

# 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—1894-6 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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Vol. LVIII

Dallas, Texas, Thursday, February 22, 1912

No. 28

## "That Revelation of Thy Name"

Christ prayed that the revelation which the Father had given him might be given to his disciples in order that they might be one "as we are." The revelation of God the Father to the incarnate son brought no sense of sin in the Son, but filled him with holy zeal for completing the work which the Father had given him to do. He prayed, as his time of departure drew near, that God would give that same revelation of himself to the disciples and to those who should follow in order that they might be filled with the same holy zeal for carrying out God's purpose to save mankind.

The revelation of God to the apostles and to preachers has always had one effect differing from that which occurred in the soul of Christ. The revealing of the Father to him produced profound satisfaction, but that same revelation to the rest of us arouses in our souls a deep sense of sin. So truly is this the case that any revelation that does not first produce a sense of sin in us is not the revelation for which Christ prayed.

Isaiah's experience is common to all men that come in touch with God. The sense of uncleanness so keenly felt by him was not the sorrow of a repentant unregenerate man, but rather the discernment of a man of God who has a revelation of God's power, majesty and holiness face to face with his soul. The second effect of this revelation is the same in Christ the Master and Savior, in Isaiah the prophet and in the Methodist preacher of the twentieth century. In Christ the reference is, "I have finished the work thou gavest me to do." In Isaiah, "Here am I, send me," and in the Methodist preacher, "Give me souls for my ministry." The call of the times from all parts of evangelic Christendom is for soul-

saving revivals. Some call as if they thought God's arm were shortened so that he cannot save; others call as if from despair in the bogs and pews of a worldly Church whose doors are shut against the penitent sinner and a forgiving Christ, but from our Bishops, editors and pulpits it is a glad call of a people over whose worship the spiritual shekinah still hovers, to many of whose preachers there is the revelation of God for which Christ prayed, and from whose altars the shout of new-born souls is still heard. It is the triumphant call of a victorious body of God's people.

With that perfect oneness of purpose with God brought about by our seeing God in his holiness, falling down before him in our sense of unworthiness, having our lips touched by the fire of the Holy Spirit, we may go forth to win souls with a power not of ourselves. The reading of books is important to the preacher, but there is a danger that he may let the predigested matter satisfy him to such an extent that he will preach the things he has read without receiving that revelation from God. To the gospel preacher there must be this personal revelation of God in order that he may be able to enter into the unity of purpose with the Father and the Son in saving men.

There are millions of unsaved people in our land. There are hundreds of thousands unsaved in our State. The gospel can save, but it depends greatly upon the man called of God to proclaim it. If he is satisfied with a pleasing discourse and an applauding people, his ministry will be barren of fruit in the salvation of souls; but if his heart and mind are in harmony with Christ's mission and he has the passion for saving souls, the revelation of God to his spirit will give him the quickening and saving message.

## Large Demands Induce Large Liberality

Men of large means are supposed to have large ideas, and sometimes men of small means look at things from a large standpoint. When great enterprises come along they attract more than ordinary attention. Small enterprises pass with but little notice. The world loves to see big things. A great railway, a great manufactory, are sought by the people of great centers of population. They offer large inducements to secure them. But it is very difficult to enlist interest in small business ventures. You have to offer something worthy of the thought of capital in order to attract its attention.

And the same is true in Church matters also. A small church enterprise projected in a wealthy community does not meet with great favor. The people do not have much respect for it. It does not appeal to them. But if it looms up in large proportions they will stop long enough to consider your proposition. It

makes a favorable impression. Business men who have large means do not want to invest in a Church project that promises but little to the community. If they do, it is a small pittance, and they donate it more to get rid of the applicant than to help the enterprise along. But when you present something on a large scale, locate it in a prominent place, give to it an air of importance, then they are ready to listen to your proposition.

The Methodists of Texas have not always made large demands by the establishment of large enterprises. But we have changed our tactics, and today we are offering the Southern Methodist University to them, with a plan that means great things for the Church, large enterprise for Dallas and a magnificent institution for Texas and the great Southwest. Its location is superb, and the magnitude of the undertaking is super-imposing. It is worthy the attention, the pride and the

means of men of great business capacity. In it is a place where their means can find utilization for the benefit of the present generation and the generations unborn. Dallas has already raised in money and subscriptions \$300,000, besides large landed interests; and a great educational organization North has donated \$200,000, and a number of private individuals have made large subscriptions to the enterprise. Why? Because it is large enough to appeal to them. They see in it something worthy of their liberality, and this will be more and more the trend of men of means as the institution takes on shape and permanency.

Therefore, let our rich Methodists even in a larger way look at the greatness of Southern Methodist University and open their hands generously and do something on a large scale. Small contributions are thankfully received, and when that is all

that the donor can do it is great in the sight of God. Let these small gifts continue to come into the general fund. But it takes great contributions to build and endow a great institution. Then, our people of means need to open their hearts and their pockets and turn loose their wealth on a liberal scale while they live, and also to make splendid provision in their wills for its maintenance. You cannot take your money with you when you pass out and up. If you leave colossal fortunes to your children you will do them a great injury. But if you put your money in the Southern Methodist University you will continue to bless the world when you are gone. Therefore, the call of this royal opportunity upon the large generosity of our strong Methodist laymen of means is resounding like articulate thunder to-day. Will they heed? We believe they will.

## Our Missionary Campaign in Texas

Our Texas missionary campaign is increasing in interest. Since the first of January our special page on this subject has been sparkling with fresh matter concerning all departments of this important work, and now and then the editorial page has given out no uncertain sound. We want our people to become more largely informed touching these great matters, and we are endeavoring to supply them with the facts and the information. When people know the importance of a given department of Church work they almost invariably do their part without hesitation. Facts and items of interest impart the light necessary to illumine their duty.

No Church can make progress that does not extend its borders and achieve conquests in new fields. An army of occupation is a menace to the liberties of the people if its only object is to hold what it has conquered and live off of public taxation. It must move out and look after the frontiers and push the lines of civilization

further along. No Church can stand still. The duty of the Church is not simply to build comfortable quarters, pay its current expenses and barely meet its assessments. It must do something for the community in which it lives, and for the world lying around and about it. The gospel of Christ is a gospel of propagandism, and it only uses what it has already accomplished as a stepping-stone to larger accomplishments in the great fields now white unto the harvest.

Therefore, let our Church throughout Texas arouse itself and put on new strength for greater work during this year. We need larger liberality and larger consecration. The duty upon us is imperative; the Master's call is loud and long, and the cry of the perishing is pathetic. Let every pastor and every congregation look at this matter seriously and then do their best for missions as this year passes by. To do this is to strengthen our work at home and extend it abroad.

Christ never wrote a book, never left a written page, never left any personal account of his life. This was done by those associated with him. Yet he is the inspiration of more books than any man who ever lived in the world. Four short accounts of his life and teachings have kept the world agog from the time he was crucified until the present time. Science, art, literature, history and ethics spring out of what he did and taught. He is the source of the world's richest and most reliable knowledge.

Some men assume to deny the inspiration and authenticity of the Bible, but claim to believe certain portions of it. This is inconsistent. If the Bible is not true as a whole, it is not true in part. Any discrepancy or unreliable passage in it is enough to vitiate the whole of it, for what is claimed for all of it is claimed for every

part of it. Besides this, the man who questions any part of it is dependent for his knowledge of it upon the Bible itself. No other book is contemporary with it. It stands out alone. It either tells the truth or it falsifies. But the multitude of the ages corroborates its truthfulness and vindicates its claim to inspiration.

When you fly into a fit of temper and feel like saying something improper, or worse still, you feel like doing something rash, just stop long enough to ask yourself what Christ would do under the same circumstances, and you will come out of the temptation improved in spirit and strengthened in character.

Appoint yourself as a pioneer in independent thought. Try intellectual scouting for awhile. It is like breathing the tonic of an upper zone. Try it just once. You will feel the bounding, rich, red blood



# Early Methodism in Dallas County

By Rev. W. H. Hughes.

## Part III.

The reader will discover that in my former article I have confined myself to the east half of Dallas County. In those days the Trinity River, which runs through the center of the county, was first the boundary line between the Texas and the East Texas Conferences. When the North and the Northwest Texas Conferences were created it was continued as the line between them until a comparatively recent date, when the west boundary of Dallas County was made the line between the two conferences, thus placing all of Dallas County in the North Texas Conference. Hence, in writing about early Methodism in the east half of the county, which was my home, I have written of things of which I was largely personally cognizant. But the two sections of the county being in an early day in two different conferences and under different jurisdictions left each half in profound ignorance of what the other was doing. Hence the meagre facts we have of the earliest development of Methodism in the west half of the county.

More than sixty years have elapsed, and there are not any written records accessible. All those, so far as I can learn, who were then actively engaged in Church work, have crossed over the river and are at rest under the shade of the trees. So I can get but little information with regard to the early days of Methodism in that part of the county.

According to the best information at hand, there were but two Church organizations in the west half of the county in the early '50's; one at Wesley Chapel, and the other at Cedar Hill. The early members at Wesley Chapel were Thomas Bransford and family, Asariah Moss, Christianna Moss, William Sprowls, Nancy Sprowls, Jack Garner, Elizabeth Garner, John Brandenburg and Sally Nance.

As early as 1853 Rev. Geo. S. Gatewood held near Wesley Chapel what he called a self-supporting camp-meeting, in which each person prepared for their own entertainment. Hundreds of people came to this meeting on horseback and in buggies, and camped in the open air. Scores were converted and added to the Church. Wesley Chapel was later removed to Wheatland, and is now Wheatland Station.

As to the Cedar Hill Church, nothing reliable as to the date when it was organized, or who composed its early membership, can be obtained. I know that the Rev. Robert Crofford was on that work and taught school at Cedar Hill. On April 29, 1856, one of the most fearful cyclones that ever visited this section struck Cedar Hill, which was then a prosperous village, and almost demolished it.

Brother Crofford gave this writer a most graphic description of this fearful cyclone. He said, in substance: "I saw the cyclone strike Cedar Hill when it blew it to pieces. The destruction of houses, wagons, fences, and everything else was complete. Eight or ten persons were killed, and some of the dry goods were picked up twenty-five or thirty miles away. I saw the funnel-shaped, rotating cloud coming directly toward my house. It was as dark in the center as mid-night, and as it whirled I saw the great timbers of the destroyed village flying off at a tangent. To my great relief, when only a short distance from me, it deflected down a hollow in the prairie and missed my house. The prairie southwest of the village was then unsettled, and the native grass was mowed smooth to the very ground."

The Cedar Hill Church and Wesley Chapel were first placed in the Waxahachie Circuit. Some of the early pastors were Revs. Henry W. South, L. M. Wright, Robert Crofford and J. P. Jeffers. The presiding elders were Mordecai Yell and William McLendon.

Up to 1850 the State of Texas was in a sort of formative condition. In less than a half century it had been under three different governments. During that time there seemed to be a state of unrest. All were newcomers, and none had lived at any location long enough to form a special attachment for any particular place. Lands were cheap and many places were on the market. Almost every improved place was for sale, and there were buyers for every place. This state of affairs was not so much from a dissatisfaction with the country, upon the part of the settlers, as a conviction that if they could get an advanced price for their improvements they could, from the vast areas of unoccupied country, get land as good and be able to improve it to a better advantage.

This restless, migratory disposition, upon the part of the early settlers, largely accounts for the loss of all Church records. This loss was not so much the fault of our fathers as the

peculiar times in which they lived. They labored, and we have "entered into their labors," and are under everlasting obligation to them.

It is too often the case that those who come after and enjoy the well-prepared places, refuse to recognize any obligation to those who went before, the fruits of whose labors they enjoy. They forget the hard labor and great sacrifice upon the part of their predecessors which made possible these pleasant places. The pathfinder's engineering skill is never thought of by the traveler who enjoys the well-graded, smooth and well-macadamized road prepared for his comfort. The legatees of great fortunes sometime fail to appreciate the sweat and toil of the father who amassed the wealth for them—they often speak contemptuously of their refinement and intelligence. Not so with the parents who have gone before. They always rejoiced in the success and prosperity of even their most wayward and ungrateful children.

May this not be so with the children of the worthy Methodist pioneers of Dallas County? May they proudly know whence they sprang, and gladly carry forward the great Church enterprises made possible by their worthy ancestry? These pioneer fathers wrested from savage Indians and wild beasts this best of all countries and transmitted it to us. They laid the foundations for moral, religious and intellectual citizenship which we enjoy to-day. These early settlers have bequeathed to us a rich legacy, and it is but just and right that we, their posterity, as well as the future generations, should have some idea of the names of these pioneers who wrought so well. Therefore, with no disposition to disparage the worth of their co-workers in other denominations (who were equally worthy) I give from memory the names of the heads of Methodist families in Dallas County, as far as I can recall them in the '50's.

I would be glad to add the names of the wives and children. I would be proud to call the name of every Methodist in the county up to date, but time and space forbid. I am painfully conscious that the names of many Methodists who were here prior to 1860 have escaped my memory. In a few instances I give names of men who were not themselves members of a Church, but their families were. I insert the following names:

- Armstrong, James
- Anderson, Rev. L. T.
- Bronson, Thomas.
- Brown, Samuel.
- Bachman, Rev. John B.
- Barker, Joshua.
- Barker, Rev. James.
- Bird, Rev. James.
- Brandenburg, Absalom.
- Brandenburg, James.
- Browder, Mrs. Lucy.
- Browder, Edward.
- Browder, Isaac.
- Brown, Jerry.
- Burford, N. M.
- Carr, William.
- Cochran, W. M.
- Cook, R. M.
- Canaday, James.
- Crutchfield, Thomas.
- Crutchfield, James.
- Caruth, William.
- Caruth, Walter.
- Cox, William.
- Cox, Howard.
- Cockrell, Sarah.
- Cheneweth, Thomas.
- Cates, James.
- Crofford, Rev. Robert.
- Carr, Henry.
- Caster, Jake.
- Daniel, Rev. Jesse.
- Daniel, Miss —
- Dunaway, Foster.
- Dunaway, Jefferson.
- Daniel, Frank.
- Dillon, James.
- Dennis, A. J.
- Dennis, Rev. L. R.
- Dergan, Mrs. Elizabeth.
- Edmonson, William.
- Elliott, Joseph.
- Fortner, Franklin.
- Fike, Elijah.
- Floyd, Nat C.
- Floyd, John D.
- Gilbert, D. G. H.
- Good, John J.
- Garner, Jack.
- Howell, John.
- Hunt, Edward W.
- Harvey, John.
- Hughes, Rev. W. H.
- Horton, Enoch.
- Jenkins, Wm.
- Jones, R. D.
- Knight, O. W.
- Knight, G. B.
- Knight, Wm. A.
- Keen, Rev. Abner.
- Keen, William.
- Keen, Rev. John W.
- Keen, Melvin.
- Lane, David.
- Lively, Henry.
- Laws, G. W.
- Laws, John.
- Minter, L. P.
- Moon, Mrs. —
- Moon, Marion.
- McKamey, W. C.
- May, A. J.
- Masten, Rev. W. K.
- Moore, A. J.
- Moss, Azeriah.
- McCuller, Wm.
- McCuller, Jilson.
- Morgan, Rev. John.
- Morgan, Joseph.
- Newton, Charles.
- Newby, Charles.
- Nash, Charles.
- Record, George W.
- Reece, Dr. A. D.
- Reedy, D. W.
- Smith, Rev. James A.
- Sprowls, Wm.
- Smith, Joshua.
- Smith, Rev. James A.
- Smith, Capt. LaFayette.
- Smith, Rev. W. R.
- Smith, J. W.
- Smith, J. P.
- Shelby, J. P.
- Slaton, Dr.
- Sherwood, Rev. T. J.
- Sherwood, Rev. Wesley.
- Shahan, David.
- Thomas, John.
- Thomas, Ellis.
- Thomas, Alexander.
- Thompson, Marlin.
- Thomas, Dr. D. B.
- Turner, Wm.
- Webb, I. B.
- Webb, Ashury.
- West, R. J.
- Williams, Thon C.
- Welborn, Ned.
- Wright, J. M.
- Wright, J. M.
- Winn, F. A.
- Winn, Phillip.
- Wester, Wm.
- Yergen, Nathaniel.

Absolute accuracy is not claimed for some of these dates. These things began more than sixty years ago. In some instances, my memory may have limped, but they are all substantially correct. Since 1860 the population of the county has so increased, and the Church so rapidly

multiplied in both congregations and membership that it would take a large volume to give anything like a full history of the Methodists in this county up to date.

The growth of the Church, in both numbers and wealth, is marvelous. The growth of Methodism in this county is illustrated by the great fig tree, spoken of by Mr. Froude. He says: "I saw in Natal a colossal fig tree. It had a central stem, but I knew not where the center was, for the branches bent to the ground and struck root there, and at each joint, a trunk shot up erect and threw out new branches in turn, which again arched and planted themselves, until the single tree became a forest, and overhead was spread a vast dome of leaves and fruit which was supported upon innumerable columns, like the roof of some vast cathedral." The reproductive power of the many trees in one may well illustrate the growth of connectional Methodism. The little society of five members which has sent out its branches has taken root in every part of the county until its members are now numbered by the thousands.

We have to-day in Dallas County

thirty-three churches, with 7180 members, and thirty Sunday-schools, with 6000 scholars, officers and teachers; twenty-five Epworth Leagues, with 1500 Leaguers. We have in church property, counting churches, schools and the Publishing House, \$2,000,000. When we consider this wonderful success we are surprised at the unequalled growth of Methodism. With grateful hearts we exclaim: "What hath God wrought!" For these gratifying results we have abundant reasons to be thankful to the great Head of the Church.

But while we with grateful hearts rejoice, we should not forget to depend upon the Almighty Father for further and greater success. Just in proportion to the great success and wonderful increase are our obligations and responsibilities multiplied. Where much is given much is required. While the growth of the Church has been most gratifying for the past three-score years, the increase of population in the county has outstripped us, and is to-day nearly 150,000, and the number of the unsaved is greater than ever before. God help the Church to meet the enlarged obligation and providential opportunity. Amen!

## Lessons From the Life Of Samuel Cupples

A Memorial Address Delivered in St. John's Church, St. Louis, Mo.

By Rev. James W. Lee, D. D.

1. The value of early religious training is the first lesson taught us by the life of Samuel Cupples. Under the parental roof, beneath which he was born, there was not the luxury that comes from wealth, but there was something far better—the atmosphere of sweetness and light that comes from pure and undefiled religion. In the most sacred of all enclosures ever known on earth—a godly home—he was shut in by affection, until his young susceptible nature drank in the influences which determined its direction to the close of his career. Here he imbibed the instructions that were woven as strands into the fabric of his being. Here he heard the songs that kept him in love with order and harmony all his life. During the sixty-nine active years he labored in the world of affairs, he was but drawing out and applying the principles that were folded by the training of his father and mother in the depths of his being before he left home.

He began his business career as a boy in a grocery store in Pittsburg in 1843. If it were possible for us to travel back through sixty-nine years to the place where Samuel Cupples was engaged to clerk, we can well imagine the kind of a boy we should meet. A clear-eyed, sweet-faced, ready-spoken, home-loving, polite youth not yet in his teens would face us, ready to serve us, if we had come to trade; ready to direct us, if we had lost our way.

In 1846 he moved to Cincinnati and engaged to work for A. O. Tyler, a pioneer woodenware merchant of the West. Here he remained until 1851, when he came to St. Louis and established a business of his own. For sixty-one years his life has been an open book in this city. But through all the sixty-nine years he lived after leaving home, in Pittsburg, in Cincinnati, in St. Louis, he was guided by the program mapped out for him by a mother's devotion. He was ever urged forward in the path of duty by the pressure of a mother's love. In a sense, he never left home. He dwelt in thought and spirit and purpose all his life inside that abode of truth and righteousness and goodness his father and mother built around their son before he left the family hearthstone.

All day long on January 6 he was dying. It was the remark of all who were with him in those last sad, beautiful hours that his was the most peaceful passing of a soul from time to eternity they had ever witnessed. He was sleeping as if he were a child again. Not back even in the old Pennsylvania home under the loving eyes of his mother did he ever present a completer picture of rest and repose.

2. The second lesson taught by the life of Samuel Cupples is that enterprise and achievement in commercial affairs are not hindrances, but means of grace to the man whose mind is made up to serve God and man in his work. He served both the divine and the human through his business. He had a genius for making money, but he kept every dollar of it in subordination to his higher nature. He never permitted his wealth to become his master. He regarded himself as the trustee of all he earned, and responsible to God for the use he made of it. He rejoiced in accumulating money, not for what his wealth could do for him, but for what he could do with it. He did not wait until he had built a fortune before he began giving of his means to advance

the causes dear to his heart. He doubtless received very little for his service in the Pittsburg grocery store, but we may rest assured that he gave a part of that to what commended itself to him as worthy. It is a well-known fact in this city that long before his name became associated with ample means, he was a liberal contributor to every enterprise which had for its object the public good. He formed the habit of giving along with the habit of making money.

He absolutely enjoyed—he revelled in helping forward every benevolent movement. He never gave grudgingly, but with enthusiasm, as if it were a luxury to him. He was as careful and economical in little things as a miser. He never wanted to see a gas jet burning more than was necessary. He resented waste. He wrote on both sides of each sheet of paper. The pen he used was never left with a semblance of ink on it. He was an artist in economy. One not knowing him and seeing him so persistently concerned about saving everything, might have thought him unable to give anything away. But he saved by the penny in order to be liberal by the pound. He kept the leaks stopped in order to accumulate power to accomplish results. He saved like a beggar to give like a prince. Throughout his sixty-nine years of business life he was a producer, a saver, and a giver. He grew in grace and strength as a consecrated Christian by all he made and saved and gave. Instead of marring his life as a saint, his business career helped to fill it full of beauty and of worth. Instead of being in his way as a pilgrim in search of a heavenly country, his business helped to build a road for his feet to walk over to the promised land. Instead of pressing him down into the dust, his business became the stairway up which, by the grace of God, he climbed to the heights of Christian manhood. He conducted his business in such a way as that it became a lift instead of a load. He saw in his business the God-ordained conditions under which he was to work out his salvation. His business was never secular to him, but sacred. He saw in it the opportunity of converting so much raw material God had made into articles of use for God's children. He saw in the tangible world a chance to lift matter to the level of mind. In every wilderness along the track of his activity he saw an invitation from God to make of it a garden.

By fashioning things into the forms of his thought, he co-labored with God, served man and transfigured himself. He saw in the planet the world God appointed man to subdue, and in doing his part to transform it, he never lost, but found himself.

3. The third lesson taught us by the life of Samuel Cupples is that the value of money goes up in exact proportion to the increasing worth of the man who owns it and by whose life it is multiplied. A man, consecrated to noble ideals will throw more value into one dollar than a narrow, contracted, earthly man will throw into a million. It is the sunlight outside the cathedral that makes the stained window valuable, that turns the dew-drop into pearl, and the coal dust into diamond. So, in order to know how much a dollar is worth, you must find out the height and depth and width of the human spirit that owns it. To know how much a man's money is worth, you must find out how much response there is in him to the world's woe and song and laughter; how much sympathy

for the wretched, the degraded, the fallen; how much admiration for the true, the beautiful, the good; how much devotion to the true; how much consecration to the right; how completely the laws of the universe are reproduced in his life.

A crank in London willed a fortune to a flock of pigeons. But all the wealth on earth would not be increased beyond the value of a few grains of wheat the birds might pick up with their bills, if multiplied by the life of a pigeon. A common, selfish, visionless man adds very little more to the money he owns than the pigeons added to the fortune willed them by the London crank.

One's money on the outside of himself is worth just as much and no more than, as a man, he is worth on the inside of himself. You cannot calculate the value of gold by weighing it; to estimate this accurately, you must put the man to whom it belongs on the scales and weigh him. The weight of the gold is increased by the greatness of the heart that throbs through it, and by the height of the thought that regulates it, and by the depth of the insight that spends it. It is true that silver buried beneath the earth in the mountain has more value than the slags that enclose it. It has more value still when dug out of the earth and refined and coined and stamped, but it never reaches its real level of worth until a vast human soul gets into connection with it. Then it is augmented and lifted by all the relations and aspirations and yearnings of that soul. To know the value of the money Peter used to pay the Savior's taxes, it would be necessary to multiply it by the entire sweep and immensity of the love of God. In that piece of coin the Almighty paid tribute to the human establishment of civil government.

The stars, as seen from the Chaldean plains by Abraham, had value, but they were lifted in significance by an infinite degree when they were multiplied by the genius of Copernicus. The laws of gravity always had force enough to pull an apple to the ground, but no one ever knew how amazingly great they were until Newton multiplied them by his intellect. Pigments and light were always useful, but men waited for their multiplication by the soul of Michael Angelo to learn how wonderfully glorious they could become. What the artist did was to take things common in themselves and make them glow by all the glory and beauty that could be shot through them. Reeds and metals and sound are in themselves plain, everyday things, but when mixed with the spirit of Beethoven, they vibrate with the melody of heaven. Heat was never esteemed above what it had power to do in keeping people warm in cold weather, until Count Rumford multiplied it by his insight, then its value was increased to such an enormous, portentous degree that to-day we see it turning all the wheels of toil among civilized men. Electricity has been at play in the sky ever since creation, but when multiplied by the life of Samuel F. B. Morse, it began to carry messages over the earth, and when multiplied by the life of Cyrus W. Field, it invaded with the news the silent depths of the sea.

So money, like stars and gravity, like paint and light, like metals and sounds, like heat and electricity, is more or less commonplace, until it finds itself in the hands of a great man. Then it begins to take on the splendor and shine with the radiance of the soul that owns it.

Samuel Cupples was successful in business far beyond most men, but in comparison with the greatest fortunes of our time, his accumulations were modest. But when we multiply the money he honestly made, by Samuel Cupples, we may say that he left at his death a stupendous amount of wealth. We can never know how great a sum the continuous succession of gifts he made in thousands of multifarious ways through sixty-nine years would equal. As one said of Richard M. Scruggs, his intimate friend, we know he went to his eternal home with his hands full of what he had given away. Some of his larger gifts have taken form in institutions which stand out before the eyes of all. How can we form a correct estimate of the two millions of dollars he gave to Washington University? To do that it would be necessary to look a thousand years into the future. To do that you would need the prophetic insight necessary to read the lives of all the young men and women who will come up from different parts of the world to that institution for instruction, for training, for inspiration during the next ten centuries and on through all time. Think of how much the few pounds were worth invested in the education of Livingston, and of a thousand others, who have directed the fortunes of mankind to this good hour. If we could sit and count till the judgment, we could not get enough figures together to measure the value of the two millions of dollars invested by



Samuel Cupples in human spirits to be trained at Washington University. Nothing less than eternity itself can possibly afford us the opportunity of estimating the value of that gift. Even one human being, like Florence Nightingale, trained there would pass far beyond the capacity of our arithmetic to count, much more the multitudes, who, year by year, class by class, and century by century, will pass through that center of learning, built out of the blood and economy and sacrifice of Brother Cupples and the other noble men associated with him in the greatest venture of far-seeing philanthropy ever known in this city, or this State.

The contributions he made to Central College in supplementing for years past the salary of the professors and in building Cupples Hall, and those he made to Vanderbilt University, like the money he invested in Washington University, will continue to increase with the growing life of humanity forever.

Mr. Cupples was fortunate in the period in which he lived and in which he found it in his heart to give so much to education. Had he been living, and had he given his money for the education of human beings a thousand years ago, it would not have counted for so much, nor quadrupled in value so rapidly as when given at the present time. Ten thousand agencies are at work to augment its worth now that were not known then. We are living in a thousand times bigger world than our fathers lived in, even one hundred years ago. We have reached a period in the world's history when wars, which destroy property, are nearly ready to cease. We have reached a time when the human race is organizing itself into one neighborhood and one brotherhood. What is given now to humanity's intellectual quickening is increased, not by one Nation, but by the human race. This servant of man and of God had the happiness to live and freely bestow his wealth for the increase of learning at a time when science and organized humanity stand ready to conserve and to increase it. His financial gifts begin their career of beneficence in company with the electron, and the wireless telegraphy, and the flying machine. Estimated by all the currents of influences that now flow throughout human life to augment his gifts, we may say that we can never know their total value, until all mankind through all the ages to come has added to them its increment of increase and interest.

How are we to estimate the complete worth of the one hundred thousand dollars he invested in the Methodist Orphans' Home? To do that you would have to count the value of the orphan children for whom he provided warmth, raiment and shelter, through all the years to come. From his heart and his hand, he sent forth his merchandise, accompanied by his prayers and his devotion to work for God and man.

Was he not wise? When we think of him sleeping beneath the snow in Bellefontaine Cemetery, with his pulseless hands never more on earth to offer money to the poor and the ignorant, do we not somehow feel that he was far-looking and wise to embody himself in establishments that will forever continue to do the things he so much loved to do when alive? His earthly features have gone from our sight, but he built for himself a body, formed of the institutions he established, in which his spirit lives, and through which he will continue to minister forever. He will continue to hush the sobs of little children as long as they weep in this city, motherless and destitute. He will continue to teach young men truth and honor and integrity and self-reliance as long as Washington University stands. To multiply the heavens by order as Copernicus did, to multiply light by beauty as Michael Angelo did, to multiply sound by harmony as Beethoven did, is great, but to multiply money by love for humanity as Samuel Cupples did, is greater.

1. There are a hundred lessons one might draw from such a life as that of Samuel Cupples, but the last to be considered here is the one his life teaches concerning the use, the value and the beauty of the Christian religion. His life was permeated by the warmth and color and joy of re-

ligion. He not only felt it in his heart, he thought it in his intelligence and practiced it in his will. He not only had religion, religion had him. He not only professed it, he breathed it. He not only held it as doctrine, he experienced it as life. He not only looked to it as a future reward, he gloried in it as a present possession. He did not think of it as insurance against loss in the world to come, but as daily nutriment for his soul in the world that now is. His religion was not a speculative system to think about, but a vital, magnificent reality to be glad about. He was not disturbed by the higher critics; his religion consisted of love, joy, peace, long-suffering, gentleness, goodness and faith, the reality of which belong to a climate outside the frosty regions of historical dialectics and ancient curiosities, in which the critics are accustomed to pursue their cold explorations.

