

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress, March 3, 1879. Office of Publication—1804-6 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

G. C. HANKIN, D. D., EDITOR.

Vol. LVIII

Dallas, Texas, Thursday, February 15, 1912

No. 27

The One Church

The Church of God is one and indivisible, but that by no means indicates that the visible organization of the Church must be organically one. We read in the Acts of the Apostles that on the day of Pentecost about three thousand souls were added "unto them" and also that "the Lord added to the Church daily such as should be saved." The Twentieth Century New Testament gives, "And the Lord daily added to their company those who were in the path of salvation." Had the apostles organized a visible Church before Pentecost? The sacred record gives not the slightest intimation of it. Neither is there any grounds for believing that an organization with metes and bounds was effected on that day, yet on that day about three thousand souls were joined with them. It is true that the two sacraments had been instituted by our Lord before his ascension, and it is true that the pure Word of God was preached, but that is not proof that the visible, organized Church had been instituted; for, while these three are the tokens of God's Church on earth, they do not define and determine a visible organization.

To be sure, the visible organization came and is essential to the militant progress of the cause, on the ground that organization is necessary to aggressive effort. The first step towards a visible organization of the Church was taken when the seven deacons were elected. The election of Matthias was not in the nature of an organization, but was suggested by the Apostle Peter, purely on the ground of complying with prophecy.

After the visible organization had progressed somewhat a case of incompatible notions about what really was a non-essential made necessary a division—not of the Church of God, but of its visible, organized manifestation.

Paul, an apostle by the choice of Christ, whether he took the place of Judas or not, in company with Barnabas and Titus went up to Jerusalem in order to discuss with James, Peter and John the organic union of the visible Church. The oneness of God's spiritual Church was not involved, but it was important that certain matters pertaining to the humanly organized, visible Church which is susceptible of division, should be discussed. These men, Paul and Barnabas on one

side, and James, Peter and John on the other, after fully debating the question at issue, decided with apparent unanimity that visible, organic union was not best. So they divided, Paul and Barnabas taking the Gentiles and James, Peter and John the Jews. The question that divided the visible Church then was as distinct as the one that separates the Baptists of to-day from the Methodists, the Jewish Christians holding that circumcision was necessary to membership in the visible Church.

There was organic oneness of the Church at one period of the Christian era, and that period is known in history as the Dark Ages of the Church. It was at that time the Inquisition worked day and night to perpetuate that oneness of the visible Church and secured it for centuries by burning at the stake all who dared to work or believe contrary to that one mighty visible organization.

The Christian religion has been most active, most Christ-like and most effective in winning souls to Christ since the organic oneness of the Church was broken by Martin Luther. Paul and Peter reached a wise conclusion, namely: that it is better to work separately for the one end of saving souls than to undertake to hold together with constant and irritating friction, for in forming working forces for the evangelization of the world it is important to put them into congenial companies because differences in opinion, judgment or faith among evangelists may greatly mar their efficiency. For that reason the grouping of religious people into different denominational organizations, in our judgment, strengthens the Church of God in its mission to mankind. This is attested by the fact that since Martin Luther broke the Church trust the independent organizations of the one Church of God have done more for the world's salvation and the moral and intellectual betterment of mankind than had been accomplished since the world began.

It is plain that if the organic, visible oneness of the Church is God's order, then Luther was an insurrectionist and rebel in God's kingdom, in that he disrupted the one organic Church. But we believe that Martin Luther, under God, opened the gate to the progress of Christ's kingdom on earth.

"That They All May Be One"

In his sacerdotal prayer just before his arrest our Lord prayed first for his eleven disciples, "That they may be one as we are," and then for "Those who believe on me through their message," "that they all may be one as thou, Father, art in union with me and I with thee, so they may be in union with us." This prayer is easily turned to advocate the one visible organization of the Christian Church, but the Master was supplicating the Fa-

ther for greater things and higher things than a visible organization. He came into the world to manifest God in his saving grace to a lost world. He came to seek and to save mankind, and in that purpose God the Father and Christ the only begotten of the Father were one. It was a oneness of purpose. Christ said, "He that hath seen me hath seen the Father." In that he did not mean that seeing his physical body was seeing God the Father, but

that in seeing his life and works one saw God's love and purpose to save men, because Christ came to show us God's heart of love.

Christ was about to leave the eleven whom he had been training for the purpose of committing to them the work of carrying out his plan of salvation. Of them he said in his prayer, "I have given them the teaching which thou gavest me," which evidently means that he had sought to instruct them in the great truth of salvation as he afterwards revealed directly to his apostle Paul—the greatest truth of the universe, viz: how that the incarnate Christ is the highest expression of God's power and wisdom manifested in personal salvation. The burden, then, of Christ's prayer was that his disciples might be one with God and the Christ in the understanding of Christ's work in the world. David stood pre-eminent among Old Testament worthies as being a man after God's own heart. He did not gain that high distinction because of his superior holiness of life, although he did live a pure life with one dark exception. He gained it because he saw God's purpose in Christ and entered into fellowship with Christ by anticipation, and in that knowledge of God's plan and in his whole-souled devotion to it he became one with the Father and the Son in perfect accord with Christ's prayer.

God had before specifically and minutely formed the Old Testament visible Church and given it rules and regulations with a plan of operation and an elaborate liturgy. When Christ came only the semblance of that ecclesiastical organization remained, and in his teaching and conduct the Savior indicated that all vestiges of it would be obliterated. While folding up and laying aside all of that visible, organized Church of Aaron he did not institute any visible organization to take its place. His ministry and life closed with the rending of the veil of the Temple and his own garments fell to the soldiers who crucified him. When the woman at Jacob's well asked concerning the visible, physical place of worship he replied that God was seeking those who would worship him in spirit and in truth without reference to the physical place or organization.

If Christ had prayed for visible, organic oneness of the Church he would doubtless have done more towards effecting a solidarity of organization before his death. The supreme oneness of God, the Father and Christ, the Son in Christ's passion for saving people and the supreme oneness in the Church for which Christ prayed is to be manifested in that same passion for saving people, and all who apprehend Christ's mission rightly and are seeking to help bring men to personal salvation are one with God and Christ and with all like-minded people no matter by what denominational name they are called or what visible organization may claim them.

On one occasion during Christ's minis-

try his disciples wished to silence a man who preached the Christ, but did not follow the Savior bodily, and they met from him a decided rebuke for thinking that only those who actually walked from place to place in the physical footsteps of Christ could be his followers.

We fear that much of the clamor for visible oneness of the Church of Christ is a symptom of infection from the trust microbe so pervasive in our air at this time. Concerning this infectious disease, there are two important notes to be made. First, the one visible, organic germ produces an inordinate desire for a physical greatness and a presumptuous pride in the worldly power of the Church. The germicide for all this is the sense of real spiritual oneness with Christ for the salvation of the souls of men. Secondly, the Roman Catholic Church of the middle ages effected a visible oneness of organization and by the Inquisition maintained it for centuries. Protestantism broke that visible oneness and, therefore, if Christ prayed for us all to be in one organic body and denominationalism is wrong, then must we all retrace our steps back to Rome.

A smile lights the face up with an expression of good will; but a frown darkens the brow and leaves an impression of a lack of adjustment with one's condition. It is easier to smile than to frown when once the habit is cultivated, and it wins a similar response from those you meet along the way of life. No man looks with pleasure upon a face whose features are marred with knitted brows and sullen looks.

It is so easy to be polite and gentle that we wonder sometimes why people are rude and boorish. It does not cost anything to treat men courteously, even in cold blooded business transactions, and why be brusque and repellant? It is better to cultivate the good will of a dog than to make an enemy out of him. And the friendship of man ought to be more desirable than that of a dog. Politeness makes friends, rudeness repels them.

