

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: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

G. C. HANKS, D. D., EDITOR.

Vol. LVII

Dallas, Texas, Thursday, February 2, 1911

No 25

EDITORIAL

MR. EDISON'S VIEWS OF CHRIST.

Mr. Edison in the realm of electricity and mechanics is the greatest man of this generation. He has done wonders in his discovery of law and in its application to the practical uses of life. But of late he has turned his attention to religious questions and recently he has been giving forth some strange deliverances. For one thing he denies the immortality of the soul and ridicules the doctrine of a future life.

The trouble with Mr. Edison is that he has devoted his time and talent so ardently to natural phenomena, to the exclusion of spiritual things, that he has asphyxiated his religious sensibilities. And he tries to solve the spiritual just as he has solved the natural. Such a solution is impossible. We study nature through sense perception and through intellectual processes, but things spiritual can not be analyzed in this way. They are beyond sense and they are beyond the solution of mental inquiry. They can be reached only through experience and revelation. They come to use in the wake of repentance and self-crucifixion upon our part, and then God does the rest for us. He reveals himself to our consciousness and we become convinced of the fact that he loves us and adopts us into his family. In this way another life comes into the soul and a new manhood is developed. After this the results of mental inquiry and the disclosures of sense become tributary to our growth in grace and to our deeper knowledge of divine things. But Mr. Edison knows nothing of this spiritual process and this spiritual revelation. These things are foolishness to him as they were to his predecessors.

But he goes further and attacks the divinity of Jesus Christ. Listen to him: "I seriously doubt if Christ laid claims to actual divinity. He, like the other mighty moral teachers, arrived at the conclusion summed up in the commandments, but his conclusions were much clearer, finer than others were, less hampered by extravagance and superstition. Indeed, I do not think that these things hampered Christ at all. I am not in the least convinced that he laid claim to any power to perform miracles. Such claims are not in keeping with the fine, strong, simple, truthful character of the great man, and the records which have come to us from those far off times are probably imperfect and inaccurate."

The above quotation proves to what little effect Mr. Edison has read and studied the teachings of Christ. Throughout the whole of his gospels he lays special stress upon his equality and oneness with God, and repeatedly declares that he was with the Father before the world was, and that he came out from the Father. He claimed all power with God and placed

himself beyond all possible comparison with men in the divine side of his nature. And he not only claimed the power to work miracles, but eye witnesses prove beyond reasonable doubt that such miracles were wrought by him. He said time and again that had he not done the works that no other man did those who doubted him would be without sin. In divers places he set forth his claim to do mighty works and defied the world to account for them on any other ground than that he was one with his Father. Yet Mr. Edison, with all the simplicity of a child and the guilelessness of an untutored man, declares that Christ did not claim to be anything more than a man, a great man and a great teacher—the greatest the world has known; and he reaches the climax of his childish absurdity when he says that Christ did not lay claim to having wrought miracles! If what Mr. Edison says about Christ is true, then Christ would have long since taken his place in history alongside of other great moral and religious teachers. He would not be the dominant force he is today in the civilizations of the world, neither would he be the mighty factor he is in recreating men and translating them out of a life of sin and unrighteousness into a life of purity, good citizenship and lofty virtues.

But why dwell further on this theme? We can not do better than to quote in conclusion a terse and truthful criticism of Mr. Edison and his religious views from the versatile pen of Hugh Nugent Fitzgerald of the Dallas Evening Times Herald: "Ingersoll said it better than Edison, Paine said it better than Ingersoll, and Voltaire said it better than Paine. It is only the old story in a new dress." And we heartily endorse the criticism.

THE POPE AND THE JUBILEE OF ITALY.

On the 14th of March, 1861, Italy was created a kingdom and Victor Emanuel II was proclaimed King of Italy. Prior to that time he had ruled only over Sardinia. This was revolution, for it took from the hand of the Pope the last vestige of his temporal power. Great Britain was not long in recognizing the new kingdom, and the United States followed. A number of the other powers did likewise. Rome became the capital of the new kingdom. The Pope raved and threatened, but to no purpose. The fact was accomplished, and from that time he has virtually been a "prisoner in the Vatican," so far as exercising temporal power in Italy.

On the 14th of March, 1911, fifty years will have passed by and the Italian Government has announced a great jubilee in commemoration of that momentous event. Splendid preparations are in progress for the observance of the occasion. The Powers have been invited to participate in the festivities of the jubilee through their respective representatives. And many of them have accepted the courtesy and de-

clared their purpose to take part in the coming ceremonies.

But the announcement has stirred the ire of the present Pope and he has issued his interdict to the heads of Catholic countries. He wants no parade of the event, for it brings nothing to him but the most unpleasant reminders. What will be the effect of his pronouncement upon countries under Catholic sovereigns? In our judgment, it will be impotent. The age has outlived such folly, and the time is long past when the breath of one man can be blown so powerfully. There was a time in the long ago when the Pope's voice was all powerful. But not today. Fifty years have wrought wonderful changes. Civilization has gone forward with wonderful bounds, and public sentiment has been transformed. Toggery and ecclesiastical bombast count for nothing. The people rule now. Toleration is the order of the day, and religious and civil liberties are the heritage of the masses. Italy, therefore, will have a great celebration, and leave the Pope to pout in the seclusion of his own cloister. Fortunate age is this in which we live!

THE WEALTH OF OLD AGE.

"Poor old woman," we once heard a thoughtless younger woman say. Yet the old woman to whom she referred sat cozily in her corner with her head crowned with white hair and the wrinkles well formed in her face, with an experience rich to the utmost and with hopes bright enough to regale an angel's dream. She was anything but poor! In spiritual accumulations she was royal in her wealth and queen-like in her calm dignity, with the drudgery of life in the past and its consuming weariness a thing of other years. How often she made her deposits of prayer in the bank of the upper world and the good deeds of her long life gone on before her as a memorial of her record in Christian work. In all these experiences she stood at the head of the list as a stockholder in the great syndicate of the sky and up there her credit was good for any amount she wanted to draw.

She was rich in ripened years in her acquaintance with the deeper things of God, in her sweetness of spirit, and in her buoyant anticipations of the better life beyond. She had all those spiritual possessions that time could not decay, that no thief could break into and steal, and that no storm or tempest or fire could sweep away. Yes, she was rich in those gifts from which death only could separate her. She had only those wonderful things that she could carry with her into the realm where sickness and sorrow, age and decay are unknown. To call her poor is to call God a pauper; to call a luxurious experience a waste, howling wilderness, and to call heaven a place for the decrepit and the destitute! No, she was anything but poor. Then let us never think of God's aged and matured saints as poor, but rather let us think of them as God's royalty, the chil-

dren of a King, the fortunate heirs to an inheritance that is incorruptible and that fadeth not away. Happy old woman in such a state! Yea, rich old woman with such an inheritance!

SUPERANNUATED AT TEN THOUSAND A YEAR.

We were recently looking over one of our exchanges—the Michigan Advocate—and the above heading attracted our attention. We read the editorial and it gave an account of John A. Hinsey who had served the St. Paul Railway faithfully and continuously for forty-seven years, and, at the age of seventy-eight, the road retired him on a salary of ten thousand dollars a year during the rest of his natural life. He had only been one of its agents, but the authorities showed their appreciation of his long service with them by giving him a release with the above ample provision for his ease and comfort.

Our confere then moralized thusly: "How it would open the eyes of the world if a Methodist preacher could superannuate on one-tenth of that amount! How happy the old veteran would be if, bidding adieu to the cares and anxieties of public life, he could feel assured of an income one-tenth as large as the railway superannuate! But the largest annuity given to any veteran of the Michigan Conference this year was \$392, and the smallest was \$40. This is the difference in cash between railroading and preaching the gospel. While congratulations are in order to Mr. Hinsey on assured comfort for the rest of his days, we will venture the guess that he is no happier in his reveries on a well-spent life than the average of these old preachers who served the Church faithfully, true to God, and who cherish in their retirement sweet memories of many kindnesses shown them and of abiding esteem for them."

All this is true, but the Church ought to make more liberal provision for the men who serve her well during the whole of their active manhood and come down to the close of life, with a few years of broken health left them, and no provision for comfort or livelihood. During their whole ministry they are only paid enough to meet actual expenses and when their active period passes there is only a pittance doled out to them in their old age and feebleness. It ought not so to be, and if our Conference Boards whose business it is to look after these old men would put a sufficient assessment on the Church, this state of things would not exist. We are making some improvement in these matters, but we need to take a longer step in the right direction in order to do for these pensioners of the Church something decent and commendable. We are not yet half-way doing our duty toward the men whose productive periods of life are given without stint to the Church, but whose age and infirmity are poorly provided for. May the time soon come when the Church will rectify this mistaken policy.

INFANT BAPTISM A FUNDAMENTAL ORDINANCE OF THE CHURCH

The Church of the Old Testament was given to Christ, he to the apostles and they to us. From whom did Christ receive the Church, and when did he enter her ministry? It was given to him by his Father. (See Lu. 22:29.) "And I appoint unto you a kingdom, as my Father hath appointed unto me." Our Lord entered into his ministry at his baptism. He never performed any official act prior to his consecration by John the Baptist. Robert Hall (Baptist) says in Vol. I, page 372: "Christ was inaugurated into his office at his baptism." "Plainly the most important action of John as a Baptist was the baptism of Jesus, which was his formal setting apart for his ministry and was a most important portion of his consecration to be the High Priest of God." Smith's Bible Dict., page 73. "John's baptism of Jesus, therefore, was, as it were, an unction for his kingship or priesthood." D. D. Whedon, on Mat. 3:15. Let us now see what the Scriptures say about the induction of Christ into his ministry. When Jesus was asked by the chief priest and elders by what authority he taught and performed works in the temple in Jerusalem, he referred them to the official act of John the Baptist. (See Mat. 21:23-27, 23:5.) If the baptism of John did not confer ministerial authority upon Christ, why did he mention it when asked for his credentials? Following his baptism he was tempted forty days in the wilderness and at the end of which returned into Galilee and preached his first sermon by saying: "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:9-15. "The kingdom of God" here spoken of by our Lord is the one that Dan. 2:44 said should be "set up" (or turned over, or given to Christ) in the "days of the (Roman) kings."

The reader will bear in mind that Zech. 9:9 said about 500 B. C., "Behold, thy king cometh, riding upon an ass, upon a colt, the foal of an ass." This prophecy refers to Christ and it says he was to come as a king. Now see this fulfilled in Jno. 12:15-5. "And Jesus, when he had found a young ass, sat thereon, as it is written (Zech. 9:9). Fear not, daughter of Zion, behold, thy king cometh, sitting on an ass' colt." When Jesus made his triumphant entry into Jerusalem, John recognized it as the fulfillment of Zechariah's prophecy, and both writers called

him a king then. By referring to Mat. 2:2 we will learn when he was made a king. The wise men asked, "Where is he that was born king of the Jews?" Pilate wrote: "Jesus of Nazareth, the king of the Jews." Jno. 18:19. Not one of these writers refers to the day of Pentecost as the coronation day of Christ, but they tell us he was "born a king;" he entered Jerusalem as such. When was he inaugurated into his kingly office? We answer at his baptism could any one, though "born a king," perform an official act prior to his coronation? Could a Governor or President-elect sign a bill before his inauguration, or oath? Jesus said, "I come to keep the law." Mat. 5:17. What law? The law of the priesthood. What did that law say? "From thirty years old and upward, even to fifty years old * * * to do the work of the tabernacle of the congregation." Num. 4:3. Jesus observed that law. (See Luke 3:23.) "Jesus himself began to be about thirty years of age." Christ coming from the tribe of Judah, and not of Levi, nor the family of Aaron, did not necessitate a change in the law of the priesthood. Would the United States Government have a different oath for a Democratic President-elect from a Republican because he came from a different political party? Would not the oath of office be the same to both?

