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No. 23

## EDITORIAL

### TWO STUPENDOUS GIFTS OF MONEY.

It is wonderful how men of means are turning their attention to the betterment of the race by large gifts of money for the amelioration and for the education of mankind. Recently Mr. Carnegie, the great steel king multimillionaire, gave \$10,000,000 to be used for the promotion of peace among the nations of the earth. The amount is marvelous, and we have to pause for a moment to catch its proportions. It is to go under the control of a board of trustees, composed of representative men of the United States with Mr. Elihu Root, of New York, as its President. The yearly income from the vast sum will be \$500,000, and the only stipulation in the gift is that this income shall be used solely in the interest of universal peace. Just what definite shape the income will take in order to bring about this result we do not yet know, but the trustees are wise men, accustomed to use large means, and they will doubtless devise plans wisely for the accomplishment of the end desired. Whatever else may be said about Mr. Carnegie, he has a proper conception of the evil and barbarity of war, and if his great gift can be used in such way as to prevent this colossal evil among nations, he will certainly be regarded by future generations as a marvelous benefactor of the world.

The other great gift is by Mr. Rockefeller, the multimillionaire oil king. His sum was recently given to Chicago University and it, like Mr. Carnegie's, is \$10,000,000. This makes just \$35,000,000 he has given to this institution. This vast sum is to be used as the trustees of the university see proper, except \$1,500,000, which is to be used in the erection of a chapel. This is the only stipulation the donor makes. He takes no further part in the direction of its use. He also stated when he transferred the donation that it would be his last one to this institution, stating that a university of this character ought no longer to be dependent upon one man for its maintenance. His idea is that as long as he bestows gifts upon it others of large means will take no part in its further endowment. So with this large amount he retires from further help to the school.

While there are some things about the Chicago University not conducive to the highest ends of Christian education, things that are too latitudinarian in their tendencies, nevertheless the school professes to be a school of Christian sentiment and under Christian control. The only trouble with it is that while the titles to the property are in the name of the Baptist Church, its board of trustees are self-perpetuating, and they control its policy without let or hindrance. And it is the board of trustees that has steered the institution into its liberal religious trend. This is exactly what the board of trustees of Vanderbilt University is contending for. They do not deny

the fact that that Church owns it, but they do claim that the board alone controls it.

Mr. Rockefeller has certainly put the Chicago University on a solid financial footing, and it is destined to become one of the greatest institutions of learning in the United States. When a school once acquires such sums of money and assumes such an attitude of unquestioned success, there are others in the years to come who will continue to leave large bequests to it. When men of large means want their money to accomplish the most when they are gone, in the way of uplifting humanity, they always select some successful institution and make it the beneficiary of their liberality. They prefer to do this rather than take the risk of founding some new institution, or enterprise. Look at Yale, Harvard, Cornell and other great schools. They are annually receiving immense sums in the way of bequests. So that whatever else may be said about Mr. Rockefeller and the way he has made his millions, he is certainly investing large sums of them in such way as to operate for the elevation of humanity in all the years to come.

### THE HAPPY MAN.

Who is the happy man? We want to make no mistake in answering this question. Then, let us look at it seriously. Christ tells us unmistakably in the first verses of the first chapter containing the Sermon on the Mount. And his definition of happiness contradicts all the standards of the world on this question. There he tells us that the happy people are they that are "the poor in spirit," that "mourn," that are "meek," that "hunger and thirst after righteousness," that are "merciful," that are "pure in heart," that are "peace-makers," that are "persecuted for righteousness' sake," and that are "reviled and evil spoken" of because of their devotion to Christ. The canons of the world contain no such elements of happiness as we find in the above list. In order to be happy the worldly man covets wealth, influence, social prestige, political power, conquest and pre-eminence. But Christ does not give one of these items in his definition of happiness.

And the reason why he does not is found in the fact that these things are all exterior and depend upon circumstances. They are, therefore, temporal and unstable. The man who has them all is often the most unhappy man in the world, and particularly if they are all he possesses. They tax the life out of him to hold and to perpetuate them. They bring him into the sharpest competitions; they elude his grasp when he thinks they are the most secure, and when he comes to die they are utterly worthless to him.

But the things which Christ tells us of are within. They are possessions of the heart and mind; they make up an inherent part of character, and they give us a permanent experience. We are poor in spirit that we may become rich in experience; we mourn that we may obtain comfort; we are meek and the earth is our heritage; we hunger

and thirst after righteousness and we are filled with the fruits of the Spirit: we are merciful and hence we obtain mercy; we are pure in heart and we rise to where we can see God; we make peace among men and thereby become the children of God; and if on account of our faith we are persecuted, then we are assured that ours shall be the kingdom of heaven. The world on the outside of us can not affect these conditions of the heart and mind. They are permanent and abiding. If the wealth and the pre-eminence of the world come to us, we accept them and use them for the glory of God and the good of our fellow men; but if poverty and obscurity are our lot, our happiness abides because it is independent of extraneous circumstances. Throughout life we are happy and in death we are triumphant.

### THE WORK OF THE PASTOR.

It is sometimes said, but with little show of truth, that the pulpit has lost its power. It may be true that we hear few great sermons today, and it is probably true that few are needed, but he who imagines that the pastorate has lost its power is blind to one of the mightiest forces in the intellectual and moral world. No man is today more highly respected for his work's sake than the pastor, and no man has easier access to the homes and hearts of the people than he. Not only is this true among Church people, but among non-Church people as well. Everywhere he is recognized as a good man, and his company in the home is welcomed and his interest and friendship are appreciated. This, of course, brings him in touch with the young life and gives him an opportunity to influence it for good. Most parents are pleased when ministers and especially pastors manifest an interest in their children and cultivate their personal friendship. Because of this unique relationship to the family the pastors hold the keys to all moral progress as no other class of teachers. In this age of big movement and big conventions the superficial thinker is liable to be deceived by appearance. The world can not be reformed and evangelized by mere force of organization. The real battle is not being fought out in the halls of our great conventions nor yet in the lecture rooms of our universities. Where the great conventions of the big world movements get down face to face with the real problem they discover that nothing can be done without the co-operation of the pastors, who stand next to the people. This is as it should be. When St. John saw one like unto the Son of man standing in the midst of the golden candlestick and holding the seven stars in his hand and out of whose mouth went a sharp two-edged sword the real forces by which the world is to be evangelized, spiritualized and educated were clearly symbolized. Christ in the midst of his Churches and holding his pastors in his right hand is alone sufficient and only sufficient for the conquest of this evil world. Hence, the pastors of the Churches, backed by the Son of man and holding in their hands the Word of God, is the mightiest moral agency in the world today. Therefore, they are expected to get behind every movement started for the betterment of mankind. They are behind the temperance movement, the educational movement, the Sunday-school movement, the evangelistic movement and the laymen's world missionary movement.

## INFANT BAPTISM A FUNDAMENTAL ORDINANCE of *The* CHURCH

In discussing this subject honored by time, blessed of God, taught in the Bible and practiced since the rays of our Lord, we will, perhaps, not be able to offer any new and startling argument, for doubtless all has been said that can be; but we hope to be able to call the attention of the reader to some old arguments set in a new form.

In this discussion we wish to lay down three simple propositions and notice them in the order in which they are submitted, viz: (1) God has had a Church in the world since the creation of mankind. (2) Jesus and his apostles lived in, preached in and presided over the Old Testament Church. (3) God's Church has always been composed of men, women and children. With this clear and comprehensive statement let us now examine them in the order in which they appear.

(1) The origin of the Church. Before beginning the scriptural argument on this first proposition let us notice some statements made by a few very prominent Anti-pedobaptists. "The Church and kingdom of God existed in the days of Abraham." (See John's Baptism, page 183, by J. R. Graves.) "We believe there is one holy Church, comprising the whole assembly of the elect and faithful, which has existed from the dawn of the world and shall be to the end thereof." (Orehard's History of the Baptist, page 288.) Speaking of Abraham and his seed, A. Fuller (Baptist) says: "They are the stock on which the Christian Church of God should grow." (See Rice-Campbell Debate, page 304.) "Tertullian held that three persons might compose a Church, and if necessary any Christian might administer the ordinances." (See Armitage's History of Baptism, page 159.) Where do we first meet with the Church in its organic form? (1) In Mesopotamia with circumcision by Abraham, about 1900 B. C. (2) In Egypt with the Passover supper by Moses about 1600 B. C. When Moses was about eighty years old God appeared to him in the burning bush at Horeb, in the land of Midian, and told him to return to Egypt and bring his people out of their bondage.