Living from 1831 to 1912, he has witnessed the most tremendous revolution ever known in the history of religious thought, but he passed through it without a ripple on the surface of his faith. In his esteem, the Christian religion was as simple and workable in life as the multiplication table is in commerce. The mathematics by which he ciphered, and the religion by which he aspired were safe from the invasion of new discoveries. He was not narrow, but broad and liberal in his religious opinions. He had no objection to reverent, scholarly criticism of the Scriptures. In his opinion, however, the truth, concerning God and man and religion, revealed in the Bible, was as sure and self-evidencing as the laws of gravity. He did not think any verifiable reality was in any danger of being upset by criticism. He was so busy practicing religion that he never, perhaps, in all his life spent an hour arguing about it. He saw no use in trying to prove by processes of logic that fire would keep one warm in cold weather. It was a fact that it did, and that was the end of the matter for him. He had no sympathy whatsoever for so-called new thought. All true thought to him was as new and as old as eternity. Men were constantly coming to truth they never knew before, but it was there before they reached it just the same. In his religion he remained a child, tender, teachable, obedient, sweet-spirited, all his life. For four-score years he was never far from what Wordsworth calls the "imperial palace" whence he came. He lived in sight of the Father's house all his days. The first affections and tender recollections he brought with him to the earth from the dwelling place not made with hands, he never forgot. He did not have far to go when he went to heaven. He was always on the premises and in calling distance of his eternal home.

He has left St. John's Church a precious legacy in his stainless character, in his long and faithful service, in his golden record of never-failing devotion, in his affection for all its members. He carried this Church in his heart and thought for thirty-nine years, and the Southern Methodist Church in this city for sixty-one years. He honored us by loving us. He enhanced us by perpetually thinking of us. He recommended this Church to the community by his identification with all its plans and interests. He augmented its value by mul-

tiplying it by the deep, intense meaning of his wonderful life. He made our griefs easier to bear because he wept with us when we were depressed. He made our homes brighter because he rejoiced with us when we were happy. He made us stronger by his greeting of sympathy. He lined our clouds with silver by his sunny face. He has made our pilgrimage less lonely for thirty-nine years by his companionship. He has made our religion deeper and gladder by the contagion of his.

We will all miss him. He did not want to leave us. He wanted to live three or four years more to see Barnes Hospital completed, and to add finishing touches to other benevolent enterprises with which he was associated. In his finite way of thinking, he hoped that God needed him here more than he did beyond. He had no fear whatsoever of falling into the last sleep. He had no doubt but that he would wake up in the morning of a better world. But he did desire very deeply to do a little more good before he left the scenes of his earthly career. He wanted to help give clothes and shelter and coal to God's poor awhile longer through the Provident Association. He wanted to brighten the homes of his friends a few more seasons with lilies at the Easter time. He wanted to hear again his loved ones and his friends sing in his home on Sunday evenings the same old hymns by which his heart had been cheered so often, while he accompanied them with the music of his flute.

We said he was dying all day January 6. He was in reality dying for a year. He had conquered in so many contests with affliction and pain that he hoped to triumph again, but it was not to be so. His days were numbered and his time had come to go.

Tried by all the tests by which a man may be judged by those who knew him, we can say of this friend of us all and our fellow-laborer that he takes rank with those who have done their best, who have fought the good fight and kept the faith.

"The children of the second birth  
Whom the world could not tame."

It is hard to bid him farewell, and to think that we are never more in this world to hear again the greeting of that kindly voice.

"O friend! if thought and sense avail  
not  
To know thee henceforth as thou  
art,  
That all is well with thee forever,  
I trust the instincts of my heart."

"Thine be the quiet habitations,  
Thine the green pastures, blossom  
sown,  
And smiles of saintly recognition,  
As sweet and tender as thy own."

"Thou com'st not from the hush and  
shadow  
To meet us, but to thee we come.  
With thee, we never can be strangers  
And where thou art must still be  
home."

Our dear brother could ever look to  
his Heavenly Father and sing with  
Tennyson:

"Thou wilt not leave us in the dust:  
Thou madest man, he knows not  
why,  
He thinks he was not made to die.  
And thou hast made him, thou art  
just."

## Eastward Around the World

### A Romance in Missions

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

In the antebellum days of Southern prosperity some of the brightest graduates of the girls' colleges of the North went South and taught in the families of the Southern planters. In some instances these well-educated ladies became the second wives of the Southern planters. They were about as great blessings to the South as the cultured English governesses have been to the wealthy families of Russia. About the noon of the nineteenth century, in the State of Mississippi, one of these splendid young women was married to J. W. Lambuth, who had been chosen by Southern Methodism as a missionary to Shanghai, China. Few missionaries have ever been so fortunate in selecting such a helpful heroine for a great work.

About the same time, in the Cumberland Valley of Tennessee, a splendid young Southern woman married a Southern planter, on whose farm the historic battle of Franklin, Tennessee, was afterwards fought. When this noble young woman of wealth surrendered her heart and life to the Nazarene, she placed her girlhood diamonds on the altar of consecration. This offering was the foundation of Clopton Seminary, a girls' school in

the city of Shanghai, China, where many of the first and finest young women of our Methodist Mission in China, were educated.

In the forenoon of the present writer's life he was a young merchant in Waverly, Missouri, where he was used as a providential instrument in leading

#### A Young Banker

to surrender his life to Christ, who afterwards joined the Methodist Church. When we surrendered our life to the ministry we were placed as pastor in charge of a small struggling Church at Marshall, Missouri, where we were very glad to find the afore-said young banker as superintendent of the little Sunday-school. The generous-hearted young superintendent was persuaded by his pastor to undertake for his little school the education of a Chinese girl in Clopton Seminary, in Shanghai, China. When this girl was selected by Mrs. J. W. Lambuth the little Sunday-school decided by ballot that her American name should be Emma Poage, which was the name of the beautiful wife of the preceding pastor, who was buried in the same grave with her first-born babe. To introduce this little Chinese protegee of the Marshall Sunday-school to the readers, we will take up the thread of

our historical romance a few decades further back.

Mrs. Lambuth worked arduously and faithfully for years before she led a Chinese woman into the clear light, life and love of Christ. At that time the advent of a girl baby into the Chinese world was considered a great misfortune to the parents. They were often placed in the baby towers or left out elsewhere in the cold and darkness of night to freeze and perish. Mrs. Lambuth's first convert was so filled with the spirit of the Nazarene that she became very much devoted to little children. One night she was passing a Shanghai Cemetery when she heard the weak wail of an infant's voice. She placed her ear to the ground and listened with breathless anxiety! Finally she found the helpless baby, almost chilled to death; wrapping her shawl about it and pressing it close to her throbbing, sympathetic heart, she walked across the city into the home of Mrs. Lambuth. The light revealed the fact that the baby was not only chilled almost to death, but also had

#### Confluent Small-Pox!

With careful nursing and nourishment she was restored to health, with her face somewhat marked. She was a Christian from her childhood and rapidly grew into a fine and vigorous womanhood. Among the early converts among the boys of this mission was one who grew into a fine specimen of manhood, and married the girl who was picked up from the graveyard in the cemetery. Their first-born was a girl of unusual brightness and beauty. And this was the girl selected by Mrs. Lambuth to be educated by Marshall Sunday-school, whose American name was Emma Poage.

At the close of our first year as pastor at Marshall, we were removed to Jefferson City, Missouri, but the brave little Marshall Sunday-school went faithfully on with the work of supporting their ward on the other side of the world, although they knew but little or nothing about her. After nearly ten years of work by faith, some of the doubting Thomases of the school began to wonder as to whether they were supporting a myth or a reality. About this time we made our first trip of "Forty-Five Thousand Miles Around the World," taking with us a photographic tripod, for this was before the days of kodaks. Miss Laura Haygood was President of the Clopton Seminary, in which we found Emma Poage a member of the Senior Class and a beautiful young woman. We took two photographs of this senior class, in one our heroine was standing, and the other members sitting. In the other picture Emma Poage was sitting and the other members were standing. This was to avoid suspicion of partiality for

#### Our Heroine.

When this picture reached Marshall the Sunday-school was enraptured with the beauty and promise of their protegee. They then went enthusiastically on to the end with her support. They not only paid the entire expense of her education, but for her wedding trousseau also. Then there was a sum of forty dollars left in the treasury, which was used as a nucleus or nest-egg for the beginning of our Methodist Mission in Korea.

Having thus introduced our readers to the heroine of our romance, we will now introduce the hero. Amid the revolutions of the closing decades of the nineteenth century, General Yun and family, of Korea, were banished and scattered. General Foote, our first Minister plenipotentiary to Korea met in the city of Nagasaki, Japan, T. H. Yun, a bright boy in banishment, who had in his boyhood largely mastered the Korean language and literature. General Foote introduced this boy to our people in Shanghai, China. He was at once enrolled as a student in our Anglo-Chinese College in Shanghai. After here mastering the Chinese language and literature, he went to America, where he entered Emory College at Oxford, Georgia, when Doctor Candler, now Bishop Candler, was President. After graduation in this college, he entered the Vanderbilt University at Nashville, Tennessee. Having thus mastered the sciences, languages and literature of the Occident, he proceeded to lecture through

#### Our Southland.

from which he obtained enough money to pay for his Western education with an excess of two hundred and fifty dollars. This amount he placed in the hands of Doctor Candler, to be held as another nucleus with which to begin mission work in Korea, when the psychological moment should arise. He then returned to the Orient and accepted a professorship in the Anglo-Chinese College in Shanghai. At the commencement of Clopton Seminary, when Emma Poage graduated, Prof. Yun saw the heroine and fell in love with her at first sight. After their marriage the King of Korea heard of this brilliant young man's linguistic and educational attainments. Through the legation at Tokio, Japan, Prof. Yun was invited by the King of

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Korea to return to his native land. On his return he was honored with a high position in the King's Government.

When Bishop Hendrix went to Korea to open our mission work, he preached on Sunday in Seoul, the capital, with Prof. Yun as interpreter. At the conclusion of the sermon the distinguished interpreter stood in the splendid regalia of his high office, with his wife before the Bishop, presenting their first-born for baptism. When the Bishop took the baby in his arms and said: "Name this child," the father responded: "Laura Haygood Yun!" The psychological and long-hoped-for moment had arrived for the opening of mission work in Korea, and the

#### Grand Daughter

of the babe picked up from the graveyard, with confluent small-pox, was the first candidate for baptism! We recently spent a Sunday in the capital of Korea, preaching to very large and intensely attentive audiences, once through an interpreter and once in our native tongue. At the conclusion of one of these services T. H. Yun, who is now a Baron of the Japanese Empire, came forward with his handsome daughter and introduced her to me as: "Laura Haygood Yun!" Henry Ward Beecher once said, that any man could write one good novel, that is his own life. We are quite sure that Baron Yun can write such a novel, that would be read by millions in the Occident and Orient and we hope he will do so.

With Doctor Park we recently met a dignified and earnest Bible woman, with a luminous and radiant face, on a street in the great city of Soochow. When the Doctor introduced me as the man who had been instrumental in the education of her daughter, who had won the hearts and admiration of the Ambassadors and their wives of many Nations, she was so overwhelmed with emotion that she could hardly speak. This noble Bible woman was the same person who was picked up with confluent small-pox in the Shanghai Cemetery, in the cold and darkness of night! Two of

#### The Practical Lessons

of this historical romance are: The Southern girl whose diamonds made Clopton Seminary possible, developed into a superb Christian womanhood, and was the General Secretary of the woman's work of her Church, and the little Marshall Sunday-school, from the reflex benefit of missionary work, developed into one of the finest schools and best Churches in Central Missouri. Besides, the young banker and the present writer have obtained blessings and unmeasured satisfaction in watching the progress of the work at home and abroad.

Port Arthur, Manchuria.  
You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging out of them, but turning them all to the best possible account.

#### THE DOCTOR HABIT And How She Overcame It.

When well selected food has helped the honest physician place his patient in sturdy health and free from the "doctor habit" it is a source of satisfaction to all parties. A Chicago woman says:

"We have not had a doctor in the house during all the 5 years that we have been using Grape-Nuts food. Before we began, however, we had "the doctor habit" and scarcely a week went by without a call on our physician.  
"When our youngest boy arrived, 5 years ago, I was very much run down and nervous, suffering from indigestion and almost continuous headaches. I was not able to attend to my ordinary domestic duties and was so nervous that I could scarcely control myself. Under advice I took Grape-Nuts.  
"I am now, and have been ever since we began to use Grape-Nuts food, able to do all my own work. The dyspepsia, headaches, nervousness and rheumatism which used to drive me fairly wild, have entirely disappeared.

"My husband finds that in the night work in which he is engaged, Grape-Nuts food supplies him the most wholesome, strengthening and satisfying lunch he ever took with him." Name given by Postum Co., Battle Creek, Mich.  
Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

# Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

**SICK HEADACHE,**  
cause the food to assimilate and nourish the body, give keen appetite,

**DEVELOP FLESH**  
and solid muscle. Elegantly sugar coated.

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Notes From the Field

Centenary, Paris.

Methodism in Paris is prospering. The pastor of each of the three Churches seems to be prosecuting his task vigorously, and the work of the Lord is being established. Brother Bryan, "the new presiding elder," is in all manner of conversation and life, moving as noiselessly and smoothly as the on-going plain's river, but is always as pronounced and emphatic as the occasion demands. He manages to stir up fine reports of his work wherever he goes. On last Sunday Centenary enjoyed the presence and preaching of Doctor C. M. Bishop, the sure-enough President of our Southwestern University. The half dozen and more ex-students of this institution in Paris were unspeakably delighted that one of such strength and vigor and on-going is at the helm at our alma mater. The man who says that Doctor Bishop is not the right man at the right place simply betrays his jealousy of the ever-brightening future for Southwestern University. He is a man of ripe scholarship, of rich religious experience, a gentleman of the old Virginia type, who well knows the art of reaching and holding the popular heart. Not since the then "Doctor" Denny preached that great sermon on "Sowing and Reaping" at Paris during the session of the conference two years ago have I heard such preaching as Doctor Bishop gave us last Sunday. We were lifted above the ordinary earth and were "made to sit together in heavenly places in Christ Jesus." We took no collections, either public or private, but the University was made richer in the henceforth growing appreciation of our Paris people of its President and work. If Dr. Bishop's visits could be extended to the whole of Texas our Methodist folks would rapidly become less guilty of the irreparable mistake of sending our young men and women North and East for their education.—Edward R. Barcus.

Burke Circuit.

A few facts in regard to Burke Circuit and its pastor. This charge is located in San Augustine District and has three Churches: Ryan Chapel, one mile and a half west of Burke, the oldest Church in the county. It was organized in a very early day of Methodism in Texas. Its chartered members were of the pure type of old-time Methodism; nearly, if not all, have gone to their rewards, but the "olive tree" still abides. The church has been greatly depleted in the last decade, but Methodism lives at its old home. Diboll, known as the Southern Pine Lumber Co., two miles south of the chapel, is established. The best mill town Church I have ever known. The congregation is large and up-to-date. One of the best choirs in East Texas. The clarionette in the choir is played by the mill company's Secretary, Mr. Strous. The choir is led by John Weeks, one of the mill bosses, a fine vocalist. This Church pays the pastor \$300, and other Churches claims in proportion. The Baptists have a good church at this place. All around, this is the best mill plant in Eastern Texas. Three miles north of this mill is located the town of Burke, on what is known as "Brady prairie." The entire prairie is taken up by the town and farms. The M. E. Church, South, here numbers about one hundred and forty members. There is an element in this Church that excels any in work and in looking after the interest of the Church and meeting the expenses than I have ever seen in any Church according to their financial ability. They pay their pastor \$300, and meet fully all other claims of the Church. Their churchhouse is commodious and well cared for. The parsonage is well fixed up for a preacher and his family. We have an excellent country trade. Our little town is exceedingly peaceful, and quiet as any community I know, and strictly prohibition. The Baptists have a good church and a good preacher also. The Christians have a good building and preaching occasionally. We have the best schoolhouse, brick building, made purely after the modern style, beautiful both inside and out. Our town is well watered and healthy. Well, our first Quarterly Conference has just passed. J. M. Mills, our unsurpassed presiding elder, stands like Boaz and Jachin, a pillar of strength and wisdom. He is an ideal presiding elder. He can lead the Quarterly Conference apparently without any effort. When he says come they all come, and when he says go they all go, for they all know he is right. In the pulpit he is a power. He preached two wonderful sermons for us. Now as to our pastor: He stands up as straight as a shingle. He is right good looking, too, for a Methodist preacher, and his name is Littleton Fowler Smith. Now, we are expecting something from him which we will surely get when we

look at the physical model and trace his ancestry back to the great pioneer and first Methodist superintendent of the Texas Mission, Littleton Fowler, his grandfather, who organized and was pastor of the first Methodist Church in Texas, of which my father and mother were chartered members, and up to this date there is not a living member that was in that organization. In after years Brother Fowler bought him a home near this church, McMahon Chapel; his valuable record is in Methodist history and especially in Texas. He was the neatest man in his dress and every-day bearings; he was fine looking, stately in his make-up; he was deeply pious and a wonderful preacher; his private admonition to your humble writer touched my heart and led me to a religious life. Brother Fowler laid his armor down at his home. He gave directions in regard to his burial and funeral, and cofined in a black cloth suit, boots on his feet, with white cravat, and laid to rest under the pulpit of the Church he had founded. Many a Methodist preacher has stood over the dust of this great saint. Your writer was present at his Masonic burial, though a boy comparatively. I remember well the great sermon preached by Rev. S. A. Williams from a text selected by Bro. Fowler—Rom. 1:16—"For I am not ashamed of the gospel of Christ," etc. Back to Burke. Our preacher is a strong man in doctrine and the Holy Ghost. He has made a fine impression among us and none the less among outsiders. And now we predict a great upbuilding this year. I am a local elder and will help him all in my power. I am looking for great things to be done this conference year. I see that our great army of Methodist preachers representing the greatest Church in the world are getting full of the old-time religion and as their education and advantages are in the work they are assuming unknown power, and great revivals are following and the Ark of the Covenant is moving rapidly, and they, with their co-laborers in this rapid-advanced movement, will soon belt the earth with this gospel, and then the great Head of the Church will come in his glory and there will be an everlasting crowning. This glorious thought is joy unspeakable, and full of glory. God bless the preachers and people of this Church, and all others in the work is my sincere prayer.—D. M. Stovall, L. E., Feb. 13.

Byers.

Rev. L. S. Barton spent last Sunday with us, and preached two great sermons on "Christian Education" to large and appreciative congregations. It was certainly wise in Bishop Mounzon to appoint Brother Barton to his present position. If the preachers of the North Texas Conference will co-operate with him he will raise far more than \$125,000 this year. Brethren, get your people out to hear him when he visits your charges. When they have heard him he will lay the responsibility upon their hearts and consciences until they will become possessed with the spirit of conviction of a Nehemiah. Then they will say, "Let us build the great Southern Methodist University, that we be no more a reproach." He does not take a public collection, but raises the money by private solicitation. He raised \$1900 here. We expect to raise at least another \$100. It is certainly encouraging to this pastor to see the intense zeal and interest that his people are manifesting in the building of a great University at Dallas. Some of our leading citizens and men of wealth in this section of the State have expressed their desire to do something highly substantial for Southern Methodist University in the near future. We are happy on the way.—Chas. P. Martin, Feb. 13.

Wallis.

Perhaps a few words from this section of the "moral vineyard" may be of some interest to the many readers of the dear old Advocate. We were delayed at Hempstead after conference on account of personal illness, but were able to leave there on Monday for this place, and when we arrived here we were met by that elect lady, Mrs. D. N. Harris, and other friends at the train, and well taken care of by Sister Harris until our household goods came after several days' delay. We then moved into the brand new parsonage, built here by our indefatigable predecessor, Bro. Saxon, who deserves much praise for his untiring energy in providing a home for the new pastor. This is entirely a new pastoral charge, composed of Wallis and Fulhear, and the plan is working admirably indeed. We give two Sundays to each place, and the people here at Wallis certainly appreciate having the pastor located

here as they have never had a resident pastor here before. We have not yet received a regular pounding; it may come later, but the people are constantly sending good things in the way of backbone, spareribs, sausage and other things to the parsonage, so that we have not lacked for something good to eat since we have been here. We have some of the loveliest people here that we have ever served, and they are treating us royally all the time. Our American people, too, are very intelligent and refined, and there are more college graduates on this work than any work we have ever been on. They are thorough believers in Christian education, and at this time there are about fifteen of the boys and girls off from home in attendance at the different colleges and universities, trying to equip themselves for usefulness in the world. This speaks well for the intelligence of our people we think. Our first Quarterly Conference was held here January 27, 28, with our well beloved presiding elder, Bro. R. A. Burroughs, in the chair and the pulpit. He preached three grand sermons for us, and they were good to the use of edification. He presided with dignity and ability, and our people fell in love with him at once. The Official Board assessed for the pastor \$50, and are abundantly able to pay it, as there is a good deal of wealth, both in Wallis and Fulhear. We have made a fine start, and both preacher and people are in love with each other, and we are expecting a good and prosperous year on this delightful charge. We left many dear, warm friends at Hempstead, from whom we regretted to part, but have found many good friends here also.—W. W. Horner.

Cookville.

Our first Quarterly Conference has gone down on the pages of history as one grand uniting of God's people in the business of his kingdom here on earth. Our loving presiding elder, Brother Hotchkiss, came and held our conference, and preached us four great sermons that did everybody good that heard them. Our conference was a great occasion for Argo. The Lord's table was well attended. Our love feast was of the old-fashion kind; good talks and great shouts of victory over sin. The sermon at night preached to the young men was of great worth. A goodly number of young men pledged themselves for a better life. They all love the presiding elder, and we want him to hold us a meeting in the summer. We organized the Argo Church Saturday at eleven o'clock, with seventeen members. They assessed themselves \$100 for the preacher. This is a record-breaker for Titus County. Our greatest need is a great revival of religion. Pray for us. We are coming to the front.—G. M. Yearwood, P. C.

Millsap.

The transition from the West Oklahoma Conference to the Central Texas Conference was greatly facilitated by some of the brethren who were acquainted with my sainted father, and held him in the highest esteem. There were numerous expressions of welcome on the part of the brethren, and for them and all kindly deeds in my behalf I am profoundly grateful. After the Bishop announced my transfer, of course I began to wonder where I would fall, and when he had read through the long list of appointments to the Weatherford District, and I had not been "landed," I began to think that it is now or never. Well, I am out here at Millsap, in the western portion of Parker County, not far from the Brazos River, in obedience to the commands of the conference trying to lead the hosts of the living God into closer fellowship with him, and to improve all lines of Church work. My predecessor wrought well here, and his and his wife's memory will not be eradicated very soon from the minds of these people. After reaching my appointment I began to survey the field to see what I could see. After I had made my first circuit I immediately reached the conclusion that Rev. Jas. Campbell had not intended that I should have any idle time. My work is compact, the farthest place being eight miles from Millsap, which is the hub. I feel very impotent for the great responsibility which the Church has placed upon me, but going forth under the protection and leadership of that God who gave victory to his children in the olden times expect to extend his kingdom in these parts. This is a valley town, surrounded by agricultural and timber lands. To the westward are some terrestrial protuberances that seem to contain enough material to build all the stonehouses that Dallas and Fort Worth might need for the next one thousand years, and then be some left. The wood supply seems inexhaustible, and it may be bought at a very reasonable price. The people have received us kindly, and although there has been no general pounding good things have found their way to the parsonage. Despite the cold weather and the scare of meningitis this

scribe has not missed an appointment, and has been greeted with good congregations all over the charge. In response to a demand it is a great pleasure to me to preach the pure gospel, and I feel that there will be a good harvest from the seed which I am now sowing. One Sunday afternoon during my absence my helpmate got busy and organized a Senior League at Millsap; then a little later we organized a Junior League at Millsap, and both of them are doing well. I organized a splendid League at Brock last Sunday for the seniors, and want to organize Leagues at the other places as far as possible. The missionary society here at Millsap has been rehabilitated and is doing good work. I am looking after the interests of the Sunday-schools and expect to make them more effective. An abundance of rain during the winter and a splendid rain recently have put a broad smile on the faces of the farmers and prospects are very bright.—John P. Cox, P. C.

Hallville.

This place is situated between Marshall and Longview, and the work is composed of this good little town and several good country Churches. Since our arrival in the midst of these people they have shown us great kindness. They seem to be real thoughtful of the feelings and interest of their pastor. We are rapidly growing in love with them. We are convinced that this pastoral charge has among its membership some as good people as are to be found in the land. The cold, gloomy winter has interfered with our services some, but notwithstanding we have had some good services. At old Summersfield Church last Sunday we had a glorious time. We felt that it was good to be there, as Peter did on the occasion of the transfiguration of his Lord. We are trying to get the work in good running order, and then make a mighty pull for success this year. We have a good Sunday-school and Woman's Missionary Society at Hallville. These good women are doing a splendid work. They are now getting up money to buy a new church organ, and they will soon get it. They frequently have quiltings and have the "biggest" time of any folks around. In this way they make money for their work. They also have weekly meetings and go over the Sunday-school lessons together, and make a study of it, using the Sunday-school Magazine. They have these meetings at their residences and after the study hour is over they have a social half-hour. They frequently invite the pastor to meet with them and give them instruction on the lesson, which he takes delight in doing. Our Sunday-school is taking on new life here. We have a class of little girls in this school which has done a beautiful thing that we will tell you about: They pieced a quilt with their own little fingers, and got their mothers to quilt it for them and sent it to the Orphans' Home. I wonder if any of the Sunday-schools have a class of little girls who have done a more thoughtful and worthy thing than that. The Marshall District Pastors' Conference is to meet with us next week. In this we hope to plan wisely for the future of our district, and get up some new inspiration and information for our work.—M. I. Brown, P. C.

Austin Avenue, Waco.

Last night we had our third regular stewards meeting and first Quarterly Conference. In spite of extraordinary obstacles to our Church work, in the way of weather, sickness, quarantine and a closed church part of the quarter we reported everything in full to date. Considering that our budget is between \$500 and \$600 a month just for current expenses and our membership is only 600 that's a good showing. Better than that we have been having fine spiritual services and conversions every Sunday. Last Sunday we had eleven accessions and one young man converted. Sunday before that we had four men and one woman converted, and three conversions the Sunday before that, etc. We are planning a campaign to pay off our debt of \$4400, and as soon as we get that out of the way we are going to raise \$1000 for the Deacons' Cooperative Home here in Waco. It is one of the finest institutions in the land, and is under the auspices of the City Board of the Home Mission Societies. In this Home working girls get their board and lodging at actual cost and have also the great privilege of Christian surroundings. Miss Ethel Jackson, the deaconess in charge, is a woman of rare skill and faculty for doing all sorts of good. Then we are planning a handsome collection for the Virginia K. Johnston Home at Dallas. I have always made it a rule of my ministry to take collections for every good word and work, in season and out of season. I have found that the more folks give the more they will give. To "rest" in matters financial is to shrink up and die. If any brother is having a hard time financially in his Church, let him take

Harmless Smoke 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 balmy 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, 478 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.

two or three special collections, and the wheels will start to move in the whole machine. "Everything is lovely, and the goose honks high."—H. D. Knickerbocker.

Chico.

I was read out at Gainesville to the Chico Circuit, or, as some affirm, the good Bishop read me out to Chico Station. If so, he was right, for it is Chico Station and more, notwithstanding the missionary appropriation has been left off. The papers and the conference minutes are also right in calling it a circuit for two good Churches have been added to it. But for the truth's sake, it must be admitted that in the minutes the name does not always describe the thing, for there we find many circuits that are not called circuits and some stations that are not really stations. The minutes of last year show both a Chico Station and a Chico Circuit, this circuit. I am told, was about forty miles in extent and consisted mainly of four societies three only of which were housed. Its history is quite honorable. It was served for three years by one of our consecrated and efficient local preachers who won and held the confidence of his people, and, I am persuaded, won their hearts also. In 1910 it paid everything in full and over. Last year it raised the preacher's salary, and, let me add, its conference assessment was probably larger in proportion to salary than almost any station, big or little, in the conference. This was probably exceptional, but it illustrates how the country problem is being solved in some localities. But nevertheless this big circuit with its faithful preacher came near paying out in full notwithstanding drouth and crop failure. But in the appointments this year only Chico Circuit remains, and for fear that some may conclude that Chico had been swallowed up world without end I make this little explanation. It is still here, and I presume that Chico Methodism is about as thriving as ever. Two Churches have been taken from the east end of the Chico Circuit to form with it the present Chico charge. Chico is a thriving little sandy-land town, with some twenty-six business houses, including two banks, nine grocery stores, some of which carry general merchandise; two dry goods stores, two drug stores, a furniture store, and others. It has also a lumber yard, two gin plants and a paper that is on the side of prohibition. It will soon commence the erection of a twelve-thousand dollar school building. It is in the midst of a rich sandy-land section, that can raise as many peanuts, yellow potatoes, and yellow-legged chickens to the square acre as any part of the great State of Texas. And many other things it is good for, besides king cotton. Among other things worthy of mention, it has sent out a large number of consecrated, efficient and successful preachers. Some of them



have adorned the presiding eldership, and are still adorning it. One of its young men is now in Georgetown, and another is in Vanderbilt preparing themselves for the Methodist itinerancy. Many of the saints who have prayed these men into the kingdom and have shouted them into the ministry are still here, and are still praying for them. Chico is the center of the present Chico charge. Sand Flat is a loyal little Church, six miles to the west, and Pleasant Grove is an older appointment, four miles to the east. They have a camp-ground out there, and a shed, and they are preparing for a great meeting in August. Brother H. M. Benton, of Van Alstyne, has been engaged to lead it. He is a true and tried hand at an old-fashioned revival, and we are looking for a hallelujah time. I have been cordially received, and duly pounded, and have received every attention proper to the coming of the new preacher. There are no better people in the world than Methodists, and in and about Chico we have some of the best Methodists in the world. Our first Quarterly Conference has been held at Sand Flat. Brother Riddle was on hand, and looked after the interests and activities of the Church in the careful and brotherly manner that is characteristic of him. He preached four sermons, and they were able, scholarly and unctuous. I am looking for a good year on the Chico charge.—John D. Major.