Seeing Jesus was born a King and inducted into his kingly or priestly office at his baptism, what was his kingdom? (See Psa. 89:35-7.) "Once have I sworn by my holiness, I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, as a faithful witness in heaven." (Also see Psa. 132:11, 13.) "The Lord hath sworn in truth unto David * * * of the fruit of thy body will I sit upon thy throne, for the Lord hath chosen Zion." Let us notice a few things in these verses. (1) God made an oath to David. (2) That the throne of David should last as long as the sun and moon. (3) The fruit of David's body should occupy his throne. (4) This throne is called Zion (or Church). Let us see if we can find who this "fruit of David's body" is; that is, to sit on his throne forever. Turn to Luke 1:30-3. "And the angel said, fear not, Mary * * * thou shalt bring forth a son, and shall call his name Jesus. * * The Lord God shall give unto him (Jesus) the throne of his

father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This is a promise made by the angel to Mary, the mother of our Lord before he was born. The prophecies in the Psalms we have just quoted all refer to Christ. Now let us see if this promise was made good, and if the prophecies were fulfilled. (See Acts 2:29-30.) "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. * * * God had sworn with an oath unto him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." From the above we reach the conclusion that Christ and David sat on the same throne. But Christ said: "My kingdom is not of this world." Jno. 18:36. Therefore, the "throne" or "kingdom" or "Zion" must have been the Church, for Christ never sat on a political or temporal throne.

When Christ ascended he turned the kingdom over to his apostles. "Go ye therefore and teach all nations." Mat. 28:19. "Fear not, little flock, for it is your Father's good pleasure to give (or turn over to) you the kingdom." Luke 12:32. What kingdom is he going to give this "little flock?" (or Church). "I appoint unto you a kingdom as my Father appointed to me." Luke 22:29. His Father gave him the kingdom of David. Acts 2:29, 30. "After this I will return and will build again the tabernacle of David which is fallen down, and will build again the ruins thereof, will set it up." Acts 15:16. The apostles still held on to the Old Testament Church. You and we belong to the same one. "The kingdom shall be taken from you (Jews) and given to another nation (Gentiles), bring forth fruits." Mat. 21:43. No new kingdom here. "The Gentiles should be fellow-heirs, and of the same body (or Church) and partakers of the promise in Christ." "I am the vine, ye are the branches." Jno. 15:5.

Jesus said in Jno. 10:16, "And other sheep I have, which are not of this fold; them I must bring * * * and there shall be one fold and one shepherd." Here Jesus proposes to unite all of his sheep in one fold—past, present and future. The Church on the day of Pentecost passed from Jewish to Christian dispensation, and the one hundred and twenty members, before Pentecost (Acts 1:15)

took into the fold the three thousand on the day of Pentecost (Acts 2:1, 41.) If a Democratic President should be elected at our next National election, this country would pass from a Republican dispensation to a Democratic, but it would remain the same people, country and Constitution. Iha. 54:2-3, prophesying of the gracious promise to the Church, says: "Enlarge the place of thy tent, stretch forth the curtains of thine habitation, lengthen thy cords, and strengthen thy stakes. For thou shalt inherit the Gentiles." (See Ch. 60:3.) "And the Gentiles shall come to thy light. * * * They came to thee (verse 4). Then shalt thou see, and flow together * * * the forces of the Gentiles shall come to thee" (verse 5). Here is a prophecy referring to the time when Jesus and Gentiles should be united in the same body which took place at Pentecost. But the "Gentiles" and "other sheep" were to come and be brought to a body already in existence when they came.

But did not Jesus say, you can not put "A piece of new cloth on an old garment?" and "new wine can not be put into old bottles?" Mark 2:21-2. Yes, but he was showing how utterly impossible it is to tack Pharisaism onto Christianity. Did he not also say, "The law and the prophets were until John, since then the kingdom of God is preached, and all men pass into it?" Luke 7:16. He certainly did. But if a new Church was organized on Pentecost day, how could men "press into it" during John's ministry, for he lived three years before that day? If the "law and prophets" were of no more force after John came, why did Paul, who was converted after John's death, continue to preach from them? Hear him in Acts 28:23, "Persuading them concerning Jesus both out of the law of Moses and out of the prophets, from morning till evening." The meaning of Luke 16:16, we believe, is this: Up to the coming of John and Christ, the Pharisees, to whom Christ was then talking, had Moses and the prophets only to warn them, now in addition to these they have Christ in person. The ceremonial part of the law, and the prophecies referring to Christ's coming, had their fulfillment in his life and death, but the moral and spiritual parts of these are still in force. Christ made no new Church, gave no authority for one, lived and died in the old one and handed it down to us.

TOBACCO AN EXPERIENCE.

By C. R. Lamar.

Apromos of the warnings against the tobacco habit, now being administered to the young preachers, according to the action of our late General Conference, I feel like relating my experience:

I suppose I may say that I have quit, as it is now just seventeen years since I used the weed in any form, and since the day on which I last indulged I have not felt the slightest desire for it. It was New Year's Eve, and a time for good resolutions, when I decided to leave off tobacco for a year, just to see whether I could grow strong and fat, which was always my ambition. I do not think that conscience was involved at all, for I had never regarded the habit as sinful. However, motives are wonderfully complex in their structure, and it is difficult to analyze and properly estimate the force of each element. I did not make any promises or tell anyone of my purpose, and I had desisted from its use for several weeks before my own wife discovered it, and for several years, before she was satisfied that I had quit "for keeps." I merely said, "I have not used it for some time," and avoided all discussion on the subject. The simple truth is that I was ashamed to quit, because I had quit so often. Some years before a prominent citizen had asked me for a cigar, and, being told that I had quit smoking, replied: "Young man, I wish to commend you for your great decision of character. It surpasses anything I have ever known in a long life of varied experience and wide observation. I have known several men to quit tobacco, and I have known a few to quit a second or even a third time, but you are the only man that I ever knew, or heard of, who possessed will-power and nerve enough to quit eight or ten times a week." Now I was cured of this vacillating habit, which is a thousand-fold worse than tobacco, and usually associated with it. Tobacco is frequently the mere symptom, and instability the disease.

It was late in the afternoon of Janu-

ary 1, 1894, and I had almost gone the first day without tobacco. I was driving up Main Street, in Bryan, Texas, where I was just entering upon my second year's pastorate, when a friend stopped me long enough to hand me a package and say, "A little New Year's present; best wishes." As you will anticipate, it was a box of fine cigars. I was truly and deeply sorry. I had quit, and was no longer a smoker, and had no desire for the indulgence, and yet I was conscious of the capacity to enjoy a cigar as much as any man in town, and knew that my good friend wished to contribute to that enjoyment. I was not long in deciding upon the course to pursue. I could not think of returning to the old habit—that was a thing of the past—but I determined to resort to one of the rules of our childhood's games, and say, "king's excuse," until I could smoke up those cigars. And I did. I must say that I never had a more delightful experience with the weed. The flavor was grateful to the taste; I tenderly nursed the ash as it clung to the stub until it was almost consumed, and the smoke floated off in beautiful wreaths which enveloped the entire premises in its perfume. For eight or ten days, perhaps, I smoked more than I ever did in the same length of time. In fact, I found myself in a hurry to get through enjoying my cigars, in order that I might begin to enjoy my emancipation from the tobacco habit. This impatience grew from day to day, until at last I cut the time short by giving the few remaining cigars to my old sexton. From that day until this I have never wavered for an instant in my purpose, and have never experienced a single momentary desire for tobacco.

When the twelve months had expired, though I had gained no flesh, I was so well satisfied with the steady nerves, and the power of sustained application that had come to me, that I did not entertain a thought of resuming the old regime. While there has not been any appetite for the prohibited luxury, that needed to be curbed or resisted, nor indeed the least trace of a desire to seek indulgence in it, there has always been present, when the

subject was before the mind, the consciousness that I could at any hour of any day smoke or chew with as much relish as of yore.

The only temptation that I have had in the premises is to see whether a single indulgence would precipitate a lapse into the old habit, and I have never been willing to risk another "king's excuse." The temptation, however, is not to take tobacco, but to make a psychological experiment. There is but one other thing which induces any feeling of insecurity, and that is just such an intellectual process as that through which I am now passing, and I analyze my own acts, and realize how frail seems the tenure by which is held my freedom from the old slavery. Is my reformation due to the power of auto suggestion? or is it being fully persuaded in one's own mind?

I seem to have inherited the taste for tobacco, for it never made me sick, except one time in my boyhood, when by stealth I chewed some rotten tobacco that had been rolled up in my mother's carpets over summer to keep them from the moths. I cannot recall my first experience with it, as it figures among my earliest recollections. Former attempts to break with it had been accompanied by deepest unrest and anxious craving that sometimes unfitted me for any employment, and were not removed by prayer, which I trust has always accompanied every undertaking of my life. I once spent a whole year without a single indulgence, but I craved it, it seems to me, every hour of every day. It was the subject of my thoughts by day and my dreams by night. All that time I carried tobacco about my person, and would frequently take it out, smell it, say, "I am your master," and put it back in my pocket, but I simply could not master the desire in that way, and the fumes of a good cigar almost set me wild.

I believe that the habit is mental, as well as physical, and this is true of most habits. I believe that the best way to quit is not to discuss the matter at all, but to dismiss it from the thoughts as well as from the conversation. I doubt whether one who is

breaking away from the habit should even discuss its evils. The subject should be dismissed from the mind as a matter settled for all time, and not open for consideration. I have never preached against tobacco, and have never "rebuked an elder" addicted to its use or its abuse.

During my experience as a presiding elder, several of my young preachers quit tobacco, because, as they said, my abstinence from supercilious censure gave them opportunity to observe the advantages of abstinence from the weed. Its use may sometimes be impolite, but it is the height of impoliteness to tell a man of his impoliteness. If at any time expostulation should seem indispensably necessary, I would respectfully commend the style of address employed by Dr. Milburn's verbose friend. To the habitue of the pipe, he said: "Venerable sir, the effluvia arising from the deleterious organic power of our ocular, and so abstruses our atmospheric apparatus must shortly be obtunded, unless, through the abundant suavity of your eminent politeness, you will disembody the illuminous tube of its stimulating and sternutatory ingredient."

Henderson, Texas, Jan. 1, 1911.

A BAPTIST PASTOR AND INFANTS.

My Dear Mr. Turner: Yours of recent date is before me. I have observed what is called infant dedication. There are times when such a service may be very effective. There are parents who desire to have some service on behalf of their children, but they do not believe in infant baptism. Of course we do not, and would on no account practice it. I have what I think a very beneficial service that I prepared with great care, and which I use on such occasions. I can not describe it to you in full, but I can give you a general outline of it.

1. A short address to the parents, telling them that the Word of God gives no command for or example of infant baptism; that this rite is of

men and not of God; but that there are examples in the Word of God of the dedication of children to the service of God.

2. Scripture lesson. Generally I read from Mark 10:13-16. Sometimes I read parallel passages, giving an account of Christ's blessing little children.

3. I then have the parents stand and answer affirmatively such questions as these: Do you promise now, in the presence of these witnesses, the holy angels and God, to bring up this child in the nurture and admonition of the Lord? Do you promise to live such a life as it would be safe for your child to imitate? Do you promise to do all you can to bring your child to Jesus Christ as personal Lord and Savior, and that you will strive to induce your child to obey Christ by being baptized according to His command and example, and uniting with His Church?

4. All then kneel, and prayer is offered dedicating this child to God; the lips to speak His praise; the hands to work His will; the feet to run in the way of His commandments, and the heart to accept Him as Lord and Savior.

5. Then, all rising, I say somewhat after the following: For as much as these parents have taken upon themselves these solemn vows, and for as much as we have in earnest prayer dedicated these children to God, we now express the earnest hope that these vows may be faithfully kept, and that God may graciously preserve this child from all danger to mind, body and heart, and enable the parents to keep the vow and covenant made betwixt themselves, these witnesses and God.

6. Then a hymn is sung.

7. The benediction is pronounced. I merely give you an outline. I have prepared the service with great care. It has never been printed, but is in typewritten form. Truly yours, R. S. MAC ARTHUR.

Calvary Baptist Church, New York.

The above letter was written to Rev. Neal W. Turner of Meridian, Texas, and it speaks for itself. He simply baptizes the infant without water!—Ed. Advocate.



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representative body of men and women to greet the new presiding elder and attend to the business of the Church. It is truly an inspiration to come in touch with a body of men like these. It seems a waste of words to attempt any comment on the preaching of Brother Little. "What is in thy hand?" Jehovah's question to Moses, was the text from which he showed how the good Lord had to sometimes work miracles to get us to use what he had committed to our hands, and how, unless used to the glory of God and the greatest good of man would become a veritable serpent to bite, hiss and sting. At night the theme was prayer. Text: "The effectual, fervent prayer of a righteous man availeth much." The entire occasion was delightful and most spiritual. We enjoyed the presence of Brothers C. E. Gallagher and J. C. Carter, both farmers, but now neighbor pastors. We had also Revs. Brisco and Davis, Baptists, present. Under these conditions our fellowships were renewed, and now we are far enough out into the new year to see many omens of victory. We are praying for a sure enough revival and making some fuss for the Advocate.—Mac M. Smith, Jan. 25.