Moses brings the Church out of Egypt and takes it into the wilderness.

Now, let us consult the Scriptures on the origin of the Church.

Psa. 80:8 reads: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." Jesus, in speaking of the Church, uses the term "vine." "I am the vine, and ye are the branches" (Jno. 15:5). From these two passages we learn that the Church has the same name both in the Old and New Testament—"vine." Now, let us see by what name it was called while Moses had charge of it in

the wilderness. (See Acts 7:37-8.) Speaking of Moses, Luke says, "This is he that was in the Church in the wilderness with the angel which spake unto him in the Mount Sinai, and with our fathers." When Moses left Egypt he was in charge of God's people under the name of a "vine." The first country he entered on leaving Egypt was the "wilderness." Luke tells us that Moses belonged to the Church in the wilderness. We, therefore, conclude that God had a Church in Egypt.

After the death of Moses Joshua takes the Church into the land of Canaan.

See Josh. 1:1-2: "The Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give them, even to the children of Israel." After Joshua took the Church into the land of Canaan he reinstates circumcision. (See Joshua 5:7.) "And their children, whom he raised up in their stead, them Joshua circumcised, for they were uncircumcised, because they had not circumcised them by the way." After the Church remained in Canaan for a long time, because of their sin, God suffered them to go into bondage to the Philistines, where they remained for forty years, and were freed by the hand of Samson. (See Judges 13:1-5.) "The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of the Philistines for forty years. \*\*\* For the child shall be a Nazirite from the womb, and he shall begin to deliver the children of Israel out of the hands of the Philistines." Now see verse 24: "And the woman bare a son and called his name Samson; and the child grew, and the Lord blessed him." After having been freed by Samson the Church, because of evil-doing, goes into Chaldean or Babylonish bondage for seventy years. (See Jer. 25:8-9, 11.) "Therefore thus saith the Lord of host: because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof \*\*\* and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolation, \*\*\* and these nations shall serve the king of Babylon seventy years." Now let us turn to Jer. 29:10-14 and see God's promise to the Church during the Babylonish captivity. "For thus saith the Lord, That after seventy years he accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. \*\*\* And I will turn away your captivity, and I will gather you from all nations, and from all places whither I have driven you, saith the Lord,

and I will bring you again into the place whence I caused you to be carried away captive." The captivity took place about 600 B. C. and Daniel was one of the young captives. After three years' training in Babylon he began to exercise his gifts as an interpreter of dreams (Dan. 1:5).

Daniel interprets Nebuchadnezzar's dream. (See Dan. 2:44.) "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." One wing of the anti-pedobaptist Church uses this verse to prove that Christ and John Baptist were to organize a new Church somewhere on the banks of the Jordan; time and place not exactly known. Another wing of the anti-pedobaptist Church it refers to the day of Pentecost when Peter should "set up the kingdom." But against the contentions of these pedos we offer the following objections: (1) If Daniel's dream is prophetic of the organizations of any specific denomination, then that Church must prove two things: (a) That it actually had an existence during the days or reign of some of "these kings," for that is when Daniel said the "kingdom should be set up." That is, during the reign of the Babylonish, Medo-Perseian, Grecian or Roman kings. Can any man prove that his Church had an existence at that time? (b) That Church must prove that it "broke in pieces and consumed all of these kingdoms," for that was a part of the dream. What denomination destroyed these kingdoms? In the second place, when our Lord called his apostles to preach they were already Church members. (See Luke 6:13.) "And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also named apostles." One must join the Church first, and become a minister afterwards. In the third place, before Peter preached the sermon on the day of Pentecost he had a Church with at least one hundred and twenty members. (See Acts 1:15.) "And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty)". Now see Ch. 2:1. "And when the day of Pentecost was fully come, they were all with one accord in one place." "They all." Who were "they all?" Why, the "one hundred and twenty." In Ch. 1:15, verse 47, in Ch. 2 says, \*\*\* "And the same day there were added to them about three thousand souls." "Added unto them." Who were the "them" to whom the "three thousand" were added? To the one hundred and twenty in Ch. 1:15. From the foregoing it is very evident that our Lord nor his apostles never organized any new Church.

### THE LAYMEN'S MOVEMENT AS RELATED TO THE LEAGUE.

The Epworth League is peculiarly designed and adapted to the training and development of future workmen for the Church. The Sunday-school may and should instruct in Bible lessons, facts and teachings, but the League should put the young people to work, that they may produce in practical fruitage the ideals taught them in the Sunday-school and elsewhere. Thus we have our departments of worship, charity and help, literature and missions.

The Department of Worship may serve as a rallying point for the Leaguers, but even Leaguers get tired after a while of all rally and no work. The Literary Department, if worked too much, can be made very dry and stale. To run it into mere social maneuvers will kill the usefulness of any League. The Department of Charity and Help can not always find a wide field of usefulness for all Leaguers in this land of plenty, especially where the women's missionary societies are well organized and efficiently conducted.

Strangely enough, the department most unlimited in its possibilities was last in being organized—the Missionary Department. While it would not be wise to make all League work that of a missionary society, yet there is a vast field here open for effort and development.

Here is where the Laymen's Movement may take hold of the League—in its working aspect, and more espe-

cially in its missionary aspect. He who ceases to work ceases to really live. The Sunday-school may teach well, but it needs the League to put the youth to work in a practical way, or the child will tire of precepts and theories. So when the youth becomes a man, and the girl a woman, they soon reach a point where they can no longer take their places in the League. It is well to have the presence and membership of older heads in the League, but is not a League unless it is essentially a young people's organization. The Church might as well recognize nature in all her dealings. The woman of mature years goes into the women's missionary societies for practical work and heretofore too often the men, when they left the Sunday-school and League, left the Church work almost altogether. It is a Godsend that the Church is now waking up to some facts. Seventy years ago a traveler in California described scenes of squalor and Mexican and Spanish incompetency as he watched the trade of the country carried on by Indians, Mexicans and others in the cattle and hide business. But one day a man dug up some gold in a mill race and that mill race was the starting point in a race for the golden treasure that multiplied the Argonautic Expedition a hundredfold. Fifty years ago the soldiers of a fratricidal strife stumbled and bled on the old red hills of Alabama, but when peace began some one discovered that the color of those hills was due to the iron deposits in the ground, and today the furnaces of

Northern Alabama rival or even surpass those of England or Pennsylvania. Can the Church of God learn from the children of this world? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive of the possibilities of several generations of men in direct line, all trained in God's service and all consecrated to the redemption of a lost world.

The gravest danger that confronts the Church in the proposed granting of holy rights to the women is the possibility that the women may assume more than their share of the work, and that the men, just now awakening to their duties, may fall back into a career of indifference whence the Laymen's Movement promises to dig them and leave the Church to drop into a system of priests and sisters of charity, as Romanism has done.

The Church owes it to herself and her God to keep the now awakened laymen on their job, and the League can help the Church. No young man should be content to grow beyond the years of adaptability to the League without asking for a place to work. There are not places for all as stewards, Sunday-school teachers, Y. M. C. A. Secretaries and the like, but the Laymen's Movement can furnish places for all. It is essentially a missionary and evangelistic movement. Both this and the League should teach and train how to do missionary work.

How can this be done? Let them hold occasional joint meetings, take counsel together and each learn from

the other. The laymen may keep the fires of enthusiasm aglow by association with the young, and the Leagues may learn wisdom from older soldiers of the cross.

