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

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THE WEST TEXAS CONFERENCE APPOINTMENTS.

We were not at the closing session of the West Texas Conference, of which we wrote in our last issue. We left the seat of the conference Saturday afternoon, and what we had to say about its closing scenes was on general principles and from what we gathered from the daily press. When we afterward received a bona fide list of the appointments we were impressed with the many changes made by the Bishop and his Cabinet. As to the wisdom of these changes it is not our province to write. The Church has placed the responsibility for matters of this sort upon the shoulders of the Bishop, and we take it for granted that he never makes changes unless he has a good reason for so doing. He is supposed to be in possession of all the facts, both from the side of the man to be changed and the appointment from which the change is made. No Bishop will make a change just for the pleasure of doing it. Neither is it supposed that he is governed by any caprice in such changes. He surveys the situation from an impartial standpoint and all his acts are doubtless inspired by what he conceives to be the best interest of the Church. He alone is the judge after the facts have been placed before him.

Having said this much, we desire to repeat what we have said before, that, as a rule, it is best for all concerned that when a preacher is sent to a given charge it ought to be understood that, unless the circumstances are extraordinary, he ought to continue through the limited four-year term. Now and then this, of course, cannot be done. In the very nature of things there are exceptions to the rule, but the changes ought to come under the head of the exceptions. Moving a large or a small family from one section of our large conferences to another is a very expensive business, and unfortunately our Church makes no provision for these moves. It ought to make such provision, but it rarely ever does it. The money for such moves must come out of the scant pockets of the poorly paid preachers, and they are not prepared for such a drain on their sparse incomes. Then, too, the preachers' children are in school, and when these expensive moves are made it throws these children out of school for ten days or two weeks, and when they get located they are usually put back in their grades and their school work is very much demoralized.

But over and above this, these frequent changes in appointments have created a restlessness upon the part of the preacher and also upon the part of the people. And under such expectations neither the preacher nor the people do their best service for the Church. It is only when a man is kept from two to four years at a place that he does his best work and matures his well-digested plans. To move him every one, two or three years never gives him time to do anything satisfactorily.

Both he and his people ought to feel that when he comes to them he is there for his full term unless conditions make it imperative for him to move. This sort of understanding gives something of permanency to his work and it eliminates that pernicious restlessness into which the preachers and the people have grown under the habit of annual changes.

Now, let us look at the results of the appointments in the West Texas Conference—not carpingly or critically, but illustrative somewhat of the conditions about which we are writing. There are one hundred and sixty charges in the conference and there were one hundred and three changes made. And there were only two pastors and two presiding elders whose four years were completed. There were seventeen three-year men and sixteen of these were changed. There were forty-eight two-year men and thirty-four of these were moved, and there were fifty-three one-year men changed. Now, the expense of these moves and the inconvenience to be experienced by the children whose school duties have been necessarily disturbed is something frightful. It will necessarily work much hardship in the experience of many a man and his family. And, with such a widespread change in the appointments, of course there is some temporary perturbation.

But, in the long run, we have no idea but that these changes will work good results. It is only for the time being that the expense and inconvenience are experienced. And now, taking it for granted that all these changes were really necessary on account of an accumulated condition of things, and that it is the best for the Church in the coming years to make them, then let it be understood that these preachers are to abide for awhile and do some permanent work, for these changes ought to meet the demands and satisfy all concerned for some years to come. And while we are merely using the West Texas Conference as an argument in the premises, we wish to apply these remarks to all our conferences. We are falling into the habit of creating a standard of changes that is hurtful to the preacher and not conducive to the best interests of the Church. In the interest of our preachers and their families, as well as in the interest of the people, we repeat that frequent changes ought to be avoided unless the demand for them is urgent and insuperable.

THE GREAT DALLAS STATE FAIR.

It is not our purpose in this editorial to call attention to any phase of the Dallas Fair to which Church people take exceptions. This we did at the proper time, and in the future we may feel called upon to again emphasize these matters. We are now speaking of its excellent qualities, and they are many and very commendable. There is no doubt but that it is the greatest industrial enterprise of the

kind in the United States. In any event no single State or combination of States has ever equaled it in its extent and completeness. The fact is, it is the great State of Texas in concrete expression. The products, the manufactories and the live stock of Texas are presented in all their variety and perfection at this great Fair. We had occasion to go through the agricultural department, and we were astounded at what the soil of this State is doing.

Then in the mercantile and manufacturing department our astonishment was augmented. It looked like a great Eastern city with its wonderful output. The displays were gorgeous and ravishing to the sight. It was a scene of beauty and rapture. In whatever direction the eye wandered there was something new and attractive. And in Machinery Hall not only was Texas laid under contribution, but the great Eastern plants were brought into play and the exhibit was a marvel. One could scarcely imagine anything omitted.

The live stock department was the finest ever put on exhibition. The horses, the hogs, the sheep, the mules, the goats, the cattle, the poultry—in fact, everything in the way of animal life was there and in the finest form. One never tired of the wonderful specimens passing before his gaze. The sight stirred our State pride. We were glad that we lived in a Commonwealth capable of such an exhibit. It has put Texas high up among the producing States of America. But we cannot itemize the display at the Fair.

The effect of such an institution on the common mind of the State is elevating and inspiring. Really, it is an industrial education. It imparts instruction, it makes suggestion, it leads to thought, and it broadens the scope of individual horizon. And the effect of this is being seen throughout the State in the improved conditions in the farm life of the people. It points out to them what can be done under systematic training and a scientific cultivation of the soil. It is bound to bear fruit and finally make Texas blossom like a flower garden along all lines of industrial progress.

The last Fair, just closed, was the most popular and successful one ever given. The exhibits were finer, the displays more creditable than ever before. And the attendance was larger. In fact, the gate fees reached the floodtide of their success. According to the official reports given out by the management the attendance reached a maximum of 722,214; that is, this many people passed through the Fair gates during the last entertainment—showing the number to be 67,233 in excess of the highest number ever recorded at any previous period of the Fair. And the quality of people was of a better average than ever before. There was less disorder, less crime, less use for police than at any previous occasion of this sort. With nearly 1,000,000 people coming and

going during the two weeks of the Fair, there was but little to criticize in their conduct, or their failure to observe the laws of the State. For the most part the people who came and went were a high class people, and a credit to Texas. We have not seen the aggregate of the sums collected as the result of the Fair to be used in larger improvements, but we are sure that they, too, will meet the expectations of the management.

And this leads us to make another remark. A few years ago when the Dallas Pastors' Association led a crusade against the evils of horserace gambling at the Fair and finally succeeded in getting the Legislature to eliminate this pernicious habit, by the enactment of a strenuous law prohibiting all forms of pool selling and betting, many of the leading citizens of this city and elsewhere were severe on the ministry and that part of the laity bringing about this reform in the conduct of the Fair. They prophesied that it would result in the destruction of the Fair and that its gates would soon be closed forever. They honestly believed that horserace gambling was essential to the success of this great industrial institution. And when the Legislature passed that anti-gambling law these excellent gentlemen were paralyzed with the fear that the Fair had been killed and that its end was not far away.

But see how those excellent gentlemen were misled. They did not know the temper of the honest people of Texas. They underestimated their intelligence and their moral sentiment. They looked upon horserace gambling as a necessary evil and its elimination would work disaster to this great enterprise. But instead of realizing their fears, that very law has made the Fair the greatest industrial institution in the State. It has improved the quality and increased the attendance of the people generally; and it did away with much of the disorder and demoralization for which the Fair attendance used to be noted. It drove the pernicious gambler and his horde of evil associates from the Fair and accentuated moral sentiment and things of substantial value. Instead of hurting the great institution it has helped it morally, financially and intellectually. Those excellent gentlemen were badly mistaken, and it proves that when the moral weal of the community or the State is involved that these good men often misjudge the people of the Commonwealth and do them an injustice by putting their claims upon a purely commercial basis rather than upon moral and intellectual worth. Horserace gambling and its multitude of attendant evils is dead, but the Fair lives and flourishes and the management of the institution is in high glee. And when the remnant of moral evils, still existing, shall have been eliminated from this institution the Fair will be further advanced in its prosperity and its integrity.

Religious Education In State Universities

By W. E. HOGAN, Assistant Secretary of Education.

The religious training of their young people in State universities was long neglected by all the denominations. However, in recent years several of the larger Churches have begun vigorously the work of taking care of their students in State universities, while others are feeling their way in order to adopt the best and most effective method for this work as opportunity opens up.

That the leaders in the educational work of the different denominations recognize the importance of this work is shown by the fact that the Council of Church Boards of Education in the United States, organized in 1911, has a Committee on Religious Work in State and denominational institutions. At its meeting in New York City, April 27, 1911, the Council stated as one of its several principles that "there should be a direct approach by the denominations to the problem of religious instruction at State university centers. The State university needs the denominational college, and in very important particulars the denominational college is helped by the State university."

On account of peculiar conditions and surroundings at the different university centers the methods used vary. The three most common methods which have been put into successful operation by the different denominations are: (1) Strengthening the local Church; (2) establishing academic institutions, Bible chairs, or other enterprises under Church control or near the campus of the State University; (3) providing for university or student-pastors. The work which has been done is now being done by the different denominations will be given briefly.

Presbyterian Church, U. S. A.

This Church is actively and vigorously pressing the work of caring for Presbyterian students in State universities. One of the Secretaries of their Central Board of Education gives his entire time to this particular work, while others give much attention to it. The method of carrying on the work is largely through university pastors, the visitation of secretaries and others, and the dissemination of many tracts and other literature. The College Board appropriates \$15,000 annually for university work and cooperates with the several synods in providing for the support of university pastors. This Church now has eleven ordained pastors giving their entire time in eleven State universities, and is adding the local Churches in four other university towns. The Secretary of their Board of Education, Dr. Joseph W. Cochran, says: "The work is increasing at a surprising rate. Urgent calls are now before the Board. There are eighteen State universities with groups of Presbyterian students large enough to demand immediate attention, and at the present rate of growth a number of others will be calling for help from time to time." This Church also has lecturers at the Universities of California, Michigan and West Virginia; courses in religion at the Universities of Iowa, Kansas and Michigan, and guild houses at the Universities of Kansas and Michigan. The lectures and courses in religion are usually given by the student-pastors.

Methodist Episcopal Church.

This Church also has seriously undertaken the work of caring for Methodist students at State universities. It has not adopted any one method, but is trying several plans.

In the University of Illinois a serious attempt to care for the thousand or more Methodist students is being made. Here the plan is to make the local Church at Urbana the center of all work for students, the pastor having two assistants—a young woman who gives all her time to work among young ladies, and a junior in the university who gives a part of his time to work for the men.

The affiliation of Wesley College with the University of North Dakota at Grand Forks is the best illustration of another method used by the Methodist Episcopal Church. After a struggling existence for a number of years in an unfavorable location, the president of the college conceived the idea of affiliating it with the State university. Several years ago the college, including a thirty-thousand-dollar dormitory for men, was built at Grand

Forks, the seat of the university, and became affiliated with the university. The experiment, which has attracted the attention of the educational world, has proved satisfactory to the college, the university, and the Annual Conference to which the college belongs. The courses offered in Wesley are intended to supplement those given at the State university, and are confined to such subjects as properly belong to religious education. Each institution gives credit for courses taken at the other, students of the university being allowed to elect courses in Wesley College up to a total of thirty-two semester hours; and students of Wesley College being allowed to elect work in the university, provided they take as many as twenty semester hours at Wesley. The institutions require the same amount of work for entrance and graduation.

In the University of Wisconsin the work of caring for the eight hundred Methodist students is being done largely through a university pastor. The method used here is about the same as that so successfully used by the Presbyterians at a number of State universities.

In addition to these three methods, all of which have the hearty indorsement of the Board of Education, the Methodist Episcopal Church has given some attention to the guild hall plan at the University of Michigan. The plan was to have a guild hall as a dormitory or a center for social life and Bible study for Methodist students. This plan can hardly be said to have succeeded there with this Church. The pastor writes that the average Christian young man does not like segregation; that the guild hall becomes a substitute for the Church; and that they are now trying to center all student life in the local Church where the boys have a Wesley Guild Room. It might be stated, however, that the Baptists, Episcopalians, Presbyterians and Roman Catholics have each a guild hall or church house at this university, and that the guild hall plan is stressed here.

The Methodist Episcopal Church also has an endowed lectureship at the University of Michigan. Courses in religion are given in the University of Iowa by the Methodist pastor of Iowa City, for which credit is given by the university. The arrangement by which the different pastors may give courses which may be counted toward a degree at this university will be given later in this article.

The attitude of the Bishops of this Church upon the question of the religious instruction of Methodist students in State universities is shown by the following extract from an address by the Bishops upon Christian education, May 3, 1910:

"We have no contest to wage against State universities. On the contrary, we believe it to be the duty of the Church to provide, as far as possible, for the religious needs of Methodist Episcopal students in these universities both by furnishing adequate church buildings and by appointing skillful and earnest preachers and helpers. We believe that many of our Churches in places where State universities are located are justified in making appeals for aid from the general Church and from individual givers in order that we may properly care for our own students in these educational centers."

The attitude of the Methodist Episcopal Church in this matter is clearly set forth by the following preamble and resolutions adopted by the General Conference of May, 1912:

"Whereas the demand for technical and professional education has brought to the various State universities and to other secular higher institutions of learning a notably large body of students whose membership is in the Methodist Episcopal Church or whose affiliations are with our Church; and whereas, under the rights of conscience granted to all alike by our republic, the direct and indirect influence of these institutions are always denominationally neutral and are sometimes neutral concerning the religious life itself, thereby subjecting youth in its formative period to an intellectual and spiritual stress that is peculiarly hazardous to it; and whereas the number of our students who are in educational training for leadership in the world and who are so environed is large enough to form a special and distinct problem for their own sakes and for the sake of the Church and of the kingdom of God; while our local Churches in these centers, owing to their normal work plus that which is thrust upon them by their unusual situation, are unable without assistance adequately to meet this critical problem; therefore be it

"Resolved: 1. That we earnestly

recommend that the Board of Education be requested to study the problem involved in the presence of large numbers of Methodist students in these institutions.

"2. That the Board of Education be urged to assist the local Churches in this most important duty of holding these students to Christ and to the Church.

"3. That where practicable appropriations by the Board of Education in conjunction with other boards or agencies toward the support of special workers in these great strategic centers of young life."

Southern Presbyterian Church.

The policy of this Church for several years has been to place the very best pastors that could be obtained at the seats of the State universities. Where the local Churches are weak the co-operation of the whole synod is sought. The Secretary of the Committee of Christian Education visits the State universities of the South in the interest of this work.

The Austin Presbyterian Theological Seminary, owned and controlled by the synods of Texas, Oklahoma and Arkansas, is located near the University of Texas, and is one of the religious forces at work in the university. The seminary was located near the university in order that its students might have advantage of courses offered by the university and that the seminary might do some work among the students. The courses of the seminary are open free of charge to the students of the university. To receive credit for work done in the seminary, the university requires that the student be of at least sophomore standing; that not more than one course be carried at a time and not more than six in all; that a grade of at least C be made; that the work be of university grade suitable for university instruction and equal to those of the university involving same credit; and that the consent of the dean be obtained before beginning the work.

Congregational Church.

The Congregational Education Society of this Church is entering the work of caring for Congregational students in State institutions. Their policy seems to be strengthening of the local Churches and influencing them to secure pastors especially interested in reaching young men and women and sympathetic with their intellectual and spiritual needs. The society is already contributing toward the salaries of three pastors at university towns and expects to do more as the field opens up. The Church has established a lecture foundation at the University of California, and the pastors of the local congregational Churches give courses in religion at the Universities of Michigan and Iowa, credit being given for this work at the University of Iowa.

Baptist Church.

That this Church is at work upon the problem of taking care of its students in State universities is shown by the fact that it has student-pastors at the Universities of Illinois, Michigan and Wisconsin; gives courses in religion at the Universities of Michigan and Iowa, the latter giving credit for the same; has a \$25,000 guild hall at the University of Michigan; and aids from its home mission fund in the support of the local pastor at the University of North Carolina.

Unitarian Church.

The policy of this Church has been to maintain as strong local Churches as possible at university centers where there are a considerable number of students. While some of these Churches are self-supporting, a number of them are partially or wholly supported by their national organization, the American Unitarian Association. These regular pastors, and in some cases paid student assistants, do the work among the students that with other denominations is done by university pastors. A quotation from the report of the Secretary of the Department of Education to the American Unitarian Association shows the emphasis which is placed upon this work:

"The importance of our work at college towns can hardly be exaggerated. There are no better points in the country for the spread of our influence both directly and indirectly. There is a very marked tendency in many religious bodies, including the Roman Catholic Church as well as the leading Protestant denominations, to spend largely increased amounts in college and university towns. We have been pioneers in this field, and it is important that our efforts at these strategic centers should not be lessened. We have no greater opportunity of helping to mold the national ideal for the next fifty years. If sufficient funds and enough properly qualified men were available, we could plant new Churches to great advantage in several college towns

where we now have none. The work already established could also be greatly strengthened by a judicious expenditure of money."

The budget for this work for the current year by the American Unitarian Association is \$9000. After taking out the secretary's salary, the balance is divided in equal amounts among Churches located at the seats of the following institutions: University of Michigan, University of Kansas, University of Iowa, University of Illinois, Amherst College, Massachusetts Agricultural College, Phillips-Exeter Academy, Cornell University and Leland Stanford University. Until they became able to undertake all the work themselves, the Association aided the Churches at the seats of the University of Nebraska, University of California, University of Oregon and University of Wisconsin.

Episcopal Church.

This denomination is attempting to care for its students at State universities by the following methods: Girls' dormitories at the Universities of Texas and Illinois; student-pastors at the Universities of Michigan and Minnesota; endowed lectureship and guild house at the University of Michigan; course in religion, for which credit is given, at the University of Iowa; and aid to support of pastor of local Church at the University of North Carolina.

Disciples of Christ.

This Church has developed the special type of lecture foundation called Bible chairs, and the work of caring for its students in State institutions by this denomination is done almost entirely through these Bible chairs. They have these chairs in four universities, as follows: University of Michigan, University of Texas, University of Kansas, and University of Virginia. About fifteen hundred dollars a year is spent in each institution for the maintenance of this work. These Bible chairs are housed in substantial buildings, and credit for work done by them is given at the University of Texas. This denomination also gives courses in religion through the pastor of the local Church at the University of Iowa, for which credit may be received, and has established a lectureship at the University of Illinois. The Disciples also have a Bible college just across the street from the University of Missouri. The affiliation of these two institutions will be explained below.

The Roman Catholic Church.

Contrary to their theory of education, the Roman Catholics have yielded to the pressure of a condition and have established chapel and guild halls with priests in charge at the following six State universities: California, Iowa, Michigan, Texas, Wisconsin and Minnesota.

It is estimated that all the Churches are spending over \$50,000 annually upon this work of the religious care of students in State universities, besides the funds invested in thirteen buildings.

Credit Given by Universities.

Those universities allowing credit toward a degree for work done by affiliated colleges, Bible chairs, or other representatives of the different denominations have, of course, certain regulations and restrictions as to giving credit. The University of Iowa has a Committee on Religious Education composed of three members of the faculty appointed by the president. According to the rules of this committee, any pastor of a Church in Iowa City, or instructor designated by him or the duly qualified representative of a religious organization may offer any course of lectures on religious education, upon its approval by the university committee, and students may enroll for such lectures as elective studies for credit; provided (1) that no student may receive credit for more than four hours in one year or eight hours in any entire four years, and (2) before receiving credit a student must pass such examination as may be arranged by the committee and instructor. In 1910-11 the following two-hour courses were given by the pastors of eight Churches of Iowa City and were open to all students under the restrictions named above: (1) "The Philosophy of Religion," by Unitarian minister; (2) "New Testament Theology," by Lutheran minister; (3) "Introduction to the Old Testament," by Baptist minister; (4) "Introduction to the New Testament," by Christian minister; (5) "Christ's Teachings and Present Social Problems," by Methodist minister; (6) "Christian Apologetics," by Congregational minister; (7) "Historical Development of Christianity," by Episcopal minister; (8) "Christian Ethics," by Presbyterian minister.

The University of Missouri allows credit for as much as nine semester hours—toward the one hundred and twenty required for the A. B. degree—in the Bible College of the Disciples

of Christ, which is just across street from their main building. Courses in Hebrew, New Testament Greek, history of the Jews, history of the Christian Church, the Bible as literature, Christian ethics, and the social teachings of Jesus, given by the Bible College, may be counted toward a degree at the university. Other courses offered by the Bible College are more strictly professional and cannot be counted toward any degree of the university. Students of the Bible College have complete freedom of election of courses given by the university, while the academic students of the university have the same privilege of election in the Bible College as they have in the professional schools of the university itself.

The conditions upon which the University of Texas gives credit for work done in the Austin Presbyterian Theological Seminary and the University of North Dakota for work done in Wesley College have already been explained.

At the University of Kansas the Bible chair of the Disciples of Christ gives courses including studies in the Old and New Testaments, history of missions and the great religions of the world, and work in the Hebrew languages. The Presbyterians also maintain a Bible chair there which gives instruction in a four years' course in Bible history, the Bible and modern science, the lives and doctrines of the prophets, Pauline theology, missions and world problems, comparative religions, the sources of the Bible, and the evidences of Christianity. The Bible chairs have no organic connection with the universities. No credit is allowed for their work. The teaching is nonsectarian, without charge and open to all students.

We find, therefore, that the State universities at which the work is being carried on by the different denominations are giving it their sanction and sympathy. Four of them—Iowa, Texas, North Dakota and Missouri—give credit toward degrees for courses in religious education by the various Churches through their pastors, Bible chairs and affiliated schools. The others give their hearty approval to whatever kind of work is seriously undertaken, whether it be instruction in regular courses of study as at Kansas, guild halls as at Illinois, student-pastors as at Wisconsin, or theological schools as at California.

In connection with this question of religious instruction in State universities, a statement of the present situation of the affiliated seminary will not be amiss. Since the various denominations appear to be already overstocked with theological seminaries—there being nearly two hundred in the United States—and since more than fifty million dollars is already invested in grounds, buildings and endowments of theological seminaries in this country, it is not likely that theological seminaries affiliated with State universities will be a marked feature of religious work at universities for many years to come. If theological education were to start de novo, there would be a strong sentiment in favor of building up such seminaries around State universities.

There are at present a few theological seminaries near State universities where the students can take certain courses in the universities toward their theological degree, and certain courses in the seminary toward their university degree. At the University of California the theological schools of the Baptists, Unitarians, Congregationalists, and the Disciples stand in some such affiliated relationship: at the University of Missouri there is an affiliation with the Disciples' Bible School; with the University of North Dakota, Wesley College of the Methodist Episcopal Church is affiliated as already explained; and near the University of Texas is located the Austin Presbyterian Theological Seminary which has such a relation to the university that work done in one may be credited toward a degree in the other. These are probably the only instances of any kind of affiliation between theological schools and State universities in the United States; but such a plan has proved a successful one in Canada. With the University of Toronto are affiliated the Methodist, Presbyterian and Episcopal seminaries; at McGill University at Montreal the Congregational, Church of England, Methodist and Presbyterian denominations maintain affiliated divinity schools; and at the University of Manitoba affiliated colleges giving divinity degrees only are supported by the Methodists, Presbyterians, Episcopalians and Roman Catholics.

It may be feared by some that if the Churches enter earnestly into this work at State universities, contributing money and men therefor, it will interfere with their own educational institutions and seriously diminish their efficiency. It should be noted, however, that those Churches which have been most interested in the religious care and instruction of their students

in State universities—as the Presbyterian and Methodist Episcopal—have strong colleges of their own, well equipped and well cared for.

In the twenty-five State universities, colleges, and technological schools of the fifteen States distinctly within the territory of the Methodist Episcopal Church, South, there were last year in round numbers eighteen thousand students, five thousand of whom were Methodists. Should our Church make no organized, systematic, serious effort to give religious training to these five thousand Methodist boys and girls?

Our Letter From Georgia

By Rev. Geo. G. Smith

A Fireside Sermon on Brotherly Kindness.

"Love," said Paul in his famous chapter on love, "is kindness," and so it is; kindness marks the Christian everywhere, but brotherly kindness is a peculiar type of this grace. We are not only to love our neighbors but we are to love as brethren. "Greet one another," said the apostle, "with a holy kiss." We are not to speak of kindness, generally, but the kindness which Christians should manifest to each other. "See how these Christians love one another," they used to say in primitive Christianity, and when the Methodists formed their first societies and were ridiculed and persecuted, how closely they lived together. Brotherly love, I fear me, has waned as the Church has grown in numbers and wealth, and as these have grown envious and strife and divisions, and we walk as men. If ever people had reason to love each other and cling to each other, and help each other, Christians surely have. The world will love its own and those that are truly righteous will suffer persecution now as when they were stoned and burned. We have the same Father, the same Savior, the same Holy Spirit, the same tempter, the same trials, and the same triumphs. And this love is not only a sentiment of the heart but it controls the life. We love and therefore we are kind. We are kind in our feelings. Before our kindness can take shape in action, it exists in a warm heart which longs to do something to help forward our fellow-Christian. As a pastor administering the communion, I found a prayer going up for each one who came to the table, and as a member of the Church I have found myself breathing a petition for those whom I saw coming to the feast. To have a kindly feeling for all my brethren is a real joy and lies at the base of those kindly judgments which we ought to exercise toward our brethren. There is none of us perfect and perhaps when the average of excellence is found there may be a very great similarity between us all. One has one defect and one has another, and all need forbearance and all are entitled to commendation.

I had a friend once who was thought by those who knew him slightly to be ill-tempered and satirical and selfish. I knew him to have been one of the kindest, noblest of men. At last he died and then men found that an internal cancer had been eating his life away for years and then they understood his temper.

I know some men who are distressingly amiable. They cannot bear to give pain and so they are not straightforward. I know others who are so fearful of compromising truth that they are cruelly blunt and severe. I know some men so pressed by financial trouble that they cannot be magnanimous and are apparently self-seeking. I know some men so convinced of the truth of certain opinions that they can tolerate no opposition and look upon the man who opposes them as a personal foe. But I know that these men all aim at doing the right thing and I cannot judge them harshly. They are not perfect and still less am I, their brother, perfect. They need my kindly judgment and I need theirs.

My brotherly kindness should show itself in my words about people. The man who has nothing but good to say of everybody is either woefully deceived or speaks untruthfully. If we speak of men at all we must not suppress the truth nor misrepresent them. The partisan says, "My country, right or wrong, but still my country." The honest Christian asks for all the truth, but while he admits the unpleasant facts he does not exaggerate its importance nor fail to put the opposite and favorable fact in its true place. The man who has nothing good to say of his brother does not know him. I have known men whom I shrank from as I did from a bunch of nettles. There was, in their view, none good no not one, and when the story of the evils around was fully told you felt like fleeing from Sodom. Facts were distorted, inferences were drawn from trivial events, conclusions the most damaging were reached, and recognized excellencies were entirely ignored, and so men were damaged irreparably.

The tongue is a little member, but

how much pain it can inflict, and on the other hand, how much comfort it can give. The man who is thoroughly honest, but thoroughly kind, who has the courage to tell plainly what he thinks, but who thinks as kindly as he can, who makes you love others, who excuses their faults and tells of their worth—what a blessing is such a man to us. General Whiting did not like General Lee. He disparaged him at all times, and General Lee knew it. One day General Lee was asked to recommend an officer, and he recommended Whiting. "Why," said a friend, "do you know what Whiting has been saying about you?" "What he said is not the question; the question now is, what do I think about Whiting, not what he thinks of me." To hear of a kind word spoken of us never to be told us, what a refreshing thing it is. As brethren of the same Christian body surely we ought not to besmirch each other. It is a vile bird that fouls its own nest.

But our brotherly kindness should lead us to speak kindly of each other. There are some men whose good will I may have, but they never let me know it. One day Sid Bryan said to me, "Brother Smith, I like you a deal better than I used to. The fact is, I like you now, and I used to dislike you." "Ah, Sid," I replied, "then I had the advantage of you, for I always did like you." Captain Anderson was the finest character, take him all in all. I ever knew, but he was gloomy and moody and shrank back into himself. One day I said to him, "Bill, you don't know how much I love you." That was all, but there was a glow of light in his noble face which told how the little assurance from an old comrade had touched his heart. Louis I. Davies, as a pure intellect, never had a superior in Georgia; he had dyspepsia fearfully—clouds and darkness were often over him. One day George Yarbrough finding him in one of his moods said to him, "Of one thing you may be sure: no man has a warmer place in this heart than you have." I need not say that brotherly kindness means to render help to your brother when you can.

One day when I was over one hundred and fifty miles from home I had a sudden and unexpected call for \$20. I did not have it. Dear John Burke, who never denied a friend, was not in Macon. I needed the money then—I could not wait till I got home. I went to two old friends, Methodists, and I told them my story. They could have lost the money without injury. I promised to send it as soon as I got home but it was not business and they declined to cash my check. I went to Bishop Key and he responded at once. How often a little kindness would relieve an embarrassment, and how often a brother could render it. Send the brother who is broken down a remittance. We may brighten a dark day. One of our preachers knocked time and again for admission to the conference. I opposed him vehemently. At length I was overridden and he came in. They sent him on a poor mission. One day I sent him a \$2 bill. He wrote me that when that trifle came he was out of supplies and out of money and it came just in time.

Don't allow a kind heart to make you a fool, and make you careless as to what you do for others. Some men ought not to be helped and some men are too poor to help when they would, but try and do something for the household of faith. Be kindly affectioned one to another in brotherly love.

Macon, Ga.

BORN OF WATER AND SPIRIT.

Since my article, which appeared in Texas Christian Advocate of August 15, under the above caption, three other articles have appeared which I wish briefly to review.

In the Advocate of September 12 Bro. B. Hensley of Maud, Okla., takes me to task. He says: "Brother Martin holds out the idea that baptism is essential to salvation. I do not know, from his article, whether he has reference to present or eternal salvation." If he would properly distinguish between what we term salvation from sins in this life and eternal salvation, or being finally housed with God in heaven, we would not get mixed on these points. Will say that I mean both present and eternal salvation.

Brother Hensley intimates that if I mean eternal salvation, that he

agrees with my view. I wish to ask the brother, if one is not in a saved state at conversion—if the brittle thread of life were then clipped—would not the new convert be housed with God in heaven? Then, if we cannot reject baptism and be saved in heaven, we cannot reject it and be saved from past sins.