Cleburne Methodism. Our beloved was with Brother Maxwell at Cresson, last Sunday; had good services and an old-time love-feast. Everything is encouraging. A lot was purchased this week in this city for a district parsonage, Main Street; Sunday-school fine; congregations, both morning and evening, splendid. Brother Matthews has an after-service in the evening. Last Sunday about seventy-five people remained for this service. Three additions, Main Street Church supports a mission Sunday-school in West Cleburne, and raised \$1600 as a bonus on the district parsonage. Anglin Street; Largest Sunday-school attendance in the history of the Church, 133 being present. Morning and evening congregations splendid. Good League services. Six additions. Brother Monk holds services at the Santa Fe shops every Friday during noon hour; over 200 men attend these services. Great good will result. Brazos Avenue; Prayer-meeting crowds increasing; Sunday-school largest since conference, 116 being present besides visitors. Best morning service we ever had. Baptized one infant. Both Leagues well attended. Good service in evening; splendid interest manifested. In our last report we failed to say that we were very greatly pleased by the good people of Brazos Avenue, and that Santa Claus left a beautiful tree for us. Good bless these people. Our Preachers' Conference and Missionary Institute meets at Burleson February 6-8.—W. C. House, Secretary.

Childress. We have just closed what some of the oldest citizens here say was the biggest revival ever held in this town. We began on the third Sunday and closed on the night of the fifth Sunday. Many thought it was inopportune to begin a meeting in the winter, but the Lord was with us in every service, and as a result we had about sixty-five conversions and a great revival in the Church. About fifty gave their names for membership in our Church, others will join, and still others will doubtless go to other Churches. The pastor did all of the preaching, and his local, supernumerary and supernuminate preachers rallied like true soldiers to his help. A pastor could not ask for more hearty cooperation than they gave him. The singing was led for the first few days by one of our principal merchants and a member of our Board of Stewards, S. P. McMinn, and even after Brother Fisher came, with his wife, to take charge of the music, McMinn would take Fisher's place as leader when Fisher would go into the congregation to do personal work, which he did at every service at night. McMinn is one of the most useful men that a pastor can have. He directs the singing, attends the League, makes a first-class steward and will fill the pulpit on Sunday with a lay sermon when the pastor insists on him doing so. Just think of it! At the evening service on the last Sunday, in response to a call made by that prince of laymen, T. D. Knight, and that big-hearted supernumerary preacher, whose presiding elder I used to be in the days gone by, the congregation hilariously presented the pastor with a purse of about \$150 to buy him a new buggy and a set of harness. The last pound of physical strength that I have, the very best that God has given me in brain force and the highest heart development that is possible

listened to for the four years I have been under him. The roll was called and every steward answered to his name save one, and he was detained on account of sickness. These faithful men have not failed for the past two years to be present. Every question was well looked into, and progress on all lines was very noticeable. The outlook for the year is hopeful, and we expect great things this year.—J. H. Walker, Jan. 24.

THE SUMMER SCHOOL OF THEOLOGY, AT GEORGETOWN.

It was the earnest desire of the faculty to have arrangements coming the post-graduate lectures and text books could be made at each of the conferences, but there has been unavoidable delay, and even now we have to leave some blanks because of our inability to secure all the names of conference appointees.

The following is the list of men, with the books to be taught by each: Graduate Course. English Bible, Rev. J. W. Moore; "The Doctrine of the Prophets," b. Kirkpatrick. Practical Theology, Rev. V. A. Godbey; "The Pedagogical Bible School," Biblical and Systematic Theology, Dr. W. E. Boggs; "The Theology of the Old Testament," Davidson. Church History, Dr. C. M. Bishop; "The Rise of the Mediaeval Church," Flick. Dr. Bishop recommends for parallel

W. F. Bryan: Sheldon's "System of Christian Doctrine," parts 4 and 5. E. L. Shettles: "McTyeire's History of Methodism," chapters 20-47. Fourth Year: J. T. Goodrich: Fisher's "History of the Christian Church." C. H. Booth: Tigert's "Constitutional History of American Episcopal Methodism." W. F. Packard: Davis' "Elements of Ethics." E. W. Alderson: Fisher's "Grounds of Theistic and Christian Belief." Jevon's "Elements of Logic."

The blank spaces are to be filled with the names of the appointees from the Central Texas Conference. It is exceedingly important that those who contemplate taking the work at the Summer School begin the reading of the books as soon as possible. Those who are not sure they can come should secure the books and read them anyhow, trusting that, when the time comes, the way will be open, especially if the work of preparation of the course shall have been well done. Those who procrastinate are apt to find that the greatest hindrance to their coming will be their lack of preparation of the course. The books chosen for the post-graduate courses are all standard books, and should be in the library of every preacher able to buy them, whether

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I Send It On Trial. If you have tried most everything else, come to me. Where others fail is where I have made my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and



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its cure, showing my Appliances and giving you names and names of many people who have tried it and were cured. It is indeed relief where all others fail. My number, I use no salves, no harness, no belts. I send on trial to prove what I say is true. You try the Appliance, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time, whether you try my Appliance or not.

FREE INFORMATION COUPON. C. E. Brooks, 1541 Brookside, Marshall, Mich. Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of Rupture. Name, Address, City, State.



REV. W. H. CRUM.

reading Rainy's "Ancient Catholic Church," Allen's "Christian Institutions" and Fisher's "History of Christian Doctrine," and Brother Moore asks that at least all the minor prophets be read for his course.

Conference Courses.

Admission on Trial: G. S. Slover: Banks' "Manual of Christian Doctrine." E. L. Egger: English Grammar and Rhetoric. S. W. Thomas: Swinton's "Outlines of World's History." W. H. H. Biggs: Wesley's sermons on justification by faith and the witness of the Spirit. Book of Discipline. Arithmetic and Geography.

First Year: C. W. Hearon: Wesley's Doctrinal Standards; sermons 27-52. T. F. Sessions: Tillet's "Personal Salvation." G. W. Davis: Purves' "Apostolic Age." C. H. Buchanan: Kern's "Ministry to the Congregation." C. A. Spragins: Book of Discipline. Angus Green's "Cyclopedic Handbook of the Bible," chapters 17-21.

Second Year: J. B. Sears: Wesley's Doctrinal Standards; sermons 27-50. A. W. Hall: Angus Green's "Cyclopedic Handbook," chapters 1-10. O. S. Thomas: Bruce's Training of the Twelve. J. F. Webb: Sheldon's "System of Christian Doctrine," parts 1-3. Atkins' "The Kingdom in the Cradle." "How to Conduct a Sunday-school."

Third Year: S. J. Vaughan: Angus Green's "Cyclopedic Handbook," chapters 11-16. Thomas Gregory: Moti's "The Pastor and Modern Missions." McTyeire's "History of Methodism," chapters 1-19. A. L. Moore: Davis' "Elements of Psychology."

he can come to the Summer School or not. Those who read them carefully, however, will welcome the help that they can only get under a trained leader and in class.

The Southwestern Summer School has been one of the best things of the sort in all the land; let nothing detract from its importance in the eyes of the preachers of the five conferences. We regret our inability to announce yet the names of all the men we expect to have as visiting lecturers. This announcement is not so necessary now, but we hope to be able to make it before long.

A CORRESPONDENCE SELF-EXPLANATORY.

Rev. W. D. Bradfield, Austin, Texas: Dear Sir—Will you kindly allow me to ask you just one question? I see from the San Antonio Express you were in the grand march to the inaugural ball. I hear some contend that as evidence that you took part in the first waltz. Did you take part in the first or any other waltz on said occasion? I hope I do not annoy you over a silly question. Most respectfully, G. N. HARRIS, Center Point, Texas, Jan. 19, 1911.

Dr. G. N. Harris, Center Point, Texas: Dear Sir—I thank you for your inquiry of January 19. It shows a healthy sensitiveness on the part of our laymen to the conduct of their preachers.

In reply to your inquiry I desire to say that Governor Colquitt, for more than thirty years my personal friend, and his esteemed wife complimented my wife and myself by asking us to be with them in their reception to the public given in the Senate Chamber on the evening of January 17. We very gladly consented, and doubtless our names were given to the press as among those who received with the Governor and his wife. Upon reflection, fearing that the public might not distinguish between the reception and the ball, we called at the executive office, where the re-

ceiving party assembled before going into the Senate Chamber, and reluctantly begged Governor and Mrs. Colquitt to relieve us from our promise, and neither of us was present either at the reception or the ball.

Recognizing the right of others to make your inquiry of me, I am giving your letter and my reply to the press. Very sincerely yours, W. D. BRADFIELD, Austin, Texas, Jan. 24, 1911.

ABOUT DUE.

To Members of Northwest Texas Conference: Brethren—In about two weeks we are due to pay our second quarter's draft on domestic missions. The pastors and their families need this money. In fact, they must have it. So please send in your assessment on that item as quickly as possible. Rev. M. M. Lane, of Seymour, Texas, is our Treasurer. Let's pay all this fund during the month of March. Laymen will please do all in their power to assist in this worthy matter.

J. T. GRISWOLD, Chairman Board of Missions, Northwest Texas Conference, Stamford, Texas.

A LIBERAL OFFER.

This makes ten subscriptions I have sent you since conference. I am telling my people that if any of them that think the Advocate is too high, if they will take and read it for one year and say then that it is not worth the price many times over, that I will refund their money. Success to you, O. A. MORTON, P. C. Kolk220 Circuit, Eastland, Texas.

DISTRICT CONFERENCE NOTICE.

Plainview District. Committees: License to Preach—C. N. N. Ferguson, J. A. Sweeney, C. D. Pipkin. Elder's Order—Ben Hardy, D. C. Ross, J. P. Callaway. Deacon's Order—W. J. Lee, J. A. Lancy, B. T. Sharp. Admission—R. L. Jameson, D. B. Doak, J. T. Ross. District Conference will meet at Lubbock, May 11, at 4:30 p. m., and will continue over Sunday. Every one is requested to stay for Sunday. J. T. HICKS, P. E.

NEW CROP RICE

Produce to consumer 100 pounds beautiful, clean, white table Rice, in double sacks, delivered freight prepaid to your station as follows: Fancy half-grain... Extra fancy whole head grain... Coarsely milled... with heart left on... We guarantee Rice to reach you in good condition. J. ED. CABANISS, Rice Farmer, Katy, Texas.

Devotional--Spiritual

"Let the Light Come In."

Let the light come into thy heart
And blest the entrance will be,
The darkness will all depart,
And thou shalt be ever free.

Thy sorrows shall have an end,
And troubles and fears shall
cease;
Jesus, the Lord, will be thy Friend,
And all within shall be peace.

Tokens of love will be seen,
The joy of forgiveness known,
Jesus thy soul will redeem,
And make thee surely his own.

Let light come into thy soul,
And night shall turn into day,
Thou'lt be ev'ry whit whole,
Rejoice in Jesus, the Way.
—D. A. Perrin.

An Exposition.

By Rev. G. H. Collins.

When Jesus called his disciples to the ministry of his word, he gave them very little encouragement so far as prosperity in this world is concerned. He said to them, "Behold, I send you forth as sheep in the midst of wolves." There is no promise of any surplus money, clothing or notoriety. He just cast them upon the charity of the people whom they were to serve. I am sure as we look at His message from a human standpoint there is nothing inviting. The disciples' mission was not to provide gold or silver for their purse, nor clothing and shoes for their body. Their association while employed in the work is likened to sheep in the midst of wolves.

When a man gives himself to the ministry he does not expect a large share of this world's riches. There are other considerations that move him to engage in the work and that dominates him while so engaged. There must lie at the very base of the ministry a consciousness of the Divine call to the office. There must be the consciousness of the Divine offer to become an ambassador for Christ Jesus. There must be the consciousness of the Divinely appointed duty of preaching the gospel to lost men. It is these things that must move him to declare the riches of grace which are in Christ Jesus.

This age makes large demands upon the spiritual, intellectual and physical strength of a preacher. Whether we are wont to believe it or not, this is an age when the common literature of the day is full of skeptical thought and religious sophistry, and the preacher must not only know God, but must think, and think fast. This is also an age of push and go, and the preacher must keep in the forefront of every movement to encourage the right and check the wrong. And if the preacher is not a possessor of the consciousness of the Divine call, and the Divine offer to become an ambassador of Christ Jesus and of the

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

TAKE

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And save your health.

Divinely appointed duty to preach to lost men, he cannot cope with this age.

