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G. C. RANKIN, D. D., EDITOR

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THE SLAVERY OF NEW THOUGHT

No one should hold to anything simply because it is old, or reject it simply because 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 doctrine 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 Church 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 considered a religious 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 Athenians, spend "their time in nothing else but either to tell or to hear some new things," as positively new ideas.

A young lady, a graduate of a great school, was addressing 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. —," she said, "gave me 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 Unitarian 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 advanced and independent thinking preached from the pulpits of to-day comes not from a devout study of God's Word, comparing Scripture with Scripture, but is unconsciously absorbed from books whose authors work out interesting schemes of Christianity without carefully considering the plain teachings of the Bible. One who reads can usually name the real father of the new thought and can tell that it was born outside of the wedlock of Holy Scriptures.

OUR PREACHERS AND THE NEW THEOLOGY

We have been reading a book of instruction to preachers, much of which is good, 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 * * * 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 construction 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 hence 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?
3. Did God create man, or were his body and soul evolved in the eternal process?
4. Did man begin in a state of righteousness 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?
5. Did not the idea of God evolve from

fetichism through polytheism by a natural method?

6. Do not the Scriptures merely record the stages of man's development?

7. 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, is evolution a scientific fact? Is it an established truth? Does any man living know that "the evolutionary world-view" is absolutely the true view?

Prof. de Cyon, for a long time an instructor of science in St. Petersburg University, 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 baroque theory can ever be given from the discovered fossils." From Virchow he quotes to

show that there is a very great chasm between the highest ape and man, and to show that the skulls of fossil men are not inferior to the skulls of to-day. Again we ask, has any one a proof beyond a reasonable doubt that the evolution theory is a fact? The revolution theory of Galileo is capable of proof that no rational mind can reject. The theory of gravitation was demonstrated to be a fact. But who can demonstrate the theory of evolution to be a scientific truth?

The point we make is that it is absurd to require our preachers to shape their interpretation of the Scriptures to coincide with evolution until evolution is demonstrated to be the fact of the universe of matter and spirit. Especially is it absent when it is considered that in order to harmonize with "the evolutionary world-view" the preacher must decide that man was not created a righteous being, and did not fall into sin, but he has from the infinite past developed normally and never needed to be redeemed because he was never anything but a

proper thing in any stage of his existence, from a germ up to a giant.

If the Bible account of man's creation, fall and subsequent redemption by the miraculous intervention of Christ—the God-man—the real history—evolution, so far as the human race is concerned, is false; and if the evolution theory is true of man, then the Bible account of man is false. It is not a question of harmonizing. It is a question of contraries. If one be true then the other is false. The Bible gives a plain statement of man's creation and fall, and Paul in his letter to the Romans strongly corroborates the record of man's fall. If Paul told the truth, "the evolutionary world-view" is the wrong viewpoint for a Methodist preacher. If Paul told a falsehood, then the way is open for any theory one is disposed to advocate. To our mind it is a most deplorable thing that our young preachers should be urged to shape their preaching to the tenets of an undemonstrated scientific theory.

SOME ENCOURAGING SIGNS

The net increase of our Church for last year is said to be more than 45,000. This large increase is certainly very gratifying, and, as our gains come mostly from direct evangelistic effort, it must indicate widespread revivals and a healthy spiritual condition generally. The great majority of our preachers are orthodox and evangelical, and our people are loyal and religious. Of course, we have some that are worldly, and they are very conspicuous; but no Church 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 satisfied with our doctrines and polity. There is always some friction in some places, but probably never less than at present. No doubt, this fact accounts for much of our progress last year, and it is most encouraging.

Methodism is facing a great opportunity, probably the greatest in its history. Its doctrines are generally accepted 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 churches with preachers. Almost every charge has not only a resident preacher, but a permanent preacher's home. This is a great advantage and gives to our movements the character of permanence and stability. A resident preacher living among his people means or should mean pastoral oversight. Probably 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 Sunday-schools are the exception even in the country. And most of these schools run twelve months in the

year. This means much for Methodism and the cause of Christ generally. Add to these advantages our system of general superintendence and it can be seen that our Church resembles a compact and thoroughly organized army.

What is needed is consecration and brotherly co-operation. The age demands democracy not only in form but in spirit. This has always been the spirit of true Methodism. The boss and the driver is out of place in the service of Christ and ought to be discounted in the councils of the Church. Our noble laity is ready to follow the right kind of leadership.

With the success of 1911 we ought to make greater progress in 1912. The main business of the Church is to save men, and the note of true evangelism stirs Methodist people as nothing else can. Every interest of the Church is important, but nothing is ever lost by giving this the precedence. All plans for the year should be laid with reference to the conversion and salvation of men and the revival should have right of way. If the preachers will lead the way the people will follow and victory is assured. The signs are truly inspiring. May the revival come with power.

The man who will not permit himself to be even introduced to the word "failure" always brings things to pass. His motto is to do something despite discouragement. He never lets up and he never falls down. And he is the man that both the Church and the business world are looking for.

An optimist is one who cannot bear the world as it is, and is forced by his nature to picture it as it ought to be. A pessimist is one who cannot bear the world as it is, and is forced by his nature to picture it as it will always be.

that he continued to the time of Cyrus! Professor Porter seems to think that the book made a very profound impression on the age in which its writer lived! Well, such a thing might be "assumed" if we take only a "part of the facts" into consideration. One thing is a fact, if modern scholarship has made any new discovery

concerning the book of Daniel Professor Porter's book fails to show it up, or I must admit that I have failed to find it. So far as history and fact are concerned, we are none the wiser. All that can be claimed are some more new theories that are more or less plausible as we incline to one view of inspiration or another.

