

Volume LVIII
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THE SLAVERY OF NEW THOUGHT


#### Abstract

because it is old, or tojeet it simply simply cause it is new: and the converse of that is emphatically true-no one should accept a statement because it is out of the old order. In the first place, the chances are that what is set forth as new and original was advocated fifteen hundred years ago, for mighty men lived at that time and so varied were their teachings that all possible phases of religious doctrin: and all forms of moral philosophy the human mind can invent were promulgated. A certain advanced thinker of the Methodist pulpit who was never happier than when he was said to be ahead of his Chureh in thoughts asked the privilege of speaking to a body of theological students in order to give them a very new thought. He was introduced as having a new thought, and delivered what he ronsidered a religions coin never before made and just shining and hot from his own mint. Next day the learned dean said: "Yes, it was new to him, but it is gray with age. He found an old thought and imagined it new.

Men in this day, in the second place, are bringing out old molded heresies and putting twentieth century clothes on them and offering them to a people who, like


The Athemans, spend "their time in nothgew but either to tell or to hear some new things,' as positively new ideas. A young lady, a graduate of a great school, was addrcssing a body of young women on the subject of missions. She announced that she would herself give her life to missionary effort in the East. She said that in going to China she did not go to save souls, for she had no sympathy with that old idea of rescuing the perishing. "Dr. $\quad$ " she said, " gave the right idea of missionary work. It is to carry to China the best of American civilization and thought." She was asked privately, "Isn't Dr. really a Enitarian at heart ?" "No." she replied. 'he says the public generally considers him so, but that he is not."
In the last place, much of the adranced and independent thinking preached from the pulpits of to-day comes not from a devont study of God's Wor J , comparing Scripture with Scripture, but is anconsciously absorbed from books whose anthors work out interesting sehemes of Christianity withont carefully considering the plain teachings of the Bible. One who reads can usually name the real father of the new thought and ran tell that it was born outside of the wedlock of Holy Scriptures.

OUR PREACHERS AND THE NEW THEOLOGY
Ife have been reading a book of in-
struction to preachers, much of which is grood, but to our thinking the standpoint of the author is wrong. His viewpoint is that the theory of evolution is a verified fact, and hence the bible must be made to conform to it in order to survive.

He says: "The dominant conception of our age is the idea of the world ${ }^{\circ}$ as unfolding process." ."The consequences of this world-view are obvious. The man who holds it no longer thinks of truth as a fixed deposit, but as an ever-advancing eonstruction of reality." "Even God he thinks of as having a real experience." "The evolutionary world-view is the characteristic note of our age." "To use the vocabulary of the pre-Darwinian era * * is to use a dialect not found in any popular literature to-day, and henee fairly unintelligible to the people.
From a very reliable source we get the following concerning the evolutionary world view, namely-it raises the following questions

1. Did God create the world, or was it in eternal process of becoming? 2. Can Genesis be harmonized with geology?
2. Did God create man, or were his body and soul evolved in the eternal process? 4. Did man begin in a state of rightcousness and fall from that state to be redeemed by a miraculous intervention, or did he start in the lowest state and gradually and normally develop?
3. Did not the idea of God evolve from

## fetichism through polythersm by a nat-

 ural method?6. Do not the Siriptures merely record the stages of man's development

Should prophecy be considered predictive or miracles out of the order of natural law?
Christian evolution raises these questions not atheistic or deistic, but Christian. Now since our young Methodist preachers are to be taught to preach from the evolutionary world-view." we ask. evolution a scientific fact? Is it an established truth? Does any man living know that "the evolutionary world-view' is absolutely the true view?
Irof. de Cyon, for a long time an instructor of science in St. Petersburg Iniversity, on the one hundredth anniversary of Mr. Darwin's birth, declared that the procession at Paris was a funeral procession over a dead theory. He said also: ' At present the advantage seems to be on the side of the Christian public who has hitherto been admonished that it must bring its beliefs into line with the results of modern science if they are to live." He quotes from Fraas this: " The idea that mankind has descended from any Simian species whatsoever is certainly the most foolish ever put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of the Memorial on Human Follies. No proof of this barogue theory can ever be given from the discovered fossils." From Virchow he quotes to
tween the highest ape and man, and to show that the skibls of fossil men are not we ask, has any one a proof bevoud a reasonable doubt that the evolution theo $r y$ is a fact: The revolution theory of Gallileo is capable of proof that no rational mind can reject. The theory gravitation was demonstrated to be a fact. But who can demonstrate the the

## The point we make is that it is absurd

 o require our preachers to shape their interpretation of the Scriptures to coin--ide with evolution until evolution is demunstrated to be the fact of the uniserse of matter and spirit. Especially
## sent when it is considered that in order

 (1) harmonize with "the evolutionary world-view" the preacher must decide that man was not ereated a righteous being, and did not fall into sim, but he has from the infinite past developed normally and never needed to be redeemed
## SOME ENCOURAGING SIGNS

The net increase of our thureh for last
year is said to be more than 4 , tho. This
arge increase is certainly very gratifying, and, as our gains come mostly from direct evangelistic effort, it must indicate widespread revivals and a healthy spirit nal condition generally: The great majority of our prearhers are orthodox and vangelical, and our people are loyal and religious. Of course, we have some that are worldly, and they are very conspicuous: but no (hurch has a better membership, and in almost every community our people are among the leaders of every good work. Probably our preachers and people were never more thoroughly united and satistied with our doctrines and polity: There is always some friction in some places, but probably never less than at present. No doubt, this fact arcounts for much of our progress last yar, and it is most encouraging.
Mothodism is facing a great opportuny. probably the greatest in its history. Its doctrines are generally aceopted and the wisdom of its form of government is being more and more approved among thinking people. No other Church has been able to duplicate her work in supplying the (hurehes with preachers. Almost every charge has not only a resident preacher but a permanent preacher's home. This is a great adrantage and fives to our movements the character of permanence and stability. A resident preacher living among his people means or should mean pastoral oversight. Prohably this is the main reason why we are succeeding so well with our Sunday school work, especially in the small villages and country places. Our Churches that have no Snnday-seheols are the ex eption even in the country. And most of these schools run twelse monthe it the
to these advantages ot
superintendence and
ur thuren resembles
What
demoeracy
spirit. This has always been t
true Methodism. The hoss and
is out of place in the servict
sels of the Chureh. Our not
ready to follow the right kind
hip.
With the success of 1911 w
business of the thureh is to
and the note of true exangelism Methodist people as nothing ense eather hit nothing is ever luat is the precedence
would be laid with platis for
ren and saluat vival should have richt of wa
preachers will lead the way
will follow and
signs are truly
gns are truly inspirine 1 as
-
wave brime thin
to do somethine despite disoorrage
He never lets up and he never falls
Ind he is the man that both the Ch
$\qquad$
An optimist is one who cannot bear
world as it is, and is forced by his nature picture it as it ought to be. A pessimist one who cannot bear the world as it is, and always be.

EASTWARD: Around the World
NAKAHAMA, MANJIRO AND COMMODORE PERRY

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SOME MORE THINGS TO THINK ABOUT


## I have before me a little beok writ- Therefore it seems to me admissabie

 Ph. D., D.D., Winkley professor of Biblical theology in Yale University, Itstitle is, "The Messages of the Apoca lyptical Writers". It is volume 8 of
The Messages of the Bible," edited by Prof. Frank K. Sanders, Ph. D
and Prof. Charles Foster Kent, Ph. D
of Yale Vnisersity of Yale Vniversity. It is among th
books recommended for preachers b the request' of Dr. Alexander, which
list has been printed in pamplhet form and sent out to the preachers
Southern Methodism. It was reco mended as a book on the "Apocalypse
of St. John." but it discusses the book of Daniel and apocalyptical literature in general. 1 do not mean to eriticise
Professor Votaw, or Dr. Alexander for
recommending this book for 1 do not know that either endorses its views
I suppose it is intended to give the preacher a few select books giving
the best thought of modern eriticism on this subject, as well as others from
a more orthodox point of view. There fore this book, with such recommen
dation, ought to represent the result. of the very best critical scholarship.
There is no use to discuss the ques tion, "Is it good to read such books?
The preachers and many of the peo The preachers and many of the peo
ple are reading them, and many ar stand that the apocalyptical writing
of the Bible are to be a feature in some of our summer schools of theology
o discuss in our Church papers what
ome of the great authorities are sarag about it. Porter writes from the
Professor Pain oint-of-view of the n w w historie "hign-
r criticism." I suppose his book would .r critielism." I suppose his book would
be called conservative and reverent.
However, to the old-fashion dist it is extremely rasical and ifrev-
rent. True it brings no railing aceurent. True it brings no railing acea-
sation against the mible. as the of thifidelity used to do. It is as smooxh
is oil, but its conclusions strike direet.
iy at the foundation of the doetrine of supernatural revelation and
rustworthiness of the Seriptures. No doubt Professor Porter is a
areat seholar and able to apply the historie method in the most modern
and approved manner. It may be that and approved manner. It may be that
this brok is scientific. I confess, howdifficulty is my own. In the first place
have looked in vain for the openuindedness of which we have heard discussing the variant theories of modessions to the traditienal views of in-
$\qquad$ upposition. He deals very largely in in inferences of acknowledged doubtrul justification. His
facts are rather meager when sifted facts are rather meager when sifted
out from mere theory and question of
opinion. There is also a cocksureness bout his interpretation of symbolic
lankuze that is at variance with what
we have been led to believe is the truw
selentific spirit, yet on these interpru
tations he lases the most far-reachin: conclusions. He is not always fair t terpretation upon him
cuses him of mistake.
$\qquad$ of Daniel writes history and no er of Daniel writes history and no
propheey, and that the history of hit
own times are correctly depteted. Bu: his time was that of the great persecti ton under the wicked Antiochus (2.,
phanes), and not that of the exlie. in
order to nake thits theory the he finds order to make this theory kingdom with that of Grecee rathe
than that of Rome. In order to d
this he secuses Daniel introtucing the kisudom of the Medes as independe a
kingdom. That is. Professor Porte
kingdom. That is, Professor Porter
contends that the four world empire aecording to Dantel are: Dabylon, th
kingdom of the Iedes the kingtou of the Persians and the Greek Empire
He elaimed that there was no kingdon He claimed that there was no kingdon,
of the Medes foilowing that of the
Rabyionian, and that Daniel was sim
ply mistaken. Eut the truth is tha
Daniel did nothinz of the Kind by ant
Daniel did nothing of the kind by ans
veasonable intergretation of his words
Daniel speaks of the kinktom of the
This confoint kinglom was symbel
ized by a ram that had two horns and
one of the horns a lintee hifigier than
Porter admits that Daniel united th
two as oae in several places, in
claims that in other places he sepa-
rates thent as distinct. Eut netith
siedine the weighty ovinion of schot
standing the weighty opinion of schol-
arship, to the contrary Daniel nowhere
speaks of these as two independen:
kindoms. Put this straining of the
seripture is necessary to the beaut
fut and illuminating theory of moder
eciolarship.
Acording to this, the writer of the
book of Dantel lived in the time of
Antiochus, about $\mathrm{B}, \mathrm{C}$. 16. 16 .
book is a product of the times in
which it was written, which was
ime of etisis. The writer was not a
common liar, but a man with the mo
ing to do good rather than to g
reputation. If his book is not a
ble, cunningly devised, it is a very de
ceptive fiction. In order to give his
book prestige he laid the scene in the
time of the exile three or four hun-
Therefore if be made some misstakes
mis
is human to err. So it is not neecess
sary to spend much time with a mis
take so natural. But to prove that
man living in the times of the exil-
could predict things that happened in
he time of Antiochus the IV would
equire a great deal of proof: in fact
no proof could prove it to the modern
vistorien on this point. This is one of
viet unrevisable dogmas of science
The crities say that they take int.
fart of them only. Hut there are sone
facts in the beok of Daniel theat thes
cannot harmonize $\mathbf{W i}$ ih their plausibl.
theory of so-called historic higher
criticism." One of these ts that hem
we have a life-size pertrait of one of
we greate- prophts
isters the world has ever scee. it.
Sebuchadnezzar, walking in the midst
of his magntfeent palace, and medital
ng on the greathess of his magnifice :
rapital city. We have a perfect like-
ness of the dissolute and vainglorious
of his lords and ladies. We have oun
lined in a most wonderful way
course of history that is still thei
fulfilled under cur eses. Jesus applied
his prophecy to the downfall of Jeru
salem at the hands of the Roman-
Antiochus, it is true, took away the
Matiochus, it is true, took away the
tily sacrifiee for a short while, and
set up a heathen idol in the temple
for a short season, but the Romand
ook the dally sacrifer and
took the daily sacrifice away for all
inie and made the place thereof deso
late to this day. No matter who wro:
he book of Daniel, or when, the efforl
to explain its prophectes on purely
saturalistic prinephes is a farce and
a failure. The stone cut out withou
hand is, indeed, becoming a greal
mountain and is filling the whole
world. If the critics could tase their
way they woold deny the supernatural
character of it but the facts, the at-
ested facts,
against them.
Professor Porter says, "We cannot
even assume that there was a Daniel
in exile." No, he could not assume
theory. It might and hold on to assume hhis
there was a Daniel before the exile
or just after the exile, bore the exile would be-
hardly saf: for a kreat scholar to
sume that there wreat seholar to as Daniel during
the exile. It is much easier and safer
of an obscure scet of the Jews, and
chus invented a Daniel and made hils
lieve that this fellow countrymen baniel was a great
Prime Minister
While their ancestors were doing harid
service there. And not only this, buy
that he continued to the time of Cy. concerning the book of Dantel Profes- to the young person away from home development of a life? Should not ev
rus! Professor Porter seems to think sor Porter's book falls to show it up, influence. There is no question that ery father and mother rejoice隹
that the book mader a very profound or I must admit that I have failed to the formative period is during college
impression on the age in which its find it. So far as history and fact life, and that during this period the writer lived! Well, such a thing are concerned, we are none the wiser.
might be "assumed" if we take only a All that can be claimed are some "part of the facts" into consideration.
One thing is a fact, if modern scholarship has made any new discovery plausible as we incline to one
of inspiration or anothe