Usually the first unspoken, impressive personal call to the office of the ministry fills the human life, mind and heart with a determined, No, and many are the devices employed to escape the dread responsibility of preaching. As Moses, we are wont to "I am slow of speech," and such an important place as representing God to man and man to God, demands a man with fluent and eloquent language. A stammerer has no business undertaking such a task. Or like Jeremiah, we plead "I am but a little child," and a task so important and a responsibility so great, as that of fixing the eternal destiny of men, demands a philosopher with wide experience. A child has no business trying to fill such a place. Or like Isaiah, we plead "Woe is me, I am undone." To stand as the ambassador of Christ Jesus and plead atonement, redemption, salvation and demand repentance, faith and obedience in human life, requires one who is better by nature and practice than than I am. A man who feels that he is a sinner saved by grace has no business assuming such a task. Or like Paul, we plead "Who is sufficient for these things?" The task of making God's willingness to save known unto the world, is more like the work of angels than man's. Oh, my brethren, it is no small thing to be called of God to the office of the ministry, nor is it a small thing to submit obediently to the call. The thoughtless may rush in, where angels fear to tread, but the thoughtful feel that they need to put off their shoes for the place on which they stand is Holy Ground.

Having submitted to the Divine call, oh! what a strange experience begins. The world, the flesh and the devil forbid him the use of his God given right of citizenship. The people whom he serves forbids his entering business as a means of support, and the politician forbids him having anything to say in the affairs of the community, State or nation. In these things he might differ in opinion with them, which is most likely. So he must not express himself on any question of political economy or civic righteousness.

And then he must toad die to the whims of the whimsical, and the more whimsical they are the more unjust are their demands.

He and his family become the target for the criticism of the society critic in the church and out of it. Where he expected sympathy, there he is stripped and whipped, and then obliged to carry the cruel criticism and the abuse of the wicked.

The lawyer, the physician, and the lecturer are allowed to fix their own price, and should those who have enjoyed their service refuse to pay, they can collect it by process of law. But the preacher has little or nothing to say about his price, and if he does he is accused of being mercenary rather than religious. The church officials fix his price and sometimes they chuckle to the membership about how cheap they are getting their preaching.

As a rule the preacher's salary is collected from voluntary contributions. As some members will not submit to a demand and will kick if assessed, often the preacher's salary comes in a way that puts him under obligations to the treasurer of the official board. Sometimes it comes as charity, in about the same way that people give a handout to a tramp at their kitchen door. Sometimes it comes in a way that crushes all the manhood out of him, he is made to feel that he has been a bur-

den to the church and community rather than a blessing. Sometimes the official board reports to the preacher that his salary will not be paid in full, because the preacher himself did not do this way or that way for Sister A or Brother B, while others contribute nothing to the good of the preacher during the year but criticism, abuse and complaint.

No matter how meager his salary he and his family must dress as well as the lawyer and the physician, and then he is criticised for extravagance; his library must be equal to the literary talent of the day. Whatever the engagements were that the people demanded during the week or what were the hindrances and annoyances to which he was put, on Sunday he and his family must be dressed, all smiles, and take leading parts in all the services of the day. The preacher must have two brand new sermons, original in form, elegant in diction, equal to the best thought of the day and free from offense to any one. Oh! what strange things a preacher sees, hears and experiences.

But we are asked with this condition of things, why is it that preachers suffer and sacrifice in order to preach to man and help society? There is an answer to the question. It is this: The preacher has an inner sense of responsibility to God that cannot be disregarded on the ground of slander from a few members or the lack of appreciation by society. It is with God that the preacher must settle, and not with thoughtless, unappreciative men and women. If it were with this class that the preacher had to settle he would say, "Take your pulpit and all it offers and do what you like with it. And if this were the class of people with whom the preacher made final account it would not be long until the church houses were bat-dens. The preacher who is called of God and commissioned by the Holy Trinity cannot shirk the responsibility of preaching just because there are some inconveniences connected with it. But then there is an inner sense of Christ's love for lost men, and this love living, leaping, growing in a human heart does not die, because of a few blights, slights and insults.


Again there is another reason why men suffer and sacrifice to stay in the ministry. There are some people who love them for their work's sake, and on every occasion they befriend the preacher, they suffer for him and sacrifice for him, they have words of cheer and comfort for him, their hearts, homes and purse are open to the servants of God. And until the preacher is willing to suffer and sacrifice to stay in the ministry he is not ready for the holy office.

The Secret of Peace

There is no sweeter comfort—and none, in its absence, more bitterly bewailed—than the blessing of a tranquil mind. It is the condition at once of real happiness and of effective work. It is not the end of ends for which our life was given, but it is the indispensable condition of our realizing life's chief end. Jesus did not lead us to seek the equipoise of an imperturbably serene as if that were by itself the goal of life. That was the error of more than one system of pagan thought—to make peace everything; and falling into that error, the Epicurean was found in the end commending as the crown of life not really peace, but ease; the Stoic, not peace, but cold indifference; the Buddhist, not peace, but a kind of numbed and vacant torpor.

To Jesus peace of mind was a means to an end—the prerequisite of a vigorous and triumphant life. If a man, then, tortured by the restless malaise of a suffering and anxious heart, craves for relief from his burden, that he may be

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set free for better living, Jesus says to him with a ready and hospitable confidence: "Come unto me, and I will give you rest." But if a man be merely querulous, and fretting to be rid of disciplining cares, that he may give himself to the repose of an ignoble sloth, he will find no answer to his quest in Christ. And it is just here that the idle parasites of religion come literally to grief. They are disappointed and ill at ease because the faith of Christ has meant so little to them. In truth, it has not given them what they sought—discharge from duty and a lazy rest. Christ has no such soul-destroying gifts to give. But to honest souls, as I have said, he is ready with his gifts of peace. And how does he give it? Along what lines would he have the distracted spirit move to reach his peace?

First, the way of courage in facing the facts of life, and of buffeting a path to the solution of life's most trying problems.

Speaking once on Christian reunion, the dean of Westminster said: "I do not believe we should ignore our differences; I believe we should study them." So Jesus Christ would have us not ignore the facts of life, but study them—bring ourselves with candid frankness face to face alike with the facts within and the facts without.

To face the facts within means honest self-examination and honest purpose. It may, it must, mean shame and the contrite acknowledgment of wrong done and duty left undone; it may mean confession and apology to man, restitution, the retracing of one's steps. And in the end it means casting oneself on God—on God as sinbearer and as the forgiving Renewer to a worthy life. That kind of God Jesus

made credible to men and to that kind of God Jesus alone leads men; that is why Jesus has a "secret of peace." When a man has "cast his burden on the Lord"—cast both himself and his burden into the hands of God, to be dealt with as God sees best—then, in that moment of contrite subscription to the divine judgment and humble faith in the divine patience, there steals into the soul the beginning of a Christian peace.

But if a man will keep this peace, he must no less bravely face the facts without—see not his own past trouble only, or present distress, but the struggle and the need and the tragedy of the world around him, and go out into it all, determined to be and keep in touch with realities, and in the spirit of the Savior to help to conquer what is evil. For that adventurous spirit there is waiting the guerdon of a quiet heart. In the world, it is true, he will have tribulations, but in Christ he will have peace. For the man who, having sought and found (as he believes) forgiveness, next flees to some safe distance from the cares of his fellows and their need of God—for him there is no peace, but disillusionment and an incurable disquietude of soul.—The Home Messenger.

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Very Choice Gold Embossed. Lovely assortment of 20 Artistic Easter, Friendship, Good Luck, Home and Flowers, in exquisite colors, all for only 10 cents if you answer this ad immediately. J. H. SEYMOUR, 416 W. Eighth St., Topeka, Kan.

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PEDAGOGICAL SPECIALISTS.

I have no railing accusation to bring against science nor against men who are engaged in scientific research. They are worthy of honor for their work's sake. But it is a dangerous experiment to allow them to drag their new, half-digested and conflicting theories into the Sunday-school. Their errors may be afterward discovered and corrected, but not in time to prevent the mischief.

It is, therefore, gratifying to know that our Sunday-school editor has lifted a warning voice against the extremes of some of our pedagogical specialists. He says: "We believe thoroughly in the study of pedagogy. It has already yielded results which are likely to affect in a most important way our methods of dealing with the young. But there is danger that those who pride themselves on being pedagogical specialists will go to extremes which are calculated to discredit the really valuable results of their investigations. For instance, Dr. G. Stanley Hall, in an article in the Journal of Race Development, gives his assent to the opinion that the first work of missionaries among non-Christian peoples may be to make them 'good Buddhists, Confucianists, and even fetish-worshippers and pagans in general, and that only when a veritable renaissance of their inherited beliefs and cults have been achieved will they be ripe for a religion that may be condensed into the phrase, 'Love and serve God and Man.'" Against this high authority our editor advances the opinion, which if not new and scientific, is at least sane, that "It has been shown by actual experiment that the children of Africa and Asia and the isles of the sea, by a wise process of Christian education, may be developed into genuine disciples of the Master."

But extreme as the view of Dr. Hall seems it is, nevertheless, a very easy and natural deduction from the evolutionary hypothesis. He that accepts the one is bound to accept the other. It is only another one of the endless difficulties in which the Christian evolutionist finds himself involved. If we admit that our Christian civilization is the result of evolutionary processes and that savage races are simply undeveloped, then it seems perfectly natural that the way to develop them is to lead them along the same general route we have come. If we propose to swallow the camel there is no need to strain out the gnat.

If I have not entirely misread the "Studies in Human Nature" by Edward Porter St. John, which have been appearing in the Sunday-School Magazine through the year, then Dr. Hall's line of argument is the very thing he is trying to impress on the minds of our Southern Methodist Sunday-school teachers as the proper basis of Sunday-school pedagogy. In the September number he says: "The difference between the savage and civilized man is not so much that he knows less of the world in which he lives as that he does not care to know and is, indeed, incapable of learning the higher lessons. It is the failure to recognize this that has rendered so futile much of the effort of the Christian Church to educate peoples of lower races. Except in unusual cases, our aim should not be to familiarize them with foreign languages, classic literature, theories of sociologies and ethics, but to meet them on their own ground and patiently lead them to the next higher step by stimulating their interest in better things which will prepare the way for further advance in later generations." Now to meet the savage on his own ground and patiently lead him to the next step in upward evolutionary development seems to be about what Dr. Hall contends for. If his opinion is dangerously extreme we can hardly call that of Dr. St. John conservative. But such a discussion seems far more appropriate in a scientific journal than in a Sunday-school magazine.

Dr. St. John goes on to explain with reasonable clearness and great scientific exactness what he means by "the next higher step" and "further advance in later generations." He explains the difference between advancement in knowledge and race development, and points out that the lowest savages, such as the Patagonians and the Bushmen of Australia, are hardly more advanced in "feeling, intellect and will than our children of nine or ten years." He says: "Higher in the scale are other races that have domesticated animals and made a beginning of agriculture. Their social development is low, hardly surpassing the form of government that appears in our youthful gangs. As races they have not reached the level of adolescent development among Anglo-Saxon peoples. Similarly other peoples, for example the Japanese, might be styled adolescent races. For our present purpose the significance of these illustrations is in the fact that the essential difference between the lower and the higher races is not in knowledge but in race development." So it seems, according to Dr. St. John, that what

the world needs is race development and that this is the work of evolution. All that Christian education can do is to help on the movement. He says: "What has been in the past will doubtless be in the future, so far as nature's methods are concerned, and we must order our methods to work with her accordingly." Here is a "must" that Dr. Chappell should consider seriously before he lightly brushes aside the opinion of a pedagogical specialist! How can Christianity interfere with nature's laws! He continues: "But if advance development which will affect man's inner nature, not by instruction but by heredity, is to come, if ever new mental powers are to appear or old ones are to be improved, if men of the future are ever to begin their mature lives with as great a regard for the welfare of others as for their own, if the essentials of the higher levels of religion are ever to be as natural to man as fear and anger are now—if any changes of such nature are to come, these additions to the present equipment of human nature will be achieved not late in life, but in a perfected and extended adolescence." Here is the goal of evolution according to the ipse dixit of modern pedagogy. This is the part that religious education is to play: "Development went on in the past without man's conscious cooperation, and doubtless so it might continue; but with a conception that is in harmony with nature's laws and that is designed to aid in its processes and with teachers who have this ideal, who know something of nature's ways of working, and who are familiar with the steps of progress in the life of the child, it is not unreasonable to suppose that we may not only shape the individual lives of our pupils, but also hasten the changes in human nature itself that God Himself is surely bringing to pass."