to the young person away from home influence. There is no question that the formative period is during college life, and that during this period the strongest personal influence is needed. For the character, Christian or unchristian which is moulded during the four years of college life will rarely ever change in later life. Parents know the advantages as well as the 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 sending their children to our Church schools, to know that they will receive a warm welcome by the students and will be under the influence of Christian teachers, who take the deepest personal interest in the welfare of the student. The teacher realizes that this is not only the period of the development of the mind, but also the period of the construction of character. Why construction of character? Because the nature of education determines the character. And what makes character? There is one thing on which we all agree and that is environment. There is no place where surroundings so directly and forcefully tell upon the making of character as in our educational institutions. We always hear one thing after a young man has been away to college: "How he has changed!" He is an entirely different person!" Rightly 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 out of it to create the necessary environment to achieve 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, social and intellectual conditions.

development of a life? Should not every father and mother rejoice to hear the good tidings that an institution is to be opened to their children where the best educational advantages will be given and where, as well, character will be developed? Southern Methodist University is making ample provisions to give to your boys and girls the sheltering influence of home life not only in the classroom, but also outside, by means of the splendid dormitories. Those students or teachers who have been in schools where they have dormitories realize the importance of such halls; that it is not simply a place of eating and sleeping, but one of the most important educational centers in college life and one of the best possible provisions for moral supervision.

Southern Methodist University

From the Viewpoint of a German Methodist

ALVIN D. SCHUESSLER, Professor of German, Upper Iowa University, Fayette, Iowa

Before me lies a request to write on this great educational movement from the viewpoint of a German-Methodist. I cannot treat it from a narrow point of view for the significance of the 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 to hear that the educational system of Texas ranks with the best in the United States. They are correcting 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 advancement have they ever witnessed as is going on within its domain.

The assertion which is occasionally made that German-Methodism has obtained its growth, that the rising generation is becoming more and more Americanized, and that the Church, 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 the large number in our great State of Texas, and the number of immigrants coming in at Galveston and other ports, we realize that these assertions are not based on irrefutable facts, but that there still is a great mission for German-Methodism. But one fact remains true: the rising generation is becoming more and more Americanized, and our young people, in large numbers, are attending the larger colleges and universities. There is hardly one of the larger institutions without a representative of German-Methodism.

The benevolent spirit of German-Methodism is well known to other Churches. In educational matters they have most loyally supported the parent Church and have shown commendable liberality whenever approached. The parents are ambitious for their children, and they usually 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 familiar with educational conditions. Here is a special field which promises a bountiful harvest for the institution which prepares for the reaping.

Germany is known to the world as a power in literature, philosophy, science and theology, and is constantly supplying our country with most extensive literature. The German-American 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 colleges and universities. Our young people are beginning to realize some of these advantages and hundreds are asking the question, "Where go to college?" 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 institutions. It is indeed the duty of every German Methodist to be in sympathy with and to most heartily endorse this new progressive educational movement, since it is one which means so much to our homes, Church and State.

One of the cardinal events, if not the cardinal event, in the history of entire Methodism in the South, is the founding of Southern Methodist University. Every Methodist and Christian is thereby placed under an obligation of gratitude and moral indebtedness to President Hyer, who for years had the ambition to found and build a great Methodist University, equal to any of the leading institutions of the country. President Hyer has made a thorough study of the needs of the educational field and of the kind of in-

stitution which would best serve the needs of the Church and State. In the location of the institution he wisely considered the great value of an educational field as related to the population, and in his conclusion as to the kind of institution needed he expresses the conviction of a large percentage of our leading educators and of our best citizens, that education cannot be complete without the Christian element. The attentive reader of the articles by President Hyer is convinced that Southern Methodist University is destined to become one of the best universities in the land, but no number of articles can convey to the Church, to the city, or to the State, the far-reaching meaning of this institution. The founding of no institution in recent years has called forth more favorable comment. In the founding of Southern Methodist University the Church has taken a forward movement of which the value is beyond estimation. The moulding within its halls of only one leader may mean the shaping of the life of a generation, and greater than the influence of any one 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 denomination, and friends who belong to no Church, for they realize that it arises in response to the growing demand for more efficient Church schools, schools that are equal to the best State institutions.

It is not to be forgotten that startling changes have been effected in the educational system, that more is demanded of our schools than twenty-five years ago, or even five years ago. If we ask our young people to come to us they have a right to ask for, and we are under obligation to give them what they need to meet the 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 institution afford advantages in the classroom as well as in chapel exercises or vespers services. If the Christian college is to fulfill its function to the Church and society, the work of the classroom and its standards of scholarship 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 graduate of any large city high school wants to know the real advantages of the Church college, and is not satisfied with what it has been, but demands 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 institution, plus the Christian atmosphere. It is the business of the Church to save her young people of college age from ignorance and infidelity, and to take advantage of the prevalent longing for higher education to turn the thought of the parents and children towards the Christian college 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 members of their congregations next Sunday 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 conditions 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 dormitories, fathers and mothers, do not forget to have your children mentioned in your gift or better have them make a contribution. Then when the question arises, "Where shall my son or daughter go to college?" it will be solved for you, for they have an interest in Southern Methodist University.

Almost every boy or girl on reaching 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 not know desirable institutions and cannot solve the problem of choosing a college, since they fear the well known perils of this formative period

The success of every school depends to a large extent upon equipment, but the 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 faculty. One of our leading educators says: "The chief factor in the process is no longer the text book or the laboratory or library—these are but the tools; the chief factor is the teacher: the living, vital personality, who is a co-worker with God in bringing man to his high destiny." The faculty must set the pattern in thought and in Christian work among the students. This can best be accomplished by the unconscious influence and example of the teacher.

Institutions like Southern Methodist University furnish the best conditions for student life, because there is a closer supervision of the moral life here than elsewhere. The student 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 studies as well as in the building up of strong characters. (Consider an average senior class. A larger number of students in the senior classes are 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 attitude to religion he will unconsciously exert an influence which is detrimental to his moral life. If he is not a Christian he will carry his unbelief into the classroom. A man cannot truly interpret literature, history, philosophy and science and leave out his personality or his personal views. All outside agencies, such as chapel exercises, or the young peoples' organizations, cannot counteract the poison the student may receive in the classroom, because the average student takes the teacher's interpretation as authoritative.