3 Southern Methodist University 3 From the Viewpoint of a German Methodist
 this great educational movement from the viewpoint of a German-Methodist.
I cannot treat it from a narrow point movement is too great. Although out of Texas for ten years-I have observed
the phenomenal growth of the State with greater interest than if I had
lived within its borders. I am proud of our great Empire State, and admit a fondness for convincing the "North-
erners" of the extremely gratifying educational progress in recent years, and for seeing how surprised they are of Texas ranks with the best in the United States. They are correcting
their foolish notions that the South is their foolish notions that the South is
a region of heat, fever and ignorance, and are realizing the advantages and opportunities possessed by the South-
land, for no such upbuilding and ad-
vancement have they ever witnessed vancement have they ever witnessed
as is going on within its domain.
The assertion which is occasionally The assertion which is occasionally
made that German-Methodism has oberation is becoming more and more Americanized, and that the Chureh,
as a result, has lost its strength and as a result, has lost its strength and
usefulness, is certainly not true. If
we consider the millions of German people in our country, and especially of Texas, and the number of immigrants coming in at Galveston and sertions are not based on irrefutable facts. but that there still is a great
mission for German-Methodism. But one fact remains true: the rising gen-
eration is becoming more and more eration is becoming more and more in large numbers, are attending the
larger colleges and universities. There is hardly one of the larger institutions without a
Methodism.
The bene olent spirit of German-
Jethedism is will known to other Churches. In educational matters they have most loyally supported the
parent Church and have shown comparent Cnurch and have shown com-
mendab.e. liberality whenever ap-
proached. The parents are ambitious for their children, and they usually
have a surplus for the education of have a surplus for the education of
their children and a gift to the institution which is training the mind and
heart of the boy or girl. There are also German families, many of them wealthy and progressive, who are too
indifferent to count themselves with any Church, but who desire a moral
atmosphere for their children. They prefer a Church school, but are not attracted by a struggling institution.
they are too famillar with educational they are too famillar with educational
conditions. Here is a special fietd which promises a bountiful harvest for the instit
the reaping.
the reaping.
Germany is known to the world as Germany is known to the world as
a power in literature, philosophy, sei-
ence and theology, and is constantly ence and theology, and is constantly
supplying our country with most extensive literature. The German-Amer-
ican is proud of this fact and is proud ican is proud of this fact and is proud
of the German language, which is today stronger and more extensively
used in the United States than at any former period, and is rapidly taking the place of the ancient languages in
our public schools, and partly in our our publie schools, and partiy in our
colleges and universities. Our young
people are beginning to realize some of these advantages and hundreds are
asking the question, "Where go to colasking the question, "Where go to col-
lege?" Certainly to our Church institutions. It is the duty and privilege
of every German-Methodist family to send their children to our Church institutions in preference to secular in-
stitutions. It is indeed the duty of every German Methodist to be in sympa-
thy with and to most heartily endorse this new progressive educational movement, since it is one which means
so much to our homes, Church and so muct
State.
One
the cardinal event, in the history of entire Methodism in the South, is the
 is thereby placed under an obligation
of gratitude and moral indebtedness
to President
 considered the great value of an edu-
cational field as related to the population, and in his conclusion as to the es the conviction of a large percentage
of our leading educators and of our
best citizens, that best citizens, that education cannot be
complete without the Christian elecomplete without the Christian ele-
ment. The attentive reader of the ar-
ticles by President Hyer is convinced that Southern Methodist University is
destined to become one of destined to become one of the best
universities in the land, but no number universities in the land, but no number
of articles can convey to the Church. reaching meaning of this institution. The founding of no institution in re-
cent years has called forth more facent years has called forth more
vorable comment. In the founding
Southern Methedist Church has taken a forward movement of which the value is beyond estima-
tion. The moulding within its halls tion. The moulding within its halls
of only one leader may mean the shap-
ing of the life of a generation, and ing of the life of a generation, and
greater than the influence of any one
leader is that of the thousands that leader is that of the thousands that
would without the existence of this institution never receive a college
training. Southern Methodist University is attracting friends of every de-
nomination, and friends who belong to no Church, for they realize that it arises in responses to the growing deschools, schools that are
best State institutions.
It is not to be forgotten that start
ling changes have been effected the educational system, that more is demanded of our schools than twen-
y -five years ago, or even five years ty-five years ago, or even five years
ago. If we ask our young people to
come to us they have a right to ask come to us they have a right to a
for, and we are under obligation give them what they need to meet the
legitimate demands of the age. That legitimate demands of the age. That
day is gone when our young people are willing to attend our institutions, simply because they are denominational.
It is not because they are not as religious or as devoted to their Church
as formerly, but because they are more insistent that a Church institu-
tion afford advantages in tion afford advantages in the class-
room as well as in chapel exercises or vesper services. If the Christian college is to fulfill its function to the
Church and socety, the work of the classroom and its standards of schol-
arship must be equal and not inferior to those of other institutions. Not
only the practical parent, who knows
the institutions of the land, but also the institutions of the land, but also
the graduate of any large city high school wants to know the real advan-
tages of the Church college, and is not tages of the Church college, and is not
satisfied with what it has been, but de-
mands present capability. Therefore. mands present capability. Therefore
it is the business of the Church to prove to its members and friends that the equipment and faculty of its school
is equal to that of its rival public in-
stitution stitution, plus the Christian atmos-
phere. It is the business of the Church to save her young woble of college
age from ignorance and infidelity,
and to take advantage of the prevaand to take advantage of the preva-
lent longing for higher education to turn the thought of the parents a
ching children towards the Christian lege as a safe and suitable place for
life's equipment.
What is the reason why so many of
our young people are not in college or are not in our Church institutions? If our pastors should ask the mem.
bers of their congregations next Sunbers of their congregations next Sun-
day to name our institutions, the Presidents, or some teachers you would
readily find the answer in their reply. Our people do not know our schools. There is a general lack of information
as to the excellency, needs and condias to the excellency, needs and condi-
tions of our schools. A splendid opportunity is offered to every family on every charge to become acquainted with Southern Methodist University, and in building the conference dormi-
tories, fathers and mothers, do not forget to have your children mention
ed in your gift or better have them make a contribution. Then when the or daughter go to college?"' it will be est in Southern Methodist University. Almost every boy or girl on reach-
ing the end of the high school course is confronted with the problem of a
college education. Many never get a
college education, because parents do any of th thorough study of the needs of then
strongest personal influence is need-
ed. For the character. Christian or
unchristian which is moulded during
the four years of college life will rare-
ly ever change in later life. Parents
know the advantages as well as the
dingers af this fin dangers of this formative period, and trembling at the ordeal the child must
pass through, warn him earnestly and
with tearful eyes as he leaves home.
But it is a comfort to parents who are But it is a comfort sending their children to our Chureh
schools, to know that they will receive a warm welcome by the students and
will be under the influence of Chris. tian teachers, who take the deepest
personal interest in the welfare of the
sudent. The teacher weal student.
this is not only the period of the de
velopment of the mind, but also the
period of the construction of charac
ter. Why construction of character ter. Why construction of character.
Beause the nature of education de-
termines the character. And what
makes character? termines the character. And whet
makes character? There is one thing
on which we all agree and that is en-
vironment. There is no place where
surroundings so directly and forcefulsurroundings so directly and forceful
ly tell upon the making of characte always hear one thing after a young man has been away to college: "How
he has changed!". Me is an entirely
different person!" Rishly so. The student is in college to be changed, to
be developed, to be characterized. This is the business of the college, and it is
the business of the teacher in the
classroom, and classroom, and out of it to create the
necessary environment to achiere the desired results, and the student at the
end of his college course will be what
his school is. Therefore let the chief consideration of parents in choosing a
college for their children be the moral college for their children be the moral
social and intellectual conditions. The success of every school depends
o a large extent upon equipment, but in strongest factor, the greatest force
in all the work of education is the personal force of the teacher. The
success of our Church schools is
largely due to the personnel of the largely due to the personnel of the says: "The chief factor in the process
is no longer the text book or the
laboratory or library-these are but laboratory or library-these are but
the tools: the chief factor is the
teacher: the living, vital personality. teacher: the living, vital personality,
who is a co-worker with God in bring-
ing man to wis hich destiny ., The faculty must set the pattern in
thought and in Christian work among the students. This can best be accomplished by the unconscious
and example of the teacher. Institutions like Southern Metho-
dist University furnish the best condiions for student life, because there is
a closer supervision of the moral life who is apt to be lost in the mass is
not so likely to go astray. for there usually is some one to guide him. The
great percentage of students in the
Church schools make good in their Church schools make good in their
studies as well as in the building ap of strong characters. (Consider an ave
age senier class. A larger number
students students in the senior classes ar
Christians than of the freshman classes.) If the teacher is not a Christian
he is not the guide you will want for
your boy in or out of the classroom. Even though he may conceal his atti-
tude to religion he will unconsciously
tal to his moral life. If he is not
Christian he will carry his unbelief into the classroom. A man cannoi
truly interpret literature, history, philosophy and science and leave out his outside age ncies, such as chapel exe
cises, or the young peoples' organiz the student may receive in the class room, because the average student
takes the teacher's interpretation :is Why is such an institation as Southimportance as to invite the most prayerful consideration of parents be
fore choosing a school? Because the home and gets into other circles will fellows. (During the month of July. 1911, sixty eight boys were reported to
the Chicago police as missing. Some were only five years old. A wild wes
show and a military tournament hoen and a military tournament hat
bity. We are creatures of example.) If a young person grades
himeelf after the standard of his fellows, then in a Christian schcol there
are nine chances out of ten that his are nine chances out of ten that
standards will be high. If he com with a high standard, he has every
opporiunity to continue and will very
I kely stay by the old precepts, and he foundations which were laid great benefit of the student." The
moral record a student leaves behind when he leaves college is rarely re-
versed or modified, for the mould of set and hardened ond the features ar
fixed for life." Ought this not to sti every Christian educator, who has the


Prof. Anderson's
Foeds
Grains Exploded by Steam

| These curi us foonds Pu Wheat and Puffed lices |
| :---: |
| invented thy Prof. Amber |
|  |
| ysicians 'mpuranme |
| $\begin{aligned} & \text { They wanted whole wrain } \\ & \text { mate wholly diwestible } \end{aligned}$ |
| So Prow A lederson con |
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| steam explode |
| Thus the mill |
|  |
|  |
|  |

Puffed Wheat, 10c Puffed Rice, 15c

Like Toasted Nuts

BROTHER SMITH'S ENDORSE I want to indorse what prother Two pastors in the same distric: a salary of $\$ 639$, and a missionary a
propriation of $\$ 100$, the other with
wife $\$ 120$, and an appropriation of $\$$ it,
the one with $\$ 639$ salary having keep a pair of horses and buggy an
feed them on dollar a and $\$ 25 \frac{10}{}$ thet over his big wor nd buggy: one with $\$ 1600$ and th
ther $\$: 39$, a difference of $\$ 861$ in and both doing with the least expens
kind of wor only the one getting the least lay
ssin, and doing the most work. Whe is the justice, leaving out religion?
I write this instance to let it b
known why I endorse Brother Saxo ir syings, The homo mistion mones
 it ian rer, and the prateres in in

The wisest man may be wiser todas



TEXAS CHRISTIAN ADVOCATE

## Notes From the Field

not forget the people on that charge．
There are those there who will stand
by their pastor，and are loyal and true by their pastor，and are loyal and true
even in times when the way seems
dark．But now to West Point．We



## ※ト N

fe following day．November 1．the
ople gave us a nice pounding．It
ould take too much space for me to ould take too much space for me to
dertake to name the good things
at came our way．I will just say at the tables were very heavily bu
ned with most anything you migh ention that is good to eat．And
hat is not all：for good things have ren coming our way ever since．Whay appreciate thes
ung and and we hope to ise able to things，and we hope to bee able
prove our appreaiation and thanks good people in such a way as
be pleasing to them．We have
rappointments，and can easiy give
Sunday each．This being the ized a prayer－meeting at West Point，
and we believe it is doing good．W also have prayer－meeting once a week
at Muldoon；doing splendid work．And
key Memorial Church，in discussing
The Pastor＇s Relation to the Organt．ed
zations of His Charge，．agreed that fel
it is expressed in The Pastor＇s Relation to the Organt－
is expressed in inge．，agreed that disciplinary
is expres is expressed in the disciplinary
They
orase，＂preacher in charge．＂They ndeavor to make these various organ－
zations effective，not by the excreise of undue authority，but by the spirit
of cooperation with the officers of


 let me say just here that Muldoon
moving forward．There are peoplen eha里 ocat in the homes of all my official
members．We are experiencing some
colose times at present，but we are all close times at present，but we are all
hopeful for a grat year．Our first
Quarterly Conference has gone into
history．With the presiding elder we have in the lead this year，we will do
great work．He is in touch with his
preachers：a great mixer，indeed． Knowles and Lovington are two good
owns：wide awake and enterprising in spirit．This is my second year on
art of this work．Last year we had
the King Cireuit and the Knowles Circuit．I served the King Circuit．
Brother W．S．Self，now of the Tu－
cumeari Cirenit，served the Knowles ＂ircuit．At Annual Confer nce they
were thrown together，and are now
known as Lovington Circuit．The cir． known as Lovington Circuit．The cir－
cuit，as 1 now have it includes the
greater part of both Eddy and Chavez greater part of both Eddy and Chavez
Counties． 1 preach from twenty－two
to twenty－four sermons each month． to twenty－four sermons each month．
If some of your brethren don＇t think am：what，a flline people to seund．But
close canvass I \＆ind the Methodists n the lead in numbers，and expeet
o hold the country for Christ．We
re planning to have an old－time camp－ are planning to have an old－time camp－
meeting this summer somewhere on
the circuit．The old war－horse．Abe
Mulkey，has promised to be with us． beginning
Jenkins．