I stated that the conditions of entrance into God's kingdom are repentance, faith and baptism, and quoted Acts 2:38 to substantiate my position. Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost."

Brother Hensley says that if the phrase, "In the name of Jesus Christ," had been left out my contention would be correct. The omission of this phrase would not materially alter the meaning of this sentence, for all Christian baptism is done in the name of Jesus. The only way that we take upon ourselves the name of Jesus is by baptism. If these Jews had refused to take upon themselves the name of Jesus in baptism they could not have been saved. They would not have had anything upon which to predicate a saving faith. They would just as well have expected salvation without repentance.

Brother Hensley says "faith is the condition of salvation." I say so, too; but repentance and baptism are conditions of saving faith.

Who could have faith to believe that they could be saved without repentance? Who can believe that he can be saved and reject taking upon himself the name of Jesus in baptism?

When the terms of salvation are presented to unsaved persons they ask themselves whether they are willing, or are able, to meet the conditions. Christ asked the question, "Who among you would begin to build a house without first counting the cost to see if he were able to complete it?" Of course if he thinks he can't, he is not likely to begin it. Just so the unsaved considers all the terms; and if there is one he will not agree to, that bars his salvation.

Right here in Acts 2:37-38 we have the whole process: "Now when they heard this they were pricked in their heart and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" When the sinner sees his true condition in the sight of God he begins to inquire what he must do. These Jews did; Paul did; the jailer did. They all feel there are conditions to meet. In the 28th verse of Acts 2 Peter tells the conditions: "Repent, you cannot be saved without it. And be baptized in the name of Jesus for the remission of sins; you cannot have your sins remitted if you reject taking upon you the name of Jesus in baptism." Peter says: "When you meet these conditions ye shall receive the gift of the Holy Ghost." Some one asks, where does faith come in? Just here. If after we have met the conditions mentioned we believe we will receive the gift of the Holy Ghost, as Peter promised, this is faith. Some may say this is faith in Peter. But Peter was the mouthpiece for God on this occasion, and three thousand were converted under his preaching in one day.

It is believed by some that this gift of the Holy Ghost was a special preparation for the early evangelists of the Church. I don't believe there were three thousand specially prepared teachers at that time. I believe that this gift of the Holy Ghost which Peter promised is what every one receives who is born of God.

As I said in my former article, when we propose in our heart to meet God's conditions then we are, in his sight, obedient servants, and we receive in our hearts the benefits of his promise. It is a heart work. The outward meeting of the conditions without purpose of heart is vain. One can reform outwardly and at heart may not be turned away from sin. One can take upon himself the name of Jesus in baptism and not have Jesus in his heart and life.

Repentance is not only a sorrow for but a turning away from sin. When we have heartily repented of our sins God doesn't wait to see whether we are going to quit drinking or cursing or any other evil habit we may have. Neither does he wait to see whether we are going to take upon us the name of Jesus in baptism, but pardons us at once.

In Brother Hensley's review of what I had to say on John 3:5 he bases much of his argument upon something for which I didn't contend. His argument assumes that I claimed that there are two births mentioned in this passage of Scripture. But I contended that there is only one. In verse 3 Christ says: "Except a man be born again he cannot see the kingdom of God." In verse 5 Brother Hensley holds that Christ meant flesh or the natural birth where he said water. Christ was speaking of only

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one birth. He didn't have to teach Nicodemus that he was born naturally. Nicodemus knew that already.

The only way Christ's words would be reasonable, if he meant flesh instead of water, is this: If the "Transmigration of Spirits" is a fact, then it would be reasonable for Christ to say to an incarnate soul, You must be born of flesh and spirit before you can enter into the kingdom of God. But since Nicodemus was already in the flesh we conclude that Christ didn't mean flesh.

In the Advocate of September 26 Dr. Dubose enters the controversy. I cannot believe with the Doctor that Christ had reference to himself under the figure of water. Dr. DuBose's and Dr. Adam Clarke's views, summed up, are almost if not altogether identical. Dr. Clarke thinks Christ meant spirit, which would make the reading, Except a man be born of spirit and of the Spirit he cannot enter the kingdom of God. It isn't reasonable to me that Christ would make use of such language: "Jesus called himself the bread of life when in conversation with the Jews concerning life eternal." Dr. DuBose says that precisely the same subject was under review when to Nicodemus and to the Samaritan woman he described himself under the metonym, water.

One of the Scriptures the Doctor cites to prove his point is John 7:38. In verse 39 John says that Christ spake of the Spirit. That would make the reading the same as Dr. Clarke's. Another reason that we do not think that Christ was speaking of himself is this: In our Discipline in the fourth article of faith it is stated that the Holy Ghost proceeds from the Father and the Son. Then it does not seem to me that Christ would say to Nicodemus, Except a man be born of the Son and of the Spirit (which proceeds from the Father and the Son) ye cannot enter into the kingdom of God.

In the Advocate of October 10 Bro. John Adams of Tyler comes to our help in some respects. He holds the same or nearly the same view as Dr. Summers. Dr. Summers claimed that Christ meant that water introduces us into the visible kingdom and the Spirit introduces us into the invisible kingdom. But Christ said: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It does not matter where it is. It may be on the earth. He must be born of water and Spirit to get into it. Not by water alone, but by water and the Spirit.

If we have purposed in our heart to meet the conditions of salvation, and God for Christ's sake has pardoned us, we are not marked by the world as a Christian until we take upon us the name of Jesus in baptism; and if we do not thus come out from the world will soon be as the world, because we have not kept our vow to God. Baptism is a declaration to the world that we have turned our back on sin and have put on Christ.
 R. E. MARTIN.
 Mart, Texas.

REMARKS.

By E. V. Cole

You have perhaps frequently heard something like this: "If that fellow ever goes to heaven he will have to go during a revival. He never has enough religion any other time." Well, I am afraid he will not go to heaven, even if he starts during a revival. Righteousness has got to be the normal thing, and not the abnormal, in your life and mine, my brother, if we ever get to heaven.

The world does not owe me a living; but I owe the world a life—well spent. The heart cannot be cleansed of guilt by washing the hands. Pilate tried that nineteen hundred years ago and found it to be a failure.

The best commentary on the Book is a life which lives the Book; the best biography of Jesus is a life which abides in Him.

"Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." So, there is such a thing as being fortunate in your enemies. The right kind of enemies are the wrong kind of folks.

Here is a man who makes more money every year and buys more land. He keeps his eyes continually on his land. He never looks up to see anything else. God's poor go by his field but he never sees them. The church bell rings but he never hears it. God throws his beautiful rainbow across the sky, but unless it is a sign of rain this man never sees it. Finally the

summons comes, "Thou fool, this night shall thy soul be required of thee." Then the neighbors gather in. They walk out over this same man's broad acres, and selecting a spot that is not fit for cultivation, they dig his grave and put him in it. He thought he owned six hundred acres, but he didn't. He owned only six feet.

COURTESY WINS.

Dick is a bright-eyed boy whose one wish all summer has been a job that would enable him to start his school work in September with a little bank account after he buys his winter clothing.

"Dick," said his mother one day, "there doesn't seem to be as many jobs as boys, but then I wouldn't worry as you do. After all, it's like your father used to say, 'there's nothing like being your own boss.' I really think you will make quite as much money when you get your paper corner worked up as anyone downtown would be willing to pay a boy, and beside you have your grass-cutting."

"Well, mother," said Dick, "I thought the same a month ago, but I haven't told you the latest. That druggist on twenty-seventh street, is the smallest man I know of. Soon after I commenced selling papers on his corner he tried to scare me off with a policeman, but I called up the circulating manager, and he told me to 'stay on the job, work hard, and be courteous to everybody.' It was mighty good advice, too, for I soon was selling more than seventy papers, and his trade dropped to almost nothing. Now he has hired four boys to sell in opposition, and you know how business is done—there isn't must sentiment about it."

That night as Dick kissed his mother for bed, she said: "Dick, my boy, I've been thinking all day over your trouble, trying to plan some way to meet your opposition, and I can't think of any better advice than the circulating manager gave you—work hard and be courteous."

The next day Dick stood at his corner. The news of his fight had been spreading. Every customer greeted him with a smile and it began to look like his business would take a fresh start. There is no telling what would have happened to the druggist had the fight continued, but Dick is no more on the corner. He is in a big downtown office, for yesterday one of his customers handed him a note as he bought a paper. It read, "I would like to employ you. Come to my office."—Ex.

"PROUD AND GLAD"

Because Mother Looked So Well After Quitting Coffee.

An Ohio woman was almost distracted with coffee dyspepsia and heart trouble.

Like thousands of others, the drug—caffeine—in coffee was slowly but steadily undermining her nervous system and interfering with natural digestion of food. (Tea is just as injurious as coffee because it contains caffeine, the poisonous drug found in coffee).

"For thirty years," she writes, "I have used coffee. Have always been sickly—had heart trouble and dyspepsia with ulcers in stomach and mouth so bad, sometimes, I was almost distracted and could hardly eat a thing for a week.

"I could not sleep for nervousness, and when I would lie down at night I'd belch up coffee and my heart would trouble me. It was like poison to me. I was thin—only weighed 125 pounds, when I quit coffee and began to use Postum.

"From the first day that belching and burning in my stomach stopped, I could sleep as soundly as anyone and, after the first month, whenever I met any friends they would ask me what was making me so fleshy and looking so well.

"Sometimes, before I could answer quick enough, one of the children or my husband would say, 'Why, that is what Postum is doing for her—they were all so proud and glad.

"When I recommend it to anyone I always tell them to follow directions in making Postum, as it is not good to taste if weak, but fine when it has the flavor and rich brown color." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

Notes From the Field

Paducah Station.

Paducah Station has made some progress this year. We have added some fifty odd members. All the departments of the Church are in a healthy condition. The finances will all be paid in full; the salaries and benevolent collections also. I have as fine a Board of Stewards as the Church affords. Success is ours. Advocate list more than doubled.—C. S. Cameron.

Howe.

The fourth Quarterly Conference of Howe charge for 1912 is now in history. It was well attended. In addition to Rev. A. L. Andrews, presiding elder, and his good wife, Rev. J. F. Archer and wife, of Van Alstyne, gladdened us by coming over and being one of us. There was dinner on the ground. Good cheer and happiness prevailed. Howe paid her own and Dorchester's claim, and two dollars over. Gunter and Pleasant Valley settled in full. Ferguson Chapel refused to abide the original assessments, but advanced it twenty-five dollars. Howe has had a fine closing-out, and the preacher who comes next may be happy, if he will. There is earnest protest here against Brother Andrews leaving the presiding eldership of the district. To his labors we are all greatly indebted.—D. F. Fuller.

Corn Hill and Weir.

Have just closed the revival campaign. The devil has contested every inch of the ground, but we have had victory over the beast. You who live in dry territory have but little idea what we have to contend with down in liquorland. We have had fifty-nine additions to the Church. The charge comes out in full on collections for the first time in its history, and will be raised to a self-supporting charge. Rev. J. C. Russell, of Weatherford, has rendered very efficient service in our meetings. Brother Russell came to us during this year from a sister Church and will be up for admission in the Central Texas Conference. He was brought up in the Hebrew faith and ministered at the altar twelve years. His conversion was almost miraculous as that of Saul of Tarsus. Persecuted by his brethren, and disinherited by his father, he came among the Christian Gentiles. He is consecrated to the work, zealous for the cause, a good preacher and will make a success as a pastor, or in the evangelistic work.—C. G. Shutt.

Clay Street, Waco.

We are closing out our second year with these good people. They have been exceedingly kind to us these two years. No pastor ever served any people that treated him with more kindness and consideration than the people of Clay Street have me. The growth of the Church has been exceedingly gratifying. Something over three hundred have been added to the Church during the two years. More than two hundred souls have found Christ at her altar. The Sunday School is alive and growing. We have a splendid corps of officers and teachers whose faithfulness has made the Sunday School grow until it has doubled this year. The superintendent, J. A. Walkup, is a live wire. We have very fine Leagues. The Junior League is the largest in Texas. Mrs. Barrett, the superintendent, has made it a great power for Christ and his kingdom. Our Senior League is young in organization, but is making itself useful with its good works. Our prayer-meeting has been a great spiritual help to the Church. The attendance at the prayer-meeting service has been the best I have ever seen anywhere. It is not an uncommon thing for us to have 75 or 80 at prayer-meeting. The Woman's Mission Society has been a great help to the pastor and the work. They are agreeable, faithful and successful. Hence, they have done great things for the Church of Christ. During my two years pastorate of this Church I have held 197

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burial services (only one of these my members) and united in the bonds of matrimony 112 couples. Miss House, who is supported by the Conference Board, has done a splendid work among the children and the people who live in the Woolen Mills district. Brother Knickerbocker, the pastor of Austin Avenue, is a great fellow. He is the preacher's friend. His heart is as tender as a woman's, his mind and power is like that of a giant. His equals are few, his superiors are unborn. He and his splendid congregation have been a great help in launching and making successful Clay Street Church. Our "elder" is a real presiding elder. He stands by his preachers with all there is in him. Great has been the work of the Waco District under his wise leadership. He is the right man in the right place. All in all, we have had a good year. Pastor's salary and conference collections are in good condition. Our successor will find a good people to serve next year.—J. N. McCain, P. C.

Wallis.

We are moving along very nicely on this charge, and expect to go to Marshall with full reports, but will have to work right hard to get up all our conference collections. Our fourth Quarterly Conference was held here October 20-21, with our very efficient presiding elder in the chair. He gave us a very fine sermon on Sunday night which was highly appreciated by our people. Fulshear has paid in full on pastor's salary, and the benevolent claims, and we fully expect Wallis to do the same, although they are behind some at this writing. We regret very much to give up Brother Burroughs from the Brenham District because he had made a broad survey and a close study of this very difficult field, and was well prepared to take care of it in the coming years. But he will do a grand work at the Orphan's Home, and we feel sure that the dear children at Waco will be carefully looked after under his wise and efficient administration. We are hoping and praying for a delightful session of the conference at Marshall, and if the Bishop sends us back to Wallis for another year, we will be very glad, for we love our people here, and believe that they love us.—W. W. Horner.

Hemphill and Bronson.

Just a short squib to let you know of a few things which have been accomplished during the year. Two revival meetings have been held recently; results, five additions to the Church, and the Church membership revived. H. B. Smith and J. S. Wilson (my uncle) assisted in these meetings. They delivered "the goods." The following departments of Church organization have been organized during the year: A Baraca Class, Philathea and Wesley Adult, one W. H. M. S. one prayer-meeting, one Senior League with forty members, one Junior League, with twenty members. The W. H. M. S. at Pineland paid \$50 on conference assessment, all honor to these noble, generous ladies. The Bronson W. H. M. S. paid \$20 on an old church note, and put some "finishing touches" to the church building. The Hemphill W. H. M. S. are noted for their faith and good works; having put some needed tableware, etc., in the parsonage, and many other things too numerous to mention. Sunday Schools have made marked advancement, with an efficient corps of officers and teachers. The stewards for the entire charge are the best ever, and have nobly stood by their pastor during the year. Blessings on them. Thirty members have been received during the year. Net gain of twenty. A building committee was elected at the fourth Quarterly Conference (held yesterday) for a new church building at Hemphill. Last, but not least, the ("beloved") J. W. Mills preached a great sermon yesterday at eleven o'clock, in point of theology, logic and spiritual power. It was an uplifting sermon and service. All in all, a good year Bishop.—P. S. Wilson, Pastor.

Trinity Station.

On Tuesday evening of this week we had a great service, when three men, Grady Waller, Ollie Ramey, and L. B. Bright were licensed to preach. Rev. R. W. Adams a member of the examining committee, preached a great sermon on "The Call to the Ministry," after which Rev. J. B. Turrentine, our beloved presiding elder, called to the front the three candidates and to them he delivered a strong address on "The Work of the Ministry," after which they were presented with their license. Brethren, that is what ought to be done with

every candidate for the ministry. A public delivery of the license, closing with a good old Methodist God-bless-you handshake, having all the congregation bid them God-speed, is a source of great encouragement to the young men who are about to enter upon the greatest and the most responsible work this side of eternity. Our good presiding elder conceived of this wise plan. It is a good one. To carry a young man off in some closet-like room and secretly license him without even letting the people know what has been done, brings the whole business into an apologetic attitude towards the world. I am proud of my local preachers. Grady Waller and Ollie Ramey are young men, barely twenty years of age, while L. B. Bright is a middle aged man. The first two names have a very bright future and, mark you, the Church will hear from them. Bro. Bright bids fair to become a very useful man in the local ranks. This pastor is happy and will go to conference with not only a clean financial sheet, but with about \$150.00 special for missions and \$75.00 special for education. These are good, true, loyal people, and they are kind and considerate of the welfare of their pastor and family.—Mark N. Terrell.

Canyon City.

We have just closed our first year on the Washburn Mission. All things considered, we have had a very good year, but not so good as we would have been glad to have. We found only sixty-seven members on the charge. We now have ninety-four. We had thirteen conversions and forty-three additions to the Church, one-third of them by profession of faith. Two of our Churches, Fairview and Llano, paid their assessment for pastor in full, and then presented the pastor with a \$25 suit of clothes as a mark of appreciation. We are grateful to all friends who assisted in this gift. The other two Churches, Prairie Chapel and Washburn, fell far behind with their assessments. The Prairie Chapel assessment was too large for them, as their steward was not present at the first Quarterly Conference and their strength was overestimated. But Washburn Church could have paid their assessment as easily as either Fairview or Llano. At St. Francis, a small community where we have no Church organized, nearly all the people of the community united heartily with me all the year in Church work. We held a meeting there, resulting in seven conversions, and they paid me over \$50 for preaching for them. We were not able to get all our conference collections. Taking the people as a whole, they have been as faithful as you can find on any pastorate, with few exceptions. Nearly every member on the charge cooperated with us more or less, and contributed to the support of the Church. We feel that our members will average with those to be found in most any other charge. We have had considerable difficulties in our way. We very much appreciate the many friends we have on this and other charges that we have served. Our crops have been light, or we would have a better financial report. We have put the Advocate in the most of our homes.—A. H. Hussey.

Spring Creek Circuit.

We are now working in our last month of our fourth year on Spring Creek Circuit, and submit our last report from this place to your valuable paper. We came here four years ago and found a weak circuit, which had lost its strongest Church (Olney) by a re-arrangement of the circuit lines. As stated in a former report, this charge is located in the corner of the Northwest Texas Conference, and is bordered by the North Texas Conference, and the Central Texas Conference. The creation of the Central Texas Conference took two new Churches from us which we had organized. We lost another to North Texas Conference, and two more to other charges, of our own conference, making a total of five newly organized Churches that we have lost during our quadrennium here through the adjustment of lines, and yet notwithstanding these losses of Church membership, we believe that our fourth report will show a net increase of a reasonable number of members over what we found on our arrival four years ago. In the meantime our people have built two new churches at a cost of much sacrifice on the part of some of our heroic membership in the very face of three years of drouth that almost ruined this country. These church buildings are valued at \$1500 and \$1200, respectively. We do not claim anything for ourselves so far as we may have succeeded in the work here, but whatever credit may be due we cheerfully concede to a little band of heroic men and women who have never failed me when I appealed to them to undertake things for God and the Church. And we further wish to humbly and gratefully acknowledge the fact that God has been with us in our darkest hours

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on Spring Creek Circuit. Our presiding elder, Brother Putman, has been a great factor in our work. He is a great man, in a great office. May God ever bless him. Brother J. David Crockett was with us in two meetings this year and did some splendid work. We have reached the time limit here and we go to conference to enter some new field of labor. We stand ready to obey the command, whether in paths of pleasantness or in ways of difficulty. May God bless my people here and help us all to be faithful unto death.—J. W. Cadwell, P. C.

Kyle and Maxwell.

Brother Grimes, who was appointed to this work at the session of the conference which met at San Marcos was changed soon thereafter to Poteet and the undersigned, was appointed to take charge as a student-pastor. Plans were at once laid for an advance along all lines and pastor and people began work. Some difficulties had to be overcome but gratifying results were accomplished. Our greatest disappointment is that we have not had more conversions, having had only ten professions of faith, nine of them in the regular Sunday services. However, there has been substantial growth in all departments of the work. Our Woman's Missionary Society has done splendidly. It is organized according to the plan of union having a Foreign and Home Department with Baby, Junior and Young People's Divisions. The society has a membership of fifteen with eleven enrolled in the Mission Study class. They have raised during the year \$118.47, or an average of \$7.65 per member. No ice cream suppers, bazaars, or fairs were given to raise this amount. The Sunday School has this year adopted the graded literature and set aside the first Sunday in each month to be observed as Missionary Sunday. Children's Day was observed and an offering of \$7.45 taken. We have had a good prayer-meeting. The finances for the year rounded out in fine shape. The preacher's and elder's salaries were paid in full. The conference collections, though higher than usual, were eight per cent overpaid. In addition to this a mission special of \$50.00 was raised for the support of a Bible woman in China during next year. Our Church at Kyle averaged about \$2.50 per member for missions this year. One of our young women volunteered during the year for the foreign mission field. We have had a fine year.—E. A. Hunter.

Grace Church, Houston.

One of the pastors of one of the Methodist Churches, of Houston, who has been in Houston seven years said: "Grace Church revival has had in any Church since I came to this city." There were one hundred and forty conversions and eighty accessions to Grace Church with quite a large number going to other Churches, and two of our most accomplished and brightest girls surrendered to missionary work and began at once. D. L. Coale of San Antonio, and Robert Huston, of Wolfe City, led the fight. Rain fell at almost every service the first week and mud was as deep as the earth—small crowds and rain was the order of the day just as long as the first

week lasted but the sun began to shine at the first of the second week and great crowds and conversions were the order of the day. The great new auditorium was jammed at many of the services. No man ever preached more powerful, thoughtful, earnest nor religious sermons than did Brother Coale. Some of our preachers and people say the day of revivals is past. I have never believed it and had I been skeptical on the subject my opinion would be changed since this meeting. Old men and women, young men and women, children, and in fact, those of every age, came to the "mourner's bench," kneeled and remained there till they were converted; but you will say, "most of them were children." Well, if that were true, well and good, but 'tis not true in this instance, for the great majority of the conversions were men and women and the majority of the adults were men; in fact, Coale's preaching appeals to men, and because of the real gospel power of the sermon they have a desire to become religious. The old-timers say it has been many years since this great city has witnessed such a scene as was that at Grace Church last Sunday morning when seventy persons were received into the Church. They sang, prayed, cried and laughed till almost one o'clock. Then there is that "singing piece of furniture," Prof. Huston! My, how he sings—the most musical voice I have ever heard. One can hear every word in the song, and in Huston's face see the very spirit of the song; in fact, Coale and Huston make up the greatest team I have ever known—no monkey work, hullabalew methods; just the simple old gospel in sermon and song. Huston can hold a large choir better and get more music out of it, than any one I have ever known. No such idea in Coale's head as a union meeting—get 'em all converted and say nothing about the Methodist Church; but when a person is converted he is urged to join the Church at that very service—right now—in other words, they are strung as they are caught. The last night of the meeting Coale preached one of the greatest sermons ever delivered by Bishop, elder, pastor or evangelist from the theme, "Why I am a Methodist." And at the close there were eleven conversions—all adults. Some of the most effective personal work I have ever seen was done by the local congregation and the whole affair has left a good taste in the mouths of the people; in fact, Coale and Huston labors for God, the pastor and congregation and not for Coale and Huston. A nice offering was made to the evangelists and a fine suit of clothes to the pastor. We have completed a new church, received three hundred and thirty-five members, and most of them are religious.—Thomas R. Morehead, Pastor.

Alba.

We are closing out what has proven to be a great year in many respects. We have had two great revivals on our charge this year, besides the meetings were good at the other two Churches. We have received into the Church in our charge one hundred and eleven members; our net increase is one hundred and one. When we came here two years ago, Alba charge had three hundred and thirty-eight members; now it has four hundred and

fifty-nine, a net increase of one hundred and twenty-one members in the two years. Our conference collections will be in full for the first time in history of the charge. The circulation of the Advocate has increased more than one hundred per cent in the two years' time, yet, it is not in every Methodist home; it should be. Advancement has been made along all lines. Our presiding elder is closing out his quadrennium on the district, he has done good, faithful work on this charge, and to me has been a great blessing. The whole district has made progress under his leadership. Long may he live and be a blessing to the Church. To God be all the praise and glory for what has been accomplished.—Jno. B. Bell.

GATESVILLE DISTRICT.

Oglesby has completed a splendid Church at a cost of about \$3000 and it will soon be paid for. The old Harmony Church has been moved and rebuilt at Prairie View and is now a neat and commodious country church. Killen is building a good church which will cost, when completed, twelve or thirteen thousand dollars. Bee House and Slater are now at work on their churches.

Leesville, Rowland Chapel, Reece's Creek and Montgomery are about ready to begin building. This makes nine churches for the district this year.

Rev. J. M. McCarter, on the Meridian Circuit, has had sixty-five conversions, seventy-two additions and a net gain of fifty-nine. While the salary is a little behind, they can and ought to pay out.

Rev. J. D. Hendrickson, the splendid preacher and painstaking organizer is in his first year on the excellent Crawford charge. He is planning to build a good church at Evergreen. His salary of \$1000 and all benevolent claims will be paid in full.

Rev. T. M. Dalton, on the Coryell Circuit, has had fifteen conversions and eighteen additions. He expects all claims to be paid in full and has arranged to build one church.

Rev. F. O. Waddill, at Turnersville, is closing out his first year on trial. He has had a good year, built one church and planning to build a parsonage, which is badly needed.

Rev. W. J. Whitley, on the Jonesboro charge, has had eighty conversions, sixty additions. The salary will be paid in full and he is hard at work on the benevolent claims and we expect everything to be paid. He has had a fine year on this good circuit.

Rev. W. S. P. McCullough has been delighting Hamilton Station with a year of splendid ministrations from the pulpit and painstaking pastoral work. All departments of the Church are well organized. His splendid Board advanced his salary from \$1200 to \$1500 and all claims will be met in full. They are hoping at an early date to build a splendid modern church. When this is done Hamilton will take its place among the best stations in the Conference. It has a fine class of people and is a growing little city.

Rev. H. D. Huddleston has done a good year's work on Hamilton Circuit. Has had twenty conversions and perfected plans to build one church. During the last quarter he traveled 1000 miles and visited forty families.

Rev. A. C. Lackey is closing out his third year at Oglesby. Has had good revivals.

The pastor's report about 800 conversions and 750 additions. The district in three years has advanced pastor's salaries about \$1000.

Meridian College, under its splendid faculty and able president continues to grow in favor all over the district. S. J. VAUGHAN.

PERSONAL WORD FROM R. P. SHULER.

I have received many communications from my brethren over Texas concerning the attitude of the Board of Stewards of the University Church and concerning the published report, which appeared in many newspapers of the State, to the effect that I had made certain promises and concessions to the Board in order to persuade them to retain me as pastor. I had intended to say nothing concerning this happening, but find myself so grievously and fearfully misunderstood on the whole matter that I have decided to make a brief statement through the Advocate of the facts in the case.

I wish to say first of all, that there is now perfect harmony and the best of feeling on the part of the Board of Stewards of the University Church toward me and last Sunday I preached to two of the largest congregations ever assembled in that building. Something like five hundred people pushed each other in an effort to take my hand and pledge me their prayers and support. A revival has already begun. Tears were shed copiously at

the services and it was a great victory. My Board of Stewards came from Temple in autos and were present, seats being reserved for them in the front.

As to the trouble, it was all a very pitiful mistake. The Board was simply imposed upon by certain men in Bell County who were trying to work my downfall in an effort to avenge themselves for the activity that I had shown in the prohibition question and questions of good government in this county. When the Board found that they had been imposed upon and that false reports had reached them and that these reports had found their origin among men who did not even belong to the Church, they unanimously rescinded their action in which they proposed to ask Bishop Atkins for a new preacher and for my appointment elsewhere. They moreover pledged me their hearty support. In fact, the whole matter has turned itself into a wonderful victory for the right and the Church will grow as never before. The devil has a habit of leaping too far when he leaps and he has made that mistake with emphasis this time.

As to the reported promises made by me, I absolutely made no promises. The Board did not ask me to make any promises. Only once I was asked if I would pursue the same policy in Austin that I had pursued in Temple with reference to the elimination of the bawdy houses and I answered without hesitation that I would most certainly pursue that same policy under like conditions to those that existed in Temple. I moreover assured the Board that I held my convictions on moral questions dearer than my very life and so long as I could dig a ditch or split a rail, I would not sacrifice the promptings of my own conscience for any job. The Board assured me that they would not respect me, should I make any other statement to them. The whole truth is that the impression had been made upon this Board that certain men had schemed my appointment for the one purpose of placing a man in this Church who would go after Mr. Colquitt and other antis in Austin and who would seek to influence the Legislature and otherwise work as a kind of representative of other men in that city. When the Board found out that this was all a mere dream, hatched for the simple purpose of revenge, it did not take that body a moment to undo what they had done and in the most manly manner. I wish to say that I do not blame any man on the Board at Austin. Those men were misled. The whole thing was planned outside that congregation.

I make this statement because I want my Church and myself understood. I do not care what these little liquor papers of the State have to say. I do care what my brethren think. I want them to know the facts. I want them also to know that this job is not of my own seeking. I was transferred after I had twice protested most vigorously. I was placed in this Church without my consent. The Bishop did not need it. I am a Methodist preacher and by the help of God mean to do a man's job in Austin. I wish to assure my brethren that they will find me a prohibitionist, with no soft pedal attachments; a man who stands for civic righteousness without apology so long as they find me upon the face of the earth. Pray for me. R. P. SHULER.

THE ROMANCE OF AN EARNEST LIFE.

I have just finished reading the life of Doctor Rankin. I have not been more greatly refreshed or entertained in many a day. It was like a protracted meeting to me, for it required two or three days to complete it. It ought to be in every Methodist home. If it can get into a home it will certainly be read. All it needs is a chance. It is especially suited to boys and young men. There was one time in my life when that book would have been of untold value to me. I am certain that it would have turned the current of my life into a different channel than the one I have come, and for my good. Every young preacher just entering the ministry ought to purchase this book and read it earnestly.

As I went rapidly through this book—for I could not go slow—I thought frequently that the most appropriate title that the book could have is the "The Romance of An Earnest Life." For that is what the book is in a very extraordinary sense. I am now better able than ever to appreciate a statement made to me by the late Dr. T. R. Pierce. He said, "Doctor Rankin is entitled to all the success he has ever had; he is the most earnest worker I have ever known."