Why is such an institution as Southern Methodist University of such vital importance as to invite the most prayerful consideration of parents before choosing a school? Because the average young person when he leaves home and gets into other circles will grade himself after the standard of his 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 west show and a military tournament had been in the city. We are creatures of example.) If a young person grades himself after the standard of his fellows, then in a Christian school there are nine chances out of ten that his standards will be high. If he comes with a high standard, he has every opportunity to continue and will very likely "stay by the old precepts, and the foundations which were laid in the home are builded upon to the great benefit of the student." The moral record a student leaves behind when he leaves college is rarely reversed or modified, "for the mould of these four years of college life have set and hardened and the features are fixed for life." Ought this not to stir every Christian educator, who has the direction of such a crisis in the moral

In the State institutions the commercial side of education is generally emphasized and the religious atmosphere is less healthful and positive. The Church school bears a heavier burden than the State institutions. It must combine the highest type of intellectual discipline and the building of the noblest Christian character. This is the true mission of the Church schools, and if they cannot show a product in these regards superior to the secular institutions then they have failed to realize their highest educational opportunity.

Southern Methodist University arises in response to the need of the Church and of the time, and in response to the great appeal of our educational system of to-day, to train for the world such men and women as the time demands. The need of a great body of Christian leaders never was more urgent than at this time, and the world is looking to such an institution as Southern Methodist University to give us such leaders. You may ask: "For what kind of men is the world calling to-day?" We hear the echo from every part of the continent, from every profession, from the darkest parts of the heathen world: "Men of the noblest Christian character and the highest type of intellectual discipline."

In the building up of Southern Methodist University every Methodist can be of the great company of leaders who are contributing their share to make Southern Methodist University a center of moral and religious influence and a place where young men and young women will become leaders among leaders, those who will go out to bless and enrich every State in the Union, and every country the wide world over.

When Southern Methodist University opens her doors to receive students, it will not be a school of preparatory grade, but will at once be among the universities of the highest standard, and will be prepared for the work immediately required. Southern Methodist University has a great mission in the Southland, and in the great and growing Empire State. That its success is secure is proved by the testimony of leading educators and business men of our country, and by the increasing stream of benefactions from grateful friends.

This educational movement should be most liberally endorsed by every Methodist, as well as by every lover of educational interests, because the Church will be stronger for its well trained ministers and laymen, the State institutions will be stronger on account of its moral influence, and every college, academy, and high school will be better for the incoming of teachers of the type trained in Southern Methodist University where the atmosphere will be genuinely Christian.

BROTHER SMITH'S ENDORSEMENT.

I want to endorse what Brother L. B. Saxon said about the "Misappropriation of Our Home Mission Money."

Two pastors in the same district—one with a wife and six children, with a salary of \$639, and a missionary appropriation of \$100; the other with a wife and six children, with a salary of \$1200, and an appropriation of \$100; the one with \$639 salary having to keep a pair of horses and buggy and feed them on dollar a bushel corn, and \$25 — to get over his big work, and the \$1200 salary and \$100 appropriation, without the expense of horse and buggy; one with \$1600 and the other \$739, a difference of \$861 in favor of the one with the least expense and both doing the same kind of work, only the one getting the least pay by \$861, and doing the most work. Where is the justice, leaving out religion?

I write this instance to let it be known why I endorse Brother Saxon in saying, "The home mission money is being squandered by the Mission Board; not that the board is to blame, but the man representing the needs of the district, and the preachers in it." I am for justice to all men, and especially between Methodist preachers. J. M. SMITH, P. C.

The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day.—Colton.



Prof. Anderson's Foods

Grains Exploded by Steam

These curious foods—Puffed Wheat and Puffed Rice—were invented by Prof. Anderson.

His object was solely to meet physicians' requirements. They wanted whole grain made wholly digestible.

So Prof. Anderson conceived the idea of shooting the grains from guns.

The grains are revolved for an hour, in tightly-sealed guns, in a heat of 550 degrees. That's twice hot oven heat.

The heat turns the moisture in the grain to steam. When the guns are unsealed that steam explodes.

Thus the millions of food granules are literally blasted to pieces. Digestion can instantly act.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

But another result—a surprising result—is the most enticing cereal foods in existence.

The grains are puffed to eight times normal size. A myriad cells are created, each surrounded by toasted walls.

The grains are crisp. Yet the walls are so thin that they melt in the mouth.

Now 22,000,000 dishes a month are eaten by folks who enjoy them.

Like Toasted Nuts

These grains are served with sugar and cream. Or mixed with any fruit.

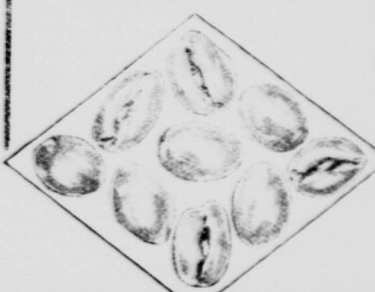
They are served like crackers in a bowl of milk. They are used like nuts in candy making, or as garnish to ice cream.

However served, they taste like toasted nuts. You have never tasted any ready-cooked cereal even half so good as these.

Order them both and compare them.

The Quaker Oats Company

Sole Makers — Chicago



Our Texas Missionary Campaign

WORK AMONG THE FOREIGNERS IN TEXAS.

By Rev. A. J. Weeks.

There are three-quarters of a million aliens in Texas to-day, representing various nationalities. This is perhaps the most perplexing problem the Protestant Churches of our State have to solve.

The impression obtains generally that these foreign-born peoples are not accessible to our Churches. They are accessible to us, and with a strong force of efficient workers we would reap a great harvest.

I give below two letters from workers among foreigners which I am sure the readers of the Advocate will be interested in.

NOTES FROM A BOHEMIAN WORKER IN WEST TEXAS CONFERENCE.

My Visit to Wharton County.

In Wharton County there are several Bohemian settlements, but this time I will refer to Talton where about twenty Bohemian farmers live.

Here I stayed several days with Mr. K. Three of his sons and one daughter are teachers in the public schools. This family belongs to the best and most progressive class of people.

On my visit to their county I had the privilege to be their guest. I preached twice in their schoolhouse—once in Bohemian and once in English, because of a mixed congregation.