**Throckmorton.**

We believe Zion advances in Throckmorton. Methodism humbly takes her place in the front ranks. Prayer-meeting well attended. Congregations full. Sunday-school on modern basis, with all departments at work. A Senior League organized this year, and doing telling work among the young people. Woman's Missionary Society at work, "full steam ahead." They have just added a foreign department. The Official Board has taken a decided step in advance, putting business and system into its work. As a consequence, all the finances are up to date, and the brethren declare they shall remain so. The Advocate has a large circulation among the membership. The pastor and his family are well cared for, and we are inspired to our best efforts among these good people, the choicest of Methodism. We are preparing now to entertain the District Conference in April. We are going to don our best clothes and extend our warmest welcome and broadest hospitality for the occasion.

Watson, at Woodson, and Little, at Lone Star, are both alert, and are doing good work in the contiguous territory. May God send us a great revival this year is our prayer.—Frank Meadow, P. C.

**Murchison.**

Our first Quarterly Conference is a thing of the past. It met at Wonda. We had a good, live session; all the places were represented but one; the stewards raised the pastor's salary \$84. Brother Garrett was on hand and looked well to all the interests of the Church. We all love him, and he is one man that the time-limit need not effect. He is the right man in the right place. Murchison charge is in better condition every way than it ever has been. It will soon be one of the best circuits in Tyler District. We are collecting our last note on the parsonage property, and thinking of building a new one. Many newcomers are moving in, and we hope to get our share of them. We have our arrangements formulated for a great revival which we expect to begin soon. The Wonda people know how to entertain a conference. They had a most excellent dinner on the ground Saturday.—G. M. Fletcher.

**Valley View.**

Sunday night, February 18, marked the close of the greatest revival ever known in this place. It was a co-operative meeting led by Judge M. J. Thompson, the lawyer-evangelist, of Stephenville, Texas. Judge Thompson is a big man every way you may take him. But the biggest thing about him is his heart. His preaching is of a high order, strong in simple gospel truth, fearless in attacking sin, yet tempered with a wonderful kindness which makes both saints and sinners receive the truths he presents and act upon them. He is a man of wonderful faith in the simple old-time gospel which he preaches. He believes it will bring results and holds on and preaches on until the results come. At times when others would have given up and the battle seemed lost he seemed to catch a new hold on his faith and thus inspired confidence in every one round about him. In his appeals to the unsaved he is strong, patient and effective. This meeting was a great meeting in many respects. In the first place it overcame conditions that seemed impossible. At the beginning of the meeting there were sixty-eight heads of families in the

town who were irreligious, and many of these had not been to Church in years. Since there were not quite one hundred families in town it is seen that more than one-half were irreligious. It was worse among the young men. The Churches were backslidden. The faithful few were discouraged and seemed to have no faith. With this as a beginning, and the meeting poorly attended, the battle was joined and the enemy attacked in his fortifications. For two weeks the battle raged with nothing but seeming defeat all along the line. Finally some children too young to be much influenced by the prevalent conditions gave God their hearts and were made happy in a Savior's love. They went to work and this encouraged others, and they took on new faith, and on the third Sunday night of the meeting five adults were converted. Crowds increased and victory came, and a week of harvesting followed. In the second place the meeting was great in the number who surrendered to God. There were in all one hundred and eighty-five who professed at the altar. Many of these were reclamations and cold-lifed Church members who straightened up and got right with God outside of the altar. The meeting was great again in the numbers who joined the Church. There were one hundred and ten who had given their names for membership in the different Churches at the time of the last service. A little more than half of these will come into the Methodist Church. It was a great meeting from the large percentage of heads of families among the numbers saved. We received fourteen heads of families into our Church, which very materially strengthens our membership. Many of these were most influential citizens. We paid Brother Thompson \$350 for his services. Valley View has come on the map religiously. The cause of Christ has been elevated, and souls will be in glory forever as a result of this meeting. The unanimous expression is, "God bless Judge Thompson" and "To God be all the praise."—S. M. Black, P. C.

**Groom.**

This charge is an ideal one for the frontier. Its people are truly Westerners, and no other people are like them in many respects. The truly Western man is a sympathetic character. No man knows so well as he does to adapt himself to a demand on himself as a Westerner. No man is so quick to respond to human needs as a Westerner. In this country the brave, kind and noble-hearted cowboy is beginning to give his place to the small ranchman or large farmer, who is always a generous-hearted neighbor, and is more than apt to be a strong and staunch Christian character, and who in every way is in sympathy with his fellowman about him. Ordinarily every one is not only in sympathy with the Church, but they regard their indebtedness to the Church, and a seldom thing it is to find a man in debt over west. We have been favored by having our lot cast among such noble people here, and from the words above one should not wonder at the royal treatment a preacher would receive who resided in such midst. This charge has received a pounding which, if described would appear impossible. The pastor is unable to reciprocate for their goodness towards him, and is preparing to give them the gospel this year. This charge is rapidly advancing along all lines. It has to do this in order to keep pace with this country, for this part of the country is a scene of prosperity and advancement. Our presiding elder makes well when he comes. I believe people will go further to be at Story's Quarterly Conference than any presiding elder I ever saw. We held our first Quarterly Conference at Groom, January 15, and it was not held with a small number present, and it showed that this charge was growing, and, in the face of heavy indebtedness the pastor's salary was raised \$150 over last year. Our revival begins on this charge in April, and we hope to do things out here for the Lord this year. May great blessings rest upon Dr. Rankin, and the work of the Advocate this year.—L. Jackson.

**Bryson and Jermyn.**

Why not hear from Bryson and Jermyn charge? Our good Bishop Mouzon sent us to Bryson again. This is our third year. You see we returned home to spend another year with a faithful and loyal people. Sometimes we see nothing we have done, but when we remember we must do our part then stand and see the glory of God we take new courage. The last summer's revival is still felt. Those who enlisted with God's people are living the best they can. That old hymn, "Nearer, My God, to Thee," begun at the parsonage gate, and continued in the march around to the dining-room when the table and floor were left groaning under the load has, as usual, passed into history as a bright spot in the Church life of

Bryson Church. In spite of the cold winter our people are very faithful to the hour of worship. We have seated our nice church at Jermyn, and the recent loan, made to us by our North Texas Conference Board of Church Extension, will clear our indebtedness and free our people from this heavy obligation. We are most of all anxious for an "old-time" sweeping revival of Holy Ghost religion at Jermyn, that will cut down stateliness and uproot sin and make everybody love each other. We have our revival times announced, and we are praying and planning for them. Truly we take pleasure in making mention of such a lovable character as Bro. S. C. Riddle, our presiding elder. He has captured our people. Those who heard him (as it was extremely cold while he was here) tell those who were not at the services in the following: "I love that man;" "that's a fine preacher," etc. He held our Quarterly Conference, February 4 and 5. This conference is one, above all, of the proofs of the providence of God. (We have had three years of drouth.) Wife and I had decided, if our people paid enough to replenish our "table wants" for a few days, our expectations would be fulfilled. When question eight was called, the faithful stewards reported Bryson \$174 and Jermyn \$70; thus the first quarter gave \$244 for the support of pastor and presiding elder. We were further surprised when question six was called, and the stewards stated they would place the preacher's salary at \$1000, and the presiding elder's salary \$167; for the year, \$1167. God will liberate the purse-strings when he fills their hearts with the love for him. Our Sunday-school at Bryson is a "hummer" for doing things. Our Leaguers are very loyal. We are anxious that more may be added to our band of workers.—L. D. Shawver.

**SAN ANTONIO METHODISM.**

Gregory, President, in the chair, prayer led by Brother Davidson. Present: Gregory, Pinnell, Liles, Cross, Johnson, Dr. Burgin, Bishop Mouzon, Godley, Shoemaker, Rylander, Muenick, Vargas, Davidson, Young, Dr. Harrison, Weeks, Tomy, McKinnon. Reports of pastors showed substantial gains in membership during the week; seven at Government Hill, one at Englewood Mission, three at Laurel Heights, seven at West End, eight at Tabernacle, eleven at Travis Park six at Alamo Heights—the larger number of these were on profession of faith.

Davidson and Cross exchanged pulpits in the evening to the gratification of both congregations (?).

Young announces that the new church, Laurel Heights, will be formally opened for services on Easter Sunday. Both Bishops, Key and Mouzon, will be present, and conduct the services. Brother Young, in bringing to completion this fine church, has accomplished a great work for Methodism. The building is an honor to the architect who planned it, and to the people who have given the money to build it.

Dr. Burgin preached to a very large congregation at West End in the morning and at Alamo Heights in the evening. The organization of a Church on this particular "height," at this particular time, through the wisdom and zeal of our energetic presiding elder places Methodism under renewed obligation to appreciate one who has already contributed so much toward permanent organization in this city.

T. W. Alton, of Warrensburg, Missouri, will begin a series of revival meetings at Alamo Church, March 3, and at Tabernacle, March 18. Bro. S. B. Johnson will begin a meeting at San Antonio Female College, February 25.

Brother Weeks announced that Drs. Pinson, Moore and Reid will be in San Antonio the last Sunday in March for a systematic missionary campaign.

Bishop Mouzon made a very helpful, impressive talk which was greatly appreciated by all present. He is a member of our association, and his presence is always an inspiration to us in our work.

Benediction by Bishop Mouzon. J. T. PINNELL, Secretary. San Antonio, Tex., Feb. 12.

**DALLAS METHODIST PASTORS' ASSOCIATION.**

The congregations are reported to be about normal in size again, and the general interest good.

Accessions were reported as follows: First Church, 3; Oak Cliff, 5; Trinity, 10; Grace, 7; Ervay, 2; Forest Avenue, 3; Tabernacle, 5; St. John's, 9. Conversions: First Church, 1; Forest Avenue, 1; St. John's, 2; Oak Cliff, 3.

Brother Peterson and his people, of Forest Avenue, have begun a mission work near them, and have all the regular services. He reports forty-three in Sunday-school.

The chair appointed a committee composed of Dr. G. C. Rankin, G. M. Gibson and D. K. Porter to draft reso-

# WHO IS GIPSY SMITH?

A Child of the Gipsy Camp

Gipsy Smith is an evangelist by right of a "gift," bestowed by the Spirit of God, as certainly as there ever was such in the history of the Church. In his case, moreover, we have a conspicuous example of the fact that the spirit bestows such gifts on those by natural endowment fitted to receive and use them. There is no conflict between a man as God made him and the work of grace in him when he is utterly abandoned to the will of God.

"He has little or no education, yet he is one of the most eloquent speakers."—London Daily.

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lutions expressing the sentiment of the association with reference to the early closing of the saloons.

Since the last writing Bro. T. G. Peterson read a paper on "Jonah," and Brother Porter on "Micah." These papers, together with the discussions that usually follow make the sessions most interesting and instructive.

The brethren are all in fine spirits and are preparing for the Gipsy Smith campaign. C. A. LONG, Sec'y.

**FORT WORTH METHODISM.**

The reports of the pastors present indicated that the attendance upon the Sunday-school and other services of the Church is approaching normal for the first time since the meningitis began to rage. This is an evidence that health conditions in the city are improving. The time for holding the district institute, which had been postponed, was decided upon. The date is February 27-29. Brother Rucker delivered a very comprehensive and scriptural lecture on "The Purpose and Scope of Church Discipline," which was followed by a general discussion. Considerable interest was aroused, and the discussion will be taken up again next Sunday with Brother Downs leading out.

J. E. CRAWFORD, Secretary.

**Texas Missionary Campaign**

**THE EVERY-MEMBER CANVASS.**

Texas Methodism has undertaken this year to pay all its missionary assessments and raise a surplus of almost \$100,000.

When this proposition was submitted to the Annual Conferences I did not hear a single dissenting voice. The result, however much desired, cannot be achieved by merely passing conference resolutions. If every man who voted for these resolutions will seriously and systematically project, and push the every-member canvass we will reach the work we have set for ourselves. This is the law of the Church. It cannot possibly hinder any other Church enterprise, but will surely help all. The pastor must lead in it, otherwise it will be a failure. It will require some hard work, as well as wise planning. The wise, energetic

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.

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SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Georgetown, Texas.

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

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

GET READY FOR EPWORTH.

The Sunday-school work is becoming one of the most important features of Epworth-by-the-Sea. Last year the Sunday-school Encampment was held during the last half of the month of August and ran well into the cotton-picking season, especially in South Texas. This fact diminished the attendance toward the close, though a goodly number of Sunday-school workers remained to the last. To avoid a recurrence of that difficulty the Encampment will be held nearly a month earlier this year than last year. The dates are July 18-28. The Program Committee are busy with the details of the program, and are trying to make the work really practical and helpful to pastors, superintendents, teachers, and all who are engaged in Sunday-school work. Those who heard the series of talks to teachers which Dr. Chappell delivered last year will be delighted to know that he is to be with us again. This year he will give a talk daily on studying and teaching the Bible. Special emphasis will be given to the adult department, and Rev. Chas. D. Bulla will represent it in his own proper person. We shall be able to make other important announcements concerning the program from time to time. Observation and experience have led us to the conclusion that our Methodist people can get more real help from our own leaders, who must look at Sunday-school problems from the Methodist angle and handle them in the light of our own Church polity, than from any other quarter. Therefore, we hope to fill the program for this year largely with Texas Methodist talent. The time for great enthusiastic gatherings whose principle object is to generate enthusiasm is past. There are thousands of Sunday-school workers in Texas who feel keenly the responsibilities of the work and are alive to its opportunities. While many still lack a clear Sunday-school vision, many others have the vision and want to know how to realize it. And for the most part they are the workers who attend our conferences and institutes. We are trying to furnish solid instruction for those who are planning to spend time and money at Epworth. Perhaps any who wish merely to be amused or entertained would better go elsewhere. But for persons who wish to learn how to do Sunday-school work better than they have been able to do it heretofore we expect to furnish a rich bill of fare. There will also be gospel preaching, and we hope some popular lectures. And let it be remembered that all this requires an outlay of money. So far for the most part all who have worked at Epworth have cheerfully given their time and talent without any compensation beyond their traveling expenses, and the hope that good was being accomplished. But our ability to even board and transport our workers must depend upon the receipts of the Encampment. We understand that it is the policy of the management this year to sell a season ticket to the Sunday-school Encampment for one dollar, and also to require a registration fee of one dollar for each person attending the institute work. We mention this fact merely to say that, considering the intellectual and spiritual bill of fare that will be furnished, the charge will be very reasonable. From a few thoughtless persons we have heard complaint because gate fees and registration fees are required at Epworth. We wonder if they have tried to ascertain the cost of maintaining such an enterprise? And we have also wondered why it is that persons who will go to interdenominational and other Sunday-school meetings and cheerfully pay their registration and other fees complain when asked to do the same thing for their own Church? In July the climate at Epworth will be delightful, the cost moderate, the fellowship uplifting, and the instruction enlightening and inspiring. Let our pastors and superintendents and teachers and scholars begin now to plan to go to Epworth for the Sunday-school Encampment, and take their families and friends.

THAT NEW MISSIONARY POLICY FOR THE SUNDAY-SCHOOL AGAIN.

An esteemed correspondent writes concerning our notice of the "New Missionary Policy" in the Advocate of February 8, "I am sure you are mistaken with reference to its discouragement of specials." Then he quotes from page six of the "Policy" as it was formulated in 1909, where it says, "Perhaps the best plan is the one known as the living link offering,

by which the money collected for missions is prayerfully invested in the support of some specific missionary enterprise assigned to the school as its special by the Board of Missions." As that "policy" of 1909 is still sent, along with other things, to those desiring information concerning missionary training in our Sunday-schools we grant that our friend has some ground for his contention. But if he will read the "Key Revised," which we suppose is the latest deliverance of the Board of Missions and Sunday-school Board on the subject of "missions in the Sunday-school," he will find that paragraph 2 on the first page in the article "All About the Missionary Offering in the Sunday-schools" reads as follows: "Shares Not Scholarships." It was for a long time the policy of the Mission Board to allow individuals and Sunday-schools to take the support of students in mission schools, supplying them with names, photographs and information, and seeking, as nearly as possible, to put these students in immediate communication with their patrons in the home Church. While that worked well in some instances, in many others it has been harmful. For that reason, we are presenting in place of the old plan another known as the "share plan." By this plan the 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 the enterprise through letters written especially by the missionaries for that purpose. These are sent periodically, contain much of particular 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." From these quotations it will appear that if the "Policy" is to be our guide our friend is right and we are wrong. But if the "Key" is to guide us we are right and our friend is wrong. We think the fact is that the educational department of our Board of Missions revised the "Key" but failed to revise the "Policy." Hence the "Key" fails to fit the policy. But as the "Key" is later than the "Policy" it must be taken as the latest judgment of our boards in the matter at issue, and we must reaffirm our statement that the missionary policy for our Sunday-schools "discourages specials." It is not to be inferred from this that it is contemplated that the amounts contributed by Sunday-schools for missions should be used to pay the regular assessment. The Sunday-school can give direction to its contributions as heretofore, the difference being that, whereas the former policy was to support an individual, the new policy is to take stock in an enterprise.

SUNDAY-SCHOOLS AND WORLD-WIDE METHODISM.

At the fourth Ecumenical Conference of Methodism, which met in Toronto, Canada, last October, the various Methodist bodies represented reported a total of 8,273,809 Sunday-school scholars. Of these 6,062,135 are in the United States and Canada. Thus it appears that nearly six per cent of the population of the United States and Canada are enrolled in Methodist Sunday-schools. Allowing the same ratio to other evangelical denominations it is probable that not less than twenty-five per cent of our population are connected with Protestant Sunday-schools. In addition to this many go to the Sunday-schools of the Roman Catholic Church, and not a few to the schools of the Jewish synagogues. Possibly forty per cent of the population of the United States receive some form of religious instruction. While this may be a favorable showing as to Sunday-school and Church attendance as compared with the rest of the world it affords no ground for boasting. It is the shame and menace of our Church life and Christian civilization that such a large portion of our population are receiving no religious training whatever, and that no adequate effort is being put forth for their evangelization. This inviting field offers work enough for all hands. The reader of these lines cannot compass the whole field, but can you not enter the little patch of ground hard by your own door and plant and cultivate a few seeds of truth, and at last bring one arm full of golden sheaves to lay at the feet of the Master?

THE EDITOR'S BOOK-SHELF.

"Organizing and Building Up the Sunday-school," by Jesse Lyman Hurlbut, D. D. The name of Dr. Hurlbut is too well known in the Sunday-school world for his work to need commendation from us. The above mentioned book is a Sunday-school manual issued jointly by the Publishing Houses of our own and the M. E. Church. It is an illuminating discussion of all phases of Sunday-school work. We have seen no other single volume that is so well adapted to the

wants of workers who would gain a comprehensive view of the whole modern Sunday-school movement at a small expenditure of time and money. We heartily commend this book to busy pastors and superintendents.

THE TEACHER COME FROM GOD.

We can think of no special line of study for the teacher of to-day which would be more fruitful of results of the highest character than a serious, prolonged and detailed study of the qualities, characteristics and methods of Jesus, the Teacher sent from God. The greatest teachers of our age, as those who have preceded them, freely pronounce him to be the Master Teacher. Let the teacher, then, study the teaching of Jesus in all its phases and details. He need not fear that the close, systematic, scientific study will detract from his religious faith in Jesus as Christ and Lord. Rather from such study he is sure to come with the strongest faith deepened, his spiritual convictions intensified, his reverence, loyalty and love for his Master strengthened. — Wade Crawford Barclay in Adult Worker and His Work.

GAINING STRENGTH BY EXERCISE.

Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habit you aspire to gain. No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every opportunity to act, one's character may remain entirely unaffected for the better. When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete, manly deed.—Wm. James.

PROVIDE A LIBRARY.

The adult class may well provide a reference library for its class room to be freely at the disposal of the teacher and all members of the class. Where the Sunday-school does not have a library, either a general library or a reference library for officers and teachers, it may be better for the class to devote its energies to the work of securing one or both for the benefit of the school as a whole. Where this twofold necessity of a properly equipped school is provided for it is well for a class to build up a library of its own. To begin with, such a library should contain one of the best Bible dictionaries, a set of good commentaries on the Bible as a whole, a work on Biblical geography, one on Biblical theology (both on the Old and New Testaments), a volume of Lesson Notes for the current year; or, if the class is pursuing some special course, books dealing specifically with the subjects of the course, and the few books which have been published on the adult Bible class. Beyond this, the scope of the collection may be gradually broadened until in a comparatively brief time the class will have a library that will be of the largest practical value to the class in its work.—W. C. Barclay.

THE SUNDAY-SCHOOL SECRETARY.

The Secretary should watch the program and do his work without interrupting it. He should never appear among the classes during the prayer, during the reading of the Scripture, or while a speaker is addressing the school. Only under urgent necessity should he come to a class during the lesson period, and in that case only at its beginning. During intervals in the service, or during the singing, he may find it needful at times to pass among the classes, but he should do this necessary work quietly, without distracting the attention of the school.—Dr. Jesse Lyman Hurlbut.

HOW ONE PASTOR SOLVED THE PROBLEM OF ROOM FOR THE SUNDAY-SCHOOL.

Owing to a necessary change of plans on account of health conditions it was the privilege of this editor to spend a whole week recently with the Seventh Street Church at Temple in a Sunday-school institute. It is not concerning the institute that we would write, but concerning the manner in which Brother Pollard, the pastor, has housed a graded Sunday-school. The church contains two rooms and a vestibule, all too small for present needs. Brother Pollard and wife are up to date Sunday-school workers, and he naturally wants his people to have the best training that can be furnished.

FREE TO YOU—MY SISTER



wish to continue, it will cost you only about 15 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to look for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's ailments, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 107 - South Bend, Ind., U. S. A.

Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, your sister, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also galls in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, neurasthenia, kidney, and bladder troubles which caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that if you will not give the treatment a complete trial; and if you do not feel better in ten days, I will refund you the money. It costs you nothing to try it. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to look for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's ailments, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 107 - South Bend, Ind., U. S. A.

The parsonage is on a lot adjacent to the church. In the backyard of the parsonage was an old servant's house containing two rooms, one above the other, with an outside stairway. This was moved out to a position back from the street between the church and parsonage and the lower room serves as a hall for the young women's adult class. The upper room is a pastor's study during the week and a meeting place for the men's Bible class on Sunday. The church auditorium is given over to the elementary department and the Sunday-school room to the juniors. The intermediate and senior departments do their work in the rooms of the parsonage. Sometimes every room of the preacher's home is occupied except the kitchen. The plan is a success, and the school is doing very efficient work. All glory to such self-denial as that practiced by Sister Pollard, who cheerfully consents to have her home thus invaded and turned topsy-turvy for the sake of the cause of Christ. She has a family of children and does her own work. But it is a burning shame that in a Church as great and rich in worldly goods as ours it should ever be necessary for work to be done under such conditions.

FROM THE DUBLIN DISTRICT.

Having just completed the first round on the Dublin District, I wish to say we are in fine shape and all are hard at work. Twenty consecrated, sensible, energetic and in every line capable pastors have determined to meet the demands in pulpit and in pastoral work, visiting from house to house until not one has been overlooked, and having one object in view: a revival and a great one, too, in each Church. Already the tide is rising. The revival fires are in evidence. In the old Dublin Church, at the morning service, there were thirty conversions. Brother Frank E. Singleton, the pastor, doing his own preaching, and Brother and Sister Albert C. Fisher, two consecrated and gifted workers and singers from Fort Worth doing the singing. We are all expecting the greatest revival this old Church has ever had. Brother Singleton has his hand on the situation and is master of it.

I am pleading with my preachers all over the district to hold their own meetings as far as possible, and in their churchhouses, during the winter and spring. I would rather have one good meeting in the churchhouse than half a dozen efforts under brush arbors exposed to the gaze of multitudes who go to criticize and to intimidate only. Little conviction can result from such environment.

We have advanced salaries in many instances, and the collections for salaries have been up to the average. We propose to have every dollar for our domestic mission money in the hands of the Treasurer by March the first. Sunday, February 25, is the time set apart for collecting the one cent per Sunday-school member for Sunday-school extension as per order of our conference. Let every superintendent work with his pastor for this, and forward the whole amount at once to Rev. R. F. Brown, Treasurer, at Midlothian. The every-member campaign and the Advocate in every home is our purpose.

Our preachers' meeting and institute was a real benediction to all who attended. We have provided for a District Camp-meeting, June 27 to July 7, to be held at Dublin under the great reunion tabernacle and in the fifty-acre campus of live oak and other forest trees. Each station, circuit and mission will have its own assignment of lot properly marked and each pastor is to be at the head of his camp. Training for personal work will be

one of the important features, and we go from this to our revival meetings throughout the district. I am very anxious that many parents bring their boys and girls for salvation, as it seems almost impossible with home environments to get them saved. Let us separate them for a season from evil and intimidating surroundings. Each pastor has pledged himself to this work. The best help in all departments will be secured. Come and bring your tent. If you prefer, you can get meals on grounds at restaurant. Let us make this the greatest meeting in Texas. We can do it if we will. We will do it because we can. (This will be a fine place for the Advocate force to recuperate.) M. K. LITTLE, P. E.

"AIN'T I WORTH MORE THAN YOUR TAXES?"

"Daddy, ain't I worth more to you than your taxes? If you vote 'wet,' maybe I'll be a drunkard some day." Returning from a recent local option meeting in Cheboygan County, Michigan, a lad climbed upon his father's lap and asked: "What way will you vote, pa—'wet' or 'dry'?" "Wet," of course," replied the man. "Pa, why will you vote 'wet'?" the child continued. "Because," returned the parent, "the saloons help to pay my taxes." The little fellow had been deeply impressed by the lecture at the school house around the corner that evening, and he failed to comprehend how his father could not understand as he did.

Innocently, he then asked the foregoing question and made the awful prediction that some day the saloons that "help to pay" the taxes, as that father explained, might drag down that same boy to the grave of a drunkard!

That small son wanted to know which is the most vital—a human life or a mere tax levy! Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan lad wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote 'wet,' maybe I'll be a drunkard some day." To-day there isn't a stronger advocate of local option in all of Michigan. "That boy is worth more to me than all the property I could ever own," he declares, emphatically. Other fathers—how about you?—Michigan Issue.

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**BOYS' AND GIRLS' SELF-CULTURE CLUB**

Conducted by H. L. PINER, Denison, Texas

**HOW YOU APPEAR IN A MIRROR.**

Had you ever observed that you cannot see yourself as you are in a mirror? Your left eye is the right eye in the mirror, and your right eye is your left. So of the ears. If you part your hair on the left side it is parted on the right in the mirror. Your hands change places, and your feet also. In other words, you are reversed completely.

The explanation of this is simple. Standing squarely before a mirror, the reflection comes straight back, so to speak, so that the left eye is seen as the right in the image which is looking the other way. Thus the individual who fondly and often gazes at himself in the mirror truly never sees himself as others see him.

If you stand at an angle the lines, or imaginary lines, preserve their relative positions, of necessity, showing to the left that which is directly to the left in the mirror, but since the image is thus necessarily reversed, the entire left side must stand for the left and vice versa.

**HUMAN BODIES SELDOM PERFECTLY DEVELOPED.**

No matter whom you meet you may, by a little inspection, discover a one-sidedness in face and form. Not one person in a million has a faultless symmetry of body. If the animating spirit is the moulder of the body it inhabits, and if it fashions according to its own perfections, or lack of them, then we have the inevitable conclusion that few human souls are perfect. We do not here proclaim this doctrine, but merely refer to it.

Some people are wonderfully lop-sided. It may be truthfully stated as a general rule, accidents barred, that the extremely lop-sided person is eccentric in his mental make-up also. But in almost every human body there are arrested developments or over-developments, as the jaws, chin, shoulders, hands, feet and entire half of the body.

One side of Gladstone's face was said to be longer than the other. The same was true of Lincoln. It was claimed, in Lincoln's case, that one side of the face looked older and more solemn than the other. The photographs of Lincoln, of which many have appeared in magazines recently, afford an interesting study along this line, and prove that his face was really one-sided, and had a different expression on the one side from that on the other.

Great artists have not ignored this fact. The finest sculptures show a difference in the two sides of the face and body. The Venus of Milo had enough of these differences to make one wonder how it could have been beautiful. The left side of the face was one-third of an inch larger than the right. The nasal septum or partition was one-third of an inch nearer the left side than the other. The right eye was lower than the left.

By actual measurement the ears may be shown to be of different size, and also to be at different heights on the head. Arrested development of the lower jaw leads to deformities in the positions of the teeth, and to nasal and throat diseases.

**STRANGE HISTORY OF TWO WORDS.**

In Latin the word, dexter, means the right hand, and sinister the left hand. Since most of us use the right hand more skillfully than the left, words derived from dexter were applied to skill in any way. For the opposite reason sinister and its derivatives were applied to unskillful doings. As time passed, the two words with their derivatives were extended in meaning, so as to apply to superiority or inferiority, wickedness of intent especially expressed by sinister.

**R. B. HAYES (19).**

Born October 4, 1882, Delaware, Ohio. Died Fremont, Ohio, January 17, 1893. Term 1877-1881. Republican. Contemporary English Ruler, Victoria, 1837-1901. Poet laureate, Alfred Tennyson, 1850-1892. Tenth census, 1880. Population, 52,500,000. Center of population in Kenton County, Kentucky. Nez Perce War in Idaho, 1877. Great financial depression, 1877. Second "era of good feeling." Death of William Cullen Bryant, 1878. Resumption of specie payments, 1879. The 4th of March, inauguration day, being Sunday. It occurred also in 1821, 1849 and will occur again in 1917, 1945, 1973, 2001, etc. Silver remonetized: From 1792 to 1873 the standard unit of value was the American silver dollar. In 1849, however, a gold dollar was added, and was \$1.50 a unit of value. In 1874 the sil-

ver dollar was eliminated and the resumption act of 1875 declared it would pay debts in coin. Hence, all debts were to be paid in gold, the privilege of paying in silver being taken away. The cry of remonetization of silver went up and the call was answered in law. Fishery award: Fishing along our northeast coast had given trouble with England, and in 1878 England and the United States referred the matter to neutral Nations to decide the fishery rights of each Nation. They met in Halifax, N. S., and awarded England \$5,500,000. This grew out of the treaty of Washington. Yellow fever from New Orleans to Memphis, 1878, slew 20,000 people. How many of these might have been saved if we had known that the mosquito was the host? Chinese treaties, 1880. Two treaties were secured with China by which we were granted better commercial relations, and also to regulate Chinese immigration. Eighteen hundred and seventy-seven was famous for railroad strikes and labor disturbances. In one week trains had been stopped at all important places between the Hudson and the Mississippi. States, none. Political parties, 1881: J. B. Weaver, Greenback-Labor party; W. S. Scott, Democrat; James A. Garfield, Republican, elected.