## 

 This place is situated near Trinity
Pay，on Trinity River．This is a good
country，and has good folks，as a
rule，but not as religious as they rule，but not as religious as they
should be．Our Church is weak．We
need a revival need a revival of religion all over
this country．But we have some good
old－fashioned Methodists down here， and a great many good social folks．
They received us kindy．We have
a large territory．My work is three a large territory．My work is three
miles wide and thirty－five miles long．
We have three good Churches，and
have just organized the fourth one with a small number．We have
three good church houses on the work．
We have a nice church at Wallisville．

Trinity and Messenger．

## 

Arrived on my cirecuit Thursay aft－





## Yowell．

Our first Quarterly Conference is
hing of the past，and．not withstandi the bad weather，the Board of Stew－
ards made a good report．The Boar ards made a good report．The Board
of Stewards raised the salary $\$ 123$ ，
making it $\$ 723$ ．The work is presres， ing nicely，with few exceptions．We bad weather，as Yowell is in the hear bound sometimes．Our beloved pre siding elder．Brother $\mathbf{R}$ ．Ce．Hicks，i are looking for a great year on the
Sulphur Springs District．We are ex pecting a revival meeting at each Church，and would be disappointed
if we should find that our people were
not expeeting the same．We have some of the very best people to serve
here，and hope this our second year
will be much better than our first will be much better than our first
Our Sunday－schools are doing very
well，considering their chance．We well，considering their chance．We
need more wide－awake Sunday－schoo
men and women，some who love the Sunday－school to the extent that the
will make preparation for the Sut day morning service and take the Ad
vocate．While 1 can say for my Board of Stewards they all take the Advo
cate，save one，and he is a new man．
We have taken thiry－five new sub in the Church，the Texas Advocate
and ten new subscriptions since con ference． 1 would love to seo the Ad
vocate in every Methodist home．Ou
prayer－meetings are geting along fine well attended．We have spent abou
$\$ 22$ on the parsonage this year，also
paid our Orphanage assessment．Pra for us that we may be used for the
good of others，and for the upbuild
ing of the Church．＂The effectual，fer vent prayer of a righteous man avail
eth much．＂－James $5: 16 .-\mathrm{J} . \mathrm{C}$ ，Gib
bons．

## FORT WORTH METHODISM．

## The preachers had their regula neeting Monday mornine．February 25 ，with the presiding elder in the loon League Superintendent for the Fort Worth District，made a short ad－ dress．The brethren heard him with moved to Fort Worth，and is now a member of the Preachers Conference． The discussion on＂The Purpose tinued from the previous meeting，was resumed．Brother Downs led with an able and practical speech，delivered in his own tender and characteristic in his own tender and characteristic manner．The numerous question pro－ voked by the discussion of this theme were threshed out at this meeting． and all seem to feel that the time do． voted to this sadly－neglected and yet spent．Missionary Institute and The Mist Worth Distriet was held at Mulke， institute opened Tuesday evening，the 27 th，with a very helpful sermi， 27 th, at Sam nue nue <br>  We the the by Rev 듬 중 of Pastoral Visitation，and How to Do It，＂was presented from many an－

The institute was a success．It was dlowship prevailed uplifting．Good as not wanting．The splendid ladies neheon each day to the crowd with－ out charge．Also the homes of the
people were open to thos．who cam－ rom a distance，and wotion of thank o the good people of this Church for heir royal entertainment，and to Dr． tice for his service of incalculabl
value during the institute，was unani－ salue during the institute，was unani－
mously adopted．With a presiding eld or keenly alive to every interest of
Nethodism and a corps of pastors each if whom is on his job，the Fort Worth
Histrict is moving forward． District is moving forward．
The preachers meeting for Mon－

## SAN ANTONIO METHODISM．

## Reports of pastors are as follows

 Davidson：An exceptionally fline icn．four additions，and six requests Soto：Very good Sunday－school seventy－wo jresent．Good services aaight．Fine League of twenty－sevet nembers entering the work with zeal． a fine spirit obtains among the mem Vargas：Was in a strenuous prohi－ ey：the forces of righteoustiess won Gregory：Three additions on profes
ion of faith：fine services：larke con gregations：meeting at the chapel．
Brother Johnson doing the preaching： will contimue thi
sions last night．

Gross：Began series of revival serv
ces yesterday，and the outlook is very hopeful．
Hurgin，P．E．：Preached at Kerr vilie in morning to a very large con－
gregation：had a delightful day．The cork in good shape；finances well up The work at Center PPoint is in ex．
Thent condition；the people of that Chent condition；the
Church the past
monumental work．
Jolanson：Been preaching at the chapet for the past week，Dr．Cur
ry preached at Tabernacle yesterday
$\qquad$ Godbey：Held Sunday－school Insti－
tute at the Distriet Conference of the tute at the Distriet Confereice or ther
Llano Distriet tast week．Fine prayer－
meeting at Travis Park Wednesday meeting at Travis Park Wednesday
night．Fine congregatlons yesterday four additions．
Waltrig：H perous quarter at Center Point：twen
y new members since conference；the
new church just about completed：is
out of debt，and Dr．Furgin will preach out of detit，and Dr．Hurgin will preach the opehing sermon next Sunday．Cen－
ter Pont invites the wives of all the
pastors and delegates to the Distriet Conference，April 1．to attend the
conference． In．Harrison：West End Church is
of the finst shape cver in the history of the Chitch．The congregations are
large and attentive：the sernons of the
ated
Rylander：Preached at l．ock Hill in the morning．Arother Tomy
preached for him at Englewood at night． The revival meeting which began yesterday on account of weather and
health conditions．It will be contin ports，Brother Shuler was doing som fine preaching，and had a firm hold
upon the people． apon the people．
Alamo：Owing ir things over which we cannot exer
ise any authority，the congregatio was small at the morning service；but we had the largest evening congrega
tion of this conference year；only sis tion of this conference year；only six－
ty－two at sunday－school，but the col－
leetion was $\$ \$ .07$ ．Our revival has begun．Brother Atton，of Warrens burg．is
nesday．
nesday，Glers Glass，L．ovejoy，Curry，Me
Kinnon et al．addressed the associa ${ }^{\text {tion．}}$ B．Cross was elected Chairman of the Cross was elected Chairman
Ceague Union． Brother Phillips，the new presiding elder of the Mexican work of the San Antonio District，addressed us，and in
troduced Senor Fsteva，who was for merly a Spanish Catholic prisest；he
has lately been converted，and it is expected that he will proceed to
preach under the authority of the
Methodist Church．He addressed us Methodist Church．He addressed us
at Jength，Brother Phillips interpret－
ing．
J．T．PINNEL．L，Secretary． March 4． 1912.


March 7, 1912
TEXAS CHRISTIAN ADVOCATE

Our Texas Missionary Campaign
WORK AMONG THE FOREIGNERS IN TEXAS.
By Rev. A. J. Weeks.
There are thre-quarters of a m:1
lion aliens in Texas today, represen:
ing various nationtion ing various nationalities. This is per
haps the most perplexing problem th Protestant Churches of our STa*e
have to solve. Not one Methodist in a hundred on an average ralizes how pressing this proble
just now heginning of the evangelization of these thousands.
The $\qquad$ that these foreign born peoples ar.
Eot nceessible to our Churches They are accessible
st rong force strong
would
woun interest on now is such a quickene. will eive us sufficient funds to employ men for the work.
I give below two
ers among foreigners which I an
sure the readers of the Advocate will NOTES FROM A BOHEMIAN WORK ER IN WEST TEXAS CONFERENCE
My Visit to Wharton County. eral Bohemian sottlements, but thi-
time 1 will refer to Taiton where about twenty Bohemian farmers live
More than one-half of these families are supplied
Here I stayed everal days with
Mr. K. Three of his sons and one drughter are teachers in the public schools. This family belongs to the
best and most progressive class of people. The teachers, having attend
ed the Sam Houston Normal at Hunts
rille. Protestantism and, having found the
Protical truth, they left the Romat Biblical truth, they left the Ron
Catholic Church, and became m $\mathrm{O}_{\mathrm{n}}$ the privilege to be their guest.
preached twice in their schoolhouse preached twice in their schoolhouse
once in Bohemian and once in Eng One beautiful day Mr. K. introdue who was walking barefooted, making
this remark: "Mr. D. my brother is a true fol-
lower of Christ, for he walks bare-
footed like the Lord has done on this Then I learned that this gentleman desiring to get saved. Reading th. Bible helps surely to become the tru-
est follower of Jesus Christ. May est follower of Jesus Christ. May
the Lord let his iight shine into th.
leart of the reader. After having visited several fami-
lies at Taiton I went to EI Campo. Here I
families
Mr. H.
Iready, opened his house and heart and invited me to stay with him.
traptized his little son and enjoyed laptized his little son and enjoyed
being with his family very much.
at El Campo, it being during the in their days, and busineoss.
rersonal testimonies and distributin: Personal and Christian literature. A
Pibles and
cood Christian literature is another cood Christian literature is another
missionary. It helps very much in
bringing people to Jesus Christ, and so inging people to Jesus Christ, and
so 1 am trying to place good litera ture in every family 1 come in coa
taet with. The Lord promised: "So shall my Word be that goeth fort
ut of my mouth: it shall not retur out of my mouth: it shall not return
unto me void, but it shall accomplisi
that which I please, and it shall pros per in the thing whereto I sent it."
The lord surely will fulfill his

## VISITING AMONG THE PEOPLE.

 To visit people and to speak totem about their salvation and sp.-nt ual condition is as important as
preaching the gospel in the Church veople I realize that some are oppos ed to the personal appeal, white oth ers are hungering for a word of com
fort and for a beam of light to shine nto their hearts. Many unsavrd reo rle are seeking the water of life in
lioken cisterns that can hold no wate: and the
hen 1 find people seeking rest for helit souls and are hindered by some religiously blind leaders. 1 realiz
hat the Roman Catholic priests ar ctive in destroying the Bible or for
viding their people to read it in or der to keep them in ignorance and
darkness. A certain farmer bought a
Bible a few months ago and started anatical Catholic, came to this farm
er and asked him to lend her the Bi-
bie. When she got it she went with
it to the priest asking him whether it to the priest asking him whether
that was the true Bible or not. The priest said: "It is not: give it to me
and i will burn it." She answered:
"It is not mine: it belongs to my
neighter." The priest was afraid to destroy other people's property with-
out their consent and so the lady brought it back. The priests general-
ly give prayer-books, to the saint-
into the hands of the people, and if they give anything of the Bible it
a sermon book or brief portion of t
Pible, but not the whole Bible. Inde, but not the whole Rible.
I was invited to sce the family ow
ing the Rible ing the Bible above referred to, and
heard the story about the woman and
the priest the priest. I opened the Pook an
told my friends why the priest for bade them to read it quoting for them
1 Tim. $3: 15: 4: 1.3: 2$ Thess $2: 1-12$
They told me the priest will never get their Bible. May the I ord open
the eyes of this family and give them to understand the way of valvation
through Christ Jesus. Another farmer bought a Bible
about a year ago. and is reading it
as often as he gets time. He wanted as often as he gets time. He wanted
to become a little better Catholic than
he was and went to the priest carr $j$. he was and went to the priest carry,
ing him some money for a mass, and
to ask him to pray for him. As soon as the priest saw him he began to
upbraid him for not attending his cer"monial services.
"Why do you not
"Why do you not come to Chureh? " the pray at home," answered the
man.
"God does not hear you at home:
be hears you only at the Church he hears you only at the Church
ought to come here to pray.:
So,- answered the farmer, lieve that God sees and hears us
erywhere and not in Church only. If you do not go to Church., con-
tinued the priest, then we shall not bury you in our Catholic cemetery." let the people bury me there," an-
swered the man," and left the priest's pocket. keeping his money in his
Such teaching is blasphemy. What judgment rests upon such a man! Often 1 think about the prophecy of
St Paul in 2 Thess, $2: 11,12:-$ And
for this cause God strong delusions, that they should be-
lieve a lie: that lieve a lie: that they all might be
damned who believe not the truth, But what shall we say. Is there no in this darkness? Yes, there is help!
Christ is the light of the world, and he is willing to let his light shine
into the hearts of these people. But how can it be done unless they hear
his Word, and how shall they hear
without a preacher and who shall without a preacher, and who shall
preach it to them? Christ is compreach it "Gom?. Co and preach
manding, "Go ye a a
the gospel to every creature." If you are not able to preach yourselves.
help those who are willing to preach and need your help and prayers. May
every Christian who believes and leves the truth as we helieve it in the
lible earnestly pray for those poople
Pible Pible earnestly pray for those people
that God may open their eyes. and which they live and find the true way
which leads to Christ and his eternal
JOSEPH DOBE:

THE MEXICANS IN TEXAS

## By Rev. E. B. Vargas, Mexica

 Evangelist.Thave been asked by the Assistant
Home Mission Secretary to make statement concerning the condition o the Mexican people in the State of
Texas. 1 glady avail myself of this opportunity to put before the readers
of the Advocate and the American citizens of this Commonwealth a sit. uation that demands immediate at-
tention and very careful and con-
scientious consideration. Before 1 touch such a visial and delicate issue
I do not deem it out of place to state I do not deem it out of place to state
that I am prompted by no ill motives. speak as a Christian rather than as
Mexican. I entertain no racial prejudices and while my heart beats to-
gether with the heart of the great whom I was reared and passed the happiest days of $m y$ life. yet I can
weigh the problem with perfect weigh the problem with perfect fair Many a Christian has asked himself why the results obtained from our labors among the Mexicans have not
been commensurate with the money xpended, the energies exerted, and Father of us all. The reasons are not hard to find, and were it not for
these shortcomings the Mexican poruese shortcomings the Mexican pop-
ulation in Texas would to-day be
wholly evangelized. The religious work among the Mexicans when first begun by the pioneers of our Church
-met with a most encouraging welcome day through the State and still find
traces of this gigantic and prectous
work. In many instances the close
observer will feel like he is stepping observer will feel like he is stepping
upon the ruins of an empire of opporunities which thoughtlessly were lev
eled to the ground and trodden upon with to the ground and trodden upon
wegard whatsover. That work which met with such great suc-
ress soon came to a standstill agains: ill the laws of Christian progress, power of God is forever moving on I would sa
stagnancy.
Reyond a doubt this condition is no
due to indifference on the Tue to indifference on the part on
the Mexican people. The writer has raveled through the Southwest hold ing revival meetings, and helping to
house some struggling congregations. nd so far there has not been one eager to-day for the poopplel as eve Why, then, are we barely markin time, if that, and why do our victo
ries seem so far away that in many instances the case looks hopeless?
In the first place let us examine the

most important
State of Texas.
It should be
 State politically and commerciall will indirectly play an important par
in shaping the affairs of the Nation Far from that, however, these peopl the Church. Political grafters hat
found here an ample field where they can exercise their detrimental and perverse influence. So whener
a political or moral issue comes we have to fight the results of our
neglect as well as the millions thay of the State. In a city like san
tonio where the Mexican population
numbers no less than aroor the Chris-
tian Church could not lay her hand ces of the Church have improved fif-
ty per cent and the spirit of the work-
ers cannot be excelled. The local American Church is rendering a most
valuable help and our relations were

PRACTICALLY BLIND

## never so cordial. We have commenc ed hoiding joint meetings to diseuss the best plans to carry on an effec- tive campaign, and already good re- sults can be cind <br> the best plans to carry on an effec- tive campaign, and already good re- sults can be seen. The people out-

side of San Antonio
open to the gospel.
Let the American Church co-oper-
ate in their respective localities and
success is bound to crown our efforts.
success is bound to crown our efforts.
Wee cannot afford to waste such pre-
cious opportunities in these times of transition.
 on a score of voters during the re-
cent prohibition campaign, while on
the other hand the political machine had a list of two or three thousand
votes which they could reach by means of clubs previously orsanized
and most sagaciously kept means of promises which were never
complied with, but which were tempt-

$$
\begin{aligned}
& \text { ing just the same. } \\
& \text { Our labors during this campaign. } \\
& \text { however were not in vain even though }
\end{aligned}
$$

$$
\begin{aligned}
& \text { we her, we only two months to combat } \\
& \text { we has inroted in the hearts of men. } \\
& \text { ideas inter }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Many with whom we came in contact } \\
& \text { refraived from casting a vote, prefer- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { refrained from casting a vote, prefer- } \\
& \text { ring to remain neutral rather than } \\
& \text { do violence to their consciences. This }
\end{aligned}
$$

$$
\begin{aligned}
& \text { do violence to their consciences. This } \\
& \text { shows what could have been done had } \\
& \text { Christian people been as active as our }
\end{aligned}
$$

$$
\begin{aligned}
& \text { shows what could have been done had } \\
& \text { Christian people been as active as our } \\
& \text { opponents. The time has come to }
\end{aligned}
$$

$\qquad$
less than prayer and united Christian
effort to accomplish this.

educational advantages given to my
countrymen. I am aware that there
is no written law forbidding the at-
tendance of Mexican children in the
public schools in this State. There
is a law, however, written in the
is a law, however. written in the
hearts of the people which does keep
out of the public schools the out of the public schools the great
majority of the children of the 300 .-
mon Mexicans of this against American principles, all prln ciples of justice and surely against
those of Christianity. those of Christianity.
It is encouraging
find in almost
magnificent every community a magnificent
school building, but it is discouraging to find that in so many cases no pro
vision is made for the education vision is made
Mexican children
The United States Government has
always deserved all manner of prais for its attitude toward the Aborigines of the country. Land has been sel established and special laws enacte
to protect their rights and to develop
them both morally and intellectually them both morally and intellectually.
While this case is not analagous in every respect, yet there is one his-
torical reason which alone ought to
make the State pay special attention make the State pay special attention
to its Mesican population.

$$
\begin{aligned}
& \text { I need not mention the service } \\
& \text { which my people have rendered } \\
& \text { the land. Every railroad. every co }
\end{aligned}
$$

$$
\begin{aligned}
& \text { the land. Every railroad, every cot- } \\
& \text { ton patch, every corn and wheat field. } \\
& \text { every industry where hard and con }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ton patch, every corn and wheat field. } \\
& \text { every industry where hard and con- } \\
& \text { seientious labor has been required }
\end{aligned}
$$

$$
\begin{aligned}
& \text { scientious labor has been required } \\
& \text { will tell in silent but eloquent lan- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { guage of the endurance and self-de } \\
& \text { nial of the honest and hard-working } \\
& \text { laborers who have sanctified the soil }
\end{aligned}
$$

$$
\begin{aligned}
& \text { nial of the honest and hard-working } \\
& \text { laborers who have sanctified the soil } \\
& \text { with the sweat of their brow. }
\end{aligned}
$$

In the religions work the future
looks brighter now.
Our Mexican Church in San An-
tonio, perhaps the hardest field in the
tonio, perhaps the hardest field in the
$\qquad$
of February our different committees
There are more Catholic homes in
inting us to preach in them than our
local forces can attend to. The finan-

Devotional--Spiritual
 the world than any of our own, and are fust as anxious for the non-essen-
public opinion is not to be despised. tlals of the ministry-salary, good
But But both intellectually and spirituaily church, leisure, vacation, place, popu-
every man should make an effort "to larity, as any clergymen. We suffer
take his own measurement and make as little if our Churches are fruitless. take his own measurement and make as little if our Churches are fruities
his own clothes." Iet him go to the and the cry of the seeker for personal
tailor or the "ready-made" store for salvation is not heard. There is the or the "ready-made store for salvation is not heard. There is no
the clothing for his body, as he chooss "Woe is unto me if 1 preach not the
es: but the garments for his soul pospel," no vicarious struggle for the should be wrought out in righteous- conversion of individual souls, no
ness for himself by himself and his agony in the closet until the morn
mind should be clothed upon with ing hin mind should be clothed upon with ing hour: no unmistakable heart ery,
thoughts, conviet ions, and dreams of Cive me Scotland, or t die!" The
its own weaving and tailoring. The neople of our Churches do not see in higher exhibitions of mob rule seen so
often in public assemblies and opin ions will not disappear until men are
strong enough to refuse to be stamped ed by the cry of the demagogue and
the majority.-Western Christian Ad OLD.TIME CONSECRATION AND PASSION.
White Methodism has gained much,
eapecially in wealth and social stand ing. every student of its history
knows that it has lost the distinguish ing qualities which gave it unique power in its earlier history. We are
entirely and painfully elear that the loss is greater than the gain, and of
much more value. when fudged by New Testament, standards. The old
time consecration, sacrifice and pas. sion have gone out of our ministry
This is of more value than all $\mathbf{w}$
have gained, for those qualities mad have gained, for those qualities mad
our ministry unique, and gave it un
usual and unguestionable power with usual and unquestionable power with specific. We have become professional
their ministers the irresistible love-
passion that always fills churches and
throngs altars. There is no throngs altars. There is no use in
longer disguising the facts. We have become a professional ministry, rather than a passionful ministry and we
are reaping the natural and blighting At the same time the people are
tungering as we have never seen hungering as we have never seen
them. for the preaching of the clear
and fundamental truths of the New and fundamental truths of the New
Testament. Never, in our day, have we seen the time when the people
we sent. were so ready for and responsive to
the spirit and passion of Methodism, as revealed in our earlier experience.
The fields are white for the harvest as we have never seen them.
What is wanted is a radical swing back to our old-time spirit and consecration. We have been making secondary and non-essential things su-
preme. We need to get back to the Ideals of Jesus, of Paul, of Wesley,
and the Methodist fathers. Self searching with more searching of the
New Testament-a complete shift of New Testament-a complete shift of
ministerial ideals-is absolutely essen-

Old and Young
THE THREE WISE MONKEYS. Did you ever hear the little tale
of the wise little monkeys three They sat on the ground
With their arms around
Each other as nice as could be.
The first, no evil could he say:
The second, none could see: The second, none could As a monkey could be
From gossip and scandal was he. One had his hand upon his mouth.
The other covered up his eyes:

## And the other his ears. And it really appears That they were wondrou

So now, my children, give good heed
To this tale of the monkeys three To this tale of the monkeys thr
Guard ears, mouth, and eyes.
And be just as wise And be just as wise
And happy as you can b Mrs. Charles K. Potts, in The Chris


1 had no gun, and if 1 had 1 would
have been too frightened to have used have been too frightened to have ussed
it. 1 knew there was no time to be lost, for he was glaring wildly around. as if deciding to make a meal of me
Fortunately 1 had previously locked the cupboard where we kept the meat
and vegetables. and vegetables.
"In the farther corner stood a keg
in which candied honey had been stored, but which was now half full of molasses. He who watches over those who put thetr trust in Him flashed a
thought into my mind. Bears thought into my mind. Bears are
fond of sweets. Why not uncover it
and leave it open to catch Bruin? No
sconer planned than done.
Tcssing the pumpkin pie I carried at his open jaws, his attention was di-
verted to feasting on the ple, while 1 snatched off the head of the keg with the claws of a hammer. Then 1 re-
treated to the dining room and locked treated to
the door.
ine
the cook room. If he fell into the trap that I had set for him, I would be safe.
If not, there was no telling what It not. There was no telling what
would happen. But I prayed, remem-
bering 'Call upon me in the day of trouble, and I will deliver the day of
"Through a onepained "Through a one-pained window 1 creature. Hee strode boldy into the
room, and began a tour of investiga. tion on his hind legs. There was a fascination for him in the cupboard,
but after vainly trying to paw his way inside, he began explorations in the region of the honey kez.
"Nearer and nearer he came until
his huge head towered directly over
the delices. the delicacy. Promptly coming to a decision, he thrust his head lower and
lower until he was over his ears in the lower until he was over his ears in the
liquid sweet." At that moment grandfather cal.
in to finish the tale. "And that where we men found him a short time
after," he laughed. "We ate roast
"W after," he laughed. "We ate roast
bear for two days, but we were not troubled with any more such visitors
again."-Miss Z. I. Davis.

## \section*{BRICKS AND MORTAR.} <br> Janet Duncan had just come home from college at the close of the school year, and as she was unpack-

 ing her trunk was thinking of the
your character." And Janet, being a
practical young person, intended to ap
life

## IT

She has worked hard to give me other edildrean. too, and I'd like to show her that it has been worth while. but 1 can take charge of the house Half an hour later she discovered
her mother getiing supper, for the
Duncans had been poor since Mr. Duncans had been poor since Mr.
Duncan's death, and could not afford hired help.
"Now, mother," cried the girl, "let

fers of the sourhern Methodist Un
versity until the sound of "unselfish giving" shall range above the grovel
ing wail and mutiled cry of penurioumen and women.
net us give unt? the ring of gold
and silver as it tasses hands in the market place skali be drowned for-
ever by the music of the mason's trowe as brick on brick and stone
stone he lifts with brawny arms at
callous hands the massive walls Southern Methodism's greatest Chris-
tian Tniversity: O. how can we be
indifferent when Rev. Dr George W. ndifferent when Rev. Dr. George II.
Truett, the great Baptist divine, has
declared that, "Such an enterprise as this is enough to chalienge every
drop of red blood that flows in the
veins of cyery loyal Methodist in the


NOT TO BE ASHAMED.

## By Bishop Edwin D. Mouzon,


lavatory equipment on every floor
The building will be heated by steam, and have both electric light and gas oak, and the rooms so arranged as to
give the greatest privacy, and the floors will be constructed of such ma-
terial as will eliminate largely the comfort zs it is possible to construct.
tpon the endor ement of the Presi-

$$
\begin{aligned}
& \text { This was st. Pauls ideal for Time- } \\
& \text { thy. It should be the ideal which } \\
& \text { every preacher sets before himscif. } \\
& \text { en workman that nedeth not is the }
\end{aligned}
$$

$$
\begin{aligned}
& \text { eve preacher sets before himself. } \\
& \text { "A workman that ncedeth not :c be } \\
& \text { ashamed"- neither before God, nor }
\end{aligned}
$$ oise so common to many such build

$$
\begin{aligned}
& \text { science: can any minister of the } \\
& \text { gospel be satisfied with anything less } \\
& \text { than that? In November, 18s1, Seth }
\end{aligned}
$$ dent. Dr. Robert S . Hyer, it was the

sense of the Commissioners to offer sense of the Commissioners to offe
our people an opportunity to build and

$$
\begin{aligned}
& \text { than that? In November, } 1881 \text {, Seth } \\
& \text { Ward left his plow and joined the } \\
& \text { Northwest Texas Conference. On his }
\end{aligned}
$$ selves or some loved one. For in

$$
\begin{aligned}
& \text { way to the seat of the conference, he he } \\
& \text { wrote in his diary: "I greatly feel myy } \\
& \text { loss in being deprived of the benefit }
\end{aligned}
$$ stane a room in the Men's Dormitory,

$$
\begin{aligned}
& \text { wrote in his diary: } \\
& \text { loss in being deprived of the benefit } \\
& \text { of education, but } 1 \mathrm{am} \text { resolved, by }
\end{aligned}
$$ or it will place a memorial tablet in

```
some good, and to lead a life worth
```

$$
\begin{aligned}
& \text { c: } \$ 5000 \text { will place a memorial tab- } \\
& \text { in the Main Administration Build } \\
& \mathrm{g}: \$ 10,00 e \text { will endow a scholarship: }
\end{aligned}
$$

to overcome are very well known by
the Church. It is an interesting and
beautiful thing to see how this man,
out the aid of college and university
set himself with enthusiasm to the
building up of our educational institu-
tions and to assisting young men to
tions and to assisting young men to
large educational advantages. Some
large educational advantages. Some
men never come to maturity: maturi-
ty does not lie in the direction they
are going. Or, say rather, they are
not going anywhere, they are stand
ing still. I could wish nothing bet-
than that they should seek to follo
Seth Ward as he followed Christ.
I suppose that nearly every on
knows that our Summer School
Theology at Southwestern Chiversi
came into being largely through th
founder and first Dean, and the char-
acter of work done there has taken he might have gotten; and, of course
its type largely from him. It was his he will not get credit for such wor
ambition for the preachers of our Association with soung men like
Church in Texas that they should be minded, and the guidance of capabl
workmen who need not to be ashamed. instructors, themselves preachers re
has done more for the rank and file
of Thr men than our Summer School
It has given to them a
certain intellectual hospitality, a cer-
siveness in their work - qualities

$$
\begin{aligned}
& \text { the memory of the donor or any loved } \\
& \text { one: } \$ 5000 \text { will place a memorial tab- } \\
& \text { let in the Main Administration Build- }
\end{aligned}
$$

$\qquad$ dowment funds will name and endow a professorship in the University; $\mathbf{\$ 5 0 ,}$,
i.
will name the Men's Dormitory for the donor or their loved one:
What a splendid way to erect a monu ment to the ycuth of the South: One
is arrested in his thought by the in
comparable words of Danie with
comparable words of Daniel webster
when he said. "If we work upon mar ble it will perish: if we work upon
brass, time will efface it: if we rear
temples, they will crumble int. dust, but if we work upon immortal minds
if we imbue them with principles, with fellow man, we engrave on those tab
lets something that will brighten all -iernity." Money invested in a Chris characters of men and women. whose lives will pay untold dividends on the
investment.