Let the laymen study earnestly and candidly their own faults. Nothing should be taken for granted, unless it is definitely known to square with Bible teachings. No method or theory should be accepted on the basis of hoary age alone. It will lead to appalling results. I knew one Methodist steward who talked approvingly of the days when "quarterage" meant that each member was expected to pay 25 cents a quarter to the preacher, and no more. The same good Methodist—a real shouter—lead his flock to the polls and voted the anti-prohibition ticket and, strangely enough, was finally killed by lightning. Laymen should not be afraid to probe methods and theories to the bottom and sift results without mercy, if need be. They are more capable of doing this than are the Leaguers, and yet should show the young people how to get at the truth without undue suspicion and fault-finding. They ought to teach history to the young by precept and example, sifting the past for the good to commend, and to warn against the evil.

Let it not be forgotten here, however, that wisdom in the things of God ripens not with the calendar of physical age, but with the years of service in the Church. A preacher once approached a man who had joined the Church after the age of seventy to secure a contribution to missions. The old man listened respect-

fully, but replied not deny the did not like. Though advise be expected to retaries and spent the bet in the work, to his objection. Some of (nectional in, ti dices. I knew to pay any C because he d methods of tention. A pay any miss reason I coul that a presid had "skinned" duty unjustly, been constrain elder might v than the skin. Leaguers, let kinks out of member that with twenty-f the Church, t than one of s ed till he was

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fully, but replied that while he could not deny the claims of the cause, he did not like the "modus operandi." Though advised that he could hardly be expected to be wiser than the Secretaries and missionaries who had spent the better part of their lives in the work, yet he held stubbornly to his objection, and did not contribute. Some of our laymen are too con- nectational in their grudges and prejudices. I knew a banker who refused to pay any Church extension money because he did not like the business methods of the Board of Church Extension. A merchant once refused to pay any mission money and the only reason I could pull out of him was that a presiding elder in Arkansas had "skinned" him for negligence of duty unjustly, as he said, but I have been constrained to think that the elder might well have gone deeper than the skin. Men and brethren and Leaguers, let us comb some of these kinks out of ourselves. Let us remember that a man of thirty-five, with twenty-five years' experience in the Church, may actually be wiser than one of seventy-five, but who waited till he was fifty to start.

On the other hand, our young men, as they graduate into the Laymen's Movement from the League, need to learn that not all of the wisdom, piety or heroism of service in the Church has been discovered in their day. They need to learn by precept and example that this age is the greatest age of the world, simply because of the greatness of the past. The young man does not need his enthusiasm checked, but directed.

Thus these two organizations become great propaganda for inspection of methods, means and materials, for inspiration of workers and perpetuation of the work, and for education and training of all of every age in actual service. The youth of the Church, the Leaguers, need to know that the older saints have for them a real parental care; and for these older ones to learn of the younger disciples is but to carry out the prophetic ideal that "a little child shall lead them."

In scientific observations no two persons can always obtain exactly the same results. The telescope may be the same, or the knives, or lamps and wires and wheels may be the same, but two men may present entirely different reports on certain details. So scientists have learned to make appreciable allowances for this "personal equation." Here, then, let the experience of the laymen and the zeal of the Leaguer take a lesson from the laboratory and the observatory. Let the elders of the Church teach the young how to use this "personal equation." You may like a pastor who makes you cry with his preaching, but your neighbor is likely to be disgusted with him. You may like to hear a man pray as though the Lord were deaf, but that performance may tempt some sinner to laugh, or to swear, in derision.

Another point of vital importance to the Leaguer, and which the laymen may touch to great advantage, is that of reverence for all things holy and the exercise of a worshipful spirit in all services. In this the laymen might well ask the ladies of the missionary societies to join them, for if grown people go to sleep at Church they need not blame the children for going home, rather than be bored. A boy or girl has either been badly reared or has inherited a superabundance of ancestral traits, who does not respect a good father's or mother's religion, God and the Church. There is a missing link due somewhere.

The pastor may preach himself hoarse against intemperance, indifference, Sabbath desecration and stinginess, but precious little good will it do while the laymen make little of fort at temperance reforms, Sabbath

sanctity or liberality in giving. Let the Leaguer be trained by all means and at all times in these things, but let him expect to best use this knowledge, training and power when he becomes a real citizen and pillar of the Church in the Laymen's Movement and himself a participant in the pledge to reach all corners of the world with the gospel call in this generation. Let him know, too, that the interest aroused in him by his League work is not to be expended in a burst of youthful enthusiasm, but is to become a fixed principle of all life. Let him know that when the laymen, with the help of God, the Bible and the Church, shall have carried the message to all men and nations in this one generation we shall have just begun in dead earnest the real work of making the nations of the world the kingdoms of our Lord and his Christ. The missionaries of the past and of today are but the scouts of the armies of King Emmanuel; they are spying out the land faithfully and well; the banners of the hosts have been baptized with the blood of the martyrs of the cross; the laymen of today are sounding the cry to arms, and the artillery of the Church since the days of Luther has been unlimbered and thundering the preliminaries of the most immortal conflict of all ages. But the real fighting is yet to come, when God in Christ shall call on the Leaguers of today, who will be the laymen and elect ladies of the Church of tomorrow, to lead a charge on all lines and lay siege to the last strongholds of sin, after whose fall, amid the shouts of all people of all nations, we shall crown Christ Jesus Lord of all!

J. L. JAMES.

THE ECUMENICAL METHODIST CONFERENCE.

Preparations for the Fourth Ecumenical Methodist Conference, which will be the great event in the Methodist world in 1911, are well under way. It is to meet in Toronto, Canada, October 4-17, 1911. The program has been completed, and the essays and addresses divided between the Eastern and Western sections.

The fourth conference will differ from its predecessors in several particulars.

First, it will embrace the two Sundays as well as the week days. Second, it will provide for platform meetings Sunday afternoons. Third, it will present four sermons besides the opening sermon, which will be preached by the Rev. Henry Haigh, President-elect of the British Wesleyan Conference, the honor of the selection falling according to precedent to the section which does not entertain the conference.

The Sunday afternoon addresses will deal with popular subjects in a popular way. The sermons may be expected to illustrate the character of good Methodist preaching in the Old World and the New.

The topics are all of vital character, such as concern the Methodism of today and not that of the dead past. Both the British and the Western Committee agree that the academic and merely historical shall have no place in the conference, which is to represent the Methodism in 1911 as it faces its world tasks. The practical concerns of the Church are to have wider attention than in any previous conference.

The Executive and Program Committees of the Western section each gave, during Christmas week, a full day to business carefully prepared for it. The Program Committee selected persons to prepare the sermons, and invited addresses falling to the Western section and also appointed those who are to preside over half of the sessions of the conference.

It is now definitely known that these American Methodist Churches will be represented in the conference: The Methodist Episcopal, 136 delegates; the Methodist Episcopal, South, 68 delegates; the Methodist of Canada, 21 delegates; the African Methodist Episcopal, 21 delegates; the African Methodist Episcopal Zion, 29 delegates; the Methodist Protestant, 9 delegates; the Colored Methodist Episcopal, 9 delegates; and the United Evangelical, 3 delegates; also several bodies entitled to one delegate each.

The three hundred delegates of the Western section will include upwards of forty Bishops and General Superintendents, and will represent not only the United States and its possessions and the broad provinces of Canada, but many foreign fields, practically all the continents.

The conference as an official body will consist of five hundred delegates, of whom two hundred will come from England, Wales, Scotland, Ireland, France, Australia, New Zealand and South Africa.

Of the Executive Committee, con-

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sisting of twenty-one members, the following attended the recent meetings: Bishops Hamilton and Cranston, Drs. W. F. Conner, N. Luccock, T. E. Fleming, C. B. Spencer and H. K. Carroll, Secretary, of the Methodist Episcopal Church; Drs. H. M. Du Bose, T. N. Ivey and B. F. Lipscomb and Mr. John R. Pepper, of the Methodist Episcopal Church, South; Dr. A. Carman, General Superintendent, and the Hon. Justice MacLaren, of the Methodist Church of Canada; Dr. F. T. Little, of the Methodist Protestant Church; Bishop C. S. Smith, Bishop A. Walters and Bishop C. H. Phillips, of the African, African Zion and Colored Methodist Episcopal Churches, respectively; and Bishop U. F. Swengel, of the United Evangelical Church. Mr. T. T. Fishburne, of the Methodist Episcopal Church, South, was kept at home by a painful accident, a dislocated wrist. Prior engagements accounted for the absence of other members, including ex-Vice-President Fairbanks.