Another value this book has for me is its immense amount of character sketching of the lives of eminent men who touched the life of the author. After reading it one feels that he has not only become acquainted with one

of our greatest and best men, but he feels that he has gotten a good view of a whole generation of great men. This book ought to be one of the most popular books of the day in Methodist circles. J. A. OLD.

RESOLUTIONS.

We, the members of the Fourth Quarterly Conference of the Sweetwater Station, Sweetwater District, Northwest Texas Conference, M. E. Church, South, knowing that, according to the time limit of our Church, Brother Simeon Shaw's services as presiding elder among us and for us are now closing, and that we must give him up. We bow in submission to the law of the Church, and part with him with sad hearts, yet with glad hearts that it has been our privilege to have him for our presiding elder these four years. Brother Shaw came to the district four years ago as a new presiding elder, but his trained mind as an organizer and his deep insight into men and situations easily and quickly launched the great work at once. Soon the gospel was sent to every school house and neighborhood in the district; places that had been neglected had preachers and the glorious gospel preached at their doors. Not only this, but Brother Shaw literally laid himself out for the district and for his Christ. He preached in every quarter and nook of the district. In conference with his preachers and his people he has thoroughly organized the entire field, and Methodism of the old type has come to the homes of our people. This has been done in the face of one of the greatest continued drouths this section has ever known.

As a preacher, Brother Shaw has few equals. He is through and through, out and out, consecrated to his Christ and his work. As a scholar and student he easily ranks among our best. He is a profound philosopher and student. His sermons come from a warm heart and a clear brain, and people flock to hear him preach. It is no uncommon thing for people to that he preaches the greatest sermons they ever heard.

Fortunate are the people to whom he is sent. We commend him and his splendid wife to any people, believing that under God their labor will bear much fruit for Christ wherever they go. We pray God's richest benedictions to rest upon him and his wife during the years that are to come.

Therefore, be it resolved, That a copy of this be spread upon the minutes of the Quarterly Conference Record, and a copy furnished the Texas Christian Advocate for publication.

M. B. Johnson, G. E. Ramsey, J. B. Foster, J. R. Cox, H. J. Moffett, A. M. Martin, M. B. Howard, O. E. Fellers, F. J. Neill, J. L. Payne, J. C. Moore, visiting elder.

Passed by unanimous vote of all present. Oct. 29, 1912.

A. S. MAUZEY, Secretary.

RESOLUTIONS.

To the Quarterly Conference of the First Methodist Church, Austin, Texas. Brethren: The committee appointed to draft resolutions concerning the death of Professor Sylvester Primer, late superintendent of our Sunday School, recommends the adoption of the following memorandum.

The members of the Quarterly Conference of the First Methodist Church of Austin, feel that, in the death of Sylvester Primer, Ph. D., Superintendent of our Sunday School, Professor of Germanic Languages in the University of Texas, on August 13, 1912, the Church and State suffered a great loss. Of his genuine ability as a scholar and more appropriate bodies have already passed resolutions. We wish to speak of him as a man and as a Church official.

Mr. Primer joined the Church in the seventies, while a student at Harvard. From that duty to his translation in August, last, he went about quietly doing good; he gave very liberally of time and of means to the benevolent causes not only of his own Church, but of other organizations; he walked humbly and uprightly before man and before God. For seventeen years he was a member of the First Methodist Church, having joined from another Church, on his marriage with that elect lady, Miss L. M. Muckenfuss; for about fifteen years he was a steward; and for the last twelve years of his life he was the diligent and beloved superintendent of our Sunday School. In each of these relations he led a useful and noble life remarkable for its quiet unobtrusiveness, its patient sincerity, and its unflinching patience and persistence.

To his widow and son we tender our sincere sympathy. Despite their personal sorrow, they are happy in the legacy of a life lived so close to that of our Lord.

We recommend, also:

1. That this memorandum be recorded in the minutes of the First

Methodist Church and of the Quarterly Conference.

2. That a copy be sent to Mrs. Sylvester Primer.

3. That we respectfully request that the Texas Christian Advocate publish this memorandum.

Respectfully submitted, MORGAN CALLOWAY, JR., WILLIAM H. STACY, Z. T. BUNDY.

By R. C. Lomax, Recording Secretary.

NEWSPAPER INFLUENCE.

Rev. W. H. Wright.

The newspaper wields an influence that has much to do with the status of the moral condition of the world and that shapes the destinies of millions. But it seems that the majority of these communicative mediums, like greedy humanity, are after the elusive dollar without respect to what function they may perform for good or evil. It has gotten to the place where the newspaper owners will tell you that they print that class of news which the people demand. When asked why they do not print only "clean" news and leave out the sensational, they declare that this sort of news is not wanted by the people but that sort of news which has a zestful and peppery influence upon the minds of the readers.

In supplying this sort of news many editors will tell the inquirer that they do it reluctantly and would much prefer to maintain a "clean" sheet than confine itself only to facts without the details of sordidness, but that a newspaper must print that yellow class of reading matter that the people clamor for. The newspaper fraternity will deny that it has been the instigator of the public mind in this channel. They will disclaim any responsibility for the present depraved condition of the minds of readers for this class of literature.

But it is a fact that the newspapers have taught the American mind to relish articles that bristle with stirring recitals of murders, of elopements, of divorces, and of a thousand and one whatnots. The reporter with his uncouth English wishing to fly to the summit of eloquence and to bring upon himself fame has whetted his mind to that pitch that calls for stirring and heartrending details of family affairs and murders. Even the language of the newspaper article has been so changed within the last few decades that the eye has come to see the "finery" in the style rather than in the news imparted.

To show how far the influence of a newspaper editorial will go we cite you to the fact that a public utterance of an editor falls flat when that utterance is delivered in a speech, but let that unknown editor say something smacking and smart through the columns of the paper and it will never end its influence. Let the editor of a newspaper say in the editorial column something derogatory about prohibition and its effect will have a powerful influence upon the minds of thousands of readers although his personal influence might be lower than that of the lowest citizen in the city.

The influence exerted by a newspaper is extraordinarily great. And we can see in a moment that if the press of the country is subsidized by sinners and operated by the devil, the influence against the Church and against God is very malignant. It has been truthfully said that the character of a man can be told by the books and literature he reads. If this is a fact, cannot we determine what the mind of the man is that reads the yellow journals of the day?

The statement has been made repeatedly that the brewers and saloon men have bought the influence of the newspapers of the country, and it appears that this is the truth in the majority of the cases. Most of the papers of our own State are against prohibition. Some of them would be for prohibition if they were not bought. But there are many country papers which stand unflinchingly for prohibition and everything that makes toward a better world, but which have been offered unusually

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distinctly every sound—even whispers do not escape them when they are properly assisted. Deafness is due to the ear drums from some cause becoming defective. I offer you the same hope of hearing as you have of seeing from the oculist who supplies glasses to help your eyesight—for I apply the same common sense principle in my method of restoring hearing. The weakened or impaired parts must be reinforced by suitable devices to supply what is lacking and necessary to hear. Among the 350,000 people who have been restored to perfect hearing there has been every condition of deafness or defective hearing. No matter what the cause or how long standing the case the testimonials sent me show marvelous results.

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have restored to me my own hearing. That's how I happened to discover the secret of their success in my own desperate endeavors to be relieved of my deafness after physicians had repeatedly failed.

Common-Sense Ear Drums are made of a soft, sensitized material, comfortable and safe to wear. They are out of sight when worn, and easily adjusted by the wearer.

It is certainly worth your while to investigate. Before you send any money just drop me a line. I want to send you free of charge my book on deafness and plenty of evidence to prove to you that I am entirely worthy of your confidence. Why not write me today?

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much money for their editorial columns. These editors are heroes.

The newspaper as an educative medium is the greatest extant, but with all this good feature it has a powerful influence for bad with thousands if its columns are given over to the enemy of the home and God. As Christians we should select for our reading matter only the paper which tries to give the terse news without pomp and give their honest and candid opinions on all matters pertaining to the people. We hope the day will soon come when the papers will become of use in Christianizing the world.

Would it make much difference in your every day life if this were your last week on earth?

A good life is the most convincing way of proving that God is good.

A happy disposition and a smiling countenance are a proof against a thousand plagues.

Pecos Valley District—First Round.

- Blacktower, Nov. 2, 3.
Texico, Nov. 3, 4.
Elida, Nov. 9, 10.
Clovis, Nov. 17, 18.
Rogers, Nov. 20, 21.
Portales, Nov. 23, 24.
Roswell, Nov. 30, Dec. 1.
Dexter, Dec. 1, 2.
Hagerman, Dec. 7, 8.
Artesia, Dec. 8, 9.
Malaga, Dec. 14, 15.
Carlsbad, Dec. 15, 16.
Lovington, Dec. 28, 29.
Dayton, Dec. 28, 21.
Pecos, Jan. 4, 5.
Odessa, Jan. 5, 6.
Hope, Jan. 11, 12.
Sacramento, Jan. 15, 16.
J. B. COCHRAN, P. E.

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Devotional--Spiritual

RELIANCE.

Not to the swift, the race:
Not to the strong, the fight:
Not to the righteous, perfect grace:
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in the darkness
meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died:
A thousand times the vanquished
right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child:
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above:
Not from my heart, life's crystal
stream,
But from the depths of love.

—Henry Van Dyke.

SLANG.

We once heard an able preacher, a high-minded man with the delicate sensibilities of a woman, make the unqualified assertion that a slang-using girl was no better than a profane boy. He meant, of course, so far as concerns uncleanness of lips and recklessness or coarseness of thought. We cannot altogether agree with this conclusion. Profanity often reveals a positive irreverence of spirit and a coarse assertiveness of heart. The worst that may be said of the spirit that prompts to the ordinary slang is that it springs from light-minded imitation and paucity of thought. But whatever may be said of its spirit and source, the very fact that high-minded men and women earnestly and emphatically condemn its use should be sufficient warning to girls who aspire to womanly purity of lips as of conduct.—Southern Christian Advocate.

A NEW DEFINITION.

We need a new definition of happiness. The current conception of happiness is that it is a state free from burden and from care, attended with some glow light or joyous sensation. Perhaps the predominant element in this conception is the negative element, freedom from burden and care. We are persuaded that no intelligent and earnest being is happy in this respect, nor ought to be, nor can be. Moreover, the more elevated, the less capacity has any man, woman, child or angel for happiness of this sort. To educate a human being will not make him happy in this sense; it will make him more and more unhappy. The Almighty himself is in this sense far from nappy. He has cares that cover the universe; his heart carries burdens for all creatures. There is a far deeper joy in responsibility, in bearing a load of care for the good of others. This is the true happiness and this is the type of the divine joy. "Who for the joy that was set before him, endured the cross, despising the shame."—Western Methodist.

AN AWAKENING.

Too many people are depending entirely upon the efforts and drawing power of the minister. There is only here and there a minister who is preaching in such a way as to fill his church with attentive hearers. And we seriously doubt if the churches that are full from Sunday to Sunday are filled because of the preaching. But we believe that back of every well-filled church there are those who spend much time in personal work, and who may be considered live wires in the make-up of those Churches. This might be true of all Churches. When men and women are willing to spend as much time and energy and eloquence in getting people into the kingdom of God as they do in getting

them into lodges and other places, there will be something doing in our Churches. We have no harsh word to say about lodges, for they in many instances are doing the very thing the Church has miserably failed to do; and had the Church years ago done what a few Churches are doing today, there would be fewer lodges and more and stronger Churches. The business of the Church has always been much larger than preaching sermons, singing psalms, chanting hymns and partaking sacraments. These are all luxuries and, of course, are necessary; but the business of the Church does not begin and end in these distinctly religious functions. It is not too late for a genuine awakening. And while we call in the language of the prophet, "Awake, awake, put on thy strength, O Zion," let us not forget the call next to that, which is: "Put on thy beautiful garments, O Jerusalem."—The Methodist.

AN IDEAL SABBATH.

What seems to me an ideal Sabbath is the Sabbath, spent as I remember it, in my childhood and youth. We were busy people in those days. Six days (every week) we labored and did all our work in the house and on the farm. During the long summer days and months we worked in the fields—under the hot glare of the sun—worked not from 8 a. m. to 5 or 6 p. m., but from sunrise to sunset. Shipwrecked men and women never welcomed a ship with greater delight than we welcomed the arrival of the week-end and the approach of the rest day. Saturday night we loosed the bands and undid the heavy burdens. We broke every yoke and let the oppressed (men and beasts) go free to do as they would till Monday morning. The weary beasts were turned into the pasture, to roam or rest at will, and "crop the flowery food." Weary men and women turned from their toil not, as now, to a Saturday night of exhausting revelry, but to bath and to bed.

Memory recalls with delight many a calm, bright Sabbath morning, that dawned on that quiet countryside, when I awoke at the usual early hour, and was reminded by the absence of the usual stir that I need not hurry to my day's work—for this was the Holy Sabbath, concerning which God had said, "Thou shalt not do any work," etc. And then I turned again to my pillow, repeating the words of the familiar Sabbath hymn:

"Welcome! delightful morn,
Thou day of sacred rest,
We hail thy kind return."

As we gathered for family prayers, we looked out over the green or golden fields, where everything seemed at rest and said:

"Peace is on the world abroad,
'Tis the holy peace of God."

and as the sound of the village church bells came sounding over the hills, we put on what seemed to us) our "beautiful garments," and went off to Church and Sabbath School.

After Sunday dinner, we found comfortable places (under the trees in summer time), and spent the afternoon resting and reading books, that I still remember with delight, e. g., "The Story of the Bible," "The Shepherd of Salisbury Plain," etc.

The evening brought us together again, on the porch in summer time, by the fireside in winter, for family talk, for family prayers, with reciting of Scripture verses and hymns, learned during the day. Then, "early to bed," rejoicing in the fact that

"A Sabbath well spent brings a week of content,

With courage and strength for the morrow."

This still, after the lapse of many years, seems to me the ideal Sabbath—a Sabbath that enriched those that experienced it. It restored strength to exhausted bodies and minds. It "knit up the raveled sleeve of care." It refreshed the soul. It promoted family life, family acquaintance, family joy.—Dr. Mervin J. Eckels, in The Presbyterian.

OLD AGE.

Gen. 47:8—"How old art thou?" A question once put by a Persian emperor to an old man, whose hairs were white with the snows of many winters. "Just about four years," was the answer, the old man counting only the years since his spiritual birth.

Num. 8:25, 26.—The Levites were to cease working after fifty (Marg., to "return from the warfare of the

service,") yet they were not discharged from all service as useless and wholly disabled, but rather were to be of use in helping and directing their younger brethren, and supplying with their experience what they could no longer render with their hands.

John Elliot (the Apostle to the Indians), on the day of his death, in his eighty-sixth year, was found teaching the Indian alphabet to a child by his bedside. "Why not rest from your labors now," said one. "I have prayed to God," was the answer, "to render me useful in my sphere, and now that I can no longer preach, he leaves me strength to teach this poor child." (Ps. 92:14.)—Selected.

LINGER AWHILE.

When you are overworked, and have become tired, nervous and irritable, out of sorts with everybody and everything, with bitter, biting words springing to your lips, the reflection of your gloomy, despondent spirit, and the world is cold and colorless, and you have found your juniper tree, go out alone into God's out-of-doors, gaze upon the wooded hills, the quiet dales, the peaceful glens, the brown meadows, the winding river, take deep inhalations of the ozone-toned air, enter into communion with nature and nature's God, linger awhile in the midst of these environments, and you will feel that you have been lifted into a world of optimistic beauty, where hope beckons and faith holds the anchor, and your heart will be filled with peace. "Be still and know that I am God."—Baltimore Southern Methodist.

HOW TO BE HAPPY.

The joy which strengthens must have a reasonable source. The recipes for manufacturing joy are a snare and a delusion. The psychologist is doubtless right when he insists that by assuming the gestures and poses and symbols of any emotion we may gradually beget in ourselves the sensations which correspond to these outward signs. But the moment these artificial expedients are relaxed the spirit will fall back into its former mood. At best one can make himself cheerful by singing only while the mind is occupied with vocal expression. He who whistles while he passes through a graveyard to keep up his courage will show a tremor in his utterance which betrays the inefficiency of his artifice. The actor unquestionably works himself into any kind of fine frenzy or ardent passion he chooses in order that he may properly interpret his lines; yet in the very act of doing this he may be conscious of states of feeling totally contrary to those which he is simulating. We have a class of persons today who would have us laugh whether we feel like it or not. This may be a good philosophy for contact with an irritating world. Surely we shall make friends more rapidly if we assume the cheerful and hopeful manner. But the eternally simpering smile, adopted by certain light-minded persons, only makes the judicious grieve. Said Charles Lamb, as he saw such a person approach: "Here comes the fool; let us be grave." Perhaps there is no need to urge people to be serious, since the problems of life for all of us are sufficiently heavy to make us sober if we are reflective. We have no purpose to increase the solemnity of human life; but we do insist that the light on the face shall show the reflection of a spiritual delight. Genuineness is to be sought in every act of life. Schopenhauer said: "The ugliest living face is better than a mask. Let us attempt to cheat no one, since the act of deception injures him who performs it more than all else besides. Joy we must have. Let us be logical and come to the source of enduring joy.

Health is the source of physical joy. There is a kind of ecstasy in the hearts of those whose bodies are perfectly sound. Youth is a continuous experience of this delight. The lowest plane of physical joy is found in the gambols and frolics of the animals. Where there is physical wholeness, all the functions of the body indulging their interplay without the interference of disease, bubbling spirits and hearty laughter are the normal results.

Every one knows the strength of the morning after a night of healing rest, during which nature has been repairing the waste of the body and the mind. Every one feels the aptness of Shakespeare's description of a

"Sleep that knits up the ravel'd sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

The psalmist exclaims: "Weeping may endure for a night, but joy cometh in the morning." Good health,

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Nine-tenths of all the sickness of women is due to some derangement or disease of the organs distinctly feminine. Such sickness can be cured—is cured every day by

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We shall not particularize here as to the symptoms of those peculiar affections incident to women, but those wanting full information as to their symptoms and means of positive cure are referred to the People's Common Sense Medical Adviser—1008 pages, newly revised and up-to-date Edition, sent free on receipt of 21 one-cent stamps to cover cost of mailing only; or, in cloth binding for 31 stamps.

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therefore, is the first requisite for the joy of living, and whatever tends to restore the body to its natural state of health ministers to joy.

This is an analogue of the spiritual life. The pure heart is essential to the high joy of religion. Paul says: "The fruit of the Spirit is love, joy, peace," and so following. The Apostle Peter says of those who have fellowship with Jesus Christ: "Ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

Jean Ingelow beautifully says: "Joy is the grace we say to God." But unless the spirit be refined by the power of God the joy which constitutes an offering to the Lord will be impossible. When life has been transformed by the grace of God, joy will spring out of conditions which to the eye of man are most untrifling to happiness and peace. The old philosophers attempted to teach contentment and satisfaction by showing the vastness of the universe and the importance of accommodating one's self to its demands. Epictetus imagined a lame slave complaining of his condition and offered to such an one this challenge: "Do you because of one miserable little leg find fault with the universe?" That sort of self-enforced accommodation to conditions which cannot be improved may do for a philosopher, but is inadequate for the common mind. The religion of Jesus Christ affirms it to be possible to rejoice even in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost."—Christian Advocate (Nashville).

OPPORTUNITY.

Opportunity in the highest sense of the word is opportunity for education, for making ourselves men. This end every occasion should serve, since for this we are born. "We should, as far as it is possible," says Aristotle, "make ourselves immortal, and strive to live by that part of ourselves which is more excellent." Now, the testimony of the wise of all ages agrees that a virtuous life is the best and the happiest. Choose and follow it, then, though thou find it hard; for custom will make it easy and pleasant. Piety nourishes faith, hope and love, and therefore sustains life. If thou seekest for what is new and also permanently interesting, live with the old truths, until they strike root into thy being and break into new light and power. The happenings of the day and year are but novelties, but bubbles that burst in the vacant air; that which is forever new is ancient as God. It is that whereby the soul lives. It was with the first man when first he blossomed forth from eternity; it is with thee now and shall be with all men until the end. It is the source whence thy being springs; its roots dip into infinity; its flowers make the universe glad and sweet; it is the power which awakens the soul to consciousness of its kinship with Him who is all in all, who is life and truth and love, who the more He is sought and loved doth seem to be the more divinely beautiful and good. Learn to live with the thoughts which are symbols of His Eternal Being, and thou shalt come to feel that nothing else is so fresh or fair. As a sound may suggest light and color, a perfume recall forgotten worlds; as a view, disclosed by a turn in the road, may carry us across years and oceans to scenes and friends long unvisited; as a bee, weaving his winding path from flower to flower, may bring back the laughter of children, the songs of birds, and the visionary clouds fallen asleep in the voluptuous sky of June, so the universe will come to utter for us the voice of the Creator, who is our Father. Nothing touches the soul but leaves its impress, and thus, little by little, we are fashioned into the image

of all we have seen and heard, known and meditated; and if we learn to live with all that is fairest and purest and best, the love of it all will in the end become our very life.—Bishop John Lancaster Spalding.

A DUMP BOY WHO SAVED SIXTY.

Fred Evans was a boy who worked in the dump in an Illinois coal mine. One day there was a cave-in, and the earth and coal in settling imprisoned sixty men. The foreman of the rescuing party saw the small opening that the cave-in had left between the places where these men stood and the outer world, and he spoke to this boy to know if he would dare to help him. "The whole is just big enough for you to crawl through," he said, "and to drag a hollow pipe after you. You will have to be mighty careful or the coal will settle and crush your life out. But if you can get it through to them, then we can pump air enough in to keep them alive until we can dig them out. Are you willing to try it?"

All Fred answered was: "I'll try my best."

It was a long crawl, and many a time it stopped, and those outside gave up hope; but at last there was a faint call through the pipe that told them he was there. They began pumping air and water and milk through the pipe, and kept it up for a week, when Fred and the whole sixty were safely brought out and given back to their families.

Fred was only a boy; but these true stories of plucky boys and their heroism and devotion show that not only prophets, but common, everyday people may hear the Lord's call to needed work, and that the answer reveals the kind of boy or girl or man or woman it is that hears it.—Heidelberg Teacher.

Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla. It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours. What this great medicine has done for others it can do for you. (Advertisement.)

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For Old and Young

THE OLD OAKEN BUCKET.

How dear to my heart are the scenes
of my childhood,
When fond recollection presents them
to view:
The orchard, the meadow, the deep
tangled wildwood,
And every loved spot which my in-
fancy knew,
The wide-spreading stream, the mill
that stood by it,
The bridge and the rock where the
cataract fell;
The cot of my father, the dairy house
high it,
And e'en the rude bucket that hung in
the well.

The old oaken bucket, the iron bound
bucket,
The moss cover'd buck that hung in
the well.

That moss-covered bucket I hail as a
treasure,
For often at noon, when returned from
the field,
I found it the source of an exquisite
pleasure.

The purest and sweetest that nature
can yield,
How ardent I seized it with hands that
were glowing!

And quick to the white-pebbled bottom
it fell;
Then soon with the emblem of truth
overflowing.

And dripping with coolness it rose
from the well.

The old oaken bucket, the iron-
bound bucket,
The moss-covered bucket that hangs
in the well.

How sweet from the green mossy brim
to receive it,
As poised on the curb it reclined to
my lips!

Not a full flowing goblet could tempt
me to leave it,
Though fill'd with the nectar that
Jupiter sips,

And now far removed from the loved
situation,
The tear of regret will intrusively
swell;

As fancy reverts to my father's plan-
tation,
And sighs for the bucket that hung
in the well.

The old oaken bucket, the iron-bound
bucket,
The moss-covered bucket that hangs
in the well.

—Samuel Woodworth.

INFLUENCE OF THE IDLE RICH.

"Society's roads on Sunday lead to country clubs" is the announcement of a daily paper in New York, and many instances of its truth are given. Dinners, luncheons, automobile parties, sports on golf links and tennis courts and gay routs in club houses are reported. Persons described as engaging in these things on the Sabbath day are the summer colonists of Newport, the Berkshires, certain New Jersey coast resorts and other places of like character. As these individuals form a comparatively small part of the population of the country, their infraction of the Sabbath—serious enough in itself—would have no great importance in the life of the whole people, were it not for its unques- tioned influence. When their example is pernicious, untold harm is wrought; when it is good, a corresponding benefit is imparted.—New York Christian Advocate.

AGE OF CALIFORNIA'S BIG TREES.

Huge as the sequoias are, their size is scarcely so wonderful as their age. A tree that has lived 500 years is still in its early youth; one that has rounded out a thousand summers and winters is only in full maturity and old age, the threescore years and ten of the sequoias, does not come for seven- teen or eighteen centuries. How old the oldest trees may be is not yet certain, but I have counted the rings of forty that were over 2,000 years of age, of three that were 3,000, and one that was 3,150. In the days of the Trojan war and of the exodus of the Hebrews from Egypt, the oldest tree was a sturdy sapling, with stiff, prickly foliage like that of a cedar, but far more compressed. It was doubt- less a graceful, sharply conical tree, twenty or thirty feet high, with dense, horizontal branches, the lower ones of which swept the ground. Like the

young trees of today, the ancient sequoia and the clump of trees of sim- ilar age which grew close to it must have been a charming adornment of the landscape. By the time of Mar-athon the trees had lost the hard, sharp lines of youth, and were thoroughly mature. The lower branches had dis- appeared up to a height of a hun- dred feet or more; the giant trunks were disclosed as bare, reddish col- umns covered with soft bark six inches of a foot in thickness; the up- per branches had acquired a slightly drooping aspect; and the spiny foliage, far removed from the ground, had as- sumed a graceful, rounded appearance. Then for centuries, through the days of Rome, the Dark Ages, and all the period of the growth of European civ- ilization, the ancient giants preserved the same appearance, strong and solid, but with a strangely attractive, ap- proachable quality.—Harper's Maga- zine.

VIRGINIA DARE, THE FIRST AMERICAN BABY.

Over three hundred years ago, when Queen Elizabeth was reigning off in England, a gray-haired, sour-faced virago, striding about in a great ruff, jeweled stomacher and portentous petticoats, swearing at the old lords of her council, and boxing the ears of her young courtiers, the very year that her stiff, withered old fingers signed the fatal warrant for the execution of her beautiful rival, Mary Stuart, of whom she was jealous, there was a baby born that was a very in- teresting baby, indeed, for many rea- sons. As the young parents bent over their little wee bit of a girl, they thought there was not another such a baby in the whole wide world; and there was a grand old man, with long silvery beard falling over his high ruff and velvet doublet, who called the little stranger his darling pet, and kissed her as if she was his own. But this was not what made the baby fa- mous.

It was long, long ago, you see, be- fore Jamestown or Plymouth had been settled, and the English had not a single settlement upon the mainland of America. But a number of ener- getic men at the English court were greatly interested in colonizing the new land. Foremost among them was Sir Walter Raleigh, of whom you have heard that pretty story told, of how he spread his new velvet cloak in the mud for his royal mistress to walk over, and who, accordingly, was high in favor with Queen Elizabeth ever after. This man, after several trials, at last fitted out a colony which landed at Roanoke Island, off the coast of North Carolina, a beautiful, green land full of cedars, sassafras, palms and flowers, and where the birds sang the whole year round. Annias and Eleanor Dare, the father and mother of our baby, were among these settlers. Their child was born about a month after the landing of the col- onists, August 18, 1587.

In the little wooden chapel, two or three weeks after the event, the col- onists assembled one bright day to at- tend the baptism and christening of the little stranger. The font was the family silver wash ewer, and the spon- sor was Governor White himself, the baby's grandfather. Thereafter she was known as Virginia Dare, a sweet and appropriate name for this pretty wild flower that bloomed all alone on that desolate coast.

Little Virginia was the first born of English parents in America, and she was the only white baby then liv- ing in the northern part of this con- tinent. I wonder how the little brown papooses strapped to their boards felt toward the pretty, paleface stranger, or which thought the other the most curious.

At Baby Dare's christening there were several Indians present who had come across from the adjacent coast; and after the ceremony had been per- formed, the sachem, a tall, grand-look- ing savage, named Manteo, expressed a desire to receive the sacred sprink- ling likewise. His wish was complied with, and his dusky followers gathered around with awe-struck faces while the pastor sprinkled him with water from his fingers and said a prayer. It must have been a very impressive scene, and no doubt the savages were greatly affected by it.

No sooner was Manteo baptized than he gazed complacently around and exclaimed: "Now Manteo is white like palefaces."

The ignorant chief had really ex- pected that this physical transforma- tion would ensue; but when a looking glass was held before him he turned away, evidently chagrined and disap- pointed. The significance of the cere- mony was explained to him, but the religious rite probably always re- mained a mystery to the simple red

man. Pretty little Virginia was just cut- ting her first tiny teeth when there came very distressing times to the colony. There was great need of sup- plies, and it was determined to send to England for them. So Governor White was obliged to kiss his grand- child good-by, and very tearfully sailed away in the single ship the colonists had. He never saw his little Virginia again.

It was three years before Governor White returned to Roanoke Island. He was kept in England by the in- vasion of the Spaniards, and after the winds and the waves had shattered the dreaded Armada, it was some time before Raleigh could get to- gether the men and supplies that were needed by the far-off colony. At last the ship was ready, and White took his departure, his heart bound- ing with joy with the thought of meet- ing his daughter and his fairy grand- child. But he had not sailed far when his vessel was overtaken by a Span- ish cruiser and captured. White him- self escaped in a boat, and after many days reached England again. Then he had to wait for another ship, and the weary old man saw day after day go by before he left the chalk cliffs of Albion behind him. After long, anxious months he approached the new land.

You can fancy how he strained his eyes to catch the first signs of life among the green trees. It was near sunset, and he expected to see the smoke rising from the chimneys and the settlers hurrying in from the fields and gardens to eat the evening meal, or else crowding down to greet the long looked for arrival. But no such cheering sight met his eyes. There stood the cabins, but but they were deserted. Not a single human soul was visible.

The Governor landed and walked up the grass-grown paths. Vines and climbers festooned the doorways, and a herd of deer was feeding on the pe- melons and cucumbers. A dreary still- ness reigned everywhere. In the home of the settler, Dare, stood the cradle that held his little child, as if she had left it but a moment since. A miniature shoe that had covered one of those small feet lay on the floor beside it. That was all. Governor White tried to find other traces of his old friends, but though he spent days in the search, and though other ex- plorers joined in the hunt for the lost colony, nothing was ever found.