Just think of it, already thirty-nine
oople have given $\$ 500$ each; twenty people have given $\$ 500$ each; t wenty-
three, $\$ 1000$ each: four $\$ 5000$ each.
and two $\$ 25,000$ each. Great under
$\qquad$ Texas, as well as the opportunity of
hearing distinguishod speakers from hich
mis
terprise is worthy of the best thought,


$\qquad$ o do with remission of si sin er baptism baptizes us into Jo 2. (who is willing to be shown) ers in fouch with the wider move. (who is willing to be shown
ments of Christian though: in the sixth chapter of Roman
Panl,

# GExastiN finogat 

alaylock pue co Pubitehers

Published Every Thursday at Dallas. Tex.
G. C. RANKIN, D.D.........Editor SUBSCRIPTION-IN ADVANCE

SENSATION FOLLOWS SENSA. TION IN FORT WORTH. It will be remembered by our readtist Church in Fort Worth burned own, and the disaster was attribut-
i to incendiary origin. The citizens fiered a handsome fore the burning of the Cburch be an alleged attempt upon the life of Official Board received anonymous letters threatening disaster to him and the Church if he did not desist
lis attacks upon the vice of the city. ill these things created of the city. citement and comment.
But the climax was
But the climax was reached last Ir. Norris, the pastor, for perjury. body and after being sworn stated hat he had no knowledge of the authorship of the anonymons letters rewas afterwards determined by that body that he, himself, was the author he indietment and granted bail at 31000 , a number of his wealthy members signing the bond. Fcllowing this the very next morning at 3 oclock, ir. Norris' house was fire, he and his family having a nar-
row escape from death in the flames. made an investigation. and stated that the fire did not orizinate on th: outside, but inside the house, and in
the closet under the stairway. Since the indictment of the pastor, and the sorts of rumors have been flying hick and fast, out his friends gen rally take the position that the cropping of a well organized conspir acy to ruin the pastor and drive him from the city because of his war on vice and derelict officials. That Dr.
Norris would deliberately swear falsily, or commit any other tlagrant act unthinkable, and it is equally unhinkable that a Grand Jury under ath, with such a man as ClarencIy set themselves to the malicious task of indicting Mr. Norris in order to ruin him. Therefore, in view of
these facts, we are greatly puzzled over the events in Fort Worth. In fact, we are greatly distressed. Unassume to pass judgment either way,
Lut in the meantime give Mr. Norris all the benefit of our belief in his innocency until the evidence is forthcoming to the contrary. We hope that made, and the truth in the premises vindicated. If, as the friends of Mr. Norris allege, and which allegation we
will accept until the proof to the contrary is overwhelming, he is innocent, and the victim of a conspiracy, then those involved in such conspiracy should be severely dealt with, even
to the very limit of the law. In any event, Fort Worth is not to be envied in her public sentiment. Her administration is in the hands of
men who believe in a "liberal inter pretation" of her laws, and they have jermitted a lax condition of things
touching all moral questions. The Nayor of the eity recently gathered a great crowd of composite classes at them on "I.ies and Liars," and it was $t 00$ inflammable and violent for publi-
cation in any paper seeking circulation through the mails. A local paper, however, called the "X-Ray." did publish it, and scattered it by hand
broadcast over the city. We have hat publication before us as we pen these lines, and if it is a correct reFort of what the Mayor said, then Fort Worth is to be pitied. That pub-
lished speech contains all the inflamlished speech contains all the inflam-
mable material in it qualified to create the bitterest strife and the most extreme acts of violence. A city whose efficial head is capable of such utteracts and offenses against law. It makes no difference what may be the ris. Fort Worth is in a bad way, and
there is something radically wrong in Jesus comes. Blessed be the cradle,
her public morals. Her work of re- the sick-room, the grave that Jesus
her public morals. Her work of re form needs to begin at the top and
proceed downward. There is something else demanded over there in ad ditio

STUDYING THE POWER AND THE METHODS OF THE GIPSY.
Sometime ago when meningitis were dying vew York specialist was brought here with a brand new remedy as an antidote for the disdoctors from all portions of the State flocked here to witness his clinics and to study the effect of the treat and to study the effect of the treat-
ment. They want to learn the secret, and take it back to their own It spoke well for the profession. So it is with Gipsy Smith. have all forms of $\sin$ in this city and people are inoculated with it. The simplist came and began to preach simple Christ, and the remedy in lete success. And ministers from all over Texas have flocked here to take part in the services: to study he power and the methods of the uickened spirits and aroused interme congregations. It was to their o the discredit of our city physicians that they brought the New York specore need, and it is nom in their discredit of the ministers that Gipsy Smith came, neither is it anything to the discredit but to the praises of
our visiting ministers, that they are here to study the secret of power ap this Gipsy when we was picked boy of the tent and the field, and without mental training threw him
nto the work of saving souls, by using him, trained him to becom-world-wide preacher to the masses. And it is the proper thing for our learn from him as he has learned from experience how to reach men
and women more effectually with the gospel. Therefore the effect and influence of the meetings of Gipsy Smith will reach thousands of people
whom he never saw and who never
aw him. May a great work of grace to like contagion from his services all over Texas:

## ThE GIPSY SMith meeting.

## 

ing swing in its movement at each
his ministry, and hundreds are seeking help through the inquiry room. ast Sunday afternoon more than vords of the gospel as preached by him. and they were greatly moved. nd hundreds turned away for lack of room. Yet there is nothing in his is simple, direct, forceful nature. It perately earnest. He holds and desnothing but Christ-and the people lock to hear him, and listen as hough he were giving them somemore than ever proves that the gos pel is what people love to hear-the full of the Holy Ghost. His preaching is in demonstration, and the power of the Spirit. He does no superhe matter, and his remedy is Christ, and him crucified. But we can do our hem some of his epigrams than by rying to describe him. These will ruth he preaches and his method of resenting it:
The new theology is like bad pho-
ography it is overexposed and underdeveloned. T have no time for it,
or I have not hardly begun on the old theology.
When

## his wit ord it Ther

There is room in your homes for
the sick-room, the grave that Jesus
visits.
There is room for pleasures and iet God have Jesus. Let God have his way with you:
he wants you. Stand up for him, that
he wants you. Stand up for him, that
he may send through you benedic-
tions, rivers of blessedness.
tions, rivers of blessedness.
It is the noblest thing in the world
to take your stand by Christ.
to take your stand by Christ.
It is the weakest, most cowardly
May God save womankind when
thing not to.
women take their coektails and girls
women take their cocktails and girls
in their teens drink:
God will not be trifled with. God God will not be tri
il not be mocked.
There has been one death in your
house, one coffin. There will be an
house, one coffn. There will be an-
other and your name will be upon the
coffln.
Mind what you do, Jesus is pass-
ing by. Mind how you treat him. ing by. Mind how you treat him. so much gas about him, but more
living like him. Get Christ into you.
Den't try to hold the Chureh in Den't try to hold the Church in
one hand and the world in the other.
Jesus will come into your home. and into your store and ereet a a pul
pit if you give him right of way.
Dont pit if you give him right of way.
Don't see how little religion you
can do with. See how much you can can do with. See how much you can
get. It is harder to backslide the
further you are in. Get all in. Don't iry to hold the Church in one hand
and the world in the other. When a little child likes me 1 am
proud. They know. When I go into
a house and a dog wags his tail around me I feel good, because dog
know men's characters. 1 know of some professing Christians
don't wag my tail
do. mean the so
the worst in you.
taechaens wis
Zaechaeus was not a curious man. n my judgment that is not a fair es
timate of the man. Jesus never treat timate of the man. Jesus never treat-
ed curious people. as he did Zac
chaeus. For most of them a word or chaeus. For most of
look was enough.
Twenty-three years ago 1 was in
this country for the first time and when 1 went home to my own land
told my people how 1 had found your women, of my delight at seeing
that not one of them drank. But now it is a one of them drank, But now
sight to see women in your hotels at their dinners drink-
ing. and they are often the first ones to take their cocktails. God save the The man's Christ. the woman'
Christ, and the child's Christ-that he gospel I preach.

$\qquad$
To the most hopeless He offer hope, to the most abandoned He of-
fers purity, and the farthest of He ondertakes by
These nigh.
These three letters, $s \cdot 1-\mathrm{n}$, comprise
every misery known to man. every misery known to man.
If Sin could climb to the Ga
Pearl, walk through the Streets of Gold, and take up its abode in the
Glory Land, they would have to make Glory land, they would have to make
a graveyard in Heaven.
Devils, disease. death, the trinity of
Devils, disease, death, the trinity
evils, all exist because of sin.
Ar// coward can go with the streat
Ary coward can go with the stream.
but it takes a man to go against it.
When a woman thinks more about the soul of her child, she has forgothood. If you want to beat the devil you
will have to fight him with the
cradle. Though you are lost in the depths of despair, the fingers that painted
the rainnow and the lily bell can still reach your case.
One gleam of that cross can shat er every chain that binds you, and
nake you free. Jesus can turn
well-living life.

$$
\begin{aligned}
& \text { well-living life. } \\
& \text { Don't think tha }
\end{aligned}
$$

Don't think that you can crowd the
concerns of eternity into the last five
minutes of your existence.
God doesn't save people five
God doesn't save people wholesale,
but one by one.
If you are going to follow Him all
the way, you must always allow Him to ehoose.
People a
People are too prone to regard the
gospel as a fireescape. Some people can lose their purity
som still stand in good stead and still sstand in good stead with the
people, but not with God. You can't be the same this side the
Gates of Pearl or the other, after you Sose Jesus.
Some American Churches without a pastor would turn even Jesus down
if he were to come before them with
a view to a call to the pastorate. view to a call to the pastorate.
Mary found Jesus just where she Mary found Jesus just where she
lost him, and that's the only place
where you can find him, if you have where
lost
t t would rather walk in the dark
with God than go alone in the light.
To be with Jesus, your heart must
have the purity of the snowroprop, your
life the beauty of the violet, your
days the ringing of the angels songs.
Have no secret corners in your
heart if you want Jesus to dwell Rlessed he that homestead where
can't save himself. I am only a voice
crying in the wilderness, Behold the
Lamb of God, that taketh away the in of the world.
All the religion some of you ever
ad has been in the heels of your He who offers any other medicine He who offers any other medicine
Jut Jesus for your sin-sick soul only Jgravates your need.
Jesus has a place for everyone of
Ju in his world. I don't believe that mongrel gospe! know it.
No one has ever explained satisfacCrily to me the connection between Church ice cream supper and a lean heart.
Associatio
must come into parsonal contact with fiod to secure his salvation.
Your sins conquered you
Your sins conquered you yesterday
nd to-day and will to-morrow, if you go on trying to conquer them without Godry help.
What about

$$
\begin{aligned}
& \text { put Gods help. your red-light distriet? } \\
& \text { What about y } \\
& \text { How often have you gone down ther, }
\end{aligned}
$$

$$
\begin{aligned}
& \text { How often have you gone down ther. } \\
& \text { to preach the gospel? How many of } \\
& \text { you have gone down there to help }
\end{aligned}
$$ to preach he gospel? thore to help,

you have gone down there those poor girls where they are
keep by paying your money and by your
lust? And every man who goes to visit her is as bad as the woman her.
self. 1 brand him as a moral leper. self.
though he may ride around town in
an automobile. (Applause.) But yoa women, you Church women, are par
tially to blame for this condition. You have two standards, one for the woman and one for the man. When a wom-
an gets into the gutter you make her an gets into the gutter you make her
stay there because there is no for-
giveness by society. But if the man is rich and goes with a dash, you will
let him take your daughter to the let him take your daughter to the
theater and you will give him an
evening in your home, though he may a cesspool of vice, and you call wild oats." Oh, what a travesty and

DEATH OF REV. C. F. ROBERTS. Rev. C. F. Roberts, of the West 26 after severe affliction. He was one time a most active minister, filling distriets and other important appointments in the old Oklahoma Conrerence. For twenty years he did not spare himself in the labors of thChurch, and no doubt but that his excessive toil and exposure in that hard lield had much to do with the premature approach of the end. He was faithful to every trust and met every obligation of Christian faith with punctuality and success. When the conference was divided he fell into the membership of the Western division, but his failing health caused him to take a nominal relation at the last session. He was a member af Dallas, and others. He was a and he so ordered his household be fore the Lord, that his home contri buted two members to the ministry of the Chureh-Rev, Luther and Rex Conference. His the East Oklahom great peace and triumph.

