta.
May 4, 5, Fluvanna, at Elkins.
SIMEON SHAW, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Second Round.

Los Cerillos, Feb. 13, 14.
Gallup, Feb. 17, 18.
Albuquerque, Feb. 24, 25.
Watrous, Feb. 27, 28.
Moriarty, March 2, 3.
Carizozo, March 9, 10.
Melrose, March 16, 17.
Star, March, 23, 24.
McAllister, March 30, 31.
Tucumcari Cir., April 6, 7.
San Jon, April 13, 14.
Tucumcari Sta., April 20, 21.
Cimmaron, April 27, 28.
Clayton Cir., May 1, 2.
Let us make a special effort to raise the conference collections this quarter.
J. H. MESSER, P. E.

Sixty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder Made from Grapes
NO ALUM

THE FIRST TOUR THROUGH THE TEXAS CONFERENCE.

During last week, from January 28 to February 4, several towns were visited in the Texas Conference, and subscriptions taken for Southern Methodist University. Dr. George Stuart, from Cleveland, Tennessee, accompanied by Rev. J. T. McClure, Educational Commissioner, and Dr. H. A. Boaz, Vice-President of the University, made a tour resulting in about $15,000 in new subscriptions. At Texarkana they were greeted by a large congregation at 11 a. m., securing $2-030 in pledges. Dr. Boaz remained at Texarkana for the night service and secured $600 more. Stuart and McClure visited at Atlanta and on account of heavy rain secured only $310. At 3 o'clock Monday afternoon Mt. Pleasant was visited and $305 pledged. At night the party reached Pittsburg. A great congregation greeted the speaker and $1125 pledged. Tuesday was devoted to Gilmer and $1082 secured there. Tuesday night at Tyler $1095 were secured. Wednesday morning at Alto $792 were secured. At Lufkin Wednesday night $950 were pledged. Thursday, February 1, the city of Bryan gave a great audience, pledging $2559. Friday morning the little town of Trinity gave $1035, perhaps the best subscription, all things considered, during the trip. Friday night Crockett contributed $1035. Saturday morning Conroe pledged $1674. Sunday morning in Beaumont the cause was presented but no collection was taken. Brother McClure and Dr. Stuart visited Orange Sunday night. No report has been received as to collection.

At every one of these appointments the pastors gave their most cordial support. The enthusiasm for the University seems to be growing. Almost every layman with any means at all is pledging money for the University.

FROM HON. CLARENCE OUSLEY.

"Let us, then, in the year to come, take this, with other advanced ideas that are to be submitted to the conference to-morrow, and appeal to the people with that confidence with which a just cause may always be submitted to them, knowing that they are intelligent, knowing that they are patriotic, knowing that they are willing to bear their burdens for the sake of their posterity, and that they are ready now without further ado or further delay."

The above is from an address before the Conference for Education, by Hon. Clarence Ousley, editor of Fort Worth Record.

A GREAT EVENT.

The General Board of Church Extension will hold their next session in Dallas, May 2-5. This means that all of our Methodist Bishops, and at least one hundred of our prominent laymen from all over the South will hold one of the most important meetings of the year just about the time for the laying of the cornerstone of the Main Building. The grounds at that time will appear at their best, probably as pretty landscape as they ever saw. The railroad is already constructed to the site of the Main Building; the streets are being defined; there will be no difficulty in making a most delightful occasion of it. Why not lay the cornerstone of the greatest single school building of our Church on that date with all of our Bishops and General Board of Church Extension present?

A GREAT CAUSE GREATLY NEGLECTED.

By Bishop W. A. Candler.

It is greatly to be feared that both our preachers and our people are wanting in conviction concerning the importance of the educational work of the Church.

There is less concern about the educational collection than about any other of the general collections, and the deficits upon this collection are larger and more common than are the deficits upon any other. Yet no interest of the Church is more urgent and important than its educational interests.

"'Tis education forms the common mind," and the Church which fails in its educational work will have small place in the future of our country. The Churches which in the past neglected this work are to-day suffering most seriously on account of their negligence; but in the future the consequences of such failure in duty will be far more marked than they have been hitherto, and far more ruinous.

