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Inadequate Support of the Ministry

In recent years there has been some marked improvement in the support of the ministry. Especially is this true in the cities and larger towns, and occasionally in the smaller towns and rural districts. But generally speaking the ministry is the most inadequately supported of any other class of educated and intelligent men.

The average teacher is much better paid for his or her services than the average minister, and the skilled workmen in any of the ordinary trades is in advance of the minister in his support. The ordinary carpenter in our cities is paid from three to four dollars per day for his labor and his time is eight hours. The plumber and the brick mason are paid from five to six dollars. The man who acts as scavenger on the street receives approximately two dollars per day.

The minister receives upon an average from sixty-five to seventy-five dollars per month, and some of them receive less. And the minister is expected to dress more expensively than the average laborer, and he is required to keep his family in better shape in matter of clothing than the average workmen. And, as a rule the minister serves a constituency fully able to reward him more liberally for his services than most classes of working people.

Take the average circuit in Texas, and its membership represents thousands and thousands of dollars in lands, stock and other interests. They are well-to-do in their possessions. We know men in the rural districts who pay taxes on more than one thouasnd acres of black land, land for which they would not take from sixty to one hundred dollars per acre, and yet such a man thinks he has done well when he pays from ten to fifteen dollars per year to his minister. And when he happens to pay twenty-five dollars per year he counts himself exceedingly liberal. And we know people in our towns and cities worth from twenty-five thousand to fifty thousand dollars, and even a hundred thousand, who imagine that they are doing the handsome thing when they pay from fifteen to twenty-five or fifty dollars to the support of their minister. In other words, we know men of this sort who pay twice as much in one month to their clerks, bookkeepers and day laborers than they pay the whole year to their minister.

Yet such men want the best educated, the most highly informed and eloquent minister in the Conference sent to their charge. Yes, they almost demand that this be done. And the whole congregation, representing more than a million dollars in property and money, think they have done well if at the end of the year they have paid their minister from twelve hundred to fifteen hundred dollars.

We are sadly in need of some reforms in the support of the men who give up their lives and all hope of gain to serve the Church of God. Our rural ministers and our ministers in small towns are sadly neglected in these matters by our people. The small pittance which they receive is almost a disgrace to our people. Were it not for the fact that they are called of God to the ministry and feel with Paul, "Woe is unto me if I preach not the gospel," they would have long since forsaken the ministry and gone into something else in order to give their families more of the comforts, not to say the necessities of life. But their loyalty to their heavenly calling and their fidelity to Jesus Christ keep them happy and cheerful in the service of the Church on a salary disgraceful to our people.

Therefore, we do not hesitate to use this plain language to our people, good people that they are, but whose ideas of supporting their ministers are far behind the age in which they live and far below the duty that they owe to the Church of God. And we exhort them, wherever these conditions obtain, to redouble their interest in behalf of this duty, arouse their consciences in the matter, and this year begin to do something decent in the way of caring for the needs of their ministers and their families. If they have heretofore paid them six hundred dollars, raise it to eight hundred; if they have heretofore paid them one thousand, raise it to twelve hundred, and so on, in proportion to their ability. The laborer is worthy of his hire, and you rob God and do his Church and his servants a great injustice unless you amend your ways and customs in these matters. May the good Lord open your eyes and help you to do your duty in this respect, and even your temporal reward, to say nothing of the spiritual, will increase fourfold.

A FEW PLAIN WORDS TO THE STEWARDS.

To the stewards of the Church is entrusted the duty of fixing the salary of the preacher. It is with them to say how much he shall receive, how it is to be collected and how it is to be paid to him. They have it in their power to put the amount at a starvation figure, adopt no business methods as to how it is to be collected and have no regular system of paying it to him. A careless board of stewards, with no acute idea of their responsibility and with no orderly way of looking after the business of the Church, can hamper and cripple the efficiency of the best and most devoted minister in the connection.

Stewards ought to have some liberal and just sense of what it takes to support their minister. They ought not to make it their business to put his salary at a minimum amount, and then try to keep as much of that as possible from falling to their particular society in the charge, as the manner of some is, but they ought to consult with their minister, find out what it has cost him to move to the charge, how much it will require to make him comfortable and free from all care, and then make a just apportionment of it among the several societies, if they represent a circuit, and adopt some business method of collecting it. And if possible pay it to him each month. He has his bills to meet and this he cannot do unless the stewards see to it that he is paid with some degree of regularity. If each steward will take his list and arrange with them to pay monthly, they will soon find that this is the easiest debt they have to discharge.

If your list cannot always pay the money they can pay in something else. The preacher's household needs meat, corn, chickens, eggs and such things as people raise and consume, and articles of this sort put in at reasonable value are equal to money and help to meet all the demands of his support. With this sort of method, the preacher is never embarrassed and his family is never put to painful inconveniences. But if you live in town where your people handle money, it is easier for them to pay their assessments by the month rather than let the whole amount accumulate at the end of the year when it may be impossible to pay it at all. What a blessing to the Church and the ministry to have a faithful, orderly, systematic and liberal board of stewards! Under their conduct of the business the Church prospers in its finances and the minister is so freed from temporal matters that he can give his time, his energy, his thought, his study, his preaching, his visitation unreservedly to those committed to his care. Let all our boards of stewards try these suggestions and put them into practice and see what a step forward the Church will take this year.

UNREASONABLE AND WICKED MEN.

Paul had occasion to pray to be delivered from "unreasonable and wicked men." They gave him much trouble in his work. The unreasonable man had made up his mind and become prejudiced and Paul had great difficulty in getting him to change from his extreme view of matters to something more sane and discreet. The wicked man was exercised by malice toward Paul and was ready on all occasions to do him harm, or to resort to any method to injure him. No wonder he prayed for deliverance from them.

These two classes of men are still in the world and they are plying their same old vocations. In most every community you find them, and they have to be reckoned with. They often stand in the way of personal advancement and oftener in the way of Church progress and enterprise. Nothing can be done successfully until deliverance is had from their influence and counsel. They do their utmost against you and against the Church of God.

The unreasonable man is hard to handle. He has made up his mind that he is right and you are wrong, and he would rather die than yield his conviction. You cannot reconcile him to any other view, and he is going to have his own way or spoil everything. His policy is to rule or ruin; and the worst part of it is that he seems to labor under the impression that he is conscientious and has the approval of the Lord. He knows that he is right, for he has made it a subject of prayer. But his trouble is that he has mistaken the voice of his own wish and desire for the voice of God. But it is next to impossible to convince him of this mistake. But there he is, and you have to deal with him. He is a nuisance and a burden to any community; a bar to healthful progress. About all you can do with him is to take him to the Lord in prayer and earnestly ask the Head of the Church to bring deliverance from such. If your prayer is answered, then you are a fortunate man. You will have something for which to be devoutly thankful.

The wicked man is also a great hindrance, and if he should add unreasonableness to his wickedness the mixture becomes intolerable. It is too bad to be wicked, but it is worse to be unreasonable with it. Wickedness implies motive for meanness, a desire not merely to be fixed in disposition to oppose you, but to do you all the harm possible in the opposition. Such a man is to be dreaded, and to know how to deal with him is a problem. The fact is, about all you can do with him is to turn him over to the Lord and ask him to manage him.

There is but one thing that will reach such a case and that is repentance and regeneration. Until this change takes place, he is a serious problem to solve. But God can do all things, and if we will take such cases to the Lord in prayer, as Paul did, then we can leave them with him. If God cannot, by his grace and special interposition, do something to relieve us of their presence and influence, then we are at the end of our effort. Like Paul, we must pray to be delivered from them. And who of us are not thus afflicted by them and often have to ask God to take charge of them and rid us of the responsibility? And even after that some of them remain, like Paul's thorn in the flesh to buffet us as a messenger from Satan. Under such circumstances we simply have to endure what cannot be remedied, but it often tries our faith and patience beyond measure.

If a woman does not relish the company of her husband more than anything else in the world, it proves one or the other of two things—either he is too far below the level of her intellectual and spiritual life to contribute anything to her happiness, or else he is so high above her that she cannot lift herself up to him.

Eastward: Around the World

MANCHURIA THE BONE OF CONTENTION.

By Doctor W. B. Palmore.

XX.

It was an ideal autumn day when we entered Manchuria with its vast prairies and splendid wheat fields, reminding us so much of North Dakota. As we proceeded further south, large fields of kaoliang became much more preponderant than the wheat fields. Kaoliang is the tall growth which served the little Japanese soldiers such a good purpose in concealing them as they surprised and routed Russian armies. It is something like our Kaffir corn, but more like sorghum. The grain is used for food for millions of people. The blade is used for fodder, the stalks are used for the building of houses, fences and for fuel. Besides an abundance of millet, there are large areas of beans, which furnishes so much nitrogenous food that multitudes get along with but little or no meat. The sesame is another plant which resembles hemp in appearance.

As late as 1880 Russia had no railroads in Asia, while Great Britain had ten thousand miles in India. The present Czar, Nicholas the Second, when he was Czarevitch, laid the first stone of the great Trans-Siberian road May 12, 1891, at Vladivostok, which means Great East. Its great western terminus is Petersburg. Between the two are 9,922 versts or 6,539 miles, which is the longest continuous railroad in the world, the original cost of which was about

Four Hundred Millions of Dollars.

The average annual cost of maintenance is about twenty-five millions of dollars!

We left this main line at the city of Harbin, the rapid growth of which was wonderful. In 1897 two Russians camped here on an open prairie. Now there is a population of nearly one hundred thousand. During the Russian-Japanese war one million of Russian soldiers and a quarter of a million of horses passed through this gateway. Our Trans-Siberian sleeping car was switched off from the main line at Harbin, in which we rode as far as Chang Chun, which is the end and southern terminus of Russian railroad ownership in Manchuria, as agreed upon in the Portsmouth treaty. From Chang Chun to Mukden we were surprised to be comfortably quartered in a new Pullman sleeping car, on the Japanese "South Manchurian Railway." Another surprise was when a Japanese employe on this road refused a tip from an American, saying as he declined: "The South Manchurian Railroad Company does not allow its employes to receive gifts from passengers!" We commend this judicious and righteous rule to American railroad, hotel and restaurant companies.

Wherever our train halted north of Chang Chun, Russian soldiers with fixed bayonets, in solid phalanx, lined up before us. To the south of

Chang Chun

we had the same performance by Japanese soldiers. There was something rather ominous and foreboding in all of this, suggesting the possibility of much bloodshed yet over this fertile and rich domain of China. Some people think that the Portsmouth treaty of peace was premature, that Mr. Roosevelt interfered too early, that it would have been better for Russia and Japan to have fought to a final finish. It is not surprising that Japan should be willing to sacrifice more men and money to get more land, but that Russia should do so, with more fine land in Siberia than she knows what to do with, is amazing.

John Foster Fraser, in his book, "The Real Siberia," gives a striking illustration of the heartless cruelty of the Russian, and of his lawless disregard for the lives and rights of Chinamen. He says, on page 177: "I had sauntered out to this spot with a particular object. It was a beautiful, fresh Sunday morning, and I sat down on the banks of the Amur, with the river racing at my feet, and a couple of stones throw away the reed-fringed boundary of Manchuria. The place had an eerie attraction, for here in July, 1900, was perpetrated one of the greatest of crimes. * * * When the siege of the Pekin legation began Blagovestchensk, like the rest of the world, imagined all Europeans in Pekin had been massacred. The Chinese in Blagovestchensk remained in the homes, absolutely quiet.

"Fear was in the heart of the Governor. He issued an order that all Chinese must pass over to Manchurian territory before twenty-four hours. 'Yes,' replied the Chinese; 'we will go; but how are we to get across the river if we have no boats?'

Twenty-Four Hours Passed.

"'Why have you not gone across the river?" demanded the Governor. 'We have no boats. Give us boats and we will go,' urged the Chinese. The only answer was that the Cossacks, with fixed bayonets, surrounded a hundred Chinamen. 'Now march!' said they, and they marched, weeping and pleading, till they came to the very spot where I sat solitary, smoking my pipe on this Sunday morning. 'Get across the river!' was the order. The Cossacks made a half circle around the Chinese who were like a flock of distraught sheep. 'Across the river you get!' and the bayonet points pressed the Chinese into the water, up to their waists, further still up to their necks, and then further still!

"When they were all drowned, back marched the Cossacks to the town for another batch of Chinamen. These, too, were driven to the same place, where the same fate awaited them. Backward and foreward came and went the Cossacks. At the end of two days there was not a single Chinaman in Blagovestchensk. The authorities admit that 4500 were drowned. For days there floated down the Amur, past the full stretch of the town, a sorry, silent procession of the dead. Now and then, like a tangle of weeds, bodies massed against the wharves and between moored vessels and the shore. Men were employed with long poles to push the bodies back in the stream again."

Another war over this rich Manchurian land is almost inevitable. Russia or Japan or both will doubtless do their utmost to rob China of her rightful ownership of the same. Our American diplomats recently arranged for an American loan to China of

Fifty Millions of Dollars.

These same diplomats very wisely concluded to divide or share this loan with England, France and Germany. These four Nations having thus loaned to China twelve and a half millions each, will now have vital reasons for preserving the integrity of China and protecting her against the loss of Manchuria.

At Mukden we spent forty-eight very interesting hours, including a delightful dining with our Consul and his accomplished wife from Oregon.

The Presbyterians have a good mission here. We had a letter of introduction to Doctor Ross, but on account of his long and faithful services he has recently retired and returned to his native Scotland. Doctor Christie is now in charge. From the top of his well-known hospital he witnessed the most desperately contested part of the great battle of Mukden. He saw plainly from his lofty point of view that part of the battlefield which was alternately eight times in possession of the Russians and Japanese. This battle has been called by some the Asiatic Armageddon.

The Empress Dowager of China had planned to visit this ancient capital of her forefathers. A great cleaning, rebuilding and a flood of vermilion lacquer followed this vaguely expressed wish—and then the Empress died. Through the request of our Consul and the courtesy of hospitable high Chinese officials, we examined very elaborately the many and magnificent old palaces. The hours thus spent, together with the growing discontent with

The Manchu Dynasty

in the Chinese Empire, afforded food for reflection. It is our humble opinion that the handwriting is already on the wall against the continued reign of the Manchus.

These old palaces, which were to have been occupied by the Empress Dowager, have been rescued from ruin and their bright and glowing colors, to the few who are permitted or chance to visit them, give great delight. Treasure after treasure, endlessly packed with little papers of camphor, were placed for a moment for our inspection on a sort of yellow lacquer counter. Golden helmets, ruby-set and sapphire-starred, royal coats of yellow satin, embroidered solidly with seed pearls. Daggers with diamond hilts, priceless kakemonos, painted by China's greatest artists, and others painted with a needle, cunning as a brush.

In the afternoon we had a long and tiresome drive out several miles to the massive Manchu tombs, with their beautiful grounds and gigantic and grotesque statues of wild and domestic animals. One of the mounds in which an Emperor was buried is almost as large as the great pyramid of Egypt. Mukden is destined to be a great railway center.

The Chinese Imperial

Railway starts from here to Pekin. The Japanese already have roads running from Mukden eastward into Korea, southward to Port Arthur and northward to Chang Chun. Above the large railway station is a hotel with many modern comforts, with prices just as high as the quality of the comforts.

From the vast spaces occupied, the digging beneath the ground, and the building above the surface, this railroad junction called Mukden is destined to become a very large and great city. As to who will own or control it when the clock of time strikes the noon of this century is a problem. If America, England and Europe do their duty it will still belong to China.

Shan-hai-quan, China.

MY FIRST BATTLE—GOING TO WAR.

By Col. J. R. Cole.

In April, 1861, I was a student at Trinity College, North Carolina. For four years I had attended the class rooms, listened to lectures from learned professors; had heard the ringing of the great college bell in the campus; had walked in the beautiful grove beneath the outstretched limbs of the giant oaks; had climbed from the freshman to the senior class, and in two more months was to receive my diploma and step out of college halls into the world—a man.

If I could give form and shape and color to a picture of my life in this fine institution, it would present my ideal of happiness. There was not a cloud upon the sky, not a ripple upon the deep, not a disappointment, nor a fear, nor an anxiety, no ungratified wish, no foreboding of the future. Young, strong, active, swift, bold in athletic plays, a leader in football and bandy, receiving many of the honors of my class and loving everybody, I often reflected that my future life would have to be a very happy one to prevent my regretting the passing years at college. With Watson, and Debnam, and Hines, and Davenport, and Andrews, and Cravelly, with their voices and flutes and violins and banjos, the campus and college halls resounded with the music and melody of "My Darling Nelly Gray," "Lillie Dale," "Annie Laurie," "My Old Cabin Home," "Kathleen Mavournine," "Gentle Annie," "Old North State," "Sewanee River," "My Old Kentucky Home," "Over the Hills to Gowery," "Waterloo," "Chapel Hill Serenade," and Gravelly's banjo would make "Run, Nigger, Run," and "Old Dan Tucker," and "Stop Dat Knocking at My Door," fairly dance on the laughing strings. As the moon sailed through the heavens, and the winds whispered through the trees, and the peaceful homes rested in quiet happiness, a voice floating out of a window in mournful melody would be heard, "Thou wilt come no more, gentle Annie," and a reply upon the breeze would answer, "Vain were the vows that we plighted," and then a joyful cry—

"Roll on, ye dark waves, o'er the troubled tide,
I heed not your anger, Maggie's by my side."

And the moon still sailed, and the breeze still whispered, and the boys dreamed.

But this Arcadian happiness was not to last. John Brown's invasion of Virginia and murders had aroused the indignation of the people of the South, and Abraham Lincoln's election as a sectional President had created apprehension and fears among the Southern States until seven of these States had seceded from the American Union and organized a separate nation. My own State, North Carolina, was opposed to secession, to destroying the Union, to war, and refused to call a convention to consider any of these subjects. But when the guns of Sumpter in Charleston harbor proclaimed war, and President Lincoln called on the Governor of North Carolina for troops to invade the seceded States, the indignant Governor replied that he could not get a man from the State for so wicked a purpose.

On the 19th of April I was walking through the college campus to the postoffice and saw the old mail coach of Ren Frazier rolling rapidly down the road, and in a few minutes I had in my hands a little note that read as follows: "You are ordered to report to your company for duty immediately!" That was not a love letter, but it looked innocent enough, yet it was a command to drop my books, leave my college friends, change my course of life, and enter into a war of unprecedented horror and bloodshed. War, dreadful war! There are flowers, and cheers, and honors, and praise and glory and duty that make the eye flash and the face flush and heart beat, but there are fatigue, and hunger, and tyranny, and sickness, and exposure, and fire, and wounds, and pain, and sorrow, and breaking hearts, and death; a Nation rent in twain, millions of angry men with muskets in their hands fiercely facing each other, hundreds of warships plowing the great deep along our coasts and steaming up every river and bombarding every town; man against man, woman against woman, children hating children, burning cities, booming cannon, roaring musketry, charging squadrons, flashing sabers, rivers of blood, fields covered with the dead, mourning and weeping all over the land—this is the gulf into which I plunged on leaving the peaceful shades of my college two hours after receiving that short letter.

Two days later, when I left my home, uniformed, armed with musket, pistol and bowie knife, I took the train for Fort Macon, situated on a small island three miles from Beaufort on the coast of North Carolina. My home was in the beautiful little city of Greensboro, half way between the ocean and the western peaks of the mountains. How short is our sight in scanning the future! What poor prophets we poor mortals are!

Four years from that April day Johnston's army of Confederates was surrendering to Sherman's army of the Union in this inland town. The two armies that had faced each other and had fought each other through Kentucky, Tennessee, Mississippi, Alabama, Georgia, South Carolina and North Carolina were still facing each other, the one victorious and the other defeated and surrendering. What a gigantic struggle! What a terrific duel; how prolonged and bloody! Little did I think when I left my home at the age of twenty-one to defend my State and country that exactly four years from that time at the age of twenty-five, I would surrender to the enemy on the very ground which I was leaving! I had fought in a great circle and was back where I started. But the boys who went out with me—where were they? Alas! alas!

We took Fort Macon under the State flag, the old Pine Tree. The State had not joined the Confederacy, and we would not march under the flag of the Union. On the 20th of May, North Carolina seceded and the 700 boys and men in Fort Macon went wild and songs and shouts drowned the roar of the ocean,

"Carolina, Carolina, heaven's blessings attend her."

For several nights my bed was on the hard floor and my pillow was a log of wood. We had no Pullman cars to ride in and no hotels to feed us, but spent our time in drilling, standing guard, and lifting sixty heavy cannons and Columbiads to the top of the fort to be ready for the enemy. We heard the roar of the ocean, we saw the white-capped waves as vessels sailed over the waters and ships of the enemy plowed through the storms. Our commanding officer was Col. C. C. Tew, a gallant man, who fell on the field of battle at the head of the Second North Carolina Regiment at Sharpsburg.

Two months from the time I left college I returned and received my diploma and immediately joined Company F of the Second North Carolina Cavalry. The commander of this regiment was Colonel Spruill, a man about fifty years of age, a State Senator, a genial gentleman, but not a brilliant soldier. The Lieutenant Colonel was a young, red-headed, red-bearded and red-mustached officer from West Point and the United States Army, and his red-head was indicative of his temper and disposition. We served around the various cities in the eastern part of the State and along the rivers emptying into Albemarle Sound.

In November the regiment was transferred to the city of Newbern, at the junction of the Neuse and Trent rivers and went into winter quarters.

General Burnside, commander of the Union Army, had sailed along the coast, and, with his fleet and army, had fought the battle of Roanoke Island, in Albermarle Sound, and killed and captured three or four thousand Southern troops, and, with 15,000 men and a strong fleet of fifty-five ships, was coming up Pamlico Sound to attack Newbern.

In the meantime I had been promoted to First Sergeant, and after a year of service, drill and study, I was often called upon to command and drill the whole regiment of ten companies and a thousand men. I felt this to be a great compliment to a young man just out of college, and only a Sergeant, in a regiment with so many fine officers of high rank.

I have now, after a roundabout way, come to my "First Battle," and I have selected this for the main subject of this paper, because it is generally a matter of curiosity to know how one feels in his first battle when he hears for the first time the boom of the enemy's cannon, the shriek of his shells and the hiss of the minnie ball from the deadly rifle. The soldier knows that any of the bursting shells and flying balls will tear him to pieces if they strike him, and they are sent after him for that purpose. "Self-preservation is the first law of nature," and the man that doesn't fear death on the battlefield is simply an animal and doesn't deserve any credit for standing his ground. Every man of sense will get out of danger or protect himself from destruction unless duty, manhood and pride call upon him to face death to accomplish a great purpose.

Newbern was a pretty little city of about 4000 inhabitants situated near Pamlico Sound at the junction of two rivers that emptied into the sound. It was settled by the Swiss among the earliest settlements of the State, and was named after Bern in Switzerland. It was noted for its social culture and refinement.

At midnight on the 13th of March, 1862, while all were asleep in the camp of the second cavalry except the shivering sentinels on their posts, while the winds were blowing cold from the north and the rain was pouring down from the clouds, suddenly the gallop of a horse is heard and soon the bugle sounds, "Boots and Saddle," and the voice of the officers are heard shouting, "Fall in! Fall in!" The alarm is given, Burnside is coming up the river from the sound, the regiment is formed and is ordered to the breastworks five miles from our camp down the river. Then Captain Cole's Company F is selected to go a mile beyond the breastworks near to the landing place of the enemy. The rain is still coming down, and darkness covering the earth, and 15,000 enemies are landing with cannons, rifles and cavalry about two or three hundred yards from our company. We could hear the voices of the enemy and the ringing of their rifles as they loaded them and the buzzing of the multitude. Was this a pleasant situation? Consider the surroundings, the conditions, what do you think?

My brother, B. L. Cole, was the Captain of my company, and ordered me to take seven men and ride in a parallel line to the enemy and station one man every seventy-five yards, and if I heard firing in the direction where I left the company I was to come back immediately. I had stationed about four of my men and was riding on when suddenly bang, bang, bang, bang, went the rifles, and I commanded, "Right about, gallop!" and as our horses leaped into the road a volley from the advancing enemy was fired into us. I found my brother sitting on his horse facing the enemy and firing his six-shooter into their ranks about seventy-five yards away. I saw the enemy charging up the road and I said to Captain Cole, "I don't see any use staying here," and it seemed to strike him that way after I called his attention to it, as we couldn't fight the whole Yankee army, and he commanded, "Company, forward, gallop," and we rode rapidly to and through our breastworks and reported to General Branch the enemy advancing. He replied, "Very well."

Our lines stretched from the river southward about a mile with a slight breastwork part of the way. We had six infantry and one cavalry regiment, some militia companies and several batteries and one fort on the river, in all nearly four thousand men. The commanders of these regiments were Colonel Campbell (7th), Col. Vance (26th), Major Gilmer (27th), Col. Avery (33rd), Col. Sinclair (35th), Col. Lee (37th), Col. Spruill (2nd) Cavalry and Col. Clark (the Militia). The enemy advanced with two brigade front and one brigade in support commanded by three fine officers under General Burnside, Generals Parks, Reno and Foster.

The great shells from the gunboats flew over the tops of the trees and hissed and screamed and burst around us and in our midst, and gave us to understand for the first time what war meant. The enemy advanced and attacked our line almost its whole length and the battle was fiercely fought for four hours. There were not a hundred men in our whole command who had ever heard the sound of a bullet or scream of a shell, but they stood their ground and poured volley after volley into the charging ranks of the Yankees like veterans, as they afterwards became. The second cavalry had been dismounted and scattered along the line where most needed. We had left our horses in the rear under guard of our weakest men and with doublebarrel shot guns, pistols and sabres marched to the front. All at once it seemed like a hundred or a thousand bullets whistled and sung by our heads and as I was First Sergeant of our company I was in front and leading, and it didn't take me half a second to jump behind a great oak tree that seemed to be there for some good purpose. I was very quick as usual and beat my Captain just a second. That was the first instinct of self-preservation, but we recovered and marched on to "face the music."

I saw Vance's regiment marching in line of battle, pale but determined.

The memory of those bullets and cannon balls and cheers of the charging Yankees made such an impression on me in this, my first battle, that I seem to hear them yet. The fighting now was fierce and the roar of the cannon and continued roll of musketry was fearful, and to me it was inspiring. I cried out in ecstacy, "O you are not at Roanoke Island now!" I never dreamed of being defeated, though we were outnumbered three to one. I left my pocketbook, my watch and other belongings back in the camp when I went out to "whip the Yankees," but, alas, I had no time to return for them after the battle.

Finally the militia broke and retreated and the enemy charged over the works, but Col. Avery, with the 33rd Regiment, charged and met them hand-to-hand and drove them back. He was soon overpowered and captured and our line was broken and our wings flanked. I saw the militia leaving the field in disorder and went among them and asked why they were retreating and they answered, "Our officers left us and we are following."