**DUCAT.**

The word ducat (duk-at, 1), has an interesting history. It is derived from the Latin word meaning leader, or to lead. The word duke is also from the same origin. But a duke is a ruler over a certain dominion or territory or subdivision of government. It was in a duke's dominion that the little piece of money was first coined which we now call ducat. There was no name for the little coin, and it was christened after the title of the ruler of that territory. The ducat has different values. If of gold it is worth about \$2 of our money, and if of silver it is worth about \$1.

**EVOLUTION VS. CREATION.**

By Rev. W. P. Wilson.

NUMBER SEVEN.

Neither the survival of the fittest, nor natural selection could help him out in this straight, and hence on page 701 he says: "As the body in woman is less hairy than in man, and as this character is common to all races, we may conclude that it was our female semi-human ancestors who were first divested of hair, and that this occurred at an extremely remote period, before the several races had diverged from a common stock. Whilst our female ancestors were gradually acquiring this new character of nudity, they must have transmitted it almost equally to their offspring of both sexes while young." He assumes that this semi-animal woman, while still on her all-fours, before she became erect, and hence when her present hands were claws, she plucked the hair off of her body in order to be more attractive to her best man. This is the theory by which this great scientist accounts for the denuding of the human body, except such parts as remain hairy to the present day.

Now if any one is willing to subscribe to this theory, he is welcome to do so. The next great trouble with Mr. Darwin was to get rid of the tail. It must be borne in mind that in the quotation from him it is positively stated that the animal from which we are descended was four-footed, hairy and had a long tail. To get rid of this appendage taxed this great scientist to the utmost. Any one who is posted on Darwin's theories has not failed to discover that any organ or appendage finally becomes aborted through non use; for instance, fish found in caves where there has never been any light, while they have a rudimentary eye, yet they have not a developed eye, because they have no use for it.

On this theory, Mr. Darwin assumes that when man became erect, he no longer had any use for a tail, not living in the forest any longer, the tail became not only useless, but an inconvenience. For instance, in sitting down, he supposes the tail would have been thrust to one side, and by chafing, that bye and bye it would have been rubbed off entirely. But monkeys or apes from which we have descended use their tails, in their wild state, in traveling through the forest, but not on the ground. They do not travel that way, but from limb to limb, from tree to tree. It is said by travelers that this animal travels at an astonishing rate through the forest, curling the tail around the limb on which they now stand, springing to another in the direction they are going, they find the tail the most useful appendage.

We are told that in Amazon Valley there is a race of people who live wholly in boughs of the trees, and the

same is doubtless true in equatorial Africa, and possibly in other parts of the world. Now it would seem perfectly reasonable that these people, being arboreal, would still have the tail, but no writer has accused even one of them of having this needful appendage. Mr. Darwin possibly did not come in contact with these people during his cruise on the waters of the Amazon.

Mr. Darwin, and in fact the whole school of evolutionists proceed very smoothly, and doubtless satisfactorily to themselves, at least, in tracing the similarity between man and the monkey tribe in a physical sense. Anatomically there is striking similarity between man as an animal and some other animals. The fact is that both animals and man came from the dust, as is evidenced by the fact that when they fall into decay they all go back to the original element. None of these scientists, so far as this writer has ever been able to discover, have carefully traced the differences between man and other animals. It is in this field that the discovery is made that differentiates man beyond reconciliation with the highest developed species of animal life. Mr. Darwin is candid enough to admit, when he comes to consider the moral sense in man, that the difference here between man and lower animals is exceedingly great. He even quotes Mr. Mackintosh who says: "This sense has a rightful supremacy over every other principle of human action." Mr. Darwin, in handling this feature proceeds to show that moral action is the result of social development. Because he finds that some animals group together, associate as a community, herd or flock, there is developed a sense of care for one another, and that this will finally develop into a sense of responsibility, and a disposition to care for the welfare of others. This, he interprets to mean a moral sense, and yet he says, on page 102, of the "Descent of Man," "Who can say what cows feel, when they surround and stare intently on a dead or dying companion; apparently, as Huxley remarks, 'They feel no pity.' That animals sometimes are far from feeling any sympathy, is too certain, for they will expel a wounded animal from the herd, or gore or worry it to death. This is almost the blackest fact in natural history." Properly speaking, the moral sense of man is the sense of obligation. That any animal, monkey or other, has a semblance of this, neither Mr. Darwin, nor any other scientist has ever been able to show. In order to bring in this theory to something like a satisfactory statement to himself, he suggests that animals have conscience and instinct, and he also allows that man is gifted with the same qualities or functions. Properly speaking, instinct, which belongs exclusively to animals and other sentient beings other than man, is that endowment which enables them to do a wise act without reason. The writer remembers an incident illustrative of this point. Years ago the writer's attention was called to a sow in Northern Missouri, which had a comfortable bed of broom-wood, which she had doubtless gathered before giving birth to a nice little family of pigs. The day referred to was in January. There was a gentle breeze from the south, not a fleck of cloud to be seen. The air was balmy, without any sign in nature that there was to be a sudden change in the weather. The sow was engaged very industriously in gathering weeds and carrying them by the mouthful, and laying them on the north side of her bed. She continued at this until she had a very noticeable wall of weeds placed wholly on the north side of her bed. That night about midnight a terrific norther came sweeping down, accompanied by scattered flakes of snow. The next morning the writer was invited to observe the wisdom of that sow. She was found with her little family, safely and snugly under that new breast-work of weeds, and seemed to be really comfortable. The writer ventures to say that if Mr. Darwin had been on the ground that day, with no instrument to test the atmospheric conditions, that he could not have imagined that a storm was approaching. Such is instinct, an endowment by an all-wise Creator, who watches with ceaseless eye every living creature.

On page 112 Mr. Darwin gives us his definition of conscience. He says in substance, when speaking of gratification of some desire or passion, the man may discover that his actions are not approved of by his fellows. To quote his own words, "He will consequently resolve more or less firmly to act differently for the future," and this is conscience.

**THE END IN SIGHT.**

If ascended saints observed the work of their successors and have joy in it, those who were members of the General Conference, which met in 1858, are glad because our great denomination is about to do its duty by planting itself strongly in the National Capital. For nearly fifty years nothing was done to carry into effect the resolution introduced by Doctors J. C. Granbery, W. W. Bennett, Andrew Hunter and David S. Doggett, providing for a truly representative church building in our Capital City. That conditions immediately following this action justified the delay, is not to be questioned, but such conditions do not now exist. The civil strife, with its devastations, poverty and ruin, long since have passed away. We are no longer a poor people. Our denomination has a membership both rich and influential. We are financially able to do anything that ought to be done—we only need to be willing.

Local interest, smallness of soul, restricted vision and failure to see the kingdom of God in its larger scope, stand in the way. The building of a great representative church in the Capital City, so that our strong men who serve there as pastors, may have an adequate equipment, is a work so far-reaching in its possibilities, that only men who have real Churchmanship, can see the need of it. We have such men among us, and many of them are giving of their means to this cause. We can rejoice in a completed task, if a few more of these liberal souls respond to the appeal that is being made.

It is not the purpose of this article to give reasons why this help should be given, but it will not be amiss to mention a few.

The subscriptions made are not payable until \$275,000 have been pledged. We must have \$25,000 more to reach this amount. A subscription made now has a double value—its own and the maturing of others previously made.

We have gone so far now that we cannot turn back. We cannot advance unless other moneyed men of vision help us.

In subscriptions, notes and conference pledges, with the gift of the Mt.

**Ask Your Doctor**

Headaches.	Headaches.	Headaches.	Headaches.
Biliousness.	Biliousness.	Biliousness.	Biliousness.
Constipation.	Constipation.	Constipation.	Constipation.
Ayer's Pills.	Ayer's Pills.	Ayer's Pills.	Ayer's Pills.

If your doctor says this is all right, remember it!

J. C. Ayer & Co., Lowell, Mass.

**THE HAND OF GOD.**  
By W. C. Pouchee.

When bowed forlorn in darkness of the world,  
When powers reversed have bent thy soul in doubt,  
When gloom's dark mantle all thy life has furled,  
And pent and circled thee in dread all 'round about,  
Thine eyes in fear search helpless and astray,  
Thy frightened cry of help is sent abroad,  
And, lo! before you shines the beaten way:  
Yes, surely 'tis, it is the hand of God.

Ah! now we gather strength with each success,  
See what our mighty arm has done to-day!  
Our deeds, our thoughts, we fondly and caress,  
"The world is mine," proclaims this man of clay,  
Then crumbling, falls this house of lust and greed,  
We penitent and trembling stand o'er awed—  
Our cry of help again is given heed:  
Yes, surely 'tis the righteous hand of God.

And now comes One who walks this earthly plain,  
With eyes, and thought, and soul attuned to love,  
Whose fellowmen are brothers, not in vain;  
Whose inspiration falleth from above,  
Then peace forever follows in his wake,  
His earthly triumphs, nothing can defraud:  
He standeth firm and strives for duty's sake,  
Protected by the mighty hand of God.

Why strive, why toil, against this mighty power,  
That sweepeth as the tide across the sea?  
This life is but the atom of an hour,  
And death the bridge to all eternity.  
But when the trump shall summon to the spot  
The hosts of earth from all the Land of God—  
"Get ye on my left, I know ye not,"  
Then seek ye now the great right hand of God.

**THIS WILL INTEREST MANY.**

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.

Vernon Place Church, we have \$250,000. Who will help make up the needed \$25,000? Are there not twenty-five men and women in our Church who can and will give \$1000 each? Since we begun this work, calling attention to the fact that the religion of a Nation's capital is the final religion of that Nation, other denominations are moving to plant themselves in our Capital City.

The Unitarians, led by the President of the Nation, have bought a lot and will soon begin the erection of a great building. Shall the Unitarian's conception of Christ be the faith of our country? The Catholics are strongly entrenched, and are bending every effort to control the religious faith and life of our National Capital. Shall this land of the free be a Protestant Nation, or will that Church which is rapidly failing in Eastern countries become the controlling power in the land baptized with the blood of the Pilgrim Fathers?

Any casual observer can see that we are in danger. The press dispatches of the day are recording things that occur in the Capital City, which tell the trend of present day events. Other Protestant bodies are striving hard to maintain the faith of the Fathers in the center of the Nation. Shall we stand aloof, having no adequate part in the struggle? A Church that has a right to exist in a Nation, has a duty to perform at the Nation's capital. Southern Methodists, do you admit that your Church has no right to a place in our Nation? If so, our sainted dead cry out against you.

Our people are now on trial before the world. No cause so unselfish has before been presented to them. The immediate effects of this work will not, like the building of a local church, a conference or State college, or paying conference assessments in full, to keep up the standing of the Church, be enjoyed by those who make it a success. It is to the coming years that we must look for the real and lasting benefits. In a large way it will bring the answer to the petition our Lord put on our lips, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

We must begin to build now. The expense of a long campaign is too great. Who will consider and help? The men of this generation called to do this great work are honored of the Church; in undertaking it, they show a broadness of vision and loyalty of spirit worthy of the noblest; in completing it, they will honor themselves and send blessings upon coming generations. Let us arise and build!  
GEORGE S. SEXTON.

Poverty can never be a defense—we dig heroes from that soil.

I am glad a task to me is given,  
To labor at day by day;  
For it brings me health and strength and hope,  
And I cheerfully learn to say:  
"Head, you may think; heart, you may feel;  
But, hand, you shall work away."  
—Susan Coolidge.

The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.  
—John G. Zimmerman.

**Stopped Those Pains**

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it to-day. Ask your druggist about it.

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A Private Institution for the Medical (non-surgical) treatment of all forms of External  
**CANCER**  
And Tumors. Accommodations homelike. Thirty years practical experience. Descriptive book and references sent on request.





BLAYLOCK PUB. CO. Publishers

Office of Publication—1804-G Jackson Street.

Published Every Thursday at Dallas, Tex.

Entered at the Postoffice at Dallas, Texas, as Second-Class Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, TO PREACHERS (Half Price) \$1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

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BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Llano, at San Saba, 7:30 p. m., Feb. 20; Cuero, at Palacios, 8:30 a. m., Mar. 19; Austin, at Columbus, 8:30 a. m., Mar. 27; Milene, at Merkel, 8 p. m., Mar. 29; Dallas, at Lancaster, Apr. 1; Weatherford, at Courts Memorial, Weatherford, 9 a. m., Apr. 2; Uvalde, at Del Rio, Apr. 3; Hamlin, at Knox City, 8 p. m., Apr. 4; Bonham, 9 a. m., Apr. 4; Terrell, at Terrell, 7:30 p. m., Apr. 5; Gainesville, at Aubrey, 7:30 p. m., Apr. 9; Sulphur Springs, at Pecan Gap, Apr. 9; Paris, at Avery, 2 p. m., Apr. 10; San Marcos, at Lockhart, 7:30 p. m., Apr. 16; Beeville, at Mission, Apr. 18; Greenville, at Lee Street, 9 a. m., Apr. 19; El Paso, Trinity, El Paso, Apr. 18; Corsicana, at Chaffield, Apr. 23; Washburne, at Ferris, Apr. 23; Big Spring, at Tahoka, Apr. 24; Fort Worth, at Weatherford, Apr. 24; Clarendon, at Claude, Apr. 25; Amarillo, 8 p. m., Apr. 25; Cleburne, at Joshua, 11 a. m., May 1; Waco, at Eddy, May 1; Dublin, at Breckin, May 2; Vernon, at Childress, 8:30 a. m., May 2; Brownwood, at Bronie, 7:30 p. m., May 7; San Angelo, at Junction City, May 8; Hillsboro, at Line Street, May 8; Gatesville, at Valley Mills, May 9; Georgetown, at Holland, May 9; Cisco, at Rising Star, June 28.

ADDRESS WANTED.

L. A. Aycock wrote us last week, but failed to give his postoffice. Will he please write again, or will some one who knows him give us the information. BLAYLOCK PUB. CO. Dallas, Texas.

It is said that enterprising Greenville citizens are planning to build an interurban railway to Whitewright. Greenville is one of the most progressive communities in North Texas. Her people know how to do things.

The preachers of the Texas Conference remember very kindly the several hotels and bathhouses at Marlin during their annual session there last fall. They all kindly entertained quite a number of them and opened their elegant bathhouses to them free of charge. The Majestic, the Marlin Sanitarium and the Imperial showed every kindness to the delegates. We ought to have mentioned this fact at the time, but inadvertently omitted to do it. The proprietors of all these establishments left nothing undone to make the members of the conference and the visitors have a delightful time. And it was greatly appreciated by us all.

The McKinney Democrat-Gazette states that out of the 2006 students attending the present session of the University of the State, seven hundred and seventy-five are either partly or wholly dependent upon their own personal efforts for means to educate themselves. This speaks well for the young manhood and young womanhood of Texas. When struggling boys and girls determine to educate themselves, even though handicapped by poverty, it means much for the citizenship of the Commonwealth. Right out of this class come the best contributions to our citizenship. Such students know the worth of an education, and in after life they will be found in the front ranks of the various vocations of life.

A PLEASANT OCCASION.

Last Saturday was Uncle Dick Thompson's birthday, and on Sunday his family commemorated the event by having a number of his minister and lay friends to visit him in the afternoon, and hold a little service with him. The rooms were well filled, red tapers were lighted, Dr. H. A. Bourland lead in a devout prayer, cake and chocolate were served, and addresses made by Uncle Buck Hughes and the editor of this paper. Uncle Buck and Uncle Dick have been intimately associated since 1859, and the former touched upon incidents in the two lives and made a most helpful talk. Brother Thompson's health is improved somewhat, though he is still feeble. His faith is strong, and his hope is bright. He is ripe for the better world whenever the Master bids him come up higher. Sister Thompson who has stood by his side through more than a half century is still his stay and comfort. Her good life has been so intertwined with his, that to think of the one is to think of the other. They are closing out a wedded experience full of affection and delightful memories. May the good Lord still spare them to us for a few years longer.

The United States Government at Indianapolis has indicted about forty prominent labor leaders for alleged implications in dynamite destructions within the past few years. These indictments are the results of disclosures made in the recent arrest and sentence of the McNamara brothers in California. It remains to be seen whether or not convictions can be secured in these cases, but the action of the Government has created a wide-spread sensation throughout the country. It is hardly believable that sane men of good standing would deliberately set themselves to the murderous work of dynamiting public buildings in order to promote the cause of labor. So we express no opinion until a fair trial has been given to the accused.

The San Antonio Light, a paper published in the hotbed of liquorism, recently said: "It is of the last importance that Texas have as its Chief Executive during the next few years a man who recognized the futility and impotence of prohibition laws, and who has the courage to fight against them with the vigor that the emergency renders necessary. Governor Colquitt may be relied upon confidently to do this, and for this and for what he has already done for the State of Texas he is entitled to reelection." So the liquor people are going to support him on his anti-prohibition record. Yet his "friends" in Fort Worth the other day said that "prohibition is an impertinent issue in this campaign."

The Honorable Morris Sheppard, Congressman from the First Congressional District, and an announced candidate for the United States Senate, started the politicians to guessing and threw the politics of the State into excitement last week by announcing his withdrawal from the race. Mr. Sheppard is one of the most popular young men in the State, but his health is somewhat impaired and he concluded that the labors of a heated State campaign were too exacting for his strength, and for this reason his announcement followed.

A Texarkana daily paper recently made a slanderous attack on Rev. George R. Stuart, who made a visit to the Methodists of that city and delivered his lecture on "Lopsided Folk." The lecture seemed to have given great offense to the editor of the local paper, and while he did not have the courage to call the name of the minister, yet he did mention the subject of his lecture, and indulged in mean and coarse flings at the preacher. However, this is expected of that paper, when it is known that it always stands by the saloons and institutions of this character. A reputable minister elicits its sneers and vulgar

abuse, but a saloon makes its eyes sparkle and its mouth water. It has a large affinity for the latter, but contempt for the former. George Stuart ought to feel complimented, but every Methodist in all that section no doubt feels insulted, and they ought to resent it in such a way as to make that paper realize the vulgar nature of its offense.

Dallas is making a new record in its conviction of murderers. Five of this class of criminals have recently been convicted and given long sentences in the penitentiary. It is time for Dallas to amend its ways of doing. Heretofore the courts have merely played at business of this sort, and criminals have fared well at the hands of our machinery of justice. As a result, the people are becoming disgusted with court procedures, and murder has been made a very common crime. Now let the Dallas courts keep up its good work, and the remedy is in sight. Just what the Higher Courts will do with these convicted criminals, we cannot say, but we will hope for the best.

Blessings brighten as they fly. Before the Hon. Morris Sheppard announced his withdrawal from the race for United States Senator, The Houston Post and Jacob Wolters aired their wit at him as a young man well-versed in Webster's Unabridged Dictionary, but now that he is out of the race they are gathering up large bunches of fragrant flowers and tossing them at his feet. Well, he is out of their way now, and they want to conciliate some of his following, but before his withdrawal he flung a dark shadow across their political sky.

The Southern Methodist University is being pushed with great zeal and wisdom by those having its interests directly in hand. Dr. Boaz, Dr. Hyer, Rev. J. T. McClure and Rev. L. S. Barton are leaving no stone unturned to reach the goal of success. They are having fine success, and the outlook is most inspiring. They want to lay the cornerstone or break dirt for the Administration Building at the meeting of the Church Extension Board the last of April.

The married woman who toys with her marriage vows is not only a menace to her home, but to the world. Often the results that follow her iniquity throw their gruesome shadows across the happiness of many hearts.

State Press, in the Dallas News, says that one of the most detestable things we ever saw or heard is a full-grown man sitting round and using profane and vulgar language. This is a true saying, and such a man ought not to be permitted to live in decent society. His place of habitat ought to be among the buzzards and other repulsive fowls of this color and order. A filthy mouth is a cesspool from which arise fetid atmosphere and dangerous moral poison. He is a travesty on a human being.

Rev. C. K. Dickey, of Somerset, Kentucky, in a private note to us, said, "I am sending you subscription to the Advocate for another year. You and Dr. G. B. Mann, in my judgment, are putting up the best conference organs in the Church. I take this opportunity to thank you for your timely editorial on 'Dancing.' I believe this ought to be put in tract form and circulated by the thousands. If you will do this, put me down for five hundred, and I will pay for same as soon as you send me the tracts." So the Advocate is appreciated beyond its own territory.

The girl who can clean the house, cook a good meal, and cut and make her own clothing is about the most attractive specimen of young womanhood in the community. She is worth something to mother; she is an ornament in society, and the world has a place for her. But what about the girl who is a finical, little whiff, finding her only pleasure in fine clothes

made for her by others, and gifted as a dancer in the ballroom. She looks like a frost-bitten flower, and she is worth just about that much in the home. She sleeps late in the morning and lisps when she tries to talk. Give us the girl who has elasticity in her movements, roses in her cheeks and a natural bent toward the useful arts of domestic industry.

The venerable mother of the Hon. Cone Johnson passed to her reward last Tuesday at the home of her daughter in Corsicana. She was past her three-score years and ten, and her life had been one of consecration from the beginning to the end. She leaves several children to mourn her departure, but her end was one of peace.

The great Gipsy Smith revival will begin in this city next Saturday, and it will last several weeks. Great preparations have been made and all the evangelical Churches are entering heartily into the movement. Wonderful results are expected. The men connected with the "Men and Religious Movement" are back of the service, and, with the co-operation of the pastors, a meeting of large proportions is expected. Gipsy Smith is one of the greatest revivalists in the world. The meetings at night will be held at the Fair Grounds Coliseum, and in the afternoons at the First Baptist Church.

Bishop E. R. Hendrix and Bishop Mouzon recently occupied the pulpits of our leading San Antonio Churches, and the reports from the services are of a most commendatory character. It is an event in any community of Methodists to have two chief pastors stand before their people and deliver special messages of truth. The San Antonio people had a rare treat, and the cause of religion was strengthened by the ministrations of these two eminent men.

The Hon. Cone Johnson, one of the most brilliant lawyers and one of the leading men of the State, has announced his candidacy for the United States Senate. For some years he has been a conspicuous lay leader in our Church in East Texas, and his addresses on various religious topics have met with large favor by thousands of our people. He also took quite an active part in the recent campaign for State-wide prohibition, and his eloquent speeches made a profound impression. He is by all odds the most fascinating public speaker to whom we have ever listened.

PERSONALS

Rev. T. G. Peterson, pastor of Forest Avenue Church, this city, recently read a very fine paper on "Jonah" at the Methodist Pastors' Association. It received many expressions of commendation.

Rev. W. L. Pate is moving along satisfactorily at Willis. He has a membership at that one appointment of ninety-seven, with an average attendance of forty at prayer-meeting. Brother Pate's son is editing the Willis Star.

The daughter of Rev. Z. B. Pirtle, of the Northwest Texas Conference, Miss Ruth, now a student in the Clarendon College, has recently been operated on for appendicitis and she is recovering rapidly. She is said to be one of the best students in the school.

Rev. Walter L. Barr, of Nixon, Texas, has a strong hold on his people. He recently had a great social gathering of them, and the time was spent delightfully, and it gave an opportunity for each one to get better acquainted with all the others—about two hundred in number.

The stork visited the Hale Center parsonage on the 25th of January, and when she plumed her pinions and passed on, there was an addition to that home in the form of a nine-pound boy, who bears the name of J. A. Sweeney, Jr. He is a live number and worth his weight in gold.

Chronicle and Comment

By Dr. J. B. Cranfill

The matter of charges for shipping that is to traverse the Panama Canal have not yet been fixed, but a committee of the New York Chamber of Commerce recently agreed in advising one common rate of \$1.00 a ton for all vessels, American or foreign.

Among the health hints that appeared in the almanac issued by the Kansas State Board of Health, are the following: "An open window is better than an open grave." "Warm rooms have killed more people than ever froze to death." "A stiff drink makes the stomach warm, but the skin cold." "A mustard bath for the feet will do far more to ward off pneumonia than a gallon jug." "A dirty well is more dangerous than a dirty kitchen." "It takes time to boil a baby's bottle, but it saves sorrow and sleepless nights." "Flies in the kitchen may be almost as dangerous as rough-on-rats in the pantry." "If your milkman brings you warm milk, make it hot for him."

The following from Collier's Weekly, which refers directly to the creation of a National Board of Health, also points in several other directions: "The excellent times of personal freedom are passing fast. First, society took away from the physically strongest the rights of Nature, and now we are shackling cunning also, harassing the trusts, and even interfering with the barbers. Along comes the Board of Health of New York City and forbids tonsorial parlors to use wood alcohol on the faces of their customers, in the form of hair tonics, lotions, or other applications, while, of course, it also stops the sale of the same economical ingredient in food and medicine. What will the League for Medical Freedom say to this? Is there to be a total end of liberty? Already people are forbidden to organize monopolies, spit in the cars, use the roller towels, run about with diphtheria, refuse to have their eyes tested in school, sell cocaine, practice as physicians without knowing the appendix from the cerebellum, or feed Peruna to Indians. What becomes of liberty and the pursuit of happiness? Do we live under a constitution, or do we not?"

The Chicago Tribune has recently interviewed Mrs. Hannah Krueger, who, on an income of \$10 a week, has raised three children, and for the last six years and six months has deposited \$2 each week with a building and loan association. Recently she withdrew her deposit and invested \$837. In connection with this splendid instance of economy, Mrs. Krueger says: "It is true that I saved the money. My husband and I believed there should be something when we get old. We do not want to depend entirely on the children. It was hard sometimes to pay the \$2, but I managed it. I came from the old country twenty-six years ago. We have lived in this house all that time. Some people want to move every six months. They don't realize what it costs and how their furniture is banged around. I have done all my own washing and sewing. Sometimes I have sewed for others. I have a few chickens. We have the best meal at night. What we eat is wholesome and good." This good woman is almost as good an economist as the wife of the average preacher.

Concerning Governor Woodrow Wilson, the New York World says: "He is the greatest living American artist in the use of words. He is a master phrase-maker. He has courage. We hope to be able to support him for the Presidency."

It is given out that Ben Pitman, the pioneer stenographer, who acted as official reporter at the trial of the alleged "conspirators" in the assassination of Abraham Lincoln, has legal facts supporting his belief that Mrs. Mary Surrat, the woman who was hung with three other "conspirators," was innocent of the crime for which she was executed. The statement was written by Pitman just before his death, and appears in the March issue of a Cincinnati magazine. He states that the stories of the detectives on whose evidence Mrs. Surrat was convicted, were evidently false. It has always been my conviction that Mrs. Surrat was innocent, and her murder, though judicially sanctioned, was fully as atrocious as the murder of Lincoln himself.

The following from the Outlook, is not only informing, but timely: "A survey of the kinds of mail sent through the postoffices of the country in the recent Christmas season shows that there is going on an evolution in the system of gift-giving. The tonnage of the mail has decreased enormously in the recent Christmas season compared to the same period in



Loss of Appetite

Is loss of vitality, vigor or tone, and is often a forerunner of prostrating disease.

It is serious and especially so to people that must keep up and doing or get behindhand.

The best medicine to take for it is the great constitutional remedy

Hood's Sarsaparilla

Which purifies and enriches the blood and builds up the whole system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

1909 and 1910, but the number of pieces of mail sent is greatly on the increase. This is due to the millions of cards bearing words of greeting appropriate to the season that were sent in December through the post-offices on their cheer-giving errands. In fact, Americans gradually for the last two years have been replacing the old method of gift-giving by merchandise, with a new method of exchange of attractive Christmas cards.

It is a remarkable coincidence that on February 12, the anniversary of the birthday of Lincoln, the Manchu dynasty, which had occupied the throne of China for nearly three centuries, and which was represented by the child Emperor, Pu Yi, abdicated in favor of the new Chinese Republic. Among other edicts, is one insuring religious liberty. In the closing sentence of the second edict is the following: "Our sincere hope is that peace may be restored, and that happiness may be enjoyed in the Republic."

A beloved brother asks me to discuss intercollegiate football and baseball. I would be more than pleased to oblige this friend, but my space is too limited for an exhaustive discussion of the subject. In brief, I may say that I have never believed in football as a sport in any Christian school. Baseball is not so objectionable. The school game that was popular when the older generation were boys, was "town ball." Aside from the fact that baseball has in many places degenerated into a Sunday gambling sport, it is perhaps not more objectionable than the older game. It seems to me that as a general issue, the amount of time and energy that is devoted to college athletics is entirely out of proportion to that given to the cultivation of the youthful mind.

"The Way Everlasting," by Rev. James Denney, D. D., and published by George H. Doran & Company, New York. Dr. Denney is one of the well-known authors of this day. His books are familiar to all students of theology. But his books hitherto have been largely scholastic. Through these he has been known as one of the clearest writers in the modern world. But he is even better known as a preacher to those who have had the good fortune to sit under his ministry and hear from his lips the spoken word in his masterful sermons. He is one of the most powerful preachers in Great Britain. Now we have before us a volume of his sermons, the first one ever published. There are twenty-five of these discourses in this book, and they are among the best we have ever read. In his other books we have received him as the great theologian, but in this he is the great evangelist.

CHANGE OF ADDRESS.

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

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.

THE LAST OF THE PROTEST

By Rev. R. P. Shuler.

The once heavy gunners have va-moosed and their erstwhile roaring cannons are wrapped in a painful silence. But the infantry, warm-blooded and full of heat, are yet to be seen rushing hither and thither, whether charging or in a panic it is hard to determine. At present I have six Vanderbilt men and Professor Webb, seated comfortably about over my mangled anatomy, each one filled with the proud realization that his blow smashed the common enemy. What the earlier warriors lacked of endurance, the recruits have made up with their zeal and fierceness. I am accused of all things earthly and unearthly, not to mention what Rucker terms my "gross ignorance." Monk calls my "prejudice," and all have joined in pronouncing my superstition and pure wickedness.