Methodism committed itself to educational work from the very beginning, and Edward Everett said: "No Church in the United States has done so much for the education of the people as the Methodist Church." But could Mr. Everett say as much for us to-day? Has not the educational needs of the country outrun our efforts to do our part in meeting those needs? If we fall behind in this great matter, and others do the work, must not our Church suffer most seriously in both reputation and influence? If education is turned over to the secularists, who are seeking to dominate it in our country, will not our civilization be secularized and corrupted? And if so, what immense obstacles will then confront the preaching of the gospel, when our ministry stands before a refined and supercilious secularism, inaccessible to spiritual appeals? In certain classes and in a few communities we meet that sort of thing in spots now. What must be our difficulty when such conditions become general?

Reflection upon present conditions and future prospects should alarm and arouse all among us who are concerned for the success of the Church or the welfare of the country.

In our General Board of Education the educational work of our Church is co-ordinated and solidified. Through it the strength of the whole Church is, or ought to be, delivered upon the weakest points in our line of work. Its interests ought therefore to hold a high place in the attention and care of the pastors of the Churches. Its work is no minor matter. Appeals for the educational assessment ought not to be languid and tepid, but energetic and ardent. In distributing the results of the yearly collection the assessment for education ought to stand as high as that of missions or any other interest.

We cannot afford to allow this great interest to suffer, especially at this momentous point in the educational development of our country. The whole assessment—which is none too large in view of the urgent importance of the matter involved—should be raised in full. To fall below seventy-five per cent of the assessment would be disastrous to the work in hand, and we will fall below that figure if all hands do not aim at the full amount. Many strong charges must raise more than the assessments upon them in order to make up in part for the deficiencies which are certain to arise in weak and backward charges.

Let this great interest receive attention at the very outset of the new year, and the results of the collections made be forwarded without delay to the Educational Treasurers of the conferences.

CONFERENCE OF SECRETARIES OF BOARDS OF EDUCATION.

A conference of the Secretaries of the Boards of Education of the several denominations of the country was held January 17 in Philadelphia. Steps were taken to form a permanent organization. The name of the new institution is, "Council of Church Boards of Education." The following are charter members: Rev. Thos. Nicholson, D. D., New York, N. Y.; Rev. E S. Tead, D. D., Boston, Mass.; Rev Jos. W Cochran, D D., Philadelphia, Pa.; Rev. Robert Mackenzie, D. D., New York, N. Y.; Rev. F. G. Cotwald, D. D., York, Pa.; Rev. A. J. Turkle, D. D., Pittsburg, Pa.; Rev. H. H. Sweat, D. D., Louisville, Ky.; Rev. Stonewall Anderson, D. D., Nashville, Tenn.; Rev. J. W. Horine, Philadelphia, Pa.; Rev. C. M. Jacobs, Allentown, Pa.; Rev. W. T. Campbell, D. D., Monmouth, Ill.; President Hill M. Bell, Des Moines, Ia.; Rev. J. G. Gabhard, D. D., New York, N. Y.; Professor Rufus M. Jones, Haverford, Pa.; President R. L. Kelley, Richmond, Va.; Rev. M. T. Morrill, Dayton, Ohio; President Miner Lee Bates, Hiram, Ohio.

There are ten denominations represented in the council as follows: Methodist Episcopal Church, Methodist Episcopal Church, South, the Presbyterian Church (North), Presbyterian Church (South), the Evangelical Lutheran Church, the Disciples of Christ, the Reformed Church, the Society of Friends, Christian Church and United Presbyterian.

The officers for the ensuing year are: President, Rev. Thos. Nicholson, D. D., New York, N. Y.; Vice-President, Rev. E. S. Tead, D. D., Boston, Mass.; Secretary, Rev. Jos. W. Cochran, D. D., Philadelphia, Pa.

Among others, the following resolutions were adopted by the council:

(1) On religious work in State schools:

"That all the denominations represented in this conference be requested to consider seriously the problems here presented, direct their national representatives to visit these institutions, study the situation at first hand and inaugurate a serious effort to meet the religious needs of their own students in these State-controlled institutions of higher learning."

(2) On publishing the proceedings of the council:

"That the proceedings of the council during the year be published, and that the money for the purpose be secured by requesting sufficient pro rata sums from the boards represented in this council; that the preparation of this publication be placed in the hands of the Secretary with power."

(3) On time of meeting, 1913:

"That an annual meeting of this council be held in 1913 on Wednesday, January 15, or, in case this date be found impracticable, upon such a proximate date as may be agreed upon by the Executive Committee."