The battle was lost, the enemy was nearer the two bridges by which we had to escape or be captured than the two wings of our army and the command was given for every man to cross the bridges as quickly as possible. Then occurred a great race, four thousand men making for the river three miles away and ten thousand men after them. When my Captain and I reached the place where we left our horses, I discovered that some one in a hurry to get away had taken my horse and I was at the mercy of my enemies unless I took an old raw-boned horse left by some one in the thicket. My Captain told me to take him, but I refused. About that time my red-haired Lieutenant Colonel came galloping by looking pale and scared and I shouted to him that my horse was gone and asked him if I must take that old bones left behind. He replied, "Yes, for God's sake take him and get away from here!" He was worse scared than I was, but I would have mounted an elephant if he had presented himself just then. I mounted and found the stirrups six inches too long and I flew out of the woods by the side of my Captain. Galloping along, I overtook my Colonel whose horse was also carrying him rapidly from the field.

I was mad because I was whipped, and nearly starved, and covered with mud and had lost my horse; so forgetting myself I rode up to my Colonel and said, "Listen to the guns of Col. Vance, he is fighting like a man!" which was a great piece of impudence from me, a Sergeant, to his Colonel, who was running, and he replied, "Yes, and here we are running—halt!" But he didn't halt, and I didn't see how I could stop the whole Yankee army and so I didn't halt.

I soon came to where General Branch, our commanding General, was sitting on his horse surrounded by his staff and other officers. He ordered me to go back through the woods towards the advancing enemy and find and bring out two companies of cavalry who had not been ordered to retreat and didn't know we were getting away. This looked worse than my Colonel's order to halt, for it seemed like charging the whole army of the enemy. I immediately turned and putting spurs to the old bones on which I was riding galloped through the woods and found the two companies about half a mile away, and, giving them the General's orders, we flew back to that bridge without trying to keep step. The cannon balls were rolling across the field as we crossed. On the other side of the bridge I found my horse and immediately swapped with the man on him, the first and last time I ever "swapped horses."

Thirty miles west from Newbern was the little town of Kinston, and our army, "horse, foot and draggoon," all made for its shelter. It was reported that the enemy had crossed over to Newbern, and was in hot pursuit of us. Major Woodfin tried to rally the 2nd Cavalry to meet the enemy and cover the retreat, but the men were demoralized and frightened and rode all around him, and continued their flight. As my company galloped up I saw what Major Woodfin was trying to do and immediately turning out of the road I commanded the company to "fall out and form rank on me," and the Captain gave the same order immediately afterwards, and we covered the retreat from there to Kinston where we arrived about midnight—mad, wet, hungry, muddy, whipped. We had not had anything to eat for thirty hours, had been fighting, riding and running since midnight twenty-four hours past. And this was my first battle and the end of it.

Looking back and recalling my feelings, sensations and emotions throughout that day, I cannot say honestly that I felt much fear during the whole time. A sense of duty, a sense of manhood, a feeling that I was equal to any Yankee, and all the influences of my life and family made me insensible to any abject fear, while I realized the danger and felt a certain sinking of the heart as bullets and shells whistled and screamed around me.

Don't think those men that fled before those Yankees were not true soldiers. They were inexperienced; it was their first battle and some of them had sorry commanders, but they proved on many battlefields afterwards that they were as brave and true as Napoleon's Old Guard.

Follow the fate of those officers. Gen. Branch with this same brigade after many heroic fights fell at Sharpsburg, driving this same Burnside before him. Col. Campbell and Col. Lee died on the field at Richmond. Col. Vance, after fighting like a paladin at Malvern Hill and elsewhere, was elected Governor of his State, and was the greatest of all the war Governors of the South. He was elected Governor three times, then three times United States Senator. Major Gilmer, commanding the 27th Regiment, was promoted to Colonel, and was badly wounded in battle and became a distinguished Judge after the war. Lt. Col. Burgynne, the boy Colonel, 21 years of age, immortalized himself at the head of his regiment at Gettysburg, and died upon the field of battle with the stars and bars wrapped around him. Major R. F. Hoke, of the 33rd, became a Major General at the age of twenty-six, and captured an army of the enemy when he stormed the town of Plymouth. Sergeant Roberts became a Brigadier General of cavalry. Many subordinate officers and non-commissioned officers and private soldiers rose to be distinguished field officers. Col. Vance in his official report said his men acted with great bravery, only one of them "remembered that he had legs."

This was the introduction to the four years' fighting, and you can compare my life at college with my experience at Newbern and decide whether or not you will vote for the next war.

Notes From the Field

Rhome.

The wheel of fortune has made another revolution and the "lucky" number has fallen to us. We were returned to Rhome, and have met a hearty reception. Last year was a hard year for my people on the Rhome charge. They had a drouth, a hail storm and at Newark, our appointment, lost $22,000, which hurt almost every member at the two points on the charge; also the Church had a deposit there to finish the Newark church, which was lost, but notwithstanding all of that my people made as high per cent on collections ordered by conference as heretofore, but fell behind on the collections. Just before conference my people gave the pastor money to get him a conference suit and presented the mistress of the parsonage with a nice new hat. Now since conference the Rhome Church not being satisfied with the exhibition of kindness already shown raised a storm and it broke on us Thanksgiving night leaving many things of intrinsic value. Those people do not do such things by halves. Now, to say we appreciate the spirit manifested by the Rhome people of all denominations, expresses what we mean vaguely, but we thank each donor individually and pray the richest blessings of God, our Father, upon them. We met at our Church and held a Thanksgiving service, the writer delivering the sermon. All in all, the prospects are bright for this pastor.—I. A. Thomas, P. C.

Trinity and Messenger.

After a stay of one prosperous year at Era and Spring Creek, during which time three churches were dedicated to the Lord without one cent of help from any board—indeed, those people have done nobly—we, according to our Annual Conference instruction, vacated for our successor, Rev. J. W. Slagle. The Lord grant that he and those people may have a great year. Our assignment was to Trinity and Messenger, and without any delay whatsoever, we moved and filled our appointment Sunday after the adjournment of our North Texas Conference. We have been gladly received. A stormy norther struck us about the time we got moved, and before it was over storm No. 2 came. The Lord sent both of them, however from different sources. Storm No. 1 came out of the snowbanks of Oklahoma, while storm No. 2 came from the warm hearts of Trinity Methodists. It was a great pounding! The Lord stir up all Methodists to do likewise. The presiding elders have considerable advantage of the pastors during the session of an Annual Conference, but the Lord pity them when they get back to the district parsonage with no one to pound them, except it be with a club. But I would not be cruel; I hope the folks will remember the elders. We are down to hard work already, and are looking forward to the greatest year of our life. The people of Trinity Church have already gotten together and put us up a barn for our horse and buggy. They have also set the date for protracted services to begin, and are looking forward for a great revival. May the Lord help us.—E. A. Maness, P. C.

Rochester and O'Brien.

Well, we are here among these good people for the second year, and many are their expressions of kindness and appreciation to us. We have had sandstorms since conference, and the wind still blows, but the storm that usually comes to the parsonage after conference has not yet come, but, judging the future by the past, we are sure that in due time it will come. We have been busy since conference planning and arranging for the year. We will in a few days pay the last debt on our splendid new parsonage. The W. H. M. Society has paid the last debt on the furniture in the parsonage since conference. We have also had a well drilled at the parsonage and now have an abundance of good water, for which the pastor's wife deserves the credit. We are also planning to settle a debt on our beautiful new cement block church at O'Brien, a beautiful little town five miles north of Rochester, also on the Orient Railroad. We have no church building at Cliff yet, a very fine farming community, with a fine citizenship, and a good, strong country Church, with a splendid Sunday-school at each appointment. Our Epworth Leagues, both Junior and Senior, are doing well. W. H. M. Society doing good, faithful work. Prayer-meetings at each appointment doing well. We begun the first service of the year with an old-time love feast, which was a fine service. The Lord was with us in great power. I want to say amen to Brother Shuler, or any other person, that hits that species of infidelity called "Higher Criticism." I think a person ought to be dealt with in the Church who advocates such stuff; I also think it a shame on us when it comes out in the papers that one of our leading pastors has a progressive forty-two party in his home. May God bless our great Church and help us as pastors to try to preserve its purity. May God also bless the dear old Advocate. —J. H. Watts.

Huntington.

We reached here Friday evening and moved in our rented home Saturday, and, O my, what a nice surprise-box of good things came to us Saturday evening. A red-letter day Sunday for Huntington; one accession on profession and baptism. Baptized four children. A good number came up for prayer. A bright outlook for this pastor, amen!—D. F. Pulley.

Washburn.

We served Bovina charge last year, and have been assigned to Washburn Mission for this year. We had some splendid friends at Bovina, who continued all the year to show us many acts of kindness. We had some warm friends all over the charge that we much regretted to leave. We have been given a warm welcome all over the Washburn charge. Have preached at four places already. Will have at least two more appointments. Washburn is a new charge, formed out of two other charges, and also includes some new territory. It, therefore, has no parsonage at present. We have located our family at Canyon City, as we have splendid schools here. Canyon City, Texas, will be our address for several months, at least, if not all the year. We hope for a successful year on the Washburn charge.—A. H. Hussey, November 30, 1911.

Hedley.

After looking over my new field of labor for the coming year I can say I am well pleased with my charge. After the Annual Conference adjourned at Plainview I made haste to get moved, and the following Friday I arrived in Hedley with my family, and was met at the station by several of my good people and given a hearty welcome and was entertained in their hospitable homes until the next day when our predecessor, Brother Wood, gave us possession of a part of the parsonage and we moved home. The next day being Sunday there was a large crowd at the church to hear the new preacher and gave us a good hearing Sunday morning and night. So we are well pleased with the starting off at the work, and only hope and pray for a great year. Our first Quarterly Conference has come and gone. Our presiding elder, Rev. J. W. Story, was present and preached three fine sermons, but it is nothing new for him to preach great sermons; all that hear him accuse him of that. The Board of Stewards made a most liberal assessment for the presiding elder and preacher in charge, and they reported well at the conference. So we are working and praying that God may give us the power to point the unsaved to the Lamb of God and lead them into a life of usefulness. We want to build up every department of the Church this year. Did they pound us? I should say so! Everything from a box of toothpicks up to a sack of flour. Everything looks bright for a great year on the Hedley charge.—G. H. Bryant, P. C.

Henrietta.

We got busy immediately after conference and reached our new appointment, Henrietta, Friday night last. The people knew of our coming and a nice delegation met us at the train and escorted us to the parsonage, which we found to be a most elegant modern structure, well-furnished, lighted and heated with natural gas. Here we were given a most hearty and substantial welcome. We found everything in perfect order and the larder had been well-filled with all kinds of groceries and edibles. We preached twice last Sunday and again at our union Thanksgiving service. This country has been dry and not much raised during the year. This is a good little town of about 2500, and the people have received us most cordially indeed.—N. R. Stone, Nov. 30.

McLean.

I've been on my new charge now for four Sundays and find the pleasantest of relationships everywhere. We have a $2500 church and a warm, neat, 5-room, $1000 parsonage, with all necessary outbuildings, and both cistern and hydrant. We had a union Thanksgiving service, and I preached the sermon at the Baptist Church. That night we were graciously pounded by a goodly company of people, representing all the denominations of the town. Our W. H. M. Society has forty-six members, the Sunday-school is well attended, and the League is made up of religious young people who are anxious to learn and to help the pastor. Last Sunday we organized a promising Junior League to be followed shortly by an Intermediate Department. The work starts off well. McLean is a great water-melon market. Last season 270 cars of melons were shipped from this station. As many cars of maize and kaffir will be shipped, and one man told me he thought it would be equaled by the number of cars of cattle. Fruits of all kinds do well here. We have a 3-story brick school building, with steam heat throughout.—J. C. Carpenter, Dec. 4.

Waco, Morrow Street.

Tuesday evening, December 4, the Board of Stewards, their wives and sweethearts, of the Morrow Street Methodist Church, South, Waco, Tex., were cordially and royally entertained at the hospitable home of Mr. and Mrs. E. H. Breuyer, 19 Ethel Avenue. After a business meeting of the board, all were invited into the large dining-room, where an oyster supper awaited them with the usual accompaniments, which had been magnificently prepared by Mrs. Breuyer, and a few lady friends. The Misses Brueyer and Appell, in a manner creditable to the most capable hostess, served, to the great delight of every guest. After all had eaten to their heart's content, songs and hymns of the long ago poets were sung, and many a thought of the old home, and boy and girlhood days returned. This was a real love feast occasion, and hearts of friends were more closely knit, and resolves made to be true to God and to his Church. The new pastor, Bro. A. D. Porter, and wife, were present, who enjoyed the evening, and seemed to be well pleased with the prospects for a great year's work. Brother Brueyer makes an excellent Chairman, having had several years' experience as the President of this same board, and his loyal and devoted companion an ideal entertaining hostess of the Southern type, whose cordial manner compels one to feel at ease in her home.—W. H. Sanger, Superintendent Sunday-school.

Quinlan.

We are at home again after the revolution of the conference wheel. Being read out for Quinlan, we came at once and found abundant preparations had been made by our ladies' societies in the way of rearrangements and re-furnishings. They had even taken the trouble to have a meal prepared before our arrival. Since we came we have had the time-honored Methodist pounding and it still continues daily. Our lot has been cast among a people who know how to be remembered by others and verily they believe that "the only way to do a thing is to do it." They do. The plan of the work for Quinlan this year will require three services every Sunday, but we don't think it will be hard to do the work among such people as we have found here. We have a goodly number of the aged saints of the Lord's servants and they are the greatest support to a poor weak preacher. Have had some real foretastes of heaven by visiting some of them. We are rejoiced at the conditions and the prospects for the future and we are ready to lay ourselves out for these people, expecting great things from the year's work.—W. E. Dale, P. C.

Stockdale.

We are in the midst of a good people. They have put new furniture in the parsonage; made some needed improvements on the parsonage, and expect to make the whole building over soon. They gave us a generous pounding and a splendid reception. All lines of work are making advancement. Surely "the lines have fallen to us in pleasant places."—Edward W. Morton, P. C.

Hale Center.

We have been taking the Texas Advocate seven or eight years, and think it improves all the time. It seems now as a real member of the family, and we feel as if we could hardly get along without it. It has been a wonderful help and blessing to us in many ways, but I believe I appreciated it most during the three years we lived in a rural district where there was no M. E. Church, South. I surely was glad each week when the day for the new Advocate came around. Methodism is progressing slowly, but surely, at this place. Have been handicapped to some extent this year by not having any Church, as the church here burned last year. We have a nice, new one almost completed, which I am sure every one is very proud of. I don't think the people of Texas can ever thank the Advocate enough for what it has done in the prohibition campaign. May your earnest and untiring efforts be fully rewarded in the near future, when "dear old Texas" shall go down as "a dry State." "Long live the editor to give many more years of usefulness to our Church and State."—(Mrs.) Monnie King.

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THE LITTLE WIDOW

A Mighty Good Sort of Neighbor to Have.

"A little widow, a neighbor of mine, persuaded me to try Grape-Nuts when my stomach was so weak that it would not retain food of any other kind," writes a grateful woman, from San Bernardino Co., Cal.

"I had been ill and confined to my bed with fever and nervous prostration for three long months after the birth of my second boy. We were in despair until the little widow's advice brought relief.

"I liked Grape-Nuts food from the beginning, and in an incredibly short time it gave me such strength that I was able to leave my bed and enjoy my three good meals a day. In 2 months my weight increased from 95 to 113 pounds, my nerves had steadied down and I felt ready for anything. My neighbors were amazed to see me gain so rapidly, and still more so when they heard that Grape-Nuts alone had brought the change.

"My 4-year-old boy had eczema very bad last spring and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts, which he relished at once. He improved from the beginning, the eczema disappeared and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." 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.

NOTES FROM THE FIELD

Portales, N. M.

Conference has come and gone, and I am back in the pastoral work after a year on the district. I was more glad to be at home this year on account of the condition of my wife's health. For some time before conference she was under treatment of physicians who were undecided as to her trouble. But since conference the trouble has been located and removed, and she is on the highway to a complete recovery. One of the boys has had a spell of typhoid fever, but is now back at school again. I have been in the sick room nearly ever since conference, which has hindered me much in my work, but the work has started off well. Our new-old presiding elder, Rev. J. B. Cochran, has been with us, and outpreached himself. He had large congregations, who enjoyed the Quarterly Conference occasion very much. The Board of Stewards was enlarged and has been organized with the various committees. The pastor's salary was placed at $200 above last year. All hands seem to be taking hold, and the prospects are good for a year of advancement. My predecessors wrought well, and I am entering into the fruits of their labors.—J. Rush Goodloe, Dec. 5.

Lyons.

We are now happily located in the parsonage at Lyons of the Lyons Circuit, formerly the Caldwell Mission. So far as we have been able to learn, everything is in good running order. Brother Cravy did a good work here, and left things in good shape. We have not yet had time to see all the appointments, but are well-pleased with Lyons. We have a good, neat, comfortable parsonage, which we are very proud of. Not only we, but the people here are proud of their parsonage, and indeed they have a right to be. Circumstances prevented us from getting here until Monday night, December 5. Tuesday morning our belongings made their arrival and were soon in the parsonage. This same evening while we were busy unpacking and straighting up there was a call at the door, and when answering the call there stood three good ladies with their arms loaded to the utmost, with such things as our attention is called to three times a day. This was gladly received, and after having placed them on the table a purse of $5.75 was added to the pounding. We thanked those good ladies, and they took their departure, and we went on with our work. But soon a second call was heard and it was soon found that it was those same ladies returning with a set of dining chairs, a rocker and window shades enough for all the windows. We highly appreciate our reception to this place, and are not only looking for a good year, but really expecting it.

T. S. OGLE.

Longview.

I, of Summerfield Church, Hallville charge, Marshall District, have with pleasure followed our preachers of this and North Texas Conferences, to their new homes. Hallville gets a new one each year. Why we do not stop to ask, "Perhaps this is a hard work and poor pay?" we are often behind, but hope to do better this year. At our fourth Quarterly Conference a motion prevailed that we cut off Hallville and two other Churches and make a new charge, having Longview our preacher's home. Our presiding elder said he would favor the move, with a speech before conference. We have heard nothing of his speech. We think about this change in the future. Our preacher is on his work. Preached at old Sumferfield yesterday; a noble sermon. He was gladly received. He is in the parsonage. Needed a few vessels. We collected the money and paid for them. Now, I reach to my file of Advocates. Here is a letter from D. F. Fuller, giving a history of North Texas Conference. We love to read that history, and coming from D. F. Fuller makes it a great privilege. He it was that preached for us three years, long ago. Revivals were held at all our Churches. The good then commenced still goes on. The old Presbyterian members, that in those days worshiped with us, have a nice church close by us. Monthly meetings and Sabbath-school are held regularly. Longview has improved much since she voted the saloons out. (She is dry to stay.) She has payed streets and electric lights. Brother D. F. Fuller was transferred from here—it's here he found an orphan girl, and she is now the wife of a good man, and doing well. A few numbers of the Advocate back we see that Jno. H. McLean and I. Alexander are still shining lights all over this country, and they yet shine. We would ask where is Uncle Dick Thompson and John Adams; still in the flesh, we hope. Why not cheer our soldiers of the cross. We are often criticised for cheering the old songs, such as "Dixie," and "The Girl We Left Behind," and I am made glad and happy on the way.—D. W. Arian.

Paducah Station.

We have made a good beginning here. Our people have given us a typical Western greeting. We had scarcely gotten on the ground before they had begun to shower upon us tokens of their kindness. They pounded us severely on the third night after our arrival. A host of loyal Methodists and friends constituted this happy throng. But we have survived; in fact, we are doing well under present treatment. We serve a splendid people, and the indications are we will have a proeperous year in our Church work. I am determined they shall have the best there is in me. Paducah is an up-to-date town in most respects; in fact, this is a fine section of country, with a high-class of citizenship, and our Church has taken deep root out here. We are planning to do big things. Our first Quarterly Conference is now a matter of history. Our beloved Rev. J. G. Miller came and did his work wisely and well. The pastor and family are being taken care of. God bless the Advocate.—C. S. Cameron.

Calvert.

Our conference at Marlin was great. Edwin D. Mouzon is a great Bishop—great in the pulpit, in the chair, in the home, on the streets, anywhere. The church building and people of Marlin are great, the presiding elder and preacher in charge included. We were glad to be returned to Calvert for the third year. The people have been very kind to us. The non-Methodists have clothed and hatted me. We have just moved out of the old, battered, hemmed-in parsonage into a beautiful, brand new cottage on brand new lots. We have been heartily received and ready for a great year's work.—J. M. Adams. Dec. 5.

Prosper.

From the North Texas Conference held at Gainesville I was returned for the third time to the Prosper charge. As I did not have to move I thought it would be best to commence the new year with a revival meeting, so I secured the services of Rev. W. H. Brown, of Whitesboro, and commenced a meeting at Elm Ridge the first Sunday after conference and continued for ten days. Although a blizzard came on us, we had a great revival. A number were converted, but the greatest work was getting the Church on higher ground spiritually and removing some difficulties which hindered our progress there. We feel that the meeting was a great success, and Brown is a great preacher. We shall use him again when opportunity affords. Last Saturday and Sunday was our first Quarterly Conference. Elder Spragins was at his best; preached us three great sermons and his presiding was after the manner born. Our Board of Stewards is made up of men who are broad and liberal. In the face of the shortest crop for thirty years they held up the salary and started the year with a vim that makes a preacher feel like doing his best and forgetting the thoughts of hard times. The two past years have been pleasant ones with this preacher, and we start the third one with even better prospects. We would not forget to thank the people for many substantial tokens of appreciation which have already found their way to the parsonage. We shall do our best this year.—J. T. Bludworth. Dec. 9.

Palmer.

Since it pleased the Bishop and cabinet to appoint me to Palmer charge, thank God, I am here and can say I am much pleased with the new arrangement. No better people are to be found than these on the Springtown charge, which I have served for two years, but the change suits me for many reasons, one of which is: We have six or eight trains daily; my work is Palmer, Garrett, Alma and Crisp. All the places have received us with a welcome, which appeals to the best there is in us. A few of the Palmer Church gave us a nice pounding last Monday night. It was indeed a pleasant occasion. The other Churches are yet to be heard from. More later on.—W. H. Crawford, Dec. 8.

SAN ANTONIO METHODISM.

The reports of the presiding elder and pastors show that the general work of the Church in the city and district is proceeding in fine shape. Dr. Burgin, the presiding elder preached at the Quarterly Conference in Harper yesterday and at Oak Island last night. The pastors at those two points are hard at work and the future looks much brighter.

Brother Davidson has been conducting a revival in his Church, Government Hill, during the past week and had several conversions.

Rev. J. T. Curry preached at Yoakum Sunday and incidentally did some effective work in behalf of San Antonio Female College.

Brother Johnson, pastor of Tabernacle Church, reports that they will have services in the new church next Sunday. Bishop Mouzon will preach the sermon.

Dr. Reid, of the Laymen's Missionary Movement, is in the city this week conducting a Missionary Institute for the district. He preached Sunday morning at Kerrville, and at Center Point Sunday night.

Brother Vargos, pastor of the Mexican Methodist Church, has been conducting a revival into which the Spirit came with mighty power, restoring the backsliders and converting twenty-five people.

Dr. Godbey, Shoemaker, Cross, Liles, Gregory, Rylander and Pinnell, while having nothing out of the ordinary to report, are at their respective places, working hard, and bringing things to pass under God. J. T. PINNELL,
Secretary.

FORT WORTH METHODISM.

The meeting opened with prayer by Brother Downs. Eleven pastors were present, including Brothers Dodson, Bloodworth and Vaughan, who were not with us last Monday. Dr. Rice presented the plan suggested by Brother Monk at the meeting of the City Mission and Church Extension Society last Friday night and adopted by that body to start a fund for the projection of mission Sunday-schools wherever needed in the city. The plan is to place mite boxes in all the Sunday-schools in the city and let each scholar give and solicit contributions during the month of December, the offering thus raised to be called, "A Christmas Gift for Christ." The pastors are all in hearty sympathy with this movement. A motion passed to co-operate with the grocerymen in their effort to get all grocery stores in the city not to open on Sunday. The plan proposed by Mr. Biederwolf, of the Men and Religion Forward Movement, to have a simultaneous personal evangelistic campaign from now until January 14 has been adopted by the Methodist pastors of Fort Worth. Vital personal evangelism will be the theme of every pulpit next Sunday. Preparatory to this work a special devotional meeting of the preachers led by the presiding elder will be held next Saturday afternoon at 4 o'clock. Also the devotional element will be given the right of way in the regular meeting next Monday. The big evangelistic services to be held every Sunday afternoon at First Church will begin next Sunday with Rev. Alonzo Monk, Jr., in charge. After a special prayer for a fresh baptism of power and one verse of "I Love to Tell the Story," the meeting was dismissed with prayer by Dr. Culver. J. E. CRAWFORD,
Secretary.

FORT WORTH METHODISM.

The meeting opened with prayer by Brother Rucker. The pastors reported as follows:

McGuire had been busy preaching at the Union Mission and the Texas & Pacific shops during the week with several conversions as a result. Had a fine day at Weatherford Street Sunday.

Evans reported uplifting, spiritual services at Riverside. The elder was with him at the morning hour. Two young ladies asked for prayer.

Swindall had two additions at Diamond Hill.

Knickerbocker had a good day. Brother Monk preached at 11 a. m., and the work of City Church Extension was presented with good results. Four additions at night.

Rucker had encouraging congregations with good response. Four new names announced, and nineteen cards signed by those pledging to do personal work.

Thompson had ten accessions and 34 cards signed. Fine League at 6:30. He reported new territory in which there is need for establishing a permanent Sunday-school.

Wallace reported a new Sunday-school class organized. Baptized three infants.

McKinley Avenue had three additions and twenty-three cards signed.

Downs has a fine outlook at Polytechnic; two additions by letter.

Dodson had a good day at Riverside. The elder preached at night.

Dr. Rice had a fine day; twenty additions by letter and one by profession.

Brother Morris was with us and reported eight children placed last week.

After the reports the presiding elder led in a very helpful, devotional service. J. E. CRAWFORD,
Secretary.

PASTORS' CONFERENCE, CORSICANA DISTRICT.

The Pastors' Conference of the Corsicana District met in First Church, Corsicana, December 5, at the call of the presiding elder, Dr. Jno. R. Nelson. Brother Nelson was chosen President, and very wisely guided our deliberations. With only one exception every pastor of the district was present. The reports from the various charges were without a single exception glad and hopeful. All told of warm welcomes and encouraging beginnings for the new year.

Brother Abe Mulkey was with us throughout the day, and was both a sympathetic listener and helpful adviser.

The day was full of sane and practical discussion of the every-day work of the preacher—pastoral visitation, revivals, missions. The Sunday-schools were among the topics discussed; also certain local problems peculiar to our own field were considered. The month of February was set for a great missionary campaign throughout the district to be conducted both by pastors and laymen. A motion was also passed instructing the presiding elder to arrange for Sunday-school Institutes for the separate charges and also for the district. There is every indication that the year will be full of earnest and aggressive work throughout the entire district. CLOVIS G. CHAPPELL,
Secretary.