Queer people are the dread of sensible people. They make themselves a nuisance in whatever company you find them. Their angularities protrude on all occasions, and when you least intend it they are taking umbrage at something with which you never dreamed of connecting them. Their trouble is a morbid egotism, though we sometimes miscall it sensitiveness.

The most convincing proof of goodness is humility and modesty. It never vaunts itself, is not puffed up and does not behave itself unseemly. It walks humbly before God and the world; but you can always count on its excellency and reliability. In the character of Christ, goodness is one of its chief qualities. He literally went about doing good.

JOTTINGS FROM INSIDE THE WALLS.

For sometime the controversy has been very interesting concerning "higher" or "destructive criticism."

During the course of the controversy Brother Shuler has been laboring under the difficulty of producing argument from premises that are either guess or taken from what some one else has said.

Now, Brother Shuler, you affirm that there is "higher" or "destructive criticism" in Vanderbilt University.

To some more facts in the case. Brother Shuler, it seems, would say that no other schools in Southern Methodism give any ideas other than those taught by the theology of forty or fifty years ago.

In his last article he showed the effect of this "higher criticism" on the student as he becomes steeped in it.

part of the time by the senior boys. With our immediate knowledge of the facts in the case we must rise to a point of misrepresentation on this question.

A preacher going to Vanderbilt is in danger of falling into the bogs of "higher criticism," and being lost to the active service of the Church.

Every effort is put forth to give the Church men, well-trained, both mentally and spiritually.

Vanderbilt men are not popping big guns in those parts where Brother Shuler lives, due to their being loaded to overflowing with "higher criticism."

Just take a sane view of things and see if more men are not dropping out of the active ministry because of the lack of college training.

J. B. HENDRIX. Wesley Hall, Nashville, Tenn.

AN OLD GUARD.

I was licensed to preach September 3, 1873, and was admitted into the North Texas Conference in 1876.

J. H. AND H. A. HUTSELL.

Two most worthy characters of whom I wish to write are J. H. and H. A. Hutself. They are living now in Bowie County, Texas.

I want to say, first, that it has been a benediction to this scribe to know them, and be in their home.

of usefulness, happiness and serenity. I would add just here, that they are two of the happiest and sweetest-spirited old people I have ever met.

MEXICAN BORDER MISSION CONFERENCE.

The Annual Conference of the Mexican Border Mission Conference was held in Saltillo, Coahuila, Mexico, February 1 to 4, Bishop E. R. Hendrix in the chair.

Most of the pastors were present, and besides the two presiding elders, D. W. Carter and J. A. Phillips, we had Dr. Ed F. Cook, Secretary of the Foreign Department of the Board of Missions.

The conference was the most interesting we have had for many years.

Monterrey District, D. W. Carter, P. E.; Monterrey Mexican, to be supplied; Monterrey American, to be supplied; Saltillo, R. G. Farias; Teran, to be supplied; Villaladama, J. M. Vazquez; Monclova, Eulalio Chavez; Abasco, Tarso Reyes; Camargo, Ignacio Escalante; Rio Grande City, Matilde Trevino; Laredo, Juan N. Pascoe; Laredo Seminary, Principal, Miss N. E. Holding; Missionaries: Misses Della Holding, Annie Churchill, Edith Park, Hardinia Norville, Laura V. Wright; Monterey, Laurens Institute, Henry Stanford; Principal; Monterrey Hospital, Dr. J. G. Harrison, Superintendent; Saltillo, Colegio Normal Metodista, Principal, Miss Lelia Roberts; missionary, Miss Frankie Hooper; transferred to Central Conference, Pedro Grado.

San Antonio District: J. A. Phillips, P. E.; San Antonio, Basilio Soto; Seguin, Basilio R. Soto; Kennedy, Alejandro Alvarado; Pearsall, A. R. Penn; San Angelo, to be supplied; Del Rio, A. R. Cardenas; Eagle Pass and C. P. Diaz, to be supplied; Austin and San Marcos, Daniel T. Torres; McAllen, L. F. Castro; Zenon Moraida, assistant; Alice, P. G. Verdugo; Carrizozo Springs, Santos Romo; Falfurrias, G. W. Miller; Conference evangelist, E. B. Vargas.

Two fine young men were ordained deacons, and two strong, young fellows were admitted on trial.

Our three schools—Colegio Ingles, at Saltillo; Laurens Institute, at Monterey, and the Laredo Seminary, are doing excellent work.

J. A. PHILLIPS.

PITTSBURG DISTRICT MISSIONARY INSTITUTE.

The missionary institute of the Pittsburg District was held at Naples, Texas, January 31 to February 2.

Our new presiding elder, Bro. O. T. Hotchkiss, got out a very fine program, and each preacher discussed his part with that degree of earnestness and power that made the meeting both interesting and helpful all the way through.

The missionary spirit was prominent from beginning to end. We had good preaching. Bro. A. N. Goforth, of Daingerfeld, preached a very interesting sermon on "Our Call, Our Message, Our Field, Our Reward."

The third day of the institute was given to the Sunday-school work. We had with us several laymen of the district.

Rev. W. F. Davis, of Athens, gave us one of the greatest addresses I

WHY NOT BECOME INDEPENDENT?



As Real Estate is the basis of wealth, why not get your share? Provide something for old age, by saving a little money each month.

The American Loan & Investment Company's

HOME PURCHASING INVESTMENT CONTRACTS will enable you to buy a home or improve your property.

Only 5 Per Cent Simple Interest

It will pay you to investigate this plan.

For further particulars write to THE AMERICAN LOAN & INVESTMENT COMPANY, 1301 Commerce St., Dallas, Texas.

Pastors who desire to act as our agents can do so by applying for an agency. We have some ministers who are representing us.

ever heard on the "Modern Sunday-Schools."

Bro. George H. Collins and his good people entertained us royally. A. T. WALKER.

VERNON DISTRICT MISSIONARY INSTITUTE.

On the fifth of February, at 2 p. m., the preachers of the Vernon District, with the presiding elder in the chair, met in the beautiful little city of Paducah in a missionary institute.

The presiding elder had arranged a splendid program that covered the field of our discussions during the institute. From the very first service to the close there was not a dry hour.

The sermon by J. R. Henson, of Quana, on "Missions" was great. The sermon by A. T. Culbertson, of Childress, the preacher who is supporting four native missionaries—two in Japan and two in Korea—on the "Gospel of Money," was an eye-opener.

The Lord was with us in every session, and we left feeling that the time and labor had not been spent in vain. The presiding elder, who did very little of the talking himself, just enough to keep the ship turned in the right direction, was elated over the success that attended the effort.

Because necessity ignores every law anarchy is not therefore right.

\$3.50 Recipe Free, For Weak Kidneys.

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

Stops Pain in the Bladder, Kidneys and Back.

Wouldn't it be nice within a week, or so to be able to say good-bye forever to the stalling, dribbling, straining, or too frequent passages of urine, the forehead and the back of the head aches, the stiches and pains in the back, the growing muscle weakness, spots before the eyes, yellow skin, sluggish bowels, swollen eyelids or ankles, leg cramps, urinal, short breath, sleeplessness and the dependency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it.