But we are not for a moment to imagine that countless ages will be required in which to bring about these changes. For one of the most recent changes in the theory of development which scientists have accepted is that "these great and sudden changes occur in relatively brief periods in the life history of a species." Just to show how wonderfully this revised theory fits the facts of nature and to help the Sunday-school teacher to be able to seize the psychological moment in corresponding periods of change in the development of his pupils, he gives us an original and picturesquely beautiful illustration of the transition of the tadpole into the frog. I should say, however, that Dr. St. John is too honest to claim originality, but assigns it to Dr. G. Stanley Hall. "Any attempt to hasten the transition from the tadpole stage to that of the adult frog by artificial means results in an imperfect frog. Complete and unhindered tadpole life in the immature state is the condition of perfected maturity. The same creature illustrates the fact that unless the conditions that are essential to the transformation to a higher stage are offered at the critical period there may be a permanent arrest of development. Near the end of the tadpole stage of existence the creatures are impelled by instinct to wriggle out of the water upon the shores of the ponds. The stimulation of the air that is thus secured brings about the development of the lungs, and the development of the limbs is correlated with that of this organ. The writer has had under observation for several years tadpoles that were kept confined in glass fish globes, and so were unable to follow the instinct to seek the air. In cases where the transition to the frog stage would normally occur in a few months, they have remained for nearly three years as misshapen tadpoles, the legs represented only by useless excrescences."

Such a lucid illustration needs no comment. If anyone is not convinced of the fearful consequences of allowing their children to pass through the various stages of development without having on hand a modern pedagogist to see that nature is allowed to do her perfect work, then let him take a look at Edward Porter St. John's bottled tadpoles. It is also easy to see the blunder of our well meaning but misguided missionaries in hastening by artificial means the poor children of savagery out of their primitive state of development into a civilization for which they are yet unprepared. Some one is evidently mistaken and of course scientific specialists never are.

Whatever else may be the result of such teaching it is amazingly well fitted to rob the Church of its missionary impulse. For what sane man would surrender the comforts and pleasures of home and go out into the midst of savagery and heathendom in order to render a doubtful service in assisting evolution in raising undeveloped humanity to "the next higher step" in order that there may probably be a "further advance in later generations?" Even if it be true, there is no inspiration to me in the thought that my children are simply recapitulating the history of their animal and savage ancestry. What I want to know is,



In these Letters to a Cherub Chum in Paradise, Baby Euphemia Puts Her Tiny Finger on Human Absurdities in a Precise and Laughable Way

"I JUST missed coming back to you in Paradise last week, and I wouldn't have been sorry, only I'm so interested in the curious things in this world. Patagonia gave me a little too much out of the soothing bottle, and I was just about to slip in the golden gate when the doctor came and called me back. Of course, mother had to tell him what happened. He looked at her * * * and told her about a little baby in the next street that 'died' (that's what folks call it when they leave the door open and some one slips back to Paradise) last week from a dose out of the same sort of bottle.

"However, madam," he concluded shortly, 'if you continue to use the dope, it would be more humane to increase the dose.'

"Mother threw away the bottle after that, and now I get the nice olive oil that Ruth told me about. And for a while I got just the things to eat the doctor told mother to give me—nice, soft porridges, fresh, creamy milk, and soft eggs, and I didn't hurt anywhere, so I didn't have to cry. It is hard work to cry, but people seem to think I do it for my own selfish pleasure. * * * When you feel inside like a grist mill, does it help any for a grinning monster to shake a red rattle in your face? I'd like to try it on father just once."

The "Letters of a Baby," by Hester Grey, are first of all, funny, then real, with the pathos and tenderness only a mother could put into words and with the most gracious "don'ts" and "hows" for mothers.

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are they immortal? are they redeemed by the blood of Christ? have they a hell to shun and a heaven to gain? But somehow our scientific specialists give us very little light or hope as to these questions. When they seem to come near these they assume a mysterious evasiveness or an absolute silence. The truth is that they have left little room in their system for these important doctrines.

Some years ago I protested against the introduction of the subject of evolution in our Sunday-school literature, not because I thought it was absolutely false, but because it brings up questions that ought not to be raised in the Sunday-school. I am of the same opinion still. In the colleges and universities where it is taught it has unsettled the faith of multitudes of mature students; what is to be hoped from introducing its tenets to our untrained Sunday-school teachers? If university professors can not reconcile it with the teaching of the Church and the Bible, why pass it down to the Sunday-schools and thus complicate the work of the already overloaded pastors?

The theory denies that all men descended from Adam, that there is a personal devil, and that there is sin in a proper sense and a punishment after death. It makes it necessary to explain away the atonement of Jesus Christ. It leaves no adequate promise of a life after death. Yet the faith of the Church has been built on these doctrines and the Church still professes to believe them. In the very magazine from which I have quoted Dr. Chappell refers to changes in the baptismal ritual as "the latest deliverance of the Church," and in this she reaffirms these same doctrines. No wonder theological opinion is becoming chaotic.

If it should ever become necessary for her to abandon these doctrines she ought to do it openly, frankly and honestly. She ought then to recall the noble men and women whom she has sent out through privations and hardships to rescue fallen brothers from a devil's hell, and to lead them back to a Father's house. She ought to apologize to them and send them home to "eat, drink and be merry." It will be time enough then to turn the children over to the pedagogical specialists with their hair-hung and trigger-sprung theories of development. If such a day ever comes they will have

a wide open field and all the time they will want in which to help evolution and the struggle for existence in elevating the savage races up through animism, fetishism, Buddhism and the rest.

But that day will never come, for the foundation stands sure, and the people and preachers still believe they know some things about children. Some things they have learned from the Church and some things from their fathers and mothers. Most of them were once children and know something of the child from the spirit of the child that is in them. Still they have some sympathy for the poor fellows who gather their information by a painful and laborious study of tadpoles, and the blast of trumpets announcing some new and wonderful discovery in child study creates no undue excitement. They have heard of the wonders performed by Mr. Luther Burbank until these have become commonplace; but while they have a very proper appreciation of his success in producing spineless cactus, still they are able to see that it is a far cry

from developing spineless cactus to teaching the story of Jesus to children. But what some are really looking for is that one of these days our grave Sunday-school editor will again be startled by the announcement of some of his pedagogical friends that Christian education is a failure and that what is needed is a new and scientific method of breeding.

JOHN D. MEYER.

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Office of Publication—45-48 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

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OUR DEPARTMENT OF EVANGELISM.

With this issue we inaugurate a Department of Evangelism, and Rev. W. H. Crum has kindly consented to conduct it for us. Four years he has been one of our successful pastors in Missouri and in Texas. He has had experience in all grades of ministerial work, and he knows the heart of the Church. Last conference at Galveston he concluded to enter the field of evangelism specially, though there were demands for him in the pastorate. He is peculiarly fitted for work of this sort, for he is eminently a revival preacher. He follows the Church line: in his work, preaches a stalwart gospel and will be an aid to the pastors and the Church wherever he works. He will treat in this department of the Advocate different phases of the revival question, such as the best plans, the sanest methods, the type of revival preaching, the place of the revival in the service and such like. At this time the Church is bending its energies in the revival direction, and Brother Crum will be especially helpful in all such matters.

The venerable Doctor Daniel Steele of the Methodist Episcopal Church, and who fills a special "corner" in Zion's Herald, said in the last issue of that paper that there are two obstructions to the union of Methodism. The first is "our brother in black." He fears that our Church will insist upon eliminating the black brother, and he is strictly opposed to it. He has no patience with "the un-Christian spirit of caste." In the second place he thinks our "Episcopal policy" would be offensive to our Methodist Protestant brethren. So it seems that when you get to talking in dead earnest about "union" some of our brethren "up the way" show their cloven foot. Well, the Methodist Church, South, is thoroughly fraternal and wants to live on the closest terms of intimacy with our big "Sister," but we are not urging ourselves upon her in the bonds of organic union. We are getting along remarkably well, and we have the highest respect and a kindly feeling for the brethren where Zion's Herald circulates.

Rev. J. G. Miller is serving the Vernon District for the second quadrennium, that is he is just beginning the second term. And he is just as popular this time as he was before. He is inaugurating a vigorous campaign in all departments of Church work, and he writes us that he wants to put the Advocate in every home possible throughout his district. All our presiding elders can render the paper and their people a great service in work of this sort.

WHAT OUR BISHOPS SAY

THE CHURCH PAPER IN THE HOME

Every true man, who has a family and a home, lives for that family and home. His life and being are invested in his household. Provision is made at any sacrifice for the welfare, advancement and happiness of his family. Books, periodicals, papers, paintings, and provision for pastime and pleasure, all find place in that home.

However, there is one thing indispensable, one thing without which the Christian home can not come to its best; and, strange to say, that one all-essential thing is often overlooked, viz: the Church paper.

The child mind, active, forceful and developing, must have food. The children will read. If not provided with proper reading matter they will read what they may chance to get. The indifferent parent will find frequent surprises in the home in the shape of cheap and hurtful books which have found way into the hands of his children.

This danger may be largely forestalled by the Church paper in the home. Let the parents read, and teach their children to read and love their Church paper. The child will soon love to read of its own Church, and of the preachers whom it knows, and who have visited the home and talked and prayed with the family.

In this way the children may be taught, not only to love and look anxiously for the weekly coming of the paper, but they will become informed on Church matters, and be saved from that ignorance of the Church which is positively pitiable in many homes, and sometimes in the homes of comfort and even affluence.

Next to the Word of God there is nothing more helpful to the intelligence and moral and religious growth of the family than the weekly visit of the Church paper. Let every father and mother who would save their children from literary demoralization and Church ignorance, and see them grow up intelligent and well-informed Church members, see to it that they have the influence and help of the Church paper.

Having served for years in the pastorate, we know the worth of the Church paper as a helper to the pastor. If they will make wise and persistent effort to get the Church paper into the homes of their people, they will have no trouble with dissatisfied members and small difficulty in bringing up the financial requirements.

Loyalty, liberality and spirituality are alike fostered by the Church paper, and the pastor has not done full duty until his best efforts have been made to put the Church paper into every home in his charge.

H. C. MORRISON.

Leesburg, Fla., January 9, 1911.

ALL PASTORS SHOULD HELP

Dear Advocate: I enjoy very much your weekly visits, and am much pleased to know that you have entered upon a campaign looking to the increase of your usefulness through enlarging your circulation. You are dependent upon the pastors mainly for the promotion of your usefulness. If they give you a welcome by securing for you entrance into all the homes represented in the membership of their charges, there is no measuring the good you may do. You are supposed to give expression to the spirit and enterprise of the Church you represent in such an effective way as that you develop as no other agency can the membership of our Church in all that pertains to their highest usefulness as Methodist Christians. Texas Methodism is already, in many respects, great, and if the pastors will admit you to ten thousand additional homes the profiting of our Methodist multitude thereby will soon become manifested to all who take note.

Yours fraternally, R. G. WATERHOUSE.

BROADER VISION AND FULLER LIFE

My Dear Doctor Blaylock: The campaign which you have launched for the purpose of adding ten thousand new names to your subscription list during the new year should meet with speedy and complete success. There are three reasons for this faith. You are offering to our people a great paper. You have a patronizing territory large enough to make your goal easily possible. And you have, in the Methodist pastors of Texas, an organized agency for the circulation of the Advocate superior to that which the money of any great periodical could command.

You should have, in this undertaking, the hearty co-operation of every pastor in your patronizing conferences. This should be yours, not merely as a matter of loyalty on their part to an institution of the Church, but as well out of consideration of the interests of the kingdom. The pastor who pushes the circulation of his Church paper lengthens the lever by which he lifts his people into a place of broader vision and fuller life. The Advocate is both pastor and preacher in the homes into which it goes. It visits once a week and says each week more than the pastor could say in many visits, with its message to the aged by the fireside, to the invalid on the bed, to the housewife busy with her cares, to the father burdened with the responsibilities of his business, and to the children forming their ideals and catching their inspirations. It supplements the utterances of the pulpit, giving to the weekly message illumination and practical application to the multifarious interests of society. The pastor must strive against the localization of the interests and activities of his congregation—must give them a vision of broad movements and must identify them with conference and connectional enterprises. This he can do but poorly without the aid of the Church paper. Men must be informed before they can be interested. Ignorance and inspiration represent an impossible conjunction.