## HY SENTIMENT

## LY RECOGNIZED.

The following resolution was introced the Mississippi Legislatur Iew days since by Representativ was unanimously adopted by a risin rote: Whereas, We have read with great devoted mother of our esteemed Gov ernor. Hon. Earl Brewer, who, when asked if the day that her son was in
augurated Governor of the State augurated Governor of the state of happy when my boys foined the Church;" therefore be it
sion be inscribed on our journal as an example to the mothers of our state. splendid sentiment" Our "Contemporary" friend of th Daily News has given some heed to agant quotations from the "Christian Sclence Monitor," and now he only quotes from the "religious faddist" quotes from the "religious faddist"
three or four times a week. And now he occasionally takes something from
the Continent, the Christian Regis ter, and other religious papers. We
thought that our good friend would
see the point we made on him, and give us a slight made on him, an

March 7, 1912.

Utterly Wretched

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| brime entiritum |
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| at it toat in wum lis lira |

ligious paper, and give recognition $t$ some other great religious Journals.
The News usually respects public sentiment when it sees the direction the name of thousands of the best caders our friend for want hange for the better. May he im rove more and more:

Judge James Robertson, of Austin tied last Saturday night after a se vere illness of some months. He was
one of the most prominent members the Texas bar, a brilliant lawyer, discriminating jurist, a lawmaker large experience and a man of great
probity of character. He was brought up near Sweetwater, East Tennessee moved to Texas when a young man itizens. For some years he was law partner with the late Governo Hogg. To us personally, his death is a genuine sorrow, for we have been $t y$ years. He was a member of Tenth Street Methodist Church, Austin, hav ing come into that communion under
the ministry of Rev. George R. Stuart vome four years ago. He leaves a widow and four children to mourn his departure. $\qquad$
Col. Henry Watterson, the brilliant ditor of the Courier-Journal, was nce omnipotent in Kentucky pol He has not kept pace with the pro gress of reform, and he still lingers round the aroma of good old cor whiskey, but publie sentiment has gone by him. Recently he tried to wing the Democratic Convention is state against co when the opicil. ure met he tried to defeat it there and his effort met with a similar bte. Whiskey politics has about seen its day in the Southern States, passing into the background. Moral sentiment is firmly fixing itself in the saddle of authority in this day and the old whiskey regime will ne or be able
the battle! $\qquad$
Rev. J. B. Turrentine, of the Nav sota District, is making full proof of his office and ministry as presidin, ider of that section, and he is touciing all portions of his territory. He is a man of enterprise and plans, and he is communicating his spiri c preachers and the people. Hi has strength of body, insight of mind, hat whole district is feeling the touch of his power. And he is push-
ing the claims of the Advocate all ing the claims of the Advocate all
over his district.

We have received a bunch of literauge from the Harmon headquarters, setting forth virtues of the Ohio Governor, and one statement is that be
is an accomplished "poker-player." This may be an accomplishment in the eyes of the world, but, as a rule,
people with high moral ideals do not set much store by the man who
urged upon their favor because he skilled in the game of poker. Ther EDUCATIONAL

## .



## 

was a time when gambling with trict and his preachers and people
cards was not thought to be so much are in hearty accord with him in his out of place, but that time has long since disappeared. As a rule, the
"accomplished poker player" is not accomplished poker player" is not Wev. J. M. Smith, Harleton; Rev.
the man whose leadership we care M. H. H. Mower, China Springs; Rev to follow. We prefer that he be ac- Advocate a pleasant call this week. complished in something better and

Rev. T. G. Cocks, D. D., pastor of Church of this city, is an able and brotherly man, and he is held in high esteem by all our pastors in the city. He is a member of the Metho-
dist Preachers' Association, and he attends regularly and takes an active true spirit of a Methodist minister,

## PERSONALS

Rev. J. MI. Holt, of Sunset, gave us
he benefi: of a brotherly visit re cently
Rev. W. Y. Switzer, of Tolbert, was
see us this week. He is doing ood work in his territory.
Rev. C. P. Martin. of Byars, was to see us last week. He was down
taking in the Gipsy Smith meetings.

Rev. W. J. Mayhew, of West Corsicana Circuit, was to see us recenstly.
He is always a welcome caller at thi:s He is
office.
 week, and we were glad to have had
him visit this office. Rev. D. H. Aston, of Kavanaugh sta
tion. Greenville, called on us last
week. Everything, he reports, is
moving nicely on his charge.

icana, spent some time of West Corhis week, and, as is his custom, the Rev. J. T. Bloodworth, of Prosper,
was in the city last week, and bright-
ened up this office with a brotherly ened
visit.

Brother Jno. W. Wordlaw, of Bre
mond, was a welcomed visitor this
week. He is an active friend of the
Advocate and shows his faith by his Advoca
works.

Rev, wienn Flinn, of Bryan, was a
rotherly caller on the force last week He gave a good account of things in
his field, and is hopeful of a good

Our old friend, Charley Morris, of Winnsboro, made us a pleasant visit
recently, and we were glad to see him.
Rev. O. S. Thomas, of Wesley caller at this office last week. He ook in the great meeting now in prog ress in the city.
Rev. N. C. Little, after a long in-
erval, showed up in this office recent.
$y$. He is a great friend of the Ad y. He is a great friend of the Ad
ocate, and an all-round successful

Rev, C, B, Garrett, of the Tyler
District, was in the city this week, nd we were refreshed by one of his,
rotherly visits. He is pushing thing rotherly visits. He is pushing things
throughout his territory Rev. Walter Mills, of the San Au-
astine District, took in the Gipsy gustine District, took in the Gipsy
mith meeting the past week, and mith meeting the past week, and
made the Advocate an exhilerating
isit. lisit.
case.
Rev. Henderson Brown, for some of our best evangelists, has remove of our best evangelists, has removed
to Dallas, where he is now perma
nently located. We gladly welcome him into our mid
Rev. L. P. Smith, our pastor at
Cooper, Texas, and his wife, were the Cooper. Texas, and his wife, were th
guests of her brother, Rev. J. J. Mo
gan, of Oak Cliff, the past week, an guests of her brother, Rev. J. J. Mo
gan, of Oak Cliff, the past week, and
attended the Gipsy Smit Rev. F. M. Boyles, the Marshall
Ider. made us a brotherly visit this
He is pushing all the inter-
neek. He
ests of the Church throughout his dis.



 Rev. M. K. Little, of the Dublin Dis
trict, was to see us recently on his


Lindale: but he hopes to be ready for
work again by the meeting of con


Rev. A. N. Goforth, of Daingerfield was to see us for the first time this
week. He came to the Texas Conferweek. He came to the Texas Confer-
ence from Mississippi, but not in time to attend the conference ses-
sion. He has all the marks of a genuine Methcdist preacher, and we are
sure that the brethren will find him

Rev. E. M. Sweet, Sr., is now mak ing his home in San Angelo, and his
friends will note this fact. His good wife died at Lawton, Oklahoma, Feb-
ruary 24, not long after their golden wedding. She was in her seventythe good spirit. She lived a life of
conseration, and her end was one of great peace. Her remains were
buried in Fort Worth. This is a sad blow to Brother Sweet, but he is
richer in his hope of the better world.

## and abi issued.


E. Hawkins, He Sunday-school work-
er. recently won first place at Van
derbilt in the oratorical contest for
the position to represent the institu
to
 derbilt, but young Hawkins was an easy winner. He is a graduate of the
Polytechnic College, in the 1911 class. and he is making a fine record. He
wil enter the Central Texas Confer
ence when he is through the Vanderbilt.

ING OV OVIDENCES
INEATION.
 created and to have been the last
creave been innocent
and happy and expelled from this and happy and expelled from this
happy state on account of disobedihappy state on account of disobedi-
ence. The Babylonian account comes
mainly through Berosus who was : nainly through Berosus who was
Chaldean priest and lived about 3 .
Che Chaldean priest and Some of the
years before Christ. Som to ridicule
critics were accustomed to critics were accing untrustworthy, but
Berosus as beinn
fortunately for the truth Mr. George
Smith succeeded some years ago in fortunately for the truth Mr. George
Smith succeeded some years ago in
interpreting the cuniform writing
found upon tablets dug up from the found upon tablets dug up from the
ruins of Babylon. These tablets safe-
ly entombed for thousands of years ly entombed for thousands of years
where no transeriber could change or

LOOM TO WEARER
NOPN LETTER TO THINKING MEN

FRANKLIN WORSTED MILLS
2704 N. Hancock Stre


Epworth League Department

|  |  |
| :---: | :---: |
| Houston. <br> -and Vice-President-Mise Nary Traylor, Third Vice-President-Mise lackes Miller, San Antonio. |  |
|  |  |
|  |  |
| Daltas Vice Presitent-Mow Evetyn Wynn. ern Christian |  |
|  |  |
| tions and helps for a literary program |  |
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|  |  |
|  |  |
| Dean of Encampment-Rev. Gleon Flinn. while to devote her space to them. We Bryan. have observed no finer studies in any of our Advocates. <br> G. W. T. |  |
| $\begin{aligned} & \text { OFFICERS OF BOARD OF TRUSTEES. } \\ & \text { President-Rev. I. E. Harrison. D. D.. San ON THE JOB AGAIN. } \\ & \text { Antonio. } \end{aligned}$ |  |
|  |  |
|  |  |
| ditor of the Southern Christian Ad ocate, is absent from her State for a while and her work is being looked |  |
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|  |  |
| First Vice-Presideat-Ed \& Brown. IfcKinnev. <br> eague page. But Tm back on <br> second Vice-President-R. DeShons. Paris $\qquad$ thanks to Mr. Thomassen. It in |  |
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|  |  |
| Third Vice-President-Miss Mary K. Brown, thanks io Miss Prince.-A. 11.Dallas. Vice-President-Miss Villa Curtis.FourthEFECTIVE REMINDERS. |  |
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| tions are printed on light cardboard and called "Hints." Thus there are hints for July, hints for August, and |  |
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| Do not overlook the impar a tr |  |
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| tance of this to the central office Era. |  |
| FLORIDA ASSEMBLY. |  |
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| Sre you planning for Epworthts, It will be remembered that at the |  |
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| ments this year, the sunday ma |  |
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| had a letter in this depart- offer has been made to the commitYour plans which have be-11 tee of a site, but we understand |  |
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| -ful will make very interesting there are other places in view. An- <br> \& to others. 1 et $u$ s have them other committee has been named by the Jacksonville District Institute |  |
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| department, is anxious to fur the considered at the proper time.-D |  |
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| it leakue will meet in Terrell in rocate |  |
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| is older than this one Great plans shall find rest to your souls." Now, be carried out at Terrell and the consider the extraordinary originality mdance will, as usmal, be large |  |
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| learned: ever laid ourselves out for it |  |
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| ever practiced it, as we would prac- |  |
| The General Epworth League Board ice |  |
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| WOMAN'S APPEAL <br> all knowing sufferers of theumatism, wheth uscular or of the joints, sciatica, lum backache, pains in the kidneys or neu nains, to write to her for a home rreat- which, has repeatedly cured ali of these ufferers, FREF. You cure vourself a $y$ banishes urne acid from the blood. ns the stiffened join's, purifies the blood to the whole system if the above in s you, for proot ardiress Mre Box 187. foutr Bend. Ind. <br> leeen to associate Rest with Work. Henry Drummond. <br> Act up faithfully to your convictions: and when you have been unfaithful. bear with yourself. and resume always with calm simplicity your little tasks. Suppress, as much as you possibly can, all recurrence to your self, and you will suppress much vanilccustom yourself to much calmness and an indifference to events." Madam Guyon. |  |
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9 SUNDAY SCHOOL ITEMS 9
Editor, Georgetown, Teras,
REV. A. E. RECTOR,
Assistant Editor, Galveston, Texas.
All communieations intended for this de-
partment hould be sent to either of the above
asdresses.
THE BACKWARD PUPIL.

Whe backwaro pupil. and that has not been so long agoteachers use to scold and cuff and lick recess. No matter whether the fall-
ure to have well prepared lessons wa due to indolence, illiness, or inability
to learn, the treatment was alvayx the same. We have seen an exayperated teacher inflict severe bodily.
punishment on a pupil when every.
body in the school knew that the mibody in the school knew that the
pil could not master the lesson, try pil could not master the lesson, try
ever so hard. Such diselpline had
年 tendency to produce dunces Instead of
intelligent men and women. We intelligent men and women. We are slad to note that a better system is
now in vogue in good public schoots.
No now in vogue in good public schools.
When a pupil fails to bring up the as
signed work the teacher is trained to signed work the teacher is trained
ascertain the cause of fallure and ascertain the cause of failure
deal with the case accordingly.
public schools are public schools are zoing even furth
and making spectal arrangements and making special arrangements for
the instruetion of pupits who are me the instruetion of puphis who are men
tally defieient. For instance, we no-
tice that in the schools of St. Pant tice that in the schools of St . Puat.
Minnesota. one teacher in ach bulld. ing is to devote alt her time to coach-
ing backward pupils. This is certa'n-
ly an improvement on the old method Iy an improvement on the old methot
of beating out of such pupils whatever sense they might have.
The Sunday-school teacher slso en-
counters the problem presented by the counters the problem presented by the
backward pupil. Sometimes this pupil is merely timid. His timidity may
be due to his natural shyness, or it be due to his natural shyness, or it
may result from matters of dress, in-
ferior ferior advantages or other pupins are kackward th
cause.
Sunday-sehool because they are dull. In the Junior and adolescent azes
thoughtless bovg and girls show a dis
position to add to the embarrassment position to add to the embarrassmen.
of the baekward pupil by ridicule, ad.
ministered either openty or on the
sly. We have seen seholars driven sly. We have seen scholars driven
from the school by this process. Her. is a real problem for the teacher.
What shall be done with this backward pupil? In schools that are larre
enough to have several of such purils at a given age it it well to form them
into a class to themselves, and secure
for that class the most patient, sym. pathetic and competent teacher that
the scheol can furnish. In a small
school where such a class is impraeschool where- such a class is imprac-
tieal let the teacher take special tn.
terest in this backward pupil. It will terest in this backward pupi. It wil
not do to make this interest so marked
during the class period as to attraet
attention. for any suspicion of fa-

eminence. Any system of teachin:
that tends in that direetion should be
changed. Every member of a clas
equal of every other me mber-- nether
inferior nor superior.
inferior nor superior.
When the teacher
tical teacher problems as this he mal

teacher whose heart is cull of love fo
Christ and his class, a love that bear hopeth all things. endureth all thing
will
sol

## EPWORTH DAY.

## the Sunday-sehool hoards and Confer



GOOD-Morning. Noon and Night
Farmer Jones Pride Brand Sorghum Syrup


Cheaper Than Meat-More Nutritious
感 Children Thrive On It Ask Your Grocer
Fort Scott Sorghum Syrup Company Fort Scott.