Then I learned that this gentleman reads his Bible a great deal, and is desiring to get saved. Reading the Bible helps surely to become the truest follower of Jesus Christ.

After having visited several families at Talton I went to El Campo. Here I found about thirty Bohemian families.

Mr. H., who had heard about me already, opened his house and heart, and invited me to stay with him. I baptized his little son and enjoyed being with his family very much.

The only work I could do there was personal testimonies and distributing Bibles and Christian literature.

A good Christian literature is another missionary. It helps very much in bringing people to Jesus Christ, and so I am trying to place good literature in every family I come in contact with.

The Lord surely will fulfill his promise even if our eyes do not see it at once.

VISITING AMONG THE PEOPLE.

To visit people and to speak to them about their salvation and spiritual condition is as important as preaching the gospel in the Church.

In personal conversation with the people I realize that some are opposed to the personal appeal, while others are hungering for a word of comfort and for a beam of light to shine into their hearts.

A great burden rests on my heart when I find people seeking rest for their souls and are hindered by some religiously blind leaders.

A certain farmer bought a Bible a few months ago and started to read it. A neighbor lady, a very fanatical Catholic, came to this farm

and asked him to lend her the Bible. When she got it she went with 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."

Another farmer bought a Bible about a year ago, and is reading it as often as he gets time. He wanted to become a little better Catholic than he was and went to the priest carrying him some money for a mass, and to ask him to pray for him.

"God does not hear you at home; he hears you only at the Church; you ought to come here to pray."

"So," answered the farmer, "I believe that God sees and hears us everywhere and not in Church only."

"If you do not go to Church," continued the priest, "then we shall not bury you in our Catholic cemetery."

"All right, my farm is large enough, let the people bury me there," answered the man, and left the priest's parsonage, keeping his money in his pocket.

Such teaching is blasphemy. What judgment rests upon such a man! Often I think about the prophecy of St. Paul in 2 Thess. 2:11, 12: "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

But what shall we say, is there no help for these people who are kept 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.

There is another feature of this question too important to be overlooked, and which does not reflect credit upon the State. That is the educational advantages given to my countrymen.

THE MEXICANS IN TEXAS.

By Rev. E. B. Vargas, Mexican Evangelist.

I have been asked by the Assistant Home Mission Secretary to make a statement concerning the condition of the Mexican people in the State of Texas.

I need not mention the services which my people have rendered to the land. Every railroad, every cotton patch, every corn and wheat field, every industry where hard and conscientious labor has been required will tell in silent but eloquent language of the endurance and self-denial of the honest and hard-working laborers who have sanctified the soil with the sweat of their brow.

Our Mexican Church in San Antonio, perhaps the hardest field in the State, has more perfectly organized her forces and just during the month of February our different committees have done a most excellent and efficient work.

There are more Catholic homes inviting us to preach in them than our local forces can attend to. The finan-

ces of the Church have improved fifty per cent and the spirit of the workers cannot be excelled. The local American Church is rendering a most valuable help and our relations were never so cordial.

Beyond a doubt this condition is not due to indifference on the part of the Mexican people. The writer has traveled through the Southwest holding revival meetings, and helping to house some struggling congregations, and so far there has not been one place where all expectations have not been surpassed.

It should be the paramount question of the Church of God to extend her influence over these people who, by virtue of their relation to the State politically and commercially will indirectly play an important part in shaping the affairs of the Nation.

Our labors during this campaign, however, were not in vain even though we had only two months to combat ideas inrooted in the hearts of men.

There is another feature of this question too important to be overlooked, and which does not reflect credit upon the State. That is the educational advantages given to my countrymen.

It is encouraging to find in almost every community a magnificent school building, but it is discouraging to find that in so many cases no provision is made for the education of Mexican children.

The United States Government has always deserved all manner of praise for its attitude toward the Aborigines of the country.

Wednesday morning Brother McReynolds opened the institute with devotional services, reading as a Scripture lesson, 1 Corinthians, 13th chapter.

The work of the Men's Board was outlined by Brother Griswold. With his aggressive Christian spirit, he told of past achievements and viewed the future with hope.

Rev. R. D. Steward, of Weinert, occupied the pulpit at the evening hour. His sermon took us back to camp-meeting days, and it magnified the need for the radical conversion characteristic of those times.

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Brother Mills opened the afternoon session with devotional services. Brother Cadwell being absent. The presence of this old veteran of the cross is always an inspiration to us.

Brother Cadwell being absent. The presence of this old veteran of the cross is always an inspiration to us. May God spare him for many useful days' service.

Brother McKewon spoke at length on the evangelistic campaign, going

back into its history and tracing it up to the present day. He pointed out some of the dangers attending modern methods of evangelism and pleaded for the pastors to be vigilant concerning both evangelist and leader of song.

A very spicy, forceful and instructive address was made by Brother Murrell on "The Development of Our Circuits." Brother Murrell is a "hummer," and knows exactly how this work is done, hence his talk was plain, practical and to the point.

Brother Hardy closed the program for the institute at the evening hour with a sermon preached from John 3:16. At the close of this lofty hour's service, the presiding elder administered the holy sacrament of the Lord's Supper to a large number of communicants.

The pastor at Munday, together with his faithful laymen and the good people left nothing undone to make our stay among them pleasant.

Our presiding elder is a prince among preachers, and his godly life is an inspiration to all who come in contact with him. His leadership is wise, his counsel safe and uplifting.

We all came home with new hopes, greater ambitions and larger faith in God. FRANK MEADOW, Sec'y.

THE WRIGHT BROTHERS AND THE SABBATH.

It is a source of inspiration to know that the noted Wright Brothers, to whom the world owes so much of its aviation progress, would not take part in the Sunday contests of the recent aviation meet in Chicago.

Life is not all in getting, but quite as much in helping. Property is not an absolute possession, to be used or abused at will, but a responsible trust. Labor is not genuine that has no heart or conscience in it.

Do the best you can where you are, and then you will find the door to some larger sphere.