In this day of the making of many books and magazines and papers, the problem of the supply of literature in the home is qualitative rather than quantitative. The head of each house must constitute himself, for his own household, a censor of the press. Against the insidious mind and soul-poison of the modern society novel he must establish rigid domestic quarantine. More than that, he must supply a wholesome counteractive in the form of literature that has character-building power. It is quite certain that we will not safeguard our families against noxious literature merely by fasting certain books and periodicals as dangerous. We will render the bad powerless by creating a taste for the good. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Does this refer only to food and shelter and raiment? Surely it covers the whole range of the mind and soul-needs of the family. A father would better fail to give sufficient food to his children than to starve them in their higher natures.

Accept assurance of my hearty good wishes for the Advocate, with its editors and publishers. It is a mighty power for righteousness in the State and for a higher type of spirituality in the Church. And its power will be augmented and its influence extended with every subscription added to its circulation. Very truly yours,

J. H. McCOY.

LAST SUNDAY IN CARTHAGE.

Carthage is a delightful community situated on the road leading from Longview to Timpson and Center, thence to Beaumont. It is an old East Texas town, situated in the midst of the lumber and the fruit sections of that part of the State. It has been a town a long time, and it is familiar in Methodist memories and associations. The East Texas Conference once met there presided over by Bishop Pierce. We have had a Church there from time immemorial. It has always been and is now strongly inclined to Methodism. Many of its leading people are members of our Church.

For years the town had no railway facilities and its opportunities for growth were not favorable. It was too far inland. But some years ago Smith Garrison, of Timpson, and known to all the Methodists of that section, built a crude road from Longview to Timpson in the interest of his lumber business. Back in that day it was popularly known as "The High, Dry and Windy." Many of the readers will remember that when the conference met at Timpson twelve years ago quite a crowd of us went over that road to the conference. We left Longview at 1 p. m., and reached our destination a trifle after 9 p. m., a distance of sixty miles; and I wrote up the trip and the road in a humorous vein, and in some quarters it was taken seriously and it stirred up a hornet's nest at the road headquarters, not at that time in the hands of Brother Garrison. Well, years have gone by, and the Santa Fe now has that road. It has been greatly improved, good rolling stock has been installed, the line extended until now it reaches all the way to Beaumont. The only criticism now to be made on it is its schedule. It runs one train each way a day, leaving Longview at 6 a. m., and it returns at 10:30 p. m. I have never had to make such miserable connections. Otherwise the road is in good shape. The road is all right. It is putting new life into that old section. The lumber business is receding and the lands are being cultivated. Good homes are being built and the towns no longer have a saw mill air.

Owing to the schedule I could not reach the town until early Sunday morning. Brother Potter, our pastor, met me and I was soon comfortably resting in the neat and cozy parsonage. It was good to be there. The good lady of the manse knows how to keep it and to make it an inviting place. The Church is on the same lot. I dedicated the structure seven years ago, and this was my first visit since then. I could see many improvements about the town. It has an air of thrift. It has a population of about 2000. New homes are in evidence and good business houses dot the four sides of the square. A sturdy and substantial class of people make up its citizenship. The large majority of them are on the right side of all moral questions. We have many of them in the membership of our Church.

Our present Church was built at a time when it was thought it would answer all our purposes for many years to come. But the present membership, some 400, more than taxes its capacity. The building now looks small and the auditorium, while neat and tasteful, is surely inadequate. We feel confident that those enterprising and progressive Methodists will soon begin the agitation of another building. They will have to, for their needs will demand it. Then, quite a number of them are able to project such an enterprise. Eight or ten years ago their numbers were not large. They assessed the preacher's salary, until recently, at five or six hundred dollars. Now they are paying nearly that amount to the conference assessments, and they pay their preacher \$1200. Each year they are advancing. It would not surprise me to hear of their taking steps in the near future to select another lot in order to build a large, modern and commodious church edifice. It is like them to do it. They

have the ability and they have the enterprise. Then Carthage Methodism will step far toward the front in the conference.

Rev. E. W. Potter is the popular pastor. He has his people's confidence and affection. He is educated, studious, a reader of good books, prepares good sermons, visits his people, takes his work seriously and has definite plans. He is a leader and they follow him. There was no other service in the town. The good Baptist minister adjourned his service and joined with us. He is a most brotherly man—Brother Fields by name. Our church was too small for the crowd and we went to the opera house. It was a magnificent congregation. They joined in the service heartily. The singing was good. The preaching had undivided attention. I trust good results will follow. At the close of the service, fourteen people subscribed for the Advocate, and yet Brother Potter had been very assiduous in putting the paper among his people already. He is a great Advocate worker.

After the service I enjoyed the hospitality of the good home of my old friends, Judge and Mrs. Long. He is one of the leading lawyers of the town and a staunch Methodist. At night we had a large prohibition rally. The opera house was packed. For an hour I presented the question and it aroused enthusiasm. That county has been dry sometime. The Sheriff is a member of the Board of Stewards; and if you do not think prohibition does not prohibit, you go down there and try to violate the law and your mind will speedily be disabused. We had Rev. J. D. Odom, the District Superintendent of the Anti-Saloon League with us, and at the close of the address I turned the meeting over to him and his cause. He is doing faithful work. Rev. H. G. Williams, of Beckville, was present at the next service. He is doing a splendid work at his place, for a number of his people attended the Sunday service at Carthage and I heard them speak in high terms of him. He is just beginning his first year, and his style suits them.

I have never had a more cordial welcome than in Carthage. It is always a delight to be with those people. They belong to the old type of Methodists in their services and devotion to the usages of the Church. I wish I could mention many of them by name, but there are too many of them. I will mention one of them—Father J. T. Biggs. He has been living there and in that vicinity since 1866, has been a constant reader of the Advocate, a devoted member of the Church, and a most exemplary citizen in every relation. He is the oldest member of the Church. But he is now confined to his room, and is severely afflicted. But he enjoys the communion of his brethren, and I had a most pleasant visit to his home. He is not able to talk much, but he is ripe for the kingdom. He has a number of children and they too are members of the Church.

I heard the finest reports from the work of the new presiding elder Rev. J. W. Mills. He seems to be taking things by storm. His preaching, his personality, his methods and his conduct of quarterly meetings are drawing the people to him, and he has crowds at his appointments. They are more than delighted with him in the Carthage country. No wonder, for we have no more excellent minister and man than Brother Walter Mills. He was brought up in the old East Texas Conference; his father was a

The Texas Christian Advocate is worthy of a place in every home of Texas Methodism, and the pastor who presses its claims for readers in every home on his charge is wise. I can hardly imagine myself getting along without its regular visits. The call for 30,000 subscribers is a very reasonable one. J. E. HARRISON.

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preacher before him, and he understands the people and the way to reach and benefit them. G. C. R.

WORK FOR THE ADVOCATE.

A number of the brethren are pushing the claims of the Advocate in order to make it reach the 30,000 notch in circulation this year. Others will take up the work soon. The end can be accomplished if the pastors will lend a helping hand. They hold the key to the situation. If each one will select his own Sunday, present the matter to his people and call for subscribers he will be surprised at the result. Our Bishops are telling us each week the importance of the subject. As watchmen in the tower they understand the need of the field. Put the Advocate in the homes of your people and the result will be far-reaching. Let us hear from you, brethren, as to what you are doing in this matter. It will encourage others to follow your example. Help us to make our Church paper a great power for good throughout our Zion.

REV. A. J. WEEKS' COMMUNICATION.

In another column will be found a communication from Rev. A. J. Weeks, who has charge of the Home Mission Department of our General Board for Texas and New Mexico, working under the special direction of Dr. Jno. M. Moore, who is in charge of this entire department of the Church. Brother Weeks, in this communication, outlines and defines the nature of the work in which he is engaged, and submits a feasible plan for making it a success. Let our readers turn to it and see the scope of the enterprise, and then give to Brother Weeks their hearty co-operation. We have no more important line of work than this in the whole Church, and we need to lend it every possible assistance.

THE MISSIONARY VOICE.

The above is the title of our Missionary Journal. It is made up of all three of our former missionary periodicals--Go Forward, Our Homes and the Woman's Missionary Advocate. It comes out in the form of a magazine, neatly gotten up, and packed with good missionary literature. It has sixty-four pages and there is not one dull one in the number. Able writers discuss the different phases of the missionary problems and facts from the field are gleaned and put in most readable form. It is under the editorial management of Dr. W. W. Pinson, Missionary Secretary, and Mrs. A. L. Marshall, who represents the woman's department. All in all it is a most creditable production and worthy a place in every Southern Methodist home in our connection.

Jno. W. Gates, of Port Arthur, has gotten the town to deed to the Methodist Episcopal Church the old Business College property; and he has agreed to donate \$50,000 to the institution to be paid in five annual installments, provided that the Church in like manner and within the same time raise \$50,000 for the same purpose. If at the end of five years the condition has

not been complied with, then we presume the deed is null and void. The Methodist Episcopal Church in Port Arthur is weak, just like the Church is weak all over Texas, and if the additional \$50,000 is raised it will have to come from outside the State very largely.

Rev. H. L. Munger and his people, in the suburbs of Waco, recently built a substantial church, furnished it, installed the organ and had everything complete before sun down in one day. All the workmen who could find standing room were busy from sun up till sun down, and at night the Church was dedicated. If this is not enterprise we are not acquainted with the meaning of the word. Therefore, we congratulate the pastor, the presiding elder, and the co-workers who aided in this stroke of most remarkable enterprise.

The Educational Commission is in Dallas as we go to press looking over the situation in this city with reference to locating the University. They will also go to Fort Worth and do the same. They are carefully collecting



DR. E. H. RAWLINGS, Conference Missionary Secretary.

data so that they will be able to act intelligently and for the best interests of their Church. They can afford to move slowly, for they are acting for the generations unborn. Their work needs to be deliberate and wise; and we are sure that they will proceed in this way. The Church is willing for them to take all the time necessary to perfect their plans.

Zion's Herald says: "A writer in the Methodist Times tells of a criticism he heard passed on a minister by one of the minister's own flock, who said: 'Our minister is a splendid fellow, a thoroughly genuine man, a hard reader, a conscientious preparer of his sermons, but he has one great fault--you can always see three miles ahead along the road on which he is traveling.' Perhaps this is better than to be in constant fear lest one's minister run off the track and disappear suddenly into some abyss of speculative mist or mire. But no minister should be so commonplace, so devoid of imagination, so impoverished in thought and in illustrations for thought, that it is always possible for his hearers to see three miles ahead along the path his mediocre sermonizing is to follow, and impossible for them to be surprised by anything he says."

The Mayor in a North Carolina town is said recently to have taken umbrage at the local pastors for criticizing the lack of law enforcement in liquor violations; so he called the ministers before him and proposed to install them in the police department for a week to see how they would remedy the matters complained of. This is a piece of folly. It is the duty of the sworn officers of the community to enforce all laws, as that is why they were elected to their positions. If they can not do this, or will not do it, then they had better resign and let the people put men in who will ob-

serve their oaths of office. It is the province of ministers to point out, as the moral guardians of the community, glaring infractions of the law; and then it is the duty of the officers to get busy and either show where the criticism is unjust, or proceed to eliminate the cause of complaint.

The defeat of the State-widers in Missouri, though a heavy one, seems not to have dampened the ardor or lessened the purpose of those good men and women. They have already held a State Convention and taken steps to inaugurate still larger plans for the prosecution of their work. Prohibition is sometimes buried under large majorities, but it has a sensitive ear and the votes of the majority scarcely stop falling upon it before it again hears the tramp of resurrection. A moral principle can not be destroyed. It can be retarded, but it always comes again.

Several cities have shown commendable zeal in trying to induce Bishop Collins Denny to make his home among them. One man in St. Louis offered to present him a handsome \$10,000 home if he would come to that city to live. So far he has not yet decided the question of his permanent residence, but the Nashville Advocate is authority for the statement that he will probably decide on Richmond, Va. The old Dominion has not had a resident Bishop since the death of Bishop Smith.

We print the following private letter to the business office because it is an illustration of the Scripture: "Train up a child in the way he should go and when he is old he will not depart from it."

I send you \$2 for subscription handed me by my daughter. She has been a constant reader of the Advocate for a long time. She has just been in her new home a short time and, missing the Advocate so much, she says she must have it. I extend to you my hearty endorsement for the great work the Advocate is doing in Texas in the great war it is waging against evil of every kind, and especially the whiskey traffic. May God bless you all and give you a happy and prosperous year. H. HUNT, Margaret, Texas.

The Forward Movement

This completes my official board. All take the Advocate. Of course, we will have a good year.