Rev. J. L. James, a graduate of Vanderbilt, and the very successful preacher at Clarendon, Texas, is among the fiercest of my reviewers. He charges me with having gone to Nashville with my "mind made up." If he means to charge me with having gone to that Summer School with my mind made up as to genuineness of the Bible, he certainly has me treed. That thing I did. I stand in open court to plead guilty. I had a Christian mother. My father was and is a Methodist preacher. So was my grandfather. A great light had shined into my heart, as I knelt with my face in my hands at a Methodist mourner's bench in the mountains of Virginia. I had felt the cleansing blood of Jesus, the Christ. My mind was made up. I knew in whom I trusted. I was not open to any argument whatsoever that would discount my Bible, my experience, my faith, my hope, my Christ or my God. Brother James is right at this point. I went to Nashville with my "mind made up."

Brother James continues: "I went there (to Vanderbilt) expecting to investigate things. . . . I found the faculty ready to state what certain theories contained, but they also took it for granted that they were dealing with matured minds, such as were not afraid of the light." Indeed! It doth appear that these "theories" are fine foods for "matured minds," but rather unsafe morsels for what Brother Rucker would call "immature young men." All this new-fangled, Germany-born, ecclesiastical rationalism is wondrously edifying to such as "are not afraid of the light," but the gall of bitterness to the ordinary Methodist preacher, who has only sense enough to love Jesus Christ and preach him to a lost and dying world. This new plan of salvation seems a matter for B. D. graduates. This new truth and new Bible are the pet enjoyments of scholars. Sure, and this modern path to glory does not seem to be very much akin to the straight and narrow way which is so plain that a wayfaring man, though a fool, need not err therein. For myself, I shall choose the path of fools. Brother James can have all of the road of the "matured minds, who 'are not afraid of the light,'" so far as I am concerned.

He also says that while at Vanderbilt he "found no occasion for tearing his hair." From what we have heard of some of the teachings there and from what we can very easily infer from a couple of articles in the Advocate of February 8, Bob Ingersol and Tom Paine could have easily said "amen" to the above utterance, had they taken a theological course in that same institution.

But it seems impossible for one of these defenders of this factory of the Church, engaged in maturing theological minds and in training preachers to stand hithered when the light is turned on, to avoid giving the whole thing away in spite of himself. Listen, please, "It is my honest opinion that practically, if not all the heresies which I met there," etc. Is it possible? Scat, ye ghosts of Schuler, Curry and Kerley! Surely, Brother James, you did not mean to say it. Did you, indeed, find heresies there? In Vanderbilt? (Somebody please apply the smelling salts to my friend, Monk!)

He closes by describing the class of work carried on in Vanderbilt as "efforts to face, sift and settle a few questions that are now commonplace topics even to laymen in the world of thought." Think, will you, of the momentous task, the wisdom expended and the results achieved in facing, sifting and settling, and then read that wonderful declaration of a preacher, that even "higher criticism" has not denied a place of prominence to: "For I am determined not to know anything among you, save Jesus Christ and him crucified." To be sure, St. Paul was an old mossback. I suppose that he really thought that God made the world as he said he did. I am sure that he didn't know the latest on Job, nor had he found what awful things the Songs of Solomon were. Perhaps he knew little

about Hebrew folklore, the unreasonableness of certain parts of the Scriptures, the conquest of science over tradition, the weakness of the doctrine of divine inspiration, the fallacy of the miracles and other faults and errors, too numerous to mention. I am sure he was a perfect ignoramus, but he was a spankin' good preacher, if you please, and did business! I believe that he would favorably compare, not in scholarship, to be sure, but in the results of his ministry, with some of the sons of wisdom even of this generation.

Then follow Prof. R. B. McSwain and Rev. Jno. W. Hendrix, both making a clear, but very oily defense of the new, strange teachings that are quietly sliding into our Church through the door of our schools. However, neither of these brethren denies a single one of my affirmations, so far as I can see. Therefore I shall only ask them how many conversions from sin to Jesus Christ they have known to result from what Prof. McSwain calls the "critical, historical and linguistic matters" of the schools, the results from which he so heartily defends? Permit me also to quote a word from Bishop Candler:

"We have speculative Christianity, trying to save men by making concessions to the carnal reason and eliminating every element of the supernatural from religion, in order to make belief so easy that every skeptic might be reckoned as a believer, and all doubt be counted as saving faith. That has given us a lot of negative preachments, which have failed to do any good whatsoever; for men are not saved by what they doubt, but by what they believe." I give this quotation as an answer in toto to both their articles, believing that it covers both and several more like them.

Prof. Webb's rejoinder is unique in that it does not rejoin. He denies that he denied that there were "higher critics" in the Tennessee Conference. We take that as a confession of the fact that he has found some. Perhaps he has only found out what a "higher critic" is. At least, there seems to be no more discussion at that point, since he no longer denies the existence of the "higher critics" in his part of the Church. Then he does a strange thing. He likens my ignorance to the ignorance of those who, in far-away days, decried the reading of Shakespeare, salaried preachers, geologists, biology, and even evolution. He says, "I have known 'higher critics' who were so far my superiors in wisdom, learning and piety that they commanded my fullest confidence." In fact, it appears that I am on the wrong trail. Instead of trying to give Professor Webb some information on what "higher criticism" is, as seemed necessary a few weeks ago, I stand astounded before a man well acquainted, and may I say favorably acquainted, with the whole subject and with the critics themselves. He gives me to understand that I am akin to the mossback who condemned geology, in that I have dared open my mouth against this new school of Bible de-vourers.

Brother Webb's implied reference to Bishop Ward as a "higher critic," I must emphatically resent. That he was friendly to any school of thought that would have picked his Bible and the Bible of his Church to pieces, I do not for one moment believe. This charge has come to me otherwise than from Professor Webb. In the name of the thousands of old-fashioned, faithful Methodists in Texas, I wish to say, without a moment's hesitation, that I do not believe a word of it.

In answer to the Professor's bold defence of Vanderbilt and the theological teachings of some of our modern schoolmen, I wish to give my readers three letters which are self-explanatory:

"Dear Bro. Shuler: Higher criticism' is flourishing here like a green bay tree. I am only a first year man and, of course, must not say much. First year men are not intelligent enough to be religious. They may possess a kind of germ of religion, but it requires a long time, in which many evolutionary processes are at work, destroying the superstitious and supernatural, before the germ can develop into a truly reasonable religion. The chances are especially promising if the patient is fed daily a few pages of modernized Voltaire and Ingersol.

"I am a ministerial student. I have studied some of the text-books placed before me. I find that if I must accept some things my text-books teach, parts of the Bible are no more to me than any other kind of myth or fable. I do not accept them. But my faith has been torn to its very foundation. Men, whom my old mother taught me to look to as my spiritual guides, are responsible. A few months ago one of my professors made an unusual statement. I asked him about it, and he reaffirmed his previous startling

affirmation, but said, 'I would not shake your faith for anything in the world.' But he has poured the acid of unbelief about its very roots and withered its branches with hot, cancerous winds of doubt. Brother Shuler, I am not the only young man whose foundations tremble.

"I have fought my way through poverty, ignorance and misfortune and entered this University, that I might be better fitted to help my fellow men. And now about the first thing that I learn is that all literature is equally inspired, that the Bible is filled with beautiful stories, but that much within it is contrary to reason.

"The other day an older man laughed at me, declaring that he marked out all the passages in the Bible that were contrary to reason. He declared that he would not accept anything that insulted his reason. Another student said to me, 'When I see the Bible as some of these teachers see it, I am going home and practice law.' He also said he had a friend here who is trembling to the bottom. In the town I came from there is a man who came here several years ago to study for the ministry. He is practicing law now!

"I am sending you some text-books for your examination. You may return them at your leisure. "Your brother," etc.

Another letter reads as follows: "Dear Brother: Please permit me to compliment you on the splendid manner in which you handled the 'critics' in your last broadside. You have certainly stirred up a smell, and it is logical to conclude that there is something rotten where the smell is so offensive.

"In the Bible study on St. Paul, before the Mid-winter Institute in the Methodist Training School, one of the Vanderbilt professors recently said that he did not believe that St. Paul believed in eternal punishment for the lost soul. He declared that the lost soul was not immortal.

"I am a student at Vanderbilt, and from what I hear in the class room and elsewhere, I am made to believe that you are on the right trail, and it is a hot one.

"With best regards," etc. Still another reads, "I know that 'higher criticism' is being taught here, because I read it in the text-books which I studied; because I heard it in the class room almost every day; because I have heard some of the professors of the school defend it, and because I have heard young men, preparing for the ministry, say that they believed it. Personally, I have a profound respect for the men who teach in our Theological Department, but I believe that unless the Church awakens and either forces them to quit teaching some of the things which they are teaching, or to step down and out, we are going to be faced by one of the most desperate situations that could face any Church.

"My father is a Methodist preacher, and I thank God that he has taught me the old-time doctrines of our Church.

"I hope the fight which you have started will be the means of finding a solution to the question," etc. If this controversy results only in our preachers opening their eyes and watching our schools, I shall feel amply repaid for undergoing the severe criticism and condemnation of some of my more scholarly brethren. I hope every preacher will read these letters twice, and see if therein there is not the Macedonian cry for help, coming from the young men who are longing to preach Christ's gospel, but who feel that in their preparation their faith is being assailed, with the sanction of the very Church which they have chosen as their guide.

It seems very plain to me that our Church is about to begin a very extended reaping of the whirlwinds, if she permits certain teachings to continue. In the last session of the Central Texas Annual Conference, Professor Cejnar, the head of our Bohemian work in this conference, declared upon the conference floor that the teachings of "higher critics" in our Church were doing him a more sure and deadly injury in his work than all the infidelity from the beginning to now. I give the sense of his utterance rather than a literal quotation.

But all my other reviewers are but as chaff compared with my scholarly friend, Rev. Alonzo Monk. Unfortunately for me, he takes a new and startling turn in his last article. He stands before me not only as the original, man-eating challenger, but as a learned, fierce and uncompromising attorney, Police Judge, Justice of the Peace, or something of the kind. He informs me that I am to be subjected to a "court trial." He cross-examines me, with his eagle-eye piercing me through and through. He places me upon a "high level," and proceeds to knock me off into deep, dark, annihilating space. Then he softens. He pities me in my "difficult and perplexed condition." He "doesn't blame me for wanting to get away from such an extravagant and untenable statement."

First, I conclude that he does not intend to leave a scrap of me and then

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I think that maybe he means to plaster me up a bit and at least let me exist as an old relic, to which he can in the future point, that others may fear his mighty arm and dread to meet the smoking breath of his nostrils.

He accuses me of things almost unmentionable, one of which is that I do not write all my articles in exactly the same words. He takes a deep breath and, turning upon me like a maddened ram, affirms that I referred to the seven Tennessee Conference preachers once as "silenced," and again as having gone out. Think of it. In my ignorance, I thought that when they were silenced they went out of the conference and when they went out of the conference they certainly were not to continue preaching in it. I am sure I made an awful mistake. He declares that in one place I said, "that such a condition sired such results," and in another place I said, that "the one produced like result with the other." Between these statements he sees an impassable gulf. To be sure it takes scholarship to see the difference, but let no man deny that it is there. "Be these things as they are," says he in fatalistic solemnity, "his changed attitude can clearly be seen in his statement of the questions at issue." Then he proceeds to point out that I originally referred to the Tennessee Conference as overflowing with "higher criticism," and afterward declared that there were six leading pastors at fault. I will give my readers the benefit of that statement as I made it, since Brother Monk wants me to quote exactly, whether he does or not. This is what I said in the Advocate of January 11: "But a half dozen of the leading pastors of any conference, afflicted with this stuff, will make it to overflow with a poison that is to be dreaded and condemned by the whole Church." I took the number six, not as applying specifically to the Tennessee Conference any more than to any other, but as a means of showing that a conference did not have to have a majority of its members tainted to overflow with the taint. But Brother Monk, eager to make me surrender some position or other, manufactures a perfectly new meaning out of my utterance and stands off admiring his own handiwork and exclaiming: "What hath Monk wrought!" No, I have not changed my position one iota. I at first affirmed that there were many. But in rushed my reviewers declaring that there were none to be found. Then I took them at their word, and went about proving that there were some to be found. At once they deserted their premature breastworks, beat around to my rear and now seek to shelter in the fortification from which I had charged them. And may I state that a careful reading of Brother Monk's article will develop just as much sense and reason, as it continues, as you find in the first six paragraphs to which I have referred.

And now my ecclesiastical prosecuting attorney turns to the matter of Vanderbilt. He says, "The second question at issue is not whether any of this is taught at the seminary." True, I made no such statement of an issue in my first article, but Brother Monk and his colleagues have made it a question at issue. Let Brother Monk read his first article, and see if this is not an issue of his own fertile pen. Why so much discussion of Vanderbilt's teachings, if that was not the question at issue? You are the lads that started that part of this controversy, and now you seem much more (Continued on Page 16.)



## Epworth League Department

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### NOTES.

We direct attention to the item of  
news concerning Miss Norwood E.  
Wynn, clipped from Brother Onder-  
donk's paper, The Mexico Methodist,  
and published in this issue. We are  
sure our Leaguers will receive with  
great regret the information he gives  
and will sympathize deeply with Miss  
Norwood in her enforced relinquish-  
ment of active service. We join in  
the prayer that her health may be  
speedily restored.

Encampment time is coming on and  
August will be here almost before we  
know it. Are you planning for this  
great summer outing and institute?  
Now is the time to begin. President  
Ragsdale tells us that the program  
will be better than ever, and he knows.  
Let us give impetus to the "On to  
Epworth!" movement in our local  
ranks.

We are publishing a splendid  
editorial from the pen of League Editor  
Horace N. Caldwell of the Pacific  
Methodist Advocate, "Interest, Tact  
and Sympathy." Look it up and read  
it. There is food for thought in what  
he says.

We notice in a recent issue of the  
North Carolina Christian Advocate a  
report of the cabinet of Conference  
League, the purpose being to arrange  
program for the summer meeting. The  
League editor, Miss Blanche Johnson,  
was present and says: "The work was  
practically finished with the exception  
of securing speakers and workers for  
the various subjects and departments  
of the work." It would seem to us at  
this distance that the work of the  
Program Committee had just begun.  
But we are sure with the arrival of  
June 27, the plans of the Leaguers of  
the Western North Carolina Confer-  
ence will have shaped themselves so  
that a profitable meeting will be held.

Over in Arkansas, at Cabot, the  
news is given out from the Fourth  
Vice-President of the local chapter of  
the League, Miss Catherine Powell,  
that the League page of the Western  
Methodist, edited by Brother Warring  
Sherwood, "in preparing programs is  
much better than the Era." We hope  
Miss Fannie L. McLean, who is con-  
tributing a series of articles to the  
Epworth Era on "How to Conduct an  
Interesting League Department," will  
give us her ideas on news items of  
this character.

The North Carolina Epworth League  
Conference will meet at Kinston,  
North Carolina, June 12-16. Touching  
the work of preparation, League Editor  
J. H. Frizelle says in the North  
Carolina Christian Advocate: "Several  
prominent speakers have been secured  
and the program, consisting of in-  
stitute work, in the several depart-

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ments, has been completed." A dis-  
trict institute is to be held in each  
presiding elder's charge prior to the  
general meeting, and the organization  
of new chapters is to be systematic-  
ally planned and executed.

Flourishing reports come to us  
through the columns of the Western  
Methodist touching the activity of the  
City Epworth League Union of Little  
Rock, Arkansas. A "loving cup con-  
test" is now on, and at the January  
meeting it was awarded to the Cap-  
ital View Chapter. We infer that this  
cup goes each time to the chapter  
having present the largest percentage  
of attendance. The next meeting will  
be held on February 19. T. B. War-  
wick is the new President and Clyde  
Croft is Secretary-Treasurer.

The General Secretaries are calling  
upon the Leagues to raise at once the  
sum of \$15,000 on the Cuba special  
to be used in the construction of  
Candler College. A like sum has been  
pledged by one individual, payable  
when the League's part is forthcom-  
ing. There should be ready response  
to this call and Texas should lead all  
other States.

Have you procured a copy of "Helps  
for the Devotional Department?" The  
lessons for the first six months are  
exhaustively treated, and the booklet  
forms a convenient reference for those  
who desire to be informed upon the  
topics. Leaders should without excep-  
tion have it. G. W. T.

Query: What has become of our  
State officers? We used to receive oc-  
casional communications from them.  
Let it be thus again. G. W. T.

### INTEREST—TACT—SYMPATHY.

These three terms furnish a key to  
successful leadership in all kinds of  
Church work. The first, a direct  
Latin word, means "Here is some-  
thing between." There must be some-  
thing in common between the League  
leader and those whom he is trying to  
help. When a feeling of interest  
arises, immediately a connection is  
made with the object of interest, the  
current flows toward the object of in-  
terest; as to the leader, the interest  
is subjective. The establishment of  
such a connecting current is the first  
essential to success.

The next word, tact, is Latin also,  
the participle of tango which means  
to "touch." In truth, the good old  
Saxon word, touch, carries the mean-  
ing of tact precisely when you analyze  
it closely. This means the method of  
approach. The interest may be mani-  
fest and sincere, but without tact we  
may lose all. To get in touch with  
people requires art. To cultivate this  
art is every Christian worker's bound-  
en duty. An intense study of the  
way to get close to people is the se-  
cret of success. This tact does not  
come by inspiration but by observa-  
tion and close study of human nature.

The third term, sympathy, is Greek  
and means "suffer with." This re-  
quires heart. The human heart is  
sensitive and responsive; quick to de-  
tect the vibration of a responsive  
chord; quick to feel the chill of self-  
ishness, or lack of sympathy, however  
fair and promising our words. Sym-  
pathy, tactfully applied, melts down  
opposition, wins the heart and makes  
us kin. With interest aroused and  
tact applied the sympathetic worker,  
teacher or preacher, is sure of suc-  
cess.—League Editor Horace N. Cald-  
well, in Pacific Methodist Advocate.

### A CALL TO THE EPWORTH LEAGUE.

Our former letter acquainted you  
with the great undertaking of the  
Epworth League to support and carry  
forward the Cuba Mission of our  
Church. That letter was written at  
the conclusion of a series of visits to  
the summer conferences that enabled  
us to say that without exception the  
larger League organizations indorse  
the enterprise, and in most cases they  
assumed portions of the \$50,000 called  
for. Now at the conclusion of our  
visit to the Annual Conferences we  
have the assurance that all our Con-  
ference League Boards heartily ap-  
prove of the plan and pledge their  
help in working it.

On the strength of these assurances  
of interest and co-operation, the Sec-  
retaries of the Board of Missions have  
ordered that the building of Candler  
College proceed. This means an ex-  
penditure of \$30,000, one-half of which  
has been subscribed by a member of  
our Church, the other half of which  
is to come from the Epworth Leagues.  
But the first \$15,000 is available only  
because of the confidence the board  
has that we will bring up the other  
\$15,000. We are glad that the Church  
so trusts the League. Make sure that

your chapter does its part. The  
Church has confidence in you.

The Epworth League is committed  
by every token to this great work.  
The Church looks to the League to  
raise from our debt-burdened Board of  
Missions the load of the Cuba Mis-  
sion and building Candler College. We  
must come down to the practical busi-  
ness matter of making our subscrip-  
tions, reporting them immediately,  
paying them promptly, and remitting  
as soon as possible to the Treasurer  
of the Board of Missions (J. D. Hamil-  
ton, 810 Broadway, Nashville, Tennes-  
see).

We wish a report from your League.  
Will you not present the matter  
through your fourth department as  
soon as preparation can be made?  
Have your chapter undertake some-  
thing worthy of the magnitude of the  
task. Get a contribution (monthly if  
possible) from every member and as  
many as possible from outsiders.  
Write to E. H. Rawlings, 810 Broad-  
way, Nashville, Tennessee, for a copy  
of "Our Cuba Mission," by Bishop  
Candler; organize a study class, using  
the textbook "Advance in the An-  
tilles." Subscription cards and col-  
lection envelopes will be furnished by  
Dr. Rawlings.

Report to Dr. Rawlings at once the  
amount your chapter will pay. We  
must know where we are. A number  
of chapters have reported, but we are  
certain that a larger number have not.

You can have until the end of the  
conference year to pay your pledges,  
but the sooner the money comes in  
the better. Your brethren in the  
work. FITZGERALD S. PARKER,  
J. MARVIN CULBRETH,  
Secretaries.

Nashville, Tennessee.

### MISS NORWOOD E. WYNN.

A letter from Brother Elliott, pre-  
siding elder of the Guadalupe Dis-  
trict, advises us that Miss Wynn's  
health has again failed and that she  
accompanied him to Colima and thence  
to Manzanilla, where she took steam-  
er for Guaymas, from which point she  
went by rail to Phoenix, Arizona. This  
news is distressing. She returned  
from her year's rest in apparently  
fine health, having gained much flesh  
during her trip North. Now this re-  
port comes as a great surprise and  
causes sorrow among us all for she is  
recognized as being among the most  
useful missionaries to be found in the  
country. She has left her impress on  
scores of Mexican boys and girls. In-  
stituto Colon will hardly seem right  
without her.

Surely the Church everywhere  
should call mightily upon the Lord  
asking for her restoration to the work,  
if it be his will. We have not learn-  
ed the nature of Miss Wynn's trouble,  
but suppose it is the same throat af-  
fection that has troubled her for so  
long.

Misses Massey and Varner, both of  
whom have been on the sick list, will  
remain in charge of the work there.  
They are experienced women and  
know all the details of the work. May  
our Father bless and sustain them un-  
der their burdens.—Frank S. Onder-  
donk, in The Mexico Methodist.

### BISHOP HOSS AND THE EPWORTH LEAGUE.

A pastor, commenting on the ses-  
sion of the Western North Carolina  
Annual Conference held in Statesville  
last November, and speaking particu-  
larly of Bishop Hoss' attitude toward  
the League says:

"At our late conference, Bishop  
Hoss enquired frequently about the  
League in different charges. When  
the report came monotonously, 'No  
League,' 'We can't run a League  
there,' etc., Bishop Hoss rose up in  
the dignity and majesty of his splen-  
did manhood and said in words that  
should be heard from one end of our  
conference to the other, and in tones  
that should thrill all hearts: 'Breth-  
ren, the Epworth League is your mixed  
up wheel in the Western North  
Carolina Conference.' His words and  
tone spoke to us preachers our due re-  
proach."—League Editor Miss Blanche  
Johnson, in Raleigh Christian Advo-  
cate.

### A CALIFORNIA NOTE.

I am pleased to acknowledge recep-  
tion of Christmas greetings from Miss  
Fannie McLean and Mr. Gus W. Thom-  
asson, League editors in the St. Louis  
and Texas Christian Advocates respec-  
tively. These two papers are ac-  
knowledged to be the greatest confer-  
ence organs in our Methodist connec-  
tion; these League editors prepare  
pages in keeping with the greatness  
of the papers for which they write.—  
League Editor Horace N. Caldwell, in  
Pacific Methodist Advocate.

### WE HAVE HAD THE SAME EXPERIENCE.

From time to time we have received  
letters from Leaguers in various  
places and asking for Epworth League  
supplies. In every case we have had  
to refer the Leaguers to the central

## Farmer Jones

— BRAND —

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office at Nashville, Tennessee. We  
are very glad to be of any assistance  
possible in such cases, but, if the  
Leaguers would send direct to the  
Nashville office, much delay would be  
avoided. If you are in need of any  
literature or help of any description,  
send to Smith & Lamar, publishers,  
Nashville, Tennessee (or Dallas, Tex-  
as.—Ed.). They will readily send to  
you a complete descriptive catalog of  
all Epworth League supplies. We  
know from experience that this office  
is very prompt in replying to any re-  
quest you may make.—League Editor  
Miss Fannie L. McLean, in St. Louis  
Christian Advocate.

### A LEAGUE WEDDING IN SOUTH CAROLINA.

South Carolina Epworth Leaguers,  
particularly those who have been  
identified with the State work for  
some years past, will be greatly inter-  
ested in the announcement of the mar-  
riage of Mr. Norman Lander Prince  
to Miss Marguerite King, at Banning,  
California, on December 29. Mr.  
Prince was at one time our efficient  
Fourth Vice-President. And when  
health necessitated his removal to  
California he still retained his keen  
interest in South Carolina League af-  
fairs, contributing to the League page  
many articles from his pen. To this  
young couple in their far-away home  
go the heartiest, most cordial good  
wishes for happiness and prosperity  
from the Leaguers of the Palmetto  
State.—Southern Christian Advocate.

### MISSION STUDY CLASS PLANS.

Several times lately I have had let-  
ters asking for suggestions as to or-  
ganizing mission study classes. I am  
so glad that there is a growing inter-  
est among the Leaguers of Texas in  
this line of study for our young peo-  
ple.

First, let me say that if you are  
considering a class, write to Dr. E.  
H. Rawlings, 810 Broadway, Nashville,  
Tennessee, and a pamphlet giving all  
necessary information will be sent to  
you.

As to methods, different plans suit  
different chapters. The ideal class is  
one where every member is present  
every time with a prepared lesson.  
This class will prove most successful  
if it meets every week or every other  
week as the interest is better under  
these circumstances, but quite often  
more general missionary information  
may be given when the entire League  
constitutes the class.

In a small town in North Texas  
there is a class which meets every  
two weeks, thereby completing their  
course in fifteen or sixteen weeks.  
They meet at the different homes of  
the members and a new leader is ap-  
pointed each time. In this way many  
leaders are being developed and trained.

In another League the class session  
is held every Sunday afternoon just  
before the League hour.

One class met every Thursday evening  
at the same home each time.  
There were fifteen members who could  
be depended on to be there and know  
something of the lesson, for the Sec-  
retary of the class always provided a  
way for the members to be present.  
The lesson lasted one hour and was  
always interesting, for each member  
did his part to be prepared. A short  
social hour followed when light re-  
freshments were always served.

One interesting thing about this  
class was that they sat around the  
dining room table and were in this  
way drawn closer together in the  
work. Deeper spirituality among all  
the members and a new and yearning  
interest in missions was the result of  
this class.

Another very successful class con-  
ducted its meetings under the able  
supervision of an interested leader on  
each missionary Sunday, having a  
chapter reviewed each time.

One League I know is trying the  
plan now of having the class for eight  
successive Sundays at the devotional  
hour. In this way they will complete  
"The Advance in the Antilles" in  
eight lessons, and although they can't  
enjoy the pleasure of a small class  
meeting together it gives missionary

information to a large League, and in  
that way is something of a missionary  
campaign.

Perhaps none of these plans will  
suit your League, but I trust they will  
serve as suggestions as they have all  
proven successful in different places.

Above all things, don't hesitate  
about organizing for lack of a teach-  
er for the helps given on each chap-  
ter are so fine you will find it a pleas-  
ure to use them.

Let us hear from some classes.  
(MISS) EVELYN WYNN,  
State Fourth Vice-President.  
2000 Greenwood St., Dallas, Tex.

### MISSION STUDY CLASS AT STOCKDALE.

I note your article in the recent  
Advocate, with reference to mission  
study classes since Epworth. I con-  
ducted a class in our League here im-  
mediately after the Encampment, and  
wish to say it built up our League  
wonderfully. The class grew in num-  
bers until it was a little too large;  
our attendance has increased materi-  
ally, and Cuban "bon" subscribed  
and paid for.

Mission study classes should be or-  
ganized in every League, for Leaguers  
who study missions will be responsive  
to its calls. R. W. MINTO,  
Stockdale, Texas.

### SOMETHING TO THINK ABOUT.

Why should the Church be bound  
by systems and methods that have  
long been obsolete, that are to-day  
both burdensome and a hindrance to  
the onward movement of the Church  
along lines of success? The Church  
is successful in proportion to its pow-  
er to save souls. Is it probable that  
the methods and plan of work that  
God could bless in the gone-by-days  
when the Church was meeting opposi-  
tion in other lines than limited finance  
are not sufficient in these days of our  
prosperity. Jesus said to the disciples  
wherein their weakness, "When the  
Holy Ghost is come upon you, you shall  
have power." When the Church used  
to send out its local preachers and  
exhorters all aflame with the Holy  
Ghost to warn men to flee from the  
wrath to come, and assure the people  
that God's mercy awaited the cry of  
the penitent, ready to pour out the  
stream of salvation upon his thirsty  
soul. Under those many unfavorable  
circumstances the Church moved on,  
and from the reports from the foreign  
field, under the power of the Holy  
Ghost, God is saving the poor heathen  
by the thousands to-day, and is it not  
the fact that we to-day are depending  
too much upon our own wisdom, our  
human methods, and in too great a  
measure leaving the counsel and pow-  
er of the Holy Spirit out of the work.

I would be glad to see all the lay-  
men seeking the power of the Holy  
Ghost, and through his counsel and  
guidance we would see a return of the  
days when our local preachers and  
exhorters (with their limited educa-  
tion) gave out the gospel message and  
the sinner was stricken with convic-  
tion and souls shouted the praise of  
God. And would it be reasonable to  
expect that a layman, encumbered  
with his business affairs, could study  
the situation and know the needs of  
the Church as well as the presiding  
elder whose sole business it is to know  
the needs of the different—the individ-  
ual—congregations. If our Churches  
in the past decades through their  
financial struggles bore the expense  
and paid the presiding elder his claim  
and gave to us our Church privileges,  
what are we, with our multiplied  
wealth, complaining about?

Let us be more concerned about the  
guidance and power of the Holy Ghost,  
then under whatever methods the  
Church may adopt, and God will take  
care of his Church, and souls will be  
saved. E. S. JOHNSON,  
El Campo, Texas.

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luck.

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CHRISTIAN BAPTISM.

By Rev. B. W. Dodson.

NUMBER ONE.

1. What is The Meaning of "Baptizo?"

The meaning of a word is determined by the use of that word by the best writers and speakers. All that a dictionary or lexicon attempts to do is to sum up the different uses of the word in question. The preface of Webster's New International Dictionary refers to the fact that many authors were read in order to get the meanings of words from their use. Furthermore, a word often changes its meaning, or adds a new meaning, and Webster's Dictionary notes this fact also.

These facts are of great importance in seeking the meaning of "baptizo;" for the whole matter really depends upon the answer to this question, Does "baptizo," in the New Testament, mean exactly what it means in classical Greek? If its classic Greek meaning remains unchanged in the New Testament, then the immersionists have the advantage in this discussion, but if its New Testament meaning is very different from its classic meaning, then the cause of the confusionists is greatly strengthened.