I WAS PRACTICALLY BLIND

And It is A Drivhtful Duty To Preclaim That Now, At The Age Of 60, I Can See As Well As I Ever Saw.—Jas. W. Anderson, Ex-Supt. City Schools, San Francisco, and Ex-State Supt. Schools, California.

Send For My Free Book and Free Advice.

I show you in my own 50 page, cloth bound, illustrated book, just how Mr. Anderson treated his eyes at his own home, and how you may do the same.



This valuable book, with 125 illustrations will tell you many things that doctors rarely tell their patients but what they ought to know.

Form for requesting the free book and advice, including fields for name, address, and a statement of symptoms.

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CHRISTIAN BAPTISM.

NUMBER THREE.

Do the "Divers Baptisms" of the Old Testament Prove Immersion?

In Hebrews 9:10 we read "divers baptisms" (Gr. "diaphorais baptismois"), and these words undoubtedly refer to the various purifications of the Old Testament. Now, Numbers 29:11-22, absolutely prove that some of these Old Testament purifications were done by sprinkling, and Heb. 9:13 clearly shows that the writer used "divers baptisms" to include the purifications described in Numbers 19:11-22. Again and again we read of purification by sprinkling in the Old Testament, and all of these are surely referred to in Heb. 9:10.

But some immersionists claim that the "laver baptisms," and "the washing of Aaron and his sons" were performed by immersion. The facts, however, clearly set aside all such claims. The Hebrew word, "rahats," here translated "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 "to flow, to pour out;" Gesenius gives "wash, lave, bathe, cleanse;" it is translated in the Septuagint by "nipo, lono, pluno" (none of these mean "immerse.") It is also translated in the Septuagint by "cheo," which means "to pour;" it is used where Joseph "washed his face," Exodus 40:30. (Surely no immersion here.) This passage is rendered in Jonathan's Targum (Aramaic version of Old Testament), by "washed his face with his tears," and Josephus, who surely ought to know Jewish customs, says, "When he (Moses) had sprinkled Aaron's vestments, himself and his sons," while the Hebrew of the Old Testament says that Moses "washed (rahats) Aaron and his sons," showing that he (Josephus) understood that Aaron was "washed" or "purified" by "sprinkling." All these facts show that "rahats" does not mean "immerse" in the Old Testament.

But immersionists claim that immersion was the mode in the baptisms from the "laver." This is impossible for several reasons. The "laver" in 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 water, thereby defiling it), and holding, according to Josephus, about 18,000 gallons. To immerse themselves in 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 violated the original law of the laver, first given in Exodus 29:18-21, which emphatically says, "Aaron and his sons shall wash (rahats) their hands and their feet out of it" (Hebrew, "min," "out of," or "from"); Jonathan's Targum on Exodus 30:19 has, "They shall take for a washing of purification out of it, and Aaron and his sons shall sanctify with the waters their hands and their feet;" "wash in," in 2 Chron. 4:6 proves nothing because the Hebrew prepositions 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 of the priests," and, again, "whence the priests might wash their hands and sprinkle their feet." 2 Kings 3:11 shows how they washed hands, "here is Elisha who poured water on the hands of Elijah." Hastings' Dictionary finds no immersion in the baptisms from the "laver," but agrees with Josephus that "the priests washed their hands and their feet before 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 Jews had been accustomed to baptism by affusion, for about fifteen hundred

years, before John came "purifying" in the wilderness of Judea.

Luke 11:38, where Jesus had not "baptized himself" before dinner, absolutely proves, according to Hastings' Dictionary, that "baptizo" does not always mean "immerse." Other New Testament references prove the same thing. The water pots of stone at the wedding, because too small for immersion; the dispute about purifying in John 3:25, 26, where purify is used in one verse and baptizo in the next, but both certainly referring to the same thing; the baptism at the Red Sea (1 Cor. 10:1, 2), where they all went through on dry land, and yet were baptized; the case of the jailer; the case of Paul, who "standing up was baptized" (anastas ebaptisthe) in the very room where he had been praying; such cases almost absolutely prove that "baptizo" means "sprinkle or pour" as well as immerse.

The early writers, who duplicated New Testament manuscripts, knew so well that "baptizo" meant "sprinkle," that in Mark 7:4 they sometimes wrote "baptizo" and sometimes "rantizo" ("sprinkle"); (the best editions have "rantizo"). All these facts, added to the remarkable fact that an inspired man of God actually uses (in Heb. 9:10) the word "baptism" to describe that which was done by sprinkling, absolutely prove that the teaching of Methodism on the mode of water baptism is not only in harmony with the best scholarship, but is also invincibly founded on the inspired Word of God.

R. W. BODSON.

Memphis, Texas.

SEPARATION OF CHURCH AND STATE IN INDIAN SCHOOLS.

By Rev. Jno. M. Moore, D. D.

An order has been issued by the Commissioner of Indian Affairs directing that sectarian garb and insignia be not used by teachers in Federal schools. The wisdom of this course is manifest. The Indian Department appears to have come to the conclusion that there ought to be a clean-out line of cleavage between Church and State. The practice against which the Commissioner of Indian Affairs has made this ruling, has been characterized as un-American in view of the fact that children educated under the care of instructors robed in religious insignia cannot receive their education in that complete liberty of mind and freedom from Church restraint, the lack of which has wrought untold harm in foreign countries.

That such liberty of thought and conscience is one of the cherished possessions of every free country is recognized in this section of the Indian Department in prohibiting a display of Church insignia in Indian schools calculated to bias in a particular direction the impressionable minds of young children. A glaring evasion has been made of the principles of American Government, which purposes that instruction in Federal schools should not be colored by religious influence. The evasion has been effected by a plan which allows the renting of buildings for school purposes by the Government from sectarian institutions. Such buildings can be furnished by religious denominations as a part of their establishments. The corps of employes transferred with the buildings to Government control are not required to submit to the Civil Service examination but are "blanketed in" practically without qualification. These employes in full religious garb then take the place of the public teacher and the effect on the children receiving instruction from them is practically to proselyte them to the particular denomination which happens to have jurisdiction over the school.