It is expected that the next meeting of the committees will be held early in March. H. K. CARROLL, Secretary.

NORTHWEST TEXAS LETTER.

The Advocate comes regularly to our mountain home, and we appreciate it more and more as the years go by. I enjoy the editorials, the field notes—in fact, everything in it, but oftentimes wonder why our superannuates do not write more frequently. Though not in the regular work, our interest in the Church is just as great as it has ever been. This writer in the strictest sense could not be called a superannuate, being still young in years, but broken in health and forced to take a rest. After a number of years of hard work in the far West I wanted to get back to Texas, so transferred to the Northwest Texas Conference. Having suffered for years from a chronic throat trouble, the result of a life-long affliction from nasal catarrh, it became evident that I would have to give up preaching for a while at least, if not for all time. Bishop Key, that grand old man, the friend of every preacher, gave me work down in South Texas, and I promised to go to it. But while in San Antonio I was examined by three specialists and they each told me that nothing short of two or three years' rest would restore my health and enable me to preach again. There is no need to try to tell how I feel; it can't be explained. Having tried to equip myself for a life-work in the itinerancy and then to break down in what ought to be the prime of life, seems more than one can bear, and yet we must bear it. But this is not all. I must start life over again with little means, less health and no experience in financing in a new country. For it is generally known that a pastor who is faithful to his flock finds little time to make money on the side. What are we to do? But I have started out to solve the superannuate problem and am solving it. Having little left but my time and staying qualities I knew nothing better to do than come down in El Paso County and prove up some of this school land. So here I am ten miles from a railroad, fifty miles from any church, six miles to our nearest neighborhood, seventeen miles to our nearest well of water—and well, a hundred miles from anywhere else. I pop my whip over my mule (a poor man's friend; financially his worst enemy religiously) at seven in the morning and pop it back at seven in the evening with two hundred gallons of well-earned water. That we have learned to be economical with the most plentiful object of earth goes without saying, and I am glad my religious training from childhood has been to the effect that a little water will do just as well as so much. This is a great country. When we get able to drill wells and develop it we will try to live on the substance of things hoped for until the evidence can be seen. But I would like to say to all, especially to the superannuates, that to this rather dark cloud there is a silver lining. Have never heard so much oil talk in all my life as we are having in Southwest Texas now. While there is considerably more talk than oil, yet oil has been found and we know not what will be. Supposing some of these days a gusher should be found—then what? Well, if we four and eight-sectioners can

hold down our land and pay the interest on it, if the several companies now drilling continue their work, and if on one of our sections they find a gusher worth while, and if some of us become oil kings, I'll swell that Superannuate Endowment Fund to just five million dollars. Brethren, be of good cheer. S. E. WILSON, Boracho, El Paso County, Texas.

EVANGELISM IN THE PASTORATE.

Did the preachers all read it? That article in a recent issue of the Advocate by Bishop Munson? If not, turn back now and read that paper. Then read J. O. Peck's "Revival and the Pastor." The writer personally appreciates this appeal from one of our chief pastors on so vital a subject.

Methodism has always been a mighty force in the modern world for its evangelization, and when she ceases to be an evangelistic force she will cease to hold her place in the forces of spiritual power so generally felt by all the religious world.

We have never laid any great claim to peculiar gifts as a revivalist, but have laid emphasis upon the fact and necessity of a revival and of spiritual life in the Church. This is the first work of the Church. "Come ye after me and I will make you fishers of men," said the greatest of all religious leaders, even Jesus the Master. He preached a saving gospel. He offered salvation to the people. He directed his ministry to the needy. He found a sick people and brought healing to them. The Church's mission is no less than the Master's address to a dying world.

In our four years in the West, two years in Roby and two years in Roscoe, God honored our ministry in the salvation of many. On Roby charge we received in the two years 281, and the next two years at Roscoe and Lorraine we received 292, a total in the four years of 573. Nothing more inclines to make our heart sore than the prospect of limitations at this point in our ministerial life. I do not wish for a higher place than one by my Master's side and in fellowship with him, to discover a Nathaniel or call a Matthew.

May this year bring to our Church the largest accession in our history. G. J. IRVIN, Estelline, Texas.

Rev. Jose Feraz, pastor of the Church at Franca, in the Riberiao Preto District, of which Rev. J. L. Becker is presiding elder, reports his Church as being nearly completed. The soul of this Church is an Italian woman who has labored many years with great zeal and industry to get the building ready for occupation. They request a loan of \$700 in order to enable them to meet the financial burdens, which are too heavy to bear without some help. A lift now would greatly encourage a people who have given out of their poverty and will be ready to do more later on.

FAMILY OF FIVE

All Drank Coffee From Infancy. It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. "There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given, coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"

Read "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.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

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TAKE NO SUBSTITUTE.

## Notes From the Field

### Will Repair Church.

The contract has been let for \$1000 worth of repairing the way of painting, papering and otherwise improving the Methodist Church. The pastor, Rev. A. B. Davidson, has been untiring in his efforts to awaken his congregation to a sense of their duty regarding this matter, and the Star is gratified to see his labors bearing fruit.—Cuero Star.

### Lexington.

On beginning our new year's work we sought our Master's aid in developing a needed spirit of godliness in our people. True to His promises, He sent Brother Parrish, that prince of revivalists. We already knew of his power as a soul-winner through a wonderful revival at Saratoga last year. He refuses to surrender to the devil; he knows that God is too powerful to be defeated. At this writing he is with me at Lexington. His preaching at this place is attended with amazing power; every service is being marked by a gracious influence from above.—O. F. Zimmerman.

### A Great Revival at Blooming Grove.

We are in the midst of a very gracious revival. Over forty conversions to date; twenty additions to the Church. An old man 75 years old converted and received into the Church Sunday night. Rev. M. S. Hotchkiss is doing the preaching; \$6000 was assured for Central Texas College of Blooming Grove last Sunday. This is the beginning of a campaign throughout the district to lift all the indebtedness on the college. The revival will continue through the week. We expect to have still greater things to report before the meeting closes. Every student in the college has been converted but one. Pray for us.—E. R. Stanford, J. P.

### Palmer.

Everything is moving off nicely on the Palmer Circuit. We were on the ground immediately after the conference at Waxahatchie and have met each appointment regularly. These loyal people received us warmly and pounded us thoroughly. Our presiding elder, Brother T. S. Armstrong, was with us January 1 and 2. On Sunday night he preached for us a stirring and soul-inspiring sermon and on Monday, notwithstanding the zero weather, held our first quarterly conference. Our stewards provided liberally for the support of the minister and entered into their labors gladly. We are comfortably housed in a well furnished six-room parsonage and have a church building at each appointment. Thus, you see, our predecessors have wrought well. The outlook for a prosperous year on all lines is very encouraging.—Geo. F. Harris, Jan. 13.

### Canadian.

We have closed our second month with this splendid people. We found a congregation of some fifty to seventy-five, a Sunday-school with an attendance of from sixty to seventy-five, but under the supervision of our splendid and progressive superintendent, Brother W. H. Palmer, we expect to see its numbers double. We have a good Senior League with about fifteen members. We have faithful women in both our Woman's Missionary Societies. We moved into a splendid parsonage that in reality belongs to our building committee for, after they had exhausted all resources and paid their part, they found a debt of \$1546, for which they were individually responsible. A nice company of the faithful ones came last night with arms full of material blessings, for which we are thankful. The way is very dark at present, but we look for the breaking in of the light.—M. E. Hawkins, Jan. 16.