It is important to remember that the word is never used in classic Greek in a religious or ritual sense. In the Septuagint, however, as well as in the New Testament, in the writings of the Jews and Christian Fathers, "baptizo" seems to denote "ceremonial cleansing and consecration to God, or holy service, by water." Thus, Dr. Fairfield, who was a Baptist for twenty-five years, and was asked by a Baptist Publishing House to write a book, conclusively proving that immersion was the only valid mode of Christian baptism, after thoroughly investigating the matter for more than two years, was compelled to give up his Baptist views. He became absolutely convinced that "baptizo" did mean "immerse" in the New Testament; that it no longer had any reference to a mode, but referred to a result, and that its real meaning in the New Testament is "ceremonial cleansing and consecration by water," thus allowing any mode whatsoever.

Wm. G. Williams, professor of Greek in Ohio Wesleyan University, held practically the same view, declaring that "baptizo" had entirely lost all reference to mode, and has a ritual or sacramental meaning in the New Testament and in other religious writings of the Jews.

Prof. B. B. Warfield, of Princeton Theological Seminary, declares that "baptizo" has changed its meaning, until "Baptize, in other words, expresses in the New Testament, the single idea of purification and does not connote any mode of the application of the water for the production of this purification." These quotations represent present-day pedo-baptist scholarship. In the past pedo-baptist scholars (misled, I suppose, by the classic Greek meaning of "baptizo") have made unnecessary concessions to immersionist views, but Dr. Warfield's splendid and scholarly article, in the October number of the Methodist Review, shows that the day of such unnecessary concessions is now past, because a careful study clearly proves that the New Testament meaning of "baptizo" is very different from its meaning in classic Greek.

That work of monumental scholarship, Hastings' five-volume Bible Dictionary, clearly recognizes this change in the meaning of "baptizo," by saying (after showing that "bapto" still means "to dip"), "But the use of 'baptizein' undergoes a great change, and then (after referring to its ceremonial and metaphorical use), further says, "But with these few exceptions, 'baptizo' always refers to washing for a religious purpose, the administration of the sacred rite of ablation, 'baptizing' in the technical sense." "Baptizo, then, has a special and technical meaning in the New Testament; therefore, all arguments from its modal meaning in classic Greek are worthless, unless it can be shown that the old mode is necessary to its new meaning. But a careful investigation of the use of this word by Jewish writers, from two hundred and fifty to one hundred and fifty years B. C., absolutely proves (it seems to me) that any mode will satisfy the requirements of "baptizo" in its new, religious meaning.

Next week I shall seek to learn the meaning of "baptizo" from its use by Jewish writers in the Septuagint translation of the Old Testament.

In concluding this article, let us note that present-day scholars and Hastings' Bible Dictionary, both declare that "baptizo" had changed its meaning, and had come to have a technical and religious meaning in the New Testament. Therefore we do not need to prove that "baptizo" means "sprinkle, pour," but all that we need to do is to accept the statement of Hastings' Dictionary that "baptizo" means "baptizing" in the technical sense, in the New Testament; then Webster

will tell us that "baptize" (an English word) means "the application of water as a religious rite or ceremony, and may be done either by pouring or sprinkling the water upon a person, or by immersing the person in water." When you fully realize the meaning of these facts, you will begin to see that the best scholarship of the world supports most strongly the position of the Methodist Church.

COMING BACK TO HEALTH AND LIFE.

In 1899 when I left Texas it was not of my own seeking, but by the appointment of the authorities of the Church, through direction of Bishop Key. I had a most delightful stay in Louisville, and then a service of three fine years at Bowling Green, followed by a return to Louisville to the Temple. I was so pleased with Kentucky that I expected to remain there till I went to heaven, but a strange visitation of ill health, in what the doctors call neurasthenia, so completely unfitted me for my work that my physicians advised that I return to Texas, hoping thereby I would get relief from my unaccountable condition. As I had always loved Texas, and had spent ten years here with great enjoyment, I yielded to their advice, and all unexpectedly to myself I applied for a transfer.

Now that I am again in Texas, and in my old conference—the Central Texas—I feel that it is due the preachers and others, that I give some account of my affliction, and of what I believe is going to prove my ultimate entire restoration.

I am now fifty-six years old, and as I came of a long-lived family, ranging from eighty-five to ninety-five, it seems to me that I ought to have nearly twenty years of good service in me yet, if I can come back to health again. That, I think, I am in a fair way to do, though it will be very slowly, I apprehend.

I give now a brief account of my decline, and the steps of what I believe will prove my complete restoration.

When about forty-six I began to suffer from an attack of pen paralysis, or what used to be called "writer's cramp." I could scarcely use my pen at all. That continued for several months, indeed, has never finally left me. I recognize now that it was the beginning of my neurasthenia. Then when about fifty-one I began to suffer from an attack on my kidneys, which steadily grew worse. The doctors said there was no trouble that they could find, but the evil continued. Soon I noticed a strange break in my voice, when I was going to preach, or conducting a service, reading the hymn and praying. That grew steadily worse and worse, until I virtually lost all control of my voice. I had the finest physicians in Nashville and Louisville and Cincinnati and New Orleans and at Battle Creek, Michigan, to treat me. They said they had never seen anything like it, and could do nothing for me. It finally became so serious that during my stay in Louisville at the Temple, I was absent most of the year trying to get well, and finally went to Huntington, West Virginia, where I then was, the doctors said I had best return to Texas. Meantime, I may state that I had exhausted every possible means that I could hear of as holding out any hope of relief.

I came back to Texas. Dr. Bacon Saunders, of Fort Worth, said to me, "Go down to Dublin, and never do anything that you have ever done before. Fish and hunt all you want to, but do not read a book, or try to preach a sermon." Since coming to Dublin, what I hope is the last phase of my neurasthenia has manifested itself—a strange physical weakness which prevents me from walking or doing anything that requires any strength.

I can never tell any one how trying these four years of silence has been to me. God alone knows. I have tried to submit cheerfully, and I can only leave the issue with him.

But I believe I have started up the hill, and however slow it may be I have confidence that I shall once again come back to myself and be happy in the work once more. In all these long years of careful study of my case, I think I have found out some things that may be of permanent interest and help to others, and so I here briefly note them.

1. I have long ago given up meat and coffee-drinking. I gave up the coffee several years ago, and now have renounced meat eating—do not even eat the proverbial chicken.

2. The reading of Dr. Dewey's "No Breakfast Plan" made a convert of me, and I have no breakfast now. Neither do my wife and children, all having voluntarily adopted it because they came to see that it was not necessary and that they are much better off without it. We have used this plan now for some eighteen months, and my wife says that she would not return to the old plan of preparing breakfast, for any consideration.

3. In addition to this, I have adopt-

ed a very abstemious mode of living. I became convinced that all people, myself among the number, eat entirely too much. The life of Cornaro, the famous old Italian, who lived to be 103 years old, interested me much, and resolutely I set about following the truly temperate life, which he advocates in his book written at the age of ninety-five.

4. For fifteen years I have been a great sufferer from constipation, and to that I trace my overthrow as to voice. My whole nervous system became poisoned by the food which was retained in the body, causing what the doctors call auto-intoxication. I have found that the internal bath will overcome that, and so I believe that when all the poison that has been retained in my body for these long years gets expelled and thoroughly cleansed out my voice will return and my strength come back.

5. I have found a foga tonic, made by a chemical process, from the casein of milk and phosphorous form of sodium-glycero phosphate which is very beneficial to me. Neurasthenics elsewhere are loud in its praises.

I have now been gradually improving for three months, and for all these reasons I have hope of being finally restored. Indeed, I feel it in my bones, but the result is all with God. I leave it entirely to him. To him be all the glory. If I am never able to preach again I shall try to keep cheerful and happy.

W. F. LLOYD.

Dublin, Texas.

ELISHA.

By Rev. J. H. Brunner, D. D.

In closing the sixty-eighth year of my ministry I wish to pay a tribute to Elisha, the junior preacher on the old Gilgal Circuit in the Israel Conference. His senior on the circuit had many good traits of character, and his name, Elijah, will live forever. But amid powerful persecutions he became pessimistic and left the circuit, and reported everything had gone to the dogs—that he alone was left, and that he wanted to die! As he thus moaned under a distant sky the angel of the covenant told him he was mistaken, that there were still nine thousand good members in his charge. The angel told him several things to do, among which were, that on going back to his circuit he should ordain Elisha as junior preacher on the work.

Elijah went back a wiser man. I know not how long it took him to find the young man, but at last I found him out in a field, barefooted, and plowing with oxen amid roots and rocks, but not cursing plow, team, or soil.

How surprised he was to see Elijah coming straight towards him. "Whoa!" said he to the team. They needed no second word, but stopped. Elijah drew off his cloak and threw it upon the young man, and started on his circuit. Elisha followed, never to leave him, till the senior left the circuit in a chariot of fire.

After Elijah's ascension Elisha took up his senior's cloak and smote the Jordan with it, and passed the river without paying a ferryman. Then followed a ministry of wondrous power for many years. There is nothing like it in the records of all lands and Nations. Time would fail me to enlarge upon all the events in which he is the central figure. As senior on the Gilgal Circuit he had many duties to perform, among them was an oversight of theologues at Jericho. They were about to fill themselves with the "wild gourds" that harm, but do not nourish the system. He had to use an antidote to avert a fatal result. Children need watching as to what they eat. Even theologues do.

He was not laboring for money, honor, or position. Naaman's camels loaded with goods and gold could not sway him an inch from the path of duty. Nor could threats from the kings and queens of his day. A sublime figure he stands unique in the long procession of our Adamic race. Hiwassee College, Tenn.

THE NAMELESS LETTER.

I feel a deep interest in our friend whose letter is in the Advocate of January 18, who confesses his sin and does not know it.

He is ignorant of the nature of the sin of unbelief, as the man in Arkansas whose little girl put her hand on the Bible and said, "This is the Word of God." Her little brother said, "It taint; it is a lie; dad says it is a lie." Girl: "My brother, it is the Word of God." Boy: "I say it taint; it is a lie; dad says it is a lie." The man said to himself, "Is it possible that I have called God's Word a lie? If so, I will quit it." This he confessed at the altar that night. This I had from an eye witness; so it is true. But he may say he does not believe that it is God's Word. The

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makes no difference; it is disbelieving God. And Jesus said, "He that believeth not shall be damned." (Mark 16:16.) Adam disbelieved God's Word; disobeyed him, and brought sin and misery into the world, and God will not admit an unbeliever into heaven, but will shut him out with that company described in Rev. 22:15, and he will have no one to blame but himself.

I have used plain language (but in kindness), for it is the only kind that will reach such cases. For until a man realizes the damning nature of his sin he will not flee from the wrath to come.

I would advise him to repent of the sin of unbelief, and believe on Jesus Christ with his "heart unto righteousness" (Rom. 10:9), that he may be saved. May the Lord help him to repent and believe. After testing the religion of the Bible for nearly three-score years I know that the Bible is true, and that God answers prayer, but if he does not believe God's Word he may not believe my word or his wife's word, yet I would urge him to repent and believe and trust Jesus for the salvation of his soul.

W. R. KNOWLTON, L. E.

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# THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

## TALPA HOME MISSION SOCIETY.

At the regular business session of the Woman's Home Mission Society the following officers for the year were elected:

President, Mrs. A. D. Richie; First Vice-President, Mrs. Geo. F. Kornegay; Second Vice-President, Mrs. D. M. Smith; Third Vice-President, Mrs. T. D. Dunn; Fourth Vice-President, Mrs. S. P. Hale; Recording Secretary, Mrs. F. E. Bennett; Corresponding Secretary and Treasurer, Mrs. W. M. Kidd; Local Treasurer, Mrs. R. L. Ratliff; Agent Missionary Voice, Mrs. W. J. Sayre; Press Reporter, Mrs. Geo. F. Kornegay.

Although we have a small society in numbers, yet our women are loyal and faithful and, under the leadership of our efficient President, they are ready to do anything they can in the Master's name. A great work was done last year in way of furnishings for the parsonage, putting nice picket fence around the yard; in fact, the pastor and family feel themselves under obligations daily for their kindly interest in them. Last, but not least, they were all at their post of duty when our revival came on, and to them was due much of the success of the meeting. We hope to do greater things this year.

MRS. KORNEGAY,  
Press Reporter

## GLENWOOD, FORT WORTH. W. H. M. SOCIETY.

The Woman's Home Mission Society of Glenwood Methodist Church, South, elected the following officers:

President, Mrs. J. Danner; First Vice-President, Mrs. W. D. Garrison; Second Vice-President, Mrs. Wilson; Third Vice-President, Mrs. J. H. Earl; Fourth Vice-President, Mrs. W. V. Jones; Recording Secretary, Mrs. Glidewell; Corresponding Secretary, Mrs. Hix; Treasurer, Mrs. Charles Dietz; Press Reporter, Mrs. Joseph B. Dodson; Agent for the Missionary Voice, Mrs. Miller.

The society meets twice each month. The first meeting is a business meeting. The second a devotional, literary and social meeting combined. At this meeting, which is held in the home of some member of the society, the program, as given in the Missionary Voice and the year book, is used. After the program a social hour is enjoyed, refreshments are served and every one contributes their mite toward the local fund, and this has given the name "mite social" to these meetings.

On Sunday night, January 28, an installation service and open meeting was held at the Church. The newly elected officers were installed by the pastor, Rev. Joseph B. Dodson, after which the President, Mrs. J. W. Danner, delivered a splendid address, and the Recording Secretary, Mrs. Glidewell, read a report of the year's work, closing with a talk that was to the point. The Press Reporter gave a rapid survey of the home mission work, using United States map, charts and posters. Two new members were received at the close of the meeting. The Second Vice-President, Mrs. J. H. Earl, has organized a mission study class with twelve members. We will study both "The Conservation of National Ideals" and "The Light of the World." MRS. JOS. B. DODSON,  
Press Reporter.

## KINDERGARTEN AND DAY SCHOOL OF KONG HONG CHURCH.

Many of you are hearing for the first time that we have a kindergarten and a day school for girls in our Kong Hong work.

Last spring we had a weekly children's meeting, and found the children glad to come and learn; the Christians and probationers of our congregation were anxious for a place to train their children, and so in September, 1911, we opened this work.

It was made possible by Miss Atkinson and Miss Martin deciding they could spare one of the teachers trained in their Kindergarten Training School. Miss Dun is not a graduate kindergarten, but, under supervision, she is doing good work; she is supported by the Rock Hill Auxiliary, South Carolina Conference, on the "Annie Stackhouse" scholarship. We hope the friends of this conference and especially of Rock Hill, will become interested in Miss Dun and our kindergarten.

We have a sunny, upstairs room for our kindergarten, and the white walls are decorated with pretty pictures. For Thanksgiving decorations the children made chains of colored strips of paper, which draped from the center of the ceiling to each corner of the room. We entertained the moth-

ers of the kindergarten children on Thanksgiving by letting them see the children play their games, tell their Thanksgiving story and sing, march and skip.

They enjoyed it so much that they are asking when we can let them come again.

Before Christmas the children were busy making needlebooks and calendars for mother and father, and scrapbooks for the beginners' department of Sunday-school.

The teachers made scrapbooks for each of them, and also gave a top and a doll to each child; these are the first dolls they have ever had and they are so happy to have them. The kindergarten is held in the morning, and the same room is used in the afternoon for the day school. The school has fifteen pupils, and we hope to get another room to use, so we can take more children.

Kindergarten tables and chairs are not very comfortable for the large girls to use. The building we are using a part of is to be torn down to make room for our church, which we hope will be an institutional church, as the work can have as many departments as desired.

Mrs. Cobb gave me hope because a certain church or society is becoming interested in our day school at Kong Hong, so we hope for better things, and will let you hear from us again.

MAGGIE J. ROGERS,  
Soochow, China, Jan. 12, 1912.

## CELINA W. H. M. SOCIETY.

The Celina Home Mission Society has elected the following officers for the year:

President, Mrs. J. F. Holmes; First Vice-President, Mrs. A. N. Reeves; Second Vice-President, Mrs. B. F. Smith; Fourth Vice-President, Mrs. Binkley Stallcup; Corresponding Secretary, Mrs. John Bryant; Recording Secretary, Mrs. W. M. Woodard; Treasurer, Mrs. F. G. Tidwell; Agent for Voice, Mrs. J. H. Blanton.

Our motto for the year: "Let the word of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

MRS. W. L. MICHAEL,  
Press Reporter.

## W. H. M. SOCIETY, TEXAS CONFERENCE, THIRD QUARTER'S REPORT ENDING JAN. 15, 1912.

Membership dues	\$ 991.14
Membership dues, young people	8.70
Life membership dues, Mrs. J. W. Bergin	40.40
Baby-roll dues	2.75
Brigade dues	1.50
Week of Prayer, adults	729.73
Week of Prayer, young people	16.75
Week of Prayer, brigade	5.04
Relief fund	49.65
Adult mite boxes	2.00
Baby mite boxes	18.01
Brigade mite boxes	10.48
Conference pledge	1,153.80
Lucinda B. Helm birthday offering	22.57
Virginia Johnson Home	7.00
Waco Orphanage, by Chas. List, of Jefferson, through Jefferson Auxiliary	5.00
The \$2 assessment for Scarritt Bible and Training School	27.20
Marshall district parsonage, by Longview Auxiliary	10.00
Immigrant Home, Galveston	62.70
Lucinda B. Helm Dormitory, by Texas Conference	200.00
Conference expense fund	157.12
Amount remitted by General Treasurer for Houston Bd. City Missions	97.00
Balance brought forward from last quarter	173.23
<b>Total receipts</b>	<b>\$3,791.87</b>
Disbursements:	
By check to Gen. Treasurer	\$3,349.52
Check to Board of City Missions, Houston	97.00
Conference expenses for quarter	172.39
To Rev. F. M. Boyles for district parsonage	10.00
To Dr. J. H. McLean for Orphanage	5.00
<b>Total paid out</b>	<b>\$3,633.91</b>
Balance in Orange National Bank, Feb. 10, 1912	157.96
Cash receipts by districts:	
First, Houston	\$ 442.10
Second, San Augustine	428.07
Third, Marshall	379.10
Fourth, Navasota	364.00
Fifth, Brenham	344.50
Sixth, Tyler	324.28
Seventh, Beaumont	304.56
Eighth, Marlin	270.85

Ninth, Pittsburg	238.25
Tenth, Jacksonville	222.93
<b>Total for districts</b>	<b>\$3,321.64</b>
Local work:	
Value of supplies reported to supply department	\$1,388.72
Value of supplies given locally	1,052.42
Amount expended for local mission work	562.35
Cash expended on parsonages	2,589.86
Cash expended on building and furnishing churches	2,511.50
Auxiliary expense fund expended by auxiliaries	14.82
Specials	381.20
Amount expended for city mission work	598.53
By voucher from Houston City Mission Board	731.60
<b>Total for local work</b>	<b>\$9,831.34</b>
<b>Grand total for the quarter</b>	<b>\$13,352.94</b>

The above report shows that there has been "something doing" in Texas Conference the quarter just passed, being the best report ever sent off by the Woman's Home Mission Society, and our General Treasurer writes: "Fine report from Texas Conference."

Forty of our auxiliaries with dues paid up in full to date. Pledge and expense fund paid in full for the year, and many others with collections most up in full. This shows we have a fine corps of Treasurers in Texas Conference. If space permitted we would mention the many excellent reports from many of the auxiliaries, Longview and First Church, Beaumont, led in largest amounts reported. First Church also reports largest amount for Week of Prayer offering, with Luffkin leading on pledge. We believe Texas Conference has one of the very best Young People's Societies in the connection Star Circle of Marvin Church, Tyler. They pay their dues, pledge and expense fund in full each year.

Treasurers of Texas Conference, take note: All money in pledges or otherwise, for the Virginia Johnson Home must be sent through your Conference Treasurer, so you can receive credit for same in your own conference. This money for the Virginia K. Johnson Home will be sent direct to the General Treasurer, and she will send it once to the Home, and you will have credit for it not only in your conference, but also in the council report. We should receive credit for every cent that goes from our conference to the Home on our conference books.

MRS. E. L. HILL,  
Conference Treasurer,  
Livingston, Texas.

## GROVETON W. H. M. SOCIETY.

The Woman's Home Mission Society of the M. E. Church met January

15, and following officers elected: President, Mrs. W. W. King; First Vice-President, Mrs. J. W. Cullen; Second Vice-President, Mrs. Emma Powell; Third Vice-President, Mrs. Goodman; Corresponding Secretary, Mrs. Earnest Robinson; Recording Secretary, Mrs. Thula Williams; Press Reporter, Mrs. B. A. Platt; Superintendent of Supplies, Mrs. Daisy Hudson; Treasurer, Mrs. B. F. Buffington; Agent Missionary Voice, Mrs. Turner; Organist, Mrs. Earnest Robinson. Members, 26; membership dues, \$20.11; conference pledge, \$4.75; expended on parsonage, \$61.65; visits to sick, 211; box to Orphans' Home, \$18.

Our society held together through the summer through trying circumstances—our dear pastor sick with typhoid fever, and no church building of our own to worship in. Since the new year we have put on new life, and hope to do better work. We held the first service in our new church last Sunday, the Baptist minister and his people joining in with Brother Cullen in the morning service. We hope and pray for a revival this year.

MRS. B. A. PLATT.

## ROGERS' MISSIONARY SOCIETY.

On January 29 the following officers were installed at the home of Mrs. Gardner, Mrs. Dr. Eller, our former President, calling the house to order, and the installation services read by Mrs. Robert Guess as the following officers were presented by Mrs. Henry Ratliff:

President, Mrs. Dr. Flanken; First and Second Vice-President, Mrs. Kirk; Third Vice-President, Mrs. Taylor; Fourth Vice-President, Mrs. Matta Brock; Recording Secretary, Mrs. Gardner; Corresponding Secretary, Mrs. Dr. Etter; Agent for the Missionary Voice, Mrs. Taylor.

Our new President read a selection of Scripture and made a very interesting talk. We feel sure she will make us a fine President, and we are expecting great things by the Lord's help this year. After the service refreshments were served. We feel sure our President was wisely chosen and if we will all do our part success is sure. Our society united some months ago. I am sorry to say we are not doing very much in the foreign department, but feel sure we will do more in the future than we have in the past. Our purpose is to press forward, and we are praying for a good year. We hope to strengthen the weak places and grow in all Christian graces.

MRS. F. E. HUCKABEE,  
Press Reporter.

Dreams evolve themselves into prisons or palaces for us.

Accept conditions, but do not be mastered by them.

## "SUPERANNUATE RELATION."

By Rev. J. H. Westmoreland.

Brother Jodie in the last Advocate has a letter on this subject that is quite refreshing to us old brethren, and the editor is due a blue ribbon for giving it space. Such things are often turned over to the tender mercies of the list "expurgating."

Say what you may, this is no idle question. As Bishop Hoss once said, "For a man with a family to take the road from youth to old age, surrendering all right to choice of field, is no small matter."

Fortunately, we have reached the point where helpers are quite plentiful. When a vacancy of any sort occurs the very next day the elder finds plenty of men tried and true standing ready to take the job and do the work—ever so thankful are we all of that fact. Yet there are some dangers in prosperity as well as adversity. All who pray at all pray the Lord to call and send forth more laborers into his harvest, but the Master meets us with the statement, "I answered that prayer once before, giving you men, tried and true, and as soon as they got old enough to know who is who, and what is what you set them aside."

Yes, Master, that is true, but there are peculiar times. We have to build fine churches and get the collections, and these old brethren honestly think you meant all you said when you spoke so candidly to the rich and so courteously to the poor. They just treat all alike, would rather die than flatter anybody, and that don't suit. "Yes, yes," says the Master, "to sell indulgence in the days of Martin Luther was bad, but to do the same thing in the days of Alpheus Wilson is a great deal worse. By what authority doest thou these things, and who gave thee that authority." So endeth the lesson.

As a matter of fact, the average salary these days is quite comfortable, yet in justice, as well as mercy, the Church must needs make provisions for the veterans, and to guard against possible danger the committee is required to look to their physical condition only. 'Tis said, however, that our Bishops have ruled that this means other things as well, and a Texas presiding elder once remarked in my hearing, "That men often superannuate mentally before they did physically," anticipating the General Conference just a little.

With reference to all these questions, one thing is certainly true, the will of the Master must be accomplished, or we will all be ruined.

W. W. GRAHAM.

Don't gush over people—just stick to them.

Every task is viewed through the eye of your inclination.



# HOW About It?

YOU have thought for a long while you would make things easy at home by buying an **Advocate Machine**. There is no better time than NOW to do it. Ask your good neighbor what SHE thinks of our **New Model Drop Head Automatic Lift Machine**. If she has one, she will tell you it is the equal of any \$75.00 Machine on the market. In addition to the guarantee of the factory, you have ours. You risk nothing. We ship direct from the factory to your station. **PRICE, \$24.00** includes one year's subscription to the Texas Christian Advocate.

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# Southern Methodist University

## The One Million Dollar Endowment Campaign is Now On.

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

Bishop Edwin D. Mouzon has engaged to attend all the District Conferences of the North Texas Conferences, and to speak in the interest of Southern Methodist University. Special plans are being developed by which it is hoped that large delegations of laymen will be induced to attend these conferences to hear the Bishop that they may be more intelligently interested in the University. The following dates have been announced:

- Thursday, April 4, 11 a. m., Lancaster.
- Friday, April 5, 8 p. m., Nevada.
- Saturday, April 6, 11 a. m., Sherman.
- Sunday, April 7, 11 a. m., Terrell.
- Tuesday, April 9, 8 p. m., Aubrey.
- Wednesday, April 10, 8 p. m., Pecan Gap.
- Friday, April 12, 11 a. m., Alvord.
- Saturday, April 13, 8 p. m., Iowa Park.
- Sunday, April 14, 11 a. m., Wichita Falls.
- Tuesday, April 16, 8 p. m., Frisco.

### FROM BROTHER BARTON, COMMISSIONER FOR NORTH TEXAS CONFERENCE.

Byers, in the Bowie District, is a splendid little town of good people. I preached there twice last Sunday, the 11th. This Church had just about closed out the \$2000 mark when I left. One brother, Ed. Grogan, gave \$1000, which will name a room and furnish it in the North Texas building. This will be the "Grogan Room," and will be known as such. In addition to this the Church takes another room, which will be the "Byers Room." It is believed that this plan of taking a room for individuals, Churches and societies, etc., is going to prove popular to our people. The plate on the door of the room will stand for time to come as a memorial to some kind friend. Of course the room thus built and furnished may be named as the donor may desire. It is felt that Byers has done well, and they are not done yet. Substantial interest was manifested for things in the future. It was my pleasure to meet Mr. Geo. Byers, a stockman of large interests, who lives here. He showed substantial interest in the University, and I confidently believe that he is a friend to the institution of whom we may hear in days to come.

Bro. C. P. Martin, the pastor, laid himself out for the University. His interest is largely explanatory of the success of the Commissioner's visit to this good charge. I shall be pleased to visit this Church again. Monday night Brother Martin and I drove out to the Riverland community to fill an appointment Monday night. A needed rain prevented our reaching the Church. Brother and Sister Barkston gave us splendid entertainment at night and we left, promising to come again.

Was very sorry that we did not get out to Brother Westbrook, who was expecting us, but I will get there yet if my purpose holds good. This community has suffered with a severe drouth for three years, but such was the interest in our great school that the people felt they could not afford to wait until the return of prosperity. This is the spirit that will build our school.

### JUST LOOK HERE!

Byers, Tex., Feb. 16, 1912. Brother Barton spent Sunday, February 11, with us. We raised \$2000 for Southern Methodist University. We expect to do more. How many towns of 500 population in the State have done better to date? My people believe there is wisdom in building a great University at Dallas.

CHAS. P. MARTIN, P. C.  
Can you beat that, Brother Boaz? How's this, Brother McClure? Is this a record?

### SEE! SOMETHING IS DOING IN WEST TEXAS, TOO.

Just as we go to press there comes a special delivery letter from Rev. Nath Powell, at Waelder, stating that he had spent last Friday at Waelder and incidentally gave the good people of that city as much opportunity as convenient for the week day to make a start on their share of the good work for Southern Methodist University. The response came also in the special delivery letter—\$710 in good notes. Hurrah for Waelder and Brother Powell! It might be a splendid plan for Brother Powell to stop at some other places in his rounds and give some other people an opportunity. The time is coming when all

Texas will move irresistibly toward the accomplishment of a work that will mean more progress than anything we have attempted in the history of the Church. Continue the roll call, Mr. Secretary.

### A GREAT NORTHERN CORPORATION WRITES SOME ADVICE.

It appears to the writer that there are no years so prolific of good to the life of a new institution as the first years of its existence. It is much easier to open a new institution with capacity attendance, than to increase a moderate attendance to a school's capacity, once the school is in active work. To this end, a well-planned campaign, etc. \* \* \* If you can interest a man financially in your movement, you have won a place in his heart, for the average man will work to make any movement in which he is financially interested a success. It vindicates his judgment.

### FROM ANOTHER GREAT BAPTIST.

How I do admire your undertaking of doing large things in the way of your institution you are founding at Dallas. It will be nothing short of a calamity to your denomination in Texas to fail here. I am sure that you will not fail. You have my prayers and sympathy. You are doing foundation work, and future generations will rise up and call you blessed.

Yours fraternally,  
J. G. HARRIS,  
Fin. Sec'y Board of Education,  
Little Rock, Arkansas.

### THE SPIRIT THAT DOES THINGS.

Rev. L. S. Barton, Dallas, Texas: It gives me great pleasure to note the splendid progress you are making towards securing funds for our Southern Methodist University. I wish I felt like thriffling my donation, and it is my purpose to add to the amount I have subscribed, later on. I have three children—two boys and a girl—and I am looking forward to the time when I shall be able to place them in what I expect to see, the greatest school in the South.

Yours for a great University,  
B. F. SMITH.  
(Signed.)