This reporter, together with Rev. A. L. Moore, of Vernon, enjoyed the hospitality of Bro. W. I. Pace, son of Rev. J. A. Pace, now deceased, who

GALL STONES CURED AT HOME without operating. Pain in Pit of Stomach, Right Side and Backache, or under the Shoulder Blades, Stomach Troubles, Indigestion, Sick Headache, Bileousness, Colic, Jaundice, Blasen, Constipation, Piles, Catarrh, Nervous Weakness, Debility, Loss of Energy, Scarceness, Fullness or Oppression over Stomach or Liver, Wind or Pain on Stomach or Bowels, Appendicitis Symptoms, Weak or Irregular Heart—all these symptoms are commonly caused by Gallstones or Gall Troubles.

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 RELIGION OF CHILDHOOD.

When the editor was a child his religious life was sometimes criticised and branded as insincere by his playmates and even by grown people because it did not make him sad and morose. That was, and is, the view of some people who even sing, "Religion never was designed to make our pleasures less."

It is no sign of a want of religious feeling or sincerity if sometimes a boy grows restless under a long sermon or prayer or fidgets in his class or wants to get out into the fresh air and sunshine and play on Sunday.

MAPS FOR BIBLE STUDY.

The value of maps in connection with Sunday-school is coming to be more and more realized, and the demand for more and better maps constantly grows.

A GOOD WORD FOR THE UNIFORM LESSONS.

The very large majority of adult Bible classes at present use the Uniform Lessons. These have certain marked advantages for the adult Bible class.

Cresco Flour advertisement with logo and text: 'These trade-mark crisscross lines on every package CRESCO FLOUR...'

material as makes the Uniform Lessons possible of use by the busy teacher, who cannot, or will not, take a large amount of time for lesson preparation...

THE SUNDAY-SCHOOL GROWS.

The Southern Methodist Hand Book for 1912 will show that we reported last year 129,039 officers and teachers, a gain over the previous year of 3754, and 1,365,672 scholars, a gain of 40,190.

Allowing for Sunday-school scholars whose names are not on a Church register it is safe to conclude that one-half of our Church membership is neglecting the Sunday-school.

THE PASTOR, THE NEW YEAR AND THE SUNDAY-SCHOOL.

One of the first things a preacher should do in the new conference year is to look carefully into the Sunday-school. He is the court of last resort and is responsible for it, and should give every detail the most careful attention.

DUTY OF ASSOCIATE SUPERINTENDENTS.

One duty of associate superintendents should be to provide substitutes for absent teachers, relieving entirely the superintendent from that burdensome and perplexing task.

ANOTHER DUTY OF ASSOCIATE SUPERINTENDENTS.

There are also minor duties wherein the associate superintendents can be of great service. While the superintendent is at the desk, directing the general exercises, his associate may be upon the floor, quietly observing the needs of the school.

WHAT CONSTITUTES AN UP-TO-DATE METHODIST SUNDAY-SCHOOL.

Various kinds of letters and questions come to the desk of this editor. The other day we got this: "Please give me a complete answer to the following question: What constitutes a genuine Methodist Sunday-school?"

1. A school that is under the control of our own Church, and that uses our own catechisms, question books and periodic literature.

and over which this conference exercises supervisory control.

2. It is a school that is organized into a missionary society auxiliary to the Board of Missions.

3. It is a school with one or more Wesley adult classes, if practicable.

4. It is a school that observes Children's Day.

5. It is a school that has a teachers' training circle, if practicable.

METHODS OF TEACHING.

Methods should be varied. The successful teacher avoids ruts. He is not tied to any one method. If the recitation method or the discussion method seems best suited to his class he uses that, but from time to time introduces variety by having an occasional address on the principal topic of some lesson, or a lesson exposition by some well-known speaker...

THE EDITOR'S BOOK SHELF.

"The Adult Worker and His Work," by Wade Crawford Barclay. We said not long ago that the adult class movement had not yet found an adequate voice in which to utter itself.

AN INTERESTING LETTER.

As superintendent of the Anti-Saloon League for the Fort Worth District I left home about the 18th inst. for a tour in the interest of the greatest cause before the people of Texas to-day—State-wide prohibition.

Advertisement for 'It's a Food—Not a Fad' featuring Farmer Jones Brand Sorghum Syrup. Includes an illustration of a family at a table and text: 'Pure Country Sorghum & Corn Syrup with Cane Flavor BETTER THAN PURE SORGHUM...'

and catching an inspiration from their faith.

Amid the discouragements of the work that is committed to our care this fellowship with heroic souls comes as a benediction.

Among the pastors are many that I have never known so intimately till I meet them in this work, and then there are many that I have known in other days, and the sweet fellowship grows more sweet as memories of those days of old come sweeping back.

At Bellevue I found living with his son, Finis, that grand old revivalist, Bro. Ike Crutchfield. To hear him talk was always more entertaining to me than to go to a circus, and to nestle close to his great heart was like sheltering in the shadows of a great rock in the hot burning sands of the desert.

At Bowie a misunderstanding of the train schedules caused me to impose upon the great-heartedness of the presiding elder, T. H. Morris. It did me good to enjoy the hospitality of this home awhile and fellowship of himself in a drive to Bellevue.

Bowie District and every preacher in it will feel the effects of his consecrated wisdom before this year is out. Never did they need such help before as they do now for the extreme drought of the last three years is pressing heavily on them financially.

I cannot find room to tell of the good work of all that I have met on this trip, nor attempt to show my appreciation of their kind hospitality. But let me mention at least my old schoolmate, Bro. Stirling Richardson. Big-hearted, cultured, hardworking, he is already getting a move on those good Olney folks.

that is good to receive. Richardson is a preacher. With the help of his little wife, you are going to hear from him this year.

But time fails me to tell of the work of Silliman, Moreland, Major, Beck and Hardy. In the parsonage home here at Bomarton I find presiding as queen of heart and home one that I knew years ago when a little girl, Livona Martin, now Sister J. B. Reynolds, whose husband dispenses with the gospel in this section of the Lord's vineyard.

These preachers all help me in this work of prohibition. They announce my coming, drum up a crowd, cry amen, whoop up the cause and will some day join in unfurling the banner of a dry State over Texas land.

ATTICUS WEBB.

WHEN BABY IS SWEETEST.

By Elsie Malone McCollum. When baby opens her laughing eyes, At early morn, and cooos at me, I kiss her, and I think that she is sweetest under morning skies.

The day advances, baby plays, So bright, so cunning all the while, That I exclaim, and she will smile, "They're sweetest now, thy baby ways."

Again, as folds the daisy's flower, I think, as I rock my babe to rest, Her curly head upon my breast, "Thou'rt sweetest in the evening hour!"

And so it is, each morn, each day, This little human rosebud rare, Grows all the time more sweet and fair, She's sweetest now, 'tis so, alway!

The fact that most diseases arise from an impure or low condition of the blood, is fully proven by Hood's Sarsaparilla.

Despair is more often born of fear, laziness or impatience.

BOWLDEN BELLS advertisement: 'Sweet Tone Far Sounding Durable... BOWLDEN BELLS FOR CHURCH AND SCHOOL...'

MENEELY & CO. advertisement: 'The Old Reliable... BELL'S...'

PLYMYER BELL'S advertisement: 'Write to Cincinnati Bell Foundry Co., Cincinnati, O...'

BELLS, PEALS, CHIMES advertisement: 'Made only of best selected Copper and Best India Tin...'

CHURCH BELL'S SCHOOL advertisement: 'Ask for Catalogue & Special Donation Plan No. 68...'

"FALSE TEACHING ON REGENERATION."

A letter from Bro. Noel Gaines indicates that you referred my review of his article to him. Now, it is no concern of mine whether he answers my review, but I do consider it of vital interest to the Church when error is taught through our Church paper. I feel sure that some of the things taught in his article in the Advocate of January 18 are not held by our Church.