The complete correspondence in the case is as follows:

On the twenty-seventh of January the following order was issued by Robert G. Valentine, Commissioner of Indian Affairs, Department of the Interior, Washington, D. C.:

"To Superintendents in charge of Indian Schools: In accordance with that essential principle in our National life—the separation of Church and State—as applied by me to the Indian service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to 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 particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

In Government schools all insignia of any denomination must be removed from all public schoolrooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employes. If any case exists where such an employe

cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools."

When this came to the knowledge of the Home Missions Council the following telegram was sent to the President, under date of February 1:

"The President, the White House, Washington, D. C.:

"The action of the Honorable Commissioner of Indian Affairs issued January 27, relative to sectarian insignia and garb in Federal Indian schools is to our minds so manifestly American in spirit, judicial and righteous, 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 occasion for this. (Signed):

"CHARLES L. THOMPSON, President."

This telegram was acknowledged under date of February 2, by the Secretary to the President, as follows:

"Your telegram of February 1 has been received and brought to the attention of the President."

Without further communication with the Home Missions Council, and allowing no opportunity for conference, the President wrote to Secretary Fisher, of the Department of the Interior, a letter under date of February 2, practically revoking the order. The concluding paragraph in the President's letter to Secretary Fisher is as follows:

"The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter, nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action of the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation."

The Home Missions Council, con-

sisting of twenty-four organizations doing work throughout the United States and its dependencies, at a meeting of its Executive Committee, on February 5, telegraphed its profound regret that the President had revoked the order of the Indian Commissioner without affording the opportunity for conference which was asked for the council in Dr. Thompson's telegram.

The Commissioner's action should receive the hearty support of all Protestant denominations and cannot be reasonably objected to by those others whom it affects, in view of its impartiality and disinterested justice, which treats all alike according to favoritism to any. It is in full accord with American ideas and advanced thought and as such cannot fail of public approbation.

The action of President Taft in setting aside the order of Commissioner Valentine must be very pleasing to Roman Catholic propagandists, but very displeasing to the great body of American citizens who believe in complete separation of Church and State. The fundamental principles of our American Republic are involved. Romanism evidently is making fine use of her papal representatives at Washington. Why has the President thus repudiated American principles? Possibly because only Romanists have spoken to him in forceful terms. Shall not Protestants, fifty million strong, declare themselves in unmistakable words in favor of American principles, and the absolute separation of Church and State?

Let every Methodist preacher's meeting, every institute, every conference, and any other organization pass resolutions endorsing the action of Commissioner Valentine and send these resolutions to President Taft and to Commissioner Valentine. Let Senators and Representatives from all the States hear from their constituency upon this important matter. An aroused public sentiment should reach the President and the National representatives of the people. The matter will not be finally disposed of before a hearing from the people can be had. Let the American citizenship of this country reinforce the Commissioner of Indian Affairs in his fair and impartial treatment of all religious sects, in accord with the fundamental principles of the American Government.

Every man ought to be bigger than the office.

Holland House advertisement with image of a building and text describing its amenities and location.

ENDORSES BROTHER COLLINS.

I want to say amen to Bro. G. H. Collins' last article in the Advocate of February 8, and add a few thoughts by your permission.

The need of the time is a return to Paul's style of preaching: "Not with excellency of speech, or of wisdom; not with enticing words of man's wisdom, but Jesus and him crucified; in demonstration of the Spirit and power; that faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

This is the kind of preaching that gave Wesley and Moody such success. And has given Gipsy Smith such success in San Francisco and Los Angeles, and it is the kind of preaching that will renovate the world and bring its teeming millions to Christ. The Lord send us more of that kind of preaching. W. R. KNOWLTON, Local Elder.

Telephone M-5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D.

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The Standard Real Estate Loan Company

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Assures You a Home or Business Property if You Live;

YOUR FAMILY ONE IF YOU WERE TO DIE

SINCE the opening of the Company's office in Dallas ten years ago, its business, then local, has extended until now nearly every State in the Union is represented among its contract holders. No stronger argument can be made in favor of our plans than the fact that during the short period of ten years the assets have reached the enormous sum of \$500,000.00, and loans have been made in excess of \$1,250,000.00. Such results could only be obtained through methods of honesty and carrying out to the letter every condition of our contracts and redeeming every promise made by officers of the Company to its contract holders. The Standard's Way is a Safe Way; it is a Same way; it is a Way that leads to YOUR HOME, if you will follow those who have been divorced from landlords by our Home-owning Contracts.

The Insurance Feature

In our contracts makes it impossible for a person to lose even by death. It provides that should the purchaser of an unforfeited contract die before a loan has been made or a home built, the Company will pay to his or her legal representative the amount of monthly installments paid by deceased into the Company, together with 6% interest per annum for the average time it has been in force, or the Company will grant to the legal representative of deceased a loan of money on Real Estate Security on the same terms as recited in the Contract.

A Home Company with Dallas Headquarters

ASSETS DEC. 1, 1911, : : \$500,000.00

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

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

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

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"I Never Closed My Eyes Last Night"

How often have you 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. Sugar coated or plain—at your druggist.

Dr Price's CREAM BAKING POWDER

Improves the flavor and adds
to the healthfulness
of the food

Chronicle and Comment

By Dr. J. B. Cranfill

Every time I have controlled my temper, some future event has transpired to vindicate my wisdom. Every time I have lost my temper some subsequent embarrassment has come to emphasize my folly.

Dr. Johnson well says that the chains of habit are too weak to be felt until they are too strong to be broken.

Chas. M. Sheldon is authority for the statement that it is better to do more than you promise than to promise more than you do.

A gift approximating \$1,000,000 has been rendered to the Metropolitan Museum of Art in New York. It is one of the largest gifts ever made to the museum and is from Francis L. Teland, President of the New York County National Bank, who is a Civil War veteran and a member of the museum.