M. M. BEAVERS, Avoca, Texas.

I always feel that I've done a splendid service when I can arrange for the Advocate to make weekly visitations to a family. Success to the Forward Movement in its behalf.

J. M. ARMSTRONG, Dunn, Texas.

Find inclosed list of subscribers. This puts the Advocate in every home in my charge. If all the charges in Texas will do this, instead of 30,000, the grand old paper will have 75,000. So mote it be. J. B. McCARLEY, Aspermont, Texas.

Rev. L. L. Cohen, of Forney, is placing the Advocate in the homes as he makes his pastoral visits. Almost every mail brings a list from him. Bro. Cohen recognizes the value of the "assistant pastor."

PERSONALS

Rev. George F. Harris, of Palmer, gave the Advocate force the benefit of a pleasant visit the past week.

We had a delightful visit this week from Rev. T. S. Armstrong and his daughter, of Waxahachie. They were on their way to visit friends for a few days in North Texas.

Rev. E. L. Egger's people in Oak Cliff have moved him out of the old parsonage near the church into a commodious modern rented house near the suburb in which he has more room and better conveniences. His people like him.

Rev. W. A. Stuckey, of Denton, is making a fine start in his new charge. He has already received thirty-five into the membership of his Church, is

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Every Preacher should have every volume, whether he expects to attend the Summer School or not.

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The Course for Vanderbilt University.

- In The School of Christ. Bishop W. F. McDowell, net. \$1.25
- English Literature In Account With Religion. By E. M. Chapman, net. \$2.00
- Personal and Pastoral Evangelism. By Dr. Chas. L. Goodell, net. \$1.25
- Rural Christendom: The Problem of Christianizing Country Communities. By Chas. Roods, net. \$1.00
- Twice Born Men. By Harold Begbie, net. \$1.25

All of above postpaid at these prices.

SMITH & LAMAR

DALLAS TEXAS

contemplating new furniture for his auditorium, and he also feels that the edifice ought to be renovated and enlarged. His people have given him a most cordial reception and he has a bright prospect for a most successful year.

The people of First Church, this city, gave their pastor and his wife, Rev. and Mrs. G. M. Gibson, a public reception on Tuesday night of this week. It was largely attended and greatly enjoyed by all. Dr. Gibson is deservedly popular with his people.

Rev. G. W. Owens, of this city, who has been ill for some time is still indisposed, though apparently holding his own. He recently spent a few weeks in San Antonio and received some benefit from his visit. He is now at his home in Oak Cliff.

Rev. W. F. Davis, of Wills Point, in a business note, adds: "We are enjoying the exquisite pleasure and satisfaction of a brand-new baby girl at our house. A long time since!" The stork rarely misses the parsonage, though his visit is sometimes at long intervals.

THE SUNDAY-SCHOOL AND EP-WORTH-BY-THE-SEA.

Permit me to call the attention of all who are interested in the Sunday-school and in Epworth-by-the-Sea to a very important matter. The report of the Sunday-school Board adopted at the last session of the West Texas Conference contains the following paragraph:

"We endorse the plan for a State Sunday-school Encampment to be held at Epworth-by-the-Sea, beginning Friday, August 11, 1911, and continuing one week. In view of the financial and other assistance provided for this gathering by the trustees of the Encampment grounds, we recommend that all our schools devote their collections on the second Sunday in March to beautify and maintain the grounds at Epworth-by-the-Sea."

I look upon this movement as a distinct step in advance. I understand that all the Annual Conferences of the State have taken similar action. I am, therefore, writing to call the attention of pastors and Sunday-school superintendents to this matter. We have a beautiful property at Epworth. There is nothing like it in the Church. The Epworth Assembly has already proved a great blessing to our Church. The bringing of the Sunday-school into this movement will greatly enlarge the scope of the assembly and will doubtless prove a great gain to the Sunday-

school. The Sunday-schools must do their part.

Call attention one week in advance to this special collection ordered by the Annual Conferences, and then on Sunday, March 12, let the Sunday-schools make a liberal offering to this worthy cause.

EDWIN D. MOUZON.

RESOLUTIONS OF RESPECT.

Whereas, Our beloved Treasurer, Slater Ramey, has been removed from our midst; and

Whereas, She was a faithful member of our society, always ready to help in any way she could; therefore be it

Resolved, 1. That we deplore the loss of our beloved sister.

2. That we, the Woman's Home Mission Society, extend our sympathy to the bereaved relatives.

3. That a copy of these resolutions be spread upon the minutes of this society, and that a copy be sent to the bereaved family and one each to the Texas Christian Advocate and Our Homes for publication.

REV. J. T. ROSS, P. C.;
MRS. MATTIE BIDDLE,
Secretary;
MRS. C. H. CLIFTON,
President;
Committee.

PHYSICIAN AND DENTIST WANTED.

In good school town where there is an opening. We want first-class men and Methodists. This will pay to investigate. Address, Texas Christian Advocate, Dallas, Texas.

SEEDS

AN-UP-TO-DATE Seed Catalogue

Aggeler & Musser's 144-page 1911 SEED CATALOGUE has just been received. The lithographed cover is a work of art, and the 144 pages are full of information valuable to the rancher or gardener, particularly to the beginner. If you have not received their catalogue, be sure and send for it at once.

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In all 10,000 Seeds, and our new Seed Book with a 10c Credit Check, good for the subject, postpaid, 10c. FAIRVIEW SEED FACTS, Box 112, Syracuse, N. Y.

THE CLIPPER
There are three things that destroy your lawns: Dandelions, Buck Plantain and Crab Grass. In one season the Clipper will drive them all out.
CLIPPER LAWN MOWER CO., Dixon, Ill.

SUNDAY SCHOOL ITEMS

REV. V. A. GODFREY, Editor, San Antonio, Texas.

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

EDITORIAL NOTES.

A Sunday-School Tour.

From January 19 to Sunday, January 29, a Sunday-school tour for education, information, and inspiration will be conducted for the Nashville Methodist Sunday-schools. It will be under the direction of Dr. H. M. Hamill, Mrs. H. M. Hamill, Dr. E. B. Chappell, Dr. C. D. Bulla and Mr. E. E. French. Meetings are to be held daily between the hours of 4:30 and 9 p. m., and each day a group of Churches is to be reached. Some of the features of each day's program are: Conferences on Sunday-school Equipment, on Elementary Grades, of Teachers, Adult Bible Classes, Superintendents and Officers. The daily program concludes with an address, "Nashville Methodism to the Front." On the two Sundays included there will be afternoon mass meetings, one at Tulip Street Church and the other at McKendree Church. Decision Day will be observed in all Nashville Methodist Sunday-schools on Sunday, February 5, and the plan will be presented at each meeting of the entire tour.

If we mistake not, this is the first extensive Sunday-school tour of instruction undertaken in any city of the South. Our enterprising and efficient Sunday-school leaders who have planned and will direct this tour are the pioneers in this work, which will doubtless commend itself to workers in other cities as worthy of adoption. We publish the above from the Nashville Advocate to call attention to this forward step in Sunday-school work in Nashville. Every city in Texas needs such a Sunday-school Institute, and there is enough available talent in nearly every city to do the work without expense to any one. All that is needed is for some one to take the matter in hand and push it. The presiding elder has the authority, and is jointly responsible for all the work, and he is the logical man to start the movement. If such meeting is held anywhere, we shall be glad to have a report of it for this page in the Advocate.

Dr. James M. Farrar, of New York, recently said some striking things about the attitude of the Church in recent years toward children as worshippers in the preaching service. Among other good things he said: "The children are not actually a part of the Church and congregation en masse when the pastor interprets the Scriptures." It puts the children, with Aaron's rod and the pot of manna, in the side of the ark rather than with the Ten Commandments in the ark. The statement that "The pastor is the animating spirit. He is as much the pastor of the Sunday-school as he is of the Church when it meets for the Sunday morning or evening service," is beautiful in theory, but is not bountiful in practice. It may be found in the by-laws of the pastor, but is seldom a part of his constitution."

NOTES BY STATE PRESIDENT.

Several schools in Texas observed White Christmas at the recent holidays. Briefly stated that means that instead of having an old-fashioned Christmas tree upon which was supposed to be hung a bag of candy and an orange for each child, and where other presents might be hung on at the will of friends, each member of the school brought a present for the needy poor or for some worthy charity. The State President knows one school where the gifts for our Orphanage amounted to more than fifty dollars, and when the service was over a happier set of children he never saw. Is not this new plan of celebrating our King's birthday more in keeping with the spirit of the occasion than the plan usually followed?

Rev. R. B. Bonner was at the recent session of the Northwest Texas Conference appointed Sunday-school Field Secretary for his conference. So far he has sounded no trumpet to call attention to himself, neither has he told of the great things he intends to do—at least, not through the papers—but from what we know of the way he is starting off he will be able to say when conference meets again, "Bishop, we have had a good year."

GRANITE ART RUGS

Our own private pattern in three color combinations, Green and Tan, Red and Light Green, and Oak Colorings. Woven in a single piece and reversible. 9x12 ft. \$4.95. Money refunded if not satisfactory. HOLLINGSWORTH CARPET COMPANY, Forbes Building, Sherman, Texas.

is planning to "assist in holding some District Institutes, and also several institutes in each district." In this connection the word "assist" is refreshing. If we may be so bold, a common error which our Sunday-school leaders commit is attempting too much themselves and getting not enough out of other capable folks.

We have it that at Polytechnic College Prof. Sigler is organizing a fine Adult Bible Class for mature men. That is well. Methodist men are so thick on that hill that they crawl over each other like swarming bees. Keep them out of mischief by giving them something to do.

Rev. W. J. Moore, a son of Texas, is Field Secretary for both the Oklahoma conferences. This fact helps explain why Sunday-school interests are on such a boom in that young State. Moore never did let grass grow under his feet.

Dirt was broken for the Herring Avenue Church in Waco on the morning of January 12, 1911. At 6 p. m. the same day the house, a turn-key job, was thrown open for service, and three days later the pastor, Rev. H. L. Munger, organized a Sunday-school with more than two hundred enrollment. How is that for progress?

Mr. W. C. Everett, Secretary of our State Sunday-school Board, is over about Nashville at present and when he gets back home we shall have more to say concerning our State conference.

In this issue we show our readers a picture of Dr. E. H. Rawlings, Educational Secretary of our Parent Board of Missions. Dr. Rawlings does not pose as a distinct type of manly beauty, but you ought to hear him speak. Dr. Rawlings will be one of the chief speakers at our State conference. The date is April 11-13, 1911.

NORTH TEXAS SUNDAY-SCHOOL DOTS.

Rev. J. W. Slagle, Fairlie, clerical representative of the Sunday-school Board in Greenville District, writes in the Advocate that he started the advanced movements in his own school first. This is fine and now he is ready to start them in the other schools.

Rev. F. B. Wheeler, of Kaufman, writes the Field Secretary that he will hold a Sunday-school rally in every school in his sub-district by June 1. Then he will swap pulpits with the other ministers and he will preach on the Sunday-school work. Isn't this fine?

Now comes that live superintendent, H. R. Park, of Krum, and writes that he has had a meeting with his sub-committee and that they will hold rallies with all of the schools in their sub-district before the State meeting at Dallas in April. What do you think of that?

Rev. E. R. Barcus, of Gainesville, our Secretary and Treasurer, will set things afire up his way.

Our live conference President, Rev. Oscar T. Cooper, of Bowie, has not been heard from, but he generally writes after he has done things. Look out for a great stirring of the Sunday-school hosts in the "old North Texas." Field Secretary's Day, February 26. State meeting, Dallas, April 11 to 13. Children's Day, May 21.

W. E. HAWKINS.

A SUNDAY-SCHOOL PUPIL'S LETTER.

Why should we love the Sunday-school? We should love the Sunday-school because there we can study and learn about God and his laws. We find in the Scriptures where Christ teaches us to search them. Some one may be ready to say, "I can study the Scriptures at home." That is all true. We can and ought to study the Scriptures at home, but, as a rule, we study them more closely when we attend Sunday-school.

Different subjects are being brought up all along. We begin to study them as they are brought up, trying to find out all we can about each one and it is not long until we find ourselves studying the Scriptures a great deal more than we did when we were at home out of Sunday-school. And where little children are brought up in Sunday-school they most always become Christians more readily and younger in life than children do where it has been otherwise with them.

How gentle and patient teachers should be. They should not be easily discouraged, but should be brave and

strong, ever trying to make each one in the class believe she loves them and that she is trying to lead them to heaven and peace.

So let us think about this and try to do more for the Sunday-school and soon we will have strong Sunday-schools, strong Churches and sweet communion everywhere.