He says, "For everything in the New Testament goes to show that baptism has to do with remission of sins, I don't mean that baptism, itself, remits past sins. The Bible doesn't teach that, but rather the Scriptures teach that water baptism baptizes us into Jesus' atoning death (Rom. 6:3), which death was for the remission of our past sins." Does it take "water baptism to baptize us into the atoning death" of Jesus? I don't so understand Rom. 6:3. I am sure that hundreds and thousands of saints have received the benefits of Christ's atoning blood and regenerating influence of the Holy Ghost before receiving water baptism. Such was the experience of this writer.

Brother Gaines certainly does not represent the teachings of the Methodist Church in saying that "water baptism baptizes us into Jesus' atoning death," and I am sure he misinterprets Paul by his statement. Paul does not say baptized or buried into Jesus' atoning death, but "buried with him by baptism into death." Into whose death? Evidently the death of the baptized is referred to as much as the death of Christ, for Paul immediately speaks of a new life in which the baptized should walk. That there is a dying to the old life and a resurrection to a new, attending this baptism is clear, for he goes on to say "that our old man is crucified with him."

So there is an actual death and a resurrection to newness of life—if ye please—a regeneration. Now, according to Brother Gaines, it is the Spirit that regenerates. So it is evident that the baptism of Rom. 6 is not water baptism but Spirit baptism, agreeing with what Paul says, 1 Cor. 12:13, "For by one Spirit are we all baptized into one body."

Now as to what was done on the day of Pentecost I have only this to say: Peter did say to the Jews, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Note these facts:

1. These Jews had rejected Christ, slaying him by wicked hands. This had been done publicly; therefore they should as publicly retract by taking the mark of discipleship—baptism.

2. Their baptism was for the remission of sins—*eis aphesis*—in order to the putting away of sins. True repentance is an effort to put away sins, to quit sinning, and without such repentance there can be no pardon. The best way for these Jews to undo what they had done to Christ was to publicly take on themselves the mark of discipleship—water baptism. The disciples never made the same condition of discipleship to anyone else.

Another matter in Brother Gaines' article is strange to me. He says that the disciples were all baptized with water, but he does not give proof from the Word of God. Let him give chapter and verse. If it was John's baptism, that did not count for Christian baptism. (See Acts 19:3-5.) That Jesus did not baptize is plainly stated in John 4:2. How does Brother Gaines know they had been baptized before they received the Holy Ghost on the day of Pentecost? Does Brother Gaines mean to teach that no one can be regenerated by the Holy Ghost unless they have been baptized with water? I so understand him. He certainly does teach that the disciples were not regenerated until Pentecost. Now we are plainly taught in Luke 4 that Jesus was "full of the Holy Ghost," and that "the Spirit of the Lord" was upon him that he might accomplish that for which he was sent. (Verse 18.) So it is evident he had the Spirit that he might "heal the broken-hearted" and "set at liberty them that are bruised." He tells his disciples, "Ye are clean through the word which I have spoken unto you" (John 15:3). Now if he was anointed by the Spirit to do this work, and had made his disciples clean, were they not regenerated? In the same chapter he urges the disciples to abide in him as the branches abide in the vine, indicating that by so doing they could bear much fruit and glorify the Father.

Now, if Brother Gaines' contention be true, we have this peculiar condition: Here are disciples of Christ who are clean, who have vital connection with Christ enabling them to bear fruit to the glory of God, yet not regenerated. These same men had been sent out by the Master to "heal the sick, cleanse the lepers, raise the dead and cast out devils" (Matt. 10:8). Can unregenerated men do that?

Now as to the time mentioned, Matt. 19:28, it is a "regeneration

A Genuine Rupture Cure Sent On Trial To Prove It

Don't Wear a Truss Any Longer.

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies. I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—
Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in. It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it. My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,
Yours very sincerely,
JAMES A. BRITTON,
50 Spring St., Bethlehem, Pa.

Recommend From Texas Farmer

Brooks Rupture Appliance Co., Marshall, Mich.
Gentlemen:—
I feel it my duty to let you, and also all people afflicted as I was, know what your Appliance has done for me. I have been ruptured for many years and have worn many different trusses, but never got any relief until I got your Appliance. I put it on last November, but had very little faith in it, but must say I am now cured. I have laid it away—have had it off for two weeks and doing all kinds of farm work with ease. While I was wearing it, I had

when the Son of man shall sit in the throne of his glory," at which time those to whom Christ was talking should "sit upon twelve thrones, judging the twelve tribes of Israel." This is plainly a regeneration of conditions—not of men. Then Christ will have completed the atonement, and will be reigning on his mediatorial throne, and these twelve will be the chief agents of completing his reign on the earth in bringing the Gentiles into the kingdom. If this be not true, and Brother Gaines' position is true, will he admit that any one was ever regenerated prior to the day of Pentecost?

But we find, "Abraham, Isaac and Jacob in the kingdom of heaven" (Matt. 8:11). Did they get in without being regenerated? Hear Christ and Nicodemus: "Except a man be born again, he cannot see the kingdom of God," says Jesus. "How can these things be?" says Nicodemus. "Art thou a master in Israel, and knowest not these things?" says the Christ. Then it was possible that he could have known them, but he could know only what existed. Surely regeneration was a great fact in the economy of grace prior to the day of Pentecost. And I am sure that water baptism was never a prerequisite to it, for "that which is born of the flesh is flesh, and can never have any influence on the spirit. That many are baptized with water and recognized as members of the Church who are not regenerated I am sure is correct. And therefore worldliness is in the Church to a lamentable extent. That regeneration is the remedy I have no question, but I cannot agree with Brother Gaines that water baptism is a prerequisite thereto; nor that the



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for over 30 years. If ruptured, write him today.

lagrippe and coughed a great deal but it held all right. Words cannot express my gratitude towards you and your Appliance. Will recommend it to all ruptured people.
Yours sincerely,
J. E. LONG,
Bald Prairie, Texas.

Others Failed But the Appliance Cured

C. E. Brooks, Marshall, Mich.
Dear Sir:—
Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 2 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you. Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

disciples were not regenerated until the day of Pentecost, and I am sure that to teach such doctrine is a serious error that will result in much harm. It is evident that the Comforter, the Holy Ghost, did come upon the disciples on that day to endue them with power for their especial work, but not to regenerate them. That we need his power in the Church to-day is true, and that we ought to seek his presence and power is equally true. Let every regenerated person pray for his power that great good may be done for the Master's cause.
J. H. CHAMBLISS.

TRYING TO HELP HIM.

I notice in the Advocate of January 18 an article from a man whose name was not given; the piece was headed, "A Strange Case."
I am not a preacher, nor theologian, nor would I make any pretensions to understand all the mysteries of the Bible, but I will try to offer a few words that might be a help to the writer of the article referred to, if he should see this.
I think possibly from the nature of the experience in question the man may be relying on his own ability to save himself by his exemplary life, or by his own special efforts of goodness. If this be the case, or even if it is not the case, my friend, you must recognize Jesus as the only way by which it is possible to be saved from sin. Don't think of yourself for one moment being able to ever blot out or remove one of your sins, but just think all the time of your helpless condition and think and believe that Christ, as a mediator between God and man, is amply able to blot out

Cured At the Age of 76.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—
I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable. Very sincerely yours,
SAM A. HOOVER,
Jamestown, N. C.

Child Cured In Four Months.