On the corner of St. Paul and Elm Streets in Dallas a liquor saloon contains in its show window a lithograph of Jacob Wolters, candidate for United States Senator. This reminds me of an incident that occurred many years ago when I was editor of the *Gateville Advance*. The worst desperado in the west was killed. A few days after the tragedy Uncle Tom Winters, who was County Commissioner in the western part of the county, came to town. I asked him what the sentiment was in his end of the county concerning the outlaw's death. He looked up at me and said: "As you know, I've bin livin' in Coryell County nigh onto twenty-five year, and I have knowed of a heap of killin's, but I have never knowed of no killin' that giv' sich general satisfaction." I suppose that no candidate that ever announced for public office in Texas, Governor O. B. Colquitt excepted, ever gave such general satisfaction to the liquor men as does Jacob Wolters.

The following special dispatch from St. Louis, to the *Dallas News*, contains a very interesting and wholesome piece of information: "If a man becomes intoxicated in a saloon and afterwards is robbed, the saloonkeeper who sold him drinks, and the owner of the property on which the saloon is situated are liable to the victim not only for the amount he lost, but also for heavy damages, according to the decision of the Illinois Supreme Court. The case in which this judgment was handed down was that of a man against two others. The suit was brought by his wife, as his next friend. One defendant was a saloonkeeper and the other owns the building in which the saloon stood. When he recovered from a spree begun in the saloon, plaintiff said he found that all his money had disappeared."

Recently Governor Colquitt was a guest of the city of Dallas and Dallas County, and assisted in the ceremonies in connection with the opening of the viaduct across the Trinity River. He took occasion to boost his candidacy for the Governorship in his celebration speech, from which the following is an extract: "I am proud of a people like you here in Dallas County, and you have never turned me down. You have always been my friend, and I have always tried to be a friend not only to the good people of Dallas County but of the entire

State of Texas. When I come out of the Governor's chair I want to be able to point back to my administration of the affairs of the Chief Executive of this State as being full of material progress of this kind, and as having accomplished much progress in promoting the educational interests of Texas." Thus far, I have been unable to find anything in Governor Colquitt's administration of which he or any of his friends could possibly be proud. So far as I know, he is the only Governor Texas ever had who left the executive mansion and went out over the State in a campaign in the interest of the liquor dives. It is an open question as to whether he helped or hurt the cause of the Texas saloon, but there is no doubt on earth that he did his best to help it, and that he either was amply rewarded at the time or expects to be rewarded by the liquor men and minions during his present campaign. While his Dallas address was being delivered, there lay dead in our city a woman whose husband got drunk the night before and murdered her and then murdered himself. It would have been a fitting time for Governor Colquitt to have pointed back to his last summer's saloon service and to have given the incident of the night before as an evidence that his work for the saloon had not been in vain. It is the duty of all patriotic citizens everywhere to keep fresh in the public mind the odium that rests upon the name of O. B. Colquitt on account of his fawning servility to the most diabolical engineery of death and hell that Satan ever devised.

The Pope of Rome has declared against hobbie skirts. They are barred from all pontifical receptions. Just awhile before he made a pronouncement against décollete gowns. For once all the Protestants ought to be able to agree that on these two points at least the head of the Catholic Church has demonstrated his infallibility.

Yuan Shih Kai, the new President of China, has been officially informed of his election, and expressed his appreciation of the honor and his willingness to accept the position. Later when he started on his journey to Nanking to take the oath of office, there was a mutiny among about 2,000 of his soldiers, entailing a property loss of \$15,000,000, but it was quickly suppressed.

Ex-President Theodore Roosevelt has formally announced his candidacy for the Republican nomination for President. His active entrance into the campaign has projected a very uncertain quantity into National politics. It will be remembered that Mr. Roosevelt was the originator and the sponsor of the original Taft candidacy for President, and was beyond doubt the one man in all America who was responsible for Taft's nomination. It seems strange now that he is the opposing candidate of his former protege. As I have said before in this chronicle, I am not in any wise related to the prophets, but I believe Roosevelt will be nominated. If he is, he may save the Republican party from defeat—a thing which President Taft could not possibly do. In the event of Roosevelt's nomination, there is only one Democrat prominently mentioned for the presidential nomination that would stand a ghost of a chance to defeat him, and that is Governor Woodrow Wilson. If the line-up shall be Taft and Wilson, the Republican party will be defeated. If the line-up shall be Roosevelt and Harmon, the Democratic party will be defeated. If the line-up shall be Roosevelt and Wilson, we will have the most interesting, sensational and spectacular campaign in the history of American politics.

Speaking of the various candidates of the Democratic and Republican parties for the presidential nomination, I am impressed with the fact that while we have two great political parties in America, there are a large number of Republicans in the Democratic party and a large number of Democrats in the Republican party. Mr. Roosevelt and Mr. Bryan are in reality members of the same political party, but they do not know it. President Taft and Governor Harmon are members of the same political party, but they do not know it. In the Roosevelt-Bryan party, we might properly class Gov. Woodrow Wilson, and in the Taft-Harmon party, we would class Senator Joseph W. Bailey. It is the queerest political situation we have had since the days of reconstruction, and how men can remain in the same political camp whose principles are as antagonistic as are the principles of Taft and Roosevelt, and those of Harmon and Wilson, I am not wise enough to determine. We would have a very interesting campaign indeed if all the Republicans should concentrate in the Republican party and all the Democrats would follow Roosevelt and

Bryan into the Democratic party. Latter-day Democrats, of which Roosevelt, Bryan and Wilson are conspicuous types, are really not far removed from what we knew in the recent past as Populism.

Concerning the Panama Canal, which is hastening to completion, the *Chicago Tribune* says: "European Nations find two causes of astonishment in the Panama Canal. One is that Americans have been able to build so tremendous a work with almost superhuman efficiency. That is amazing. Heretofore we have not been given credit for thoroughness or ability in administration. If the canal had been prolific in scandals, if contractors had been enriched and the government robbed, if the health officers had proved their inability to handle questions of sanitation, and if the death rate had been appalling, if the construction were faulty and if it were being dragged out interminably

—if these things had happened our European critics would have had their expectations realized. One reason for amazement is that this has not been the case. The canal is a monument to the new 'Yankee efficiency.' The other cause of astonishment is Col. Goethals. Here is the man who has made this wonder possible. A colonel of engineers but the dictator of a mighty work, doing what would have made an engineer in private life immensely wealthy as well as world renowned, and doing it as if it were a task to which any colonel of engineers might expect to be assigned. This is the spirit which Kipling tried to make heroic in India. That the ideal of service which Col. Goethals' conduct reflects is developed in American training is a more valuable thing than the canal itself—the ideal of service with the ability and the genius to undertake such a work and carry it through."