It is an axiom in political science that, unless a people are educated and enlightened, it is idle to expect the continuance of civil liberty, or the capacity for self-government.—"Texas Declaration of Independence."

True, true! but if that education and enlightenment are of mind only, there will be anarchy instead of liberty. Stability of government and happiness of people depend upon education and training of mind, body and soul. The tendency to overlook the training of the soul is evident everywhere. Our Methodist schools must be forever the saving agency. Mind without soul is creed, philosophy, bigotry, hypocrisy. Body without soul is beastiality. Soul with mind and body in full co-operation is God's ideal man.

Stanford University, Cal.

Your kind letter of January 17 is at hand with a striking article, "The Challenge to Methodism." I hope that I shall be able to congratulate you on this challenge having had the desired effect. If the University is established, it should receive an endowment proportionate to the expenses of higher education in this time of growth.

DAVID STARR JORDAN.

Collections are coming in splendidly. More than $10,000 has been deposited in the bank during the last three days.

RESOLUTIONS BY ANNUAL CONFERENCES.

Attention is called to a resolution passed by the Central Texas Conference at its recent session and concurred in by the North Texas and Texas Conferences. The West Texas and the Northwest Texas Conferences would undoubtedly have joined in the same cause, but for some reason the item was overlooked and not suggested until the session of the Central Texas Conference.

The purpose is clearly to bring before our Texas people at a stated time, the affairs and needs of Southwestern University at Georgetown and Polytechnic College at Fort Worth. In our enthusiasm and success for our great University, we must not overlook these two institutions doing an indispensable work. The date mentioned should be a day observed by all our people for rallying the friends, alumni and prospective students of these schools. Both of them are crowded with the best young people of the land, and from them we are constantly recruiting all the great professions, our Methodist clergy and laity.

The office of Southern Methodist University expects to join heartily in the best possible celebration of this rally-day. If any pastor or friend wishes any help that is in our power to bestow, they have only to call on us. The resolution is as follows:

"Whereas it appears from the present indications that the appropriations for Southwestern University and for Polytechnic College for the present year will be less than during last year and insufficient to meet the pressing needs of these institutions. Therefore be it resolved:

"First. That the month of April, 1912, be set apart as education month and that on the second Sunday of said month, or as near thereto as possible, each station pastor of Central Texas Conference and the circuit pastors at each one of their appointments, during said month, or as near thereto as possible, be requested to preach on Christian education and present the claims of Southwestern University and Polytechnic College and give the people an opportunity to make a special free-will offering to these two institutions, the same to be in excess of regular assessments.

"Second. That the North Texas and Texas Conferences be requested to take similar action and the Conference Boards of Education of the West Texas, the Northwest Texas, and the German Mission Conference be requested to urge the pastors in their conferences to the same action.

"Third. That the proceeds from these collections be sent to Bursar Frank Reedy, at Dallas, and be divided between the Southwestern University and Polytechnic College in proportion to the number of college students in each institution.

"Fourth. That the Texas Educational Commission be requested to take charge of the campaign through its office in Dallas, and prosecute it with all possible vigor.

"Fifth. That the President of each of the aforesaid colleges be requested to co-operate with the Commission in conducting this campaign."

MARRIAGES.

Vanderliff-Hammack.—At the residence of Mr. and Mrs. J. A. Nolles, near Cone, Texas, January 1, 10 a. m. Mr. S. C. Vanderliff, formerly of Greenville, Michigan, and Mrs. Amanda T. Hammack, of Cone, Texas, Rev. C. D. Pipkin, of Crosbyton, Texas, officiating.

Fuller-Everett.—At the residence of the bride's father, Mr. C. M. Downs, January 28, Mr. Rufus D. Fuller and Mrs. Edith Everett, all of Van Zandt County, Texas, Rev. J. S. Stewart officiating.

McQuinn-Rice. — At the Methodist parsonage, Denton, Texas, January 19, Mr. Sim McQuinn, of Argyle, and Miss Zannie Rice, of Lewisville, Rev. O. T. Cooper officiating.

Parsons-Lightsey.—At Blanket, Texas, December 24, 1911, Mr. J. T. Parsons and Miss Lightsey, Rev. W. T. Jones officiating.

Voorhies-Brannum.—At Blanket, December 30, 1911, Mr. Dee Voorhies and Miss Mexcie Brannum, Rev. W. T. Jones officiating.

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