Poor little baby! Dear little sweet- heart! Her life's path ran over thorny places. But she is not forgotten, and the children of today will take her to their hearts, as they might a play- mate whom they had seen for one brief day and then bade good-by for- ever. Among the thronging figures of that far-away time none has a greater interest for us than that of the baby girl, Virginia Dare.—Fred My- ron Colby, in the United Presbyterian.

STAY NOT THE WHEELS OF PROGRESS!

The question of a "laity rights for women" is said to be up again, but the fact is that it has never been dead. Some are regretting that the agitation has been renewed and re- proach those who are accused of hav- ing once more raised the question and thereby disturbed the peace of Zion, and certainly all of us may well regret that there should be the necessity for such agitation and difference of opin- ion. But no question is ever settled until it is settled right, and it is vain and absurd to expect an ecclesiastical retardation of a cause which is but a part of the larger movement of the world's progress to be accepted as final. Responsibility for continued agi- tation rests upon those who refuse to satisfy the demands of justice. The liquor people piteously protest that when the Prohibitionists continually introduce the "wet" and "dry" ques- tions into a community, they thereby cause much bad feeling and unpleas- antness. As long as the saloon exists the question is already raised. Often the preaching of the gospel brings not peace but a sword. Certain it is that where the machinery of an ecclesiasti- cism is antiquated and inadequate to deal with the new problems of the age there must be either peaceful read- justment or more or less friction—at least as long as the spirit of life and freedom is present within such a com- munion. Otherwise the Church must drop back as no longer a vital force in our modern world.

Removed from the ecclesiastical centers and disliking ecclesiastical controversy, I must confess that personally I have not been agitated or greatly concerned. Confident that no ultra-conservatism would long be able to withstand the march of progress, I have been content to wait. And yet this attitude is probably selfish and wrong. There is another side. It is cowardly to sit by and witness the shame of a great Church dominated by reactionaries and her policies shaped by persons who are out of

touch with the splendid idealism which is sweeping us on to a better day. Especially when some of our chief women are rebuked, and a movement which has for its end a larger life for womanhood and a con- sequent enrichment of our Church life is held up, every instinct of chivalry is awakened and one must speak out. It is easy to say of such reaction- aries: "Let them have their way! Leave them to their own devices! The chariot of God moves on, waiting not for these belated passengers." The trouble is that these are the men who have the reins, and too long already has our Zion suffered from a policy of blind and sometimes arrogant re- action. A great political party assumed that it could stand indefinitely against the spirit of the new day, and now finds the masses of its adherents beyond further endurance, in open revolt; while the other great political party only saved itself from a like disruption by nominating a bold and independent man for the presidency.

It is indeed disgraceful that the Church of the world's great Innovator—the Church which should break the way and pioneer new paths of pro- gress—either timidly hesitates or vio- lently holds back, while other agencies spring up to prepare the way of the Lord. A policy of reaction on the part of our "leaders" is not only an an- chronism, an anomaly, but it is also—unintentionally, to be sure—a betrayal of the cause of our blessed Lord.

That the opposition to "laity rights for women" is virtually ecclesiastical standpointism is evident from the argu- ments advanced. The Bible, and Paul in particular, are interpreted not by a truly historical method, but from the point of view of a world once for all made and finished. There is an attempt to fix social customs of an age on all ages, regardless of change of conditions. Progressive measures are characterized as fads. It is sus- pected that somehow this movement must be connected with that for wo- man suffrage. And why not? Already thousands of women in this country and in other countries vote, and the number is constantly increasing. Why should the Church withhold what the civil government is granting? It is assumed that freedom for the full ex- pression of her nature forces woman out of her natural and scriptural place, as though men should be forc- ibly restrained from sewing, cooking, knitting, house-keeping and nursing, lest they invade woman's sphere. Laity rights and equal suffrage are al- leged to be in defiance of the laws of nature, just as men have sought to buttress monarchy, slavery, war, and the like by such an appeal.

I cannot overlook the insult that is offered the host of good women who have remained single or though mar- ried have been denied the blessing of motherhood, and at the same time are devoting themselves unselfishly to human welfare and the Kingdom of God. Intelligent women who use what lei- sure and money they can command in social service are not to be blamed if they look toward citizenship. It is true that woman's sphere is the home, but she will not be able to discharge her duty toward the home unless she is concerned about the things that vitally affect the home. Mothers above all others are interested in civic clean- liness, purity of the milk supply and of the city water, the efficiency of the health department, the humane treat- ment of children and their protection from immoral influences, education, and temperance.

Well may we be alarmed when the Church gives over to others her primal duty of moral and spiritual leader- ship. It is surely not merely for the cause of laity rights for women itself, but it is for the larger and fuller life, the divine, expanding life, the life of liberty for which Christ has made us free, that I accept the challenge of a blind and incompetent leadership which has sought to put an unholy yoke of bondage on God's people. The time has come when woman will and need no longer endure that which sub- jects, limits and humiliates her.

So, brethren of the opposition, the battle is joined, if you are pleased so to regard it. Stand for what you think is right, and fight hard, if you are truly persuaded that the ark of the Lord is in danger from those whom you call agitators and fanatics. The stars in their courses are fighting against you. I can have a good de- gree of respect for the honest stand- patter and standstill. But oh! let others who have heard the voice of Almighty God speaking to them put off the idealistic currents of our modern life, gird themselves for service within the Church and the larger world of life! For behold! your God cometh, and he bringeth salvation.

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ROMANS HAD ELEVATORS.

From Rome come reports of inter- esting and important discoveries made by the director of the Palestine exca- vations, among them a series of beau- tiful frescoes of the Iliad, which are thought to belong to the period of Vergil's youth. Other remarkable fres- cos were found in a house of the republic in the time of Caesar. Some ten feet below the vivarium, which was excavated early in the summer, a fine mosaic pavement of the old re- publican period was found. The exca- vations show one house built upon an- other, sometimes of the same materi- als. In one place there is evidence that three successive imperial palaces were erected above a republican house. One of the most interesting discover- ies is that the ancient Romans had elevators. Relics have been found in private houses of mechanical devices operated by weights, which were used to lift people from the house to the garden, which often stood on the cliff above. These elevators, or the remain- s of them, have been found both in the Palatine and the Forum.—Zion's Her- ald.

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Northwest Texas, Bishop Atkins, Abilene.....	Nov. 6
Central Texas, Bishop Atkins, Cleburne.....	Nov. 13
Texas, Bishop Mouzon, Marshall.....	Nov. 20
North Texas, Bishop Mouzon, Dallas.....	Nov. 27

Messrs. J. O. and H. J. King and Mesdames J. O. and H. J. King, of Lane City, will celebrate their silver wedding anniversaries November 26th, and they are anticipating a pleasant time with their friends at this double entertainment.

The semi-annual meeting of the Bishops took place last week at Greenwood, South Carolina, and nearly all the active Bishops were present. There was nothing extraordinary to come before them, and the meeting merely reviewed the work of the past six months and adjourned.

Rev. J. W. Hill, alias Gulliver, has provided himself with new stationery. Some will think his letter-head is apropos; some otherwise. We leave the matter to the conscientious reader to determine. The verbiage of the letter-heads is as follows: "The Un-falling Gas Company."

Rev. and Mrs. C. A. Evans have issued invitations to the marriage of their daughter, Miss Kathleen, to Rev. T. Edgar Neal, and the happy event will be consummated November 7, 1912, at the home of the bride's parents at Fort Worth. We extend congratulations.

Rev. and Mrs. F. M. Winburne, of Glen Rose, have had the misfortune to lose their son, Willie, by death and they are in great sorrow. He died peacefully the 29th instant, and was buried in Glen Rose October 30. Brother Winburne is a superannuate member of the Central Texas Conference and his brethren will sympathize deeply with him and his good wife in this sad affliction. May the good Father above keep his hand tenderly upon them.

A deplorable accident happened near Lancaster last Saturday night when an interurban car ran over Marshal M. P. Solomon, of Lancaster, and crushed him to death. He was the popular and efficient marshal of his town, and a Methodist in good standing. He was a member of the Official Board at Lancaster and held in high esteem by the Church and the community. Brother Solomon was also a near kinsman of Rev. E. W. Solomon, D. D., of the Texas Conference, and his death is mourned by a large circle of relatives and friends. His funeral services last Sunday were more largely attended than that of any other that has ever occurred in that community.

THE NORTHWEST TEXAS CONFERENCE.

This body is now in session at Abilene, with Bishop Atkins in the chair. This is its second session, since it is the youngest of our Texas Conferences. It was organized at Clarendon the fall after the last General Conference. At the close of its first year at Plainview it showed virility, notwithstanding the continued drouth which it passed. This year has been an improvement in climatic conditions in some portions of that territory; but in others the drouth has continued. Throughout the Panhandle section the seasons have been good and the crops are good. Reports from that section will show an advance in many ways; but in the western section the dry weather has been severe. Yet we doubt not but that the conference will show progress despite these weather drawbacks. The conference covers a wide area, and in places the population is sparse, but we are there with men ready to preempt the ground. And a nobler set of men cannot be found in Southern Methodism. In our next issue we will show what they have done.

THE HON. MORRIS SHEPPARD.

This distinguished young statesman spent last Sunday in Dallas and in the afternoon delivered a masterful address at the opera house under the auspices of the Y. M. C. A., to a magnificent audience, on "Christian Citizenship." The great auditorium was packed and it is conceded on all hands that the address was one of the most thrillingly eloquent ever heard by a Dallas gathering. Mr. Sheppard is still a young man, but he has filled a position in Congress for several terms and he is a National character. At the late primary election he was nominated by a large majority to the Senate of the United States, and the nomination is equivalent to an election. So he will step into this great arena after the fourth of March, next. It is well remembered that it was he who completely finished up Jacob Wolters in the primary and forever laid him on the shelf as a political asset in Texas. And in doing this splendid act, Mr. Sheppard hit the whiskey gang a terrific blow.

We are glad of the fact that Mr. Sheppard is a consistent and honored member of our Church, as his revered father was before him. And he has before him a wonderful career of usefulness in State and National politics. Such a man is an honor to the Commonwealth and a servant of the Master. Long may he continue to live to bless the public life of this country.

THE TURKS ARE IN A BAD WAY.

Turkey scarcely entered into a peace compact with Italy and terminated the war between those two powers—a war that put Turkey to the bad—before the Balkan States had raised the flag of resistance against Turkish oppressions and cruelties. She hastened to put her army of 200,000 men against the movement, but the war broke on her like a clap of thunder from a clear sky; and before she could realize what had taken place Bulgaria attacked her great force with desperate fury and a battle of several days raged on the Thracian plains. At this writing, the dispatches report the Turkish army routed, with 40,000 of her troops slain, and the remnant in full retreat toward the capital. The Sultan has cried unto the Powers to intervene and check the slaughter and bring about a peace compact. The world stands aghast at such awful slaughter in the light of our twentieth century civilization. But Turkey has been the bane of European progress for many years, and she has been a cruel and vengeful factor in the afflictions of the Balkan States. They are evening up matters with her at last, but the bloodshed is appalling.

Recently in a speech at Dallas, Mr. Chafin, Party Prohibition candidate for the presidency, is reported to have said among other things—"Formerly

the ringing of church bells was to frighten the devils away from the Church. But just the reverse is true now." In his attempt to be witty, Mr. Chafin cast an unwarranted reflection on the Church attendance of this country. While it is true that unworthy people get into the Church now and then, and they did it when the Savior was among men, yet church bells are not used to frighten devils to the Church service.

Whatever else may be said to the discredit of New York City, one thing is certain, and that is the courts up that way administer justice swiftly and surely. So when Lieutenant Becker, of the police force, was accused of complicity in the murder of a gambler on account of the gambler's announced purpose to expose the Lieutenant as a grafter, he was promptly arrested, given a lengthy trial, convicted, and sentenced to be electrocuted. In most of our cities down this way it would have been a hard matter to reach that end of justice.

Rev. L. O. Rogers, of Millsaps, was to see us the past week. He has been on that charge three months and in this week's issue he gives a good account of his brief pastorate. Brother Rogers only lacks six months of having completed his course in the Medical College of Southern Methodist University, and then he will take mission work. But it is his desire to continue in the pastorate during next year. He is a faithful man and a successful preacher.

We mentioned in our West Texas Conference reports that Rev. F. B. Buchanan, of Midland, missed his first session of the conference on account of "family affliction." But he writes us to make the correction. He says it was not a "family affliction" at all, but a "brand new girl weighing eight and one-half pounds; but he adds that if she "becomes obstreperous her name shall be "Affliction!" But for the present her presence is in no sense "affliction," and we heartily agree with him. By the way, he is the new presiding elder on the San Angelo District this year, and we hope that even that is not a "family affliction" at any point in that wide territory!

Rev. Claude M. Simpson, formerly a member of the Texas Conference, but now in Kansas City, Mo., has just been appointed to his old charge for the fourth year, and he is starting off well. He is building a brand new parsonage, and he has added two hundred members to his Church during his pastorate. His old Texas brethren will be glad to read this note of his progress and success in his present field of labor.

Dr. George S. Sexton has almost completed his subscription for the building of the Monumental Church at Washington, D. C., and there will not be anything like a need for his services in that field during another year. It is likely that he will re-enter the pastorate somewhere in Texas. He is one of our most active ministers and there is demand for him. He has done a splendid work in his large field and the Church is just about ready to say to him: "Well done, good and faithful servant," and then reinstall him in the pastorate, his loved employ.

The Beeville people at the late West Texas Conference gave that body a royal entertainment. The people generally threw open their homes and gave the preachers the right of way. It was the common remark that no conference had ever met with a warmer welcome by any community. Every man thought his home the best and most hospitable. And the people attended the sessions of the conference and enjoyed its proceedings. Rev. George Boyd and his committee looked after the comfort of them all. No pains were spared to make it a delightful occasion. Brother Boyd

was deservedly popular with the Beeville people generally, and while they accept Brother Wilson with Methodist cordiality, they were somewhat disappointed at the failure of the Bishop and his Cabinet to return him to them for another year. But he goes to a good place and received just as warm a welcome there. All things work out well in the long run with the Methodist preacher and with the Methodist congregation.

The laying of the cornerstone of the Southern Methodist University, which was postponed from the other date on account of unfavorable weather, will formally take place on Wednesday afternoon, the 27th of this month. That will be the opening day for the North Texas Conference in this city and a great many preachers and laymen will be present. It will be made an eventful occasion. The Central Railway will run a special train from the Union depot to the University grounds for the benefit of the crowd.

We are in receipt of copies of the Church Register Ledger, and The Secretary Treasurer, two admirably complete booklets prepared by Rev. George J. Irving, of Crowell, Texas, for the benefit of Churches. The author says: "A systematic method of Church accounts, designed to facilitate the prompt and full payment of salaries to preachers, to simplify the work of Church officials, and to reach every Church member." This is a description of "The Church Register Ledger," and the "Secretary-Treasurer" is its companion booklet. The price is nominal.

Vice-President James S. Sherman died at Utica, N. Y., October 29, his home town. He had been ill for some weeks but his death came as a shock to the whole country, for he was a popular man, personally, regardless of politics. His funeral was made a National event, the President and a great number of Congressmen and Senators being present. His death leaves a vacancy on the National Republican ticket, as Mr. Sherman had been renominated along with President Taft for re-election.

The Mexican troubles continue to break out in the Republic. Recently General Felix Diaz, cousin to the ex-President, organized a rebellion and threatened to menace the Republic from Vera Cruz, but the Government troops made an attack upon him and his following and routed them completely, capturing Diaz and a host of his officers and men. Since then a court martial tried Diaz and sentenced him to be shot, and the rebellion in that section had an early termination.

At the meeting of our Board of Missions last May the establishment of a mission in Africa was authorized and an appropriation made to support it. Bishop Lambuth has made an extensive investigation of the points at which such a mission was thought advisable, and he has agreed on the Congo Bed, occupied by the Batatah tribe of Africans. The Southern Presbyterian Church was anxious for us to enter this field as it was contiguous to their work and the two missions will act in harmony and co-operation. Just as soon as the plans can be matured we will send three or four missionaries to that point, one of them a medical missionary.

The Vanderbilt law suit will come up for hearing before the courts in Nashville toward the close of this month, and the Church hopes for a decision in our favor. We have no criticism to make in the meantime as the courts will determine the equities in the case in due process of time. The matter would have been heard last month when it was called, but the lawyers for the Trustees were urgent for a delay. Our side agreed to a few more weeks and it was a magnanimous act upon their part. Let us wait patiently and we will see the end of the first contest at an early date.

DEMOCRATIC TICKET VICTORIOUS

The three-cornered election has now gone into history. The American people by a great majority have decided in favor of Mr. Wilson and the Democratic party. The indications at this final writing are that the electoral college vote for ticket will be in excess of 300 out of a total of 531, and that Roosevelt runs ahead of Taft. President Taft and Colonel Roosevelt, early on the night of the election, sent telegrams of congratulation to President-elect Wilson. From all quarters, reports indicate that Democracy is once again in the saddle.

A PARTING TRIBUTE TO REV. GEORGE M. BOYD.

We clip the following pleasant episode from the Beeville Picayune. It shows the esteem and love of those people for their departing pastor:

Beeville regrets to give up Rev. G. M. Boyd and family, and the removal of the popular young pastor after only a two-years' pastorate here has been the one subject of conversation since Sunday night, not only of Methodists, but people of all denominations and none. But since he must go his friends are taking the opportunity to show their love and esteem for him and Mrs. Boyd. A purse of \$250 was raised by popular subscription by one friend and presented to Mr. Boyd, the Boy Scouts purchased a beautiful ring, had the Scout emblem engraved on it and presented it to him—he was their organizer and leader; the choir, whose leader he was, presented him with a beautiful watch fob with a gold monogram at a surprise affair at the Bungalow Wednesday evening, Mrs. F. W. Hunt making the presentation speech; a beautiful tie clasp was the present of some individual members of the class; the Baraca class, whose teacher he was, is preparing to make him a present of which he will be proud; J. K. Constantine gave him a beautiful watch and numerous other individuals have given him presents, while Mrs. Boyd has been remembered by the choir and other organizations within the Church by the gift of handsome articles. Another present for Mr. Boyd was a diamond stick pin by a few men friends, yesterday. It is the lot of but few pastors to attain the degree of popularity enjoyed by Mr. Boyd in Beeville. He leaves with his family next week for Floresville.

REV. R. P. SHULER'S FIRST SERMON.

The Austin Statesman, aided by some designing person, did its utmost to prejudice the appointment of Rev. R. P. Shuler to University Church, Austin, and filled almost a page of one of its issues with mis-statements about him and about the influences operating in his appointment to that charge. It went so far as to reflect upon the editor of the Advocate in said diatribe, and when we sent a correction, it opened its venomous mouth and spoke insulting words. But despite the effort of the Statesman, Mr. Shuler marched into Austin last Sunday and made his first appearance before a large audience, and without making the slightest reference to the "late unpleasantness," preached them an earnest, soul-stirring sermon, and took the whole Church by storm. And we will permit the Statesman to tell the result in its Monday's issue:

At the conclusion of yesterday morning's service at the University Methodist Church, Rev. R. P. Shuler, without exaggeration, have wired his former charge at Temple, "We've met the enemy and they are ours." Indeed, there was no reason to telegraph, for the whole board of stewards of the Temple Church marched in—to everybody's surprise—and saw the thing done.

While the new pastor's sermon contained no single overt reference to the recent "insurrection," his whole discourse—a stemwinding, militant, emotional, Methodist effort—was evidently keyed with direct reference to it; and when the last tear-puller was told, the preacher abruptly announced that he wanted, while a song was being sung, all that were "with" him, all that were going to stand by him and help make the coming year the greatest in the history of the Church, to come up in the good old-fashioned way and give him the hand. It was no pale affair, that Methodist handshaking; it was a stampede. Ex-Governor Joseph D. Sayers was the first—before the singing started—

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

40,366 testimonials received by actual count in two years. Be sure to take Hood's Sarsaparilla. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

and two-thirds of the very large congregation followed him.

The sensational press is ever alert to find something in Church circles to exploit before the public, and they usually work everything of this sort to the limit. The Austin Statesman and the Houston Post, last week seized upon a little flurry that died a-borning in Austin, anent one of the appointments in that city, to magnify it into a mountain. The sensational press is unreliable when it comes to dealing with Church matters.

Bishop Mouzon gave great satisfaction to our German brethren in their recent conference at Houston. He presided with fairness and dealt with our German brethren kindly and impartially. The Bishop did some fine preaching to them and otherwise edified them in his ministrations. It will not be long until the Bishop will be up to his eyes in work in his two Texas Conferences and then we will come directly under his touch up this way. He is a strenuous executive and works with dispatch and energy.

Dr. E. B. Chappell, our brilliant Sunday School editor, spent last Sunday in Dallas, and though tired from much labor and long travel, he preached a most edifying sermon at First Methodist Church in the morning. Dr. Chappell is one of the strong men in our connection, and he has spent so many years in Texas, as pastor, that we really regard him as one of us.

Rev. R. W. Thompson, "Uncle Dick," is again quite ill at his residence in this city. His age and enfeebled condition render his case critical and it is doubtful if he is ever again on his feet. His many friends throughout Texas will remember him in his illness.

IN AN EASTERN CITY

There are a number of stores that bear the name "Mirror Store." One would naturally suppose that mirrors only were sold, but the fact is the word "Mirror" is merely intended to reflect the quality of goods handled. The first skyscraper in Texas is the PRAETORIAN Building in Dallas, which reflects the stability of the PRAETORIANS and is an ASSURANCE of safe INSURANCE. This is the fraternal order which writes whole life and 10, 15 and 20-payment contracts, possessing all there is good in old-line policies, and besides a whole lot of good features they do not contain. The PRAETORIAN contract not only insures your life, but in case of accident your body as well. It means something to be a PRAETORIAN. Are you one? If not talk to your neighbor who is, or the Deputy in your town, or write THE PRAETORIANS, C. B. Gardner, Prest., Dallas, Tex.

There is something special on now. Better act quick and get yours.

ness and also Sister Thompson, who has been watching so long and so tenderly around his sickbed. No man in the Methodist Church in Texas is better loved than Uncle Dick Thompson, and his present condition will elicit widespread sympathy throughout the State. May the good Lord keep his everlasting arms under and around his aged servant in his illness!

PERSONALS

Dr. C. R. Carver, of Sterling City, was to see us this week. He is one of our staunch laymen over that way and a reader of the Advocate.

Rev. Emmet Hightower, the Sunday school worker of the Central Texas Conference, was to see us the past week. He has done a year of strenuous service in the cause he represents.

In our last issue we stated that Rev. Smon Shaw was transferred from the Northwest to the West Texas Conference, but it turns out that the transfer was recalled, and Brother Shaw is still in his old Conference. He has done a strenuous four years work on the Sweetwater District and he is now ready for a change under the statute of limitation.

Rev. J. L. Massey, of Center, Texas, preached at the First Methodist Church, Marlin, Sunday, November 4. His friends throughout the conference and State will be rejoiced to know that he has fully recovered from his recent illness, and that he is stronger than for years and will be able to continue his work as pastor.

In a private note from Rev. Eugene Potter, of Carthage, he tells us of the sudden death of Brother J. L. Chadwick, of that community, which occurred last Saturday. He was one of the best laymen in the Church and his influence for good was deep and abiding. He was a lifelong reader of the Advocate, and loved the Church devotedly. Such a death is a loss to that community, but his pure spirit went directly home to God.

Major S. M. Lesesne, the efficient correspondent for the Galveston-Dallas News, was to see us the past week. He was on his way to Abilene to report the Northwest Texas Conference proceedings. He is a Methodist, understands Methodist terminology and usages, and he makes no mistakes in properly reporting our Church work in these two great State papers. He has been doing this work so long that each Conference looks upon him as a member of its body.

THE GOLDEN WEST AND ELSE.

By W. C. Everett.

It was my privilege to visit the recent sessions of the Pacific and Los Angeles Conferences and a few words about our work on the coast may prove of interest. The Pacific Conference met in Bakersfield, Cal., 178 miles north of Los Angeles on the "Valley Route" of the Southern Pacific. This is a thriving inland city of twelve or fifteen thousand people and derives its support from the adjacent oil fields, irrigation farming and mining in the nearby mountains. While California is a local option State this splendid law has not yet got in its work in Bakersfield, as evidenced by the seventy-five or more saloons in the little city. But it is claimed that conditions are rapidly improving and prohibition advocates are looking forward to a time when the saloon will have to go from that beautiful valley.

Bishop Waterhouse presided over this conference for the third successive time. He has made a careful study of all our work on the coast and has all the facts ready for service at any time. The routine work of the conference was not out of the ordinary. The reports of the preachers indicate that the past year has been a very busy one in the Master's service and their labors have been fruitful of good results. The conference has three districts and about seventy-five appointments. The brethren were cordial in their reception and I was pleased to renew the acquaintance of many preachers that I had known in Texas, Oklahoma and elsewhere. It is a cosmopolitan body of men and one that is in earnest in the Lord's cause can soon find plenty to do and feel much at home in this inviting field.

While space forbids the mention of all I would like, I feel that Rev. W. E. Vaughan, editor of the Pacific Methodist, should have special mention of

his work in that capacity. His paper stands for the best interests of our work on the coast and it is a factor in its development.

William Acton, who has charge of our foreign work in San Francisco, J. A. Batchelor, who looks after the interests of our Mission Board in that field, J. E. Squires, Sunday-school agent, and R. E. Nunn, agent children's work in the conference, all with headquarters in the same bustling, bustling city, deserve special mention, if space permitted.

Our work in San Francisco is and has ever been an interesting problem. Our old Centenary Church, dark, gloomy and uninviting, badly located and with the cupola on the rear end facing the alley, is familiar to all who have visited San Francisco and have employed guides and taken the time to find it. For probably twenty-five years we have wasted energy, time and money in appealing to a great city with that kind of an outfit. I heard the statement frequently made that it was difficult to get many of our own people into the place more than once, unless their loyalty was of a very superlative and iron-bound type. But as a connection officer said to me, "We have all we have ever gone after here." Fortunately, the interesting old pile has been sold and our people out there are now busy selecting a central location on which it is planned to erect a modern, inviting, well equipped plant with which it is hoped better progress can be made in the future. My own opinion is, that we will never make headway of any consequence there or in any other city until we can establish ourselves in good property well located and properly equipped to meet the modern demands in a city Church. That we have no better showing in this great gateway to the Orient and its mission fields is a positive discredit to us as a denomination, but indications now point to a better day in our San Francisco work.

Our brethren who hail from "the shining firmament of the north," showed up promptly after the fire and selected suitable locations for their work and their present plants of various kinds prove the wisdom of their action. Everybody will go there to the great fair in 1915, and I hope by that time our people there will have something creditable to show. Our Church in Berkeley is situated just outside the main entrance to the State University and in the heart of this beautiful residence city. Plans are on foot to erect a dormitory addition to the Church to provide a home for our young men attending the university and keep them in close touch with the Church. In Oakland, our Church is in transit from the old to a new and better location with all the problems incident to such a change.

I was fortunate in dropping in on our Trinity Church in Los Angeles, just as they were closing a contract for the erection of a combined church and dormitory building to cost approximately \$200,000. The plan embraces an auditorium on the ground floor that will seat all told about 2500 people, with an expensive organ and handsome furnishings. In addition to this there will be in the building about 350 rooms which will be rented to young men. A competent Y. M. C. A. secretary has been employed to manage this part of the work, which it is hoped will bring within range of the Church's influence many men that it does not now touch. The pastor, Rev. R. P. Howell, is a man with sense and a vision and this wonderful achievement is the result of his planning, ably assisted by Bishop Waterhouse, who has his home in Los Angeles and has been in sympathy with it from the beginning.

When this plant is completed it will be the mecca of all southern Methodists who go to that great city and will become a veritable beehive of Church activity. Our four other Churches there are doing well and all report progress in all departments.

The Los Angeles Conference which met in Phoenix, Arizona, October 16th, Bishop Waterhouse presiding, is a heroic body of men that are having a fruitful ministry in a great and growing field. While the work carries with it great hardships and small salaries in many of the appointments, the preachers are bravely and cheerfully working and planning to firmly establish our Church throughout all that territory and a large measure of success is already their portion. I have heard of Salt River all my life and was surprised to learn that the beautiful stream which meanders through this the most beautiful and fertile valley I ever saw, bore this name. If this is the locality where defeated politicians go to make their homes, they are to be congratulated rather than pitied.

Our Central Church in Phoenix is most fortunately located on one of the best business corners of the city. At one time the congregation owned more than one-fourth of the entire block, but have whittled it off piece

by piece until they have only 68x100 feet left. The official members have shown wisdom and courage, however, in standing pat on holding on to this most desirable corner and deserve congratulations for so doing. In a few years a modern sky-scraper can be built on this corner, two or three floors can be used for Church purposes and the rest of the building used for offices and business purposes. This will provide a sufficient revenue to evangelize the whole State of Arizona and make our Church a great factor in that entire section. The Y. M. C. A. approximately solved its financial problems by including dormitories in their buildings. Why can't the Church appeal to young men and raise funds in that or a similar way?

Others have visited the coast section and have solved all their problems and published final conclusions, which have been revealed to them in a few days' pleasure trip and scattered them over the Church to the heart of our work out there. My own opinion is that we have much to encourage us, and the field should be cultivated and developed in every possible way. Of course, there are obstacles to our work, but I am sure I can point to other fields within the territory of our Church, in fact right in the heart of the old South, that are more difficult of cultivation than any in the West.

There is one practical way in which every preacher in our Church can be of real help to our Church in the West. When a member of our Church moves to the West, don't, don't, don't advise him to go into some other Church, "because we are weak and have no business out there." Neither of these conclusions result from a real knowledge of the facts. In many places ours is the leading Church and we have business anywhere there are people who need the gospel. Instead, advise those who go West to hunt up our Church and east their lot with it. Go further than this, write at once to our pastor in the town or community where your members go and tell him all about them, so he can hunt them up before they are lost to our Church. One case in point. The wealthiest man of a large southern city went to the coast to live. His old pastor wrote to our pastor in the city where he had gone and gave him all the facts. He began at once a search for him and found him under the influence of another Church who had represented to him that we had no Church there, etc., and was just about ready to leave us. Prompt action saved him to our Church. There are thousands of such instances constantly occurring. Our preachers work year in and year out in revivals, pastoral work and other ways to get men into the Church and then it seems as utterly indifferent as to what becomes of them after they leave their particular community. Many thousands of good members are lost to us annually because of our lack of interest at this point. I believe it should be the duty of every preacher to continue watchfulness and pastoral care over every member who moves away until he is safe within the membership and influence of our Church in his new home. This plan, if followed, would literally make our Church in the West, and I hope every preacher who reads this will be more diligent in this line hereafter. Our present system of issuing Church certificates to members and allowing them to deliberately walk out of our Church without any protest or concern is a left-over custom from early days that should be replaced with a modern system of transferring members from one Church to another that will stop this awful leak. But that calls for another chapter, which I will write some other time.