Kansas

| be |  |
| :---: | :---: |
| cruest and others toen it for mranted |  |
| quest and others took it for granted ${ }^{\text {at having established the day its ob- Transferred. }}$ / |  |
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| manent feature of Sunday-schoot work. ico Conference and stationed at Coll |  |
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| tant enterprise to Texas Methodism. Arthur Marston to the Central Mex- |  |
| ile many thousands of our |  |
| are never able to attend its sessions The next session of the conference |  |
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| And the Sunday-school work is des |  |
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| features in all time to come. But no whatever of strength, we have in us enterprise that has to do with the will dignify and will make strongth bedies of men ean be maintained with. labors of our hand: whatever little out material support from some quar- ness degrades our spirit will lessen |  |
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| er. Epworth is not self-supportinz, them and dras them |  |
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| will be. For it is the purpose of ita also in our work: whatever purity is |  |
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| within financial reach of as many of we are so our work is, and what we |  |
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| declares no dividends, and the work we shall reap, for good or ill, in the |  |
| The increasing maknitude of the sifts have fallen to our lot.--Lord |  |
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| a correspending increase in the ex- |  |
| agement is to distribute this expenie right against inclination, and that is |  |
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| our Sunday-schools are benefited. ence. The rank of virtue is not meas. |  |
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| Hence they |  |
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| EST MEXICAN CONFERENCE. |  |
| The closing service of the North like.-Henry Van Dyke. est Mexican Mission Conference wa: |  |
|  |  |
| held ou Sunday aiternoon, Februar: |  |
| 25. After a very earnest and impres- W |  |
| sive talk by Bishop Hendrix, Rev. was Doing the Mischief. |  |
| con. Then the last minute question. |  |
|  |  |
|  |  |
| for next year?" was answered as follows: |  |
| Sonora Dixtriet-J. F. Corbin, pre- |  |
| siding elder. <br> Phoenix and Tempe F. D. Hernan- |  |
|  |  |
|  |  |
| Cananea-Enrique Narro |  |
| Nogales and Pitiquito-F. S. Mtonte- |  |
|  |  |
| Giuaymas-J. P. Flores. |  |
|  |  |
|  |  |
| Mazatlan-Joseph Thacker. |  |
| Rosario and Pozole-Josue Busta mante. |  |
|  |  |
| Chihuahua Distriet-J. H. Fitzger |  |
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| Durango - American congregation. |  |
| Miguel Narro. |  |
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## eros. supply.

## on. Principal.

## resident.

Maebona
Irineipal.
EI Paso
EA Paso District F T Anmell

| residing elder |
| :--- |
| EI Paso- $\mathbf{E}$. |

al. Junior pr actier.
Toyah and Pecos-Maxime Villareal.
Marfa-Melehor Chasarro
Alamogordo
hefore I used Postum I never went would not know which way to turn Now 1 zo alone and my head is as
clear as a bell. My brain and nerves are stronger than they have been for vears. Name kiven by Postum Co.
lattle Creek, Mich.

There's a reason," and it is explain-
in the little book. The Rod to Eellville," in phgs.
Ever read the above letter? A new one appears from time to time. They
are genuine, true, and full of human
interest.

March 7. 1912.

## CHRISTIAN BAPTISM.

number thres. Do the "Divers Baptisms" of the OId Testament Prove Immersion?
In Hebrews $9: 10$ we read "divers baptisms" (Gr. "diaphorois baptisme is"), and these words undoubtedly re fer to the various purifications of th
Old Testament. Now, Numbers $29: 11$ Old Testamen

TEXAS CHRISTIAN ADVOCATE
ears, before John came "purifying"
in the wilderness of Judea.
Luke $11: 3 \mathbf{c}^{\prime}$. Luke 11:38, where Jesus had not
baptized himself" before dinner. abbaptized himself" before dinner. ab- the next school year after the date of
olutely proves, according to Hast- the the next school year after the date of
this order, to make arrangements for
employment elsewhere than in Fed eral Indian schools."
When turs came to knowledge
of the Home Missions Council the of the Home Missions Council the the form
Washington, D. C.:
"The action of the Honorable Com-
missioner of Indian Affairs issued
January 27, relative to sectarin in missioner of Indian Affairs issued
January 27, relative to sectarian in-
signia and garb in Federal Indian signia and garb in Federal Indian
schools is to our minds so manifestly American in spirit, judicial and right-
eous, that we heartily approve and commend it. We did not know that
such an order was in preparation, but
we now express our commendation, and ask that nothing be permitted to
weaken its force. We desire our representatives to have a conference with
you if you find opportunity and occa${ }^{\text {CHARLES }}$ L. THOMPSON,

$\qquad$
here ranslated wash, is never
translated "immerse" by any lexicon:
Furst, a great lexicographer, defines "rahats" as "wash," and adds that its radical or primary meaning is flow, to pour out:" Gesenius gives
"wash, tave, bathe, cleanse:" it is
translated in the septaugint by "nip. tranalated in the septaugint by "nip-
to, louo, pluno" (none of these mean
"immerse)." it is also translated in the Septaugint by "cheo," which
means "to pour;" it is used where
Joseph "washed his face." Exodus
40:30. (Surely no immersion here.) 40:30. (Surely no immersion here.)
This passare is rendered in Jona-
than's Targum (Aramaic version than's Targum (Aramaic version
Old Testament), by "washed his fac With his tears," and Josephus, who
surely ought to know Jewish customs. tays, -When he (Noses) had sprinkled
Aaron's vestments, himself and his Aaron's vestments, himself and his
sons," while the Hebrew of the Old
Test (rahats) Aaron and his sons," showing that he (Josephus) understood
that Aaron was "washed" or "purified" that Aaron was "washed" or "purified"
by "sprinkling." All these facts show
that "rahats" does not mean "imthat "rahats" does not mean
merse" in the Old Testament.

$$
\begin{aligned}
& \text { retary to the President, as follows: } \\
& \text { "Your telegram of February } 1 \text { has } \\
& \text { been received and brought to the at }
\end{aligned}
$$

$$
\begin{aligned}
& \text { with the Ho Home Missions Council, and } \\
& \text { allowing no opportunity for confer- } \\
& \text { ance, the President wrote to Secre- }
\end{aligned}
$$

mersion was the mode in the baptisms
from the "laver.". This is impossible
for several reasons. The "laver" in for several reasons.
Solomon's temple w Solomon's temple was of great size,
at least sixteen feet in diameter, eight feet deep. resting upon twelve oxen, making it about twenty feet in height
(its great height would prevent any unclean person from touching the waaccording to Josephus, about 18,000
gallons. To immerse themselves in gallons. To immerse themselves in
it, the priests must climb twenty feet it, the priests must climb twenty feet high; one immersion would make the
water unclean (Lev. $11: 29-36$ ); if they
immersed themselves, they positively immersed themselves, they positively
violated the original haw of the laver. frst given in Exodus $30: 18-21$, which
emphatically says, "Aaron and his sons shall wash (rahats) their hands
and their feet out of it" (Hebrew, min," "out of," or "from"); Jona
than's Targum on Exous $30: 19$ has purification out of it, and Aaron and his sons shall sanctify with the wa-
ters their hands and their feet: ters their hands and their feet:"
wash in, in 2 Chron. $4: 6$ proves
nothing because the Hebrew preposinons meaning "in" or "into" are often correctly translated "at." Josephus
who ought to know-interchanges wash" and "sprinkle" in speaking of the laver, saying, the sea to be for
the washing of the hands and feet o the washing of the hands and feet
the priests," and. again, "whence th priests might wash their hands a
sprinkle their feet."
2 sprinkle their feet." 2 Kings 3
shows how they washed hands, "h is Elisha who poured water on the
hands of Elijah." Hastings' Dietionary finds no immersion in the bap tisms from the laver, but agree ed their hands and their feet befor they proceeded to offer sacrifices."
These considerations prove beyond controversy that the "laver baptisms
were by "sprinkling or pouring," and never by "immersion." Thus the by affusion, for about fifteen hundred

## "INeverClosedMy

 Eyes Last Night"
## How often have you been forced to say been forced to say these very words. You evidently have never tried

Tutt's Pills
which gently regulate your system and stir your liver to action. -at your druggist.

$$
\begin{aligned}
& \text { This telegram was acknowledged } \\
& \text { under date of February 2, by the Sec- } \\
& \text { retary to the President, as follows: }
\end{aligned}
$$

$$
\begin{aligned}
& \text { been received and brougl } \\
& \text { tention of the President." } \\
& \text { Without fur ther co }
\end{aligned}
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$$
\begin{aligned}
& \text { Without further communication } \\
& \text { with the Home Missions Council, and } \\
& \text { and }
\end{aligned}
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\begin{aligned}
& \text { ence, the President wrote to } \text { to } \\
& \text { tary Fisher of the Department of the } \\
& \text { Interior, a letier under date of Febru- }
\end{aligned}
$$



SEPARATION OF CHURCH AND
By Rev. Jno. M. Moore, D. D.
Commissioner of Indian isfued by the
reting that sectarian garb and insignia be not used by teachers in Federal
schools. The wisdom of this course manifest. The Indian Department appears to have come to the conclusion
that there ought to be a clean-out of cleavage between Church and
The practice against which the Commissioner of Indian Affairs as made this ruling, has been char-
cterized as un-American in view of
he fact that children educated under ious insignia cannot receive their reliind and freedom from Church rentold harm in foreign countries. That such liberty of thought and
onscience is one of the cherished rossessions of every free country is
recognized in this section of the In. dian Department in prohibiting a dis-
play of Church insignia in Indian Dlay of Church insignia in Indian
chools calculated to bias in a particulardirection the impressionable
minds of young children. A glaring evasion has been made of the princi-
ples of American Government, which ples of American Government, which
purposes that instruction in Federal schools shoutd not be colored by reli-
gious influence. The evasion has been

# The Standard Real Estate Loan Company 

INCORPORATED

## Assures You a Home or Business Property it You Live: YOUR FAMILY ONE IF YOU WERE TO DIE

 efrected by a plan which allows therenting of buildings for school purposes by the Government from secta-
rian institutions. Such buildings can be furnished by religious denominaments. The corps of employes transfered with the buildings to Govern-
ment control are not required to submit to the Civil Service examination without qualification. These employes in full religious garb then take the effect on the children receiving instruction from them is practically to proselyte them to the particular de-
nomination which happens to have nomination which happens
jurisdiction over the school. jurisdiction over the school.
The complete correspondence in the case is as follows:
On the twenty-se On the twenty-seventh of January Robert G. Valentine, Commissioner of Indian Affairs, Department of the Interior, Washington, D, Indian Schools: In accor charge of that essential principle in our Na-
tional life-the separation of Church Indian service, which as to ceremonies and exercises is now being en-
forced under the existing religious forced under the existing religious
regulations, I find it necessary to isregulations, 1 find it necessary to is-
sue this order supplementary to those
regulations, to cover the use of those regulations, to cover the use of those
exercises and at other times, of insignia and garb as used by various
denominations. At exercises of any denominations. At exercises of any
particular denomination there is, of
course, no restriction in this respect, course, no restriction in this respect,
but at the general assembly exercises but at the general assembly exercises
and in the public schoolrooms, or on the grounds when on duty
or garb has no justification. on Government schools all insignia
ed any denomination must be remov-
ed from all public schoolrooms, and members of any denomination wearing distinctive garb should leave such
carb off while engaged at lay duties as Government employes. If any ease exists where such an if any

The Commissioner's order almost
necessarily amounts to a discharge rom the Federal service of those who one without a careful consideration out giving the persons directly affect he order would not in any heard. As chool year, I direct that it be revok of Indian Affairs in respect theret
suspended until such time as wil 11 parties in interest and a concluall parties in interest and a conclu-
 INEE the opening of the Company's office in Dallas
until now nearly erery State in the Union is repres ment can be made in favor of our plans than he f
assets have reached the enormous sum of $\$ 50$, ,eoo.
250,000.00. Such results could only be obtained thracgh
very condition of
every condino of our contracts and redeeming
tract holders. The Standards Way is a Sate Way
Howe, If you will thoor the sio han


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

## Main Office <br> 604-609 Scollard Building <br> DALLAS, TEXAS. <br> DISTRICT AGENT <br> REV. S. P. BROWN 308 Moore Buitding FORT WORTH, TEXAS

THE WOMAN'S DEPARTMENT

## ATTENTION, WOMEN OF THE COLORADO DISTRICT. Mrs. J. G. Merritt, of Colorato, has been appointed District Secretary to our une hor wh refes IRs. X. G. roll.tys. Priden

## annual meeting.

## The second annual meeting of the Nomans MIssionary council will bee eld at Mount Vernon Place Methedowt to the prosence in the ely at at that time of oter conventions, the number of thoe entertane by the loeal commithee must te restricted to

 deaconesses, sporakers and minis during the council meeting. he present should be sent to Miss th
nie Waiker 1018 Thirtenth Stret.
Vorthiest. Washingtor. D. C. ebtained, as the southeastern Pas-
enger Associan stion tates that the
robable attendance will not Justify ISS BELILE: H. BENNETT

YRS. F. S. PARKER,
MRS. FRANK SILER

## CALALLEN W. H. M. SOCIETY. dast lades of calatinn of the therpese of than  <br> MRS. GEO. F. HARRIS

home mission SOCIETY.