Blooming Grove, Texas.

TWO THINGS.

First, let me say to the many good brethren who wrote me about supplying the Frankston charge that it is filled by Bro. J. F. Pike, of the West Texas Conference.

Second, that I am back from conference in better health than usual, ready for service. I love the blessed Master. I love my home. I love the brethren. I am greatly pleased with the men who have been assigned to work in the Jacksonville District. I know most of them well. They are good men and efficient, and I count with their help to make Jacksonville District hum. We let out several very fine men and we parted with them reluctantly. May God bless them in the new districts and charges where they go.

I cannot close without mention of the Advocate. If anybody doubts the standing of the editor and publisher in these parts (I mean the Texas Conference), they should know of the rousing reception accorded them at our late session of the conference at Marlin. Yes, the old Texas Advocate is still the "Advocate militant," and was never so great or popular as it is to-day. J. T. SMITH.

Jacksonville, Texas.

IT'S A FOOD--NOT A FAD

Pure Country Sorghum and Corn Syrup with Cane Flavor

IT'S BETTER THAN PURE SORGHUM



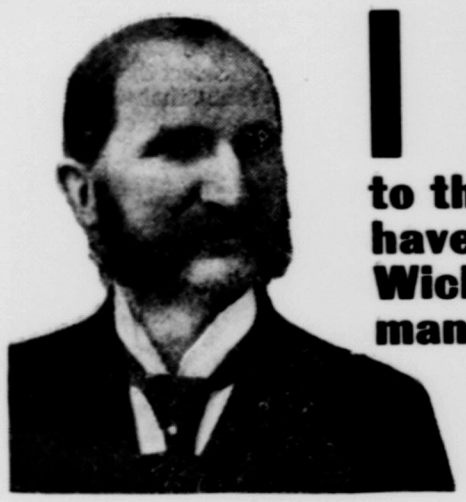
Sorghum Syrup

Children Thrive on "Farmer Jones"

ASK YOUR GROCER FOR IT

FORT SCOTT SORGHUM SYRUP CO.

Fort Scott, Kansas



I WILL PAY $5,000.00

to the first person proving these letters are not absolutely genuine. I have deposited the $5,000.00 in the AMERICAN STATE BANK of Wichita, Kansas, for that purpose. I am the originator and only living man in the world practicing my strange and peculiar method of healing.

I have thousands of patients in the United States---Patients in every State in the Union, and many foreign countries. Read their letters and form your own opinion. PROF. SAMUELS.

PROF. SAMUELS,

Scientist and Originator of Samuels' Systematic Treatment.

DIABETES.

Tipton, Iowa.

Prof. Samuels, Wichita, Kas.

Dear Sir—I have a letter dated Oct. 17, 1910, when I began to take your treatment for diabetes. I must say that I am entirely well of that dreaded disease now. I have a friend that wants to take treatment with you. Please send one of your information blanks for him to fill out. (Signed) ROMEO TE**IT.

TUBERCULOSIS.

Monroe City, Mo., March 18, 1911.

Prof. Samuels, Wichita, Kas.

Dear Sir—It is nearly a year since my son commenced and took two months' treatment from you, and he seems entirely well. Your charges are so reasonable. I have moved to Monroe City, so my address is changed from Florida, Mo., to

(Signed) MRS. FANIE O. DANIEL, Monroe City, Mo.

LIVER TROUBLE.

Heber Springs, Ark., April 6, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—Yours at hand and noted in regard to your treatment, and will say in reply I find it all you claim for it, and it has brought me out all O. K. I have left enough yet for two weeks, and will not need any more after that is gone.

I thank you very kindly for what you have done for me, and will refer others to you when I know they are in need of treatment. Thanking you again, I am, Most respectfully yours.

(Signed) JAS. H. BRINK, Heber Springs, Ark.

LIVER TROUBLE.

Edinburgh, Miss., June 29, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—From neglect I have not written you, which should have been done some time ago, to let you know how I am getting along. I feel alright, and I haven't lost a day's work out of my crop since I commenced your treatment. I have gained 30 pounds. I thought I would hold up awhile and see if my health was good; if not, will know where to get more.

Now, you may be sure I will help you all I can. Thanking you many times for the good you have done me, I am, Your friend.

(Signed) P. P. MOONEY, Edinburgh, Miss.

HEART AND CATARRH.

Eldorado Springs, Mo., June 22, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—Your treatment has done the work for me and my son. I do my work without any trouble since I took your remedy. It has done me more good than all the doctors and drugs in my life. Should you need my sworn testimony, you can have it freely. Yours truly,

(Signed) MR. M. SAXER, R. D. No. 2, Eldorado Springs, Mo.

HEART DISEASE 25 YEARS.

Cloud Chief, Ok., Aug. 5, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—In reply to your letter just received, I will say your wonderful treatment through the eye has cured me of heart disease of twenty-five years' standing, also stomach trouble, constipation and nervousness of the worst kind. I am in better health than I have been for 32 years. I can eat anything, and can sleep so well and restful.

I would advise anyone with heart trouble, constipation and nervousness to try your remedy, for it will sure cure. I haven't words to express my appreciation to you for what it has done for me. I would not accept all the riches of the world and be placed back like I was when I commenced your grand treatment. I will not send for any more now, but when I get the money I will have more for my deafness. It has helped the head noises and deafness to a great extent.

May God bless you and prolong your life to help suffering humanity, and when he calls you to your great reward may you not let your remedy be buried with you, is the sincere prayer of one of your patients.

(Signed) MRS. R. D. WARD, R. F. D. No. 2, Cloud Chief, Ok.

DIABETES AND BLADDER TROUBLE.

Caldwell, Kas., Aug. 21, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—The first of April I received from you three bottles for a three months' course of treatment. I was at the time suffering (and had been for months) with severe diabetes and bladder trouble in their worst form. Only those who realize what this disease is can understand how almost hopeless it is. In a few days I felt that it had begun to improve; my system began to respond to your treatment, and the third month I feel that I am entirely cured.

Yours truly,

(Signed) MRS. R. W. LIGGETT, Caldwell, Kas.

HEART TROUBLE.

Rosedale, Ind., Sept. 5, 1911.

Prof. Samuels, Wichita, Kas.

Kind Sir—I should have written you long ago, but I have been feeling fine and doing all of my work. I can walk two miles now where I could not walk across the room when I wrote you; and I cannot say too much of what you have done for me. If I need your assistance again, I will surely write you.

(Signed) AMANDA GRINDLE, R. R. No. 3, Box No. 134, Rosedale, Ind.

RHEUMATISM.

National Soldiers' Home, Tenn., April 11, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Prof. Samuels—I do not need any more of your great medicine, for I feel I am well again. It has cured me of many ills. May you prosper and be happy. Yours sincerely,

(Signed) RICHARD C. M. BURTON, National Soldiers' Home, Tenn.

KIDNEY TROUBLE.

Santa Cruz, Cal., Aug. 28, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I stopped taking your medicine some time ago, because my kidneys no longer troubled me, and am still feeling fine.

Gratefully yours.

(Signed) LOUISE MUSSE, 14 Keystone Ave., Santa Cruz, Cal.

NEURALGIA.

Taylorside, Sask., Canada

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I have to thank you for the great benefit I have received from your wonderful treatment. I had been bad for a long time, and now, after taking one bottle of your treatment, I feel that I am completely cured. I remain, yours sincerely.

(Signed) MRS. AGNES WARE.

CATARRH AND BRIGHT'S DISEASE.

Roscommon, Mich., April 25, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—Your letter duly received, and I must say that your treatment hit the right spot, and I feel like a new man, and do not think I will have to have any more now for awhile. And I am thanking you ever so much for your kindness. Hoping that everything may go well with you, I remain,

As ever yours.

(Signed) D. F. EDMONSON, Roscommon, Mich.

KIDNEY AND LIVER.

Spenceville, Cal. June 21, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I write now to tell you that I think I am cured after taking three months' treatment. I have been sick with kidney and liver trouble for eight years, and for sixteen months have not been able to stand on my feet; but now the doctor says I am a cured man, and I sincerely thank you for what you have done for me, and if I should need more medicine at any time I will let you know. Wishing you all the success, I remain, Yours truly.

(Signed) J. W. PITTMAN, Spencerville, Nevada Co., Cal.

NERVOUSNESS.

Escondido, Cal., Sept. 2, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Friend—I will write you a few lines to say that I am improving fast, and I wish to state that your treatment, I know, has done wonders in building up my nerves and helping the catarrh in my head—and in fact I am much better every way since commencing it, though I have had to use it a long time, but now think I can get along without it.

I wish to thank you for your kindness in sending me the treatment so long, but I certainly was a wreck when I began. It certainly has been a great benefit to me, and, as you already know, A. W. Henderson, my brother, is responsible for my using the treatment. I wish you success and long life, with God's blessing. Yours truly,

(Signed) MRS. M. E. SMITH, Escondido, Cal.

GENERAL TROUBLE.

Gibbs, Mo., Sept. 9, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—On receipt of your letter, will say I neglected to write to you when I finished treatment. I felt I was cured, and didn't need but the three months' treatment. I don't feel any more of those old ailments I used to have, but I think my age has begun to work on me, and if I need any more treatment at any time for that, you can be sure I will try yours again. I know now it will cure diseases.

My daughter, Mrs. Swindig, of Colorado, is taking your treatment now, and says she is so much better. My neighbors are both better by taking same, and my brother-in-law says he would not take $500 for what good it has done him. I can only say I thank Prof. Samuels for my cure, and give God the glory for it all.

(Signed) MRS. J. W. MARTIN, Gibbs, Mo.

NERVOUSNESS.

Snohomish, Wash., Sept. 3, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I think I am cured well enough so I can get along without medicine. The last month's treatment has done it alright, for which I send you my best wishes and thanks.

Respectfully yours,

(Signed) CHARLES FEYL, R. No. 4, Snohomish, Wash.

GENERAL TROUBLE.

Fort Cobb, Ok., May 17, 1911

Prof. Samuels, Wichita, Kas.

Dear Sir—Pardon me for not writing you sooner, as I have been quite busy. My three months' treatment is past, though I am still taking it, and will until it is all gone, for it has made such a wonderful change in me. I can't hardly get sleep enough, nor enough to eat, and feel almost as well as I ever did. I don't begrudge the money, and I tell everyone about it, as I would like to see all cured.

(Signed) MRS. A. J. CLARY, R. No. 4, Fort Cobb, Ok.

P. S.—Prof. Samuels, my husband says to tell you that he hasn't language to express his gratitude for the good you have done him. He certainly is praising you to everyone that mentions his treatment. He is looking well, and don't cough any more. I certainly feel thankful myself.

A STRANGE AND PECULIAR METHOD OF HEALING!

AMERICAN STATE BANK

WICHITA, KANSAS.

Sept. 18th, 1911.

TO WHOM IT MAY CONCERN:

This is to certify that Prof. Samuels of this City has deposited Five thousand Dollars ($5000.00) in this bank and has instructed us to pay it to the first person who will prove the letters printed in his advertisement are not genuine.

Yours very truly,

AMERICAN STATE BANK,

By _____ Cashier.

LA GRIPPE.

Annadel, Tenn., July 5, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—In regard to your treatment, it is all that you claim for it. My cough is gone, and I am doing my work, and sleep fine. Do not think I will need any more treatment. Wishing you success, I am, Yours truly,

(Signed) MRS. JOHN BLAKE, Annadel, Tenn.

RHEUMATISM.

Buxton, Ia., Sept., 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I received your letter in regard to how I am getting along. I can say I feel better since I took your treatment than I have felt for twenty-five years.

Times have been so hard that I have not been able to send, but just as soon as I can I will send for treatment. Yours truly,

(Signed) PHILIP G. THOMAS, Buxton, Ia.

GOITRE.

Weiser, Idaho, Sept. 5, 1911.

Prof. Samuels, Wichita, Kas.

Dear Sir—In reply to yours of recent date, will say that your remedy has helped my eyes; they don't run water now if I use them a good deal. I have been doing some very fine fancy knitting since I used your treatment, and find it don't tire my eyes like it used to tire them. The pimples I was troubled with in my hair are all gone, and also those on my neck. Don't send me any more of your medicine now, I still have some, and if I find I need more I will write you. Yours very gratefully,

(Signed) MRS. SARAH S. ANDREWS, R. F. D. No. 1, Weiser, Idaho.

CONSUMPTION.

Carrizo Springs, Tex., Aug 16, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I will answer your letter I received a few days ago in regard to my health.

Before I began taking your treatment I was sick all the time. My stomach hurt all the time; but a short time after I began the treatment it stopped that distressing feeling. I thank you more than tongue can tell for what you have done for me. I recommend your treatment to all my friends that are sick.

(Signed) MRS. L. TEMPLER, Box 181, Carrizo Springs, Texas.

EYE TROUBLE.

Tisdale, Sask., Canada, Sept. 14, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I am very sorry that I have not written you sooner. It was my intention this last six weeks, but somehow I never seemed to get it done. We are so busy with the harvest it keeps me very busy from morning till night.

I am very pleased to say that my boy's eyes are now all right, and I don't think we will need any more treatment at present. His eyes are quite clear and bright looking, and I cannot thank you enough for your treatment. Should he ever need any more I will send for it.

Thanking you once again, I remain, Yours truly,

(Signed) MRS. ROBT. WILKINSON, Auto Road, Tisdale, Sask., Canada.

PARALYSIS AND GENERAL TROUBLE.

Opelousas, La., June 21, 1910.

Prof. H. Samuels.

Dear Sir—I have received and began taking your treatment on the 9th instant, and I am proud to say that I received beneficial results in twenty-four hours after the first dose. My eyesight has improved 100 per cent, my pains in all my limbs have been greatly relieved. In fact, all my ills are relieved. I feel altogether much better.

I desire to thank you heartily for the relief you have procured me, and hope and trust it will continue for the better, until a permanent cure is effected.

You will find inclosed names of persons affected with chronic diseases. I have also given your name and address to several other parties whom you must have heard from by this time. Thanking you again, I am, Yours gratefully,

(Signed) D. F. DUPREE, Opelousas, La., R. No. 2.

NERVOUSNESS.

Ridgefield, Conn., Sept. 20, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—I received your letter quite a few days ago, but put off answering it.

I certainly am very thankful to you for the good and great benefit my daughter has derived from the use of the treatment prescribed by you. I feel confident now that she is cured of the nervous trouble. She has been having trouble with her eyes again, although they are better now. She has to go once a week for treatment for them. I didn't know but what this nervous trouble would come back, but I guess that is fully cured. I don't feel that I can thank you enough for the good you have done, and will always remain your friend.

(Signed) MRS. LEMUEL BARRETT, Ridgefield, Conn.

KIDNEY TROUBLE.

Roby, Fisher County, Tex., Sept. 11, 1911.

Prof. Samuels, Wichita, Kas.

Dear Sir—I will write to inform you of the success of your two months' treatment for kidney trouble, and why I can truthfully say it is the most wonderful thing on earth to know of your good work; for I know I was not able to do a day's work, and now I can do as much work as any man. But if I feel like I need another month's treatment I will send at once.

I assure you I am doing all I can to get others to take your treatment, that I know are suffering. Wishing you God-speed in your wonderful work, I am. Very truly yours,

(Signed) J. M. MILLER, Roby, Fisher County, Tex.

RHEUMATISM AND DEAFNESS.

Hartman, Ark., Feb. 2, 1911.

Prof. H. Samuels.

Dear Sir—I received a month's treatment from you on the 20th of January for my wife, and she has been using it since as you directed, and it is helping her. She was helpless with rheumatism, and now she can go about the place where she pleases, and has gained eight pounds in weight. She was almost deaf, and now she can hear common talk. I think by the time she uses up the treatment that she will be entirely well. I had two doctors with her, and they both said they could do her no good.

Thanking you most kindly for what you have done for her, I am, Yours very truly.

(Signed) P. H. MORGAN, Hartman, Ark.

CATARRHAL DEAFNESS AND EYE TROUBLE.

Prof. Samuels, Ava, Mo.

Dear Sir—Send R. A. Kennedy of this place two or three symptom blanks, with some of your advertising matter, as he wishes to fill in the symptom blanks and send you. In my case, I have been taking the treatment now about a week, and it has improved my eyes greatly. As to seeing, I have to wear glasses, and could not read fine print without them. Now I can read fairly well. My cough is considerably better, and it seems I can hear a little better, as I was hard of hearing. As to the bladder trouble, I can see no change as yet. Will continue treatment regular, and report any change. Send me some of the advertising matter, with a few symptom blanks. I can distribute them to good advantage. Yours truly,

(Signed) M. C. REYNOLDS.

CONSUMPTION AND KIDNEY TROUBLE.

Orange Park, Fla., Sept. 10, 1911.

Prof. H. Samuels, Wichita, Kas.

Dear Sir—My wife was almost at death's door with consumption and kidney trouble. She has just taken one month's course of your treatment, and it has performed miracles. She says she is well, and is, apparently. The cough and spitting have all gone, and her kidneys are in a normal condition. It is certainly marvelous what a change in a short time. I think she should have another month's treatment, but she says not. May you live many, many years more to do the good work. I will recommend all sick people to you. Very truly yours,

(Signed) HIRAM BURGESS, Orange Park, Fla.

NOW ABLE TO DO A DAY'S WORK.

Prof. Samuels, Pollock, La., May 21, 1910.

Sir—After thanking you for your kindly interest in my welfare, would say that I have grown so much better under your treatment that I am able to do a good day's work, and will wait a month or two to see how it will last.

Respectfully yours,

(Signed) D. N. ERAKEFIELD, Pollock, La.

KIDNEY AND STOMACH TROUBLE.

Prof. Samuels, Bruce, S. D., Oct. 23, 1910.

Dear Sir—I received your letter quite a few days ago, but have put off answering it.

I am certainly very thankful to you for the good and great benefit I have derived from the use of the treatment prescribed by you. What I suffered before I commenced to take your method of treatment is beyond me to describe. The comfort I have now in living and being able to go about and enjoy my food and drink as others do, is simply wonderful. I extend to you my sincere thanks.

Very gratefully and respectfully,

MRS. WILLIAM HOFFMAN, Bruce, S. D., R. No. 2.

MY METHOD OF TREATMENT

The method of treatment which I have originated is a strange and peculiar method, differing from anything else used by any living man in the treatment of disease. I do not use drastic drugs and medicines that doctors depend upon.

Men who are familiar with the chemistry of the human body understand that only the chemical elements used in the creation of the body are required to restore it to health when once its functional power becomes impaired. Nature does not require a mass of drugs dumped into the stomach, which merely represent an accumulation of foreign substances which must eventually be eliminated from the system. When Mother Nature created mankind she used no mercury, no strychnine, no quinine, no digitalis, no morphine or other poisonous chemicals such as the doctors delight to prescribe for you; and she needs none of them to accomplish any restorative work that may be necessary in your behalf.

My results are obtained by dropping a colorless liquid, which I prepare, into the eye. Strange as it may seem, so-called incurable cases of **Consumption, Bright's Disease, Dropsy, Epileptic Fits, Nervous Prostration, Heart Disease, Asthma, Hay Fever, Blindness, Deafness, Liver Trouble, Kidney Trouble, Stomach Trouble and Catarrh** are treated in this apparent miraculous way. My system is based absolutely on scientific principles. The eye is the window of the soul. I have evolved a system of treating other bodily ills based upon the relation of the eye to the system as a whole. This may seem strange, but my thousands of patients testify to the value of my treatment.

If you are sick or ailing you will find something in my Message of Facts which I am sending free to everyone, that will greatly interest you. I explain my method of healing and give you absolute proof of its value. If you are tired of taking strong drugs into the stomach, if you have gotten to the point where you believe there is no hope, if you have tried all kinds of treatment your doctor could suggest without its benefiting you, write me to-day for my Message of Facts. It tells you something about the peculiar liquid which I prepare, and of a more scientific and more natural method of treatment. Send me the coupon properly filled out, or send me your name and address on a post card and my "Message of Facts" will be sent you by return mail free.

FREE

If you are sick my "**Message of Facts**" will tell you some things about the diseases of the human body and the logical method of treatment which will be new and interesting to you. Fill out the coupon and mail to me today, and my "**Message of Facts**" will be mailed to you postpaid, without any obligation of any kind upon your part. Write today—this hour—as this advertisement may not appear again.

Use The Coupon!

CUT OUT AND MAIL TO-DAY. Prof. Samuels, Room 352 Samuels Bldg., Wichita, Kansas. Please send me free your "Message of Facts" and full particulars.

NAME.....

TOWN.....

STATE..... R. F. D. or STREET.....

PROF. SAMUELS, 352 SAMUELS BLDG., WICHITA, KANSAS.

SUNDAY SCHOOL ITEMS

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

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

ATMOSPHERE AND PERSONALITY.

In that very helpful book on Sunday-school work, "The Natural Way," Professor Patterson Dubois says, "The educational power of the Sunday-school is nine-tenths in the atmosphere and the personality of the teacher." Professor Dubois is good authority, both as an educator and Sunday-school worker, and anything that he writes is worthy of careful consideration. By atmosphere he means the house in which the school meets, the character of the exercises, the bearing of the superintendent and teachers, the deportment of every one in the school, and, in fact, every element that goes to make up the Sunday-school. For instance, when a young child is first brought into Sunday-school the impressions he will receive concerning deportment will depend upon the conduct of older scholars and the teachers. His notions of the respect due to the house of God will be biased for all time by the manner of those who are charged with his instruction. We know that a child derives his taste in music largely from the songs that are sung in the Sunday-school. These illustrations show what Professor Dubois means by "atmosphere." One phase of the work of superintendents and pastors is to make the whole atmosphere of a Sunday-school wholesome.

The other element that is mentioned as going to make up nine-tenths of the educational value of the Sunday-school is the "personality" of the teacher. "Personality" is all that enters into the making of the individual. The impression that the teacher makes upon his pupil is always measured by the weight of personal character. In the last analysis what the teacher is will have a greater influence than what he says. We may not all be learned, even in the Scripture, but we may all be good. And goodness is sure to leave an impression upon every soul that it touches.

THE EDITOR'S BOOKSHELF.

From time to time we are asked by young pastors, superintendents and others to recommend books on various phases of Sunday-school work. We, therefore, deem it worth while from time to time to call attention to such books as we have read in order that those desiring to buy Sunday-school books may have some idea of the nature and value of their contents.

The Natural Way in Moral Training," is the title of a book, by Prof. Patterson Dubois, in which he shows that the same laws that govern the physical growth of the child also control his mental and moral development. The author says, "There is a physiology and a hygiene of the soul as well as the body, and the one, up to a certain point, parallels the other." The four elements that enter into the physical development of the child and make or mar the body are atmosphere, light, food and exercise. Withhold either one of these from the child and he dies. Give either of them to the child unwholesomely and his physical development will be marred or arrested. Professor Dubois shows that if a child is to grow to the best possibilities of mind and heart he must have wholesome surroundings, see only such things as are noble and inspiring, must have proper food for the mind and not that which poisons, and must be led to give expression in conduct to his thoughts and emotions. The opening chapter on "The Way of the Master" is worth the price of the book. The style is lucid and interesting. Until we reached the concluding chapter we felt that the most important element in the moral training of our children, namely, the influence of the Holy Spirit, was being left out. Indeed, the author quotes with approval a statement from Dr. Wm. T. Harris which looks very like the doctrine of salvation by education. Refering to a certain stage in the moral development of a child Dr. Harris says, "Now he has arrived at regeneration. Through a change of principles adopted by his intellect and a change of habits adopted by his will he has attained a good heart." That is to say, by the exercise of good judgment the child has changed a bad heart into a good heart. By a course of dieting and hygiene the Ethiopian has changed his skin. By adopting the habits of a sheep the leopard has changed his spots. It is true that in the last chapter Prof. Dubois explains that he views the subject under discussion purely from the human side and adds, "Certain results depend upon certain human conditions. This is a divine fact, the ignoring of which is to eliminate God from the process—the very thing that the pious censor charges against the naturalist." His idea is that in the salvation of the soul God works in harmony with, and not contrary to, the laws of his universe. Of course that is the truth, but we cannot too jealously guard against the tendency to substitute salvation by education for salvation by the Holy Spirit. "The Natural Way" is a book that it would pay any parent, pastor or teacher to read carefully.

"Three Years With the Children," Amos R. Wells. This book contains a hundred and fifty-six short talks for the class or Sunday-school on almost every conceivable moral subject. These talks are to be illustrated by such familiar objects as bottles, knives, stones, strings, plants, clocks, decayed wood, glasses, chalk lines, grafting, maps, flowers, ores, jars, and almost every other object with which the average child is familiar. Each talk points a moral. They are short and spicy, and could be easily adapted to any primary or intermediate class, or to any Sunday-school or children's meeting. We would like to see this book in the hands of every pastor and Sunday-school worker. It is one solution of the problem of how to secure the attention of the children.

AN ENTERPRISING SUPERINTENDENT.

One of the largest and most efficient Sunday-schools in the State is the school of our First Church at Tyler. Commercially, intellectually and morally Tyler is a good town. But there are other good towns in Texas where nothing noteworthy is being done in Sunday-school work. The explanation of the Sunday-school at Tyler is an unpretentious layman named C. W. Boon and his equally unpretentious corps of helpers. Men who fail at everything else are not the material out of which successful Sunday-school superintendents are made. Brother Boon has made a success of his own business. First, he organized a mercantile establishment and trained his assistants to conduct it with success. Then he did likewise with a bank. At present he is successfully conducting still another business. The same executive ability which has been applied to his own business has been used in the Sunday-school. And the result is what might be reasonably expected. If we would build up our Sunday-schools we must find men for superintendents who have the knack of success. But they must be men who have succeeded by straight forward methods that are above suspicion. A business man of shady methods is as much out of place at the head of a Sunday-school as his Satanic majesty would be in holy orders. Brother Boon's school is so large that it is compelled to meet in sections. To remedy this difficulty and provide his workers with every modern equipment a lot measuring eighty by one hundred feet has been bought and paid for and Brother Boon and Dr. Andrews, his pastor, are planning to erect upon this lot a modern Sunday-school building which shall answer every demand of an up-to-date Sunday-school. There are other towns in Texas where the same thing could and should be done to the great profit of the Church and community. Good for Brother Boon. He will get his reward in heaven.

THE RECAPITULATION THEORY.