MRS. A. M. IRELAND.

I pause in the midst of the distractions of the mission field to drop this belated wreath on the grave of Mrs. A. M. Ireland. The news of her home-going reached up in this country. To us and our children she was a mother. Sister Ireland took the young transfer and his wife and their baby boy to her heart. From that day forward she never ceased to be in our thought and in fact the most motherly relation to us. No change, no distance, ever made her forget, or broke the spell of our love for her. Among the many testimonies to the worth of this noble woman, I must add mine. She was one of the best and truest women it has been my privilege to know. She was the steadfast friend of every Methodist preacher and of every good cause. No position or condition could swerve her from the plain and simple path of duty. She was one of those who did not ask what it will cost to do the right, but did it and then paid the price. The like of her cannot lose their way, nor can we who followed fail to find them in the city of the many mansions.

W. W. PINSON, Seoul, Korea, Sept. 26, 1912.

HOW WOULD YOU LIKE TO MOVE?

Now that depends upon the where and conditions existing there. How does this suit you for a country? Altitude about 2400 feet. As healthful as the mountainous country of the Northwest. Malaria unknown. The very air puts "ginger" in a man's constitution. The summers are ideal. The winters steadily cold; lots of snow. As fine water as one can get anywhere at varying depths. The lands are smooth and without timber. Can make a bumper crop first year with simply breaking and planting. The streams are abundant with deep, running water and abundance of fish. Timber grows on the watered streams. The rainfall through the year is sufficient with the proper conservation to make every crop mature that can grow in this land. The native grass is unexcelled in the world. It matures in the fall and stock thrive on it clear through the winter. The soil is deep and very rich—of a black chocolate color. Wheat has averaged in this section right up to twenty-five bushels per acre. Oats, barley, maize and kafir grow to the very limits of perfection.

This great and good country at this time is a long drive from the railroad, but surely the road will be built in one more year. The bonus is raised and everything ready for the going. But if it never comes, then this country is still the greatest opportunity in Texas. The people will continue to grow rich even though remote from the railroads.

You are satisfied with the above as an inducement in material prospect. Here is the best of all. We are planting a genuine "Methodist colony." Have secured option on lands sufficient for forty actual settlers and plans are now in completion for every good to come with the colony. Before half the lands are taken a good church will be built and a school-house, of course, will come when the children arrive. Good roads will be laid out and a one-fourth section of land is going to be given to forever endow the Church and from this income in the years a sufficient guaranty will be available to make impossible the embarrassing rural problems now existing in other portions of the States.

Now, don't be deceived. We are not planning that you shall come here and have fortunes of material and spiritual blessings poured into your laps without your work and consecration. We must have men of brain and brawn and who want for themselves and their children now an ideal condition. There will be the usual demands upon you for the support of life and the necessary adjuncts. This rare land has been selected and is pronounced nature's "last best offering to a prepared people." It will not cost you more than \$12 per acre. Write me direct.

O. P. KIKER, 801 Van Buren, Amarillo, Texas. (Advertisement.)

THE ARITHMETIC PROBLEM.

The mother of a pupil in one of the Philadelphia schools had been helping her small daughter with the arithmetic lesson for the next day, and after struggling through the problems secured what appeared to be satisfactory results. Next day, when the little girl returned from school, the mother asked with some curiosity: "Were your problems all correct, dear?"

"No, mamma, they were every one wrong," replied the child.

"All wrong?" repeated the amazed mother. "Oh, I'm so sorry."

"Well, mamma," said the little one consolingly, "you needn't worry. All the other little girl's mamas had them wrong, too."

When a great victory had been won and Admiral Togo was leaving his men he blessed them with the following significant advice: "Victors, tie your helmet strings tightly. Other victories are to be won."

When Tommy had 'he tummyache And the doctor came, said he, "Are you in pain?" and Tommy sobbed, "No, sir! The pain's in me."

Honest Man or Woman Wanted

A large, well known company about to spend \$100,000 on a tremendous advertising campaign require the services of a bright man or woman in each town and city. The work is easy, pleasant and highly respectable and no previous experience is necessary. We will pay a good salary and offer an unusual opportunity for advancement to the person who can furnish good references. In addition to this salary, we offer a Maxwell Automobile, a Ford Automobile and over \$3000 in prizes to the representatives doing the best work up to December 31. In your letter give age and references. Address: Ira B. Robinson, Advertising Manager, 1827 Doty Building, Boston, Mass.

THE SUNDAY SCHOOL

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

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

STATE CONFERENCE OF RELIGIOUS EDUCATION.

It was the editor's privilege to attend the closing session of the Conference of Religious Education at Austin October 26. The topic of the session was the relation of the public school to religious education and there were good addresses by Dr. Sutton, of the State University, and Rev. Henry F. Cope, of Chicago, secretary of the Religious Educational Association of America. There was also some general discussion by teachers and others. The consensus of opinion was that while it is proper and right and helpful to read the Bible and sing and pray in the public school and that the teacher can do much religious training by the influence of a Christian life; and while the suggestion met with general favor that public school trustees would do well to see that all teachers employed are persons who are soundly religious, the opinion was unanimous that there is little room for formal instruction in matters of religion in our public school, that adequate Christian teaching is impossible there, and that the public school can not possibly supply the place of the home and the Church as a religious educator. Dr. Cope struck the key note when he suggested that we are not in the way of solving the problem of religious education when we berate the secular schools for being secular, as they pretend to be, but the solution lies in stressing the religious responsibility of the parent and in modernizing our Sunday School and if need be lengthening its session. If there is an expert in America on matters pertaining to the religious training of the young that person is Dr. Cope. We do well as pastors and teachers to ponder his words. One of our pressing needs is more sermons from pastors and more heart to heart talks from superintendents to fathers and mothers on parental responsibility.

THE PREACHER WHO HAS NOT TIME TO LEARN.

Occasionally there is still to be found a presiding elder or pastor who declares that he knows little about the Sunday School, Epworth League, Woman's Missionary Society, and so on, and that he has no time to learn of these things. To this scribe such men are a puzzle. What are their conceptions of the pastoral office, and what do they do with their time? We have come to the period when preaching alone will bring neither success nor popularity to the pastor. Our people know their duty. And they are learning that the first business of the Kingdom of God is not to get men into heaven but to get heaven into men. Many of them are ready to work for the Master, and what they are demanding of their pastors is not eloquent preaching but intelligent leadership in religious work. They want to be shown what to do and how to do it. The field work of this editor during the conference year now closing has brought him into close contact, not only with most of the presiding elders and many pastors of his conference, but with a host of thoughtful and consecrated laymen in city, town and country. He has heard pastors criticize each other and presiding elders more than he has laymen find fault with either. But he has heard ever so many laymen express an earnest wish that their pastors might give them more help in the Sunday School and other fields. Making due allowance for the fact that laymen are often unreasonable in their demands, it is still a pity that any pastor is unable to furnish up-to-date information concerning our most important Church enterprises. Our flocks depend upon us for leadership, and unless we lead them intelligently they will be as students without a teacher. And a preacher is no more fit to supervise the work of a district without a working knowledge of all the Church enterprises of today, than an anti-bellum machinist would be fit to control a modern factory. The preacher who does nothing but preach on the plea that he has no time for anything else deceives nobody but himself. And from now on the preacher who fails to keep abreast of modern religious movements need not be surprised to find that there is scant demand for his services.

BETTER BUSINESS MANAGEMENT NEEDED.

In a recent newspaper interview, Prof. H. F. Estill, president of Sam Houston Normal School, and also president of the Religious Educational Association of Texas, says concerning

the pending constitutional amendment looking to a longer term of office for school trustees and others, "The adoption of the amendment providing for longer terms for trustees of educational, eleemosanary and penal institutions will mean the application of business principles to the management of our public schools. It will mean the employment of better teachers and the formation and carrying out of far-reaching plans for the improvement of the schools. It will result in a great forward stride in the educational progress in Texas. The interest of millions of boys and girls, themselves unable to vote, are involved in the fate of this amendment. No sane man will claim that any private enterprise will succeed whose management may be changed every two years. Yet we are permitting the State's most important enterprise to drift along under a shifting, slipshod, two-year policy. The State constitution says to our schools, 'You may not plan for the future for more than two years at a time.'"

We do not quote the above sentences for the purpose of trying to tell our readers how to vote on the pending amendment. However, we do think they are wise words. But if a change of management every two years is liable to prove disastrous to public schools, what shall be said of our Church law which changes Official Boards and may change Sunday School superintendents once a year? We confess that we see no feasible plan for changing the law, but it is one that should be administered with discretion. No man can take charge of a Sunday School and make it what every school ought to be in one or two years. Wherever there is found a superintendent who is progressive in his views and shows a disposition to give himself to the work of the Sunday School, granting of course, that his piety is sound, he should be encouraged to continue in the work, given a free hand in the management of the Sunday School, and not removed from office except for very weighty reasons.

THE EDITOR'S BOOK SHELF.

"Francis Asbury, a Biographical Study," by H. M. DuBose.—This volume belongs to the Methodist Founders' Series which is now being issued by our Publishing House. In our humble judgment this series meets a very pressing need on the part of the younger generation of Methodists. Our preachers and laity are reading more widely than did our fathers, and that is to be commended; but it would be a calamity to the world for Methodism to lose the spirit of her founders. If this spirit is to descend from one generation to another Methodist history must be taught by the fathers to their children after the manner of ancient and modern Israel. Of late years this has not been done either in the Sunday School or the home. A few sporadic efforts have been put forth in this direction by the Epworth League, but to say that such efforts have been in any important degree successful would be to go beyond the facts. There is a general and growing feeling on the part of our Sunday School workers that more Methodist history and theology should be put into our Sunday School literature. We hope to see this done. But the Methodist Founders' Series has a place all its own. On one of the sleeves of the volume under review its purpose is stated as follows: "The Founders' Series of biographies is to embrace in volumes of uniform size and style of binding, studies of the lives of eminent leaders of Methodism in the earlier and middle periods of its history. The design of these volumes is to revivify in a new and fresh portrayal the personalities and labors of the founders of our Church. In issuing the present as the initial volume of this series the publishers indulge a belief that they have given a foretaste of what the scheme means not only in renewing the memory but also in revivifying the testimony of these great ones in whose hands the truths of the gospel were made mighty in the salvation of men. The hope is that through the reading of these volumes many of the men of today may imbibed a fuller measure of the spirit and zeal of their illustrious forebears."

To say that Dr. DuBose wrote the book is sufficient guarantee as to the lucidity and strength of its style. Those who heard the good doctor only in his more youthful ministry are apt to look for a very floral, not to say strained and artificial style, in all that he says and writes. But in later years the doctor has somewhat clipped the wings of his fancy, brought

his Pegasus down to earth, and compels him to travel most of the time in the most unspectacular jog trot. Whether the Church has gained or lost by this change of style on the part of one of her most gifted sons is not for us to say. But certainly the doctor can no longer be justly charged with weaving rainbows of gossamer threads, or of melting wings of wax by approaching too near the sun. His "Francis Asbury" is told largely in words of one syllable—and just the right words at that. The doctor is a past master in the art of story telling. He knows how to pick the important points in the life of his hero and to make them stand out vividly before the mind's eye of his reader. We were charmed with both the manner and matter of his "Francis Asbury," and when once we began the book could read nothing else until we had finished the last page. And its perusal has made the editor a better man. Poor, indeed, is the imagination of a Methodist preacher who can read the thrilling story of the beginning of Methodism in America without a quickening of the pulse and a new resolve to be worthy son of such a race of spiritual sires. Every Methodist, preacher or layman, old or young, ought to read "Francis Asbury."

THE SUPERINTENDENT AND THE PASTOR.

The superintendent or other officer who does not accord all honor and access to the pastor ought to be made to furnish proof why he was placed in a position the functions of which he has not yet caught sight of. The pastor is to the school what the general is to the army. He outranks every one connected with the school. Some superintendents appear never to have made this discovery and hence have assumed an authority entirely foreign to the office they hold. Such ignorance is worthy of pity, if not indulged in too long. No well informed superintendent would entertain such a thought for a moment, but will always invoke the hearty co-operation of his pastor. The pastor of the entire Church is also pastor of the school—John R. Pepper.

HOW THE PASTOR CAN HELP THE SCHOOL.

1. By being present as often as possible.
2. By opening or closing the school at least occasionally with devotional exercises.
3. By occasionally making a good practical, spiritual application of the lesson.
4. By teaching a class if absolutely necessary, although he ought to be excused from regularly doing so.
5. By making an appeal to the entire school at proper times to confess the Lord Jesus and accept service for him.
6. By looking after absentees, inviting new scholars to the school, visiting sick scholars, while doing regular pastoral work.
7. By conducting, if other duties permit, a young Christian's training class in Bible reading and study, together with studies in Church history, doctrine, polity and Christian experience, at some other hour than the school hour.—John R. Pepper.

THE HIDING OF MISSIONARY POWER.

Number Two.

By E. H. Rawlings.

In Paper No. One, I sought to show that while the present enterprise, the world's evangelization, is to all more human endeavor, impossible, and we had as well frankly face it, yet the task was still upon us and through the divine power definitely promised us is really possible of achievement. Impossible it will look truly, but if the Bible teaches anything it teaches that the gospel of Jesus Christ moves upon the plane of the impossible. Miracle does not frighten me, but heartens and reassures. I for one am glad that the walls fell down at Jericho and that the Red Sea rolled back before the advance of God's people. Difficulty with Jonah! I do not care whether it is fact or allegory I know it is truth. Scarcely anywhere in the Old Testament do I come closer to the heart of the New than in this book in which I have the story of a community of a million people, wicked, heathen, doomed, suddenly by a miracle, by the great miracle of preaching, brought to a knowledge of Jehovah, and a repentance unto righteousness. To me a difficulty that Jesus wrought miracles! I would give it up and quit trying to do the difficult task set me either in my own life or in the service which the Church has called me to, if he had not. I am glad he fed the five thousand, that he brought his own dead body from the grave, and that with the authority of his own resurrection from the dead he said, "All power is

given unto me in heaven and in earth: go ye therefore."

Prayer, the Secret of Power.

And I am glad that we have that power pledged us not only, but we have told and shown us how we can lay hold upon and use it in the great work of world-saving we are to do. The disciples turned their world upside-down, but it was through the power that came to them in a ten days' prayer-meeting. The Church made of her greatest preacher her greatest missionary at Antioch, but prayed before she did it. Modern missionary enterprise was born in the haystack prayer-meeting. The Laymen's Missionary Movement was born in the conference in which the Student Volunteer Movement was born, nothing was so manifest as its pervading, its all-encompassing atmosphere of prayer.

I am convinced that we need many things in our missionary enterprise, but am equally convinced that more than any plan or item of policy do we need, to make our missionary work effective, the touch of power—of supernatural and divine efficiency that can come to us and come alone through intercession. And I mean this in no hackneyed and commonplace sense, but in a sense definite and very special. We have all and always said that prayer is the most important thing, and then in so many instances simply assuming it, we have not done it, working purely natural and human lines of endeavor. The time has come, I believe, as I believe almost nothing, when every man who is really concerned for the kingdom and would like to see it come against impossible odds in all the world, if he would not only dream, but see his great dream coming true, he must pause long enough to get definitely and deeply in mind all over again that "It is not by might, nor by power, but by my Spirit," as saith the Lord, and in our intercession in all our habits of intercession we must wait for and consciously depend on that power.

Men Who Do the Impossible.

The missionary cannot do it otherwise and so in all our training of candidates for the field, while we lift the standard higher and higher for brain and body and temper, the one absolute sine qua non of equipment must be that the candidate knows how to move mountains of difficulty that are sure to confront him when he goes out by prayer.

We must keep constantly before our people the fact that the individual Christian, if really interested—really concerned—may not only say his prayers and relieve his own burdened heart of its sympathy for the missionary and pity for the heathen, but by his definite prayer for a definite object, may get done a definite thing.

The layman must find here the solution of his peculiar problem of leadership. What if his Church is cold and unsympathetic, if other business men in the Church do not see it as he, his presiding elder does not do always what he asks, and his pastor does not help? What if his Church has not caught his enthusiasm and leaped ahead in a day in its missionary vision and interest as he did at some missionary conference? Shall he give up in discouragement? No, no, the less responsive the Church, the harder he must work, and the more patient he must be. But in his impotency, in his overwhelming sense of insufficiency against odds, he must get hold of the source of divine power, and hold on till he surprises himself after a while by awakening his Church to an enthusiasm in its missionary interest that once seemed by every token of probability, impossible.

A Pastor That Prays.

The pastor—my, what a prospect lies here; what a world of power if he will enter in! He ought not to forget to pray earnestly for the world-field when he leads his people on Sunday morning. But further than that—much further than that—he ought to think out a policy of intercession for his whole Church, special prayer in his Sunday School, special prayer on some Sunday morning, some special service of prayer for volunteers for some definite thing, a series of prayer services on Wednesday evening in which special topics are discussed, and which while the hearts of the people glow with interest, he holds before them for their supplication. But more even than that. In his own experience and service—when the pastor not only sees the invisible, but for his Church, when he has seen it, dares the impossible—in some great campaign of missionary education, in some daring effort of missionary sacrifice or service, and keeping as close to the throne of power as he does to his people, leads them over the impossible places in his plan for them till he finally rejoices with joy unspeakable in a Missionary Church. If our preachers will attempt great things for God, then may they expect great

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Some of the best physicians prescribe **OXIDINE** in cases of malaria. They can do so ethically, for Oxidine is a known remedy with a known result. In cases of either incipient or chronic malaria, Oxidine effects definite benefit and almost instant relief. Take it as a preventive, as well as a remedy. It is a great tonic. OXIDINE is sold by all druggists under the strict guarantee that if the first bottle does not benefit you, return the empty bottle to the druggist who sold it and receive the full purchase price.

things—even the impossible, from Him!

In all our policies, above all our plans and methods—all human devices and schemes and striving, should our missionary leaders bring and keep intercession foremost. In our institutes, missionary conferences, District and Annual Conferences—again and again—not with ostentation—God forbid—but sincerely, earnestly, persistently, mightily, should we come back, through pastors, presiding elders, lay leaders, secretaries, Bishops, again and again in a definite and formal way to the source of our power in a mighty intercession with God.

Then most of all, we must pray: a few that feel the need already, definitely, unceasingly, pray that the many may know how to pray. Preaching on the subject and writing articles and booklets may help some. There is danger that these things done in the wrong spirit may even hinder some. If we make parade of our superior piety or claim any sort of monopoly upon God's favor above other sincere disciples, he will not bless our work with that spirit within us. In the olden times the prophet prayed, "Pour out upon the house of David, and the inhabitants of Jerusalem the Spirit of grace and supplication." Intercession, more than an act, is a habit, and in a community, is a spirit—an atmosphere that we cannot work up or build up but must somehow receive as it falls upon us out of the sky.

Crux of the New Crises.

Brethren, this plea has been written out of a profound and compelling conviction of insufficiency. At the office of the General Board of Missions, through our many plans and policies we are sincerely trying to do what God hath set before us as a Church and the Church has accepted through us as her agents and representatives. But some of us have been working at it long enough to be certain that for layman, pastor, missionary, secretary, good women Bishop—for all our missionary force and organization, the task before us is, upon any human basis, impossible. If we find the new missionaries of the right sort needed, and getting them on the field, keep them effective and recruited with the best from year to year; if we do that, for our rapidly multiplying home mission fields as well as foreign, if to take care of these with their adequate equipment we waken the leaders of the Church, and through them spring the Church to a willingness out of which she will, through increased assessment or enlarged spontaneity of giving, increase her offerings threefold, if we enter into the door that God hath set before us in this mighty hour, we shall need to change the scale of our service—we shall have to swing our entire missionary enterprise onto a distinctly higher plane of vision and achievement—a plane up to which no simple policy or plan, no mere human skill or straining can ever lift us, and if we reach it as we must, in and along the best policies we can possibly devise we must apply a force, a divine dynamic of power that can come to us only through an act—a spirit—a fixed habit of supplication before God, a dependence upon his almighty power that becomes a most definite and most prominent principle of all our endeavor.

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You ask how we can sell it at the price we do. The answer is easy. We are not in the machine business for the profit there is in it, but for **YOUR CONVENIENCE**—we ship direct from the factory to your station. There are no middlemen in the transaction, and the result is **YOU GET THE PROFIT** that ordinarily goes to him. Have we made this clear to you? The cut below shows the **ADVOCATE MACHINE**, the one we sell you and the one you will receive.

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In General—We take more than usual pride in the very handsome model shown. This model, although moderate in price, is, we honestly believe, the most magnificently equipped and the best finished sewing machine the present market affords.

The Sewing Head—The Sewing Head forms the reliable and time tested double lock stitch. It has an extremely high arm and in every respect it is modern and well equipped with improvements and labor-saving devices as the following list will show: Improved Disc Tension with automatic release, Steel Forged, Double Width, Positive, Four-Motion Feed, Steel Capped Needle Bar and Presser Bar, Improved Automatic Stitch Regulator on face of arm, Automatic Bobbin Winder, Positive Cam Driven Take-up, Gear Releasing Device, Self-Threading Shuttle, and oil hardened Bessemer Steel Working Parts.

The Case—The Case of this new model is decidedly superior in construction and different in appearance from any and all others. As cut shows it is built on very beautiful lines, which immediately appeal to the eye of the discriminating. Each drawer is fitted with lock and key by means of which the four full length side drawers and their contents are secure from loss. The beautifully curved drop front piece—the compact construction—the easily operated, tested steel cable automatic lifting device and the hand rubbed mirror finish of the entire quarter-sawn case are excellent features not incorporated in any other machine.

The Stand—Our New Ball Bearing Stand (just out) is a marvel of simplicity, noiselessness and speed. The accurately ground steel balls are encased in improved retainers where they revolve independently of each other. The New Steel Pitman has non-binding, easily adjusted connections at either end. The automatic Belt Replacer is a wonderfully ingenious device and one of much merit. It eliminates all the fussing and straining incident to belting machines not so equipped.

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In addition to the guarantee of the Factory you have ours. Thus you assume no risk whatever. If the machine does not do all we claim for it and is not what we represent it to be we will cheerfully refund the price. You have lost nothing. Could you ask for anything fairer?

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Woman's Department

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

SUPPLY SONG.

(Tune—Old-Time Religion.)

Each society send a box,
Each society send a box,
Each society send a box,
Of Supplies this year.

CHORUS.

Send a barrel or a box,
Send a barrel or a box,
Send a barrel or a box,
To some one this year.

Report the value of your box,
Report the value of your box,
Report the value of your box,
To Conference Supt. of Supplies.

Bear ye one another's burdens,
Bear ye one another's burdens,
Bear ye one another's burdens,
And fulfill the law of Christ.

For 'tis the old time religion,
'Tis good enough for me.

MRS. JIM LANGSTON,
Conference Supt. Supplies.

ATTENTION, NORTHWEST TEXAS CONFERENCE AUXILIARIES.

If you need any of the Council reports for use during the Week of Prayer, let me know at once. I can supply you with them. Let each auxiliary in our conference observe the week as a time for prayer for and study about our home fields. We want a large thank-offering from our conference for our schools during the week. MRS. NAT. G. ROLLINS, Conf. Cor. Secretary Home Dept.

ATTENTION, AUSTIN DISTRICT.

Mrs. D. E. Hawk, Secretary of the district, has moved to San Antonio. All letters can be sent to me until a Secretary can be secured. MRS. T. A. BROWN, 802 W. 23rd St., Austin, Texas.

TYLER DISTRICT MEETING.

Tyler District meeting of the Woman's Missionary Society was held at Wills Point October 23, 1912. The attendance of delegates was less than we expected but the meeting was an uplift to those who were present. The principal phases of our work were discussed, which we hope will bear fruit later. At the noon hour luncheon was served in the primary room followed by a social hour. Mrs. W. T. Spencer, of Marshall, our conference press superintendent, gave valuable suggestions on many of the subjects discussed. At the evening session a musical program was given aided by the orchestra. A solo by Miss Roberta Howell and instrumental selection by Miss Alice Murray were enjoyed. Miss Hill, of Lindale, gave a fine paper and Mrs. Spencer presented the press work and its importance in a very pleasing and instructive manner. Our next district meeting will be held at Lindale. MRS. E. S. COLLIER, Press Reporter.

OSWALT CHAPEL AUXILIARY.

On October 22, Tuesday evening, at 7:30 o'clock, Oswalt Chapel Auxiliary or a goodly number of our members, were assembled at the Methodist Church to meet Mrs. J. H. Stewart, Conference Press Reporter of Central Texas Conference, from Brownwood. The service was opened by singing "To the Work, to the Work," and Mrs. Stewart read a lesson from Luke, 10th chapter, after which Mrs. Stewart took up, first, the work of the Press Reporter, all the work and duties of the office of Press Reporter; also gave us a part of her annual report which she gave at Cleburne, put on her dress made of the Missionary Bulletins, and the walls of the church were decorated on all sides with posters of different kinds. One was especially impressive concerning the Forward Movement; illustrated with paper dolls of all sizes in life, from the man and woman to little tots. Another, still finer, was the bottle of missionary tonic and another on the mission

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

Crushed by our sorrow 'twas hard to understand,
But yet we know 'twas the great Creator's hand

Who says: "I'll give and I'll take away,"
He called her higher to life's eternal day.

Whispered softly: "Lay thy burden down,
Put down thy cross and take my jeweled crown."

Our loss is great, we've lost a worker true;
Come let's unite our prayers, and strength renew.

To bear the message, she so loved to tell;
She laid down her life for China—all is well.

Oh, how we loved her: we miss her so
And yet we realize and fully know
That with the going of a pure, true soul,
Many will be garnered into heaven's goal.

That day as we looked at the pure,
White flowers,
By friends in loving memory brought,
A tribute to herself in all her happy hours.

So like her words, her deeds, her every thought.

It came to us: 'twas a white gift she gave
Her life—for China's millions she would save.

'Twas a glad gift, freely did she give,
Returning here, though knowing a shorter life she'd live.

She dwelt with Christ: is with him still,
Grant we may live in obedience to his will;
Let Him reveal in us His perfect love
Until he calls us to the home above.

A TRIP TO LAS CRUCES.

At the request of one of the managers of the Western Division, it became my pleasant duty to attend the recent session of the New Mexico Missionary Conference, which convened in Las Cruces, New Mexico, October 10-12, at the time of the meeting of the Annual Conference of that State. As a representative of the Council, and as an ambassador of the Christ, I was shown every courtesy. Bishop, ministers, laymen and elect women treated me with great consideration. I was granted the privilege of giving a general survey of our work, before the conference, and at the close Bishop Atkins made a strong appeal to the ministers to encourage the women in the great work committed to them, and ended with a prophecy that ere long all boundary lines in missions would be effaced. Truly when one is within the bounds of the New Mexico Conference, it is hard to find a dividing line, for the fields overlap. "A deeper prayer-life" was the keynote, in the opening devotional service, and it rang clear and strong through each session. The reports showed increase along all lines, yet the work had been retarded by many resignations among the officers during the year; but judging from these reports, I am convinced that the churches and parsonages would not be what they are today, but for the work of the women. Another great hindrance is that it has not been their privilege to have a representative attend the Council; consequently they have not the benefit of the enthusiasm that meeting engenders in those who attend, to say nothing of the loss of the real knowledge of missionary methods gained there. After one year of union there were reported twelve union societies. Many more contemplate adding the foreign department. I went to them praying that I would be used of God for the advancement of the cause of missions; and I gave them the best, however poor it was, that was in me. But I came away, feeling that the blessing was mine. As we sat together day after, mountain-top visions were given us, and we felt as did one of old, when he declared "It is good to be here." I have never met braver, more intelligent, consecrated women than those of this frontier conference. They work under many difficulties—a sparsely settled country, the need of churches and parsonages, people in search of health, who are careless or indifferent about their Church relations, a large foreign population, frequently antagonistic to the work and as "a fellow feeling makes folks wondrous kind." I could fully sympathize with them in all the trials incident to blazing trails. The work outlined for the new year is to conform, as nearly as possible, with the plans made by the Council, and "Forward" is their watchword.

By her sweetness and animated love
To think of Him who came from heaven above;
Dwelt in our midst: led men to higher life;
Died for our sins; prays we may conquer strife.

Endued with His spirit, her heart for China yearned,
To tell the gospel story, her spirit within her burned.
She came to dwell in this far foreign land,
To China's daughters gave her heart and hand.

As a flower's perfume fills the air,
Her gentle sweetness shed its fragrance rare,
And to nobler living and ideals higher,
The hearts of all she did inspire.

Her fellow-workers loved her so,
'Twas not they learned to love—oh, no!
Once met the glance in her tender eyes,
Felt our hearts bound to her by friendships' lasting ties.

Then as the days and months passed swiftly on,
There came a gleam of suffering's first dawn,
Her waning strength was gradually discerned,
Our hearts were touched, and sorrowfully yearned.

Loath to see her return to her native soil;
Needing a respite from her daily toil,
Rest for a body grown too tired,
And for that spirit which still aspired.

To return to China, lead His little ones, once more;
Gladly we welcomed her at our needy door,
Her students' faces with radiance did gleam,
Nor shall we e'er forget the joy did beam.

From her dear eyes, on reaching the loved shore
From which she'll ne'er return—no, nevermore;
For all that is mortal, is planted in the soil,
Free from all care, all sorrow, pain and toil.

'Twas a short year she was allowed to stay,
And then there came a message to us one day,
Saying her work was almost finished here—
That the end of days was drawing near.

'Twas all so sudden—one short week she lingered;
And then she left us, for in peace she slumbered.

Our loss is great, we've lost a worker true;
Come let's unite our prayers, and strength renew.

To bear the message, she so loved to tell;
She laid down her life for China—all is well.