### TO THE PREACHERS.

The Gipsy Smith meetings, to be held in the Coliseum in Dallas, will begin Saturday night, February 24, and close Monday night, March 11. There will be a down-town meeting at 2:30 p. m. at the First Baptist Church every day except Sunday, conducted by Gipsy Smith, while the regular evening service will be held at the Coliseum beginning at 7:30 p. m. The Sunday afternoon services will be held at the Coliseum at 2:30 p. m. Believing that many of our preachers would like to attend some or all of these services, the committee has reserved for them two sections of comfortable seats right near the platform. The seats are so located that those occupying them can easily see and hear the speaker and have a good view of the audience, so they cannot only study the speaker's methods, but observe the effect on the audience. Admission to these seats will be by ticket only, and these tickets can be secured in the retail department of our Publishing House, 1308 Commerce Street, Dallas, Texas. Preachers of all denominations are welcome to them, but to insure good seats I suggest that they come at once to the Publishing House and secure a ticket properly signed and then there will be no delay over the question of being admitted to the seats reserved for them. In the event any should desire to secure tickets in advance, please drop me a line and they will be mailed promptly.

Gipsy Smith is considered probably the greatest revivalist in the world, and his coming to Dallas is an event out of which our preachers and people should get much good.

W. C. EVERETT,  
Chairman Public Meetings Committee,  
Dallas, Texas, Feb. 20.

### COMMENDS THE ADVOCATE.

The many good departments of the Texas Christian Advocate appeal to me as worthy of special mention. The Departments of Missions and Sunday-schools are replete with interesting reading along lines in which many of us are materially interested. The letters of Dr. Palmore in his articles, "Eastward Around the World," are among the most charming descriptive letters it has ever been my privilege to read.

Those spicy articles from the pen

of Prof. H. L. Piner are not only entertaining, but also instructive. They afford food for mature thought, as well as an inspiration to the younger people of our Church.

The new department which might be called the book review, from the ready pen of Dr. Cranfill, is one of the enjoyable features in the last few numbers of the Advocate. While on this topic, permit me to say that the day should come, and the day must come, that novels for the perusal of our children shall have a more definite censorship than at present. I wish Dr. Cranfill would give us his views along this line.

Again, there is the Department of our Southern Methodist University, under the guidance of Dr. Boaz. All Methodism is kept in touch with the requirements and progress of our Church in behalf of this, the greatest educational enterprise of Southern Methodism. And "here's hoping" that when this great thought-developing enterprise shall have come into active life that the "higher criticism" freak will not find entrance into its sacred corridors.

Dr. Packard's timely, but unique, discussion on the "higher critic" surpasses any article on this modern topic that it has been my pleasure to read.

In fact, all departments not mentioned above are interesting, and contain much wholesome thought, but I must bring this letter to the climax by unstintingly commending those clear, bold, pithy and thoughtful editorials that grace the columns of the Advocate. Your unswerving stand for God and the right and against immorality and vice in every form endears you to the hearts of every loyal citizen, and should have the hearty plaudits of every member of our Church in Texas.

West Texas Methodists are justly proud of the Christian Advocate.

J. B. LAYNE,  
Rule, Texas.

### NOTICE.

Bonham, Texas, Feb. 15, 1912. The Telephone Mission has been supplied with Chas. L. Cole, a young man from Texoma, Okla. The above statement will answer a number of inquiries concerning it by the brethren who have written me. The outlook for Bonham District was never better. A glance at the names of the men who are supplying the charges, by anyone familiar with our conference, will satisfy him that the work over here will be well done. (The above has no reference to the presiding elder.) The debt on the new church in Honey Grove has been raised. Bishop Mouzon will dedicate it March 31. Dirt will be broken soon for the new brick church in Ladonia.

J. B. GOBER.

### LOAN WANTED.

In sending an application to the Church Extension Board for help for Lovelady Bro. C. B. Moore writes me that if they could borrow \$1000, payable \$500 next November, and \$500 November, 1913, they would not ask the loan from the Church Extension Board. As everyone knows there is a heavy demand always for Church Extension funds, and if this loan could be made by an individual, it would be a great help to the Church at large. Bro. Moore says that, "Six of us fellows will sign the note and put up as collateral \$2000 worth of notes given as subscriptions on the church by as good men as Lovelady, Texas can afford." If anyone is interested let them address Mr. C. B. Moore, Lovelady, Texas.

TOM C. SWOPE,  
Houston, Texas.

### NOTICE, PASTORS NORTHWEST TEXAS CONFERENCE.

Let every pastor who has, or can get, some of his assessment to the Church Extension Fund, get it and send it to the Treasurer, A. W. Waddill, at once. We were entitled to and confidently expected a donation in cash from the board last fall, but instead they gave us a promise (see Church Extension report in Journal, page 54). Now, brethren, we have built expecting this money to be ready for us. Ordinarily the Church Extension cause can wait until conference, but since the board's promise is out, and we have built on that promise, its claim becomes as important as any. The amount is only \$200. A few dollars from each will give us our money and help us in dire need. Do not fail us, brethren. T. C. WILLETT, P. C., Post City, Texas.

### TO PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS.

Dear Brethren: The second Sunday in March has been set apart by the several Annual Conferences of Texas on recommendation of the Sunday-school Board of each conference as Epworth Day. The collection in Sunday-schools that day the conferences suggest be donated to Epworth for improvements at the Encampment. The second Sunday this year is drawing near. Will you please join in sending the collection of that day to us. Please do so. Send to W. N. Hagy, Treasurer, Frost building, San Antonio, Texas.

J. E. HARRISON,  
President Board.

### CHURCH DEDICATION AT HONEY GROVE.

March 31 has been set as the day for the dedication of the new Methodist Church at Honey Grove, Texas. Our people have wrought wonders in building a splendid house of worship, and with all financial obligations met and everything in excellent working order, we have invited Bishop Edwin D. Mouzon to come and dedicate the church for us. This event, together with the home-coming of the old members and former pastors of the church will be a great occasion.

The former pastors, especially those who have so nobly toiled in the near past to make the new church a possibility, are here and now extended a most hearty invitation to be present and partake of our hospitality and join in our great religious rejoicing on March 31. Come, be with us and help make merry unto the Lord on that glad occasion, and see our beautiful city, our splendid church, and hear a great sermon by our own Bishop, whom we all love and honor.

C. H. BUCHANAN, P. C.

## 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.

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

WANTED—In United Friendly Equitable Society of Baltimore, local and traveling representatives. High grade Investment and Real Estate Loan proposition. The Society issues Endowment, Insurance Certificates, and lends money at 5 per cent interest on Real Estate Security on ten years' time. Unusual opportunities for good men. \$200 to \$1000 per month can be made by a good man. Write for particulars and Agency proposition UNITED FRIENDLY EQUITABLE SOCIETY, Equitable Building, Baltimore, Md.

### COTTON SEED.

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

### EGGS.

Eggs from prize-winning Single Comb Rhode Island Reds, 85 and 95 per 15. Write for my mailing and prize-winning list. We guarantee satisfaction. CARL REESE, Washington, Texas.

### GOSPEL TENT.

One wall tent 52x71 feet; will seat 500 people; cheaper than a brush arbor. Lamps, poles, stakes and hammer. Fifty dollars for outfit. Address REV. T. C. WILLETT, Post City, Texas.

### TO ALL PASTORS TEXAS CONFERENCE.

The habit of sending me your personal checks and also cashier's checks as practiced in the past ten years has cost me hundreds of dollars indirectly and without going into all the details, I am going to request that you discontinue it from this good day. Understand me, the personal check of any man that our Bishops would give an appointment is good with me so far as good is concerned, but the cost of collecting them is the burden of my song. In the past ten years I have handled in and out \$475,000 and in so doing you have given me many thousand personal checks on many hundred banks. I have never allowed the Church to reimburse me one dime for postage or other expense incident to collecting these personal and cashier's checks, nor would I, but you can remedy this expense if you will.

It is simple. Just ask your banker for exchange on New York, St. Louis, Dallas, Houston, Galveston, and they will gladly perform this service for you if you will only explain to them and tell them you can't use their "Cashier's Check." May I not ask your co-operation? Fraternally,

L. L. JESTER,  
Treasurer Texas Conference.

### CHURCH EXTENSION, TEXAS CONFERENCE.

On account of the death of Bro. C. A. Hooper, President of the Church Extension Board of the Texas Conference, the board has been called to meet on March 12, either at Palestine or Houston (the exact place to be settled within the next week) for the purpose of electing a President and Vice-President. Immediately after the board has elected these officials the Executive Committee will meet and pass on applications for aid from the General Board, and all such applications should reach me, care Southern Benevolent League, Houston, Texas, immediately. If the brethren will get their papers in at once, I will check them over and return them for correction where errors and omissions have been made. If the matter is delayed it may be too late to make corrections.

TOM C. SWOPE, Sec.

### CHURCH EXTENSION WEST TEXAS CONFERENCE.

The Executive Committee of board will meet at Travis Park Church, San Antonio, March 8, 6:30 p. m. All applications to General Board must be in my hands at Seguin, Texas, by March 1, 1912.

H. G. HORTON, Sec.

### ITINERARY OF CHAS. F. FIELD.

Field Secretary Texas Sunday-school Association of Fort Worth, Texas.  
Jackboro, March 1-3.  
Loving, March 4-5.  
Olney, March 5, 7 p. m.  
Seaton, March 6, 7.  
Wichita Falls, March 8-10.  
Henrietta, March 10, 11.  
Archer City, March 11, 12.  
Newcastle, March 13.  
Proffit, March 14.  
Throckmorton, March 15-17.  
Elasville, March 18-19.  
Breckenridge, March 19, 20.  
Henry Chapel, Young County, March 22, 23.  
Graham, March 23, 24.  
Miss Roberta Aiken, District Superintendent of the Texas Sunday-school Association of Graham, Texas, will correspond with local workers and committees at each place and hopes to have all arrangements made—full advertisement, etc.—at each point so as to have a great and enthusiastic rally at each place.

### DISTRICT CONFERENCE NOTICES.

The District Conference for the Antioch District has been changed from Clyde to Merkel, and will convene March 29, at 4 p. m. The opening sermon at 7:30 by Rev. F. G. Cox. Let the preachers of the district please take notice and announce same. By resolution of the last District Conference, local preachers' license will not be renewed unless they are present, and if this is impossible they must have a report in hands of the presiding elder by the opening session of the conference. This will be turned over to the committee on Local Preachers.  
S. A. BARNES, P. E.  
Abilene, Texas.

### Cuero District.

The Cuero District Conference will convene at Palacios, at 8:30 a. m., Tuesday, March 19, instead of the 12th as formerly announced. Also note the following changes in Quarterly Conferences: Yoakum, March 9, 10; Shiner, at Sweet Home, March 10, 11; Midfield, at Markham, March 16, 17; Palacios, March 17, 18.  
Please remember that by the action of our

### MISCELLANEOUS.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 20-cent Feather Bed and receive without cost, 9-pound pair pillows. Freight on all prepaid New feathers. Best looking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 36, Chicago, N. C. Our references: Commercial National Bank.

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

LOCAL REPRESENTATIVE WANTED—splendid business opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write for full particulars. Address E. R. MARDEN, President National Co-operative Real Estate Company, 751 Marston Building, Washington, D. C.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$100 per month. Nothing to sell. Send stamp for particulars. SALON ASSOCIATION, 709 Association Building, Indianapolis, Indiana.

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. Total now \$1000 can grow to \$22,000. How to judge 57 forest classes of investments, the real power of your money. This magazine six months for \$1.50. Send today. H. L. BARBER, Publisher, R. 435, 28 W Jackson Boulevard, Chicago, Ill.

### ORGANIST AND CHOIR DIRECTOR.

"Happy the pastor who can secure his services." Organist and choir director. Position vacant in a Southern Methodist Church. Salary not so much in object as a weekly where there is a good opening for an A. I. piano teacher. Address Box 507, Jacksonville, Texas.

### POULTRY.

My S. C. Rhode Island Reds are in the lead yet and for sale. I will sell you, "any odd way" you want at good prices. For please don't forget mine are really, highly bred from the best STRAIN IN AMERICA. They are beautiful in order and out of order and stand up. Send for list and start in the POULTRY BUSINESS. Eggs carefully selected, securely packed and delivered to express companies here. \$2.00 per 15. Book sent to orders now for early mailing. C. A. EVANS, Fort Worth, Texas, Route 1, Box 25. Phone Lamar 2507.

### PREACHER WANTED.

WANTED—A young preacher to take charge of a small country work in the foothills of the Sierras to Valley, California. Salary \$500 and parsonage. P. MOORE, P. E., 685 Thirtieth Street, Oakland, Calif.

### REAL ESTATE.

METHODIST UNIVERSITY AND OAK CLIFF PROPERTY—I have examined land titles and loans in Dallas for twenty-five years and know values of property. Have for sale some bargains in real estate. Make a specialty of Oak Cliff property and lots and average property near Southern Methodist University. Write me for particulars. W. M. CROW, 705 Slaughter Building, Dallas, Texas. Refer to L. Harlow and W. C. Ewert.

### SEED CORN.

SEED CORN—Plant the best and highest yielding corn that grows. Send at once for free corn book giving description, price and prices. L. D. ROBB TRUST, Corn Specialist, Red Oak, Iowa.

last conference, the Sunday-school superintendents and lay leaders are added to the membership of the District Conference. The first two days will be given to the cause of missions and evangelism. Let every pastor do his best to be present, see that his Quarterly Conference records are there for examination, and urge his delegates and other members of the District Conference to be present.  
JOHN M. ALEXANDER, P. E.

### AMARILLO DISTRICT.

District Conference, Channing, April 25-28. Opening sermon, Rev. W. I. Caughran, Thursday, April 25, 8 p. m.  
Committees:  
Licenses to Preach, Admission and Re-admission.—J. P. Lowry, J. W. Mayne, J. T. Howell.  
Deacon's and Elder's Orders.—Jas. M. Sherman, F. M. Neal, Gordon B. Carter.  
O. P. KIKER, P. E.

### SULPHUR SPRINGS DISTRICT.

The Sulphur Springs District Conference will convene at Pecan Gap, Tuesday, April 9, at 8 p. m. Bishop Mouzon will reach us early in the session and I presume will remain to the close.  
Committees are as follows:  
For License to Preach and Admission on Trial.—L. P. Smith, C. W. Glanville and J. C. Gibbons.  
For Deacon's and Elder's Orders.—P. C. Archer, N. C. Little and J. A. Williams.  
R. C. HICKS, P. E.

### GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference will meet at Aubrey, Tuesday, April 9, at 7:30 p. m. The opening sermon will be preached by Bishop E. D. Mouzon.  
The following committees are appointed:  
License and Admission.—F. A. Rosser, O. T. Cooper, C. C. Childress.  
Orders.—J. E. Roach, S. M. Black, W. A. Thomas.  
J. F. HERKE, P. E.

### Terrell District—Second Round.

Pleasant Mound, March 2, 3.  
Elmo, March 9, 10.  
Kemp, March 16, 17.  
Scurry, March 23, 24.  
Chisholm, March 30, 31.  
Rockwall, April 14, 15.  
Mabank, April 20, 21.  
Fate, April 27, 28.  
Royce, April 28, 29.  
Crandall, May 4, 5.  
Garland, May 12, 13.  
Forney and Mesquite, April 18, 19.  
Terrell, April 19, 20.  
College Mound, April 25, 26.  
Kaufman, April 26, 27.  
M. L. HAMILTON, P. E.

### A Warning.

To feel tired after exertion is one thing; to feel tired before is another.  
Don't say the latter is laziness—it isn't; but it's a sign that the system locks itself, for running down, and needs the tonic effect of Hood's Sarsaparilla.  
It's a warning, too—and sufferers should begin taking Hood's at once.  
Buy a bottle today.



Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 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.

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

**TRAMMELL.**—Mrs. Mollie Trammell was born in Chambers County, Alabama, December 6, 1842, and died of pneumonia at her home, North Fort Worth, Texas. She was happily married June 26, 1868. She is survived by her husband, Mr. T. J. Trammell, and the following sons: Mr. Echols Trammell, of Oklahoma City; Mr. John T. Trammell, of Los Angeles, California; Mr. Edwin Trammell, of Kansas City, Missouri, and Mr. W. C. Trammell, of Fort Worth, Texas. Mrs. Trammell realized the seriousness of her illness and spoke to each member of the family regarding the same. She had no fear of death and met her summons with that "unfaltering trust" of one who has lived the life of a true Christian. She loved the Church of God. In early life she joined the M. E. Church, South, and lived a consistent member of the same. Surrounded by the members of her own family and friends she fell peacefully asleep on that beautiful Sabbath afternoon. The hospitality of her home we have enjoyed. She was a devoted wife, a loving and affectionate mother and a loyal friend. Always gentle and kind, goodness seemed to emanate from her. She had a cultured mind, and was a woman of lofty ideals, yet modest and unassuming. She was appreciative for every little kindness shown her, and charitable to the faults of others. Let us cherish the memory of her unselfish life and endeavor to emulate her pure, Christian character and life of love. After years of separation, with only an occasional communion as friend with friend, how comforting the thought that some day we shall again behold her sweet face in the presence of our Savior in that "beautiful home not made with hands, eternal in the heavens."

A FRIEND.

**WALLACE.**—Never did we hate to give up a little one as we did Nellie, the five-year-old daughter of Mr. and Mrs. Tom Wallace, of Dexter, Texas. She was a beautiful, brown-eyed darling. She was sick a long time—was so patient, kind and loving to the last. Her faithful parents, loving sisters, kind brothers did all within human power to keep her, but God wanted her for heaven. Dear parents, don't feel you have lost her; she has just gone on ahead, and is looking this way for you. Heaven is nearer, more desirable than Nellie is there. Hard it was to leave precious Nellie in that lone spot. Some day we expect to meet her, where we will part no more. May the birds sing their sweetest songs, flowers bloom and shed their odor, the grass be the greenest, the sunshine the balmiest, the zephyrs the gentlest over her dear grave is the wish of her mother's friend.

MRS. LILLIAN MARSHALL.

**THORP.**—Albion Minnie Thorp, infant daughter of Walter and Addie Thorp, was born November 8, 1911, and died February 4, 1912. The little life, though brief endeared itself to father, mother, relatives and friends, especially, as the brief stay among us was one of constant care because of its almost constant illness. "We realize that she but budded on earth to blossom in heaven." Her funeral was conducted from the Methodist Church at Turnersville, Texas, and the body laid to rest in the cemetery at the same place to await the resurrection morn; thus has baby's beckoning hands been added to that "great cloud of witnesses."

F. O. WADDILL.

**WEAVER.**—Robt. Samuel Weaver, son of J. A. M. Weaver, was born May 11, 1895, and died February 11, 1912. He sprang from an ancestry that were and are the sinews of the Church, and Sam had already developed this same high ideal in his life. He made a profession of religion and joined the Methodist Church in August, 1910. Many were the young friends that wept beside his bier. They said, "Sam was a good boy." We do not doubt but what he has gone to the bosom of his sainted mother, who preceded him, for he said, "I have nothing to fear; all is well; I would like to live, but God's will, not mine, be done." He was later carried to Temple, Texas, for treatment, but to no avail, yet amidst it all the light shone, for his last sentence was, "Tell mamma (his stepmother) and my sisters to meet me in heaven." Truly his life was short, yet he leaves us a rich heritage. His pastor,

F. O. WADDILL.

**MIZELL.**—H. P. Mizell was born in Dale County, Alabama, September 24, 1853. His father was Amos L. Mizell, one of the pioneers of that State. Brother Mizell came to Texas in 1873; lived one year in Houston County, and in 1874 he came to Ellis County, where he spent the remainder of his life as farmer, teacher and county official. He was County Treasurer from 1892 to 1900. Filling this important office for four full terms. He was first married to Miss Nannie Coulson. To them were born two daughters, both of whom survive him. He was married a second time to Miss Benie Chambers, and three children blessed this union, one son and two daughters, all of whom are living. He joined the Methodist Church in early youth, and lived a consistent member of it until the day of his death. His health had been precarious for some years, yet his death was sudden. He passed away January 1, 1912. The above is a brief epitome of the life of one of the best men I have ever known. What more can I say of him than that he was a Christian gentleman. His life was an open book, and was read by all who associated with him. He had clear convictions, and was not afraid to express himself on any question that confronted him or that involved what he thought to be the welfare of the people. If he differed with a friend on local politics, or any other question he did not cease to love him because he differed with him. His liberality was broad, and consequently he did not circumscribe the bounds of other men's opinion. He was one of the most generous men I have known. No worthy object was turned away from him at any time. As a husband, as a father, as a friend, as a neighbor and as a citizen he was as nearly ideal as could be found in one character. As a Christian he was true and constant, always in his place, and ever ready to throw his influence and means into the service of the Church. He was not demonstrative, but his quiet influence was very strong. I had known him intimately for twenty years, and can say truly that he was one of the best all-round characters I have ever known. He was modest and retiring, yet with a splendid intellect. His politeness was a marked characteristic in his social life, and was as manifest on the street as in the parlor. But he is gone from us now, and we shall miss him. Yes, he will be missed by every one. His family will miss him most. May the kind hand of our Father deal tenderly and gently with the bereaved ones, and retain them in his sacred keeping until they meet beyond the river where no sorrow ever falls.

T. S. ARMSTRONG.

Waxahachie, Texas.

**PARKS.**—Mrs. Daisy D. Parks (nee Patton) was born October 8, 1881; was married to Mr. Elmo Parks, September 24, 1905, and died in Goree, Texas, February 9, 1912. For a number of years she had been a faithful Christian, having joined the Baptist Church at Throckmorton several years ago. Last summer she joined the Methodist Church with her husband in Goree. She was an exemplary Christian, as all testify who knew her. She delighted to attend the services of the Church, and thought it strange that any Christian should be neglectful of this duty. Her excellent, Christian character won for her a high place in the esteem of all who were acquainted with her. Every one has a kind word for her, and she will long live in the memory of her friends and acquaintances in this vicinity. She bid fair to live long, but the summons came, and she went to the Master to the mansions on high. Her husband and two children, besides many friends and relatives, mourn her departure. The community and the Church suffer a great loss in her death. May God comfort the bereaved ones, and sanctify their loss to their good, and may his tender mercies be over her loved ones who mourn her loss.

A FRIEND.

**PARSONS.**—D. G. Parsons was born July 7, 1882, near Garrett's Bluff, in Lamar County; married Miss Mattie Garrett, February 21, 1909; was converted and joined the M. E. Church, South, July, 1906, of which he lived a faithful member until his death, November 13, 1911. He leaves a wife and one child, father and mother, two sisters and several brothers to mourn his absence, besides a host of relatives and friends. He grew to manhood in the community where he was born, and no man was more highly respected. I have never known a more faithful man than he was. He was a faithful steward and a dutiful son. He was a kind husband and father, but he has gone to his sure reward. I feel a keen, personal loss in the death of this good man, but I will see him again in our Father's house. I would say to his dear wife and baby boy, and to his good mother and all the loved ones, "Be faithful for just a little while and he will meet you at the beautiful gate."

J. W. BECKHAM.

**ABERNATHEY.**—Sister Cassandra Abernathey was born in Madisonville, Monroe County, Tennessee, December 5, 1839. She moved to Missouri and was married to James E. Abernathey, September 5, 1858. To them two sons and two daughters were born. She was left a widow while these were small, but by the assistance of her brother, Miles T. Abernathey, she succeeded in bringing them up into useful lives to the Church and community. She was converted and joined the Methodist Church in 1858 in Missouri. Afterwards she moved to Texas and located at Harbin. For fifty-three years she lived a faithful, consistent, Christian life. No one loved the Church, its doctrines and ministry better than she. Her hospitality and friendship toward her pastor were not stinted. It is not surprising that one of her sons should give himself to the ministry. He is now the popular pastor at Guthrie, Oklahoma. The other son, a consecrated layman, fills many important positions in his local Church. Her daughters are abundantly useful to the Church. In the lives of her children her works do follow her and are multiplied. On January 23, 1912, at the home of her faithful and devoted son, she was released from her protracted suffering, and her spirit went home to God. A large congregation assembled at her funeral, which was a testimony of their esteem for her, as neighbor, friend and Christian. In Christ she believed and lived and died. "Blessed are the dead which die in the Lord from henceforth." With this consolation, we laid her body to rest in the old Camp-ground Cemetery. We believe that she shall meet her again in the great circle of the redeemed.

E. F. HUDGENS.

**PARKS.**—Miss Prom Parks was born in Warren County, Tennessee, November 5, 1845, and departed this life February 3, 1912. She professed faith in Christ when nine years of age, and at once became identified with the Methodist Episcopal Church, South, in which she remained a faithful member until her going away. Her father was Rev. A. D. Parks, of the East Texas Conference, who died in 1899. She is survived by a brother and sister—Mr. G. Porter Parks and Miss Belle, each of whom are devout members of our Church at Fairview. Deceased was a plain, unassuming Christian woman, loyal to her friends, her Church and her God. Her life was quiet, modest, helpful; her death was calm, peaceful, triumphant. After a brief illness of one week she closed her eyes to the scenes of this world to open them in a brighter clime. We laid her body to rest beside the dust of her departed father in hope of a better resurrection. May her holy influence linger with us "until the day break and the shadows flee away!"

S. S. MCKENNEY.

**JORDAN.**—J. J. Jordan was born in May, 1880, and died January 30, 1912. He was converted in early childhood and joined the M. E. Church, South, of which Church he was a consistent member at his death. At the age of twenty-one he was happily married to Mrs. Lizzie Miller. Two children were born to this happy union. It was my very pleasant privilege to be his pastor for a little more than a year. I can truthfully say that he stood by his pastor, both in spirit and in finance, to the amount of his ability. I have been in his home a number of times. He was indeed an affectionate husband and father. I was present when he died. He said, "Get ready, John, and let's go, for I am ready." May God comfort the bereaved ones.

A. M. PINKHAM.

Winnsboro, Texas.

**THAGGARD.**—The subject of this sketch, W. T. Thaggard, was born in Buena Vista, Marion County, Georgia, December 27, 1856. When fourteen years of age, January, 1870, he moved to Texas and settled in Cass County, at or near Cusseta. Brother Thaggard professed religion and joined the old Hickory Grove Methodist Church, under the ministry of Rev. Dr. L. L. Davis when about eighteen years of age. Moved to Johnson County, Texas, in 1879, and was married to Miss Euphemia Wylie, April 23, 1882. Brother Thaggard and family moved to what is now Jackson County, Oklahoma, in 1890, and settled near where Elmer now stands. After coming to this country he joined the M. E. Church, South, at Hess, of which Church he remained an active member, and, for the greater part of the time, an official, until the time of his translation to the Church triumphant, which occurred November 21, 1911. The family consisting of the wife, five sons and two daughters, besides a host of friends are made sad by his going away. Brother Thaggard is missed, not only in the home, but in the community and in the Church as well. May we each so live in this world that when the end comes we may again meet our loved ones in a better country. His pastor,

H. C. GULLEDGE.

The Fountain Head of Life Is The Stomach



A man who has a weak and impaired stomach and who does not properly digest his food will soon find that his blood has become weak and impoverished, and that his whole body is improperly and insufficiently nourished.

**Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY makes the stomach strong, promotes the flow of digestive juices, restores the lost appetite, makes assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and restorative nerve tonic. It makes men strong in body, active in mind and cool in judgement.**

This "Discovery" is a pure, glyceric extract of American medical roots, absolutely free from alcohol and all injurious, habit-forming drugs. All its ingredients are printed on its wrappers. It has no relationship with secret nostrums. Its every ingredient is endorsed by the leaders in all the schools of medicine. Don't accept a secret nostrum as a substitute for this time-proven remedy of known composition. Ask your neighbors. They must know of many cures made by it during past 40 years, right in your own neighborhood. World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.

**STALLCUP.**—On January 20, 1912, the infant son of Dr. W. H. Stallcup and his wife, Mrs. Rosie Stallcup, passed quietly from this life into life eternal. Despite all efforts for his recovery, he quietly closed his eyes and went to sleep, to wake up in eternity. Little John C. Stallcup was born in Celina, Texas, December 8, 1911, and died in Celina, Texas, January 20, 1912. He had so endeared himself to his father and mother, being their first born, that it was a great trial for them to give him up. They do not mourn, however, like those who have no hope, for they are fully aware that the little bud that had so recently budded out in this world, was only plucked by the kind Heavenly Father, that it might be transplanted in the garden of God, there to bloom forever in his presence, and for his joy. May the good Lord give the parents full assurance that they will meet their little one in heaven where they will part no more. J. F. HOLMES.

**MANNING.**—Mrs. Mary Annie Manning (nee King), daughter of G. B. and Annie E. King, and wife of Jesse R. Manning, was born September 24, 1882, and died February 6, 1912. For some time Sister Manning had been in bad health, and a short while ago she was brought to the family home in Mason, Texas, and given the tenderest care and attention until the time of her death. She professed religion during her childhood days, and united with the Methodist Church. She was united in marriage to Jesse R. Manning, October, 1909, and to this union there was born one child—a son—who still survives its mother, and is only five months old. She also leaves a husband, two sisters, four brothers and a host of relatives and friends to mourn her departure. While there was a strong desire to remain with her earthly loved ones, Sister Manning expressed herself as willing to go, and that she did not fear death. Not long after this the summons came, and she peacefully fell asleep, and passed into the world eternal to meet the loved ones gone before.

H. BASCOM OWENS.

**SHAFNER.**—Mrs. Alice Shafner (nee Nance) was born in Jackson, Tennessee, June 6, 1844; converted and joined the Methodist Church when fourteen years of age; her parents moved to Texas in 1853, and settled at Seguin; in 1856 they moved to Goliad County, Texas. Sister Shafner in early life was surrounded with good influences as her father's house was the home of preachers and their families of all denominations. In the home and Church she heard the great men of God preach, pray and tell their experience. This dear woman had grown into a fine, Christian character. All who knew her loved her. For several years she had been a great sufferer. December 19, 1911, she fell on sleep in Jesus surrounded with friends and loved ones. There are those who are lonely because of her going, but they are looking forward to the happy reunion where parting will be no more.

R. L. PYLE.

**TUCKER.**—Mrs. Mary Luella Tucker (nee Watson) was born April 21, 1868, in the State of Tennessee, and was married to Mr. W. F. Tucker in that State in August, 1898, and died in Celina, Texas, on February 1, 1912. Sister Tucker was a fine, Christian character, and so lived that when the summons came for her she was not afraid to go. She leaves a husband and a little girl to mourn her departure. It was the writer's pleasure to receive Sister Tucker into the Church at Celina during the year of 1910. She stated that it was the happiest day of her life when she was publicly baptized and received into the Church, thereby taking upon herself the badge of discipleship. Al-most her last words was a prayer for the salvation of her loved ones.