21 Jansen St., Dubuque, Iowa.
Brooks Rupture Appliance Co.
Gentlemen:—The baby's rupture is altogether cured, thanks to your Appliance and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks.
Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why You Should Send for Brooks Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh, and to wear.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

C. E. Brooks, 217A State St., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name.....
City.....
R.F.D.....State.....

questions I can which you might desire to ask me privately.
I pray these few lines may be some help to you.
J. W. SMITH,
Clarksville, Texas.

CENTRAL CONFERENCE.

During the conference session at Waxahachie an enthusiastic subscription was taken by Brothers J. M. Barcus and W. B. Andrews for our super-annuate home work, to relieve the pressure upon us caused by two or three things, as the Tunnell home, the paving of the street by the city in front of the Boaz home, etc. These subscriptions were to be sent in during the year, but the drought made it so hard that it was not done, and at the last session in Fort Worth only a few paid, some had forgotten and some asked a little more time, etc.

Now, brethren, I appreciate your condition, but our work will suffer unless you respond; the small amount from so many will relieve our work. Our good Sister Haynie paid her subscription of \$300, so we paid the note due by the board for \$300, and \$48 interest.

I ask each pastor, besides these subscriptions, to give his people an opportunity to help this cause in some amount, and remember your agent does not get a cent of this money, but it all goes to keep up and finish up the work in hand.

My address is Fort Worth, care Natatorium. CHAS. E. BROWN,
Conference Agent.

Speculating ministers are not safe investments.
Nothing great was ever done on the first attempt.

Hotel Victoria CHICAGO



In the heart of wholesale, retail and theatrical district. Fire proof construction.

\$1.00 PER DAY AND UP.

Remodeled and refurbished at an expense of over \$150,000. Special inducements to merchants, buyers and salesmen.

Opposite La Salle Depot, Corner Clark & Van Buren Sts.

ELMER C. PUFFER, President CHAUNCEY T. KRYMER, Secty.

A WILD SCHEME.

H. G. H.

A writer in Nashville Advocate of January 19 proposes a new newspaper "run for the specific purpose of disseminating Church information."

He wants our connectional officers—Bishops chiefly—to become known throughout the connection.

Seventy-five thousand of these officials—all getting the paper free. But who is to pay for this free paper to all our officials?

But the writer takes the wind out of our sails by saying, "Let the Bishops edit the paper."

But listen again. He says: "The managers of this paper might be composed of all the connectional officers elected by the General Conference."

But the writer doubles back on himself and says: "Let the Church pay the bill." Here is his method: Send out agents and let "all the assessments for the other claims be held in abeyance for at least awhile."

No doubt the writer in the Nashville Advocate is a good meaning brother—but he knows nothing in the wide world about newspaper business.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices.

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

Poetry Can in No Case be Inserted.

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

SLOSS.—Mrs. Mae (Kimbell) Sloss was born in Johnson County, Texas, June 28, 1858. She was converted at a very early age and joined the M. E. Church, South, of which she has been a faithful member and a great worker.

more suffering, and all will be peace and gladness. God only puts his patterns in this world for awhile, for this woman truly lived a life of examples, and to know her was to love her.

A FRIEND.

WATTS.—M. W. Watts, the subject of this notice, was born and reared at the family home in Lafayette County, Mississippi, July 15, 1855; moved with his family to Texas in 1894, and lived in and about Temple until 1911.

W. L. ANDERSON.

WILBURN.—Mrs. Mildred Catherine Wilbourn (nee Harless) was born in Madison County, Alabama, March 3, 1839. Her parents moved to Texas in 1851, locating in Denton County.

JOHN A. WALLACE.

BLAIR.—From her conversion in early girlhood until her death, January 3, 1912, over half a century, Sister Blair was a member of the M. E. Church, South, at Alvarado; her entire Christian life being spent in one congregation.

GID. J. BRYAN.

CRAWFORD.—Sister G. H. Crawford was born Aug. 22, 1854, and died January 22, 1912. She had been an active member of the Methodist Church from girlhood, and was honored by all who knew her as a consistent Christian.

WALTER DOUGLASS.

ALLEN.—At the home of her son-in-law, S. J. Bass, Terrell, Texas, at 3 o'clock, on the morning of January 24, 1912, Mrs. M. A. Allen passed to her home in heaven.

McDONALD.—Rhoda Elizabeth McDonald was born July 21, 1893, at Smithfield. She was the second daughter of J. B. and Mrs. M. A. McDonald.

HILBURN.—Emily Francis Hilburn (nee Straghan) was born in Chatham County, North Carolina, July 23, 1835; was converted at the age of thirteen years, and joined the Methodist Church, South; moved with her parents to Green County, Arkansas, in 1851.

JOLLEY.—Joseph A. Jolley, son of Brother and Sister A. B. Jolley, was born in Callahan County, Texas, February 24, 1885; was removed at an early age to near Fort Worth, Texas, where he grew to manhood.

Women's Secrets



There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help.

Every sick woman may consult Dr. Pierce by letter, absolutely without charge. All replies are mailed, sealed in perfectly plain envelopes, without any printing or advertising whatever, upon them.

DR. PIERCE'S FAVORITE PRESCRIPTION Makes Weak Women Strong, Sick Women Well.

of her boys and called them to be ministers of his everlasting gospel, and no wonder they can preach. She died in great peace. It seems that we can ill afford to lose her from this world, but we know that heaven is made richer, and that she is just over there awaiting our coming.

J. FRANK LUKER.

WILLIAMS.—Mrs. Rachel Williams (nee Townsend) was born March 12, 1889; called from this life to the home above December 6, 1911. Sister Williams was a daughter of Brother and Sister R. E. Townsend, of the Barnes Chapel community.

J. F. LUKER.

MORRISON.—Rev. S. T. Morrison was born December 8, 1818; married Miss Tempy Lancaster, August 14, 1872. To this union ten children were born of whom only three are left with mother to mourn their loss of this good Christian husband and father.

J. E. CRAWFORD.

COWAN.—James W. Cowan was born September 25, 1840, in DeKalb County, Georgia; moved to Bell County in 1855, where he spent the remaining years of his life. In 1861 enlisting in Capt. Bradford's company, Gorlen's regiment, Granberry's brigade, Pat Cleburne's division, Hardie's corps; was captured at Arkansas post, then carried to Camp Butler, Illinois, and was there exchanged, and drove an ordnance wagon until war ended.

EUSTACE P. SWINDALL.

RAIFORD.—Mrs. R. W. Raiford was born in Hempstead County, Arkansas a little more than sixty-six years ago, and was reared to womanhood in the same county in which she was born. At the age of eighteen she gave her heart to God and united with the Methodist Church, and lived a consecrated Christian till her death in October, 1911, at Jayton, Texas. She was married to R. W. Raiford, September 30, 1865. To this union were born eight children, two of whom preceded their mother to that better world.

C. E. JAMESON.

MORRISON.—Rev. S. T. Morrison was born December 8, 1818; married Miss Tempy Lancaster, August 14, 1872. To this union ten children were born of whom only three are left with mother to mourn their loss of this good Christian husband and father.

COWAN.—James W. Cowan was born September 25, 1840, in DeKalb County, Georgia; moved to Bell County in 1855, where he spent the remaining years of his life. In 1861 enlisting in Capt. Bradford's company, Gorlen's regiment, Granberry's brigade, Pat Cleburne's division, Hardie's corps; was captured at Arkansas post, then carried to Camp Butler, Illinois, and was there exchanged, and drove an ordnance wagon until war ended.