### Bettie Circuit.

The Bettie Circuit is taking on new life in the beginning of the new year, with great determination to do greater things for the Lord this year. The people have given their hearty co-operation and responded to every call, and I feel very much encouraged in my work. The people at Coffeyville did not forget to show their appreciation. They demonstrated it by pounding their pastor on the 9th. I heard a mighty tramping of feet on the parsonage steps and ran out to see what the trouble was and beheld two men with a box, and it was all they could tug. It was packed to its brim with everything that was nice. Let me tell you that expelling every man in that long face that was on the parson and his helpmeet. We are having a good time now. Our first quarterly meeting was held January 7 and 8 at Simpsonville and Elder Cunningham and myself did certainly enjoy the hospitality of those people.—J. B. Woods, Jan. 12.

### Millisap.

The Millisap liner is still moving. The brethren may not understand the specific meaning of "liner," so I had better explain. Millisap formerly was a circuit, but several of the points have been cut off and given to other charges, leaving only four places right in a line extending twenty miles from Millisap south. So, you see, we have a liner instead of a circuit. We have four of the nicest church buildings of any circuit in the conference. Our people have wrought nobly in building such houses of Christian worship. The battle has just begun. There is so much to be done we are planning for more effective efforts, praying for a general spiritual awakening and working to gain lives and possibilities of men for the service of Christ. We received a cordial welcome upon our arrival here, and have been the recipients of all the customary respects of a Methodist preacher. Our services are well attended; live Sunday at each place; one reorganized since we have been here, and our prayer meeting here at Millisap would be a credit to many of the larger stations.—M. L. Lathan, Pastor.

### Clay Street, Waco.

Less than two months ago Bishop Atkins read us out for Bell's Hill, Waco. At that time there was not a member, no church or parsonage. As soon as possible we rented a house in which to live and secured a store building in which to hold services. We had not been on the ground very long before the Northern Methodists made a proposition to sell us their church and parsonage located on Sixteenth and Clay Streets. The trade was soon consummated and we are in possession of the field. We have an ideal location for a strong church in the near future. We have two splendid corner lots on the car line just across the street from the public school building and in the growing residential section of Waco. Our Sunday-school has grown like magic until it numbers almost a hundred. Our

congregations are large and appreciative. We have enrolled more than a hundred members. The future is bright and promising for Clay Street Church. Brother W. B. Andrews, presiding elder, who conceived the idea of "a Church in a day" in the northern section of the city, is one of the best presiding elders I have ever known. He is a strong Gospel preacher, a wise counsellor, progressive and yet conservative in his administration, faithful to his preachers, kind-hearted and the right man in the right place. No doubt but that the Waco District will move forward under his wise leadership. Judge Tom L. McCullough, president of the City Church Extension Board, has been very faithful in assisting the pastors with the new enterprise. We are expecting a great year at Clay Street.—Jas. N. McCain.

### Covington.

The first Quarterly Conference for Covington was held at Covington Saturday, January 14, and a most interesting one. Dr. Horace Bishop was in the chair. We start well this new year in the new district with the new presiding elder. Dr. Bishop preached three splendid sermons. The stewards' report is in advance of last year. We have been kindly received for our second year, and this charge takes on the dignity of a double-barrel station consisting of Covington and Osceola, and a fine class of people it is we serve. We expect great things this year. We have two splendid Sunday-schools, a live Junior League and a Home Mission Society that believes in doing things. They have just put a nice davenport in the parsonage. We are planning for a great year in this new district with Dr. Bishop to lead. Success to the Advocate.—B. R. Wagner.

### Konawa Station, Okla.

Have just closed a two weeks' meeting at Konawa, where Rev. W. L. Blackburn is pastor. A gracious revival in the Church, a number of reclamations and conversions, some twenty-five or more members received, the conference collections nearly all secured the first day of January and one young man answers the call of the Lord to preach, and one hundred boys and girls pledged themselves against all forms of profanity, tobacco and whiskey. Konawa is a live town of cultured, energetic and hospitable people and they love the Church and will see that it succeeds. Brother Blackburn and his wife are much loved by the Church and they are devoted to their work, accomplished, humble and useful and have entered the year with brightest prospects. With a thankful heart their helper will always think of preacher and people, and now turns his face for the second meeting for the year to Durango, south of Waco, Texas.—I. B. Manly, Texarkana, Texas.

### Turnersville.

We have been very busy on the Turnersville Charge since coming here. We can truly say "our lines have fallen in pleasant places"—not only a hearty welcome but a continuous reception. Our pounding has been going on almost every day and several times it looked as though we had been killing hogs. Our first Quarterly Conference has just passed and I must say it was the best one the writer has ever attended. Out of an official roll of about twenty there were only two absent. Our presiding elder, Brother Vaughan, came to us on Friday and remained until Monday. He was a blessing to this charge both in an official and spiritual way. We can truly say we have a live presiding elder. We also have one of the best boards of stewards in the whole connection, with Brother T. H. Burkett at the head, and he is a good one. We must say this has been the happiest time in our lives and it gives us new life to go on and conquer in Jesus' name. We want this to be one of the greatest years in our whole life.—W. L. Hightower, Jan. 12.

### Newton.

We are here at Newton, among a clever, good people. They gave us a royal reception in the way of a nice pounding. We are living in a rented house, as the parsonage is thirteen miles away at Burkeville and is entirely too small for my family. The people here say they are going to build us a parsonage right away. Newton is the county seat of Newton County and has 1200 or 1500 people. We give half of our time to this place. They agree to raise \$400 of the assessment. We have five other appointments in the charge. Burkeville is a nice quiet little town and it gets a railroad it bids fair some day to be a prosperous little city. Our other appointments are in the country. We have an elegant church building in Newton costing something like \$5000. We have a good board of stewards. They are raising the salary each month on the assessment plan. The outlook is bright for some glorious revivals. We believe in the old Texas Advocate, and are going soon to make a house-to-house canvass for its circulation as there are very few people here who are subscribers. My postoffice is Newton.—Erastus M. Myers, Jan. 12.

### Mabank.

We are well advanced in our second year's service on Mabank Mission. A pleasant place to live or a more loyal people to their pastor and Church. I do not think can be found within the bounds of the North Texas Conference. We had a very fine year last year, though it was our first year in the great work of the ministry, and up to the present this year has been excellent; at least that is the way we estimate it, and the presiding elder says that we (the Methodists) are getting to be "somebody" down here. Of course he knows. Our first Quarterly Conference is now an incident of past history, Saturday and Sunday, January 14 and 15, being the date of same. Our beloved was here in full force and preached four spiritual, soul-stirring sermons to large and very appreciative congregations. Yes, they were most excellent and right to the point. Our people love him very dearly and his quarterly visits are anticipated with much interest. I can truly say this Quarterly Conference was the best in many respects that we have had since we came on the work. Our faithful board of stewards, a band of consecrated, God-fearing and God-loving men, were all present, and their reports proved that they had not been idle. They also made the assessment for the preacher's salary, which was a raise of \$50 over that of the preceding year, and paid nearly one-fourth of the assessment. The spiritual interest of the Church is pointing upward and everything seems to be moving in a forward direction. We have had at Mabank nine additions since conference. We are planning for our revival meeting in the

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early spring. Brethren, pray for us. We need a great revival of religion all over the land. There is a great opportunity here. Many who need the holy religion of our Lord and Savior, Jesus Christ. The Sunday-schools are progressing very nicely and are well attended. Our people are anxious to learn and adopt the latest and best improved methods as far as practicable. I think the outlook for the future of our Church here is very promising. Yes, the usual "pounding" came, too, and I'll tell you these people know how to "pound" in a way that does not hurt, but on the other hand that greatly helps and blesses a preacher and his family. May we all have a very prosperous year for our Church, and may we have many souls born into the kingdom.—E. H. Crandall, P. C.