Oh, how we loved her: we miss her so
And yet we realize and fully know
That with the going of a pure, true soul,
Many will be garnered into heaven's goal.

That day as we looked at the pure,
White flowers,
By friends in loving memory brought,
A tribute to herself in all her happy hours.

So like her words, her deeds, her every thought.

met former pastors, girlhood friends and acquaintances of other days, bearing aloft the banner of our King in that great, undeveloped country.

Officers elected were as follows: President, Mrs. Empress Arrington, El Paso, Texas; First Vice-President, Mrs. D. M. Smith, Alpine, Texas; Second Vice-President, Mrs. B. B. Cooksey, Tucumcari, N. M.; Third Vice-President, Mrs. Mathews, Deming, N. M.; Fourth Vice-President, Miss Hill, Las Cruces, N. M.; Corresponding Secretary Foreign Department, Mrs. J. Allen Ray, El Paso, Texas; Corresponding Secretary Home Department, Mrs. J. F. Hedgpeth, Pecos, Texas; Recording Secretary, Miss Alice Huggit, El Paso, Texas; Treasurer Foreign Department, Miss Alice Carra, El Paso, Texas; Treasurer Home Department, Mrs. Lallance, Roswell, N. M. MRS. NAT. G. ROLLINS, Aspermont, Texas.

A DEGREE FOR A JAPANESE WOMAN.

Miss Tswin Aria, a Japanese girl, has recently received the degree of Ph. D. at Columbia University. She is the first of country women to receive this degree.

Trained Missionaries.

The Foreign Missions Conference of North America in its session in New York City in January, 1912, dealt with all the great problems and principles underlying mission enterprises. Among the many important matters receiving their consideration was the study and preparation of men and women for the foreign fields. Dr. Mott, in one of his addresses on this subject, said: "I need not dwell upon the fact of which every missionary leader is becoming increasingly aware and to which many are extremely sensitive, that the future conduct of the missionary enterprise depends largely upon the quality and training of those sent out. We cannot expect people more earnest, more pious, more devout and more prayerful than who have led the missionary enterprise in the past. We cannot hope to surpass in saintliness many of those who have preceded us in the fields of labor, but the missionary societies are becoming increasingly aware that there is one thing that must be done, and that is to send out men and women who are intellectually and temperamentally equipped for the task. The supremacy of the task grows upon us * * * And the feeling also grows on us that it depends on the quality of men and women who now go in, not merely to represent Christianity as private citizens, but as leaders and teachers. The standard of missionary preparation has risen on the field. We need leaders of leaders."

Our Part in the Training.

We of the Missionary Society of the M. E. Church, South, respond in thought and feeling to the words of Dr. Mott, and we are being stirred with the fact that the unusual demands of the times in all nations require women who are equal to meeting these demands. Hence we are putting the best we have in teachers and directors in our training schools and requiring that our missionaries shall be prepared for these critical tasks. But how shall they be trained unless we equip our own institutions for that purpose? We must make these institutions equal to this training.

Home Mission Week.

During Home Mission Week we may study the conditions of our own land and see if we are ready to have China pattern after us here. Home Mission Week may bring us to see the intimate relation between these two great branches of missions, and how dependent one is upon the other. Let us plan for it that good may result from it that encircle the globe.

BUREAU OF SUPPLIES.

By Mrs. W. W. Williams, Superintendent North Texas.

With joy we report that all over Southern Methodism many hearts have been made bright and burdens lifted by the kind and loving help of the women of our missionary societies. The women of this conference have done excellent work. My heart goes out in loving gratitude to them all. While a few are careless about reporting, surely not many have failed, for by our Council minutes North Texas Conference was second in number of boxes and in valuation. That's a great record, but let's stand head next time.

There is an atmosphere of warmth and social sympathy generated by this work that is most wholesome. There is a peculiar tenderness about it that does not belong to any other branch of work. If we find our women disgruntled and dissatisfied, just put them to collecting for supplies to be sent to some who are in need. The undertaking of such work in a systematic way by the women of the Church

A GRANITE ART RUG

Sent to Your Express Office

9x12 feet
\$4.95
PREPAID
A Splendid
Low Priced
RUG

Woven in one piece—both sides may be used, exclusive patterns, made expressly for us, in Red and Green, Green and Tan, and Oak Colorings. Money Refunded if Not Satisfied.
MOLLINGSWORTH CARPET CO.
Sherman, Texas.

is calculated to call out all that is highest and best and most Christly in them. Perhaps the worldly-minded society woman is weaned from the frivolities of social life by a simple taste of the higher joys that spring from service rendered the needy—a service that has been secured through the Bureau of Supplies, Eternity alone can reveal the blessings brought into lives and homes through this department. We have noted with pleasure the broadening and liberalizing influence of this work. Time was in the earlier years of its history that poor boxes with old, useless clothes were sent out occasionally, but now that the work is more fully understood, we hope this does not often occur. We urge that the quality and serviceableness, rather than quantity be made the standard, making it as high as possible. We hope our donations in the future may be both valuable and suitable things, remembering always to prepay the entire cost of shipping or express. Let us begin now to get our gifts ready in the early autumn, so as to reach those in need before the severity of winter is on us. Put your most tactful women in charge of this work, those who are most likely to seek Divine guidance before they begin collecting and packing. For several years we have insisted that each auxiliary president appoint a supply superintendent and keep her reminded of her important office. In our zeal for the different institutions of our Church, let us not forget our preachers. When we meet our obligations to them let us be oft in remembrance of our own Virginia Johnson Home, our Orphanage, Wesley Home and Wesley Chapel. Supplies of edibles are always needed and appreciated more than you can conceive of at our mission home at Dallas. Dear women, have you thought about the beautiful sentiment in the change of our name from the Department of Supplies to "Bureau of Supplies?" Doesn't it indicate that the box is turned to a bureau? With one drawer for the children, one for the "man of the hour" (the preacher), the other for the mother and girls; then, too, there is the mirror where we can look in and see what we look like by the way we send our things out to others, some neat, some pretty and some good. Now we hope the mirror will restrain us from sending out anything bad, dirty, ragged or useless. We did not do much of that in the boxes, and now we have a nice bureau with a mirror to keep us reminded that a clear conscience will give a pleasant expression. I am sure we are going to do even better work for the Master. Let us not grow weary in this beautiful service, so Christlike in its mission. The reflex influence it brings to the hearts and lives of our dear women who so lovingly and tenderly prepare the things to be sent out makes this work doubly to be appreciated. I am sure much self-denial is coupled with these donations; yes, some may have given until it was felt; but oh, how blessed it is to feel that you can be used to minister to our Savior, who tells us so plainly that "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Now let us make this our very best year in this noble work.

"Not in cloistered cell
Dost thou, Lord, bid me dwell,
My love to show;
But 'mid the busy marts,
Where men with burdened hearts
Do come and go."
Decatur, Texas.

Faithful souls are the most independent characters on earth.

A hard heart is a thousand times worse than hard circumstances.

Procrastination is a successful thief. He keeps all that he takes, and no power can force him to return a mite. Has he ever taken anything from you?

We need more than a sermon; flowery sentences may entertain the mind; a preacher may convince his hearers that he is master of dead languages; but in all of this there is no saving virtue; what we need and what we must have—is a message from God!

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RESOLUTIONS.

Whereas, The Presiding Elder of this, the Abilene District, has served the full term in this district, and in accordance with the provisions of the discipline must be transferred to another position; and,

Whereas, He has served this charge with honor to himself and to the credit and dignity of the Church. Therefore, be it

Resolved, That the fourth Quarterly Conference of the First Methodist Church, South, express their profound regret that a change must be made, and

Whereas, He has shown himself a friend to all in need and a true brother and comrade to men of all creeds and beliefs, and has cheered, with sympathy and appreciation, all and helped with wise counsels those about him. Therefore, be it

Resolved, That this Quarterly Conference express their hearty appreciation of his successful labors and their deep regret that a change must be made; and assure him that he and his family have the unfeigned affection of this Church; and that all pray that the blessings of divine favor may follow them and abide with them wherever by the hand of God, they may be placed; and further that a copy of these resolutions be transmitted to him, and that a copy of same be furnished to the Texas Christian Advocate for publication.

H. M. HARRISON, R. A. SMITH, Committee.

October 28, 1912.

Why be angry with the unreasonable actions of another, when that anger proves that you are equally unreasonable yourself.

REPORT OF L. L. JESTER, TREASURER OF TEXAS CONFERENCE FOR THE MONTH OF OCTOBER.

Beaumont District. Beaumont, Roberts Ave., J. J. Power; B. F. \$11; Conf. Cla. \$43; S. Sec. \$2; Super. End. \$9. Baton and Saratoga, C. E. Garrett; Conf. Cla. \$54; F. M. \$21; D. M. \$10; S. Sec. \$1. Burkeville, W. A. Belcher; F. M. \$10.35; D. M. \$15. Call, W. A. Summy; D. M. \$20. Amer. Bible \$4; Orph. \$8; S. Sec. \$1. Kirbyville, J. R. Murray; B. F. \$15; Conf. Cla. \$17; F. M. \$66; D. M. \$7.25; Amer. Bible \$4. Port Arthur, C. U. McLarty; F. M. \$30; D. M. \$37; S. Sec. \$2. Woodville, W. C. Hughes; B. F. \$1; Conf. Cla. \$5; F. M. \$10; D. M. \$10; Ch. Ex. \$5; Edu. \$9; Amer. Bible \$1.25; Orph. \$2.75; S. Sec. \$1.

Brenham District. Brookshire and Patterson, C. M. Meyers; B. F. \$12; Conf. Cla. \$31; F. M. \$37; Super. End. \$8. Caldwell, J. W. Goodwin; Spec. Miss. Korea \$25. Chappell Hill, H. A. Mattney; B. F. \$18; F. M. \$58; D. M. \$47. Lexington, O. F. Zimmerman; D. M. \$58. Lyon Circuit, T. S. Ogde; Conf. Cla. \$10.70; F. M. \$14.90; D. M. \$6. Richmond, J. L. Williams; B. F. \$40; Ch. Ex. \$5; Edu. \$73. Sealy Cir., F. D. Favre; Ch. Ex. \$20; Edu. \$38. Amer. Bible \$4. Thorneville, D. S. Burke; F. M. \$15; D. M. \$15. Wallace and Fulshear; W. W. Horner; B. F. \$14; Conf. Cla. \$14.95; Ch. Ex. \$16.95; Edu. \$15.

Houston District. Columbia, C. E. Clarke; D. M. \$22; Amer. Bible \$3; S. Sec. \$2; Super. End. \$8. Galveston, First Church, C. S. Wright; Conf. Cla. \$98; Edu. \$186. Houston, St. Paul, S. R. Hay; B. F. \$75; Conf. Cla. \$227; Ch. Ex. \$223; Edu. \$309; Amer. Bible \$20. S. Sec. \$3. Houston, McKee, St. H. M. Whaling, Jr.; Edu. \$70; Orph. \$2.25; Super. End. \$46. Houston, Brunner Ave., I. E. Thomas; Conf. Cla. \$14; S. Sec. \$2; Orph. \$6. Seabrook and Pasadena, A. L. Comer; D. M. \$24; Orph. \$6.

Jacksonville District. Alto Sta., J. W. Johnson; B. F. \$14; Conf. Cla. \$33; F. M. \$47; D. M. \$29; Ch. Ex. \$4; Amer. Bible \$5. Alto Cir., Ross Williams; B. F. \$14; F. M. \$13; D. M. \$24; Orph. \$10; Super. End. \$5. Brinsley Creek, J. M. Miller; Ch. Ex. \$13; Edu. \$53. Elkhart, J. L. Weatherly; Conf. Cla. \$20; F. M. \$22; D. M. \$32; Ch. Ex. \$20; Orph. \$6. Huntington, D. S. Pulley; Conf. Cla. \$7; F. M. \$11. Jacksonville Cir., S. W. Lowe; F. M. \$40; D. M. \$53. Larcu, A. H. Calloway; B. F. \$8; Conf. Cla. \$6; F. M. \$12; D. M. \$30; Ch. Ex. \$25; Orph. \$8. Neelias, W. F. Wells; B. F. \$8; Conf. Cla. \$12; F. M. \$26; D. M. \$34; Ch. Ex. \$23; Edu. \$54; Amer. Bible \$4; S. Sec. \$1. Palestine, Grace Church, W. F. Smith; B. F. \$13; Conf. Cla. \$47; F. M. \$12; Edu. \$55; Orph. \$13; S. Sec. \$1; Super. End. \$8. Truonp and Overton, W. W. Armstrong; B. F. \$8; Conf. Cla. \$58; F. M. \$60; Edu. \$86; Amer. Bible \$4; Orph. \$14. Children's Day \$6; S. Sec. \$2; Super. End. \$12.

Marlin District. Bremond, J. W. Wardlow; Conf. Cla. \$42; D. M. \$19; Edu. \$30; Ch. Ex. \$3. Buckholts, A. J. Anderson; B. F. \$8; Conf. Cla. \$12; F. M. \$3. Calvert, J. M. Adams; B. F. \$30; Conf. Cla. \$66; Ch. Ex. \$59; Edu. \$95; Amer. Bible \$6; S. Sec. \$2; Super. End. \$10. Cameron, A. A. Wagoner; F. M. \$110; Ch. Ex. \$88. Franklin, J. O. Coppedge; Ch. Ex. \$52. Hearne, L. H. McGee; Conf. Cla. \$48; Ch. Ex. \$47; Edu. \$52. Jewett, T. S. Wilson; B. F. \$15; Conf. Cla. \$48; Edu. \$20; Amer. Bible \$4; Orph. \$14; S. Sec. \$1. Kosse, W. H. Beaty; B. F. \$12; Conf. Cla. \$36; F. M. \$40; D. M. \$51; Ch. Ex. \$35; Edu. \$54; Amer. Bible \$4; S. Sec. \$1. Lott and Chilton, D. W. Gardner; Conf. Cla. \$18; Ch. Ex. \$40. Reagan and Stranger, Weems Wootton; B. F. \$12.50; Conf. Cla. \$28; F. M. \$33; D. M. \$39; Ch. Ex. \$39.50; Edu. \$25. Travis, J. W. Cole; Conf. Cla. \$20; F. M. \$4.75; Ch. Ex. \$10.50. Wheelock, \$20; F. M. \$4.75; Ch. Ex. \$10.50; F. M. \$30; Ch. Ex. \$47; Edu. \$12; Amer. Bible \$5; Orph. \$14.

Marshall District. Beckville, H. C. Williams; Conf. Cla. \$3. Elysian Fields, W. H. Weatherly; D. M. \$5; Edu. \$6; Orph. \$2. Gilmer, C. P. Smith; B. F. \$22; Ch. Ex. \$70; Amer. Bible \$7; Orph. \$21; Ch. Ex. \$5. Henderson Cir., J. L. Weatherly; B. F. \$3; Conf. Cla. \$5; F. M. \$25; D. M. \$15; Edu. \$3.50; Amer. Bible \$4.50; Orph. \$9.50. Jefferson, C. T. Cummings; B. F. \$23; Conf. Cla. \$30; Ch. Ex. \$45; Edu. \$17; Amer. Bible \$7; Ch. Ex. \$4; Kelleyville, L. H. Mathison; B. F. \$14; Conf. Cla. \$28; D. M. \$6; Ch. Ex.

\$43; Edu. \$32; Amer. Bible \$1; Orph. \$1. Kilgore, I. F. Pace; B. F. \$16.30; Conf. Cla. \$70; F. M. \$46; D. M. \$73; Amer. Bible \$7; Ch. Ex. \$2.90. Rosewood, C. M. Davis; F. M. \$15; D. M. \$5; Orph. \$5.

Navasota District. Bryan St., Glenn Flinn; B. F. \$33; Conf. Cla. \$109; Ch. Ex. \$112; Edu. \$89; S. Sec. \$3; Super. End. \$21. Cole Springs, W. T. Ayers, D. M. \$12. Crockett Cir., T. F. Hodges; Conf. Cla. \$9; D. M. \$10; Ch. Ex. \$10; Amer. Bible \$1. Grapeland and Love, W. A. Craven; F. M. \$29; D. M. \$31.85; Ch. Ex. \$30; Edu. \$50; Orph. \$8. Madisonville, Jesse Lee; F. M. \$70; D. M. \$20; Ch. Ex. \$50; Orph. \$10. Midway, Walton Bay; F. M. \$15; D. M. \$3.45; Ch. Ex. \$15. Montgomery, S. B. Hoviger; F. M. \$26. Kissler, A. J. Frick; Conf. Cla. \$3; Ch. Ex. \$5; Amer. Bible \$2. Willis, W. F. Pate; B. F. \$6; Conf. Cla. \$20; F. M. \$15; D. M. \$15.

Pittsburg District. Cornett, L. E. Green; B. F. \$6; Conf. Cla. \$20; Ch. Ex. \$18; Amer. Bible \$3; Orph. \$5. Daingerfield, A. M. Goforth; Ch. Ex. \$50; Edu. \$82; Amer. Bible \$3; S. Sec. \$1; Super. End. \$10. Dingle Springs, T. E. McCary; B. F. \$8; Conf. Cla. \$10; F. M. \$20; Ch. Ex. \$10; Edu. \$16.25. Hughes Springs, C. H. Adams; Conf. Cla. \$10; F. M. \$15; Church Ext. \$15; Edu. \$5. Mt. Pleasant, J. A. Stafford; B. F. \$15; Conf. Cla. \$54; F. M. \$62; D. M. \$80; Ch. Ex. \$52; Amer. Bible \$3; Orph. \$16; S. Sec. \$1; Super. End. \$10. New Boston, A. T. Walker; B. F. \$18; Conf. Cla. \$58; F. M. \$18; D. M. \$21; Ch. Ex. \$6; Edu. \$32; Amer. Bible \$3; Orph. \$2.50; S. Sec. \$1. Nash, J. H. Westmoreland; Conf. Cla. \$5; F. M. \$5; D. M. \$10; Orph. \$8. Pittsburg Sta., W. W. Warts; Ch. Ex. \$98; Edu. \$10; Orph. \$23. Pittsburg Cir., S. M. Allen; B. F. \$15; Conf. Cla. \$7.35; Ch. Ex. \$46; Edu. \$15; Amer. Bible \$5; S. Sec. \$2. Queen City, B. C. Ansley; Conf. Cla. \$40; F. M. \$10; D. M. \$10; Church Ext. \$30; Edu. \$10; Amer. Bible \$4; S. Sec. \$1. Red Water, F. L. Jewell; B. F. \$5; Conf. Cla. \$10; F. M. \$10; D. M. \$10; Ch. Ex. \$5; Edu. \$5. Tevarkana, Central Church, D. H. Hotchkiss; B. F. \$33; F. M. \$98; D. M. \$69. Winfield, J. W. Anderson; B. F. \$14; Conf. Cla. \$43; F. M. \$52; D. M. \$61; Ch. Ex. \$40; Edu. \$60; Amer. Bible \$5; Orph. \$13; S. Sec. \$2; Super. End. \$8.

San Augustine District. Center Cir., W. A. Pounds; Conf. Cla. \$35; D. M. \$40. Hemphill and Bronson, P. S. Wilson; B. F. \$12; Conf. Cla. \$13; Ch. Ex. \$25; Orph. \$10. Kennard, J. S. Wilson; Conf. Cla. \$30; F. M. \$26; D. M. \$15; Orph. \$8. Melrose, K. E. Jones; Conf. Cla. \$35; F. M. \$40; D. M. \$20; Orph. \$10. Mt. Enterprise, H. T. Perrett; B. F. \$13; Conf. Cla. \$40; Ch. Ex. \$40; Edu. \$40; Amer. Bible \$4; Orph. \$4; S. Sec. \$1.50. Shelbyville, C. J. Adkisson; B. F. \$15; Conf. Cla. \$30; F. M. \$45; D. M. \$60; Orph. \$12. Tenaha, W. S. Easterling; Conf. Cla. \$50; D. M. \$48.65; Ch. Ex. \$41; Orph. \$78.

Tyler District. Alto, J. B. Bell; B. F. \$12; Conf. Cla. \$70; F. M. \$38; D. M. \$23; Super. End. \$33; Edu. \$52; Amer. Bible \$3; Orph. \$5; S. Sec. \$1. Canton, J. M. Fuller; B. F. \$8; Conf. Cla. \$15; F. M. \$17; D. M. \$22; Ch. Ex. \$13; Edu. \$16; Amer. Bible \$3; Super. End. \$4. Edgewood, P. R. White; B. F. \$18; Conf. Cla. \$45; Ch. Ex. \$42; Edu. \$27; Amer. Bible \$5; S. Sec. \$2; Super. End. \$7. Emerson, J. B. Lanier; Conf. Cla. \$22; F. M. \$31; D. M. \$15; Ch. Ex. \$7; Orph. \$5. Mt. Sylvan, J. S. Hendrix; D. M. \$34.50. Murchison, T. M. Fletcher; Conf. Cla. \$20; F. M. \$5; D. M. \$25; Ch. Ex. \$20; Amer. Bible \$2; S. Sec. \$1. Tyler, Cedar St., J. L. Red; B. F. \$14; Conf. Cla. \$10; D. M. \$10; Edu. \$10; Whitehouse, J. L. Ross; B. F. \$10; Conf. Cla. \$25.80; F. M. \$3.50; D. M. \$3.50; Ch. Ex. \$20; Edu. \$22.50. Wills Point Cir., J. E. White; Conf. Cla. \$5; F. M. \$20; Edu. \$5.

Total of all funds received for the month of October, \$10,235.28. L. L. JESTER, Conference Treasurer, Texas Conference.

Annual Conference Notices

CENTRAL TEXAS.

SPECIAL NOTICE. All the preachers and delegates from Hillsboro District are requested to meet me at the Methodist Church in Cleburne on the morning of November 13, at 8 o'clock.

HORACE BISHOP, P. E. The presiding elders of the Central Texas Conference will meet in Cleburne, at such place as the presiding elder of that district may designate, at 2 o'clock p. m. November 12, 1912.

HORACE BISHOP, Presiding Elder Hillsboro District. The Executive Committee of the Central Texas Conference Board of Missions will meet in Cleburne at such place as Bro. Matthews may appoint, on Monday evening, November 11, 1912. The board will meet on Tuesday morning, the 12th, at 9 o'clock.

HORACE BISHOP, President. To the Preachers of the Weatherford District: Brethren, I have been appointed statistical secretary for the Weatherford District, and you are aware that your report to conference is to be handed in on the first day. Now please have the report ready so that you can give it to me on the morning of the first day.

J. HALL BOWMAN. The candidates of the Central Texas Conference for admission on trial will meet the committee for examination on Tuesday, November 12, at 9 a. m. at the Main Street Methodist Church in Cleburne. Those who have passed successful examinations in the Summer School or Correspondence School should file their certificates with the committee not later than 9 a. m., November 13.

E. HIGHTOWER, S. I. RUCKER, D. L. COLLIE, Committee. Gatesville District. The pastors of the Gatesville District are requested to meet at the Methodist Church in Cleburne, at 8 a. m., November 13.

S. J. VAUGHAN, P. E. All roads in the territory of the Central Texas Conference will make a rate of one and one-third the regular fare to the conference at Cleburne.

JNO. R. MORRIS. To the Pastors of Central Texas Conference: If you expect to bring your wife to conference notify me not later than November 1, if you expect entertainment.

W. H. MATTHEWS. Class of Fourth Year Sit Up and Take Notice. Let every member of the Class of the Fourth Year notify me at once whether he has taken his course in the Summer School of

Theology at Georgetown or in the Correspondence School at Nashville. The committee examines by correspondence, and we desire to know who are to be examined. We desire to get our examination papers returned to us by the 6th of November, at the very latest.

JAS. CAMPBELL, Chrm'n. Com. 212 Courts Street, Weatherford, Texas. Let those of the class of first year who have not passed their examinations meet the committee at Cleburne, November 12. Go to the church. Let others hand their certificates not later than Wednesday morning.

C. L. BROWNING, Chairman Committee. Class of the third year will meet the committee in the Methodist Church on Tuesday morning, November 19, at 9 o'clock. I will be glad if those who have passed approved examinations from either the Correspondence School or Georgetown will write me at once to that effect.

E. L. SHETTLES, Chairman Committee. If any of the Central Texas Conference claimants fail to receive information blanks from me it will be because I have not been furnished with correct postoffice addresses of the claimant. If any of them fail to receive the appropriation to which he or she may think themselves entitled, it will be because of their failure to furnish us full information as called for on our blanks, or for the lack of funds to meet the demand.

If any preacher or layman wishes to appear before our board to present some claimant, he will greatly oblige the board and save our valuable time by reducing what he may have to say to writing and handing the same to some member of the board. In justice to the claimants, their number and the time given us, we have not the time to listen to personal appeals which we have found in nine cases out of ten to be merely repetitions of evidence already before us.

JAMES M. ROBERTSON, Sec.-Treas. Joint Board of Finance.

TEXAS. RATES TEXAS CONFERENCE.

The railroads traversing the territory of our conference have authorized a rate of one and one-third fare to Marshall on November 18 and 19, with final ticket to leave Marshall on the 26th. It might be wise to ask your local agent a few days ahead, if you are going to want a ticket.

O. T. HOTHKISS, Secretary Texas Conference. Will the presiding elders of the Texas Conference at once send names and addresses of those who will be up for admission, re-admission, for orders, lay delegates and others who are members of conference? Do this now. We have decided not to meet night trains. Come to First Church and you will be shown your home. All whose names and addresses given me will receive card through mail, giving name of your host and street number. All classes for examination will meet at Church, phone 1017. Residence phone 249.

L. B. ELROD, Marshall, Texas. First Year. The class of the first year will meet the committee at First Methodist Church, Marshall, Tuesday, November 19, at 2:30 p. m. Those who have taken the work at Georgetown or by correspondence will please present their certificates and sermons Tuesday afternoon. The committee will not have time to examine papers of any kind after Tuesday night.

GEORGE W. DAVIS, Chairman of the Committee. The committee and class of the second year will please meet at the Methodist Church in Marshall, Texas, Tuesday, November 19, next, at 9 a. m. All members of the class who have completed the course in the Correspondence School, or the Summer School of Theology will please so inform me at once that we may be able to report accurately to the Conference as called on.

D. H. HOTCHKISS, Chairman. The class for admission on trial in the Texas Conference will meet in the auditorium of the First Methodist Church, Marshall, November 19, 1912, at 9 a. m. The members of the class will please provide themselves with tablets and pencils for written examination.

S. W. THOMAS, Chairman. Church Extension, Texas Conference. The brethren of the Texas Conference who expect to apply for help should send their applications to me at 704 Scanlan Building, Houston, at once. I desire to check them for errors, and return for correction, if necessary. Your prompt attention will be appreciated.

TOM C. SWOPE, Secretary. Checks for the last quarter of the conference year were mailed to all of the missionaries October 4. If not received within a reasonable time, write me and I will furnish duplicates.

CHAS. O. McLARTY, Treasurer. Port Arthur, Texas. Attention Preachers, Navasota District. The Licensing Committee for the Navasota District are called to meet at Trinity, Texas, October 29. If there are any candidates for license to preach or for admission into the Annual Conference on trial, be sure to have them present. The committee will meet in the Methodist Church at 9 o'clock a. m. Another thing, brethren, we have passed question 9 from time to time until now the time is drawing near when it must finally be answered. Please drop me a card at the earliest practicable moment, answering this question in full. If you have already reported, partially or in full, I have that but for verification; just report in full. Of course full collections in everything is our motto.

J. B. TURKENTINE, P. E. Cuero District—First Round. Yoakum, Nov. 17. Hallettsville, at H. Nov. 17, 18. Victoria, Nov. 23, 24. Goliad, Nov. 24, 25. Edna, Nov. 30, Dec. 1. Ganado and Louise, at Ganado, Dec. 1, 2. Provient, at Hope, Dec. 7, 8. Port O'Connor, at Seadrift, Dec. 14, 15. Port Lavaca and Traylor, at P., Dec. 21, 22. Nursery, at Nursery, Dec. 22, 23. Midfield, at Midfield, Dec. 28, 29. Palacios, Dec. 29, 30. El Campo, Jan. 4, 5. Cuero, Jan. 11, 12. Runge, Jan. 12, 13. Smiley, at Smiley, Jan. 18, 19. Nixon, Jan. 19, 20. Pandora, at Union, Jan. 25, 26. Stockdale, at Stockdale, Jan. 26, 27. Laveria, at Laveria, Feb. 1, 2.

The District Stewards will meet at the Methodist Church, Cuero, at 7:30 p. m., November 14. Again, at the beginning of the new conference year, let me urge official boards to make liberal assessments for ministerial support, and begin at once, while the people have

NORTH TEXAS.

The presiding elder and pastors of Dallas are hard and harmoniously at work preparing for the entertainment of the approaching session of our North Texas Conference. You will materially assist in preparing for your comfort by carefully noting the following suggestions and requests and promptly replying if necessary: 1. Please each presiding elder send to me at once the names and addresses of applicants for admission, re-admission, deacon's orders, elder's orders, members of boards that will likely attend, and inform me if your wife will accompany you. 2. Please each preacher whose wife intends to attend the conference let me know at once, by no means later than November 10. 3. Please each preacher or layman who will stay with relatives or who has already made your arrangements with friends send me name and local address of your host so that both your names and theirs may appear in printed directory of the conference. 4. If you have good reason for making

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so you address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AT SOUTHERN METHODIST UNIVERSITY.

Lots for sale in Hursey Addition, near main buildings. Fine property, \$150 to \$1000 per lot. Special prices for cash. Write, E. S. HURSEY, Paris, Texas, for particulars.

AGENTS WANTED.

SELL BEST GUARANTEED HOSTERY in the homes. NOT SOLD IN STORES. Wear them, and talk from experience. Over 40 styles. In Silk, Lisle and Wool, reinforced with flannel, Egyptian or Sea Island. Guaranteed right when wearing. Send \$1.00 for trial three pairs half-hose, medium weight, guaranteed four months wear, in Xmas box. Postage 5 cents. Agents wanted. Booklet, SALESMANSHIP, COLLEY HOSTERY COMPANY, 2101-9 N 2nd Street, Philadelphia, Pa. Exclusive territory. Good chance to build up permanent business. Mail \$1.00 for 25-penny Feather Bed and receive, without cost, 6-pound pair pillows. Freight on all prepaid. Now featuring. Best selling. Satisfaction guaranteed. TURNER & CORNWELL, Feather Beds, Dept. 26, Charlotte, N. C. Our reference: Commercial National Bank.