CAREY.—Jacob C. Carey, the subject of this sketch, was born in Effingham County, Illinois, July 10, 1869 and, after a lingering illness, extending over two months of intense suffering and irremediable pain, he passed away at his home in Whitesboro, January 9, 1912, surrounded by his untiring and devoted loved ones. He was quietly and gently laid to rest in the city cemetery. He leaves to mourn his untimely death as devoted and vicarious a Christian wife as God ever gave to bless the lot of man, and one precious little girl of about five summers. In addition to these, three broken-hearted sisters and a faithful and untiring brother stood with bowed heads at the gates of evening to bid him a last farewell. Of the deceased it may be said that his was an exemplary Christian life. Converted when a child, he at an early age became a member of the Methodist Episcopal Church, South, and remained a faithful and loyal member until his death. He belonged to the official family of the Church, and for several years has been a loyal steward, rendering efficient and valuable service. His life was crowded full of those sterling qualities, and manly virtues that go to make up a robust, stalwart, Christian manhood. In the words of his father-in-law, Dr. I. W. Clark, of the North Texas Conference, it may be said, "That he was a manly man." His character stands out as a monument of purity, needing from men no encomiums, other than those garlands already wreathed about his brow. Of him it may be said, "The love of truth beat with his blood, and all things high came easy to him." Indeed, his life was gentle, and the elements of righteousness, justice, mercy and love, so mixed in him that "Nature might stand up and say to all the world, 'This was a man!'" No father could have been more patient, and no husband could have been more devoted to his wife and child than Jacob C. Carey. His home was a sacred resting-place for happy hearts. It was a delectable habitat, a bower of peace and bliss. To use the words of his grief-stricken wife, "It was an Eden on earth." But, alas! he was stricken down by the grim reaper in the morning of his manhood. He could not get up, but wearied and tired of the unequal struggle against an unconquerable disease he smiled at his wife and baby and, "Like one who wraps the drapery of his couch about him, lies down to pleasant dreams." To those who grieve and miss him most, and will forever in their heart of hearts treasure up his virtues, and with happy remembrances speak of his noble qualities as husband, father, sweetheart and friend, I commend them to the Father of all good, and to the tender, loving and protecting shelter of the arms of Jesus! His pastor,

LAWRENCE L. COHEN.

BECKETT.—Ollie Mae Beckett wife of Dr. G. A. Beckett, daughter of Brother and Sister Jno. T. Cummins, was born November 1, 1882, in Harrison County, Kentucky. She was married in February, 1906. Last year she came to Texas with her parents in hope of better health in this climate. This, however, did not come and so death claimed her January 28, 1912. Some weeks before her death she made a public profession of faith in Jesus as her own, and I received her into the M. E. Church, South. During her sickness she was patient and often spoke of her departure, and of those she knew who had gone on before her. Her last moments were calm and without a struggle she passed from the realm of the living. Since she has left us such a bright testimony, may we not confidently expect to meet her when we come into our heavenly home, "the house not made with hands, eternal in the heavens." Yes, let us look, by faith, through dark clouds of this world, and renew our strength, and press onward toward the goal of a successful Christian life. May, in the last day, hers be a whole family reunited for vast eternity. Her pastor,

EUSTACE P. SWINDALL.

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness.

Take no Substitute. All Druggists.

SIMS.—Evelyn Whitfield Sims, youngest daughter of John and Mary L. Whitfield, was born in Clark County, Alabama, November 8, 1849, and was educated at Centenary College, Summerfield, Alabama. Despite the fact that she was a very frail child she availed herself of all the advantages that her weak little body would undergo, and made rather marvelous progress in her school work. In her education she was under the direction of our much revered Doctor Rivers who manifested a peculiar personal interest in her. She was converted when about fourteen years old, and for forty-eight years she was without cessation true to her Church. One who knew her best said: "Faithful is the word that applies to her life." From the beginning of the woman's foreign missionary work she was an active and deeply interested member. At the age of sixteen she came with a married sister, Mrs. Bryan, to Texas, and lived for a number of years with her sister at Milford, Ellis County, Texas. In the spring of 1880 she was married to Wilson Dabney Sims. To this union three children were born—Minnie Evelyn (now Mrs. L. R. Campbell), Wilson Dabney and Patrick Whitfield—all members of the Methodist Church, and have a place for active service, which was the request of their mother, just fourteen hours before going to her heavenly home. Her husband died in 1892, leaving Sister Sims with three little children, but well-to-do; so she removed from their country home to a beautiful home in Waxahachie, where she remained until 11:15 p. m., December 21, 1911, when she departed this life to enter her more glorious and eternal home. While she was by nature and by cultivation a woman that loved solitude, she was cheery and highly pleasing to her friends in the social circles. Just a short while before her going away she seemed to sweep over all the past of her life, and said to her pastor: "If I have ever said anything, or thought anything, or misjudged anybody, I am sorry, and want God and them to forgive me, and I want you to help my sons to have a place in the Church so they can be actively engaged for our Savior." If her loving ones follow her desires they will all meet some sweet day where our Master has gone to prepare a place for us.

J. A. WHITEHURST.

WOODS.—Miss Charlotte E. Woods died September 13, 1911. She was born in Tennessee, October 4, 1838; came to Texas with her parents when quite a child, stopping first in Harrison County; later moved to Tarrant County, settling a few miles from Fort Worth when it was only a fort. Indeed, she had lived in and around Fort Worth ever since her parents preceded her many years. She made her home in later years with her sister, Mrs. Jessie Jones, of Fort Worth. She leaves a sister, Mary Robertson, of San Angelo; another sister, Mrs. Ann Prince, living in Austin; one-half sister, Mrs. Isbell, living in Fort Worth, and several nieces and nephews. They laid her away in the old cemetery where the most of the first settlers are resting. Her pastor, Rev. John Rice, said at the services, "She always gave him a word of encouragement when she shook hands with him." Many of the first pastors will remember her kindly for her acquaintance.

A FRIEND.

SCOTT.—Mrs. Henrietta Scott, wife of Mr. W. J. Scott, died at the home of their son-in-law, Mr. J. D. Seiders, Taylor, Texas, January 8, 1912, in the ninetieth year of her age. She was born in Washington Parish, Louisiana, October 13, 1822; married December 11, 1845, to William J. Scott, who with seven children survive her. She moved with her husband to Scottsville, Texas, in 1865, and to Taylor in 1889, making their home with their son-in-law and daughter, Mr. and Mrs. Seiders, who took great delight in ministering to her wants in the evening of her days. She was a life-long Christian and Methodist—a woman of rare attainments in the divine life. With her, gravitation was ever heavenward—she "dwelt in the secret place of the Most High." In her younger days she took great interest in the Church; it was her meat and drink to do the will of God. She was quite an inspiration to the writer in his early ministry, and a benediction to all about her, until enfeebled by age and sickness, and was then much alone with God. Her beautiful Christian life and abiding faith in God are a priceless legacy to her friends and family, more precious than gold. The funeral was conducted by the pastor, Rev. A. E. Carraway, and largely attended by sympathizing friends. The body was shipped for interment at Scottsville, the Machpelah of the large Scott connection. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors."

JNO. H. McLEAN.