### Lake Creek.

We had two very fine years on the Klondike Circuit. Those people are loyal and know how to take care of the preacher. Just here I want to thank the young people of Habern's Chapel for the nice sum of money presented to just before conference; and also Goods Chapel for the splendid suit of clothes. God's blessing upon all those people. The Klondike Circuit consisted of five appointments. The Lord gave us some great meetings and many conversions and accessions to the Church; hence the work became too large for one preacher and Fosters Chapel was taken off and added to the Lake Creek Charge. This is a fine field, in the heart of the richest country in Texas. Our people are loyal and received us with open hands and hearts. The outlook is indeed encouraging for a great year. Our Sunday-school seems to be taking on new life. We have inaugurated a Sunday-School Teachers' Institute for every fifth Sunday in this year. We trust this move will prove an inspiration to all of our Sunday-school workers. Through our good women some of our Church houses are wearing a brand new dress. All praise to the women. Our first quarterly conference was held Saturday and Sunday, January 7 and 8. Brother Mountcastle, the presiding elder, delivered some fine sermons. We regret that all of our people didn't hear them. My board of stewards

made ample provision for the preacher and family and reported more than one quarter of the entire assessment paid. We feel the need of a great spiritual awakening, and to this end we are praying and ask an interest in the prayers of all lovers of God and His cause. We have secured four new subscribers to the Texas Christian Advocate and purpose putting this great paper into as many homes as possible. A happy year to the entire Advocate family.—S. L. Habern, Jan. 9.

### Port Arthur Revival.

Beginning with the first Sunday in the new year we have been having each day a meeting at Trinity Methodist Church. The great rain struck us on New Year's morning and we could hold no services until at night. Then before the next morning came the coldest wave known here for eleven years, they say. For three days the boys skated on a little nearby pond of ice, while perhaps from 1000 to 2000 eucalyptus trees were killed, some three to four inches in diameter. It was an imported tree and thought to be the thing for this coast country; but it failed. Our meeting went on, growing in interest and influence at each service. The Houston Post stated that not less than 200 were turned away on Sunday night, January 8, after all available chairs had been utilized. The pastor is holding his own services. He has Prof. Ed. Phillips and wife with him. They are the finest of help. A goodly number have been converted and are joining the Church. The pastors of the other churches have been most fraternal and helpful. The meeting will go on through next week; it is getting hold on the town.—Thos. G. Whitten.

### Honey Grove Circuit.

We are returned for a second year upon this work, and our first quarterly conference held January 7 and 8 at Rock Point Church. Brother Guber preached three strong, searching, encouraging, spiritual sermons. The brethren evinced a brotherly, enterprising spirit, made a good financial report and assessed my salary at \$800. On Sunday Brother Guber took my collection for orphanage and

foreign mission Church. My needs have been pleasant. My needs have been usual way, man property in H. adjacent. church in Quarry, three a Grove, McCrae Allans Chapel, Allans Chapel, odist organization preaching near Grove. I am g have more than I want to make by the life of the Jan. 13.

### Baird.

Last night a successful revival here for years, and they were uplift among the Fisher of Fort ing. The past the preaching, I expresses it but of the greatest we think we know him. His pre spiritual. It is tians to get a n on God and cau on account of t ing held by the anyone say that a preacher." L the largest crowd odist Church on flowing and mar of lack of room. Sunday-school in Methodist Church great meeting at higher ground. a great many j the whole mem We are expect year and we do disappointed.—T tent Methodist

### Trenton.

On our return greeted on all h this charge for ed in a generou ered it a No. many things o numerous to m are very grate blessings upon 2 occurred on Ja Marvin sent to Church with two pounding it was among other ite one said all tol pounding was preacher in th has been pound out or hereafter had the misfor with a nail on been afflicted a what I have G appreciate your tances. Oh, my full of gratitude May you all live perity shine upo of your brother, announce that I the help of ou faithful physicia my faithful wif again.—J. D. W

### Bay City Station.

Conference ad on December 4, the parsonage a been prepared l were in the pan in place, new n art square all committee of m gave us a cordia town and left u son. One month It has rained an but we have r body is friendly we have had a spite of that fe blighting drouth made liberal pr eral expenses of and have arran and payments it also making her of our Church l have us the pre cement block worth easily \$20, we have receive and baptized ou ized our League bers and intere added two new and one of older attendance from life in every cla partment who ca Sunday and abe partment who ca men's Bible clas largest of the a work will be don subscribers and vocate and hav phanage collecte the other collecti this, this is a pro prohibits down l man from Wha down will up ed goes back and sh we need Statewe et al wouldn't ha liquor than Bay

foreign missions; \$38 was secured from that Church. My relations with my people have been pleasant and harmonious. Many kindnesses have been shown us since our return and, while not having been pounded in the usual way, many nice remembrances find their way to our home. We have a nice parsonage property in Honey Grove, and four appointments adjacent. Rock Point is a nice modern church near the famous rock; Rock Quarry, three and one-half miles from Honey Grove, McCraws Chapel, Forest Hill and Allans Chapel are all old, historical churches. Allans Chapel is said to be the oldest Methodist organization in the county. I began preaching near Dial, ten miles from Honey Grove. I am glad to be here; I would rather have more than I can do than not enough. I want to make this the best year's work of my life by the help of God.—I. M. Woodward, Jan. 13.

Baird.

Last night witnessed the close of the most successful revival in the Methodist Church here for years. The meeting lasted two weeks and they were indeed two weeks of spiritual uplift among the people. Rev. and Mrs. A. C. Fisher of Fort Worth had charge of the singing. The pastor, Rev. C. G. Chappell, did the preaching, and to say that he did it well expresses it but mildly. We think he is one of the greatest preachers in the South, and we think we know a preacher when we hear him. His preaching is both forceful and spiritual. It is of the kind that causes Christians to get a new inspiration and a new hold on God and causes sinners to become troubled on account of their sins. This was one meeting held by the pastor in which we didn't hear anyone say that we ought to "send and get a preacher." Last night at the closing service the largest crowd that was ever at the Methodist Church on any occasion filled it to overflowing and many had to go away on account of lack of room. Yesterday we had the largest Sunday-school that was ever assembled in the Methodist Church here. It has indeed been a great meeting and the whole membership is on higher ground. Many souls were saved and a great many joined the church last night; the whole membership took the vows again. We are expecting great things for Baird this year and we don't believe we are going to be disappointed.—T. E. Parks, Assistant Superintendent Methodist Episcopal Sunday-School.

Trenton.

On our return from conference we were greeted on all hands with a welcome back to this charge for another year. Trenton pounded in a generous manner indeed; we considered it a No. 1 pounding. They brought many things, good and bad, but too numerous to mention, for all of which we are very grateful, and we pray our Father's blessings upon all the donors. Pounding No. 2 occurred on January 11. The good people of Marvin sent four of the members of that church with two wagons containing the largest pounding it was ever our privilege to receive among other items a nice purse of cash. Someone said all told the intrinsic value of this pounding was about \$75. If there is a preacher in the North Texas Conference who has been pounded harder, let him now speak out or hereafter hold his peace. However, we had the misfortune of puncturing my hand with a nail on December 2 and have since been afflicted with blood poison; can't tell what I have suffered. But the everlasting Gospel of our Lord that I have preached to others for these seven years has been a solace to me in this sore affliction. I would be glad to answer all the nice letters I have received from my brethren and friends, but don't feel able to do that, but, know ye, I appreciate your letters and also your remittances. Oh, my brethren, do accept a heart full of gratitude and love for all help received to me in this sore affliction. May you all live long and may the sun of prosperity shine upon you and yours is the prayer of your brother. I am so thankful that I can announce that I am improving and think, by the help of our Father in heaven and my faithful physician and the good nursing of my faithful wife, to soon be on my work again.—J. D. Whitehead, Jan. 13.

Bay City Station.