LOCAL REPRESENTATIVES WANTED. Splendid income assured right here in Texas. Representations offered after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address, E. R. MARSH, Pres. The National Co-operative Real Estate Company, 1551 Marlon Building, Washington, D. C.

ECONOMY LIGHT GENERATOR.

The Best, Brightest and Purest Light on Earth, especially adapted to homes, churches, schools, halls, stores, etc. Simple as can be; easy to install; no trouble; perfectly safe and economical; no oil makes gas for cooking. Get the ECONOMY special prices to Churches. Agents wanted. ECONOMY LIGHTING & HEATING CO., Box 191, Gainesville, Texas.

INVESTMENTS.

FREE—INVESTING FOR PROFIT MAGAZINE. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere—get this Magazine—it is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tells you how \$1000 can grow to \$22,000—how to judge different classes of investments, the Real Earning Power of your money. This magazine six months free if you write today. H. L. Barber, Publisher, 435, 28 W. Jackson Blvd., Chicago.

LAND FOR SALE.

Texas State Lands—\$1.50 to \$5 acre, 1-10th down, 5 years. Information and Texas map from JOURNAL PUB. CO., Houston, Texas.

MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. R. STOKES, Mohawk, Gl.

PURE RIBBON CANE SYRUP.

Best, strictly pure Ribbon Cane Syrup, with all the sugar in it. Retailer from Plantation at wholesale prices. Booklet free. J. E. MOFFRE, Palacios, Texas.

Albuquerque District—First Round.

San Marcial, Nov. 2-3. Magdalena, Nov. 9, 10. Gallup, Nov. 16, 17. Melrose, Nov. 19, 20. Moriarty, Nov. 23, 24. Moriarty, Nov. 26, 27. Carrizozo, Dec. 1, 2. Tucumcari Cir., Dec. 5, 6. Ricardo, Dec. 7. Albuquerque, Dec. 7, 8. Corona, Dec. 11, 12. Cerrillos, Dec. 13. Cimarron, Dec. 14, 15. Watrous, Dec. 18. Clayton Cir., Dec. 21, 22. Star Cir., Dec. 27. San Jon, Dec. 28, 29. Tucumcari Sta., Dec. 29.

Llano District—First Round.

Lampasas, Nov. 2, 3. San Sala Sta., Nov. 9, 10. Llano Circuit, at Oxford, Nov. 16, 17. Llano Sta., Nov. 17, 18. Marble Falls Cir., Nov. 23, 24. Marble Falls Sta., Nov. 24, 25. Burnet, at Lake Victor, Nov. 30, Dec. 1. Bertram, Dec. 1, 2. Mullin, Dec. 7, 8. Goldthwaite, Dec. 8, 9. Star, Dec. 14, 15. Center City, Dec. 15, 16. Kempner Cir., at Clayton, Dec. 21, 22. Lometa, Dec. 22, 23. Blanco, Dec. 28, 29. Johnson City, Dec. 29, 30. San Sala Cir., at Live Oak, Jan. 4, 5. Richland Springs, Jan. 11, 12. Fredonia, Jan. 18, 19. Mason, Jan. 19, 20. Cherokee Cir., at Valley Springs, Jan. 26, 27.

The District Stewards will meet at the Methodist Church in Lampasas, November 14, 1912, at 7:30 p. m.

San Marcos District—First Round.

Nov. 10, Lockhart, at Lockhart, Nov. 17, Harwood, at Harwood. Nov. 24, Manchaca, at Manchaca. Dec. 8, Kipping Springs, at Driftwood. Dec. 8, Kyle, at Kyle. Dec. 15, Gonzales, at Gonzales. Dec. 22, San Marcos, at San Marcos. Dec. 29, Luling, at Luling. Jan. 5, Belmont, at Belmont. Jan. 12, Wadler and Thomsonville, at W. Jan. 19, Seguin, at Seguin. Jan. 26, Martindale, at Feentress. Feb. 2, Staples, at Staples. Feb. 9, Lyton Springs, at Lyton Springs. Feb. 16, Loevelle, at Bebe. District Stewards' meeting at Lockhart, November 19, at 7:30 p. m.

San Angelo District—First Round.

San Angelo, Challostrine St., Nov. 16, 17. San Angelo, First Church, Nov. 23, 24. Miles, Nov. 30, Dec. 1. Eden, at Eden, Dec. 4. Lohn, at Lohn, Dec. 6. Brady, Dec. 7, 8. Rochelle, Dec. 9. Menard, at Menard, Dec. 11. Junction, at Junction, Dec. 14, 15. Sonora, Dec. 21, 22. Eldorado, Dec. 23. Ozona, Jan. 4, 5. Sherwood, at Sherwood, Jan. 7. Sterling City, at Sterling City, Jan. 11, 12. Midland, Jan. 15. Garden City, at Garden City, Jan. 18, 19. Water Valley, at Water Valley, Jan. 25, 26. Paint Rock, Feb. 1, 2. District Stewards will please meet at First Church, San Angelo, November 26. All official members of each charge kindly requested to attend the first Quarterly Conference for the charge. We want to make these quarterly meetings occasions of inspiration for the best service we can possibly give to our Lord and his kingdom. All members and friends of the Church are invited to attend. All pastors are requested to have full answers to each question required to be answered by the Discipline. I request that all pastors and all of our membership join with me in prayer that we may have the greatest year of our lives in our Lord's service.

F. B. BUCHANAN, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

ELIZABETH PETERS.

Little Elizabeth was seven years of age; her home was at Sanger, Texas. She had been in the home of her earthly father and mother just long enough to entwine herself about their hearts. I knew her personally, and to know the child was to impress one with her rare gifts and excellent traits. Intellectually, she was far ahead of the ordinary child of her age. She made it known to her pastor, while she was but five years of age, that she was a Christian and wanted to join the Church. Her longing and hungering after the Christ-life, was one of the wonders of the child's makeup. To be with her and listen to her conversations were like reading a book written by some master hand. Her charming manners, loving disposition and thoughtfulness for the happiness of others, completely captured those who came in touch with her. No wonder the Lord took her to Himself. He tells us in His book, "Of such is the kingdom of heaven." Certainly heaven cannot do without them, for without them the heaven of the Bible would be a mockery. Therefore, the Lord of glory is daily planning just such flowers in His garden above. Mother, weep not, but remember how God has honored you, by permitting you to rear such a one in your home, one that God could ornament heaven with, and by its presence in the upper world, enrich heaven and make sweeter the lives of its inhabitants. Sister Peters, Elizabeth is not gone, she has just moved across the river to her new home, the mansion the Lord prepared for her. Don't be cast down, but look up and behold the smiling face of Elizabeth, looking out over the battlements of heaven inviting you to that country "whose maker and builder is God." Now, let the mother and all the bereaved ones be faithful to God and the right, and you one day may climb up the shining way and join the patriarch in his song, "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and let the redeemer of the Lord pass through." "As I dreamed one night, I heard a voice, in sweeter tones than all, directing Christian workers here, in words I now recall, 'Forbidden them not,' He gently said, 'the children bring me to me. Their portion in the world of light, redeemed shall ever be.'" T. M. KIRK.

COZART.—Willis A. Cozart was born in Rockcastle County, Kentucky, April 10, 1838; converted and joined the Methodist Church in Washington County, Arkansas, in 1877; married to Mary A. Coats in 1860. To this union were born twelve children, ten of whom are living. Bro. Cozart was a very quiet, unassuming man. He has proven conclusively that by honest dealing, and earnest, arduous labor, man can accumulate enough of this world's goods to live comfortable. He was not an active man in Church work. Yet he loved the Church and often attended its services, even in his last days of feebleness. His last sickness was short, and his suffering intense; but he has gone to that land where suffering never comes. He departed this life September 24, 1912. The funeral services were held in the Methodist Church in Scranton, Texas. There was a very large crowd to attend the services which speaks well of the esteem and appreciation of his many friends. His remains were laid to rest in the Lane Cemetery to wait the resurrection of the just. J. F. LUKER.

TUCKER.—Rachel W. Tucker (nee Whitsit) was born in Lafayette County, Missouri, March 14, 1837; died October 23, 1912, in Foard County, Texas, near Vivian, where she has lived for many years. She came to Texas about twenty years ago, to Tarrant County, and lived two years there and removed to Foard County, where she has been since. Two children are left to mourn her death: Mrs. Mary Young and John Tucker, of Vivian, Texas. Sister Tucker's husband died thirty-eight years ago. She has been a faithful and consistent Christian and member of the Church for over sixty years. To know her was to love her. She was always gentle and kind. She has fought a good fight, she has kept the faith, she has finished her course. Henceforth there is laid up for her a crown of righteousness. HER PASTOR, Swearingen, Texas.

COX.—John P. Cox, son of Euclid and Sallie C. (Scott) Cox was born in Burleson County, Texas, October 23, 1836; died in Hillsboro, Texas, Friday, July 19, 1912, at the age of seventy-five. The memory of such a man as John Cox should not be for only a day. His father was killed in the massacre at Battle Creek, near Dawson, in Navarro County. He was one of the heroes of San Jacinto and survived that victory only to fall a prey to the savages. The widow, took her three children, John P., J. Fred, and Mollie (Mrs. Griffin) to an humble dwelling place in Burleson County, where they managed to live by their labor until 1855, when they moved to Hill County. The mother lived to a good old age and passed away, loved and esteemed by all. In 1861, John P. was married to Miss Annie M. Anderson. They became the parents of nine children, five of whom survive them. In 1882, Mrs. Cox died. In 1885, he was married to Mrs. Emma Vines. Two children of the second marriage are living with, or near their bereaved mother. Bro. Cox and his brother, Fred, entered the Confederate Army together in 1861, joining Parsons' Cavalry Brigade. John P. was elected captain and served in that capacity through the war. He was a brave and efficient soldier. Since the war he has been a zealous member of the local camp and has been the inspirer of much of their good work. In 1872, his friends urged him into a campaign for sheriff of Hill County and he was elected. He held the office for ten years, and then, after a rest of four, he was prevailed upon to run again and held the same office for four years more. When he was first elected sheriff, Hill County had an unenviable reputation for lawlessness. It is the consensus of the citizens that her present reputation for the enforcement of law, and for quiet, orderly conduct is due more to John P. Cox than to any other man. During all those fourteen years he never wore a gun of any description. He would arrest the worst desperadoes without a deadly weapon of any description. He could go to a barricade unarmed and speak to a criminal in natural voice and the door would be opened and the man would surrender. One reason for this was, the man knew his life was safe while he was in Cox's hands. He has stood in front of the Hill County jail and turned away a mob of a hundred men bent on death to a prisoner. He has been known to stand singly and alone and face a mob and protect, and save for trial by the courts, a guilty negro criminal. The work of such an officer in Texas in those days should be preserved in song and story more enduring than bronze or marble. He was baptized in infancy, and was a life-long Methodist and Christian. He, with W. W. Treadwell, long ago gone to heaven, made a strong Church possible in Hill County, with never an appropriation by the Board of Missions. Old Scott's Chapel, named for his mother's family, was for nearly two score years the center of Methodism in this territory known as Hill County. And the two brethren named saw that the ministers were supported. I think the first hundred dollar bill I ever saw was laid on the table at a Quarterly Conference at Scott's Chapel, soon after the war. When John Cox died Hill County was gripped. Men and women from every section came to honor his memory and strew flowers on his tomb. Every Masonic Lodge in the county sent delegations to pay tribute to the memory of their worthy and much loved brother. The large Methodist Church would not hold one-fourth of the people, and the procession was the largest ever seen in Hillsboro. He began life poor, he amassed wealth, he died poor. He was never sour, never disheartened, faced the future calmly and confidently, and although for most of his life a public servant, he left a record without a stain. It is a great history. Euclid Cox, murdered by Indians, left a widow with three little children. She gave them to God in baptism and fulfilled her covenant; they all kept the faith, and the little family of five are now together in the King's Country. HORACE BISHOP.

HOUSE.—Our young friend, R. M. House, was born December 3, 1880; died October 18, 1912, being thirty-one years, one month and fourteen days old. He was stricken with that dread destroyer, the white plague, which hurried him into eternity in spite of everything that could be done to the contrary. Those who knew him best state that he died in the full triumphs of the Christian faith, only regretting that he had not given more of his young life to the service of the Master. His funeral was preached by this scribe in the churchyard of old McKenzie Chapel for the reason that no church in the county could have held the vast multitude in attendance. One by one we all pass to that bourne from which no traveler returns. Let us all be ready to answer when the Master calls. W. W. GRAHAM.

ROBERTSON.—Miss Fannie, the daughter of Uncle Maston and Sister K. C. Robertson, was born in Searcy County, Ark., August 15, 1884, and died at her home, in the Amity settlement near Rising Star, October 7, 1912. She was converted and joined the M. E. Church at about eleven or twelve years of age. She was devoted to father and mother, and true to her Church and to God until the last. They who knew her best loved her best. When father broke the news to her that she must go, and asked how she felt about it, she replied: "Papa, I settled that years ago. If it's the Lord's will I am ready." She said a few good things to friends and loved ones, and took her departure, singing, "Praise God From Whom All Blessings Flow." When we looked into the face of that godly old man and heard him say, "I'm satisfied. Not that I wanted to see her go, but that I know that she is safe in heaven," we cried out within our heart. It is not a vain thing to serve the Lord. A father, mother, brother and two sisters, besides a host of friends, are left to mourn their loss. We would say, weep not as they who have no hope, but live to meet her where sorrow nor partings ever come. S. P. GILMORE, Pastor.

PHIFER.—Little J. B. Phifer, son of J. T. and Kate Phifer, was born January 23, 1906, and died October 14, 1912. He was a bright, sunny little boy and had won many friends in the community. His place in the Sunday School was always filled when it was possible for him to go. We often wonder why our Heavenly Father plucks from earth so many of our fairest flowers early in life, but we know he has transplanted them in that Heavenly Eden to live and bloom forever. Little J. B. will be missed in the Sunday School and in the home; but weep not, loved ones, as those who have no hope, for if we are faithful we will meet him again where parting will be no more and where we'll never say good-bye. J. H. HAMBLEN.

BROOKSHIER.—Mrs. Cynthia L. Brookshier was born in Shelby County, Texas, January 7, 1868; died August 27, 1912. She was converted, and joined the M. E. Church, South, under the ministry of Rev. D. S. Watkins, at the age of eleven years. She was the daughter of Brother and Sister T. P. Ramsey. Being reared in a Christian home, she grew up into a beautiful Christian character, and on September 21, 1884, was happily married to S. H. Brookshier; and to them were born one son, and four daughters, all of whom are living and are members of the Methodist Church. She was a kind and sympathetic mother, a devoted wife, and tender and loving mother; and no doubt will be sadly missed by her loved ones, as she left the imprint of her Christian life upon their memories, never to be erased. We pray God's blessings on the sorrowing ones, and trust they will walk in the steps of their sainted loved one, and some sweet day meet where parting will be no more. W. A. POUNDS.

RAMEY.—Little James Ramey, son of R. A. and Manda Ramey, was born December 7, 1911, and died October 25, 1912. He was as fair as the lily of the valley and as beautiful as a newly blown rose. But the hand of the spoiler was laid upon it and the roseate cheeks were paled into ivory whiteness and the coldness of marble. Fond parents and loving kindred, with tear-stained cheeks, looked upon the dear little form and coveted once more its lovely smiles. But he had silently spoken and sweetly smiled good morning among the angels of light. How sweet it must be to lie there, May God his grace afford that you may possess your souls in patience until he shall call you to come to join sweet home above. From loving friend, A. C. LITTLE.

REED.—Sister Ella Reed, wife of Bro. L. F. Reed, and daughter of Mr. and Mrs. T. D. Williamson, departed this life after a short illness at her home in Wortham, on Sunday, October 13, 1912. She was born March 15, 1876; married to Brother Luther F. Reed August 31, 1896. Their union was blessed with five children; one, the only daughter, had preceded the mother in the heavenly departure. Four boys, one of whom is an infant, and a sorrowing husband survive her. Sister Reed was a consistent Christian from youth, a devoted and model wife and mother, a woman in whose piety the whole community had great confidence. She will be missed, not only in the home, but in the Church and in the Woman's Missionary Society. The sisters of that society sent to Corsicana for a beautiful floral tribute to place upon her coffin. It seems that the Master sometimes transplants the choicest flowers from earth to heaven, in order to encourage us in our anticipation of the blessed abode. C. W. MACUNE, Pastor.

DAVIS.—Mrs. M. E. Davis began her earthly career in Panola County, Texas, June 3, 1855, and ended it in Gregg County, near Longview, August 16, 1912. She was married to W. H. Davis November 5, 1871. They lived happily together and raised a large family of children, eleven in all, ten of whom are still living and all married. Sister Davis was converted at Winterfield camp meeting in August, 1881, and joined the Methodist Church at that place and was ever afterwards a faithful member of Winterfield Church. She was generally at her place in her Church and was deeply interested in the services. Many of her former pastors can testify to her faithfulness. Her husband was long time steward of his Church, and Sister Davis held up his hands in this good work. Brother Davis is very lonesome now and hardly knows how to pursue his onward journey without the companionship of this good woman. The children too, feel keenly the loss of the good mother. May they all prepare for a happy meeting "over yonder." Her Pastor, M. I. BROWN.

ECKLES.—Mrs. Chas. G. Eckles (nee Swingle) was born in Wayne County, Pennsylvania, July 16, 1873; died at her home in Wheeler County, Texas, October 21, 1912. When about seventeen years of age she was converted and united with the M. E. Church. At the time of her death she was a member of the M. E. Church, South. She was married in 1895 to Chas. G. Eckles. To them were born two children, Luther and Zelma Jane. Besides her husband and children, she leaves a mother, five sisters and one brother to mourn her departure. Sister Eckles was a good woman in the truest sense. She lived her religion in the home, and every day in the year. She was a faithful Christian worker, and was loved by one and all. We shall miss her, but our loss is heaven's gain. May our heavenly Father sustain and comfort the bereaved ones until they meet her again in the eternal city of God. G. T. PALMER, Pastor.

HALE.—Mrs. Fannie Hale was born at Fulton, Ark., May 8, 1839. She moved to Lamar County, Texas, in her childhood. She was married to T. C. Hale December 25, 1856; was converted and joined the M. E. Church, South, in 1871. She lived a consistent Christian life until the day of her death, which occurred October 22, 1912. The funeral was preached by Rev. J. C. Weaver, at Saint Jo, Texas, after which we laid her to rest to await the final resurrection. Her life was so true and loyal to her Master that her surviving husband and children know where to find her, and they do not weep as those who have no hope. E. V. COLE.

SUBSTITUTES FOR "NOW I LAY ME." Publication by the Continent in the issue of September 26 of an editorial criticism of the time-honored children's prayer, "Now I lay me down to sleep," together with a substitute poem written by William Canton of England, has served to elicit a number of favorable comments and additional verses. Like the one printed, they do not all carry the disquieting suggestion of death to which, in the original version, many persons object. These were Canton's lines: Father, whom I cannot see, Look down from heaven on little me: Let angels through the darkness spread Their holy wings above my bed; And keep me safe, because I am The heavenly Shepherd's little lamb. Teach me to do as I am told And help me to be as good as gold.

Other verses with explanatory statements, follow: I thank you for giving us William Canton's very sweet substitute. But do you not think it too long for small children? Would it not be better to revise the little prayer, retaining the ancient form, while eliminating the objectionable words? I submit this revision: Now I lay me down to sleep, Please, dear Lord, watch o'er me keep. And in the morning when I wake, Help me to be good for Jesus' sake. —L. L. SOWLES.

I was very much interested in the comments on what is generally called "the child's prayer," and I doubt not it is also the prayer of many children of larger growth, who have never forgotten it. I have been using that prayer over three score of years and my memory does not run back to its beginning. As we grow older, thinking minds are inclined to analyze our words, and for over thirty years my wife and I have used that same prayer in this modified form: "Now we lay us down to sleep,

We pray thee, Lord, my soul to keep, Thy love be with me through the night And bless me with the morning light." We use it with our youngsters because it is beautiful and also it keeps the "old familiar," in which there is value. B. C. MILLIKIN.

"Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love be with me through the night And bless me with the morning light." To give me slumber soft and sweet Until I wake. Forgive me, Savior, for my sin, For all the wrong I've done or been. And make me true and pure within, For Jesus' sake. How kind the Lord has been today To guard me at my work and play And keep a thousand ills away! I thank thee, Lord. God bless my father, mother dear, Brother and sister. Calm the fear Of all thy children, far and near, I love thee, Lord. —C. W. MAXWELL.

"Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love be with me through the night And bless me with the morning light." We use it with our youngsters because it is beautiful and also it keeps the "old familiar," in which there is value. B. C. MILLIKIN.

"Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love be with me through the night And bless me with the morning light." To give me slumber soft and sweet Until I wake. Forgive me, Savior, for my sin, For all the wrong I've done or been. And make me true and pure within, For Jesus' sake. How kind the Lord has been today To guard me at my work and play And keep a thousand ills away! I thank thee, Lord. God bless my father, mother dear, Brother and sister. Calm the fear Of all thy children, far and near, I love thee, Lord. —C. W. MAXWELL.

The prayer you give is rather long for children eighteen to twenty months old; and that is about the age my own children have begun their evening prayer. I have taught my children the following stanza. It is free from the objection regarding death, and from what to me is an equally serious objection to the prayer you give; namely, the classing of the angels of God among the creatures that need wings to supply the power of motion: "Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Let me rest beneath thy care, Let me wake thy life to share. Amen. —A. B. BLADES.

We pray thee, Lord, our souls to keep: If we should die before we wake, Receive us, Lord, for Jesus' sake." The original form seemed to me to have a superabundance of personal pronouns, and as the words "I," "my," "me" and "soul" all mean the same personality, it is ungrammatical. As for the fear suggested to the minds of sensitive children by the reference to death in the third line, that should easily be overcome by judicious explanation of the words of Him to whom we are praying—"Whosoever believeth in me shall never die." —G. T.

You probably know this version: "Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love be with me through the night And bless me with the morning light." We use it with our youngsters because it is beautiful and also it keeps the "old familiar," in which there is value. B. C. MILLIKIN.

"Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love be with me through the night And bless me with the morning light." To give me slumber soft and sweet Until I wake. Forgive me, Savior, for my sin, For all the wrong I've done or been. And make me true and pure within, For Jesus' sake. How kind the Lord has been today To guard me at my work and play And keep a thousand ills away! I thank thee, Lord. God bless my father, mother dear, Brother and sister. Calm the fear Of all thy children, far and near, I love thee, Lord. —C. W. MAXWELL.

Spectacle Lenses Free

Now see here, friend! What's the use of your tearing and scratching your eyes out, reading this fine print with those old, dim and misty spectacles of yours, when you can just as well write and get a brand new pair of my wonderful "Perfect Vision" lenses absolutely free of charge. You see, I have absolute confidence that just one try-out on your part will make you a permanent booster for my famous "Perfect Vision" spectacles, and I am therefore going to send every reader of this paper a pair of my latest improved lenses absolutely free of charge as an advertisement. —These "Perfect Vision" lenses will enable you to read the very finest print in your bible even by the dim firelight. —These "Perfect Vision" lenses will enable you to thread the smallest-eyed needle you can lay your hands on. —These "Perfect Vision" lenses will enable you to shoot the smallest bird off the tallest tree top and to distinguish a horse from a cow at the greatest distance and as far as your eye can reach. Now you certainly do want a pair of these wonderful "Perfect Vision" lenses of mine, and I surely want to give you a pair absolutely free—without ever asking you to pay me one penny for them, now and never. So just write me your name, address and age next birthday on the below coupon and send it to me at once and I will immediately mail you a four-dollar cash certificate entitling you, absolutely free of charge, to a brand new pair of my wonderful "Perfect Vision" lenses, which will again enable you to enjoy your reading, sewing and hunting just as much as you ever did in your younger days. Write Name, Address and Age Below. DR. HAUX, The Spectacle Man, ST. LOUIS, MO. Please send me your free lens offer to fit my eyes. My age is..... Name..... Postoffice..... State.....

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Forgive me, Savior, for my sin, For all the wrong I've done or been. And make me true and pure within, For Jesus' sake.

How kind the Lord has been today To guard me at my work and play And keep a thousand ills away! I thank thee, Lord.

God bless my father, mother dear, Brother and sister. Calm the fear Of all thy children, far and near, I love thee, Lord.

Now I lay me down to sleep, I pray thee, Lord, my soul to keep. Thy love surround me all the night And bring me safe to morning light. —X. Y.

The prayer you give is rather long for children eighteen to twenty months old; and that is about the age my own children have begun their evening prayer. I have taught my children the following stanza. It is free from the objection regarding death, and from what to me is an equally serious objection to the prayer you give; namely, the classing of the angels of God among the creatures that need wings to supply the power of motion:

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The Out-Populating Power of Christianity

Rev. Lawrence L. Cohen.

Borrowing an analogy from botany we may say that the Christian home to the child is what the cotyledon (seed-leaf) is to certain forms of vegetable life. Like the cotyledon which protects the embryonic life within—the father and mother form the walls of protection about the budding life of childhood. As the cotyledon protects the flowering life from the tempests and storms in the natural world, so godly parents should protect their growing infants from the storm-periods of puberty and the terrible tempests of adolescence, in the physical world.

The Christian Home.

Like the cotyledon is the cup that holds the seed-life in its embryonic state, until the young life gathers strength sufficient to stand the inclement periods of its evolution from the cradle to maturity. Childhood must have the holiest and most purifying influences thrown about it; it must be nurtured and carefully trained in righteousness. By the most sensitive cultivation must its moral instincts and spiritual ideals be developed and transmuted into Christian character. This is the intensive period of life, the hour when the family stock is propelled by propagation out into the race-life of the world.

Springing from the undefiled loins of the father and mother are propagated the child-life of the race. It depends from the hour of conception whether the offspring is to become a child of God or a child of the devil. It rests almost entirely with the parents. They represent the high walls of protection to the human-seed-life. As they co-operate together with God or the devil; as they live before the child as becometh godlike parents or the servants of the evil one; as they together seek to nurture and train the child after the similitude of the infant Jesus, or criminally neglect its moral culture and spiritual tutelage—their child will become a saint or a sinner! While we recognize exceptions to this rule of life—they are very, very rare. Indeed.

The Law of Eugenics.

applies here. Take for an illustration the first two children of the race. Consider the mental and moral conditions under which Cain and Abel were born. Think of the immoral upheavels and abnormal feelings possessing Adam and Eve when they were driven out of the garden of Eden, and under what blighting curses and foul circumstances Cain was conceived. Who denies that Cain was born in an hour of great rebellion? Doesn't this account for the whole sad history of his apostate life? Adam and Eve not only sinned against high heaven, but their greatest sin was their crime against Cain! The poor boy wasn't born right. Was it for this that God condemned them? If social justice holds that every child has the inalienable moral right to be born right, what must God demand? The harbingers of the criminals of society are the diseased parents who wantonly and lustfully sin against their offspring. The propagation of such children as Cain is largely, if not wholly responsible for the immoral degradation of human society. The curse of Cain is upon all those who are brought forth in iniquity.

Note the contrast. Abel was born after the expulsion from the garden of Eden, and in an hour of great repentance and humility. How different was his life from that of his elder brother's! Who can say that Esau and Jacob do not present a like anomaly in procreation. Who has the boldness to deny that the law of eugenics as it applies to the propagation of the species is not a sane and sound one. Why, it is the inviolable law of God—modernized! Of old Christ said, "Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7:16-17.) A home, even as a tree, is known by its fruits! Let this incorruptible truth ring in the ears of every parent, and reverberate throughout the households of our land. God is speaking to humanity in thunder-tones! Again, let us remember that the populating power of any race or stock is increased according to the intensive preparation of the seed-life. There cannot be any outward growth without inner life. External realities are but the accredited phenomena of internal realities. Life doesn't just chance to be, it had a birth somewhere! Life presupposes activity. To love we must give. Stagnation means death. Commensurate therefore, with the moral purity and undefiled strength of the family stock will be the

Out-Populating Power of Christianity.

We have but to observe the crass immorality of the pagan nations to realize the potential moral greatness of the Christian races. The heathen nations are lustful, wanton, and licentious. No moral brakes are placed upon their unbridled degeneracy and undisciplined moral depravity. They are weak minded, frail of body and possessing at best but vitiated and defiled constitutions.

Wherever you find a pagan people you find immorality. Wherever you find gross immorality you find physical weakness and mental poverty. The heathen encourage vice, prostitution, and all forms of debauchery. No moral checks are placed upon them. Pagan households are brothels of shame, filth, disease and corruption.

Heathen parents possessing only physical and moral defects have nothing greater to transmit to their offspring than morbid degeneracy of both mind and body. A Christless nation, therefore, is a weak nation. Half-endowed children make up the criminal classes of society. The weaker races are the Pagan children of the world. They lack the endurance, and they haven't the fortitude, the aggressiveness and the indomitable spirit of the Christian races. They are the non-progressive peoples of the earth, and "hang like a dried branch on the tree of civilization, not exerting the slightest influence upon the growth of culture among the rest of mankind." They are a half-wild, semi-barbaric, and unchristianized mass of humanity. On the other hand the civilized races represent the mental, moral, and physical prowessness of the whole moral universe, and ultimately these weaker races will be submerged and buried forever under the overflow and outpopulating power of the Christian stock. But there is a

Danger Line of Christianity.

If we are to preserve our strength, we must continue the intensive work of propagation. The conservation of childhood must become the shibboleth of Christianity. The Christian matrix must unceasingly propel forth into the moral atmosphere of the world continuous redemptive influences of holy missionary endeavor and evangelism, or we will be out-populated by the prolific propagation among Pagan nations, and their influx to our shores. In other words, we must Christianize or be Paganized by the innumerable hordes of heathen crowding our cities and largely making up the population of the old world. Race suicide, the curse of France and the blight of England, is today the most monumental peril of America! Our responsibility is commensurate with our opportunity. It rests with the homes of the Christian nations of the earth, as to whether the family-life the race-stock is to continue, and, by its own inherent and undefiled strength to out-populate the Pagan nations of the earth, or be submerged under the blinding apostasy of heathenism.

The hand of Providence points to the doom of the Pagan races; the voice of prophecy sounds the tocsin of advance and of an endless moral war, until the "kingdoms of this world, shall become the kingdoms of our Lord and His Christ."

LAWRENCE L. COHEN.

Whitesboro, Texas.

MEMORIES OF MISS MANN'S.