"The recapitulation theory" is quite a fad at present with certain teachers and writers about childhood. This theory was first squarely advanced by Froebel, the founder of the kindergarten, in the early part of the last century. Briefly stated, the view is that in the growth of every child from infancy to maturity is recapitulated the history of the development of the human race. There may be just enough truth in the idea to make it a dangerous weapon in the hands of third-rate and half-informed teachers and writers. For instance, it is contended that we ought to teach the children the Old Testament before we teach them the New because the former represents a more elementary development of the race than the latter and so is better adapted to the mind of childhood. The logic of the advocates of this view is that the Bible story of creation belongs to the mythical period of the human race, is itself a myth, and consequently should be taught to young children because they take an interest in what is wonderful, mysterious and exaggerated. Some theorists who ought to know better even go so far as to insist that Christianity should not be taught to children at all until they are in their teens. Thus Dr. G. Stanley Hall, who has written and said many excellent things, says, "It is a bad sign if boys before twelve or fourteen have an interest in the character, life or teachings of Jesus. Before that age there is little in their souls that responds to the gospel." This might all be plausible did it not cut right across the grain of the teaching of Jesus himself. He "knew what was in man and needed not that any should teach him." He understood childhood as no mere human student ever has or ever will understand it. And he said, not "Suffer the youth in his teens to come unto me," but "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Any theory that would put even the Old Testament between the little child and Christ is unchristian, and therefore unsound as a principle of teaching. And what more charming stories for children can be found than the account of the infancy and childhood of Jesus and his miracles and parables?

ROUND ROCK.

By invitation of the pastor, Rev. J. E. Matlock, the editor spent the first Sunday in December at Round Rock. The Sunday-school is not large, but it is well-organized and ably led by Brother Aynesworth, superintendent. There are only four classes, but each class is well-taught and seem very much alive. We noted the presence of modern methods and ideas. Considering the size of the church this is a good school. Brother Matlock is planning some Wesley Adult Classes, and Matlock does not know how to fail. In the afternoon we drove five miles and talked Sunday-school to a good audience in a schoolhouse. Just at the hour for evening service a broom factory burned and everybody went to the fire.

MEETING OF THE WEST TEXAS CONFERENCE SUNDAY-SCHOOL BOARD.

The West Texas Conference Sunday-school Board is to meet at Travis Park, San Antonio, Tex., the 13th of December, at 9 a. m. We are to have an institute for one day and evening. We expect to cover most all the important features of Sunday-school work in a very short way. Most all of the board has been assigned a part on the program. The object is two-fold. First not only to help ourselves, as a board, and others that may attend, but to prepare ourselves for the year's work as a Sunday-school Board. The object is to carry out in a large measure the recommendations of the General Sunday-school Board. We want every member to be a leader in the district to which he belongs or helper. It is our object to work in an institute to gather information, to organize, that the most possible good may be done during the year. I trust that every one of the members will be present not later than date announced.

I believe this or some kindred way is the best to carry on our Sunday-school Institute work. If there is a better practical plan I wish some reader of the Advocate Sunday-school page would give it to us. Above everything, in order to have good Sunday-schools, we must have live Sunday-school pastors. To this end the Sunday-school Board will work and then reach the superintendent and teachers.

J. A. PLEDGER,
Chairman Sunday-school Board.

RESOLUTING AND ACTING.

I notice, with pleasure, the following as a part of the report on Sabbath observance adopted by the Baptist convention at Waco a few days ago:

"The observance of the Lord's day as a holy day is at the base of our Christian civilization; and we here and now set the seal of our disapprobation on all the growing means of the disregard and desecration of this day. We regard Sunday baseball, the opening of the State Fair, Waco Cotton Palace, the San Antonio and Houston Carnivals, and all other such on this day as flagrant violations of the law of the Sabbath and against the will of God. We recommend that our preachers and papers cry out against the prevalent sin of Sabbath desecration, which insults our God and curses our fair land to-day."

That report is all right. I like the ring of it. It is not overdrawn. Papers something like it have been passed by Methodist conferences, Presbyterian Synods, etc., but this writer is of the opinion that we have been passing resolutions and holding indignation meetings long enough; it is now time to act and do something worth while. The Churches of Texas can close the Sunday fairs and carnivals next season if they will do it. But they will never do it by resoluting.

A few years ago the Churches of Texas made a strong protest against opening the Dallas Fair on Sunday. The management of the fair slapped the Churches and their protest in the face, threw open their gates on Sunday and went on with their Sabbath desecrating business as though nothing had been said, and preachers and Church members poured into the fair as though nothing had happened. No doubt there were Church members there even on Sunday.

I know of one that did not go on any day, never has gone since, and never will go again until the Sunday opening is eliminated.

No matter who advertises the things or how many free tickets I get, no matter what Governor or other celebrity opens the thing I enter the gates of no fair at any time that defies God and his law and opens on Sunday.

Why do fairs open on Sunday? Because it pays! Now, suppose that 700,000 Church members in Texas should stand up and say to these men that run fairs, "Gentlemen, if you open on Sunday we will not patronize you at any time." If the managers see that they mean business I am sure they will not open on Sunday. But the Churches are with that, like the prohibitionists are with the whiskey papers. There are enough prohibitionists in Texas, who take liquor papers which advertise liquor, to run one of the finest papers in the South: but instead of having a paper of their own they allow papers to come daily into their homes laden with whiskey rot which is an insult to a decent household. How long will the good people of Texas suffer these things?

A few weeks ago the Fort Worth Record came out with a long list of names asking for the Sunday opening of shows. Now, if the good people of Fort Worth will let the show people know that it will not pay to open on Sunday they will not open. How are they to do it? Not merely by staying away on Sunday! Let a big counter protest go up notifying the show people that if you open on Sunday we and our families will not patronize you at any time. I will guarantee that if every Church member in Fort Worth will sign an article of that sort, and stick to it, that it will have a wholesome effect on Sunday shows.

Now, brethren and friends of morality, if you want to do something in Texas that will make Sabbath desecrators take notes the foregoing is the course to pursue. What do you think about these things? Yours for the Christian Sabbath,

C. G. SHUTT.

Georgetown, Texas.

Ask Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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REV L. S. BARTON, Commissioner of Education for North Texas Conference.

The above pleasant countenance is easily recognized as that of Rev. L. S. Barton, one of the best known pastors of our North Texas Conference. He now enjoys the distinction of being the first Commissioner appointed by his conference to represent the interests of S. M. U. Long may he live to serve future generations by loving the boys and girls of to-day into the spirit of such Christian education as will be furnished at our great University. The North Texas Conference proved it faith by unanimous adoption of a resolution pledging the building of the new $125,000 dormitory for men, and appointed Bro. Barton to represent them. This means that Bro. Barton is employed by his conference to lead them in this special work. He has his authority and his pay from them and will build the dormitory according to the plans laid down by the architects employed by the University. Never was there a nobler work, a more enthusiastic support, a better investment of time, man, men and money, and there is not a happier, bigger-hearted evangelist in this world to-day than Bro. Barton in his new work. He could not wait till Christmas, or New Year's. The enthusiasm is too great for any delay. The people want the school at the earliest possible date and are going to keep Bro. Barton's hands, head and heart busy. Oh, how happy would this North Texas Conference be if they could look into future years and see what harvest will come from this year's work under their own chosen leader, Bro. Barton.

THE SPIRIT OF A VETERAN.

At the recent session of the Texas Conference, Uncle Caleb Smith pressed the writer's hand and with eyes full of the fire of half a century ago urged us to count him as the Caleb of old, ready for greater conquests. This grand old pioneer saw plainly that victory will come to those who dare and do, and he knows that now as when his famous prototype stood among the people whom he had guided across the Jordan, everlasting aggressiveness is the safeguard of Church and people. Less than one lifetime has elapsed since Uncle Caleb first saw this great State of Texas as a pioneer's wilderness—and from that day to this, truly no man has ever found him unwilling to dare and die for his people, his State and his great Church. It is no wonder that God does not let such a man get old. The field is even more inviting to service now than fifty years ago to him, and no man of that great old conference would know more joy over an appointment than this old hero should he be sent to the hardest field of the great State. His arm is yet strong because not even death will conquer his spirit of unselfishness. Not one time has he asked for ease except for his worthy friends, his demand has always been for aggressive work. Many times has the conference heart rejoiced to hear the report of the conversions of a single year under this old man's ministry, modestly reported at conference. As the old man signed his name to the bond for Southern Methodist University, he said that he wanted it fully understood that his gift was a free-will offering and that he intended to live to pay every cent, and hoped to see the day when its splendid buildings shall be equipped and a host of the sons and daughters of the men and women he led to Christ enrolled as students. It would be an event worthy of record among the angels of heaven to see Uncle Caleb upon the stand and hear him speak. And the University will count it a privilege to do him all honor and to point to his record as an inspiration to men for future ages.

And what is true of Uncle Caleb is equally true of many others. His compeer, Uncle John Adams, is just as earnest, just as hopeful and just as aggressive of spirit. Weather, age, distance and even a severe fall did not prevent the grand old man from constant attendance upon conference, and many a young man saw life open up before him full of hope as the old man would exhort and urge equipment.

If such men as these urge us to immediate accomplishment of the plans for the University, not only by their words but by their gifts, what, indeed, should be the spirit of the younger men who are the recipients of numberless blessings at the hands of such men.

MERIDIAN COLLEGE.

The Bursar of the University accepted an invitation last week from President Winfield, of Meridian College, to stop there on his return from conference at Marlin, and found there in the home town of the great layman, J. M. Robertson, and pastorate of Brother Mayhew, one of the most aggressive of our Junior Colleges busily doing the work of our Church in giving about two hundred of our choicest young people the foundations of a great life work. We found there Rev. J. O. Leath, Prof. J. I. Ayers and Miss Josephine Field, recent graduates of Southwestern University, now efficient members of the faculty of this school. They deport themselves with the dignity and efficiency of large experience, proving fully the claims of our Church schools for work that really equips. It seems only a day since these young people were among the typical students at Southwestern; yet to-day they are doing a work for two hundred others after the same ideal. There could not be a more emphatic proof of the efficiency of our Church schools as evangelistic agencies than to accurately count the students who graduate and immediately go out into our own territory and give their entire time to training hundreds of others for lives of Christian citizenship.

Upon a recent visit to another of our Junior Colleges a young professor and recent graduate of Southwestern took opportunity to assure Dr. Hyer that while he was never called upon for any leadership in public worship at Georgetown, yet his training was such that when he became a member of the faculty of our Junior College that he found it no trouble, but indeed a great pleasure and profit to take whatever part was his, and further that he found himself seeking opportunity for such work. And beyond all doubt this is the rule and not the exception. When a young man or woman receives a degree from our Church schools they are really equipped, not intellectual or physical giants and spiritual and moral dwarfs, but capable men and women. Truly our Church and our schools must co-operate.

The special object of the visit of the Bursar was to advise with President Winfield in the establishment of an up-to-date system of records for the school. The date is past when our Church can afford to allow any of its departments to go without a system that will show its standing financially, every department, at a glance. It is the first step toward success in our commercial enterprises, and most certainly is indispensable when an institution must continually realize that the margin of profit is so small as often to be negative. Brother Winfield says that he is going to run that school as the authorities of the Church demand, and his faculty and students are with him. The school is full of the "go-ahead" spirit. They wish to inaugurate a campaign for greater things at once, when plans are approved by the authorities, and we hope with fullest success.

THE SUMMER SCHOOL OF THEOLOGY.

A very timely editorial in the Advocate of last week headed, "After Conference, What?" proceeded to give some very wholesome advice. It urged, first, that the preachers study, and especially that they study their Bibles. Now, the best commentary on the Bible is, of course, the Bible itself, but as Bishop Mouzon said at the Texas Conference, "He who is not a man of many books will not be truly a man of one Book." Of all the aids to an understanding of the Bible as a whole, perhaps the most fruitful and the most neglected is the history and literature of the so-called period of silence between the Old Testament and New Testament times, which was indeed a period of the intensest and most thunderous activity. It is unfortunate that when the Reformers dropped the Apocrypha from the place they still hold in the Roman Catholic Bible, the Protestant world almost totally neglected to read or study them. No preacher of our day can afford to disregard them. That is why "The Revised Version of the Apocrypha" with Fairweather's "Background of the Gospels" and "From the Exile to the Advent" were put in the post-graduate course of the Summer School of Theology for this year. Since the transfer of Dr. J. W. Moore, Dr. W. F. Andrews will have charge of this course.

It is needless to speak of the value of Church History, and of all periods of the Church, none is more full of interest than the "Renaissance." "Van Dyke's Renaissance" in the Epochs of Chistory Series will be taught by Dr. J. W. Hill.

Dr. W. E. Boggs will have Garvie's "Studies in the Inner Life of Jesus," surely the most important of themes for the preacher, and if you do not know Garvie, this book is worth your reading.

On the practical side, we shall have this year the "Educational Ideal in the Ministry," by Faunce, one of the livest wires in New England, with Dr. V. A. Godbey as teacher.

This is a fine course taught by an able body of men. The preachers are urged to send to the Publishing House at once for the books and to prepare to come to Georgetown in June.

The Undergraduate Department is well-manned, and every undergraduate in the Texas conferences should get his course of study immediately and prepare to take the course and the examination in the Summer School of Theology. The benefit of the instruction, to say nothing of the public lectures will be immense, and besides he will have his course of study off his hands and can throw himself into the work of the revival meetings during the summer, and will not have worries over examinations to interfere with gathering conference collections in the fall.

We are making this year a special proposition to those "afar off." Any preacher coming to the Summer School of Theology and using a clergy permit whose actual railroad fare (not including meals, etc., en route) is more than $10, we will remit to him from his tuition fee, such excess of $10 to the extent of $5. That is to say, one whose railroad fare is $12 or $15 will have it reduced to $10, and one whose fare is, say, $17 will have it reduced to $12, and so on. Those at a distance from Georgetown have been at an undue disadvantage, and this means that the Summer School is meeting the man at a distance who wants to come, "half-way." This proposition ought to make many attend who otherwise would not.

The Public Lectures will be announced later. Why not let one of the answers to the question, "After Conference, What?" be, make arrangements to attend the Summer School of Theology, Monday night, June 10, to Wednesday night, June 19, 1912.

FRANK SEAY.

KIND WORDS FROM ALABAMA.

I don't see how any Texas Methodist can do without the Texas Advocate. I regard it as the best of the whole family not excepting the Nashville. It is doing a mighty work for Christianity, its editorials being fully up to the highest ideals of modern journalism. In addition to the ability to write Dr. Rankin has got the spinal column to go up against the ablest talent in the field. At the same time the tone of the paper is not iconoclastic, but tempered with an admirable conservatism. God bless every department of the dear Advocate.

I must not close without expressing my delight at the fine progress being made on the Southern Methodist University. The Church has taken hold of the enterprise with a most commendable zeal, and under the wise leadership of Drs. Hyer, Boaz and others, must reach a happy consummation. The courts may deprive us of Vanderbilt, but not the hope of a University where our sons and daughters can be educated.

May God bless Texas Methodism and guide those at the helm to a haven of success.

I am only a local elder now, but do all I can in Church work. I am one of the teachers of our Baraca class, preach occasionally, lead prayer-meeting, etc. Am succeeding in my business and enjoying good health. Love to all the brethren.

W. L. ANDREWS.

Ozark, Ala.

MARRIED.

Taylor-Roper. — On November 27, 1911, in the County Clerk's office, Fort Worth, Texas, Mr. B. L. Taylor and Miss Stella Roper, Rev. Thos. Reece officiating.

Gear-Benis. — At the residence of Mr. Ed Nance, near Sulphur Springs, Texas, December 3, 1911, Mr. C. E. Gear and Miss Willie Benis, Rev. S. H. Renfro officiating.

Smith-Nance.—At the residence of Mr. Ed Nance, near Sulphur Springs, Texas, December 3, 1911, Mr. Walter M. Smith and Miss Fronie Nance, Rev. S. H. Renfro officiating.

Nance-Renfro.—At the residence of Mr. Ed Nance, near Sulphur Springs, Texas, December 3, 1911, Mr. Hamard Nance and Miss Annie W. Renfro Rev. S. H. Renfro officiating.

POSTOFFICE ADDRESSES.

Rev. J. J. Rape, Santo, Tex.

Rev. P. W. Byrd, Gibtown, Tex.

Rev. G. W. Whisler, Carrollton, Tex.

Rev. Simeon Shaw, Sweetwater, Tex.

Rev. C. W. Daniel, Route 4, Fort Worth, Texas.

Rev. Shelley H. Renfro, Route 1, Sulphur Springs, Tex.

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REV. J. T. McCLURE, Commissioner of Education.

True, "Texas is a lordly State," and nobody knows its immensity better than H. A. Boaz. For the present working force to cover Texas for S. M. U. is certainly impossible. The conferences and the Bishop considered the matter and gave Dr. Boaz for assistant, Rev. J. T. McClure, one of the best known and most successful pastors of three Texas Conferences. Bro. McClure served various charges in the Texas, Northwest and North Texas Conferences and last conference year was pastor of Ervay Street, Dallas. He is just the man to travel many sections of Texas with and for Dr. Boaz and will do a giant's work in representing the will of all our Annual Conferences in reference to Southern Methodist University. Even these two strong men can not touch all the places and meet all the opportunities even now open. The work would be impossible, were it not for the fact that the "Brethren everywhere have a mind to work." The Church has spoken and every true pastor demands progress of the work in hand, and in brotherly love is anxious to have these brethren guide the campaign. Volunteers are already enlisting to help.

TEXAS CHRISTIAN ADVOCATE

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BLAYLOCK PUB. CO., Dallas, Texas.

It is pleasing to us to know how much our readers miss the "dear old Advocate" when it fails to reach them. Our issue of December 7, as all know, was a special holiday number, containing more than double the usual number of pages. It required more time to produce an issue of this character hence we were late in getting that paper to our readers. We have received many letters of anxious inquiry because the writers thought their papers were lost in the mails. One writer says, "For eighteen years I have never missed an issue of the Advocate." If any have up to this time failed to receive the Advocate of December 7 we will gladly send another copy.

BLAYLOCK PUB. CO.

Bishop Tuttle, of the Protestant Episcopal Church, and a resident, we believe, of Missouri, recently gave out an interview in which he vigorously opposed woman suffrage, and the sapient editor of the Fort Worth Record, in an editorial on the subject says that the Bishop belongs to the "Northern Methodist Church." If that paper should fall under the eye of Bishop Tuttle, he will write the editor down as a very poorly informed public teacher.

Rev. W. C. Brann, son of the late Iconoclast Brann, recently preached a very strong initial sermon in the Presbyterian Church in Quanah. He is a young minister in that Church, and he has started out under a career very different from the one in which his father closed his tragic life. He started out a Baptist minister, but apostatized and went to the bad. He was a brilliant writer, but erratic and out of joint with his age and generation. He died with his boots on a few years ago in Waco, the result of his bitter pen. We congratulate the younger man and wish for him a long and useful life in his purpose to preach the gospel of peace to mankind.

SUPERANNUATES AND SUPERNUMERARIES.

In a letter from Col. W. G. Crush, General Passenger Agent of the M., K. & T. Railroad, he states that all superannuate and supernumerary ministers not engaged in secular pursuits are now entitled to the half fare rate under the Western Clergy Bureau privileges. Last year they were omitted in this arrangement, but the privilege has been restored to them. See your nearest depot agent, get a blank, fill it out and forward it according to directions and the clergy book will be forwarded to you.

Dr. C. M. Bishop's Brilliant Inauguration at Southwestern

Perhaps the most brilliant episode in the progress of Southwestern University was the inauguration of Dr. C. M. Bishop as its fifth President last Saturday. It was something new in Southern educational work, but in every way strikingly appropriate. Our Northern brethren make much of such occasions, and Southwestern has introduced a commendable innovation, one which we hope will become common in our school experience.

The Southwestern affair began Friday night and continued in a series of public exercises until Sunday evening, and each occasion was fitting the character of the institution, and of the man installed as its President.

Distinguished educators and many leading laymen and distinguished ministers took part in the continued program. Among them were Dr. W. D. Bradfield, of Austin; Judge W. F. Ramsey, of the Supreme Court of the State; Dr. Frank K. Sanders, of Washburn College, Kansas; Dr. M. Calloway, of the University of Texas; Rev. H. D. Knickerbocker, of Waco; Dr. W. P. Few, of Trinity College, North Carolina; Judge T. L. McCullough, of Waco; Dr. Jno. M. Barcus of Jacksonville; Dr. S. E. Mezes, President of State University; Dr. Gracy, of the Pennsylvania University; Dr. T. R. Sampson, of Hampden Sydney College; Dr. E. C. Lovett, of the Rice Institute; Dr. W. W. Phelan, of Columbia University; Professor J. L. Johnson, of Yale; Dr. J. L. Roads, of Wesleyan University, and divers others distinguished in Church and State.

The banquet at Mood Hall Friday night eclipsed anything ever witnessed at Southwestern, and more than two hundred guests sat at the table. The toasts were responded to by experts, and they were wise, witty, exhilerating and inspiring. They touched all phases of educational work, both didactic and practical.

Saturday morning the College Chapel was crowded to its utmost capacity, and after a great address by Dr. W. P. Few, responded to by Dr. C. M. Bishop, he was formerly installed into his great office. It was a splendid occasion, graced by great men and cultivated ladies. It was a boost for Southwestern and showed beyond all doubt that the institution stands at the head of the list of great schools. It went further and established the fact that Southwestern has a strong hold upon the favorable consideration of the great educators of the great country in which we live, for they were there from these leading institutions to show their appreciation of the work and the character of this school.

Sunday morning was the climax. A great throng crowded into the auditorium of the Methodist Church to hear the last address of the occasion by Dr. Frank Sanders. It was a masterpiece in its conception, its subject matter, its diction and eloquence. Dr. Bishop, in responding, pronounced it one of the most scholarly deliverances he ever heard from the pulpit. It left a profound impression.

Honorary degrees were conferred upon several distinguished gentlemen, among them, Dr. Bradfield, who was given the degree of Doctor of Divinity. Drs. Few, Mezes and Sanders were given the degree of Doctor of Laws. Many of those present for the first time expressed their great pleasure at what they saw and heard concerning Southwestern University, and left with a delightful impression of the school and those connected with it. It was a red-letter occasion for old Southwestern, and will long be treasured as an event of the supremest importance in our educational work.

Dr. C. M. Bishop starts off under most favorable auspices. He comes to the position, not of his seeking or effort, but destiny pointed to him as the man for the place. It was after prayerful consideration that he consented to have such a grave responsibility thrust upon him. But as a dutiful son in the Church, he obeyed the voice of authority and accepted the post of duty. Having given his consent to it, he is now bent upon throwing the full force of the sum total of his ability and strength in the enterprise. He is in the prime of life, robust of body, strong and determined in mind, pleasing in personality and broad and accurate in his scholarship. We have known him from his boyhood, and from the time he left the parsonage home of his sainted father and mother to enter Emory and Henry College, until this good day, he has proven himself every inch a man of the highest type of mind and heart.

After he graduated with honor, he was associated with us in his first pastoral charge at Asheville, North Carolina, where we united him in marriage with his cultured and noble wife, and two years later we were thrown together as co-pastors in Kansas City, Mo. Since then our friendship has continued close and abiding. We rejoice that Southwestern has fallen into such competent and worthy hands. That he will measure up to the responsibilities of the work, we have no shadow of doubt. That he will reach the noblest plain of usefulness and success in this new post of honor and keep the character of the school abreast of the best in the land, we verily believe. And his great ability on the platform and in the pulpit and his brotherly heart as a Methodist preacher will continue to popularize the school with the preachers and people of our Church throughout Texas. May the Head of the Church grant to him wisdom and skill to this desired end! And may he have the sympathy and the co-operation of all lovers of Christian education in and out of the Church henceforth in the labor of his head and hands. We look for and pray for nothing but good in connection with his undertaking, as the exponent of the best ideals in education. The Advocate will give to him, as it has given to his predecessors, its heartiest sympathy and helpfulness in his effort to advance the interests of this great institution.

A LURID MESSAGE TO THE EDITOR.

We received last Monday the following telegram given verbatim, except we print only the first letter of the word beginning with "h," which is spelled in full in the message:

"Clifton, Tex., Dec. 11, 1911.

"Rev. G. C. Rankin, Dallas, Tex.:

"To h—— with you on criticism of McNamara brothers. What are you but a parasite?

"REV. JOEL S. GRAVES."

In contrast with the above, we are also in receipt of the following note from a prominent union labor man here in Dallas:

"Dallas, Tex., Dec. 11, 1911.

"Rev. G. C. Rankin: I have just read your discriminating editorial on the McNamara affair, and as a union labor man I want to express to you my approval of your presentation of the case. It was fair to union labor, and its suggestions are sane and to the point. J. W. CLARK."

It was rather in bad taste, to say nothing of it as a piece of indiscretion for the "Rev. Joel S. Graves" to consign us to his prospective place of abode in advance of his residence there to receive us. But "Joel" is given to acts of bad taste and indiscretion, too. In the not distant past he was a traveling preacher in our Church, but became disgruntled, kicked out and landed in the Baptist Church, and scarcely before he had "gone down into the water" and come back up, he opened up his bile ducts on our Church and its ministers. Whether he is still in the Baptist Church now, deponent saith not, but if so, he has not been cured of his bad taste and indiscretion. And from the spirit of his telegram we infer that he has gone from bad to worse. It seems that he approves the diabolical deeds of the McNamara brothers, that he is badly purturbed because they were sent to jail for blowing up the Times Building, for killing a score of innocent working men, and for making their wives widows and their children orphans. And because we indulged in a mild criticism of their deeds and expressed approval of their punishment, the "Rev. Joel" wants us sent to—the bad place! Has he developed into an anarchist? Does he believe in dynamite and slaughter? If so, he ought to fill his obsolete saddlebags with sticks of it charged with eighty per cent of explosive power, slip out under the cover of night, and, like the McNamaras, spread death and destruction to all who want to manage their own business in their own way. But after all, we are only joking about the "Rev. Joel." Like the old, bony horse of Mrs. Wiggs, of the cabbage patch, "he is not as sperited as he looks!" The poor, old fellow just happened to have one of his bilious attacks the day the Advocate reached him, and he went off half-cocked! He usually means well, but he has some disjointed wheels in his head, and when they are in operation they scramble his brains! His heart, in his better moments, is all right.

Rev. R. P. Shuler, the bright, young pastor at Temple, has stirred up a hornet's nest, and the air round about his head is musical with buzzings. They are after him from all round and about Nashville, and swarms of them are still coming. Well, Shuler may have overdrawn his explanation of why seven ministers dropped out of the Tennessee Conference, and he may not have correctly sized up the reasons for their course, but the stick he thrust into the hive of Higher Critics up that way is intensely interesting. They are after him with all sorts of implements, but when they are through with him they will realize that they have had contact with a live wire. The Advocate will umpire the conflict and see that it reaches a safe termination.

ATHLETICS IN OUR SCHOOLS.

Sometime ago we had an editorial on this subject and it attracted more than ordinary attention. We have received a number of favorable letters anent the position taken in the editorial, and only one of an adverse character. We reproduce it as follows:

My Dear Sir—I shall introduce myself by saying that I am a Methodist, and that I have been a local preacher for a number of years; that I have taught school some, Commerce High School, last year, and I am now trying to better prepare myself for efficient work as a minister.

I am young and it may seem impertinent for me to write you the letter that shall follow, but I mean no disrespect; there is a principle involved, and it is a question upon which I have deep-set convictions, and I want the true perspective if it is within my reach.