Dallas, Texas.

He has accompanied me in my tour through this district and rendered excellent service.

Sunday, March 3, I was in Mt. Calm and entertained at the parsonage by Brother and Sister Heizer. They did all that was possible to make the cause a success. Great congregations heard the Word. The collection amounted to \$765. This brings the total collections for the week up to a neat sum. The people are ready and willing. The work will be done. "On with the battle." H. A. BOAZ.

THE IMPORTANCE OF OUR RURAL WORK.

I wish to take this means to commend the editorial in the *Advocate* of January 25, on "The Importance of Our Rural Work," and to thank you for it. I have been thinking of this same thing for the past few years, and have wished that it might be discussed through the columns of the *Advocate* by men who are capable of doing so intelligently. I am surprised that it has not been seen and recognized by those who ought to be interested in it.

To my mind, as a layman, this is the most important problem that confronts our Church to-day. The tendency is too much cityward. Nearly every preacher wants to start as high as possible, and go higher with every change, and change frequently; all of which is commendable if the "highness" is considered from the right viewpoint. That viewpoint, in my humble opinion, should be from a consideration of where he could accomplish the most good to humanity, and I am sure there are many rural communities where some of our able city preachers could accomplish incomparably more good than they can where they are. The country feeds the city, and this is not one whit truer commercially than it is religiously.

Some preachers will urge as an excuse that the remuneration is not sufficient to support them, but is it any wonder that the salary is no better, when we come to think of the consideration that is shown these rural charges? Seemingly these rural places are useful chiefly for "breaking in" the young preacher, and instead of "breaking him in" they too often "break him up" spiritually as well as financially, and usually the people are left feeling that they got no more than "value received." Hence, this brings about a condition which discourages, rather than encourages, recruits for the ministry. What has become of the "local preacher?" I think the answer is found in the last proposition.

Then, again, our evangelists too often avoid the country Churches, and hold their great revivals in the cities. If it is a business proposition, and looked at with reference to the question of dollars and cents, perhaps they are right, but it seems to me that even our great evangelists ought to be willing occasionally to condescend to do a little "missionary work," and go where they could do the most spiritual good. As a rule, a much larger per cent of the people in the cities are already identified with some Church than in the country. The greatest need of the former class is to be ministered to, but the latter class is where the pioneer work of a master hand is needed. Forty or fifty years ago it would have been unthinkable that a Methodist preacher would neglect such opportunities as our rural districts present.

Where is the old-fashioned Methodist "circuit rider" who used to serve a dozen or more charges, and travel more miles on horse-back than he would be willing now to travel on a train to reach them, and all for one or two hundred dollars a year, and that paid largely in "trade?" He (or his successor) is now "stationed" in one of our best towns or cities on a salary of from \$1000 to \$3000 a year, paid on the first of each month by a check on the home bank, while many fertile fields in the rural districts are sending forth the "Macedonian call" in vain.

The Protestant Church that deliberately abandons the country places and drifts to the cities with its money and talent is doomed to extinction. The Methodist Church has too important a mission in this world to experiment with such a course.

H. F. SCHLOSSMAN.

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

Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

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

SULPHUR SPRINGS DISTRICT CAMPAIGN.

Sulphur Springs District has the distinction of being the first district in North Texas Conference to organize a district campaign for Southern Methodist University. Bro. W. L. Tittle, pastor at Como, is Field General, and Commissioner L. S. Barton joined him Sunday. Their success is already assured. Note the following:

"Message From the Front."

"Frank, tell them through *Advocate* and otherwise that Barton and Tittle are 'shelling the woods' in Sulphur Springs District. TITTLE."

Como, Tex., Feb. 26, 1912.
Dear Frank: I enclose four notes. This makes \$750 for Como Church, which is only a half station. We mean to get the other \$250 and name a room "Como Methodist Church Room." Please mail me about twenty-five notes at once. Yours for Southern Methodist University.
W. L. TITTLE

Dr. Hyer has been in Chicago for the last week doing everything possible to assist in the completion of plans and specifications for the administration building. He is just as anxious that actual construction begin as any of the prospective students. No effort is being spared, but if any of our friends have allowed themselves to suppose it a small undertaking to figure out every detail of arrangement and construction, they should study for a few minutes the magnitude of this great building and realize that we are building for the ages to come. We are pushing everything to get the first four great buildings started at earliest possible date.

Gainesville, Tex., Feb. 12, 1912.

My Dear Mr. Reedy: The building of the Southern Methodist University has been an attractive enterprise to me from the beginning. But on my recent visit there and looking over the plans and site and hearing Prof. Hyer describe the magnificent Dallas Hall, and the fireproof dormitories contemplated, I am filled with enthusiasm. I see the building of a mighty institution in which many of our sons and daughters from every section of our great State and from other States may gather for training and from which there will go out streams of intellectual light and spiritual power to bless the world. This, it seems to me, is an opportunity for the investment of some "stuff" which will declare dividends not of chattels and lands and stocks for time only, but conduct and character for time to come—an inheritance incorruptible and that fades not away. I have made my subscription, and hope to make it more. I want Broadway to have a named room for a thousand dollar gift, and of my time and service as District Commissioner the University shall have a due portion. Watch Gainesville District!
Yours truly,
JNO. E. ROACH.

NO UNIVERSITY LAND FOR SALE.

The day is near when we will have an ideal little city about our great University. Our Methodist friends are showing good judgment in their selection of home sites in the several adjoining additions. The prices are reasonable and easy terms are offered. We wish to say however that the University has no land for sale,

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