Conference adjourned at Galveston, Texas, on December 4 and December 5 found us in the parsonage at Bay City. The house had been prepared by elect women, and edibles were in the pantry, a brand new cook stove in place, new matting and a beautiful new art square all ready and awaiting us. A committee of men and women met us and gave us a cordial welcome to their homes and town and left us to ourselves for a short season. One month has passed since that time. It has rained and the weather has been cold, but we have not been neglected. Everybody is friendly to us and to each other and we have had a social good time thus far. In spite of that fearful storm of 1908 and the blighting drought of 1910, which came well nigh blocking every business enterprise and did consume the income on all investments, these people show their faith in God and each other by helping one another to bear one another's burdens, and all strive to make the most of the situation. The official board made liberal provision for the pastor and general expenses of the Church for the year 1911, and have arranged for monthly collections and payments in all departments. We are also making heroic effort to pay off the last of our Church debt which, when done, will leave us the proud possessors of a beautiful cement block church and lots, all together worth easily \$70,000. During this first month we have received eighteen into the Church and baptized one infant. We have reorganized our League, which is growing in numbers and interest. Our Sunday-school has added two new classes, one of young people and one of older men. We have increased our attendance from 153 to 174, and taken on new life in every class. Fifty-four in primary department who can not read were present last Sunday and about twenty-five in same department who can read. Our new class—the men's Bible class—bids fair to be one of the largest of the adult classes, and some fine work will be done. We have secured six new subscribers and four renewals for the Advocate and have our assessment for ten orphanage collected in full and looking after the other collections daily. In addition to all this, this is a prohibition town and prohibition prohibits down here. Occasionally a saloon man from Wharton comes over here and "drums" up orders and collects his bill, and goes back and ships in some liquor. Oh, how we need Statewide prohibition, then Wharton et al. wouldn't have any more saloons and liquor than Bay City has. This is a clean,

beautiful city, with a sober citizenship. I never saw as much evidence of liquor here in a whole month as I saw almost every day of the week in some saloon towns I have lived in in the past four years—and that's Christmas! Some people say that prohibition kills a town. Well, this is the liveliest corpse I ever saw. We sincerely hope that prohibition will kill every "sinkilled" town and city in Texas this year. To live fourteen years in prohibition territory and then four years in the midst of saloons and then move into a prohibition town of 4000 people, all thrifty, energetic, wide-awake, sober and clever—no man on earth need tell me that prohibition does no good; that it does not prohibit; that it kills a town; that it hinders business. On with the battle! Down with the saloon! By the grace of God this shall be the best year of life to date.—A. A. Kidd, Jan. 12.

Cleburne Methodist.

The Methodist pastors organized last week with our presiding elder, Brother E. A. Smith, president. Although there is only a few of us we expect to derive much good from our weekly meetings, discussing plans and methods of caring for our Zion. Brother Smith has his strong hand on the helm and things look bright over the district. Reports are coming up well on his first round. A forward move has been made for a district parsonage and we confidently hope to have one before long in the near future. Main Street.—Brother Matthews is getting hold of the situation as he always does. The second Sunday he was here they provided for an \$800 debt. His parsonage has been completely overhauled, inside and out, new furniture installed; twenty additions to date; move on foot to organize Wesley Adult Classes. Brother Henry Stanford preached for them Sunday night. Anglin Street.—Brother Monk is making things go; largest Sunday-school in history of Church, graded and every department at work; seven additions to Church to date; raised over \$400 on debts and improvements; all departments of the Church are busy. Brazos Avenue.—Prospects encouraging; eight additions to date; new scholars in Sunday-school every Sunday but one since conference; organized both a Junior and Senior League; the Seniors are beginning in earnest; orphanage assessment overpaid. In all sections of the city prospects for Methodism are good.—W. C. House, Secretary, Jan. 17.

Athens.

Ours was a regretful leavetaking from the dear friends at Rusk, and while no new alliances can ever make our Christian regard for them the less, yet here in Athens we have met with a welcome which has been adorned with a Christian grace never excited and rarely equalled. Not only has good seed sowing been done here, but the seed has been cultivated with a degree of assiduity seldom equaled. The responsiveness of the official board to material needs has been of a quality to meet the approval of the most exacting. And while this fact alone would render the action commendable, it has been very much enhanced by the open-hearted bestowment of social courtesies which have reached the highest degree of excellence. A people have acquired and conquered a rich and fertile territory where clouds are lifted, whose delicate attentions in social life expresses a due regard for the social side of our holy religion. "Hooks of steel" may not be forged in this furnace, yet we know that here they are tempered to abide the hardest draft which may be imposed upon them. A spirit of aggressiveness has seized the leaders in the Church, and many things will be accomplished not revealed even by the horoscope of the most enthusiastic among either our women or our men. Our people are responsive, their names are too numerous to mention; they are "undertaking great things for God" because they expect "great things of Him." We have just organized an Epworth League; all other institutions of the Church have trimmed sails for a year's voyage that will be history-making locally.—G. V. Ridely, Jan. 13.

Hempstead.

At the last session of the conference Bishop Murrah decided that I was the man for this place. A goodly number of friends met us on the train when we arrived and conducted us to the hospitable home of Brother Jolli-coffer Tompkins, where we were handsomely entertained until we could get into the parsonage. Pounded, did you say? Well, if you could have seen the pantry and table loaded with good things too numerous to mention, you would have thought that we were heavenly pounded. The good women of W. H. M. Society went to work on the parsonage before our arrival and put new matting on two of the floors and had two rooms newly papered and put other improvements in the house to the amount of about \$70. We have never had a more cordial reception in our thirty-seven years' ministry, and we think we have made a very fine start and the work is moving off splendidly. Our first Quarterly Conference was held here Saturday night, and Brother Waggon, our beloved presiding elder, preached a very fine sermon at 11 o'clock Sunday, and we raised the whole amount of our conference assessment and a little over. We expect to have the most of the money for all the claims in the hands of the treasurer in a few days. At night we had a fine crowd and the pastor preached and followed the sermon with a most delightful communion service. Now, who wouldn't be happy under such auspicious circumstances as these? We have some of the finest women and noblest men here that we have ever served, and the prospects for a successful year are very flattering. Our good women of the W. H. M. Society raised for all purposes last year \$299; and we also have a splendid Woman's Foreign Missionary Society here doing good work. We left many good, warm friends on the Lexington Charge, where we spent two pleasant years, and we have found many very fine people here also who are devoted, happy Christians. Both preacher and people seem to have fallen in love with each other and we are looking forward to a happy, good year. We have received three new members and there are others who expect to unite with us soon. I wish for the dear old Advocate and its many readers a happy and prosperous new year.—W. W. Horner.

Dunn and Ira.

Being returned to the charge at the Clarendon Conference we entered upon the work of the new year at once. Our first effort was to enlist as many of the people in consecutive Bible study as we could under a covenant to read the Book through during the year. Quite a number agreed to undertake this, and a record of chapters read is being kept by the Sunday-school secretaries, reports being made by classes weekly. This plan is doing much to stimulate the reading of the Holy Scriptures. Coupled with this effort a strong determination was formed to try to get our Sunday-schools out of old ruts and start on more modern and efficient plans. To aid us in this task we called to our assistance

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Brother R. B. Bonner, whose work among us was very valuable, demonstrating the wisdom of his appointment as Sunday-school secretary and clearly indicating that he will "make good" in this, as in former relations. On the part of most of the people of this section there is no adequate appreciation of the supreme importance of the Sunday-school as an institution of the Church. The presiding elder says this interest lags throughout the district as a whole. By the grace of God and the fidelity of the faithful ones this reproach shall be removed from the name of this section. The baby roll and home departments are in operation now and we want to get on foot at an early date the organized adult class movement. We also are agitating hopefully the matter of putting libraries in our Sunday-schools. Our first quarterly meeting embraced last Sunday and was an extra good one. Brother Shaw, the "beloved," is successfully working his plan to make occasions of great profit of these quarterly conferences. Beginning on Friday night he remains over Sunday and calls to his help the services of neighboring pastors. His immediate every-member campaign for cash contributions to missions is working well, notwithstanding the everlasting cry of "hard times." The people here are in line with the movement. Church leaders were elected for each point and missionary committees are being appointed throughout the charge. Unless all signs fail, we shall have another fine year on this charge—much finer, even, than last year, if only good crops are made. The people are treating us kindly, dividing their good things with us. Such tokens are appreciated more for the spirit of thoughtful consideration than for their intrinsic value, however considerable this might be. Toil and sacrifice are sweetened by manifestations of appreciation from those in whose interest we labor.—J. M. Armstrong, Jan. 12.