To the point: In a recent editorial the position was taken that athletics received more attention than did other matters. That the athletic hero was the highest type of manhood as seen by our schools. Now, if that be true, there should be a change in college ideals, but, in all sincerity, I ask the question, "Is that true?" Is it not a fact that a man's being on the team means that he has passed the literary requirements, and does not the record show that strong, wholesome athletics strengthens the mental as well as the physical? Is it not imperative that the college provide strenuous athletics for some of the students that have just left hard work on the farm? Does not also athletics, clean athletics, as has been the general trend of late, make for the "square deal," fair play and good morals? Does not the football game give a training in courage, co-operation and self-reliance that can be found nowhere else? Hunting is a thing of yesterday; fishing is nearly the same, and many other of the sports afforded by nature to our parents are a thing of the past. What is to provide the like demands of our younger natures? Would it not be better for the Christian people to recognize the fundamental nature of play and clean sport; give their influence to that kind, and help keep the manly sports on a high plane and make them serve the purpose for which they are intended instead of standing aloof and criticising every outburst of youthful enthusiasm? Is not that attitude a result of the old idea of sacred and secular? Is there not a sacredness to every legitimate employment to which mankind is subject?

You realize that this is a transition period in our Nation's life, and I assure you that I realize that, and also that there are problems upon which I am earnestly seeking the truth, and I mean this not as criticism of the article referred to, but for an answer to questions it did not touch.

If you have time in your busy life to recognize this and favor me with an answer I shall be very grateful.

Yours sincerely,

J. C. MARSHALL.

We publish the above for two reasons: First, to give the other side of the question a hearing, and, second, to make a slight correction in the writer's reply.

The Advocate is not an ex parte judge in this or other matters. It is open to a variety of views concerning any ordinary matter about which it speaks. So we gladly give our correspondent a hearing, though he hardly expected us to publish his article.

In the editorial in question, we expressed our approval of legitimate sports and athletics in our schools, and stressed their effect upon health and morals. Neither did we offer a criticism of the schools where these sports and exercises are practiced. Our complaint was at the emphasis placed upon them in the daily papers, and the space devoted to them, and largely the absence of any emphasis upon the part of these papers upon excellency in scholarship and proficiency in literary pursuits. The very morning that brought our correspondent's letter, the Daily News had two large pages of printed matter under flaming headlines descriptive of the college games the day before throughout the country. Not one solitary word in these two pages was written about the standing of these teams in their college deportment, and in their scholastic proficiency. They were lionized as great ball players and the intellectual part of them was not mentioned. So we repeat that the daily press is making heroes out of the successful ball player and making his school work proper a very subordinate and trivial matter. His arms, his legs, his bodily exercise are put to the front, but his mind is in the background. And the tendency of this sort of thing is to exhalt the college boy into physical bully in ball exercises and to minimize his intellectual attainments.

A leading pastor in Texas, in one of our leading college towns, told us that in his Sunday-school he taught a class of advanced college boys, and a few Sunday mornings before, when he went to his class, he asked them to tell him the name of the Chief Justice of the Supreme Court of the United States, and that not one of them could tell him the name. He then asked them to name the most prominent baseball player and nearly all of them named him in concert. There is no use denying the fact that games in colleges are taking the preeminence in the minds of the students, and the space given to such things in the daily papers is largely responsible for it. And there is no use denying the further fact that the most prominent man in our leading colleges is known by far more favorably because of his success in ball games than in his large attainments in the course of study. And it is furthermore true, that a great deal of valuable time, for which fathers are paying, is taken away from regular college work and devoted to junketing expeditions throughout the country for ball games.

Nevertheless, we are not opposed to reasonable athletics in schools and think such exercises promotive of health and physical development. But that the habit has gone to seed, and that the daily press is contributing largely to its excess is a fact that no one will deny.

Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured."

Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases.

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

DR. W. A. JARRELL APPOINTED.

The World's Purity Federation is the great organization in America for educating the young and the old against the White Slave traffic. This organization, by lectures, introduction of suitable books among the people, teaching, etc., and by securing the necessary legislation, the enforcement of the laws, working for the care and the reformation of the fallen, provides for a long-felt want. It is "unsectarian" in character, being composed of moral people of all creeds and outside of our Churches. Consequently, it brings moral people into the necessary understanding and the co-operation against one of the greatest and most rapidly-growing curses of our day. On unanimous recommendation of the Baptist Pastors, the Interdenominational Pastors' Conference of Dallas, the four denominational papers of Dallas and the leading Jewish Rabbi, with the assurance of the management of the Dallas News that it would co-operate in the work, Rev. W. A. Jarrel, D. D., a former Dallas pastor, has been appointed by the federation, general manager of its great eleemosynary work, its lecturer and organizer for the States of Texas, Arkansas and Louisiana. Our Churches and pastors can be assured that Dr. Jarrel will be free from bringing anything of a sectarian nature into this work, that they, in every way, will find him qualified for the work to which he is appointed and that they will find him a genial, pleasant brother with whom to work.

We wish for Dr. Jarrel the largest success in this noble line of work, feeling that it is a wide field in which all good people are deeply interested. Dr. Jarrel is a leading minister in the Baptist Church, and well-known throughout his denomination. He now takes this place which is non-denominational, and we bespeak for him the co-operation of our ministers and people.

CENTRAL MEXICAN MISSION CONFERENCE.

In a note from Bishop E. R. Hendrix, he states that for good and sufficient reasons, the date of the Central Mexican Mission Conference has been changed from February 8 to February 15. Let all the brethren down that way take due notice thereof and govern themselves accordingly. And he further says that the Northwest Mexican Mission Conference will be held in the city of Chihuahua instead of at Torreon as heretofore announced. The date remains unchanged.

The Message of the Ecumenical Conference to the Methodist people throughout the world, which was unanimously adopted by the conference at Toronto, will shortly be ready for distribution in pamphlet form. Besides the Message, which can be read in about twenty or twenty-five minutes, the pamphlet will contain suggestions of hymns and Scripture readings from the Old and New Testament to be used in the service. The date fixed by the conference is Sunday, February 4, 1912. Pastors are requested to arrange for this ecumenical service on that date. The Churches in Great Britain and Australia are planning to have the Message read from their pulpits on that date. It is an inspiring thought that the Message may be read on the same Sunday from 100,000 Methodist pulpits throughout the world. The Message, which was written by Dr. J. Scott Lidgett, of the British Wesleyan Church, passed the scrutiny of a committee of experts, and was also unanimously approved by the Business Committee of the conference. It is an inspiring Message, reminding Methodists of the real source of their spiritual power, and exhorting them not to allow material prosperity and the mere things of sense and time to weaken the love and devotion of heart and soul to the religion of the Lord Jesus Christ. It is a timely summons to renewed consecration to the service of the Master.



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A MOST COMPLIMENTARY NOTICE.

The Mount Pleasant Journal has the following complimentary notice of the beginning of the Rev. J. A. Stafford's pastorate in that town:

Rev. J. A. Stafford preached his first sermon in the Methodist Church at this place Sunday morning at 11 o'clock. There was a large audience present who attentively listened to the new preacher deliver an able and earnest discourse on the life and character of Moses.

At the evening hour the Presbyterian Church called in their services in honor of Rev. Stafford's arrival here, and a large congregation was present at the Methodist Church to hear another great sermon by the new pastor. Rev. Stafford has made a most favorable impression on all our people both in and out of his Church. The Journal predicts for him a successful year's work.

PERSONALS

Rev. Wesley H. Keener, of Aquilla, was in to see us this week. He goes to his charge with zeal and hope.

Rev. W. B. Vaughn dropped in and paid us a brotherly call the other day. He is with the Handley charge, and is delighted with his outlook.

We had a brotherly call last Monday from Judge J. N. Browning, of Amarillo. He is a leading Methodist of that section and Judge of that district also. We are always glad to have our lay brethren hunt up this office when they are in the city.

Rev. J. F. Sherwood, of College Mound, is delighted with his work, and he has taken hold of things out there with the zest of a young man on his first work. No wonder, for his heart is in it, and the work is a good one, calculated to call forth the best there is in a minister's heart and mind.

Rev. New Harris has made a good beginning on his second year at Trinity Church. He is planning for large things, and he has a united membership back of him. He is a most entertaining preacher, and he excells as a pastor. He knows how to handle the affairs of a large congregation, and he is expecting a year of progressive work.

We had a delightful visit from Rev. and Mrs. R. A. Burroughs, recently of the Pittsburg District, but now of the Brenham District, the past week. They were on their way to their new home and spent a day or so in the city. Brother Burroughs is one of our most successful and devoted ministers, and good results follow his labors, whether in the pastorate or the presiding eldership.

Rev. J. M. Peterson, of the Dallas District, last Sunday preached a well-prepared sermon on phases in the life of Job. It evinced study and research. Brother Peterson is one of our most thoughtful ministers, and he never serves the people with unbeaten oil when he stands before them as a preacher. He is starting off well on his fourth and final year on this district.

Rev. W. A. Clarke, of Josephine, Texas, who made a trip to New Orleans, made a pleasant call at the Advocate office on his way home. Being thoroughly reinvigorated he will now give his work his undivided attention and among other important matters he will not overlook the Texas Advocate. He is a live wire.

POSTOFFICE ADDRESSES.

Rev. W. H. Vaughan, 822 N. 15th Street, Waco, Tex.

Rev. W. H. Wright, 4210 S. Stonewall Street, Greenville, Tex.

My address is 107 E. Live Oak Street, South Austin, Texas.

T. B. GRAVES.

"FARMER JONES."

"Sweets are fattening." Oh, how the portly dame despises this fact, yet loves the sweets, and it is a fact, and to that fact possibly as much as any other one thing, is due the well-rounded country lad and robust, red-cheeked country lass—those living 'midst the cane-brakes or the sorghum fields.

The writer recalls the refrain from negro cabins when a boy: "Gimme pone and sor-gum lasses," and to-day a similar refrain is heard from the cottage by the hillside and the mansion in the city. It's "Farmer Jones" Brand Sorghum Syrup they want now. It is better than the old sorghum and retains all of its healthful and fattening properties. Children thrive on "Farmer Jones," and it is no departure from the truth when it is claimed to be cheaper than meat and more nutritious. Farmer Jones Brand Sorghum Syrup—"It's a Food, Not a Fad."

The Fort Scott Sorghum Syrup Company of Fort Scott, Kansas, manufacturers of this excellent food product, reckoned well in the blending of country sorghum and corn syrup with cane flavor. "Farmer Jones" is pretty generally known in Texas now, but is making new friends every day.

THE BIBLE UNDER FIRE.

By Rev. W. P. Wilson.

It is the purpose of the writer to furnish a number of articles under the above head, with the hope that short, pointed papers on this question will be beneficial to a large class of people to whom, if the question were presented, "Do you believe that our Bible is the Word of God or inspired?" would, without hesitation, answer in the affirmative. And yet, judging from the way in which thousands of people treat this Book, it is doubtful as to whether they believe, in their hearts, what they profess to believe.

In theological schools the genuineness and authenticity of the Bible is divided under two heads: First, external evidence; second, internal evidence. It is the intention of the writer to first notice some of the main features of external evidence that point in the final estimate to the fact of our Holy Scriptures being inspired.

That a beneficent Creator would devise some plan by which his creatures might attain to such knowledge of his purpose in their creation as would enable them to conduct themselves in such way as would meet his approval, is reasonable beyond all question. If it were possible for men to have gained this knowledge from Nature, or the works of Nature, then such revelation as we claim to be set forth in the sacred Scriptures would have been superfluous. This prepares us to notice Nature religions, as taught and practiced by a large part of the human family. Now if the best that these religions have attained overshadows the teachings of the Bible, then we have occasion to doubt the genuineness and authenticity of our Scriptures.

The writer begs to give a brief statement of the great religions that have dominated and still dominate a large portion of the human family. The information given in these papers is gathered from the most authentic sources, and will be found by anyone who devotes the time and labor to investigate that the statements are historically true.

The first that we will notice, because it seems to be the oldest, are the sacred writings of the ancient Babylonians. The Zenoese Vesta is possibly one of if not the oldest sacred writings outside of our Bible. The date of it is not known. It was evidently in existence at the time of Zoroaster. Exactly when Zoroaster lived is not definitely settled. Some writers have placed the date as far back as 5000 years before the Trojan war. The weight of evidence, however, would place it about the time of the founding of Ninevah, which is said to have been founded by Ninus, a son of Minrod, who is a Biblical character.

Zoroaster seems to have laid no claim to divine honors. He claimed to be a teacher and reformer, and in a sense a prophet. He taught a doctrine that is pure dualism; that all things were created by the Omnipotent One, but there existed at the same time, and co-equal in point of existence and power, an evil spirit, whose province it was to destroy and efface everything that was good. These two contending spirits, one for the good and happiness of humanity, the other for the misleading and the destruction of all that was good in each individual from childhood to old age.

In the Zoroastrian system there was no repentance, nor any remission of sins, but he taught that a book was kept by the divine one in which was registered all the deeds done in life. At the end of earthly existence one, in passing out, came to a bridge; here the book was opened, the accounts were run up; if the good deeds were found to be in excess of the bad, then the parting one passed over the bridge to the heavenly state. But if the evil deeds exceeded the good, then the unfortunate victim was cast under the bridge, where he was taken up by the devil and consigned to everlasting pain, darkness and misery. But if the good and evil deeds were found to be equal in number, then the victim was assigned to an intermediate state, where he was to remain until the final judgment. Just how the case was to be decided then is not clear.

Dallas, Texas.

TELEGRAM.

Big Springs, Texas, Dec. 11, 1911.

Mrs. Dora Roberts signed for twenty-five thousand.

H. A. BOAZ.

Dallas, Texas, Dec. 11, 1911.

Mrs. Dora Roberts, Big Springs, Texas.

Accept our congratulations and heartiest appreciation of your magnificent gift to the Southern Methodist University. It is a noble thing for you to recognize so generously the needs of higher education. May you always be blest in proportion to your great gift to humanity.

DALLAS CHAMBER OF COMMERCE.
By J. R. BABCOCK, Secretary.

Dallas, Texas, Dec. 11, 1911.

Dr. H. A. Boaz, Big Springs, Texas.

Accept heartiest congratulations for the generous spirit which you are arousing in behalf of the University. You are doing a noble work in the great cause and are receiving the support which the work justifies. Have just learned of Mrs. Roberts' gift. Keep up the good work.

DALLAS CHAMBER OF COMMERCE.
By J. R. BABCOCK, Secretary.

1-12 of a Year FREE

Parties subscribing now will receive the **TEXAS CHRISTIAN ADVOCATE,** including the beautiful Christmas issue, until January 1, 1913, for $2.00. There is no present more acceptable to a Methodist than the great Church paper. Give your subscription to your pastor or send direct to

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KNIGHTLY SACRIFICE.

"If you want to do people good, you can, but you must pay the price for it," said Alexander Maclaren. One can hardly imagine a story more knightly in sacrifice than that of Nehemiah. He left the cool affluence of the King's palace for dangerous and difficult parched ride by camel train across the desert. He arrived at the city of his destination, which was in reality little more than "the city of the sepulcher of his fathers." He was the pro-tem Governor, but he had to maintain his own entourage, and pay from his private fortune for the workmen who helped rebuild the walls. He helped the work along with even physical labor. His nights were sleepless with watching for assault. He had to combat his own people, who used all their guile to prevent the consummation of his plans for their own good. Many times a life of devotion must be its own reward. Appreciation does not come to all. "All men ignored in me, this was I worth to God."—Pittsburg Advocate.

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I want a preacher for the Wingate Circuit. Will pay six hundred dollars or more; has a parsonage.

REV. J. H. STEWART.
Brownwood, Tex.

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WITH DR. BOWMAN IN KOREA.

(Being the first of a series of letters written by Dr. Newton H. Bowman, formerly of Texas, now in Korea as the special representative of Trinity Epworth League, Dallas, Texas.)

Choon Chun, Korea, Oct. 11, 1911.

The Trinity Epworth League, Dallas, Texas, U. S. A.:

Dear Leaguers—This is a blessed privilege to me at this time to write you. The mission I am on has been actuated by your deep interest in this particular field, and I feel certain that this direct message to you from your personal representative will receive a cordial welcome.

August 22, 1911, at 11 a. m., we went on board the S. S. Mongolia at San Francisco. There certainly was a stir on wharf. The baggagemen were there with everybody's baggage. Every piece had to be seen after. There were friends to say good-bye for many of the passengers, and there were passengers who could only say good-bye to a meaningless throng of strangers that lined the wharf. Promptly at 12 m. the gang-plank was raised. The signal was given and the ship was moving out to sea. As I felt the throb of the great engines that were now moving us out to sea and away from homeland I could not help the feeling of loneliness amid a throng on deck. I made a rapid inventory of myself: I thought of those at home; I thought of all the bad things of my life, but when I realized that I was only starting on my way for a real service to Him who loves us all, I felt different and was happy in the thought that "Thy will be done and not mine."

The weather being cold and disagreeable it was not pleasant to remain on the decks very long. However all were quite anxious to stay on deck until Golden Gate had been passed. Some went to their cabins for no other reason than to nurse a good case of sea-sickness, and by way of parenthesis might say that there was a complete epidemic struck my family which lasted in varying degrees. There were times when it occurred to me that the disease was prone to reoccur in spite of a good convalescence.

I did not get to see Golden Gate; I was busy at the time in the cabin. In fact, I did not care for dinner as the lunch at 1 p. m. had disagreed with my constitution in general.

Night came on, but I could not sleep until late. Everything was new and strange. There were various noises here and there. The vibrations of the engines throughout the ship had to be gotten accustomed to. And then there would be a heave of the ocean and the ship would give a kind of hammock-like effect, then there would be a sensation as if falling.

Next morning, the 23rd, was rather an interesting time. Some were relating the night's experience and others busy denying the charge; however pale lips, white rings about the mouth with a yellow background was not to be mistaken. One gentleman related rather an interesting one of the first evening: "As he was walking along the deck noticed a man leaning over the rail, halted and asked cordially if he had observed the beautiful moon come up and the reply was 'Has that got to come up yet?'"

Each morning there were more people to be seen on deck and by the third day the number had grown to be quite respectable.

About the fourth day we were approaching the tropics. The weather had gotten warm and everybody had donned their lightest togs for really the "good old summer-time" had returned.

On the morning of August 28 we came in sight of Lepers Island, and the peaks that peered up round about Honolulu. At 8 a. m. the ship had anchored at the wharf for the day. The passengers hailed the opportunity of going ashore with delight.

The city is thoroughly American in matters of commerce, and I felt quite a bit at home.

We took a street-car and visited the Equarium and found it highly interesting. Nature has been extravagant in its adornment of these mid-ocean islands. If I were to select all the descriptive adjectives applying to natural beauty and weave them into one laurel wreath and place it on Honolulu I would not convey to you a perfect impression of its natural beauty, for it is indeed the flower garden of the world where sunshine is eternal and no frost to blight the bloom.

After spending the day ashore all returned to the ship to find another ocean steamer, Persia, at wharf which came from Japan. She was four days late on account of typhoons. This bit of news was not cherished very much for we were to go over the same route.

At 5 p. m. our ship, the Mongolia, put out to sea for the long journey to Japan, accompanied by all the seabirds that seemed to be piloting us well out to sea. However, lost them all during the night, save one kind. He was a large, slender bird, of dark-brown color, slender body and measured about five feet from the tip of one wing to the other. This bird was of especial interest to me on account of the fact that he followed our ship across the ocean. I figured that he flew as a minimum count 1500 miles each day. The ship averaged 350 miles each twenty-four hours, and this bird flew around the ship in circles of the figure eight. Where he ate or when he ate, and when he rested or where he resided, I could never tell, but he was our constant companion for the entire journey from Honolulu to Japan, which, in point of time, was eleven days.

September 1 (Friday) our calendar changed from August 31 to September 2. From the time we left San Francisco we set out watches back thirty minutes every twenty-four hours. Our Sunday here is your Saturday.

September 4 the wireless station on board ship posted news from all over the world, which was gladly read by the passengers.

September 5 was a black-letter day for us. About 10 a. m. everybody was busy reading, writing or spending the time in one way or another when suddenly the fire bell began to ring and the motion of the ship had changed. Something was wrong. Something had happened that was out of the ordinary. Everybody was in a panic. No one could tell the other what was causing the commotion.

When I reached the deck there was a cry of, "Man overboard!" Then, of course, I thought perhaps it was Lilla who had climbed up on the iron rail and perhaps had slipped into the ocean. I could not find her, and, of course, everybody else was looking for their loved one. During all this excitement the ship's crew was lowering a life-boat. The ship was reversed and going in a circle. About this time of the general excitement we learned that a Chinese steerage passenger had taken a quantity of liquid opium for suicidal purposes, and, to make sure of his job, jumped into the ocean. It was a good job. The life-boat was sent out to where his hat was floating but the man was drowned. During all this time the Captain was on the bridge searching the water with his field-glasses and directing the crew of life-savers by means of a whistle. When nothing was to be seen of him they returned to the ship and by the time the life-boat had been cleared from the surface of the water the ship was moving on for Japan. In the afternoon of this day there was a burial at sea of a Japanese steerage passenger who had died of tuberculosis in the forenoon.

September 6 passed a Japanese ship from South America and reported a pleasant voyage. In looking at these ships approach I was reminded of Columbus as he used this same illustration to demonstrate that the world was round.

September 8, at early morn, our ship anchored at Yokohama, outside the breakwaters, for the health officer's inspection, which took about one hour, after which the ship passed within the harbor alongside the pier. This was some distance from the wharf (Hatoba), and those of us who came ashore did so by means of steam launches.

Yokohama is a large city of more than a million people. One of the principal shipping ports of Japan, and is the usual landing place for passengers from America. For the first time I pressed foot on heathen soil, and you might well imagine the impressions that came to a Christian's mind. After getting to a Chinese exchange shop for purpose of trading all our American money off for Japanese money we took a jinrikisha to the railroad station. There boarded a train for Tokyo, eighteen miles distant.

Tokyo, as you know, is the capital of Japan, the residence of the Emperor, and the seat of government. The capital covers over 100 square miles. There are quite a few places of interest to the passer-by, but we did not visit all; however went to one of the Shogun temples, which was erected by the line of Shogun Kings. There were seventeen of the Shogun Kings and in a yard at the rear of the temple is a terraced yard in which lies the body of one of them who is being worshiped. This constitutes the ancestral form of public worship as practiced in Japan to-day by the heathens.

At 2:30 in the afternoon we took the train back to Yokohama, but did not stay in the city very long. The city is not characteristic of anything. The commerce is largely made up of manufacturing interest to please a traveling public, and is not used in Japan. We returned to the ship for the night, and at 10 a. m., September 10, Saturday, the ship sailed for Kobe.

From this time on we were never out of sight of land. As night came on it began to rain. At 4 a. m. in the morning the fog-horn was blowing; however, did not blow long. The ship was anchored and did not resume the journey until about 8 o'clock at which time the fog had raised. I was glad to know the Captain was so careful. The Empress of China is lying on a rock outside the harbor at Yokohama and her cargo and passengers were then in Yokohama awaiting sailing reservations on other ships.

We arrived outside the harbor at Kobe and cast anchor at 9 a. m., Sunday, September 10. We were not nearer the wharf than one mile and a half, that distance from a pier. The bay was choppy and the launches that came out to transfer the passengers to shore were pitching like wild broncbos.

For a time we thought it not advisable to attempt to get into a launch for fear of it turning turtle. Just as the launch would get alongside the great iron sides of the ship a wave would dash against it, and with a rebound would wash the launch with it, and the transfer had to be instanter. We finally got into one and got to shore. The missionaries at Kobe started out to meet us but got sick and returned to shore to await us there, which they did. We had camped in the trail of a typhoon.

From Sunday at noon to the following morning at 11 o'clock was spent in Kobe, after which time we went aboard a Japanese ship, the Shingu Maru, bound for Fusan, Korea.

At a few minutes after 11 o'clock a. m. the ship sailed slowly out of the harbor, passing Wada Point, at the entrance of Kobe harbor. The much talked of beauty of Japan as seen by those on board ships that pass this way en route to China and elsewhere may be seen on the starboard side. The scenery of Suma and Maiko has been much talked about, and it is very pretty. There are hamlets here and there scattered along to hold the attention of the traveler until night comes on. The next morning we had reached Ujima, and as the ship traveled at night and lay in part during the day gave us excellent opportunity to go ashore, which we did.

We hired jinrickashas at Ujima and went up to Hiroshima to visit the girls' school in charge of Miss Gaines. Those of you familiar with the school will recall it as being the best work the M. E. Church, South, has in Japan. We had a very pleasant time while there. After lunch we were shown about the school, and it affords me pleasure to speak of all I saw there in the highest terms, for they are doing a great work.

The next move was to visit the Daimio Gardens, the summer home of the ancient Feudal Lords. The time was fast approaching when we must get back to the ship, so here we took jinrickashas back to Ujima, thence out to the ship, which sailed at 4:30 p. m. for Shimonoseki.

The day in part here was spent on the ship watching the women load ships with coal. I will tell you more about this in the future.

The trip from this point is a much dreaded one by all who come this way. It's just one "night of the straits." The Shimonoseki Straits lie between Japan and Korea, as you will note, and is the meeting point of two currents and the ships are tossed considerably along these coasts.

The next morning Korea was lying before us. At 9 a. m., September 14, we went ashore at Fusan. After getting all our baggage through customs we went to the railroad station, where we met Bishop and Mrs. Murrah, who had just arrived by rail from Japan. The Bishop boarded the ship we left and went on to Wansan (Gensan in Japanese), where he was to hold the Annual Conference. Mrs. Murrah, Mrs. Gerdine, Miss Reed, Mrs. Bowman, Lilla and myself came on to Seoul (Keijo), where we remained for ten days enjoying the hospitality of the missionary home of Rev. and Mrs. Gerdine.

Seoul is the capital of Korea (chosen), and the site of the palace of the ex-Emperor Ri Dynasty which has continued for five hundred years. The circumference of the city is about ten miles, and the whole is surrounded with a stone wall, ranging in height from ten to twenty feet. The wall is said to have been built in ninety days. There are eight gates in this wall, viz: The Great East Gate, the Great West Gate, the Great North Gate, Sokmon, the Little East Gate, the Little West Gate, Shukuseimon and the Great South Gate.

We came to Choon Chun, October, by pack-pony and chair. We slept in native inns, which were after the order of livery stables, being composed of sheds with dirt floors. The trip consisted of two days and nights before reaching here.

We are keeping house with what we have. I have opened the hospital and the work is in progress.

I will write you more of Korea the next time, but thought it better to give an account of the trip first.

Assuring you of my earnest prayers and asking for yours, I am,

Yours cordially,

NEWTON H. BOWMAN, M. D.
Choon Chun, Korea.

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"Man makes his fellows what he is, or his fellows will unmake him."