In Christian love to all.

JONNIE RISTER,
Merkel, Texas.

HINTS TO SUNDAY-SCHOOL TEACHERS.

1. Every child is an individual. Study him as such.
2. You are teaching children first and subjects second.
3. You must know the child you teach and the subject you teach him.
4. All childhood follows broad, general principles in its development. Know them.
5. The language you use must be simple and clear.
6. Your illustrations must illustrate.
7. Real teaching is done through association of ideas. Make these associations.
8. Choose good questions and know the value of time.
9. Realize the aim of all teaching, and make impressions which shall lead to expression in life and character.
10. Put your whole mind into the preparation and your whole life into the illustration of what you teach. Success will then be yours.—Margaret Slattery.

"NO TIME."

"Isn't that lovely?" asked a young girl, holding up a large and most elaborately embroidered table-mat for the admiration of a friend.

"It is very pretty, indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed, it did!" was the almost triumphant reply. "Why, do you know, I kept the exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours to each day!"

Later in the conversation the fact was developed that this young lady had given up a class of little girls in the primary department of a mission Sunday-school because she "simply had no time in which to prepare the lesson."—The Wellspring.

BEING A CULL.

"Not long since, while visiting a beautiful orange grove," wrote a father to his daughter, "I noticed little heaps of oranges here and there about the pecking house. Making inquiry about them, I was told that these were 'culls,' such as are not packed for market. When I examined them I found only slight imperfections on the skin of the fruit, which did not affect its quality. Then I thought about the little faults that we sometimes almost cherish—mere nothings, as we see them, in comparison with the whole sum of our virtues. They make us imperfect, cause us in some way to be thrown out of the best places, left behind while others are sent on ahead."

Seeing our own faults as the cause of many of our disappointments, as the occasion of our being obliged to take second place instead of first, is to see them in their right character. "The little foxes spoil the vines." Don't let us overlook them because they are little, but know their power and conquer them.—Wellspring.

THE FORWARD MOVEMENT FOR A GREATER WESLEY COLLEGE AT TERRELL, TEXAS.

It is perhaps due the North Texas Conference people, and the friends of Wesley College for the Financial Agent to render a brief report, to make known our doings, since coming into this responsibility. I did not have the opportunity to state my work at the recent session of the conference, being a transfer to this field last June, and my character having passed at the Central Texas Conference.

I was called to this work by the Bishop last year in the midst of my work for Polytechnic endowment, by the request of this college administration, and have since labored mostly in and near Terrell.

Since I have been a specialist for sometime in this line of important Church service, I have learned to love the institutions of our Methodism better, and to feel more the great need we have for better equipment in all departments, especially our educational need.

Brother Joe Morgan wrought well as President in the founding of Wesley as a training school, and guided successfully her course for five years. Her continued upbuilding was the work of his hands, and the expenditure of his pocket, perhaps more largely than to any other one. He turned over her Presidency to other hands when we

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W. T. Medders, President and Manager.

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DALLAS, TEXAS.

had succeeded in raising in bona fide subscriptions above \$50,000, and had secured a pledge from the conference to undertake to raise a like amount, which will add to this plant \$100,000, to be paid within five years. He was a great helper to the Financial Agent, was a large giver himself and always in harmony with the plans and toils of the agent in handling the forward movement. A leader must have a harmonious following, and such help well deserves commendation.

We have secured a competent architect to prepare plans for a new administration building, which we hope to begin to erect in a short while. A call meeting of the Board of Trustees in the holidays of Christmas week was made to agree upon future plans, and I am now in the midst of working out these plans.

We have already almost \$60,000 secured in pledges we consider the very best. We have secured a splendid site of ground for the location of this new building to be erected first, and it is largely paid for.

We believe Terrell a most fitting town in which to build up this splendid junior college, and we commend the Terrell people for their good business judgment, liberality and loyal support of Wesley. It took us several months of hard labor to lead them to see all this, but we believe they are now in great sympathy with the plans and policy of the Church to build here a great junior college.

I will continue to press this great need upon the attention and sympathy of our North Texas Conference people until, I believe, they will have made up the \$100,000, and our great effort will be crowned with abundant success. Look to hear of dirt being broken

for the new administration building in the next few weeks, and for its completion in a few more months, and then dormitories and furnishings to follow.

W. B. WILSON,
Financial Agent.

A TRIBUTE.

I wish to give a word of tribute to our departed friend and brother, Dr. John H. Bass, of Abilene, Texas. Twenty-two years ago I first met Dr. Bass. Our acquaintance developed into a warm friendship. In the sessions of the Annual Conferences we worked together on various committees and boards, and consulted each other on the several interests presented. He was a man of great business sagacity and sterling integrity. He was ardent in his friendship and love for the preachers and the Church. Knowing him so well, we feel that too much that is good can not be said of him. He was a model Christian gentleman. We realize such a personal loss in his death that we wished to place a flower of tribute on his grave. B. A. SNODDY.
Graham, Texas.

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Send only 2c stamp and receive 5 very choicest Gold Embossed Cards FREE, to introduce post card offer. CAPITAL CARD CO., Dept. 243, Topeka, Kan.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices...

BROYLES.—Mrs. Elvira C. Broyles, daughter of Doctor E. J. and Mrs. Julia DeBard, was born in Palestine, Texas, July 3, 1849; was married to Benjamin F. Broyles September 8, 1859; departed this life January 4, 1911.

VICKERS.—Joe Mickle Vickers, son of C. G. and Addie Vickers, of Cedar Bayou, Texas, was born at Courtney, Grimes County, Texas, September 21, 1889.

HARVEY.—Robert Jasper Harvey was born in Tennessee March 7, 1822, and fell quietly asleep in Rogers, Texas, January 19, 1911, having reached the ripe age of seventy-eight years and past.

TAYLOR.—Tracy Clinton, infant son of S. E. and Katy Taylor, was born December 21, 1905; was dedicated to God by baptism February 4, 1910, by the writer.

NEWSOME.—N. W. Newsome was born in Bedford County, Va., November 8, 1846, and departed this life July 8, 1910, aged sixty-three years.

ROSKY.—Carmen Beatrice Roskey, daughter of O. H. and E. T. Roskey, was born March 20, 1907, at Somerville, Texas.

EDWARD DEAN FERGUSON. A man of plain, simple goodness was Edward Dean Ferguson. My knowledge of the man, of his shrinking, unobtrusive disposition, makes me hesitate to write some things which I feel should be said of him.

DODDS.—William Asbury Dodds was born in Georgia January 7, 1840, and departed this life at his home near Roscoe, Texas, December 14, 1910, being sixty-four years old.

When He Courted You He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now.

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TAYLOR.—Tracy Clinton, infant son of S. E. and Katy Taylor, was born December 21, 1905; was dedicated to God by baptism February 4, 1910, by the writer.

NEWSOME.—N. W. Newsome was born in Bedford County, Va., November 8, 1846, and departed this life July 8, 1910, aged sixty-three years.

ROSKY.—Carmen Beatrice Roskey, daughter of O. H. and E. T. Roskey, was born March 20, 1907, at Somerville, Texas.

EDWARD DEAN FERGUSON. A man of plain, simple goodness was Edward Dean Ferguson. My knowledge of the man, of his shrinking, unobtrusive disposition, makes me hesitate to write some things which I feel should be said of him.

DODDS.—William Asbury Dodds was born in Georgia January 7, 1840, and departed this life at his home near Roscoe, Texas, December 14, 1910, being sixty-four years old.

When He Courted You He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now.

He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now.

There is one, and just one remedy, tried and proven, that will put things right when the feminine organism is weak or diseased. It is

Dr. Pierce's Favorite Prescription.

This medicine restores perfect health to the weakened organs, and makes them strong.

It makes wifehood happy, and motherhood easy. child-birth short and almost painless. It helps to make real "new women."

This "Favorite Prescription" is a pure glyceric extract of native medicinal roots and contains no alcohol, injurious or habit-forming drugs.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels. Easy to take as candy.

When He Courted You



He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now.

If he realized the full truth he would be more than anxious to have the wife he loves take the right remedy to restore her to true womanly health.

There is one, and just one remedy, tried and proven, that will put things right when the feminine organism is weak or diseased. It is

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RABY.—Mrs. C. S. Raby (nee Link) was born August 30, 1841, in Catawba County, N. C. She was converted and joined the Methodist Church at the age of twelve years.

STONE.—Mrs. Alice Stone was born in Maringo County, Ala., July 2, 1860, and died at the family residence in Hubbard, Texas, December 12, 1910.

RENFR.—Arthur L. Renfro, the son of Rev. S. H. and Georgia Annie Renfro, was born June 25, 1883, in the parsonage at Spring Hill, Kansas.

GARDNER.—Thomas Walter Gardner, husband of Mrs. Elizabeth Gardner (nee Berry), of Bowie, Texas, was born in Chambers County, Ala., March 14, 1838.

REYNOLDS.—It is with sorrow that I pen this message of the death of Sister Mary Reynolds. She was born in Ulster County, New York, in 1825, and peacefully finished her earthly pilgrimage February 24, 1910.

STONE.—Mrs. Alice Stone was born in Maringo County, Ala., July 2, 1860, and died at the family residence in Hubbard, Texas, December 12, 1910.

RENFR.—Arthur L. Renfro, the son of Rev. S. H. and Georgia Annie Renfro, was born June 25, 1883, in the parsonage at Spring Hill, Kansas.

GARDNER.—Thomas Walter Gardner, husband of Mrs. Elizabeth Gardner (nee Berry), of Bowie, Texas, was born in Chambers County, Ala., March 14, 1838.

HER ONLY SISTER. Ballinger, Texas. RENFRO.—Little Raymond Renfro was born October 11, 1903. Raymond was a bright little boy, and was loved by all who knew him.

Advertisement for Dr. W. D. Jones, M. D., located at 615 Wilson Building, Dallas, Texas. Telephone M-5720. Hours: 9 to 1. 3 to 5. Practice Limited to EYE, EAR, NOSE AND THROAT.

Vertical text on the right edge of the page, partially cut off, containing various words and names such as 'SOU...', 'ward...', 'Texas...', 'in Mo...', 'this a...', 'and v...', 'in the...', 'cember...', 'asaw...', 'years...', 'His w...', 'son's...', 'of 18...', 'local...', 'the tr...', 'first...', 'second...', 'then 1...', 'of 18...', 'and w...', 'write...', 'there...', 'while...', 'change...', 'transf...', 'lico a...', 'went...', 'preach...', 'temper...', 'tion o...', 'that a...', 'Oklaha...', 'at Okl...', 'the M...', 'paign...', 'lectur...', 'Sunday...', 'previo...', 'been c...', 'he in...', 'day in...', 'Dallas...', 'scienti...', 'sure th...', 'had su...', 'told hi...', 'home', 'across', 'and p...', 'was p...', 'Wedne...', 'uary 1...', 'Okla...', 'wife a...', 'to rest...', 'side o...', 'Brothe...', 'neral', 'a good', 'decided', 'underst...', 'known', 'person', 'the gr...', 'immort', 'Carn', 'RICH', 'spirit c...', 'ardso', 'to the', 'was ma...', '19, 18...', 'were b...', 'to the', 'one gr...', 'but to', 'ty-eigh...', 'sistent', 'copol C...', 'Christ', 'years.', 'dwell', 'during', 'the tri...', 'days b...', 'her hu...', 'him thu...', 'but an', 'go and', 'to be f...', 'that th...', 'there.', 'called I', 'and to', 'but to', 'to leave', 'good b...', 'Though', 'dear wi...', 'will, a...', 'grace s...', 'we can', 'ISBEL', 'in fact', 'was bor...', '22, 190...', 'The ho...', 'the onl...', 'testim...', 'shine to', 'and re...', 'been ta...', 'en par...', 'precious', 'eternal', 'can say', 'shall b...', 'have b...', 'bereaved', 'Shepher', 'into the', 'and com', 'able the', 'DEINI', 'ary 21.', 'May, w...', 'ter of M...', 'took M...', 'God hat', 'It seem', 'young, s...', 'of love', 'husband', 'reared i', 'loved b...', 'little', 'beautiful', 'bright a', 'couple.', 'ness wer', 'of death', 'the you', 'beautiful', 'ready to', 'to take', 'How har', 'in the p', 'Piles', 'New', 'If you', 'blind or', 'address a', 'four or', 'treatment', 'this hom', 'with ref', 'ty, if re', 'permanen', 'money.', 'Write to', '107, So...