HARRELL.—Pollie Velma Harrell was born December 28, 1890, in Warren County, Tennessee; moved with her father to Texas when one year old; her mother died ten years before her death; she leaves a father, three sisters, two brothers and a step-mother; she was converted and joined the Methodist Church in July, 1910, and to know her was to love her; she said when death was near, "I do not have to go the dark way; I am going home." The angels called our Pollie, and tore her from our sight, and now we know her soul is robed in spotless white. 'Tis hard to give our darling up, and who was loved so well, although we know her spirit rests now where angels dwell. Rest sweetly, Pollie darling, nought shall disturb thy sleep, and God's own will be done, though we be left to weep. Her pastor,

R. H. HEIZER.

LAMBON.—Susan Lambon (Aunt Sue she was to a numerous coterie of friends) was born in Wheeling, Virginia (now West Virginia), January 8, 1837, and there spent her girlhood, and received her education. She came to Waco, Texas, with her father, who was a pioneer preacher, in 1857, and there spent the rest of her life. She was converted and joined the M. E. Church, South, when about twenty-one years of age. At one time she taught in the old Waco Female College. She passed to her reward from the home of her sister, Mrs. Wm. Edmond, December 27, 1911, a few days before her seventy-fifth birthday. During the last nineteen years of her life her lot was cast with the Morrow Street Methodist Church, and in that circle she will be sorely missed. From the first she was prominent in the Woman's Missionary Society, and was for years Corresponding Secretary of the Society. Never having married, she was a true mother to a large circle of nieces and nephews, and a friend to the human race. A near relative stated the opinion of many when she said, "She is the best woman I ever saw." She professed no high attainments in spiritual life, but if holiness is ever perfected this side the celestial gates hers must have been a case of entire sanctification. She possessed that charity that "beareth all things, believeth all things, hopeth all things, endureth all things." To her pastor and every member of his family she was more than a friend. To think that we shall see her here no more brings a rush of tears. But those who are so fortunate as to get to heaven will surely find her there.

EMMETT HIGHTOWER.

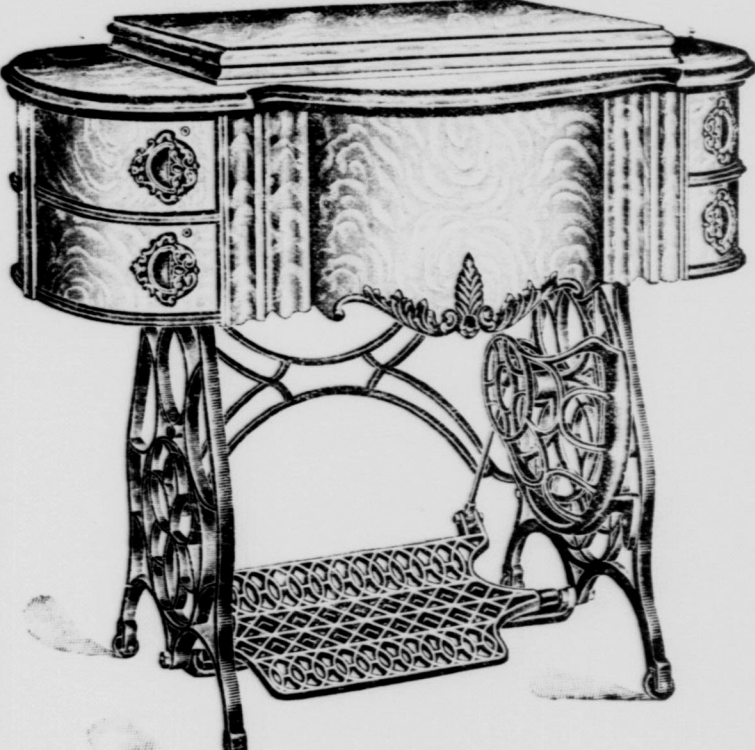
PACE.—Olin H. Pace, son of J. W. and Mattie Pace, was born about two miles north of where Nixon now stands, on June 10, 1887. He grew to manhood under the hallowed influences of a Christian home, his father and mother being Methodists of the old Georgia type. Early in life he gave his heart to God, and took the vows of Church membership. He followed in the footsteps of his pious father, and his life was a promise of usefulness to God and his Church. He was the pastor's close friend. October 12, 1910, he was united in marriage to Miss Willie Grey Sorrell, of Lavonia, the writer officiating. After an extended wedding trip to Mexico they returned to their home near Nixon. His wife gave herself to God in Church membership, bringing the pastor her certificate. Thus their life was begun with every sail filled with the breezes of love and happiness. The months flew by like happy dreams, and God blessed their union with a baby boy. A few days later Olin was taken sick. He had contracted measles; pneumonia developed, and on January 20, 1912, he died. Our hearts are too full for utterance now. It is a sad goodbye. But on the other side we expect to strike glad hands with our friend again. WALTER L. BARR, Pastor, Nixon, Texas.

BRYANT.—The death angel has visited the home of Brother and Sister N. A. Bryant and claimed for its own their little daughter, Mary Cleo, who was born April 23, 1907, and departed this life November 9, 1911. The funeral service was held at Pecan Gap Cemetery, November 10, 1911, where father, mother, brother and sisters, with a host of friends, gathered to pay their last earthly tribute to the departed. While we can't always understand why and how it is, that these precious little flowers are plucked when they just begin to bloom, but God knows, and doeth all things well. Little Cleo was a sweet and bright little girl—one that all loved—and while there is a vacant place in the home that cannot be filled and will always be a broken chain here on earth, but, dear family, so live that you can make an unbroken circle around the throne of God, and, as David said, "My child cannot come to me, but I can go to him." The Lord's blessing upon the bereaved family. J. C. GIBBONS.

Ask Your Doctor
Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.
J. C. Ayer & Co., Lowell, Mass.

Don't be a ripper! Be a smile specialist.
For you there is no beauty deeper than your dreams. Dread only the self-made hell—there is none other.

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

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror-finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, 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 rebels 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, including amount,

Blaylock Pub. Co.,
416-418 Jackson St., Dallas, Texas.

A factor for pure food ante-dating all state and national food laws

DR. PRICE'S
CREAM
BAKING POWDER

No Alum—No Phosphates

Be on your guard. Alum Powders may be known by their price—10 or 25c. a lb., or one cent an ounce.

Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

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

Well, the good weather seems to have begun now, and so has the campaign. Methodism will see to it that "hay is made while the sun shines now." Let each day be a day of progress.

President Hyer spent last Sunday with the good people of Travis Street, Sherman, Bro. J. L. Morris, pastor. He has not returned at this writing, but there is no doubt but that both Dr. Hyer and the people of Sherman had a splendid time. Sherman is preparing for a campaign worthy of her people, and the cause of Methodism.

A SACRIFICING SPIRIT.

I will pay my subscription if I am forced to go without a hat and wear my old clothes. I have means to meet more than two years, if five bales of cotton don't get burned before I sell; if they do, I can meet this year's now, and live by strict economy. I am seventy years old, crippled in right arm, having been broken three times and of very little use. God gave me all I have. He has called husband and both my children "home," hence I give him all I have and patiently wait his call to meet my loved ones. Yours in Christian love.

NOTES FROM BROTHER BARTON, COMMISSIONER FOR NORTH TEXAS CONFERENCE.

My visit to Clarksville was repaid by \$2000 being pledged for the University. Of this amount, Bro. Clarence Hacker, a prosperous business man, gave \$1000, and Brother Bryant gave \$500. There are others there who promised to assist, and who, no doubt, will in the near future. The hospitality of Clarksville makes it one of the most agreeable places in the State to visit. You are given the glad hand on every side; they never forget you there, and when you leave you want to go again. This is the home of the old McKenzie College, and somehow you feel that the spirit of the self-sacrificing old "marster," who did such great things for education in the early days in Texas, is still alive.

Detroit also showed signs of interest by giving a neat sum for the school. Brother Isbell, the preacher, did all he could to make the cause go there.