## On September 18 our First Vice Tresident. Mrs. Roy Farmer. gave

## Lue the colors of the brigade. Some if the children also carried out the olor scheme in their dres.


 ran. organist, played the accompani wreise to the God we love. Bro. Swin-
tall prayed God to bless in a special orrk, then. in a few appropriate
vords, Mrs. Farmer introcuceed the
officers. for. the present year- Whe
 President: Miss Courtney Canceler Evans. Treasurer.
o not think of this work as some hing very diffecuit and entirely dif.
crent to other organizations for chilt frent to other organizations for chil
tren. The very first step ts to suty
arefuly the incosed leafes. which define your duties, as well as the work
he children are to do as an organiza
ion. Take your Heavenly Father as
 Mrist wich strengtheneth me.".
Knowis the
Kige of the work whote to successful leadership. ouccore, it is verystant reader of thial thoung
hristian Worker and The Missionary Voice. These, together with the Mis
sion study books, which for this year sion Study books, which for this year
are The lisht of the World and
"The Conservation of National Ideals." inspiration.
seek the aid and favor of your pas.
ror, who can be of great assistance to
 year. Mrs. Farmer led in a short
pray.r. and the children sang "Little
Sunteams" with vimand spirit. Their
young voices raised in prayer and thanksgiving made melody in our
hearts, and we hope and pray that
in the year 1912 they may daily grow light and love. MRS. FANNIE AL.FORD,
Mer
 PRESIDENT.
My Dear Sisters:
Having received not even a dozen
namess of First Vice.-Presidents by Jan-
nary 1. I did not get out my intended
New Year's message. 1 deem it not New Year's message. 1 deem it not
yet too late to send you a message eertaining to the year's work just
a trast os. in your New Year's resolu-
I trus you did not fail to make the following: "1 resolve in the strength
of the Lord to do my best to make
an efficient First Vice-President." if an efficient First Vice-President." I
von did not, wont you make it yet?
By virue of your position, this work your efforts. If, after an earnest.
faith ful trial, you fail, do not embar rass your auxiliary by holding your
office: resign in favor of someone
else who will attempt the work, and nt the same time notify me., giving
ne name of the newly elected woman.
We must get dead in earnest about this chist gren's work. Time and op
ortunity are slipping rapidly through portunity are slipping rapidly through
our hands. To-morrow will be too late our hands. To-morrow will be too late
to accomplish what can be done to
day Let's get busy. in in the work. Make the work
taptable if you would make it sue-
ssiul. Do not attempt to change cessiul. Do not attempt to change
conditions and circumstances to fit the
organization, but conform the organ organization, but conform the organ-
ization to these. All rules are flexi-
ble For example: Making the age
limit fourteen years is not iron-clad.







YOUNG LADY COMES TO HIS

## HELP.

## Sometime ago 1 noticed an article

the Advocate of an unknown writer desiring the help of the Christia
readers, and God has laid it on $m$ eart to write, but 1 thought the
ere many who may understand case better that God may use. that
vould do far more good than 1. so nave neglected it, but to-night 1 ha
such a burden on my heart for thic
has man 1 must do as the Lord leads.
Oh, how my heart ached when

man who does not beli-ve in Goo
and has no hope for the future. is
not a time when Christians should b
something may be said that will
lead this man to know there

## person Liste

represent to you a Savior whom 1
have only read or heard about. The have only read or heard about. The
one 1 represent to you is one whom
I have met, and am personally ac-
quainted with. I hold up to you a Sa-
vior who can save you from sin.
One time I came to realize I was
ask in prayer, believing. ye shall re-
ceive."
Read also 1 Tim. $6: 12:$ Matt.


1 trust that 1 am not an alarmist. nor alarmed beyond Justification, but
there is a very serious question con fronting the Protestant Church of to lay. The twin sisters-the home and
foreign mission work-are no more wo, but one work.

In the laws of Nature it would be a matter of impossibility to change
this relation, but in this work" it is a well-known fact in the South and
southwest that they are no more to
be considered as two, but one work Distance has been so annihilated
hat from one place to another is onl that from one place to another is only
the distance between you and the teie kraph office, or a few days' ride on the cars or steamer. and the only con
ceivable difference in the home and fors. Work is the separ here at our door, in the local districts
ns well as in the towns, eities and as well as in
foreign lands.
Our ports are open to the foreigner "Texas" soil. We have planted work at the great Texas port, and
have no doubt but suitable and effec hands it has been intrusted. But we who are in these local distriets and
thrown constantly with this elemen hrown constantly with this elemen
and battle with this problem, are fully aware of the fact that these
port workers are not able to reach all and convert them to Protestantism
so the problem is before the rural workers, in somewhat of a toodified eal strengit, battle and win out, or to
sleep on our rizhts and become for sleep on our rights and become for
eignized, if permitted to use this ex It is a fact that some of our Amer can people are falling under the in
fluenee and customs of the foreigner
while many of the foreigners are te while many of the foreigners are te
coming Americanized. And when the German, Dohemian and Polander come
in with us, as one of us, the make
goot the opportunities we extend to We feel that it is high time that we
were wideawake on this subject, con tributing more liberally to the cause of mistion, keeping already have and filling our
that we
territory to every need with more mis sions, keeping up the little churches where some of our people have moved
out, leaving the Church weak, instead of dropping them, or giving them to
this foreign element, for if we do not tefore the eventide, yea, before noon.
it will have reachrd such an exten that we will not be able to master it
and our great Church, which has prid
ed herself with her work, will bow her head in disgracefurk, submission to
that of which she was once master. that of which she was once master.
is, master or be mastered.
T. S. OGLE.

## A Splendid Tonic.

Cora, Ky.-Mrs. Iva Moore. of thix
place, says, -I was so weak, I could hardly walk. 1 tried Cardui, and was greatly relieved. It is a splendid tonic friends, who tried it with good re sults." Testimony like this comes un
solicited. from thousands of earnest solicited. from thousands of earnest
women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable.
mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women' pains, and strengthens weak women
It is certainly worth a trial. Your

Our Letter From Georgia By Rov. Geo. G. Smtth
 1 am now going beyond my seventy-
fifith milestone-rapidy
toward $m y$ four-score. sixty yave been a a a preachis
for over
for over fifty. I have never had


## METHODISM IN A TRANS CANA. DIAN TOWN.

 controversy, and have had no an-
tagonisms. I have been on the best leakues-whether they were of m greed to disagree differences to ourselves, and worked in harmony when we could agree.
have realized too vividly the critical condition of things to hunt up issues
and to emphasize points, that i felt were by no means vital. There ar many things which may be true bui are not important, and many thing
which are false. which make no rea difference in the lifo when they are
believed as true. An old friend in Tennessee did not believe the world ut he was an earnest Christian, and
spported all the institutions of tho Church. Mr. Westey believed in in
vatches, but he believed in Jesus xatches, but he believed in Jesus
'hrist and in doing right. It is no mon as inspired to believe in the Soloof the Bible. One may believe with Hugh Miller and Principal Dawson
that the world was created in differ ent periods, and not in six days of
wenty-four hours rach, and yet be feve the world was the creation of a perzonal God. So with many other
things. One must believe in God to be a Chri tian. One must believe in
and trust as his Savior Jesus, the Christ. To be one one must believe
hat he needs converting grace, and hat the Hely spirit brings it, and that make him a Christian. One must be lieve in the Bible as the Word of God. One must believe in prayer and faith. by love to man, which secures the highest morality. But many thing not such and as false which are really uly friend, Dr little of Chiege as lecturing to a class on "Harnack." was, and admitted the possibility that we might be wrong in some views we held, but he said, "Young gentlemen aith in Christ, or our lives? We need
not air these doubts, nor argue con cerning them. We have more impor There work to do." ears four and have been for forty The first, the radically orthodox. the econd, the conservative, and the hird, the progrossive, and the fourth xisted in some form since Methodism existed. We have however been on he whole conservative, and this class as bern so largely in the majority hat the division
hat the division
have been found in
When we had that senseless contro versy some years ago, about a firs
and second blessing, 1 told the con estants that while you told the conke tipers about matters neither of ou understand, the extreme radicals into our colleges, ulpits, but they sneered and said. Agitation is salvation: stagnation is
damnation." how zilly was the contention about ededum" and "tweedledee
Some have ventured into shoaly waers, and more than one barque has
been wrecked already, and it behooves us to follow after things which make We may be more anxious to gain fame as controversialists than to recuse men of ignorance and narrowness
who are contending for what seems to who are contending for what seems to them vital truth. I know nothing, and strong factor in to-day is quite his particular discussion, I have no ficient and faithful Sunday-schoo part in it. When the Vanderbilt Trus-
lees boldy claimed that the Metho-

## and Hon. J. S. Bailey, son of the late and great. Rev. E. A. Bailey, of the Northwest Texas. Conference, is Dis

 Northwest Textrict Steward


POSTOFFICE ADDRESS

Obituaries


## In the death of David B. Lawson. who departed this life at his home

 seren mies southeast of Navasota, atthe age of more than seventy-five
years, another pioneer citizen of "irimes County, and a veteran of the mons and crossed over the river to
rest in the shade of the celestial
trees. The funeral occurred Friday evening, January 12, at the friday
graveyard among friends and memeers of the family.
The subject of this sketch was born
near Whiteville, Columbus County,
North Carolina, October 16, 1836. He North Carolina, October 16, 1836 . He
was of Highland Scotch and Revolu-
tionary descent, his grandfather hav ing been born in Glasgow. Scottand,
Christmas, 1760 , and was brought to Christmas, 1760 , and was brought to
America as a baty to join other relatives that had been banished for their
principles. David B. was next to the youngest of seven children when his
father, James lawson, left North Car father, James lawson, left North Car
olina for Texas in the year 1840. His
father moved to Burney's Prairie, but one year later settled on the Navaso
ta River, about fourteen miles above Hashington, then
Hepublic of Texas.
The schools of Anderson and Plantersville. and was left an orphan at the age of
iffeen years, after which he was in
the employ of Van Alstyne and White, Who were in the mercantile business
at Retreat for several years before  Nichols, South Cerolina, to M, Miss
lucy Nichols, who still survives him
The fins The fruits of their marriage were
eight children, of whom six attained to manhood and womanhood and are
still living , as follows: James s., War-
liam E., and Edtar D. Lawson, of Navasota: Mrs. J. B. Cochran, of Artesia,
New Mexico: Dr, F. W. Lawson, of
Orange, and Mrs. Harry Smith, of Morristown, Tennessee. After his mar-
riage in North Carolina he returned
to Texas, and lived one year on qua's Prairie, but in March, 1860 , he
settled on the place which he made
his home during the remainder of his life. a period of nearly fifty-two years.
He served in the army of the Con-
federacy, being a member of Elmore's federacy, being a member of Elmore's
Regiment, but being a victim of bad
health was detailed for service as a first-class saddle and harnessmaker.
David E . Lawson was a good citi
zen, and in many respects was an ex
traordinary man. At the close of the war he was practically left penniless,
but not disheartened. He went to work to rebuild the waste places
caused by wreckage of war and to dis-
charge all the duties of life. charge all the duties of life. He tis
never considered wealthy, but was a good liver and accumulated consider-
able property. His highest ambition was to live right and honestly in the
sight of all men, and leave to his chil-
dren a good name. He was converted and joined the Methodist Charch in
and was a loyal member till death. He served as steward of the
Clurch for more than forty years, and Cmmunion of saints which the
Cureh services afforde. His home
as always the preacher's home, and was always the preacher's home, and
he delighted to have them and their
tamilics partake of his hospitality. mose. He was modest in doved him
Hisposition,
Clean in life, honest in all business re-



| Anst Certainly-Co To Your Doctor |
| :--- | :--- |
| And why not? Yet some people act as if a medicine could take | And why not? Yet some people act as if a medicine could take

the place of a doctor! The best medicine in the world cannot do the place of a doctor! hoctor, consult him fregutently. If we did this. Have a fanily doctor, consult him frepuenty. fi we dis
not believe doctiors cniorsed Ayce's Cherry Pectoral for coukhs not beieve dociors entorsted Ayers
and colds, we woud not fier it o you.
Hea He keow and loed the hibory jued doert ne of has shard from Weed








 and kir the demend hat tas the Omity oent Reliketh,", and we will
 tenixi recmet h, test cumeto





Church and its institutions. Had
to Sunday-school the Sabbath
he went to the great beyond.
ever ready and ansious to do
in the material enterprises of th.
kingdom. We shall miss him mach.
but knowing where to







## WEST TEXAS CUNFERENCE



## TEXAS CONFERENCE



## 



Marrin District-Second Round.
 was a steward of our Church. Hav-
ing seen him Sunday after
 over the congreation, he would ssemin
$m y$
 for some time but nothing was
thought
 tes of alitit in whict hhey tell mi

TILLMON-Silently but surely the demon, death, creeps into our homes. Sometimes it is after a life has been
spent in usefulness or "wasted his stibstance with riotous living." The
subject of this sketch, James Thomas Tilmon, was born in Jones County,
Georgia, February 10,1811 , was mar.
ried in 1851 to 1 iss Rebecea A, Sla. ieorgia, Febuary 10, 18s1; was mar-
ied in 1851 to Miss Rebecea A. Sla-
on. They soon moved to Alabama. They soon moved to Alabama.
on.
nd, after living there for three years,
ame to Dallas County. Texas. In ty, Texas, where they lived happily
together till November 16 , 1911, when
the long expected summons came and


$\qquad$



Wise


## Tyler District-Secord Kound Cry






Nuatr 1





The Datric Coternce will comeve



Chronicle and Comment
 the night before as an evidence that
his work for the saloon had not been
in vain. It is the duty of all pa-
triotic citizens everywhere to keep
fresh in the public mind the odium
that rests upon the name of o. 8 .
Colquitt on account of his fawning
servility to the most diabolical en.
sinery of

## Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.