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I Want Someone to Call Me Dearie
Your Lips, Your Eyes, Your Golden Hair
I'm Tying the Leaves So They Won't Come Down
I'll Be Waiting in the Gloaming, Sweet Genevieve
Let Me Write What I Never Dared to Tell
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REMINISCENCES NO. 5.

By Rev. W. J. Joyce.

Beginning of My Ministry.

I was religiously inclined from childhood. My father and mother had been in the Methodist Church, but through constant removals had lost their membership, but not their religious belief. My father was a constant reader of the Bible, and I fell into the practice in very early life through his influence. He explained some things to me and my mother helped me to pronounce, but usually did my own pronouncing.

My religious views were orthodox from the beginning. I have never changed the faith of my childhood; I never will, I know. I had a very religious half-sister, a few years older than myself, and she started me in a more pronounced religious life.

Alone one day, under a little dogwood bush, in Pike County, Alabama, I had the assurance of pardon; but fearing the ridicule of my boyish playmates failed to join the Church, with the usual, and I may say from long observation, the inevitable result, I forgot. Six years after, in Camden, Arkansas, I joined the Church, and was restored, and immethe plan. "I preach the gospel? I, without education, timid as a rabbit, diately felt that my life work had been planned. I refused to endorse and without the tongue of the talker. I? Never!"

A month before all this I had engaged to work on the farm for Mr. Phillip Agee, at that time County, District and Probate Clerk of Ouachita County. He was a Methodist and hated drunkenness, laziness and tobacco and whiskers. All those things were unknown to me, perhaps I ought to except laziness, but I won't. He saw me reading, as my life habit was—all the spare time I had. One day he said, "Mr. Joyce, can you write?" I said, "Yes, sir, a little."

He said, "My Deputy is going to leave, and if you can write I will take you in the office in his place."

I said, "Much oblige, sir, I will try."

It was soon after I got under his influence and in his office that I joined the Church. I began to associate with religious, cultivated people. I soon caught up with the work, for I labored right along like I had always done on the farm. Then this blessed man said to me, "Your wages, $12 a month, will go on; you study law, and I will keep up the work, and you can help me when I get behind."

I soon found out that I could not be a lawyer, as honorable as that profession is, for my life work, like the apparition before Macbeth, would not down.

I remained in the office seventeen months, and resigned. No young man of my ability and education had a brighter future, financially, than I. My friends called me a fool for leaving. They said that the office would soon have fallen into my hands; and it was by far the best office of its kind in the State. My friends did not see Banquo's representative, or to use a scriptural illustration—Baalam did not see the angel with the drawn sword, but the beast that Baalam rode did. Only to think, after a happy ministry of over fifty-four years this scriptural illustration should so perfectly fit my case of fifty-four years ago. I laugh now at the Baalam incident, but it was no laughing matter then. Why did I not go on, even if I did have the Baalam of the world ambition on my back, and take my death cheerfully, if an angel of God was to deal the blow. It was not the ass that the angel was after—it was the rider.

It was a foregone conclusion: I must try to preach.

I bought a pair of saddlebags, put in them a Bible and clothes, and started out afoot, to hunt a community more ignorant than myself in which to begin. Oh, mercy, everywhere I went the people knew more than I did. I thought I would teach a school of ignorant little children first. The mountains of Arkansas was the place. So I started for the mountains. There I found Dr. Biggs, the father of the Biggs boys of the Texas conferences, and he knew more than his sons. Mountain ignorance, indeed! Alas for me! I now struck out for my father's house in Texas, 200 miles away. He had a farm. I could be a farmer—I was raised on a farm.

I arrived in due time, and my father gave me a place. I remained at home a year, and then struck out for the more distant West. Not long after I left home, my father died. He was buried in Red River County, about fourteen miles south of Clarksville. A small marble slab marked: "Henry Joyce, aged 60," points out his resting place. His life was one of constant toil, but he died an honest man, and a sincere believer in the Son of God. I shall meet him in the better land.

After a definite call to the ministry in Camden, I spent five miserable years. About the end of those miserable years, I married a 16-year-old girl. Her name was Jane Hearn. She had been a strong, healthy girl all her life, and was a member of the Cumberland Presbyterian Church. In three months she died of typhoid fever; died in sight of heaven. She lies five miles east of Plano, Collin County. A little slab of white rock, hewn out with my own hands, marked "Jane" shows where I laid her.

I felt like this was my last call. If my girl wife had lived I am sure I would have never been a preacher. Far better for us both that she died. I did not see it then; I had hard thoughts of God; but I said, "It is enough, I surrender."

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and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.

THE SHULER PROTEST.

Doubtless, without intending to do so, you have through a correspondent in the person of the Rev. R. P. Shuler, been the means of giving publicity to misrepresentations of the Tennessee Conference, and others. The occasion of this tirade is found in the following statement: "I note from the account of the Tennessee Conference, which convened October 11, 1911, that seven members of that body were silenced, three of whom not only withdrew from the ministry, but also from the membership of the Methodist Church." Then follows this: "Something is radically wrong when that number of men are compelled * * * to quit the sacred work of the ministry at one time." Further comment is as follows: "If you will study carefully the minutes of the Tennessee Annual Conference I think that you will find that body afflicted with other records strangely and pathetically like the one made this year." In view of the foregoing our critic asks, "What is wrong?" The answer to this question is a charge of heresy with about fourteen specifications, all growing out of Higher Criticism. Implicating the Theological Department of Vanderbilt University and the Vanderbilt Summer Institute our critic says: "But what I did not get from them (the theological professors), I did get from members of the Tennessee Conference. I found then, and the fact has been confirmed since that the Tennessee Conference was filled to overflowing with what is called for lack of a more suitable title 'higher,' or more properly, 'destructive criticism.' It is certain that the Tennessee Conference has more of this than any other conference in the connection. Here, I think, is where you will find a reason for the almost tragic statement that seven men went down and out of the itinerant ministry at the last session of that conference." Mr. Shuler says, that he gained most of his information while attending one session of the Vanderbilt Summer Institute in 1904, and a stay of one month on the Vanderbilt campus, with perhaps a few things gathered since confirming what he had learned at first hand. He gives evidence of being an apt scholar with the aid of a decided creative faculty.

Now as to the facts: From 1903 to 1911 the Tennessee Conference lost eighteen men as follows: Seven located, six discontinued, four withdrew and one was expelled. Three of those that located have since re-entered to the itinerancy, two others have been serving as supplies most of the time, and these two and the other that located at the last session of conference are in the local ranks. The other is working as a missionary in Japan, with another Church. Of those that discontinued one did so on account of a mental breakdown; one on account of ill-health, who has since died, and two others that they might complete their education, and are now prosecuting this work. Another discovered that he had made a mistake and quit. All except the one that died are now local preachers. I do not know why the other discontinued, or what he is doing. Four of the eighteen withdrew from the ministry. All of these were involved in such conduct as would have brought them to trial if they had not withdrawn. Two of these were transfered to us from Texas, the country from which our critic hails; where, I am told, one had trouble. In nine years, from 1903 to 1911, counting one that discontinued whose relation to the Church I do not know, the Tennessee Conference has had a net loss of seven, i. e., that many are not in either the itinerant or local ministry or local ministry, but as one of these is a missionary in another Church there is a net loss to the working force of the general Church of only six men. This loss of six men in nine years is from an average of two hundred and twenty-five preachers for the period. This is so small that it nullifies this statement from our critic: "If you will study carefully the minutes of the Tennessee Annual Conference, I think you will find that body afflicted with other records strangely and pathetically like the one made this year."

This "pathetic" and "tragic" loss is charged up by our critic to a hot-bed of heresy which is the offspring of "destructive criticism" and this is found in the bosom of its mother, the Vanderbilt Summer Institute, and in the Theological Department of Vanderbilt University. I have attended all of these institutes but one and am familiar with the personnel of its members from the Tennessee conference. Neither one of the four men that withdrew from the ministry, nor the one that was expelled ever attended the institute and only two of the eighteen were ever present at any of its gatherings, and they only incidentally as students in the University. Not one of the eighteen can by the wildest freaks of the imagination, saturated with suspicion, be classed as a Higher Critic, much less a destructive critic. Neither the institute, Vanderbilt University, nor Higher Criticism, have any connection whatever with the location, discontinuance, withdrawal or expulsion of any one of these men. Not one of them, if one has the slightest regard for accuracy, can be classed as a heretic, not even according to the lofty standard of orthodoxy as contended for by our critic. With a pre-conceived purpose to convict, he in the absence of all facts created out of his own fertile imagination suspicions satisfactory to his distorted faculties and proceeded to misrepresent a body of men at least his equal in devotion to the high ideals of Methodism, if not his equal in profound scholarship.

In order to bolster up his contention and contribute to the general effect on the mind of his readers, this champion of orthodoxy gives it as his opinion that of those in attendance at the institute, and lingering about the Vanderbilt campus for a month, planning to enter the University," "three-fourths * * * are members of the Tennessee Conference." This is wide of the mark. More than once I had occasion to note the attendance of members of the Tennessee Conference, and there never was present any such proportion, unless it was the first two years of the institute, our conference perhaps furnishing one-half of those in attendance. Take the following in this connection: "I found then, and the fact has been confirmed since, that the Tennessee Conference was filled to overflowing with what is called, for lack of a more suitable title, 'higher,' or more properly, 'destructive criticism.'" Mark the language: "Filled to overflowing," with "destructive criticism." Connect this "overflowing" rhetorical sentence with the "three-fourths" of the above quoted sentence with this warning thrown in for good measure: "It is certain that the Tennessee Conference has more of this than any other conference in the connection," and you will see through the purpose of the tirade. The sense in which the phrase "destructive criticism" is understood by those who use it intelligently, there is, so far as my knowledge goes, not a destructive critic in the Tennessee Conference. If Mr. Shuler knows one, let him name him, and point out specifically his destructive work. That there are men in the Tennessee Conference, as well, perhaps, in all our conferences, who hold to the viewpoint of the historical study of the Bible is not denied, but they are not destructive critics, and they do not follow blindly all the conclusions of Higher Critics, any more than they deny all truth to tradition. That "filled to overflowing" phrase is high-sounding and "full of fury, signifying nothing."

I ask the reader to follow this critic a little farther where he says: "It might surprise some who read this article, to know how many schoolmen in Southern Methodism are not sound in the things once delivered to the saints." This looks like the Tennessee Conference has escaped from our critic, but not so, for he soon returns, and this time to pray, but not for us. Hear him: "God grant that the experience of the grand old Tennessee Conference may not be inherited by the other conferences of Southern Methodism." And to this end it might be well for us to guard against those very forces that have multiplied themselves within that territory of the Church to the destruction of the faith of many." May we ask what "forces?" "Theological schools of the Church," "summer schools" and "many schoolmen in Southern Methodism." It is evident from the opinion of our critic that it is these "forces" that have led "the grand old Tennessee Conference" estray and "destroyed the faith of many." Here is the motive our critic attributes to these "forces," and those whom they have led astray as to why they believe, and why they say they believe the things charged against them. They "have gotten the idea of late days that the world will not consider them smart unless they revive in their thinking," etc. This along the same line: "It is the pretention of the veneered type, which realizes that its only road to recognition is by antagonizing the fundamentals," and "the boasting knight of doubt who rides his charger rough-shod into the sacred places." Get these choice phrases together and look at them. Our critic says these heretics want the world to "consider them smart," but in his estimation "it is the pretention of the veneered type" looking for a "road to recognition" by playing the role of "the boasting knight of doubt." Gentlemen, one and all, who do not follow in the footsteps of this modern conservator of orthodoxy, here is the motive for your theological utterances, if they do not in all respects, coincide with Mr. Shuler. The motive here attributed is base, even if the parties are all they are thought to be, as to their views. The whole performance of men not in agreement with this critic is vain and insincere. If the author will transfer to the Tennessee Conference and repeat his charge of heresy, and make it good with the proof and then attribute such base motives to the convicted parties, with no more evidence for its truth than his ipse dixit, he will either have to apologize and retreat or "step down and out." Such impugning of motives is beneath all right thinking people. What would Mr. Shuler think if some one were to say his performance is "a play to the galleries?"

I quote a few specimens of "overflowing" destructive criticism which our critic says he learned from these "boasting knights of doubt," during his stay among us in the summer of 1904: "I learned that Daniel was a myth; Jonah a humbug of first water, and Job a hatched-up product of a fertile brain. * * * I learned of a great number of Isaiahs, the color of their hair, the length of their beard. * * * I learned that the Bible was a vulgar, obscene book." These five things learned by our critic are taken from about fourteen items of like character.

Let me say deliberately and with the utmost candor that Mr. Shuler never heard from the lips of any member of the Summer Institute of 1904 "that the Bible is a vulgar, obscene book." Without the slightest fear of successful contradiction, I say that no member of the Vanderbilt Summer Institute ever said anything like that—anything that is capable of being construed into any such language. Neither did he learn while among us, or since from us, that there are a "great number of Isaiahs," or anything about "the color of their hair," or "the length of their beard." No one in our midst has ever heard of more than two Isaiahs and I have never heard of any member of the Tennessee Conference expressing a belief on this point, and, in fact, I am sure they are not concerned whether there be one or two, but they do believe in, and preach the great truths of the Book of Isaiah. No member of the Tennessee Conference believes or says, or even has believed or said that "Jonah (is) a humbug of the first water," or that "Job (is) a hatched-up product of a fertile brain." Enough of such stuff, it is flippant and silly, and is beneath men of intelligence, with a serious turn of mind.

Let this self-constituted censor name the parties heresiarchs that have said such things to him, and state specifically what was said, face them with these matters and give them a chance to affirm or deny. This would be far more honorable than to put such bodies of men under suspicion, and attribute to them flippant and silly language they never used.

T. A. KERLEY.

Mrs. Powell Almost Dead

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

WEAK KIDNEYS

There are over one hundred diseases of the kidneys. Each disease requires special treatment, diet and hygiene. No one remedy can cure all these various diseases. Each case demands particular treatment, and that is why the Invalids' Hotel and Surgical Institute at Buffalo, N. Y., has had such great success in curing kidney disease in its various phases.

The Physicians and Surgeons employed in this completely equipped Sanitarium are among the most experienced and skillful in the country, men who have made these diseases their life study, and whose highest ambition is to excel in their treatment. How well they have succeeded may be judged from the fact that their practice embraces cases from every state and territory of the Union, as well as from foreign lands. Many thousands are annually treated either through correspondence or at this Institution, founded by Dr. R. V. Pierce many years ago. It's an old adage that "Experience makes perfect," and the skilled specialist in this field of practice cures thousands of cases which have been abandoned as incurable by general practitioners.

A chemical and microscopical test of the water from the human body will tell whether the kidneys are in good health or not. These tests of health are conducted by expert physicians and chemists every day at this Institution. Such examinations are made without charge. All you have to do is to send a sample by express to the Invalids' Hotel, at the same time write a letter and you will promptly receive the result of the analysis and this absolutely *without charge*.

Stone in the bladder is cured without the use of the knife. So are rupture and false rupture cured without the use of dangerous anaesthetics and without pain. In these cases the saving in time is also of importance, patients are not confined to their bed for ten or twenty days but make a satisfactory recovery and return home in a week or ten days. Send for free booklet on any one of these diseases. These booklets also contain testimonials of thousands of cases permanently cured by Dr. Pierce's improved methods.

One of the most wonderful electrical appliances is the X-ray used at the Institute which may be used both in the treatment of various diseases and in the diagnosis of many obscure conditions. With its aid the interior of the human body is no longer the sealed book it has been heretofore. Abnormal states of the bones, gall stones, stone in the bladder or in the kidneys, are shown plainly by what are known as X-ray photographs. Internal tumors, and the enlargement of the deep-seated organs, are also discovered by this means and in the diagnosis of tuberculosis of the lungs this agent has proven a most valuable aid. When applied to some of the less fatal chronic ailments of germ origin it has proven very effective as a curative agent.

Another interesting proceeding is the violet-ray treatment produced by concentrating the violet or chemical rays from an arc light with a specially prepared carbon upon any portion of the body that may be the seat of pain. Sufferers from neuralgia, sciatica, rheumatism, strains, sprains, also from those obscure exhausting pains (the origin of which cannot at times be accurately determined) frequently find immediate relief from a single treatment and usually with a little persistence in the use of this aid, comfortable health or perfect recovery is obtained.

The incandescent light bath, consisting of a cabinet in which the patient is bathed in the combined rays of many electric light globes, has produced really wonderful results in diabetes, sciatica, rheumatism, obesity, anaemia, and some forms of kidney and heart trouble. It has also proven valuable in catronic bronchitis, bronchial asthma and various skin diseases. As a general hygienic measure its efficiency can scarcely be over-estimated.

Those who have been patients at Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y., highly commend this wonderfully equipped Sanitarium, where the above mentioned electric machines, high-frequency current, and other most modern and up-to-date apparatus are used for the cure of chronic diseases. The treatment of the chronic diseases that are peculiar to women have for many years been a large factor in the cures affected at the Invalids' Hotel and Surgical Institute.

This remedial home as established by Dr. Pierce is supplied with every known apparatus and means of cure, for its aim is to avoid surgical operations whenever possible.

Great care is exercised not to over encourage those who consult the specialists of this institution that no false hopes may be raised.

Many thousands are annually treated both through correspondence and at this Institute. Every one consulting by letter or in person receives the most careful and considerate attention. All communications are treated as strictly confidential.

No charge whatever is made for consultation.

Write the Invalids' Hotel and Surgical Institute, Dr. R. V. Pierce, President, at Buffalo, N. Y.

Facts for Catarrhal Sufferers.

The mucous membrane lines all passages and cavities communicating with the exterior.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane.

Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

Each generation must start where the other stops. Thus are we to be forever approaching that one far-off divine event toward which the whole creation moves.

The man who has no ambition to achieve, or ideals to realize, had better save money for his funeral expenses.

THE WOMAN'S DEPARTMENT

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

ATTENTION, AUXILIARY TREASURERS, NORTHWEST TEXAS CONFERENCE.

On account of my removal from the conference Mrs. H. G. Towle, Snyder, Texas, has been elected as your Conference Treasurer. Send all money for both departments to her.

MRS. GEO. W. BARCUS.

NOTICE.

To the Presidents and Corresponding Secretaries of the Woman's Home Mission Societies of the Central Texas Conference:

Please report to me as soon as possible all boxes of supplies sent out during the past year, their value and destination, that I may include them in my report to the General Superintendent of Supplies.

MRS. L. H. GUTHRIE,
Superintendent of Supplies.
1114 Main Ave., Brownwood, Tex.

MERIDIAN W. H. M. SOCIETY.

The social meeting of the Woman's Home Mission Society was given at the beautiful home of Mrs. Willis Turner, at Meridian, November 21, 1911. The day was a cold, cheerless advent of winter, but the cheerful forces and the general hospitality of the hostess took the sharp edge off the blizzardy day and made it an occasion of beautiful friendship and profitable discussion of everything which related to the bazaar. Each member brought some article intended to be displayed; its especial merit being freely criticised for future betterment. This was found to be a very satisfying feature of the gathering and produced an unusually fine display in both beauty and utility to the bazaar. The refreshments served by our hostess were of the highest and most beautiful kind, and, with the lavish hand that served, made it an occasion to be remembered. We departed renewed in love for each other and the cause which brought us together, to meet again December 21, at the store building formerly occupied by J. T. McConnell. The bazaar members will be found at their post of duty from 10 a. m. until everything is sold out and everybody is cordially invited to attend.

KATE DILLARD.
Winston Press Reporter.

THE SAN ANTONIO JUBILEE.

The golden jubilee of woman's organized work for foreign missions, which took place in San Antonio, November 23-24, was the greatest meeting ever held in this historic city. The committee had planned for large things; knowing it was to be a celebration that would come to us but once in a life-time. For fourteen weeks in prayer and humility of spirit San Antonio women had made ready to render back to God in this glad jubilee time the precious charge he had so freely given her for these fifty beautiful years.

The responsibility and privilege became glorified by the hope of being able to bring to him a "love-gift" worthy of his acceptance. Five denominations were enlisted in the active work, and became enthusiastic helpers in all plans for the celebration. The jubilee began with a praise and consecration service. The attendance at this opening service filled to overflowing the large auditorium of Travis Park Methodist Church. One of the jubilee party declared a more splendid morning audience had never greeted them. Ten drawing-room meetings, where charming hostesses welcomed at least a thousand in the King's name; a great students' mass meeting, where seventy-five stood and surrendered their young lives to his service; a luncheon for nine hundred, with as many more turned away for lack of room; five denominational rallies with an attendance of nearly one thousand; a meeting for "busy women," employed during the day; a great mass meeting for colored women held in their own church; a "children's story hour," when the church was packed with eager, young listeners; meetings for nurses in training at three large hospitals; a great closing mass meeting, where over five thousand gathered, eager to witness the great pageant of Nations—this was the San Antonio jubilee.

The great celebration has passed, but the San Antonio women who participated in the golden jubilee can never be the same again, for, through the inspiration of the meetings and the fellowship developed by their preparation, we have had a new vision of our oneness in the Master's service. The spirit of the jubilee must abide with us through the years to come, and that sweeter Christian fellowship among all Church women. And it will, for an interest has been awakened in the hearts and minds of many women who were unaware of missions; while to many who were aware there has come a broader, larger view of the kingdom of God, and the part in it which he has given them to fill. Best of all has been the surrender of young lives for the Master's service wherever he may call.

The love-offering paid in and pledged by San Antonio women amounted to $11,250, and the love-gift is still growing. But we feel the results of our jubilee can never be estimated by dollars and cents.

MRS. JAMES CRIDER,
Secretary.

TO THE MEMBERS OF THE NORTH TEXAS CONFERENCE WOMAN'S HOME MISSION SOCIETY.

I write to remind you, that by action of the General Board of Missions, our fiscal year now closes December 31. By referring to your constitution for auxiliaries, you will find that article 6 requires that there shall be an annual election of officers at the last meeting of the fiscal year. Therefore you readily perceive that the time is right at hand. Would that words of mine could convince you that this event is one fraught with great importance and filled with greater responsibilities. A great trust has been committed to you. It is your duty to awaken the women of your community to a sense of their obligation, and arouse in them a desire to help forward the great work for the uplift of humanity. It is your duty to see that the children and young people around you are being trained for the Master's service. It is your duty, with the Holy Spirit's guidance, to quicken the consciences of those who name the name of the Lord, until they are brought to a realization of the fact that they are not their own, they are bought with a price, and thus give not only their loyal service, but abundantly of their substance to help bring the world to Christ. It is your duty to study the social conditions of your community and be ready always to render service for the betterment of conditions around you, not forgetting the "least of these his brethren." In view of all these things, I urge that you pray mightily unto the Lord that in the election of the officers for the coming year, women may be selected who not only have the ability to lead you on to victory in his name, but whose chief delight is to do the will of God, and of whom the world will take knowledge that they walk and talk with Jesus.

I want to thank you most heartily for your co-operation during the past year, and in this the beginning of a new one let us covenant together to do our work more diligently and more systematically. To facilitate the work of general and conference officers, it is absolutely essential that a complete list of names and postoffice addresses of new officers be sent immediately to your Conference Corresponding Secretary, Mrs. P. C. Archer, Winnsboro, Texas, and to your District Secretary. Likewise the four Vice-Presidents, Press Superintendent and Captain of Home Guards shall report names and addresses to their respective conference officers, a list of whose names will appear in the annual minutes, which I hope to be able to distribute now within a week or ten days. Send your reports for this quarter promptly by the first of January, if possible, and under no circumstances later than the tenth. Let your Corresponding Secretary send to the District Secretary a complete report of all work done in the auxiliary, and Vice-Presidents, Press Reporter and Captain of Home Guards use report blanks prepared for their special departments and send reports to corresponding conference officers. Have a public installation of your officers, if possible, using the form suggested in the little booklet, "Helps for Missionary Societies."

You have no doubt received from Mrs. McDonell a letter with leaflets urging the observance of the birthday of Lucinda B. Helm, December 23. It is asked by the Missionary Council that special services be held commemorating the birthday of this great woman, and also the close of a quarter of a century of work among the Methodist women. A free-will offering will be asked for to go toward the erection of Lucinda Helm Hall at Sue Bennett School, London, Ky., this hall to be used as a chapel and class room, for which there is urgent need. I beg of you to make some contribution, however small, to this worthy enterprise.

"Now the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever." (Heb. 13:20.)

MRS. P. C. ARCHER.
Winnsboro, Tex.

CENTER W. H. M. SOCIETY.

On Monday afternoon, December 4, 1911, the Woman's Home Missionary Society of the M. E. Church, South, Center, Texas, met in regular business session, with a good attendance.

A final vote as to whether the home and foreign societies should be united resulted unanimously in the affirmative; we are henceforth a united band.

Officers were elected for the coming year. Mrs. H. N. Runnels, who has been the faithful President of the Home Mission Society the past two years, was elected President of the united societies; most of the old officers were re-elected.

We look forward to the coming year as the best in history of Center Auxiliary. There is much work of importance before us, and with the help of Him to whom we look for guidance we will attain to some degree of success in our undertaking.

It is our aim and our prayer that we may do more for the Master this coming year than ever before.

MRS. E. N. BROWNING,
Press Reporter, Center Auxiliary.

RESUME OF THE WORK

Done by the Woman's Home Mission Society of Monterrey, N. L., Mexico.

The Woman's Home Mission Society was the outgrowth of the Ladies' Aid Society. In 1900, soon after its organization, the American congregation moved downstairs, and the society was very busy raising money and buying a new organ, carpet and chairs for the pulpit, carpet for the aisles, having left all those things upstairs for the Mexican congregation.

The first work of the new year in 1902 was to raise $200 for the Monterrey Hospital. The money was raised by a handkerchief bazaar.

It was also during this same year that the Church undertook the city missionary work, which has been under the supervision of the society, and by which much good work has been accomplished; first, by Miss Morton, afterwards Mrs. Atlee, who was succeeded by Mrs. Butcher.

One of the special features of our society has always been to welcome our pastors and missionary workers.

During this same year chairs were bought for the choir, communion service, palms and small tables for floral decorations; the Sunday-school class-rooms were improved, and the front of the church repaired and painted.

The only time the society has failed to hold its regular meeting was in October and November, 1903, on account of the yellow fever epidemic, but during this time the society donated $40 to the Monterrey Hospital for screening yellow fever wards.

In December the society held a bazaar, realizing $400, which was spent in furnishing the parsonage.

In this same year the society began to give annual Christmas donations to American and Mexican Sunday-school Lauren's Institute (Mexican department), and later to the hospital.

The Orphans' Home at Waco has provided a Christian home for two orphans whom the society sent there and as a word of appreciation sent them some Mexican blankets and drawn-work.

In 1905 the society bought hymn books for Church, paid for work on parsonage, made sidewalks in front, painted church and fence. Another bazaar was given and proceeds amounted to $540.

In 1906 Mexican curios were sent to the meeting of the Woman's Board of Foreign Missions held at Opelika, Alabama. A bazaar was given and $414.85 given to the Laurens Institute to furnish the chapel in the Virginia building.