The first Sunday in this month was spent at Gainesville. I preached for Dr. Pierce in the morning and Brother Roach at night. The cold day prevented as large hearing as under other circumstances might have been given, but the interest in our work is general in Gainesville, and I do not question but that this good town will give largely to the Southern Methodist University. Brother Roach's congregation gave about \$500, having previously subscribed some. Dr. Pierce's congregation will give largely to our institution—a number of subscriptions having been made. I will not find in the State heartier co-operation from the preachers than I received in Gainesville. The presiding elder laid himself out to help me, and Dr. Pierce simply gave me his time without reserve. Brother Roach could not do too much for the cause, all of

which was rendered graciously and gladly.

In the closing days of last month I visited Electra, Nocona and Myra. At each of these places I spoke in the interest of the University, and privately talked to our brethren about the work. The message and the messenger were received kindly by preacher and people, and several hundred dollars were added to the subscription list.

The \$1000 check from Col. Y. Burgher, of Honey Grove, received this last week, is a gift from a nonagenarian. Brother Burgher has always been a liberal giver to the interests of the Church, and this gift comes as no surprise from him. His interests in our great enterprise is profound, and our prayer is that the Lord may let him live to see the first great buildings of the University complete.

It will be of interest to the friends of the University to know that the Commissioners are in close touch with a number of our wealthier people already, talking with them about doing something nice for the school. A number of these are old people, some without heirs, and there is no question but that a number of them will do the handsome thing for Southern Methodist University. It will be a great way for ones estate to live when they are dead. Here are some ways money can be used for the glory of God. One thousand will build, furnish and name a room in the men's or women's dormitory; \$1000 will place a memorial tablet in the reception hall of the dormitory to the memory of one's name, or any loved one; \$500 will put a memorial tablet, or endow a scholarship, in the main administration building; \$25,000 supplemented by certain endowment funds, will name and endow a chair in the University. What a splendid way to erect a monument! Fifty thousand to \$100,000 will name one of the beautiful buildings for the donor or donors, or it may be named for a loved one as well. This is the greatest opportunity our Texas people have ever had to show their spirit of benevolence and consecration to God. If they have not done it in the past, perhaps the great incentive has not been given them. Here is the opportunity. A great Christian Methodist institution, the foundations laid broad and deep, to be of untold blessings to unborn generations. What an opportunity! If any brother or sister desires to talk a matter of this kind over with one of the Commissioners, they have but to let this thought be known.

L. S. BARTON.

SEE WHAT MINEOLA HAS DONE!

Last Sunday, February 11, was a great day for the little city of Mineola and the Southern Methodist University. Brother Ingram is as proud of his congregation as any pastor can be. Southern Methodist University has high favor with him and his people. This is his first year there, but his predecessor, Brother McLarty, with a prophet's eye, had foreseen conditions, and had cleared the way for progress. It so happened that Brother McClure finished up one campaign on Friday, and found himself without a date for last Sunday, and concluded that he would take a new

start for good old East Texas, and immediately called up Brother Ingram and arranged for a rally with him and the good people of Mineola. He took along with him the University "Bursar" for a mascot, and with enthusiasm carried the message of the authorities of Methodism and the progress of Southern Methodist University with wonderful effect. Every bit of information was eagerly listened to, and when the wonderful opportunity offered to our Church in Southern Methodist University was presented the response was wonderful.

Mineola gave \$1630 during the day, and this leaves Brother McClure yet in the field there assisted by the numerous friends of the University in an effort to bring the record for the two days up to \$2000. Now we want to know how many places there are in Texas that can boast of a better record. When the \$2000 mark is reached, it will mean that the membership of that Church gave more than \$15 for each person—men, women and children—who attended the services. We are anxious now to learn if Dr. Boaz, at Italy, and Brother Barton, at Bellevue, did that well Sunday. Let us hear from you, Brother Gray, you and Finis Crutehfield. You have good people, loyal to Methodism, and looking carefully after the interests of the children of our Church. Did your people do that well—or better?

DR. BOAZ IN CENTRAL TEXAS.

Dr. Boaz has not returned from his campaign last week, and we regret that we cannot give the details of his success. His itinerary last week was a portion of campaign of the Hillsboro District largely, in which he proposes

under the administration of the presiding elder to give the information of Southern Methodist University's progress to every charge in the district. He visited a number of places with much success, but he must report later. Only one incident of the week with him is known at the office, and Texas deserves to know of his

Day at Whitney, Texas.

Brother Braswell, at Whitney, one of our loyal pastors and best friends, knowing that Dr. Boaz was coming during the week-time, and anxious to have his people hear him was somewhat at a loss as to what he could do. The electric light plant in his city was out of commission and no lighting arrangement could be made in time, but Brother Braswell was equal to the emergency. He found that his people were anxious to hear about the University, and the pastor phoned to send Dr. Boaz on, and if necessary they would hear him in some other church. But arrangements were made, Dr. Boaz arrived, delivered his message, talked the University to the people, and they made him a subscription of \$1250 as a beginner. So it goes. Truly, we Texas Methodists can, must and will do things.

DR. GEO. R. STUART IN TEXAS.

Texas Methodism owes much to Rev. Geo. R. Stuart. His wonderful personality and unusual ability, all consecrated to the glory of God and the betterment of his fellow man, have been the means of putting the greatest educational movement in the history of the Church before thousands of people in Texas in such a way that time will not measure the result. The campaigns that he has

given us in Texas have been days of intense physical and nervous labor, but his enthusiasm and convictions as to the importance of our work never flag. Under the management of Brother McClure, and with the assistance of Dr. Boaz, he has just concluded a wonderful week's work in East Texas, with an itinerary from Texarkana southward to Orange. It was a week of cold rains and chilling winds, rendering it uncomfortable and preventing many of the best people from attendance upon the rallies; of meningitis scare; places where the pastor was new and had hardly become acquainted with his people; of speaking twice a day and traveling sometimes at night, but the people "had a mind to build" Southern Methodist University, and the result is enough to make every Methodist in the State rejoice. The average subscriptions continued to amount to more than \$2000 per day, and now the Texas Conference is in sight of making good her pledge made at conference to build the Woman's Dormitory, and make it the best appointed structure possible to modern architecture.

The charges visited during the campaign were Texarkana, Atlanta, Mt. Pleasant, Pittsburg, Gilmer, Trinity, Conroe, Bryan, Crockett, Alto, Tyler, Lufkin and some others where no opportunity was given the people to make subscriptions at that time. And Texas Conference has not yet begun to show what she intends to do for the great cause. Brother Stuart is coming back to Texas for other campaigns, and fortunate indeed is the charge that arranges for him.

"Nothing is cheap that you do not need."

Take Your Time

Be Sure! Let the days pass one by one and make up your mind slowly. Take your time in deciding, and don't pay a penny until you are sure. Every dollar we charge for it is worth your KNOWING your own story, but take your time. You will not be hurried or worried. We want you to take fully twenty-five days to judge it, to know for yourself, if it suits your health, and if you do not feel health returning to your body, don't pay a penny.

Bodi-Tone

wants you to try a full-sized, one dollar box on these terms: If you are tired of doctoring, if you are tired of continual dosing without results, get need Bodi-Tone right now. If your local doctor is a charlatan, what he can and the ordinary medicine combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box of our risk.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, get need Bodi-Tone right now. If your local doctor is a charlatan, what he can and the ordinary medicine combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box of our risk.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Equisetum, Peruvian Bark, Sux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

We Risk All

Why delay another day, when a trial of this Bodi-Tone has been made for you? Why keep on suffering, when by clipping the coupon filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Erythema, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Pains, Catarrh, Anemia, Sleeplessness, Latrigo, Flies, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Your Own Opinion Decides! When you use Bodi-Tone on this trial offer you take satisfies, not to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

COUPON

Clipped from Texas Christian Advocate

Bodi-Tone Company, Hoynes and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
St. or R.F.D. _____