J. F. HOLMES.

**COLE.**—Gracie Mirdle Cole was born in Heflin, Alabama, April 16, 1886, and died January 28, 1912. She, with her parents, moved to Arkansas at the age of three years, and from there to Texas, and settled in or near the town of Cason, Morris County. After residing here for several years her precious mother became the victim of that dreadful disease, tuberculosis, and went home to live with God. After a few years she became the prey of that same fearful disease. Her father moved West and settled in the town of Childress, hoping to find a more healthful climate for her, but all in vain. She was converted and joined the M. E. Church, South, in 1900, under the ministry of Rev. T. B. Vincent. She was very much devoted to her Lord, and was loyal to the Church; attended the services appointed at the Church, and Sunday-school; would lead in prayer; her place will be hard to fill in Church and Sunday-school. Her remains were laid to rest in the Cason Cemetery to await the resurrection morn-ing. Weep not, dear loved ones and friends, be true to God and the Church, and after awhile when Jesus comes to claim his will say, "It is enough, come up higher."

J. M. HONEYCUTT.

**ROSS.**—Mrs. Lenora Augusta Ross (nee Daughtrey) was born in Austin County, Texas, May 13, 1840. When quite young she joined the M. E. Church, South, in which she lived until her pure spirit passed to the realms of the blessed. She was a well educated and highly cultured lady, and easily took her place in the very best society. When she was sixteen years old she moved to San Felipe, Texas, where she lived for fifty-six years. Here she met Dr. G. T. Ross, to whom she was happily married in 1859. To them the good Lord gave seven children—one son and six daughters. The son and five of the daughters died before their parents. Mrs. Dr. J. S. Davidson and Miss Mittie Ross, both of San Felipe, Texas, being the remaining two daughters, who, with other relatives and many friends, mourn their great loss. During her last illness she suffered much, but she bore it all with great patience, knowing "that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed." From some expressions she used while she lay on her bed, we believe she had some most glorious visions of her heavenly home. She fell on sleep at 8 o'clock a. m., January 26, 1912, at her home in the historic old city of San Felipe, Texas. On the next day the remains were buried beside the grave of her noble husband, there being a large number of her dear relatives and friends who mourn because she has gone from us. Much might be truly said of this good, Christian woman, but we forbear, save to say she was one of the very best.

M. F. DANIEL.

I love can only find a home among lovers.

A man may die of wounds, no one of which would prove fatal.

Pains All Over

Houston, Tex.—"For five years," says Mrs. L. Fulenchek, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, to-day. Your druggists sells it.

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WEST TEXAS CONFERENCE

San Marcos District—Second Round.
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 Fitchue, March 30, 31.
San Marcos, at San Marcos, Apr. 7-9.
W. H. H. BIGGS, P. E.

Cuero District—Second Round.
Provident, at Cordele, Feb. 24, 25.
Fort Lavaca and Traylor, at T., March 2, 3.
Yorkum, March 9, 10.
Shioer, at Sweet Home, March 10, 11.
Midfield, at Markham, March 16, 17.
Palacios, 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.
JOHN M. ALEXANDER, P. E.

Uvalde District—Second Round.
Millett, at Millett, Feb. 24, 25.
Fowlerton, Feb. 26.
Carizzo 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.
Vadale, March 23, 24.
Cotulla, March 30, 31.
Del Rio, April 6, 7.
Laredo, April 10.
Fagle Pass, April 13, 14.
Hondo, April 20, 21.
Rock Springs, at Montel, April 27, 28.
S. B. BEALL, P. E.

San Antonio District—Second Round.
Feb. 24, 25, Harper Cir., at James & Ver.
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, Potot Cir., at Bexar.
April 14, Prospect Hill.
S. H. C. BUEGIN, P. E.

Beeville District—Second Round.
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, Harrisburg Cir. Conf. 2 p. m.
San Benito Conf. 7 p. m.
Mar. 2, Kennedy Cir. 7 p. m.
Mar. 2, Karnes City Cir. Conf. at Couch.
2 p. m.
Mar. 3, Couch, 11 a. m.
Mar. 7, Shiner 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.
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.
Mar. 17, Sandia, 7 p. m.
Mar. 23, Goliad-Fannin Conf., at Goliad.
2 p. m.
Mar. 24, Goliad, 11 a. m.
Mar. 25, Beeville 7 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.
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.
Bastrop, Bastrop, Feb. 23.
Webberville, Cedar Creek, Feb. 24, 25.
Smithville, Smithville, March 2, 3.
Weimar, Osage, March 9, 10.
Platonia, Platonia, March 10, 11.
Fagle Lake, Eagle Lake, March 16, 17.
West Point, Milson, 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 29.
McDade Mission, Osborn's C., May 4, 5.
University Church, Austin, May 5, 6.
Pflugerville, Pflugerville, May 18, 19.
NAT B. READ, P. E.

TEXAS CONFERENCE

Tyler District—First Round.
Cedar Street, Feb. 25, 26.
Marvin Church, Feb. 25, 27.
C. R. GARRETT, P. E.

Navasota District—First Round.
Oakhurst Miss., at Dodge, Feb. 25, 26.
Trinity Sta., Feb. 26, 27.
Huntsville Cir., March 2, 3.
Huntsville Sta., March 3, 4.
Willis Sta., March 5, 6.
Bryan Cir., at Stepphollow, March 9, 10.
Bryan Sta., March 10, 11.
J. B. TURRENTINE, P. E.

Brenham District—First Round.
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.
Woodville, Feb. 24, 25.
Warren, Feb. 25, 26.
E. W. SOLOMON, P. E.

San Augustine District—First Round.
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.

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.
Bonita Cir., at Spanish Fort, April 20, 21.
F. M. BOYLES, P. E.

Marlin District—First Round.

(Revised.)
Milano Cir., at Milano, Feb. 24, 25.
Hearne Sta., Feb. 25, 26.
Wheeler Cir., at Wheeler, Feb. 27, 28.
Travis Cir., at Travis, March 2, 3.
I. F. BETTS, P. E.

Jacksonville District—First Round.

Jacksonville Cir., at Providence, Feb. 24, 25.
Huntington, at Huntington, March 2, 3.
Jacksonville Sta., March 4.
Neches, at Neches, March 16, 17.
Centenary, March 17.
Grace Church, March 17.
LaRue, March 20.
Elkhart, March 23, 24.
Troup, March 24, 25.
I. T. SMITH, P. E.

Houston District—First Round.

Texas City, Feb. 26.
Seabrook and Pasadena, Feb. 29.
J. KILGORE, P. E.

Marlin District—Second Round.

Rosebud Sta., March 3, 4.
Dunango, at Crago, March 5.
Mayfield, at Ben Arnold, March 9, 10.
Cameron Sta., March 10, 11.
Davilla, at Friendship, March 16, 17.
Buckholts, at Corinth, March 17, 18.
Marlin Miss., at Taylor's Ch., March 23, 24.
Marlin Sta., March 24, 25.
Marquez Miss., at Owensville, March 30, 31.
Franklin Sta., March 31, April 1.
Iola, at N. Zulch, April 6, 7.
Centerville, at Reiland, April 7, 8.
Leon Miss., at Ninevah, April 9.
Jewett, at Oakland, April 13, 14.
Fairfield, at Mt. Zion, April 14, 15.
Teague Sta., April 21, 22.
Bremond, at Petteway, April 27, 28.
Calvert Sta., April 28, 29.
Milano, May 4, 5.
Hearne Sta., May 5, 6.
Wheeler, May 11, 12.
Reagan and Stranger, at S., May 18, 19.
Kosse, May 19, 20.
Travis, May 25, 26.
Lott and Chilton, at C., May 26, 27.
I urge the stewards to bring up their collections so as to pay up in full to date. Also the pastors to push the collections and get them out of the way, then we shall be ready for a great revival campaign. Our motto: "All collections in full and a revival in every Church in the district."
I. F. BETTS, P. E.
510 Chambers Street, Marlin, Texas.

NORTH TEXAS CONFERENCE

Decatur District—Second Round.

Decatur Sta., March 2, 3.
Bridgport Sta., March 3, 4.
Paradise, at O'Shield's, March 4, 5.
Ponder and K., at Ponder, March 9, 10.
Justin and Roanoke, at Justin, March 16, 17.
Rhine, at Newark, March 17, 18.
Argyle, at Garza, March 23, 24.
Willow Point, at Gilmour, April 6, 7.
Alford, April 13, 14.
Decatur Cir., at Sand Hill, April 20, 21.
Boyd, at Garvin, April 21, 22.
Chico, at Chico, April 27, 28.
Greenwood, at —, May 4, 5.
Mexican Mission, May 10.
Jackshora Miss., at Perwick, May 11, 12.
Bryson, at Jermy'n, May 12, 13.
Oak Dale, at Barton's Chapel, May 18, 19.
Jackshora Sta., April 19, 20.
S. C. RIDDLE, P. E.

Dallas District—Second Round.

Oak Cliff, 11 a. m., Feb. 25.
Ervay, 7:30 p. m., Feb. 25.
Lewisville, March 1-8.
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.

Bonham District—Second Round.

Dodd Cir., at Lammus, Feb. 17, 18.
Honey Grove Cir., at McCraws, Feb. 24, 25.
Leonard Sta., March 2, 3.
Brookston, at High, March 9, 10.
Windom Cir., at Windom, March 16, 17.
Bailey Cir., at Gober, March 23, 24.
Petty and Whiteock, at P., March 30, 31.
Trenton Cir., April 13, 14.
Bonham Miss., April 20, 21.
Bonham Sta., April 21, 22.
Ravenna Miss., at Ambrose, April 27, 28.
Ector, at S., May 4, 5.
Ladonia Sta., May 12, 13.
Direct Miss., at D., May 18, 19.
Honey Grove Sta., May 26, 27.
Telephone Miss., June 1, 2.
Our District Conference convenes at Ravena, April 4, 9 a. m. Let all the members be present.
J. B. GOBER, P. E.

Paris District—Second Round.

Clarksville Station, Feb. 24, 25.
Bagwell Miss., at Liberty, March 2, 3.
Centenary, March 9, 10.
Blossom, March 10, 11.
Clarksville Miss., at Union, March 16, 17.
Deport Sta., March 23, 24.
Bonham Street, March 24, 25.
Woodland and K., at K., March 30, 31.
Pattonville, at Shady G., April 6, 7.
Roston, at Elm G., April 7, 8.
Detroit, at Fulbright, April 13, 14.
McKenzie, at Johnstn, April 20, 21.
Bogata and K., at R., April 21, 22.
White Rock, at W. C., April 27, 28.
Avery, at Henrietta, May 4, 5.
Ammona, at C. Springs, May 5, 6.
Emberson, at Round P., May 11, 12.
Paris Cir., at Hopewell, May 18, 19.
Lamar Ave., May 19, 20.
Cunningham Miss., May 25, 26.
W. F. BRYAN, P. E.

McKinney District—Second Round.

Sevada, March 25, 26.
South McKinney, 8 p. m., March 24.
Weston, at C. H., March 30, 31.
Anna, at A., April 6, 7.
Rouse, at F. H., April 13, 14.
McKinney, 8 p. m., April 13.
Celina, April 20, 21.
Piloton, at C., April 27, 28.
South McKinney, 8 p. m., April 28.
Farmers Branch and Carrollton, at C., May 4, 5.
Prisco, May 11, 12.
Blue Ridge, May 18, 19.
Farmersville, May 19, 20.
Josephine, May 25, 26.
Plano, 8 p. m., May 26.
CHAS. A. SPRAGINS, 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.
Sanzer 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.
I. H. STEWART, P. E.

Montague and Dry Mount, 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.
Kavanaugh Sta., Apr. 6, 7.
J. F. PIERCE, P. E.

Greenville District—Second Round.

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.
Commerce Sta., April 13, 14.
Lee Street Sta., April 20, 21.
Oumlan 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.
R. G. MOOD, P. E.

Sulphur Springs District—First Round.

Como Cir., at Como, Feb. 24, 25.
Purley Cir., at Harmony, March 2, 3.
Winnboro 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.

Terrell District—First Round.

Terrell Sta., Feb. 24, 25.
M. L. HAMILTON, P. E.

Decatur District—First Round.

Greenwood Cir., at G., Feb. 24, 25.
S. C. RIDDLE, P. E.

Sherman District—First Round.

Sadler and Gordonville, at G., Feb. 24, 25.
Southmayd Cir., at E., Feb. 24, 25.
A. L. ANDREWS, P. E.

Bowie District—First Round.

Holliday Miss., at H., Feb. 24, 25.
Dundee Miss., Feb. 25, 26.
T. H. MORRIS, P. E.

McKinney District—First Round.

Wylie, at W., Feb. 24, 25.
Piano 7 p. m., Feb. 25.
Josephine, at J., March 2, 3.
CHAS. A. SPRAGINS, P. E.

CENTRAL TEXAS CONFERENCE

Corsicana District—Second Round.

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.
Mexico Sta., March 10, 11.
West Corsicana Cir., at Love's Ch., March 16, 17.
First Church, March 17, 18.
Kerens Cir., at Bazette, March 23, 24.
Chatfield Cir., at Roane, March 24, 25.
Kirwin Cir., at Kirwin, March 30, 31.
Horn Hill Cir., March 31, April 1.
Grosbeck 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.

Cleburne District—Second Round.

Blum, at Rio Vista, Feb. 24, 25.
Brazos Ave., 7:30 p. m., Feb. 25.
Grandview Cir., at Green E., March 2, 3.
Anglin St., 7:30 p. m., March 3.
Barlow, at Everman, March 5.
Cresson, at Acton, March 9, 10.
Avalardo, March 16, 17.
Lillian, at Bethany, March 17, at 3:30 p. m. and 18.
Venus, at Mountain P., March 23, 24.
Godley, at G., March 30, 31.
Grandbury Cir., at Fairview, April 6 and 3:30 April 7.
Grandbury, April 7, 8.
Green Creek Miss., at B. Creek, Apr. 13, 14.
Glen Rose, April 14, 15.
Morgan, at Union H., April 20, 21.
Grandview, April 27, 28.
Chetumay, May 5.
Walnut Springs, May 11, 12.
E. A. SMITH, P. E.

Hillsboro District—Second Round.

Covington & Osceola, O. 11 a. m., Feb. 25, 26.
Itasca, evening, Feb. 25, 26.
Brandon Charge, at Bynum, March 2, 3.
Goodie Charge, at C., March 9, 10.
Munger, at Dover, March 10, 11.
Hillsboro, First Church, morning, March 17.
Hillsboro, Line Street, evening, March 17.
Loveless, at Mountain View, March 23, 24.
Abbott, at Belle Springs, March 30, 31.
Houston, at Woodbury, April 3.
Hubbard, at H., April 6, 7, 18.
Irene, at Rienzi, April 13, 14.
Kirk, at Prairie Hill, April 20, 21.
Delia, April 21, 22.
Penelope, April 27, 28.
Peoria, at Red Point, May 4, 5.
District Conference, at Lincoln Street, May 8.
HORACE BISHOP, P. E.

Dublin District—Second Round.

Harbin and Green's Creek, at H., Mar. 9, 10.
Dublin, March 10, 11.
Comanche Cir., at Cottonwood, March 15.
Hassie, at Harmony, March 16.
Comanche Sta., March 17, 18.
Gustine, at Energy, March 23, 24.
Stephenville Cir., Sylvan, March 30, 31.
Stephenville Sta., March 31, April 1.
DeLeon Cir., at Morton's C., April 3.
DeLeon Sta., April 5.
Banyan, at Owen's C., April 10.
Huckabay, at Huckabay, April 11.
Gorman, April 13, 14.
Duffay, at Plainview, April 19.
Iredell, at Iredell, April 20, 21.
Hico, April 21, 22.
Carlton, at Carlton, April 23.
Tolar and Ligon, at Ligon, April 25.
Bluffdale, at Bluffdale, April 27, 28.
Proctor, at Faulkner C., May 4, 5.
Pervis, at Shiloh, May 6.
M. K. LITTLE, P. E.

Brownwood District—Second Round.

Brownwood Miss., at Turkey, Feb. 24, 25.
Blanco, at Blanco, 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.
Broome, May 3.
Robert Lee, at Hayrick, May 4, 5.
I. H. STEWART, P. E.

Waxahachie District—Second Round.

Palmer, at Alamo, March 2, 3.
Waxahachie, March 3, 4.
Tremball, at Bluff Springs, March 9, 10.
Ferris, March 11.
Ennis, March 17, 18.
Mansfield, March 24, 25.
Forreston, at Avalon, March 30, 31.
Midlothian, April 6, 7.
Red Oak, at Boyce, April 13, 14.

Bardwell, at —, April 20, 21.
Italy, April 27, 28.
Milford, at Derris, April 27, 28.
Britton, at Webb, May 4, 5.
Maypearl, at Auburn, May 11, 12.
Ovilla, at Onward, May 18, 19.
Bethel, May 25, 26.
T. S. ARMSTRONG, P. E.

Gatesville District—Second Round.

Cliffra, 7 p. m., Feb. 23.
Valley Mills, at V. M. Feb. 24, 25.
Meridian Sta., 7 p. m., Feb. 26.
Moore, March 2, 3.
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 16.
Copperas Cove, at Topsy, April 13, 14.
Corvett, 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.

Arlington, Feb. 24, 25.
McKinley Ave., March 3-5.
Wayland, at Wayland, March 3, 4.
Mulkey Memorial, March 10, 11.
Central, March 17, 18.
First Church, March 24, 25.
Gravestone, 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.
HEROME DUNCAN, P. E.

Georgetown District—Second Round.

Corn Hill and Weir, at Corn H., Feb. 24, 25.
Florence and Mt. Hope, 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., Apr. 7, 8.
W. H. VAUGHAN, P. E.

Cisco District—Second Round.

Ranger, at Pleasant Grove, Feb. 10, 11.
Eolian, at Harpersville, March 16, 17.
Breckenridge, Feb. 17, 18.
Wayland, at Gumbert, Feb. 24, 25.
Fastland, 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.

Weatherford District—Second Round.

Gordon, at Mt. Zion, Feb. 20.
Santo, at Brazos, Feb. 21.
Graham, at G., Feb. 25, 26.
Graham Cir., at Salem, Feb. 28.
Eliaville, at Chandler, March 2, 3.
Aledo, at Annetta, March 9, 10.
Millspass, at Willow Pond, March 13.
Loving, at Farmer, March 16, 17.
Olney, at O., March 17, 18.
New Castle, at Union Hill, March 19.
Azle, at Silver Creek, March 24, 25.
Springtown, at Goshen, March 30, 31.
Whitt, at Poolville, April 7, 8.
Gratford, at Oran, April 14, 15.
Mineral Wells, M. W., April 21, 22.
Weatherford Cir., Godfrey's Ch., April 27, 28.
JAS. CAMPBELL, P. E.

Waco District—Second Round.

Elm Street, Feb. 25, 11 a. m.
Morrow Street, Feb. 25, 7:30 p. m.
Riesel, at Battle, March 2, 3.
Whitney, March 4.
Bosqueville, at B., March 9, 10.
Anquilla, at Ross, March 16, 17.
West, at West, March 17, 18.
Lorena, at Oak Grove, March 23, 24.
Mt. Calm, March 30, 31.
Bruceville & Eddy, at Eddy, April 6, 7.
Clay Street, April 9.
Mart, April 10.
Herritt, at Stanford, April 13, 14.
Herring Avenue, April 14, 7:30 p. m.
Austin Avenue, April 18.
China, at Cayote, April 20, 21.
Fifth Street, April 22.
W. B. ANDREWS, P. E.

Waxahachie District—First Round.

Bardwell, at Bardwell, Feb. 24, 25.
T. S. ARMSTRONG, P. E.

NORTHWEST TEX CONFERENCE

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.
Tve, at Rock Creek, March 24, 25.
Clyde, at Clyde, April 2.
Anson, April 6, 7.
Lawley, 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.
Ngent, at Hamby, May 18, 19.
Tenth St., May 19, 20.
GUS BARNES, P. E.

Clarendon District—Second Round.

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 Alameed, April 12.
McLean Sta., April 13, 14.
Plymouth Cir., April 19.
Quail Cir., April 20, 21.
J. W. STORV, P. E.

Sweetwater District—Second Round.

Feb. 24, 25, Blackwell, at Marvneal.
March 2, 3, Camp Springs, at Claytonville.
March 9, 10, Westbrook, at Rogers.
March 16, 17, Hyton, at Hl.
March 23, 24, Colorado Miss., at Spade.
March



Sixty Years the Standard

**DR  
PRICE'S  
CREAM  
BAKING  
POWDER**

**A Cream of Tartar Powder  
Made from Grapes  
NO ALUM**

THE LAST OF THE PROTEST.

(Continued from Page 9.)

eager to turn it loose than you were to hug it to your manly bosoms. But since Vanderbilt University is in it, I do not mean to let it get out. It got in without my help, but I am keeping it in on purpose. In my first article I only referred to the teachings of the Summer Institute. Then came Drs. Curry and Kerley leaping to the rescue of Vanderbilt University, when I had not attacked Vanderbilt University. Brother Monk can save what stones he has for this part of the controversy and hurl them at his own glass houses, or at Brother Rucker, for instance, who seems to think this the whole issue.

At this point, he makes a great stand, a kind of Nelson-hold, or underdog on the chin, or some such pugilistic performance. He declares my whole contention a farce, a cross between milk foam and pop-corn, because I have not published all the names of men from whom I have quoted, or to whom I have referred. He intimates that these men were cowards, and would not permit me to use their names. I reply, that only one man, from whom I have quoted, asked me to keep his name from the public. Several gave me full permission to use their names. Monk has more sense than he gives himself credit for having. He knows that no sane and reasonable man would give the names of men, when the giving of those names would mean that they would be butchered for their frankness, if certain men could butcher them. He also knows that the butchering process has been threatened in this controversy. He knows that the publication of these names would almost cause the disruption of the Tennessee Conference. Again he knows that I have too much sense, too much manhood, and too much love for my Church, to thus sacrifice good and faithful men. That is why he makes his stage play at this point. He hopes that at least a few will consider that he has trod me, because I will not become a party to the punishment of innocent parties. The fact is, ninety-nine and one-fourth men out of every one hundred believe that those letters are genuine, from which I have quoted and believe further that the names are signed which I say are signed. I am satisfied with my crowd if Brother Monk is with his.

And now he comes to the challenges. From the many letters I have received, I think the brethren are satisfied with the answers which I gave to his challenges. I offered him what he wanted, but lo, it doth appear that he did not want what he thought he wanted. I offered to give him four men instead of two who would tell him of conditions in the Tennessee Conference. I thought that was what he was after, but now it seems that not even the angels know what he was

after. I gave him the name of a professor and bade him satisfy himself and publish the results to the world, but he resents such a pointed answer to his pointed challenge and thinks me cruel indeed to do what he told me to do. I offer to permit him to hang me as high as Haman if he will tree me on his third challenge, and then tell him how to go about the job, but he refuses absolutely to budge an inch. He dodges the answer to his fourth challenge by seeming to be altogether innocent of the facts referred to. He will not consent to my disposition of challenge number five, but fails to say why, wherefore or for what reason. I concede that the Wesley Hall boys are fine on prayer-meetings, and he claims that he freed me there. Very well, if he thinks that has anything to do with the question at issue, he is welcome to his victory. I point him to a detective agency to hunt out his Vanderbilt critics over the South, since I haven't the time or disposition to do so. He seems to think hard of me about it, in spite of my kind suggestion. I advise him that a man might be called to be a missionary without going to Vanderbilt, and he mourns over that statement with loud lamentation. In fact, I do not know what to do that I have not done, except to tell him that his whole bunch of challenges savor of nonsense, and were most evidently gotten together not to ascertain the facts, but for the purpose of evading the real issue.

And now let me propound one small, wee challenge to the Rev. Alonzo Monk, defender of the truth and proprietor of much information in that direction: Brother Monk, I suppose you are aware that the teachings of Vanderbilt are being questioned all over the Church. If you are not aware of it, you had as well get that information into your head, for such is the fact. More than that, every professor in the theological faculty of that institution knows that that fact exists. The Methodist Church is supposed, by a few at least, to have some rights of authority and ownership in that institution. I am sure the Methodist Church would appreciate a frank, open statement contrary to the opinion that is in existence, and to which I have referred. I ask you to persuade your former teachers that the Church has a right to know from them what they believe and what they teach. I am sure any paper in our Church will be glad to publish such statement. And for one, when they deny that they teach these advanced notions of theology, I will apologize both publicly and privately. If we demand publicity in government, business and social relations, we should not dread publicity at this point.

In the Advocate of February 15 Rev. Sam'l. J. Rucker joins the onrushing champions of scholarship with some rather new ammunition. He seeks to perform a feat which in modern "scraps" is known as "bagging the question." He says, "Theology itself is an imperfect, growing science," which is a nice, friendly statement, but not the question at issue. The question at issue is, Is the Bible an imperfect, changing Book? The writer further says, "Astronomy, geology, archeology and history have played havoc." But havoc with what? Brother Rucker says "the Church." But the Church is not what I have been writing about. I have been talking about the Bible. Will Brother Rucker please tell me if these sciences have played havoc with the Book? That is the issue. And may I add that just as sure as present scientists die and others are born, that sure will science play havoc with science as it has ever done. For myself, I do not concede that science has played havoc with the Bible, or with the Church, nor will I concede it until two scientists learn to say the same thing or one of them learns to say it twice. Again, Brother Rucker exclaims: "Whether we want it or not, the world is filled with doubt concerning many old theories, while hundreds of new ones are being proposed." But again Brother Rucker leaves the question. We are not discussing what the world is filled with, but what our Church schools are filled with. When our schools become filled with what the world is filled with, then we need them no longer. Let the world have her doubts. The world has always doubted. But God forbid that his Church should throw open her doors to these doubts and scatter their seed in the hearts of her coming ministry.

But Brother Rucker sounds a warning. He warns us against mixing "human tradition and Biblical truth." Surely one of our most scholarly Dutchmen from the heart of Germany could not have said it more beautifully. Indeed does the Bible contain both "human tradition and Biblical truth?" And where did you learn all that? And which is human and which is Biblical, pray? And what part is tradition, and what part is truth, if you please? A blind man, deaf in three ears, could find the footprints in that statement. I deny that we have a traditional Bible. I affirm that we have an inspired Bible. I deny that part of it is human. I affirm that

it is of divine origin. I deny that reason, as it is commonly understood, is necessary to the preservation of the truth. I affirm that faith alone is the crying need of our times. The writer follows the above statement with, "Critical investigation, by many methods, is weeding out the error." Now isn't that wonderful. Think of the errors in the Bible of your old mother being rooted up and weeded out by the polished, learned critic, who could preach his wares a thousand years without a sinner crying, "Men and brethren, what must I do to be saved?"

Then good Brother Rucker states our need, as follows: "We need safe, sane, reverent teachers, who, amid the confusion of to-day, can separate the wheat from the chaff." I agree perfectly. I will also add that we need teachers, who, when they have the wheat and chaff separated, will not dish out, upon a platter of so-called scholarship, the chaff to the young men who sit at their feet for instruction. Is that satisfactory?

He brings Southwestern into the controversy, again evading the issue. I will simply state that Texas preachers have their eye on Southwestern University and know what is being taught there, as almost a hundred letters in my study at present would indicate. This controversy has not been in vain by any means.

Finally Brother Rucker seeks to show that Rowlett was not a product of Vanderbilt University. I leave those who knew him, who heard him at Hillsboro and Amarillo, to form their own opinions, and I am not at all uneasy as to the results. Here follows quite a tirade upon the University of Chicago, certain universities in Germany, certain kinds of private reading, a certain Bishop in our Church, etc., with all of which I perfectly agree.

Among the closing statements of Brother Rucker is one that lets the cat out of the bag completely. He declares, "To teach less than they (the Vanderbilt professors) teach would subject them to the ridicule of the learned world." Do you see it? If not, look again! Just as the styles of ladies' hats are originated in Paris, so the styles of Biblical scholarship are originated in the rationalistic schools of Germany. Just as the hats come by way of the North and East, so the patterns of new and easy-fitting theology come via the universities of the North and East. Our little scholars want to be big scholars. Therefore they go to market, just as the hat folks go to market. They learn by heart what some infidel in Germany thought out and laughed over and merrily the game goes on. Selah.

Young Brother Hendrix, who writes a very nice little article "from inside the walls," I would merely refer to letters from students, elsewhere given. I am sure he knows some of those students personally, as they are in the same class rooms with him. And now a few words to all my opponents collectively, some twelve in number. I believe: Years ago, Bishop Pierce prophesied of this day. Many have read his able articles, when he opposed the founding of a school for the purpose of investigating the Bible. Many will remember that he foretold the very trend of things that we find about us and among us today. I believe in a great University, owned, controlled and dictated to by Methodism. I hope our Southern Methodist University at Dallas will be such a school, and I hope the preachers will see to it that she teaches what Methodism believes or nothing at all. Such a school will be a blessing. Any other is most surely a curse.

Another thing: I want the preachers to read carefully Sheldon's "System of Christian Doctrine," a study for our second and third year men. I believe. I understand that it was placed in the course at the suggestion of Bishop Hendrix, to whom it was recommended by Professor Tillett, of Vanderbilt University, who teaches it himself. To get an idea of how the worm is gnawing its way silently to the heart of the tree, I ask the preachers but to carefully read the book.

I am sure my articles have been to the point, and by many judged a little waspy. In fact, I know no other way to do battle, except to roll up my sleeves and fight. However, I assure my readers that my feelings are the very kindest toward all who have done me the honor to thrust a sword in my direction. I did not expect the friends of "higher criticism," and those who would appear scholarly to remain quiet. I did not dream that the offsprings of Vanderbilt University would sit calmly by. I am in no wise disconcerted because a few of our great men, some of them too large for further pulpit and pastoral work, have spit me out as a thing contemptible. In it all I am satisfied to know that the pure, old Word of God, unmixed with the adulteration of destructive research, has saved the world thus far. I believe firmly that that same old Book will continue to triumph, in spite of the infidelity without and the doubt and denial within the Church. Let us have education. No sane

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