The proceeds of the bazaar of 1907 were $658.20.

Another work of the society is the systematic visiting of the Monterrey Hospital, carrying flowers, magazines; also visiting the penitentiary, when we find that we can be of use to any confined.

During the years 1908 and 1909 the attendance at all meetings was very large—about an average of thirty members and friends. Not so much money was raised, but great interest and activity was shown in all affairs of Church and Sunday-school.

During this year, 1910, we have had some very interesting studies concerning the Layman's Missionary Movement, student volunteer work and universal Sunday-school work.

The record shows that year after year all business meetings have been held. The highest number of members enrolled at one time is sixty-two. In all, 158 names have been enrolled. The amount raised for all time, $5,660.57; this has been raised outside of dues, donations and offerings.

The foregoing works mentioned are some of the material achievements of our society, but who can tell the good in building up Christian character of its members and welding them together in Christian sympathy and religious activity? H. STANFORD.

HOW TO CREATE A MISSIONARY SPIRIT.

In order to create a missionary spirit we must have knowledge of the missionary work. No one was ever interested in any subject that they knew nothing about. Therefore knowledge is the key-note. To our knowledge let us add enthusiasm. A poky, half-hearted invitation never won a member to the study of missions, but let us be so filled with the subject that we will show that we enjoy the study and are getting great good out of it. How shall we obtain this knowledge? From the viewpoint of an auxiliary: First, to elect a President, who is deeply interested in missions, as well as being qualified in parlimentary laws, women who study, women who keep abreast with the advancement and extension of the work. The Treasurer, too, should be well-acquainted with every department of the work that she may be able to state just where each particular fund is used and what for. I think such a Treasurer will have no trouble in her collections, but will create interest in the members. But the Press Superintendent and the Third Vice-President have the greatest opportunity in creating a missionary spirit. The Press Superintendent shall present the items of the bulletin at each monthly meeting, not merely reading them, but telling them, and by use of the blackboard, charts and maps the facts may be made much more effective and interesting—true that we retain what we take in through the eye more than the ear. She shall endeavor to secure space in the secular papers, thus bringing it before the public, using items and any other local news concerning the work that she may be able to get, pointed paragraphs. It pays to advertise. The pages given to our woman's work in our Church Advocates is a great help to arouse interest.

The Third Vice-President has charge of the mission study, and nothing has proved a greater success in arousing missionary interest than these mission study classes. The Missionary Voice says that 11,000 women have been enrolled in home mission study classes, and equally as many, if not more, are enrolled in foreign mission study classes.

West Texas minutes gives 122 in foreign and 113 in home; total, 235, while the adult membership is 3164! Room for improvement in the study classes. Some of the books that we should study to help create this missionary spirit: First, the Voice; no woman can be well-informed who does not carefully read the Voice. It gives the latest movements, the reports direct from the field, therefore a very important help.

The next I would say, our conference minutes. You know women are more interested in the things that they are actually doing. Especially all committee work should be carefully studied in order to know what your conference is doing—the advancement in the work they wish to embrace with your help. Therefore a quiz on the minutes occasionally is interesting as new members are coming in and, alas, old ones forget. In connection with our Voice, The Gospel and The Kingdom, a monthly magazine, by Josiah Strong, gives especial help for social service, reforms and prison work. The Young Christian Worker and Every Land, with its people and customs, is splendid for children from six to twelve years; also charts, maps, pictures of missionaries, pictures of our schools and leaflets. These pictures and charts on the special subject for our meeting hung in the vestibules with an invitation to come often arouses the interest of an indifferent woman. The year book in the hand of every member is very important. Some of the books in the mission study course: "The Burden of the City," by Josiah Strong; "From Darkness to Light," "The Upward Path on the Negro Problem," by Miss Mary Helm; "The Immigrant Tide," "Western Women in Eastern Lands," "Korea in Transition," "South America, Our Next-Door Neighbor"—all are interesting books, and there are many more. Then the circulating library is a great agency in creating a missionary spirit. These books are purchased by the auxiliary, or donated by some members and circulated among the members, that all may have a knowledge of the great need of missionary effort. "Under Our Flag," "Friendly Visiting Among the Poor" (story), "Bitter Cry of the Children: On the Labor Question," thousands of children go to bed hungry every night in the United States (explanation of the book).

Oh, that the Christian women would come together as one, and use their influence that every State in this grand Union would pass the compulsory school law, thus robbing the mill, coal-chutes, glass factories of the poor, tired little children and placing them where they rightfully belong! Oh, woman, have you the missionary spirit aroused in you?

Many conferences have a traveling library, and all of these good missionary books are sent to the different auxiliaries, and they are especially helpful in the rural districts. The books are sent out by the Conference Librarian gratis and all the auxiliary has to do is to let as many as will read the book, a certain length of time given them to keep each book, then pay the postage to the next auxiliary. "A Little Incident that Happened in One of the Conferences," showing the need of this kind of work in the rural districts (story).

The importance in mission study cannot be overestimated. Information about missions begets interest in missions and interest in missions makes workers for missions. This year we study "The Light of the World," by Speer. October is set apart for mission study campaign. Our slogan: "A mission study class in every auxiliary." But, above all, be filled with the Spirit and love of God. MRS. F. W. CRANE.

Some fellows, when referring to their ancestry, are quite correct in making mention of their great descent.

Some flowers bloom all night against the dark. And there are those whose beauty of character appears only against the shadows.

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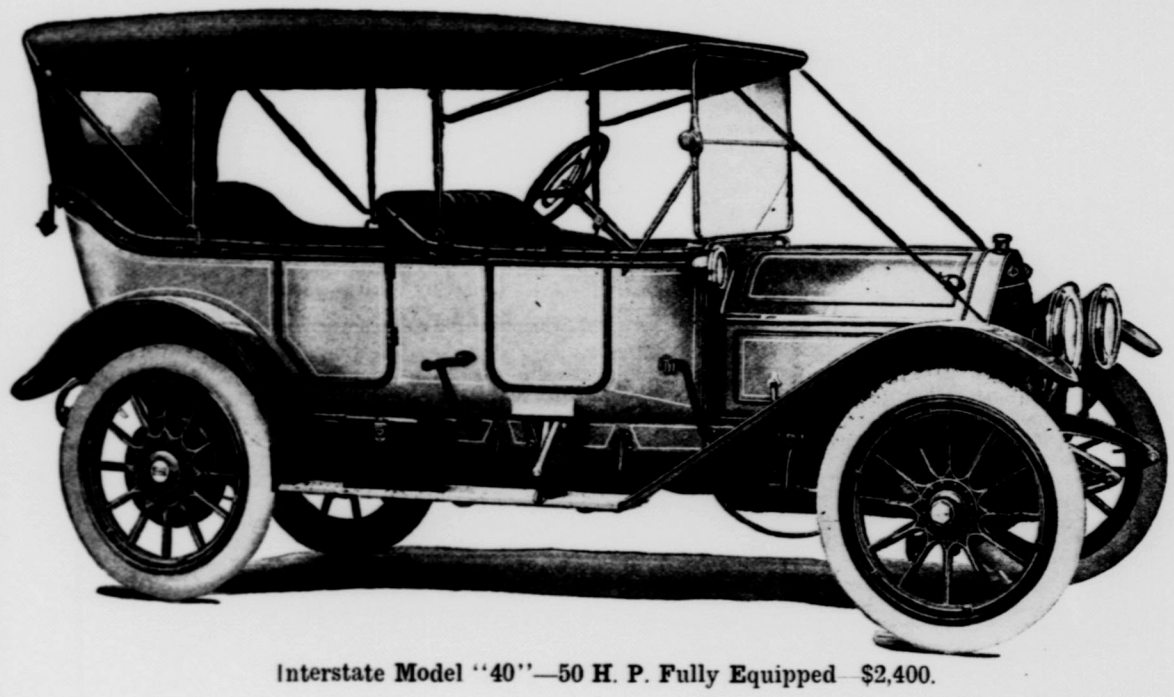
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All with the splendid new en bloc motor, 4½-in. bore, 5½-in. stroke, developing 5 to 8 horsepower more than rated three speeds forward and one reverse, completely equipped, and with all 1912 features here mentioned.

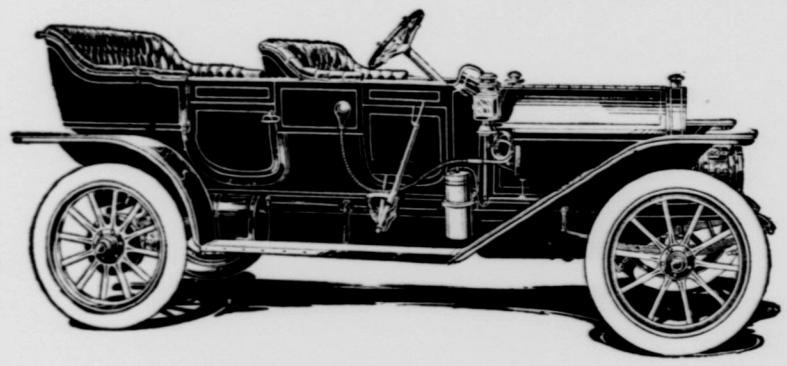
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MODEL 52—Roadster Type .....

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Poetry Can in No Case be Inserted.

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JOHN R. FRANCIS.

John R. Francis was born in Morgan County, Alabama, September 5, 1824, and died at Las Cruces, New Mexico, July 3, 1911, at the advanced age of nearly eighty-seven years. He came to Texas in the spring of 1845, landing at Galveston, and came to the Brazos River country, and later to the San Marcos River, near Prairie Lea, and then to Seguin. On the Cibolo River, March 30, 1854, he was married to Miss Josefa Gertrudes Navarro, of the old Navarro family, for which Navarro County was named. God blessed this long and happy union with the birth of five children—one son and four daughters. I believe Sister Francis still lives with her daughters in Las Cruces, a ripe Christian, ready to go when the Master calls to join the dear departed in the better land. Later Brother Francis moved with his family to Live Oak County, and lived many years in Lagartoville. This is where I first knew him forty years ago. I have been requested to write this notice, and do so gladly to bear witness to the genuine worth of this good man, whom I have known so long. I lack data out of which to weave the story of his life, but I know enough to confidently affirm that he was one of the best men I ever knew. He came to Texas early in life and lived most of his time where two civilizations met, and not always in peace, the American and the Mexican; also much of the time when the savage Indian met in deadly conflict the encroachments of the white man, and also where religious opportunities were few; but in the midst of it all and always, John R. Francis was the same character—sturdy, faithful and true as a neighbor, a citizen and a Christian, a Methodist of the old stamp. He had inherited it. His father was such before him. He came from Ireland in early life and settled in Alabama, where he and my father were neighbors and friends nearly a hundred years ago. He was of the old Irish Wesleyans and before he came to America he had heard both Thomas Coke, the first Methodist Bishop, and Adam Clarke preach. He lived on a farm across the San Marcos River at Prairie Lea, Hays County, where I was his pastor during the years of 1871-1872. He was a saintly old man, full of life, energy, anecdote and Irish wit, a most interesting and useful man. Many nights have I spent under his hospitable roof, and been edified by his profitable conversations and his remarkable prayers. He passed away at a great age; his son has passed away, and we are all passing away. But those who have washed their robes and made them white in the blood of the Lamb shall gather in the brightness of that beautiful home, where sickness, sorrow, pain and death are felt and feared no more. A friend of the family,

A. H. SUTHERLAND.

✕

BRATTON.—Mrs. John Bratton departed this life September 6, 1911. Mrs. Bratton had been sick for some time, but not considered serious, so her death was unexpected and sudden. She leaves a heart-broken family, consisting of a husband, three sons and three daughters. Mrs. Bratton joined the Methodist Church at eighteen years of age, and has since lived faithful to her promise. She was well-known in the Round Rock neighborhood, having lived there a number of years and numbered her friends by the score. We regret her departure, but to the sorrowing ones we want to say, "She has left a good, spotless memory and is at rest in the bosom of our Lord." When their task is over they shall meet in that land of peace and joy and no more shall the parting word be spoken. We extend our deep sympathy to them.

A FRIEND.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers, FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

REV. S. D. WADDILL.

The subject of this sketch, Rev. Samuel Davidson Waddill, was born in Washington County, Texas, July 5, 1839. Texas was at that time a Republic, having recently liberated herself from Mexican bondage. All this vast domain was in very truth a howling wilderness, only a few people in the State at that time, but those few were patriots of the purest type. These hardy frontiersmen had imposed upon them the mighty task of reclaiming a wilderness and building a great Commonwealth out of a dreary waste.

Rev. S. D. Waddill, born at such a time and amid such stern environments, inherited and acquired together that manly, self-reliant spirit that enabled the men of that day to push out into the wilds and from the great forests and wide-reaching plains carve for themselves a name and build for themselves a home.

In July, 1855, at 16 years of age, he was wonderfully and powerfully converted and joined the Methodist Episcopal Church, South, and from that day until the close of his long life he never doubted, never wavered in his fidelity to God and the Church, nor did his zeal for the cause ever lag.

On December 5, 1861, he was happily married to Miss Rebecca Izzard, to which union there were born twelve children, four of whom died in infancy. He enlisted in the Confederate Army in February, 1862, and served as a faithful soldier until the close of the war. In June, 1868, he was licensed to exhort and thirteen years later in March, 1881, he was given license to preach in the Methodist Church; ordained deacon by Bishop McTyeire in November, 1885. Served as a supply on Weimar Circuit in 1883; had between fifty and sixty conversions, thirty-nine additions to the Church, collections all in full and indeed a happy year. In 1891 he supplied Brookhaven Mission with fifty conversions and thirty-seven additions. The balance of his life as a minister was spent as an honored local preacher, than whom there was none better. Hundreds of souls were happily converted under his ministry, several of whom are following in his footsteps calling sinners to repentance. His beautiful, saintly spirit went home to heaven and we buried his body by the side of his wife in the cemetery at Plainview, Texas, on November 30, 1911.

"Uncle Sam," as he was familiarly called, was known far and wide as a "children's preacher," and, oh, how the children loved him, and how he loved them, even during his hours of greatest suffering the noise of children never seemed to bother him; he loved them to the end.

He was a great power in prayer, a good preacher, absolutely faithful to his high calling, a loving husband, an ideal father and a wise and safe counselor. The last few years of his life was spent in affliction's valley; he suffered intensely and almost constantly, but amid it all he was true. Just before his death I asked him if there was any message he wished to intrust to me and he said, "Tell my brethren that I stood at my post to the last;" he said, "My day's work is almost done; it won't be long before the Master will say, 'It is enough.' I would be so happy if I could go out and call sinners to repentance, but I feel resigned to the will of my Father in heaven."

The old soldier has gone, the preacher has answered to the roll-call on high, the husband and wife have been reunited, the ties broken here have been and will be knotted together over yonder never to be severed again. Eight children, one sister, five brothers and a host of relatives and friends mourn their loss, but they thank God for his long, useful life and wonderful influence.

May we serve our generation as well as he did, and be as well prepared to go when we are summoned to go hence. His son,

A. W. WADDILL.

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PERKINS.—Samuel B. Perkins was born in Blount County, Alabama, March 15, 1875, and died at his home near Stephenville, Texas, March 18, 1911. He came with his parents to Texas when he was fourteen years of age, and in a few years was converted at the old Green's Creek Campground in Erath County. Brother Perkins was a useful man in the Methodist Church at the time of his death, being steward and the acting Sunday-school superintendent. The Church felt a deep loss in his death. He was full of energy and was anxious to do good. His parents being old-time Methodists, his father a minister, he was well-posted on the tenets of Methodism. He leaves a wife and a number of children to mourn his departure. We pray God's richest blessings upon the bereaved, especially the grief-stricken wife.

J. H. BALDRIDGE, Pastor.

REV. WILSON D. ELLIS.

Rev. Wilson D. Ellis was born in Blount County, Alabama, November 14, 1836, and died in Lampasas, Texas, May 21, 1911. In 1874 he moved from his native State to Arkansas, where he spent one year, after which he moved to Texas, stopping a few years in Grayson, Johnson and Bell counties, and in 1880 he moved to Lampasas County, where he spent the remaining years of his long and useful life and where his sacred remains now sleep, awaiting the resurrection of the just. He was twice married. His first wife was Mrs. Sarah Armstrong Ellis. To them were born five children, four of whom survive him. His second wife was Mrs. Anna Wallace Gee. Two children were born to this union, both still in their tender childhood. He was born and reared in a religious home, his father, Rev. Jerry Ellis, being a local Methodist preacher. He dedicated his young life to the service of God and assumed the obligations of Church membership in early childhood and continued a faithful and devoted member to the end. He was licensed to preach by the Quarterly Conference of Copperas Cove Circuit, Rev. J. K. Lane, presiding elder, August 7, 1886. He was ordained deacon by Bishop O. P. Fitzgerald, November 29, 1891. Until restrained by age and infirmities he was a useful and efficient minister of the gospel. He loved the Methodist Church and preached and defended its doctrines. Brother Ellis was a man of deep piety and his life was filled with golden deeds. He was of a quiet, gentle, meek and unassuming disposition, yet of pronounced convictions and stalwart moral courage. He was faithful and true in every relation in life. A good man has gone to his reward. "Blessed are the dead which die in the Lord."

J. W. COWAN.

Lampasas, Texas.

✕

HALLUM.—Mrs. Mary Jane Hallum (nee Williams) was born August 3, 1848, in Obion County, Tennessee. She was converted and joined the M. E. Church, South, at old Zion Church, in Obion County, when very young. She was married to W. D. Hallum, of Lake County, Tennessee, on March 13, 1867. They moved to Texas in 1876 and settled near Dublin, in Erath County, where they lived till her death on November 3, 1911. Aunt Mary was a devout Christian, and held in high esteem by all who knew her. She was the mother of seven children, five of them dying in infancy. Two daughters still survive—Mrs. Jessie Lowe, of Menard County, and Mrs. Helen Cole, of Brown County, Texas, both of them being highly respected Christian women. While Aunt Mary had been a sufferer for thirty years, her death was a great shock to all. Taken suddenly worse on Wednesday evening she passed peacefully away Friday evening, November 3, at 6 o'clock, and was buried next day at the old Dublin Cemetery, surrounded by a large crowd of sorrowing friends and relatives. To Uncle Bill and his two daughters we tender our heartfelt sympathy and commit them to him who said, "Sorrow not as those who have no hope." We know where to find her, and by and by there will be a reunion that will last throughout eternity. Their friend,

J. T. SMITH.

Dublin, Tex.

✕

BOOTH.—Little Cragan Booth was born March 18, 1908, and died April 1, 1911, at Amarillo, Texas. His little body was shipped home. He was almost idolized by his grandparents. It was hard to give him up, mamma's only child. He was so bright; his baby face spoke out plainer than words could express it. Though he lay cold in death he seemed to say, "Weep not for me, I am safe with Jesus; of such is the kingdom of heaven." The little fellow spoke to his mother a little while before he died, and asked her who would love her when he was gone. Little baby hands seemed to beckon those who loved him on earth to come on high where he now dwells in endless joy. Weep not for Cragan; he is waiting on the other shore to welcome you home.

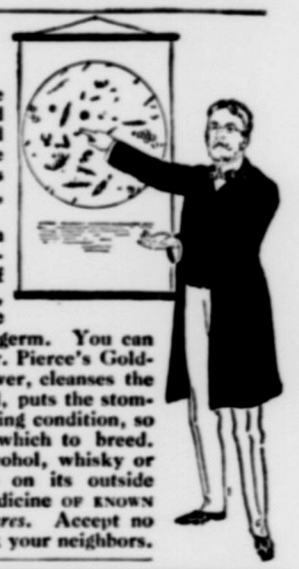
O. B. TURNER, Pastor.

✕

FLOWERS.—Mrs. Lena Flowers, wife of J. H. Flowers, was born thirty-one years ago. She was the daughter of Brother and Sister P. S. Venable, of Archer City, Texas. At the age of twenty years she was married to J. H. Flowers. Four children have blessed this union—three boys and one girl. Sister Flowers was converted and joined the M. E. Church, South, at the age of twelve years. She lived a consistent Christian life until her death, which occurred fifteen miles south of Paducah, Tex. We laid her body away in Paducah Cemetery to await the general resurrection. Weep not, fond husband, mother, children, living right you shall see her again in that blessed day.

C. S. CAMERON.

Afraid of Ghosts



Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine OF KNOWN COMPOSITION and with a record of *40 years of cures.* Accept no substitute—there is nothing "just as good." Ask your neighbors.

WILLIS.—C. C. Willis was born in Marysville, Ga., in 1860, and died at Munday, Texas, November 26, 1911. He was reared in a Christian home and joined the Methodist Episcopal Church, South, when but a boy, and was a faithful and honored member when God called him home. He served for about twenty years as steward and no preacher ever had a better friend than Brother Willis. He married the daughter of Rev. E. N. Hudgins in 1882. To this union ten children were born; all living except their oldest who died only a short while before his father, thus leaving wife and nine children to mourn their great loss, with a host of relatives and friends. We brought him back to Grapevine, where he lived for so long, and, after a funeral service held by Brother Bloodworth, the pastor at Grapevine, the Masons took charge of his body and laid to rest one of the best and truest friends we ever had. Let me say to his dear wife and children, "Weep not, we know where to find him; he has gone to live with the loved one gone before." May the blessings of heaven rest with you and yours, my dear sister.

J. D. HUDGINS.

Chisholm, Texas.

✕

MARTIN.—The death angel again visited the home of Thos. J. and Mattie E. Martin and took from their midst their son, Andrew Jackson, who was born November 30, 1908, and went home to heaven October 24, 1911, after twenty-four hours suffering with something like croup. Little A. J. was such a bright, fine fellow. Oh, how we miss the prattles of his little tongue and the pattering of his little feet! 'Twas so hard to give him up, but we know he has gone on to join his little brother and other loved ones gone before. He is safe where no sorrows or disappointments ever come. Father, mother, let your faith in Christ be your anchor, sure and steadfast. May God's grace sustain you in this dark hour, and may you be enabled to so live and train the two precious boys left to your care that you may make an unbroken family in heaven where partings come no more.

ONE WHO LOVED HIM.

Ralls, Texas.

✕

PRICE.—T. F. Price was born in Monroe County, Miss., August 24, 1872, and moved from there to Chickasha County. In the year 1890 he moved with his father to Hill County, Texas. He was married November 4, 1897, to Miss Henrietta King. To this happy union God gave five precious children. In the year 1904 he and family moved to Nolan County, where he lived until God sent the death angel after him November 20, 1911. He was converted at the tender age of eleven and joined the Methodist Church, of which he was a consecrated member. He leaves a wife and five children to mourn the lose of a dear husband and a loving father. I would say to bereaved ones, "Weep not as those who have no hope; your loss is his gain." Brother Price leaves also a kind father, stepmother, four brothers and four sisters, all of whom were at his bedside to comfort and cheer him in his last hours. I, with a large concourse of relatives and friends, laid him away in the Nolan Cemetery to await the resurrection day.

J. M. SLATTON, P. C.

✕

PILLEY.—W. H. Pilley was born in England, 1861, and died at his home near Mart, Texas, July 23, 1911. He was sick a long time, but his faith grew stronger as the end came. Weep not, dear ones, he is at rest, where no sorrows ever come. Brother Pilley was married July 15, 1907, to Katherine Torrant, of Detroit, Mich. To this union three little boys were born who, with their mother, survive him. May the grace of our Heavenly Father ever keep the loved ones left behind, and may they all meet at last in the better land.

A FRIEND.

COOK.—Mary F. Cook was born in Alabama, April 11, 1836; died September 22, 1911, near Gonzales, Texas; was married to James S. Cook, January 11, 1855; moved to Gonzales County in 1867, where she joined the M. E. Church, South, under the ministry of Rev. A. F. Cox. She was the mother of nine children, four of whom with her loved companion, preceded her to the glory land. She leaves four sons and one daughter, all members of the M. E. Church, South, preparing to meet their precious mother on the other shore, where there will be no more sorrowful separations and pains and tears, where sadness and grief are unknown. She was unable to attend Church regularly for several years before her death, but she died in the faith. She often said to me, "Baby, I won't be here long; I will soon be gone." She died as if going to sleep. We laid her to rest in the Masonic Cemetery at Gonzales. The funeral services were conducted by Rev. Gaston Hartsfield. Brothers, mother is gone; she awaits our coming; she will meet us at the pearly gates of heaven.

HER DAUGHTER.

✕

CLARK.—Henry Ney, the five-year-old son of Hugh and Pearl Clark, departed this life for his heavenly home on Wednesday, November 29, 1911. The cause of his death was membranous croup. He had only been sick a few days, during which time every effort of the most skilled physicians and nurses was put forth to save him, but Jesus called him home to live with him forever. The funeral services were held in the M. E. Church, South, at Burleson, Texas, and conducted jointly by Rev. George Clark and myself, Thursday, at 3 p. m., where numerous friends gathered to pay their last earthly tribute to the departed, and extend their sympathy to the bereaved ones. While we do not understand God's providences in taking the little ones from our homes, yet we should not grieve for them, but for ourselves. They have exchanged the sorrows, the sufferings of this world for the glories of heaven. A daily death for life eternal.

B. H. OXFORD, P. C.

✕

ROBERTSON.—God calls from a long life of Christian service to her home not made with hands, Mrs. A. T. Robertson. She was born in Davidson County, Tenn., November 23, 1837, and died in Flatonia, Texas, July 8, 1911. When a small child she united with the M. E. Church, South, and ever afterwards lived a devoted Christian life. Five years ago she was stricken with paralysis—the last two years unable to walk. Up to this time she was active in every department of Church work; never grew weary in the Master's service. She had a bright, cheerful disposition and displayed that patience and fortitude which characterize a true soldier of the cross. We cannot see why God should allow such great affliction to come upon her, but his ways are past our finding out, his wisdom greater than our own. After the death of her husband she came to Texas and resided with relatives, who lovingly and tenderly cared for her during the long period of illness. She was a special friend of the writer, who loved and admired her for her sweet spirit and deep piety. Though she has left us we will ever cherish her memory, and strive to follow her example. She fought a good fight; kept the faith, and now rests from her labors and her works do follow her.

A FRIEND.