Because I loved her so very, very much my heart is very sad today as I attempt to tell you dear Texas women who also loved her so much, of the last days of our dear Miss Manns. She meant so much to my life—she was at once a part of Texas, of "Scarritt" and of China—and my sweetest memories are entwined with love for her. She was with us for several months during my last year at "Scarritt," and though I'd known her before, it was there I learned to love her so deeply. I shall never forget her sweet friendship during those months before Council meeting and then when our appointments were made I was so glad that we might go to China together. She had talked to us so much of China—and of how she longed to be able to return. One of the sweetest memories of that day on which we received our appointments, is the memory of her radiant face when she knew that she was to be allowed to return to her beloved China. For two years she had been at home because of ill health and while it seemed doubtful whether or not it was wise to allow her to return at that time, she was anxious to come preferring to come to China and give the remainder of her life in service here rather than to remain at home. The weeks passed on—busy weeks of preparation for both of us they were, and yet she found time to write me often, helping, advising, encouraging, always bright and happy

and ever looking toward China as the place God wanted her to be.

On August 24, 1911, I left my home and met her in Fort Worth the next morning. A happy, busy day was spent at the home of the friend she loved so much, our dear Mrs. Barnum—and that night we bade them good-bye and turned our faces Chinaward. Little incidents of the trip as we journeyed toward Kansas City come to my mind. Our hearts were full of the land to which we were starting—we were eager to go. I, to a land of which I knew nothing and where I had only a few friends. She to a land she called "home," and to many, many friends, both Americans and Chinese. I remember she said, speaking of our day of landing, "Oh, there'll be some happy meetings, both our folks and Chinese." We talked often of the voyage, of the landing, of the happy years of service we hoped to have in China.

A few days' stop in Kansas City—spent at our dear Training School, and then with the blessings of our dear teachers, we started to San Francisco. But it seemed she had yet friends—so many of them in California who wanted to see her; so another stop was made at Homer Toberman Deaconess Home, where a party of our friends gathered and we spent two happy days together. On Saturday morning we left for San Francisco, arriving late in the afternoon. Our last Sabbath in America was spent here—a quiet, sweet day it was, hallowed by the thought it was our last in America—and by the thought that wherever we might go we had His promise to be ever with us. Monday and Tuesday were filled with last preparations and on Wednesday morning, September 6, we boarded the "Tenyo Maru," meeting on the vessel the others of our party, Misses Bradshaw and Combs, also Rev. Hendry, wife and daughter, who were returning to our homeland and then with hearts turned eagerly, hopefully, joyfully to China we sailed away. A happy voyage it was—sweetened by the presence of friends we had loved before, and new friends bound also for China. Each day brought us nearer to China and made us happier, and it was indeed a very joyful crowd that landed at Shanghai on September 30, 1911.

I shall never forget the happy faces of the crowd of Chinese girls who came out from McTyeire to meet and welcome their dear Miss Manns. As they and others expressed their joy at her return she turned to us with radiant face and said: "And this is what it means to come back to China"—and our joy was sweeter and fuller because we shared hers. It was indeed a happy day for all of us. It was followed by two weeks' during which we visited different stations in the Mission and then came Conference. She was so happy to go to Sung Kiang—so happy to be at work again for the Master in China. During the months which followed her letters were so full of this—her heart seemed overflowing with gratitude that He should give her a place to work and strength to fill that place. Through these months her letters were a constant source of inspiration and help to me. If there came a sorrow, a burden to bear—if there came anything in which I needed a sister's help—I turned to my dear "Sister Sophia," and she was always ready to help, always sweet, always loving.

When China New Year came and there was a holiday we had a few happy days in the language school in Shanghai and then came months of busy work at our own stations. We were looking forward to a summer together at Mokanshan, but at the last she thought it best to go North, so with Miss Watkins she went to Pei Tai Ho, Pekin, and perhaps other places. She wrote us constantly of her enjoyment of the trip and we rejoiced that she was so well and happy. She came home and began at once her work in Susan B. Wilson School at Sun Kiang. On Sunday, September 8, she seemed perfectly well and happy. Those of her "family" looking at her that day were glad that she had returned to them so well, so happy and so full of enthusiasm for her work. Monday she was taken ill and as soon as it was known that it was cholera, she was taken at once by train to Shanghai. A night of pain for her, of terrible anxiety for those who loved her followed—a night when her life hung as it were by a mere thread. Everything possible was done for her in the days which followed. We prayed, and waited—and trusted Him. It was all we could do. Now we were hopeful—now came news which made our hearts sink. It was so hard to wait hoping, fearing, yet we had put it all into His hands and though our hearts cried out that she be spared if possible, there was, too, complete resignation to His will—"Not ours, but Thine, O Lord, be done." Toward the close of the week the doctors gave little hope of her re-

covery, but we clung to the merest thread up until the last day. During these last days she was unconscious the greater part of the time. At times she would recognize friends—but it was little more than just a recognition. On Sunday night some of us who loved her best, went to the hospital asking to see her. "But she won't know you," said the gentle nurse. We knew that, but we felt we must see her sweet face once again while she lived. She was asleep when we went in and very sweet and natural she looked. I had not expected to see her look so much like her old self, but I am so glad that my last remembrance of her is that of a sweet, peaceful sleep. Next morning she was sleeping that last long sleep, for her spirit went home to God at 8:35 a. m., September 16. We were sad to have her go—our hearts were full of sorrow—not for her, but for the loved ones in America and because we loved her so. On Tuesday, September 17, at 2 p. m. we laid her beside our dear Miss Haygood, and Miss Mary Richardson and others of our precious ones who have gone before. The service was conducted by Dr. Parker. We sang together, "Still Still With Thee," and then after a prayer Dr. Parker spoke of her life, her lovely character, her service for China and the influence of that life, that character, that service which shall never die. Said he: "It is so much better that she should have come back to China for even this short time, because she is not lost to the Mission cause. Her life given for China, her death in China and this grave in China will be an inspiration to us as long as we labor here and it will also inspire the Church at home. We cannot spare our workers, but we cannot know God's plan. His wisdom in taking her away. It may be His way of multiplying our forces. Let us each pray that many young lives may be laid upon His altar as the result of her life and her death for China. And we are praying that it may be so—that some may feel the call to fill the vacant place in the "far-flung battle line." Her place in our hearts no one can fill, her work is already done, but may He use her example to bring others to the land and the people she loved.

At the grave, too, Miss Tarrant sang one of Miss Mann's favorite hymns, "Jerusalem, the Golden," and then a group of McTyeire girls—her pupils during her first stay in China—sung in Chinese, "The Christian's Goodnight."

We covered the fresh made mound with flowers and came away with a deep sense of loss in our hearts, but a submission to "Him who doeth all things well."

Our loss is great—we loved her and we needed her so but our hearts turn to her loved ones across the sea—the mother, the brothers and sisters, the friends she loved so much and for all these we are praying His presence with them to comfort and to bless in this bitter hour.

MITTIE J. SHELTON.

BRAVE "BERRY."

Berry is the watchdog at the Electra Company's plant in Cleveland, Ohio. He succeeded the human watchman some time ago when the latter proved unreliable and was discharged. Berry is a big, powerful animal, part Newfoundland and the rest St. Bernard. He tips the scales at one hundred and seventy pounds, and is always on the job. He is also on the pay roll of the company at seventy cents a week, the cost of his food.

Berry was recently the hero of a night encounter with two desperate safe robbers who had gained entrance to the office by sawing the lock. When the door was burst open, the brave dog gave instant battle to the burglars, who, armed with pieces of lead pipe, rained blow after blow upon him.

With howls of mingled pain and determination Berry fought the human thieves until they retreated into the darkness. In the desperate struggle Berry had acquitted himself nobly and, though frightfully injured, upheld the reputation of his kind for fearlessness and reliability. In the morning he was found lying beside the safe, whose contents of several hundred dollars had not been touched, but only with enough of life to give a feeble wag of welcome to his superintendent.

Berry was taken to a hospital, where for two weeks it was uncertain whether he would live or die. He finally recovered, and has now returned to work.—Our Dumb Animals.

NORTH TEXAS CONFERENCE

- Bonham District—Fourth Round. Direct Mis., Nov. 9, 10. Ravenna Mis., Nov. 16, 17. Windom Cir., at W., Nov. 23, 24. J. B. GOBER, P. E.
- Bowie District—Fourth Round. Dundee, Eagle Bend, Nov. 9, 10. Holliday, at Allendale, Nov. 10, 11. Sunshine, Nov. 14. T. H. MORRIS, P. E.

- Gainesville District—Fourth Round. Era and Spring Creek, at Era, Nov. 9, 10. Valley View Sta., Nov. 10, 11. Aubrey and Oak Grove, at Cooper, Nov. 1 and 18. Woodbine Cir., at —, Nov. 23, 25. J. F. PIERCE, P. E.

- Paris District—Fourth Round. Avery Cir., at Lydia, Nov. 9, 10. Annona Cir., at Annona, Nov. 10, 11. Cunningham Mis., at Halesboro, Nov. 16, 17. Lamar Avenue, Nov. 17, 18. Emberson Cir., at Mt. Tabor, Nov. 23, 24. W. F. BRYAN, P. E.

- Decatur District—Fourth Round. Oak Dale Cir., at Wilder, Nov. 9, 10. Jacksboro Mis., at Groveland, Nov. 10, 11. Bryson, at Jermyon, Nov. 16, 17. Jacksboro Sta., Nov. 17, 18. Justin and Roanoke, at Justin, Nov. 23, 24. S. C. RIDDLE, P. E.

- Sherman District—Fourth Round. Pottsboro and Preston, at Preston, Nov. 9, 10. Waples Memorial, Nov. 10, 11. Sadler and Gordonville, at S., Nov. 16, 17. Waples Mis., Nov. 17, 18. A. L. ANDREWS.

- McKinney District—Fourth Round. Wylie, at M., Nov. 9, 10. Carrollton and Farmers Branch, at C., Nov. 10, 11. Princeton, at W. C., Nov. 16, 17. Josephine, Nov. 24, 25. CHAS. A. SPRAGINS, P. E.

- Sulphur Springs District—Fourth Round. Purley Cir., at Picketon, Nov. 9, 10. Winsboro Sta., Nov. 16, 17. Sulphur Springs Sta., Nov. 23, 24. R. C. HICKS, P. E.

- Terrell District—Fourth Round. College Mound, Nov. 9, 10. Forney and Mesquite, Nov. 10, 11. Kaufman, Nov. 16, 17. Terrell, Nov. 17, 18. M. L. HAMILTON, P. E.

- Greenville District—Fourth Round. Commerce Mis., at —, Nov. 9, 10. Greenville Mis., at Salem, Nov. 16, 17. Wesley Sta., Nov. 23, 24. Kavanaugh Sta., Nov. 24, 25. R. G. MOOD, P. E.

- Dallas District—Fourth Round. Lancaster, Nov. 9, 10. Grace, 8 p. m., Nov. 10. Tyler Street, 11 a. m., Nov. 17. Oak Cliff, 8 p. m., Nov. 17. J. M. PETERSON, P. E.

TEXAS CONFERENCE

- Navasota District—Fourth Round. Cleveland and Shepherd, at Cleveland, Nov. 3. Okhurst Cir., at Dodge, Nov. 9. Huntsville Sta., Nov. 12. Willis Sta., Nov. 13. Bryan Sta., Nov. 16. Bryan Cir., at Milliken, Nov. 17. I. B. TURRENTINE, P. E.

- Beaumont District—Fourth Round. Port Bolivar and Stowell, Nov. 9, 10. Orange, Nov. 12. Sour Lake, Nov. 15. Nederland, Nov. 16, 17. E. W. SOLOMON, P. E.

- Tyler District—Fourth Round. Tyler Cir., at East Tyler, Nov. 7. Murchison, at Shady Grove, Nov. 9, 10. Cedar Street, Nov. 11. Mineola, Nov. 12. Willis Point Sta., Nov. 13. Marvin Church, Nov. 15. Whitehouse, at —, Nov. 16, 17. CLYDE B. GARRETT, P. E.

- Pittsburg District—Fourth Round. Texarkana, Central (conference) Nov. 5, 7:30 p. m. Naples and Omaha, at Naples, preaching Wednesday night, Nov. 6, conference Thursday, Nov. 7, 10 a. m. Winsboro Cir., at Shady Grove, Nov. 9, 10. Daingerfield Cir., conference Nov. 13, 7:30 p. m. Pittsburg Cir., at Ebenezer, Nov. 16, 17. Pittsburg Sta. (preaching), Nov. 17, night. Pittsburg Sta. (conference), Nov. 15, 7:30 p. m. O. T. HOTCHKISS, P. E.

- Brenham District—Fourth Round. Richmond Sta., Nov. 9, 10. Rosenberg Sta., Nov. 10, 11. Somerville Sta., Nov. 16, 17. Brenham Sta., Nov. 17, 18. R. A. BURROUGHS, P. E.

- San Augustine District—Fourth Round. Kennard, at Kennard, Nov. 7. Livingston Cir., Nov. 9. Livingston Sta., Nov. 10. Center Cir., Nov. 16. Fimpson, Nov. 17. J. W. MILLS, P. E.

- Marlin District—Fourth Round. Travis, at Cedar Springs, Nov. 9, 10. Milano, at M., Nov. 16, 17. Hearne, Nov. 17, 18. I. F. BETTS, P. E.

- Jacksonville District—Fourth Round. Bullard, Nov. 9, 10. Group and Overton, Nov. 11. Huntington, Nov. 13. Dr. Selman, at Tatum, Nov. 16, 17. Jacksonville Sta., Nov. 18. T. SMITH, P. E.

- Marshall District—Fourth Round. Elysian Fields Cir., at Midget, Nov. 7. Marshall, First Church, Nov. 8. Halville Cir., at Winterfield, Nov. 9, 10. Longview Sta., Nov. 10, 11. F. W. ROYLES, P. E.

- Houston District—Fourth Round. Angleton, Nov. 10. Genoa Cir., at Genoa, Nov. 13. Seabrook and Pasadena, at P., Nov. 17. League City and Dickinson, at L. C., Nov. 17. T. KILGORE, P. E.

NEW MEXICO CONFERENCE

- El Paso District—First Round. Fort Stockton, Nov. 6-10. Sanderson, Nov. 13, 14. Alpine, Nov. 16, 17. Fort Davis, Nov. 19, 20. Maria, Nov. 23, 24. Trinity, Nov. 26. Highland Park, Nov. 27. Las Cruces, Nov. 30, Dec. 1. Clouderoft, Dec. 4. Alamogordo, Dec. 8. Lordsburg, Dec. 11. Deming, Dec. 14, 15. Government Hill, Dec. 18. La Mesa, Dec. 21, 22. East El Paso, Dec. 31. J. ALLEN RAY, P. E.

Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar
EDITORS

One Million Dollar Endowment Campaign Is Now On

THE CASE OF VANDERBILT UNIVERSITY.

A Word From Dr. Anderson to a "Layman in Earnest."

It is a matter of most hopeful outlook that our Methodist people are waking up with a vengeance to the importance of maintaining not only Southern Methodist University, west of the Mississippi, but Vanderbilt, east of the Mississippi. If our people will always keep themselves as well posted about our university matters as they are interested at this time there will not be probability of serious mistakes in the future. As it is so many of us hear so many things that we sometimes jump at conclusions and make mistakes. Such was the case when "A Layman in Earnest" opened his heart in last issue of "The Campus" by rather taking it for granted that our ownership and control of Vanderbilt University was in jeopardy if not entirely gone. In this he was heartily in earnest, and doubtless many other Methodists in the State had arrived at the same conclusion. In this we are glad to say they were altogether mistaken.

As soon as he saw the article our most capable and brotherly secretary of the General Board of Education caught the mistake and the spirit of it and gave us full information which we are indeed glad to repeat, and earnestly hope that all of our Methodists will read. He states that the matter to be passed upon has never been heard by any court whatever, and that the action of the General Conference and the Bishops, who are on the ground, must be credited with the advantage of first-hand knowledge of the details of the affair. Vanderbilt is not lost to our Church and there is no reason for alarm in the least, though the earnestness of our layman in earnest us commended. Well, that is just exactly what we have Dr. Anderson for, to lead us, guide us and inform us, and we Methodists in Texas cannot be kept still—are so constituted that we must always be doing something big and we appreciate Dr. Anderson's calling us down if we get on the wrong track. And we want to advise Dr. Anderson, though he does not need it, that Southern Methodist University has not in the least any jealousy of Vanderbilt. The territory that we have is large enough for the ambition of any full-blood citizen, or even the Methodist Church, and if we can possibly build an institution capable of taking care of the patronage that is already guaranteed, we will have done enough to satisfy the hope and faith, not only of many laymen in earnest, but of Dr. Anderson and all of our Bishops and other leaders in Christian Education. In fact, it is an ideal arrangement and seems to be the way Providence wants to work it out. For Southern Methodist University to take Vanderbilt as a capable pacemaker and hand-in-hand sweep the South from ocean to ocean.

BROTHER McCLURE AT HEARNE.

I spent last Sunday with Rev. L. H. McGee, of Hearne, and his good people. Hearne has never been a very strong Methodist center and is this year for the first time a full station. Under the leadership of Brother McGee it has built during this year a beautiful \$5000 parsonage, repainted its church and laid concrete walks around their entire property. Brother McGee and his people have gotten so thoroughly in line of doing good things that when I went to them they not only gave me the right-of-way, but Brother McGee went with me to see his people and told them their duty in the matter and insisted that they should do it. The result was that notwithstanding we failed to see several of his best prospects, we secured from this little city, on the Woman's Dormitory fund, \$2020.00. This is in addition to a gift of eleven acres of land from one of Hearne's most enterprising citizens, who has an interest in Dallas, and whose money was credited in the one million three hundred thousand dollar gift by the City of Dallas. Taking into consideration the fact of the strength of Methodism in that community and the building and improvements done this year, no community in Texas has done a more liberal thing than Hearne.

While the Methodists there are big-hearted and true to the interests of the Church they have a pastor this year who knows how to accomplish things and when a worthy cause is presented to his people he does not fail to stand by its representative and

its interests in the most becoming way.

If every pastor in Texas would devote himself to the interests of Southern Methodist University when its representatives come as Brother McGee, the raising of \$500,000 would not only be an easy task but a very pleasant one.

Brother McGee has done a great work in Hearne this year. I have known him almost all of my ministerial life, and never knew him to fail to bring up a good report. But taking everything into consideration I dare say that his report this year will be one of the best in the conference, and will keep well abreast to the good record of his past life.

J. T. McCLURE.

FROM BROTHER BARTON.

The Reinhardt Circuit, of which Brother O'Bryan is pastor, has done a very fine part by the University. Especially is this true of Pleasant Mount—this Church alone will give \$1500.00 for the school. Brother O'Bryan writes us: "The University collection helped our people. They now see what they can do." Brother O'Bryan demonstrates what an active, enthusiastic pastor can do, even on a weak circuit. All praise to Brother O'Bryan and his good people.

Another instance of what a circuit can do is Brother Conkin's work, where one Church (Jacobina) gives \$1500.00.

On Sunday, a week ago, I spent the day with Brother Stuckey and his people at Kaufman. The representative of the University was received most cordially. He was properly introduced and proceeded to talk the interest of Christian education. After two addresses and some personal work, the Church gave about \$1500.00 with a promise of better things later. When it is remembered that the Kaufman Church has raised about \$10,000.00 this year—a pipe organ, a church organ, and else, this makes a splendid gift, and yet only a few of the members are represented in this gift.

On last Sunday I spent the day at Wylie. Brother Naugle received me very kindly and accompanied me to the three of his appointments, where I spoke. The visible results were very small. Two or three of the most faithful members, including the preacher, had already subscribed, so something more than \$200.00 was handed me. This is a rich country and we have some prosperous members here, and it is hoped that yet they may do something. One good woman handed me a check for \$100.00.

L. S. BARTON.

THE NORTHWEST TEXAS CONFERENCE.

A Friend of S. M. U.

The session of the Northwest Texas Conference at Abilene this week gives us occasion to say that this conference has always been one of the staunchest supporters of Southern Methodist University. The members of the conference and the laity have accorded the university officials the heartiest sympathy and co-operation, and have helped to make our success to date possible. In obedience to the command of the conference to let S. M. U. have the right-of-way during the State-wide campaign for endowment, the three strong schools, Seth Ward College, Clarendon College and Stamford College have very largely given us the right-of-way in their territory, and as a result this conference has contributed something like \$50,000.00 to S. M. U. In addition to this amount Dr. Boaz has raised a considerable sum which is placed to the credit of the Commission of Education, to be used for any school of the system as they see fit.

Gift of Mrs. Roberts.

The first large contribution came from a good lady living in this conference, Mrs. Dora Roberts, of Big Spring, made a pledge of \$25,000.00 last December upon the solicitation of Dr. Boaz. Her liberality stirred all Methodism and without doubt inspired many other gifts. In a letter to Mrs. Roberts, Bishop Mouzon said: "I wish to express my sincere and hearty appreciation of your liberal gift of \$25,000.00 to Southern Methodist University. Coming just at this time, this offering laid on the altar of the Church is of special value; for it will encourage others to be liberal in their gifts to this great cause. You have been wise in coming to your decision to give your money to Southern Methodist University. We have other schools in Texas which are doing good

work, and which are worthy of liberal gifts. But just now Southern Methodist University makes the most urgent appeal and offers the most inviting opportunity. This great institution is to be the property, not of any one conference, but of all the conferences in Texas. * * * We expect to build in Dallas a university for the Southwest. Indeed, I do not hesitate to say that it is my opinion that the building of the Southern Methodist University is the most important enterprise now before the people of the Methodist Episcopal Church, South."

Future Support.

While the entire Southwest is the natural territory of S. M. U. as far as students are concerned, there is probably no section in this broad territory that will send us more students per capita than the Northwest Texas Conference. Everywhere that the officials of the university have been, whether in North, South, East or West Texas, or even in Oklahoma and New

Mexico, the young people have never failed to beseege them with questions and declare their purpose to attend S. M. U. But the young people of the Northwest Texas Conference are with us almost unanimously. They feel, and rightly too, that this university is theirs, and can offer them just what they want in preparing them for life.

In a special sense, therefore, do we feel that this great conference is with us not only in the building of Southern Methodist University but in its support in after years. Years of continual drouth have made it impossible for the people of Northwest Texas to give to any cause in accordance with their well known liberality, but given a return of prosperity and even normal conditions it is safe to venture that this splendid section will have a full share in this great university right next to its door which is "the most important enterprise now before the people of the Methodist Episcopal Church, South."

Sanctified Education and the Ministry

By Rev. W. H. Hughes.

Education and educational facilities are today attracting public attention as never before. And in the providence of God in all Protestant nations the possibilities for every ambitious young man to get a liberal education are increasing as the days go by until there is but little excuse for any boy or girl growing up in unmitigated ignorance. The State public school, the charity kindergarten, the Sunday-schools, the non-denominational and church colleges and universities, and added to all this the circulating libraries and night schools, of which the laboring class can avail themselves, places the possibility of an education in the reach of almost every one.

Education in the common acceptance of the term is the cultivation of the mind and storing the intellect with information. But it absolutely depends upon the nature of that learning whether it is a blessing or a curse. Man is a trichotomy or triunity, consisting of body, mind and soul, and each of these attributes is capable of wonderful culture for good or evil. Therefore we assert it depends altogether upon the character of our education whether it is a blessing or a curse. Hence the importance of care upon the part of parents and the Church as to who is to teach and what our children are to be taught. Man being of a three-fold nature must have a three-fold culture in order to meet the demand of that nature. Therefore to cultivate the body and neglect the mind and soul produces a most powerful and dangerous human brute, such as Jack Johnson, John L. Sullivan and their ilk. Cultivate body and mind and neglect the soul or morals, and you have added to a ferocious human beast the wonderful powers of a gigantic mind to blast, if possible, the hope of heaven and the existence of God—such as Rousseau, Thomas Paine and Bob Ingersoll, who did nothing to elevate humanity, but constantly, by their mighty intellectual powers, robbed man of the hope of heaven and happiness in the world to come.

Educate only the spiritual side of man's nature and you have a sickly, unreasonable, religious fanatic. But train the body, mind and spirit—three in one—and you meet the absolute demands of our triune nature. God is a trinity—Father, Son and Holy Ghost—and created man in his own likeness and image. Divest the Creator of any of these persons, and you undotify God. So to neglect any one feature of man's nature is to rob him of the divine image and reduce him to the level of the brute.

While the State, with a commendable zeal, is trying to educate her citizens, the Churches knowing, in view of the circumstances, it is impracticable for the State to teach religion—which is the most important part of education—instead of opposing our State schools, are trying to supplement this good work of the State in the most important part of human education, and thereby become an important factor in the uplift of the nation. To prove the secular value of Christian education to every sensible man it is only necessary to state that the nations who are best taught in Christian principles and come nearest to the Bible standard are the happiest, strongest and most powerful, while those nations who know least of Christianity and moral principles are the weakest and most helpless. Hence the plea for Christian or sanctified education. Greece and Rome had the highest type of mental culture of their day, and yet the very time of their highest intellectual culture was the time of their rottenest corruption, which is a demonstration of the utter abortion of mental education in the absence of spiritual culture. But sanctified education means more than a well-developed body, a well-cultured

intellect and the mere forms of morality. All of these any Pharisee may possess and yet remain a religious drone or a bloody persecutor of true religion. Paul and John Wesley, both educated for the ministry, were outwardly just as moral and just as well trained intellectually before their conversion as after; yet Paul was a relentless, bloody persecutor, and Wesley was a complete ritualistic failure as a preacher. But when the scales fell from Paul's eyes, and Wesley's heart was strangely warmed by the regenerating power of the Holy Ghost, that moment they became the most successful soul-winners in all the ages. Why this difference in the early and latter part of these two learned men's lives, and what does it teach? It teaches first that intellectual education of itself, however liberal, does not qualify a man for the ministry. And yet if we are to believe some of the effusions in our Advocates we would conclude it was the only prerequisite to a popular and successful ministry. Secondly, it proves beyond a peradventure that it is more important to tarry at Jerusalem until equipped with power by the Holy Ghost than to trust to learning for success in saving sinners. For Paul and Wesley, with nothing added but a sound conversion, were both transformed into sons of thunder and stand in the front ranks of good and useful men. What gave them their wonderful success as preachers? Was it their great learning? If so, why were they such utter failures until they were converted, or born again? Taking the Bible as our guide, we are safe in saying God never called an unregenerate man to preach, whatever may be his learning, but he did choose what the world called "ignorant and unlearned men" as apostles, to whom he delegated the transmission of the gospel to all the ages and "all the world." It is true God has called some great scholars to the ministry, but it is also true that the large majority of our great preachers were diamonds taken in the rough and polished both by and in the work, whose record is on high. I see in the Nashville Advocate where some brother said: "If I knew I had only ten years to preach the gospel, I would spend the first five in preparing." Think of a man called by the Master who knows all things saying: "Lord, wait five years until I get ready" (Read Luke 9:57-62). One fellow wanted to enter the ministry for the leaves and fishes, but Christ dismissed him by saying to him: "Foxes have holes and the birds have nests, but the Son of man hath not where to lay his head." "And he said to another: follow me, but he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury their dead, but go thou and preach the kingdom of God." And he called another and he wanted him to wait, not five years, but till he could go and tell his folks good-bye, and Jesus said: "No man having put his hands to the plow and looking back is fit for the Kingdom of God." Secular scholars do as their books teach, and we would do well to obey our Book, even if it humbles our pride. I think I am safe in saying God never calls any man to preach until he wants him, and that he never calls an ignorant, a wicked man nor an educated fool to the work of the ministry. Therefore the Church has very properly assumed the right, after a proper test, to license men to preach, or reject them, as she in her godly judgment may determine. The old Methodist test was the best of which I have knowledge. It was in substance as follows:

1. Does this candidate for license to preach know experimentally God as a sin-pardoning God? That is first and indispensable.
 2. Is he called or moved by the Holy Spirit to preach?
 3. Has he gifts, graces and usefulness?
 4. Are any saved by his efforts?
- It is just as important to guard the threshold of the ministry against the educated, unconverted impostor as it is against illiteracy. The teachings which does not refine the body, intellect and soul is fatally defective to laity or ministry. The only perfect education is that which reaches every part of our triune nature, qualifying the whole man for proper living here and heaven hereafter. Paul gives us a beautiful summary of such an education and its final results in these words: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Amen.



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THREE MONTHS' PASTORATE.
By Rev. L. O. Rodgers.
A simple outline of the task assigned and work accomplished in three brief months will be interesting to our host of friends among your readers:
In taking up the work of a large circuit with church property worth \$1500.00 and heavily in debt; no revivals during the year; with an assessment of \$320 for conference collections and only \$14.40 having been paid in nine months; a discouraged and disheartened membership, I faced a very difficult task. At least it did not look very inspiring to several ambitious preachers. I should mention the fact that my predecessor was very largely hindered by illness.
The fourth Quarterly Conference with my consent and hearty approval started a freewill offering for him. Four revivals have been held by the pastor, preaching ninety times. Many revived and conversions in each meeting and several were saved as the pastor and his wife visited from house to house. Two fine men were recommended for license to preach the gospel. Two of our best young women have acknowledged the call of the Holy Spirit and will prepare to give their lives to the work of Methodism in the foreign mission field. They are Miss Bulah Turner and Miss Lara Brock. I have conducted two funerals, organized one new Sunday School, reorganized one Epworth League and organized one new Epworth League. Paid a church debt of \$473. Plans made and funds being rapidly secured to paint three churches and paper two.
During this time I have practically lived in my buggy, making 292 calls at the homes of my people. Thirty-six Church papers have been placed in new homes. One man said to me: "I would pay \$10 for the Texas."
I have received a total of 52 new members. Our conference collections are being rapidly received. The indications are that they will be far in advance of recent years.
I had the pleasure of re-baptizing a fine young woman who joined our Church several years ago; in respect to her Baptist mother's request she was immersed. Now reaching her majority she came and requested baptism by affusion.
Mrs. Rogers and I have been royally entertained everywhere. We desire to express our appreciation of the kindness shown us. It has been a real pleasure to work among these good people. Our own spirit has been greatly refreshed in the feasts spread by the Holy Spirit.
We praise God and press on and upward. Pray for us,
Millsap, Texas, Oct. 31.

Rheumatic sufferer find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles. (Advertisement.)
Anger is born of idiocy, and he who gets mad is a mad man.

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