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ROBERTS.—Elbert Roberts, son of Wm. and N. J. Roberts, was born in Smith County, Texas, April 2, 1852. He was converted and joined the Methodist Church in Brandon, Hill County, Texas, in about 1882, under the ministry of Rev. E. L. Armstrong. He was married to Miss Nannie Armstrong, in Waxahachie, Texas, March 21, 1888. He died in Asherton, Dimmitt County, Texas, Nov. 7, 1911; was buried in Corsicana, Texas, November 10, 1911. These dates compass the earthly career of one of the best men I have known. He leaves a wife and three children—Nannie Kate, Everett, who was named for his Grandfather Armstrong, and little Elbert, who bears his father's name. From the time of his union with the Church his life was one perpetual consistent character. He never varied from a straight-forward course. He commanded his children well after him and already they are demonstrating the power of his influence over them in lives that honor their sainted father. I have known him intimately for twenty years; his wife and mine being sisters, and in all my association with him I have never seen a deed or heard a word from him that would compromise the profession of a Christian. He was as pure as a woman. His sympathy was large and his generosity was commensurate with his sympathy. As a husband he filled the ideal. As a father he was all that fatherhood means. In the home there seemed to never come a jar. As a business man he was far-seeing and alert, but in all his dealings the highest type of honesty was manifest. He would not take advantage of even a stranger to drive a sharp bargain. He literally followed the golden rule, "Do unto others as you would have them do unto you." For several years his health had been precarious, yet we never thought of his leaving us so soon. But he is gone from us now and we shall miss him. Yes, the dear wife who leaned on him so heavily will miss him most of all, for to her he was everything that a true and noble husband could be to a companion. The children will miss him for wise counsel and good cheer were the social features of the home when he was there. We will all miss him, for none knew him but to love him. The days will be lonely now and the cheerless clouds will cast their shadows over the home and the large circle of relatives and friends, but in the darkness there is light and in the shadow there is sunshine, and a star in the darkness of the night that gleams more brightly than any constellation that flecks the sky. The assurance of him resting at home with God, is the light that breaks into the darkness and gives hope and inspires trust. Dear ones, look up through your tears and see the gleam of the star that shines in the night of your grief and lean upon the arm of him who is alone able to comfort in a time of need. Rest, dear Elbert, your tired, weary body will be racked no more with pain but in the effulgence of heaven's joys your weariness has ceased, and there in the bliss of the spirits of just men made perfect you will watch and wait till the loved ones come. "We will meet you in the morning where the shadows come no more."

T. S. ARMSTRONG.

GIDEON.—Baby Ruth Gideon was born April 29, 1897. After a brief illness on October 18, 1911, through the portal we call death, her sweet spirit went home to God. She was converted and joined the Church at ten years of age. She was of a sweet, cheerful disposition and to know Ruth was to love her. She was the youngest of eight children and the idol of the family. She was always in her place in the Sunday-school Brigade and the Church services; and we have missed her so much, but in her leaving this home, mother, brothers and sisters, she has gone to her heavenly home to her father and friends over there. Thanks to that gospel which opens the vision of an endless life; and thanks, above all, to that Savior friend who has promised to conduct all the faithful through the sacred trance of death into scenes of paradise and everlasting delight! Weep not loved ones. Blessed are the dead which die in the Lord. Ruth cannot come to you, but you can go to her. Her pastor.

A. E. TURNEY.

Old Lady's Sage Advice

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

WATHEN.—After a five weeks' illness of typhoid fever, Jas. Wickliffe Wathen, age twenty-six years, died at 6:45 o'clock last Friday morning at the residence of Dr. W. D. Haas, in Bunkie. Wick, as he was affectionately called by a host of friends, was a native of Texas belonging to a very prominent family of that State, but he had been claimed by Bunkie since he first came to Louisiana about six years ago as an engineer in the construction of the Louisiana, East and West Railway. Of a quiet, retiring disposion, he nevertheless made many friends wherever he went, and no young man ever lived in Bunkie who was more universally liked. He was a civil engineer by profession, but several years ago he embarked in the saw mill business, and his advancement in this line had been remarkable. His first connection was with the Avoyelles Cypress Co., at Cottonport. He was next employed by the Ascension Red Cypress Co., to superintend the construction of their mill at McElroy, and was made manager when that mill began operation. He resigned that position last July to accept the position of general manager for the Climax Lumber Co., at St. Landry. By far the most pathetic feature in connection with his death, was the fact that he was engaged to be married to one of Bunkie's most charming young ladies. They had been sweet-hearts for several years, the marriage had been set, the plans for their home had been made; in fact everything was in readiness for the happy event. Having already advanced high in the business world, especially for a man of his age, possessing a perfect physique and an unblemished moral character, looking forward to a happy marriage in the near future, he had everything this world can give to live for. Everything that love, science and wealth could obtain was lavished upon him, but the death angel called and he answered the summons. His remains, accompanied by his father, sister and brother, were taken to his old home in Dallas, Texas, Friday night for interment. He is survived by his father, Major B. S. Wathen, consulting engineer of the Texas & Pacific Railway, Dallas, Texas; two sisters, Mrs. W. H. Gaston, of Dallas, and Mrs. Fisher, of Austin, Texas, and three brothers, Neal and Clifton Wathen, of Dallas, and Eugene Wathen, of Shreveport. The Record extends condolence to the family in its bereavement, and especially to the sweet young lady of our town, we, as well as the entire community, offer our heart-felt sympathy in her sorrow.—Copied from Bunkie (La.) Record.

HUDGINS.—Little Lillie Hudgins, daughter of Brother and Sister A. O. Hudgins, was born February 26, 1900, and died October 20, 1911, from a severe attack of typhoid fever. Lillie was an obedient and patient child during her suffering. She had endeared herself to her neighbors as was shown by their presence at her bedside in her last hours. It was hard for the family to give up Lillie, but the mother said to the writer that the Lord had been good to them, for he had never called on them to give up one without its being ready for heaven. Lillie prayed a most beautiful prayer before she died, in which she said, "O God, I pray thee to have mercy on me and papa and mamma and brothers and sisters and friends, and help us to pass through this night," and then said, "I love my mother; she has been a good mother to me. Oh, mamma, I did not aim to slip off and leave you; come and let's go home!" Surely the influence of this child's life, prayer and last words will ever abide with the family. May it incite them all to holy living that they may again live with Lillie in the home of the righteous.

R. E. PORTER, Pastor.

HALL.—Rev. Jno. W. Hall was born February 23, 1838, near Holly Springs, Miss. He was educated in Madison County, Miss.; joined the Church when very young. He began teaching school at the age of 18. He served faithfully through the war under Lee, belonging to Company G, 21st Mississippi; was wounded three times. He was married to Miss Elmira Eldridge, February 15, 1866. He was licensed to preach in 1869, and joined the Mississippi Conference the following year, but on account of the ill health of his wife he located and moved to Texas, where she died, at Bell Plains, in 1885, leaving four girls and one boy. In 1889 Brother Hall was married again to Miss Dameron Shaw, of Bolton, Miss., who survives him. He served several pastoral charges in Texas as supply; also taught school several years. He was well-read and a thorough student, a splendid preacher and a clear and practical writer, a pure and noble man of God was he through all the walks of life. To know him was to love him. He conducted family prayers the night before he died, having to pause between each sentence for strength to proceed. Just before he passed away he prayed for each member of the family, calling them by name. Great peace came into his soul during his last moments. On April 25, 1911, a complete and finished life ended in the death of this our beloved brother. Truly we shall miss him, but we shall know where to find him. His former pastor,

W. L. HARRIS.

JONES.—James Jones, son of R. H. and Casander (nee Morris) Jones, was born in Rankin County, Mississippi, January 23, 1841, and died near Mooreville, Texas, October 10, 1911. During his childhood his parents moved to Louisiana, thence to Arkansas, and in 1855 to Texas, settling in Cooke County. Later they moved to Bee County, and in 1861 to McLennan, and in 1866 permanently settled in Falls County near where he died. February 28, 1862, he enlisted in the Confederate Army and continued in the service until the close of the war. In early life he was converted, and in Galveston, in 1863, while in the service as a Confederate soldier, he joined the Methodist Episcopal Church, South. In this communion he continued a faithful and exemplary member to the end of his life. He was a charter member of the Church at Mooreville, and with his hands and heart was a liberal contributor to all of her interests and work. He was instrumental in the erection of a house for the Lord back in those early years, and during the past year was a substantial helper in the erection of a new and more adequate building that has taken the place of the old one. In 1861 he was married to Harriette Williams. Their union was happy and blessed with nine children, who are all grown and active members of the Church. One son (Taylor) is a member of the Central Texas Conference. One of the chief joys of Bro. Jones' heart was that God had honored his family by calling one of his sons to preach the gospel. He was made a Mason under a traveling dispensation during the war in Galveston. He continued an active member of the fraternity until he was too feeble to participate in the work. He was a charter member of the Mooreville lodge. As a citizen, as a soldier, as a devout Christian and as a husband and father he was among the best. He was always sincere, active and much in earnest. He despised shams, and life to him was full of meaning. His life was a success. His last days were filled with spiritual peace, and when the end came he was ready. His death was the glorious translation of a pure soul that was filled with good, having finished its course.

CHAS. W. IRVIN.

WINTERS.—On October 23, 1911, God called from our midst one whom we all loved, Mrs. Mabel P. Winters. She was converted in early life and joined the M. E. Church, South, of Azle, and remained a member of same until her death. As wife, mother and daughter, she was ideal, a loving sister, and a consecrated Christian. She was a good worker in the Sunday-school and Church, always ready to do work for her Master. Loving hands did all in their power to save her, but God saw fit to take her from us. She leaves a husband, three sons, father, mother, brother and a host of friends to mourn their loss. She was a member of the Woodmen Circle, and, after religious services, the Circle took charge and laid her away with the honors of the order. The parting is sad, but the meeting will be joyous, for "Blessed are the dead which die in the Lord."

ONE WHO LOVED HER.

REYNOLDS.—Stella E. Reynolds, the daughter of J. T. and M. Innis, was born in Shelby County, Texas, May 26, 1880, and died at the home of James Peddy, Tenaha, Texas, November 3, 1911. December 16, 1900, she was happily married to E. H. Reynolds. She was soundly converted and united with the Methodist Episcopal Church, South, in early life, and lived a consistent Christian life unto the end. Her devotion to the Master was beautiful, and her experience grew brighter and richer as the years passed by, and when the end came she feared no evil. Just a few hours before the end came she said to her pastor, "I am not afraid to die." And at 10 o'clock p. m. her soul left the suffering body and went to be with God. 'Tis sad to say farewell, but we bow in submission to his will, knowing our loss is her eternal gain. Her body was followed by a large concourse of friends and relatives to Jericho Cemetery, where it was laid to rest to await the resurrection of the just. She leaves a husband, three children, father, mother, six brothers and one sister and a host of friends to mourn her departure. Weep not, dear ones, as those who have no hope, but meet her in the sweet by and by.

W. S. EASTERLING, P. C.



SWINNEY.—The Church and community suffers a great loss in the death of Mrs. Sarah A. Swinney. She belonged to a class of women that unless the fads and fashions of society are arrested by the gospel of Jesus Christ or common sense will be much missed in the near future. She was the mother of fourteen children and the grandmother of sixty-five children and the great-grandmother of sixteen children. Nine of her sons and two of her daughters survive her. One daughter and eight sons attended her burial from the Methodist Church, Lometa, Texas, November 18, 1911. The eight brothers acting as pall-bearers furnished a very impressive object lesson as they with care and tenderness placed all that was mortal of their dear mother in the grave. Two of her sons are ministers; one, Rev. Ollie Swinney, is of the Central Texas Conference, and the other, Elder W. L. Swinney, now living at San Saba, Texas. Sister Swinney was converted and joined the M. E. Church, South, at the age of thirteen and in her seventieth year went to her reward from the home of her granddaughter, Mrs. Mary Wright, of Fort Worth, Texas. More wonderful than the prophet's vision; more beautiful than the poet's dream is that life upon which she entered into in the Church triumphant. In the Odd Fellows' Cemetery she waits the resurrection of the just when she shall come forth and shine as the stars forever and ever. Her pastor,

W. B. MOON.

McDANIEL.—B. F. McDaniel was born in Georgia, January 14, 1848; died July 5, 1911, in great peace. He had suffered a great deal for the last three years, his affliction being heart trouble, but bore his affliction with that Christian fortitude that becomes a saint of God. He was a member of the M. E. Church, South, for twenty-one years. Bro. McDaniel was one of our best citizens and no better member of the Church than he. To know him was to love him. He married Cicaro Dooly, widow of Julia Dooly, daughter of W. P. Payne, a Methodist preacher. To this union were born two children who loved him devotedly. Sister McDaniel had two children by her first husband, to whom he was a kind and affectionate father. Bro. McDaniel did not leave his family rich in this world's goods, but left them a rich Christian life to follow. He is gone, but we know where to find him. Weep not as those who have no hope, but if faithful to the end we shall meet him again where there is no more parting.

J. H. MORRIS, L. E.

Poisons accumulate in the system when the kidneys are sluggish—blotches and bad complexion result—take Hood's Sarsaparilla.

IMPROVING THE SUNDAY-SCHOOL.

An essential characteristic of a good Sunday-school room is the easy division of the main floor into separate class rooms. It is always important that the whole school should be together at the opening and closing exercises, as well as at other times. It is equally important that a division into groups be made and that each group should be entirely shut off from the others. Distracted teachers can prove only too well the truth of this statement. The disturbance of one class by the idle scholar or scholars of another has many a time driven a teacher who, under other circumstances, could easily command attention, almost to despair. The existence of the evil has been recognized by teachers, superintendents and trustees, but to overcome it in the majority of cases was too difficult and expensive an undertaking. The solution of the problem, however, came with the introduction of Wilson's Rolling Partitions, which in a few moments will make a large audience room out of a dozen different class rooms, and as quickly change the latter back into the former. This is done not only rapidly, but quietly. The same room is thereby made to answer a double purpose at comparatively little expense, and no tedious and often undesirable alterations in the permanent construction need be attempted. Wilson's Rolling Partions are a marvelous convenience, being sound-proof, air-tight and easily operated. Some are made with blackboard surfaces for object-lesson drawing, thus answering a double purpose. Many hundreds of testimonials from Churches all over the United States show that Wilson's Partitions give entire satisfaction, and continue to do so after years of constant use. It would be well for those interested to send to the James G. Wilson Manufacturing Company, 3 and 5 West Twenty-Ninth Street, New York, for Partition Catalogue A-2, which will be mailed free to those mentioning Texas Christian Advocate.

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A1 ASPHALT ROOFING

is made from special high-grade, extra heavy wool felt, thoroughly saturated and coated with pure refined asphalt. Does not taint rain water. Does not require coating or painting when laid. To be used on steep or flat roofs and is the only roofing to lay over old shingles or tin. Samples sent on request.

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CREAM
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POWDER

Improves the flavor and adds to the healthfulness of the food

JOHNNY'S QUANDARY.

(Copied.)

Say, mamma, dear, why don't you smoke
And spit and chew like pa?
If right for him it is for you.
Now don't you think so, ma?
If he should see me with a pipe
I know he'd really groan,
He'd run me away this very night,
Or drive me off from home.

I often hear my papa say,
"A pattern he should be,"
I wonder if he thinks of you,
Or even thinks of me.
He prays, "Oh, Lord, do make me right;
Yes, even right and true."
Now, does the Lord come down and help
My pa to smoke and chew?

Now, if he does, it must be right;
Yes, right for you and me.
How can pa ever blame us, ma,
'Twas more than I can see.
I notice when preacher's here
Pa hides his pipe away;
Would he do that just all the time
If Jesus came to stay?

Ah, Jesus would not smoke or chew
Before your little man,
And yet ther'e some preachers do,
I don't see how they can.
They often tell me to be good,
To always do the right,
And be as good away from home
As when I'm in your sight.

If I should smoke and chew like pa,
Would such men fill my pipe,
And then kneel down and pray like this,
"Help Johnny to be right?"
So many things perplex me, ma,
There's much I cannot see:
Why things are right for papa, dear,
And not for you and me.

One thing for me, I know, is right,
To never smoke and chew;
And what is right for your dear boy
Is also right for you.
Now don't say much of dear old pa,
Or dear old Uncle Will,
For God hath said of filthy folks,
"Let them be filthy still."

MEETING OF DISTRICT STEWARDS.

The presiding elder, Rev. T. S. Armstrong, of the Waxahachie District, called his District Stewards together last Tuesday, December 5.

All the charges in the district were represented, and several of the preachers were present.

The board was called to order by the presiding elder in his own comfortable parsonage. A just and equitable scale of percentage was adopted with which to make the assessments.

The salary of the presiding was unanimously made an amount equal to 17 per cent of the pastors' salaries.

All the business pertaining to a District Stewards' meeting was attended to, after which the board was invited to the dinner table.

Any one who has ever dined at the home of Mrs. T. S. Armstrong need not ask any further questions, with reference to this part of the day's program. The turkey dinner was just simply fine.

The stewards and pastors present soon dispersed and with common consent this was pronounced one of the best and most enjoyable District Stewards' meetings they ever attended.

R. F. BROWN, Secretary.

AN EXPOSITION.

Matthew 5:16 you will find the foundation of my thoughts. "Let your light so shine." No doubt this has been used quite often but as I am not a preacher and don't claim to know but little, thought I would express a few thoughts in regard to the Christian influence. I want to say to the Christians that a great portion of the sin committed to-day is because of our unrighteous influence. If we would live up to our duty as the Lord has commanded us, the sinners would not be so apt to say that there is nothing in religion. The reason they say this is because we do so many things that we should not in their presence, and the cause of our so-called Christians doing these things is because we are not living up to our duty, and have failed to let our light so shine. I notice now-a-days that the so-called Christians are generally identified as sinners when they are in company with the sinners, especially if they are a little distance from home. But I will say that if a man is living up to his duty it is not any trouble to see his light shining for God, for a city that is not upon a hill cannot be hid.

We read in I Tim. 5:24, where it says: "Some men's sins are open before hand going before to judgment, and some men they follow after." This shows us that it is possible for us to see some poor soul going to hell because of our unrighteous influence, even as a professed Christian or a non-professor. I think we unrighteous and evil-working Christians need to go back to the lick-log and get right with God and go to work for him.

Now when we do this let's get enough religion to keep us living for God from one summer until the next one. Commit thy works unto the Lord and thy thoughts shall be established. There is a large number of people who become very religious while protracted services are being held, but after this is all over we find ourselves in the pool hall, in the skating rink and maybe in the boot-legger department. This is when we have our lights under a bushel and failing to shine for God. When we do these evil things we are presenting our bodies as a workshop for the devil. There is one thing sure, if we keep our lights shining for God, the devil can't use us, for we can't serve two masters. When the evil spirit cometh in the righteous spirit goeth out and remains out until we repent and receive forgiveness of the sin we committed when the evil spirit come into our bodies. I notice now-a-days that the family altars are a thing of the past with most families. Let your light so shine, even at home in prayer with and for your children. When I was growing up, if a father or mother of a boy heard him using profane language they usually gave him him about ten lashes and a good talk. But a boy can stand in the presence of his father and swear by note and the parents pay but little attention to them, that is the greater portion of them. We Christians try to partake of this world's goods too much. We are all trying to serve two masters. Some of us are this way: We will go to town and meet a friend and he will have a quart of red-eye; so he presents it to us. We'll say, I don't guess I ought to drink any of that, but whiskey is all right in its place, and if you won't tell it, I'll take one. Whiskey is all right in its place, but hell is its place. I'll say that if we professed Christians don't step over in the narrow path and stay there and work for God, why we will wake up in hell. Let's get to work for God and do all we can for him. I hope and pray that all who may read these simple thoughts will become interested in a religious work for God. JOHN H. WARD.

Woodford, Okla.

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near all railway terminals, underground and elevated stations, steamship piers, theaters, shopping centers and commercial districts.

THE CHRISTMAS DINNER.

In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach; that is, a weak stomach, rather than a bad cook—and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.

Hillsboro District—First Round.

Munger Cir., at Munger, Dec. 9, 10.
Cooledge Sta., at C., evening, Dec. 9, 10.
Covington and Osceola, at C., Dec. 16, 17.
Itasca, at Itasca, Dec. 17, 18.
Hillsboro, First Church, evening, Dec. 20.
Hillsboro, Line Street, evening, Dec. 21.
Lovelace Circuit, at Lovelace, Dec. 30, 31.
Kirk, at Kirk, Jan. 6, 7.
Delia, at Watt, Jan. 13, 14.
Penelope, at Penelope, Jan. 13.
Hubbard, at H., 7 p. m, Jan. 14, and 15.
Huron Cir., at Huron, Jan. 20, 21.
Peoria, at Peoria, Jan. 21, 22.
Abbott Cir., at Abbott, Jan. 27, 28.

HORACE BISHOP, P. E.

Jacksonville District—First Round.

LaRue, at LaRue, Dec. 23, 24.
Malakoff, at Malakoff, Dec. 30, 31.
Athens, Jan. 1.
Eustace, at Eustace, Jan. 6, 7.
Elkhart, at Elkhart, Jan. 13, 14.
Grace Church, Jan. 14.
Centenary, Jan. 15.
Mt. Selman, at Mt. Selman, Jan. 20, 21.
Troup and Overton, at Troup, Jan. 21, 22.
Bullard, Jan. 24.
Alto Sta., Jan. 26.
Alto Cir., at Shiloh, Jan. 27, 28.
Keltys, at Keltys, Feb. 3, 4.
Cushing, at Pine Grove, Feb. 10, 11.
Rusk, Feb. 14.
Frankston, at Frankston, Feb. 17, 18.
Jacksonville Cir., at Providence, Feb. 24, 25.
Huntington, at Huntington, March 2, 3.
Jacksonville Sta., March 4.
Neches, at Neches, March 8.
Brushy Creek, at B., March 9, 10.

The Missionary Institute and the meeting of the District Stewards is called for January 11, 12, the meeting to be held in Jacksonville. The District Stewards will meet Jan. 11 at 10 o'clock, and each one is urged to be present, and also to arrange his business so as to remain for the pastors' conference and missionary institute, which will convene at 2 o'clock p. m., and continue through Jan. 12. I urge all pastors to see their District Stewards and show them the importance of attending this meeting and it would be well if two or more leading laymen other than the District Stewards could be induced to come. Come and let us lay workable plans for a great year and then go home and work them.

J. T. SMITH, P. E.

Georgetown District—First Round.

Salado, at Bell Plains, Dec. 9, 10.
Belton Sta., Dec. 11.
Temple Sta., Dec. 13.
Florence and Mt. Horeb, at F., Dec. 16, 17.
Corn Hill and Weir, at Weir, Dec. 23, 24.
Troy Cir., at Troy, Dec. 30, 31.
Temple, Seventh Street, Dec. 31.
Holland, at Wilson Valley, Jan. 6, 7.
Bartlett Sta., Jan. 7, 8.
Granger and Jonah, at G., Jan. 13, 14.
Taylor Sta., Jan. 14, 15.

W. H. VAUGHAN, P. E.

Marshall District—First Round.

Beckville Cir., at Beckville, Dec. 30, 31.
Hallville Cir., at Lagrone, Jan. 6, 7.
Longview Sta., at L., Jan. 7, 8.
Rosewood Cir., at Ogburn, Wed., Jan. 10.
Bettie Cir., at Graceton, Jan. 13, 14.
Gilmer Sta., at G., Jan. 14, 15.
Elysian Fields, at Bethany, Wed., Jan. 17.
Kellyville, at Trinity, Jan. 20, 21.
Jefferson Sta., at J., Jan. 21, 22.
Henderson Cir., at Union Chapel, Thur., Jan. 25.
Kilgore Cir., at Kilgore, Jan. 27, 28.
Church Hill, at Fountain Head, Feb. 3, 4.
Henderson Sta., at H., Feb. 4, 5.
Harleton Cir., at Harleton, Feb. 10, 11.
Harrison Cir., at Grover, Feb. 17, 18.
Marshall, N. Side, Feb. 24, 25.
Marshall, First Church, Feb. 25, 26.

F. M. BOYLES, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS—Can you sell toilet preparations that are absolutely guaranteed to please? If so, we want you to sell Tan-No-More and Freckleeater preparations. Profits large. Work pleasant. Write to-day for particulars. BAKER-WHEELER MANUFACTURING COMPANY, Dallas, Texas.

EVANGELISTIC WORK.

The past year was one of constant work and good success. Many good meetings were held, with several hundred professions of faith. It was the most abundant in results of any year of my ministry, for which I am grateful to God.

I will be engaged exclusively in evangelistic work the present year, which opens with great promise. A meeting which was quite successful, resulting in the uplift and quickening of the Church and more than twenty applications for Church membership, has been held since the session of the Texas Conference. Many of the brethren have not known my address. I will continue to make my home in Greenville, to which all communications should be addressed.

I shall lend myself to every endeavor to assist the pastors in every way, to the end that the present year will be the greatest year of our conference.

W. H. CRUM.

I write to ask the brethren who desire my help in meetings this year to please write me at your earliest convenience. I usually have enough calls in one year to engage all my time for five years. I sometimes promise at conference that I will help some of the brethren, if I can, and then have to turn them away when they call because they call too late. Please write me as early as you can, so we can arrange your dates. Your brother in Christ,
W. H. BROWN, Whitesboro, Texas.

I am ready to help in protracted meetings at any time. Any one desiring my help can address me at Campbell, Texas. S. H. SMITH.

I wish to announce to the brethren that I will assist in meetings, if needed. I. N. CRUTCHFIELD, Bellevue, Texas.

A GIFT WITH A THOUGHT IN IT.

With many Christmas presents the sense of novelty wears off by the week's end, but The Youth's Companion is as new and sought after the fifty-second week of the year as the first. It is elastic in its adaptability, too; for it does not matter whether the present is for a boy or a girl, young married people, sedate couples, grandparents—there never was one yet who did not set store by The Youth's Companion. You cannot make a mistake if you give The Companion—and it is only $1.75 a year now. On January 1, 1912, the price will be advanced to $2.00.

The Companion's beautiful lithographed calendar for 1912 will be given free with each subscription.

Somebody ought to whisper to the average woman nowadays that the street is no place for the display of her anatomy.

FOR SALE.

FOR SALE—Ideal school plant at 35 cents on the $1.00; especially suitable for select school for boys, being located thirty miles from the new Southern Methodist University at Dallas. Splendid opportunity for a practical school man with some money. For full particulars and description address A. R. ANDREWS, Agent, Terrell, Texas.

Near Clarendon College, Clarendon, Texas, one hundred acres; twenty acres in bearing orchard; choice fruit; an ideal place for a suburban home in the best educational center in Northwest Texas. Will sell all or cut to suit purchaser. Good terms, or will exchange for gilt-edge revenue-bearing property. Address OWNER, Box 435, Hamlin, Texas.

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BROTHER, accidentally discovered cure will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

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 how $5000 can grow to $22,000. How to judge different classes of investments—the real power of your money. This magazine six months free if you write to-day. H. L. BARBER, Publisher, R 4 - 28 W. Jackson Boulevard, Chicago, Ill.

VETERINARY.

A useful Christmas present—"Veterinary Medicine and Surgery," a book for the farmer and stock raiser. Should be on every farm. For particulars write D. E. F. JARREL, 1150 Washington Ave., Dallas, Tex.

MEETING OF PRESIDING ELDERS.

The presiding elders of the North Texas Conference will meet in the pastor's room of the Publishing House in Dallas, Tuesday, December 19, at 10 a. m.

J. M. PETERSON.

Assets Dec. 1, 1911, $500,000.00 Loans to Contract Holders, $1,250,000.00

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

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