### WACO METHODISM.

Rev. H. D. Knickerbocker presided in the absence of P. E. Andrews. Creed had a good day—several additions and a large Sunday-school. J. N. McCain organized his Church yesterday on Bell's Hill, now known as Clay Street Methodist Episcopal Church, South. He starts with eighty-six members, which is wonderful. McCain has that territory in his grasp. Well, we built the Church in a day. Brother Editor, we wish you could have been here. Orestis Myers took about 100 workmen, began work at 7:30 a. m. and at 6 p. m. service was held in a beautiful church fully complete. It was the most wonderful thing ever witnessed in Texas. There were thousands of visitors during the day. Waco Methodism got an advertisement heretofore unknown in its history. Dr. J. H. McLean has been a moving spirit in the enterprise. Our presiding elder is the happiest man on earth, except H. L. Munger, the pastor. Munger is a hustler. He is doing things. He organized yesterday with 200 members. There was a great revival spirit and about twelve conversions. It was a great, simple service. One would scarcely believe true what has been done in Waco Methodism during the past six weeks. All we can say is, "Come and see." Hightower received eight new members yesterday. Fifth Street was crowded to its capacity. There were several conversions and additions. Knickerbocker had a splendid day—large crowds. There were two conversions and nine additions. P. E. Andrews is in the country. The whole line is advancing.

ASKLEY CHAPPELL.

### ORGANIZATION OF SOUTHERN ASSEMBLY.

The incorporators of the Southern Assembly met at Waynesboro, N. C., Wednesday, January 11, and completed the organization of the assembly company by the election of the following officers: President, Bishop James Atkins, Waynesville; vice-president, John R. Pepper, Memphis, Tenn.; secretary, S. C. Satterfield, Waynesville, N. C.; treasurer, B. J. Sloan, Waynesville, N. C.; general superintendent, Dr. James Cannon, Blackstone, Va.; superintendent Bible Conference, Dr. W. F. Tillet, Vanderbilt University; superintendent general program and evangelistic work, Dr. George R. Stuart, Cleveland, Tenn.; superintendent missionary training school, Rev. J. E. McCulloch, Nashville, Tenn.

It was decided that all the connectional officers shall have direction of the work over which they have been placed by the General Conference, said work to be conducted in harmony with general plans of the assembly and under the general supervision of the board of commissioners. The assembly has purchased one thousand acres of land in Haywood County, near Waynesville, in the very heart of the "Land of Sky," at an elevation of 2000 feet, and plans have been formulated to develop and beautify the property at once. These plans include the building of a great dam across the beautiful Richland Creek, which will be the source of a lake covering about two hundred acres, from which will be developed abundant horsepower to run an electric light plant and car line around the shores of the lake and connect the assembly grounds with the town of Waynesville. The lake will furnish a frontage of over five miles for cottage sites, all surrounded with the most beautiful mountain scenery in the world. The assembly will erect a great auditorium, a large lecture hall, arranged for small gatherings, with numerous lecture and classrooms; a large hotel, both to furnish high grade accommodation, and two smaller hotels, comfortably but not costly.

The Assembly Company is capitalized at \$250,000 and arrangements were made to place the remainder of the stock within the next sixty days and the work of development will be rapidly pushed. This assembly will be to the South what Ocean Grove is to the East, Chattanooga to the North and Winona Lake to the West. It has the endorsement of the Southern Baptist Convention, the Southern Methodist Church, and the great educational boards and secretaries of this Church

will give the assembly their hearty support. The manner of the men who have been placed at the head of the movement is a guarantee that the work of the assembly will be prosecuted with vigor and wisdom.

### EVANGELIST.

A Canadian lay evangelist, of the Montreal Methodist Conference, who is spending the winter in the South, is open for a limited number of special services in Texas and Louisiana. Address, Norman Lambly, Jennings, La.

### IS PROHIBITION A POLITICAL ISSUE?

So much could be said to prove or disprove that prohibition is or is not an issue between "parties" that we will not go into particulars as regards the question; however, we do wish to assert that every citizen has free right to his opinions, and I do not fall all to pieces if a man has opinions different from my own.

A great many people (mostly the whiskey element) declare that prohibition is strictly a political issue and should not be mentioned in the Church nor should the preachers mix it up in their sermons or express opinions unprompted. This same "set" loudly proclaim that the Church has nothing to do with prohibition, that this matter should rest entirely with the voters. They never stop to think that if the Church did not make a fight against the saloons that they would have an open field to do business in. It is all right so long as the old deacon can keep his sons from getting drunk; he encourages dram drinking and Christmas toddies and he is not averse to permitting his girls to attend midnight revels and go hayriding with a crew of young people, the young men of which are composed of street loafers and "bottle suckers." He does not count the cost then, but there is a time when he will see his folly, but it will be too late.

Another class of Church people insist that whiskey should only be sold in county seats where there is ample protection by civil officers against the drunken mass who are always to be found where whiskey is to be had.

It matters not to what expense the people of the county seat town may go, nor the overwhelming vote they may poll against whiskey, if the remainder of the county polls one vote majority they insist on the sale of liquor at that place; but when someone suggests whiskey be sold at some other place in the county they object to a man—they do not want the saloon at home, but in easy reach. I will just say here that a man who will vote "whiskey" on a town that does not give a majority return for it is no better than a common cur! The saloon is an evil and the Church is its only enemy, and if the Church can not destroy it nothing else can and a Church member who can vote against his Church could easily steal his neighbor's substance and declare that he was doing his neighbor a service. If we can clean up the Church we can clean out the saloon; but we can't do either so long as we tolerate "whiskey" Church members. Out with the old hypocrites! Never mind their support of the ministry. Any preacher should be willing to sacrifice a few things of this world's comforts to oust the greatest evil in the Church. Now, we haven't said whose Church these whiskey lovers were to be found in; it is not necessary, for you know them.

FRED A. MICKLE.

### TEXAS TRACT SOCIETY—A REQUEST.

Will not all our presiding elders place on their program for their pastors and local preachers institutes, as a topic, "The Texas Tract Society," and have some member to discuss it and represent the work? Do this, brethren. Send for information if not sent you beforehand.

S. W. TURNER, Editor.

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# St. Paul the Tent-Maker; or the Moral Dignity of Manual Labor

A Prize Sermon by Rev. Lawrence L. Cohen

(This sermon was prepared at the instance of Judge V. W. Grubbs, of Greenville, Texas, who offered a prize of \$50 to the preacher in Texas writing the most forceful sermon on the "Dignity of Labor," as taken from the life of St. Paul as a tent-maker, and founded upon Acts 18:3.—Editor.)

Text: "And because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers." (Acts 18:3.)

Our text carries us back some nineteen centuries to one of the greatest commercial cities of antiquity, situated on the narrow isthmus that divides Peloponnesus from Northern Greece. It is the seat of one of the earlier races of the world, and, during the sojourn of St. Paul, was crowded with a motley population gathered from all the nations of the earth.

Corinth! Who has not heard of this musically named city—famous alike among the ancients for its culture, elegant arts, and polite learning. What a prophetic city! And yet how truly did its universal profligacy and licentiousness contravene its full spiritual development.

What a cosmopolitan city! Indeed, so much so that the great apostle found it impossible to form any mutual bond of fellowship and worship. Here we see the Jew turn his steps towards the synagogue; the Egyptian towards the magnificent palace of Isis; the Phrygian towards the sanctuary of the "mother of gods"; while thousands upon thousands of every nationality flock to the temple of Aphrodite, with its world-famous cult of unchastity flaunting its pestilential breath in the face of Corinthian progress, until Corinth at a later time became the most corrupt and effeminate city of Greece.

It is here that we find the Apostle Paul, in the house of his friends, Aquila and Priscilla, and our text says, "Because he was one of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." Ordinarily such a simple statement would not arrest our attention, for certainly it does not set forth any new philosophy, but merely narrates a fact of apostolic history; nothing more, and nothing less. And yet it is fascinatingly interesting to us; not, however, because of anything wonderful in the language used, but because it speaks of a man. A celebrated French philosopher uttered a great truth when he said, "man is perennially interesting to man." Whether it is because of the mystery surrounding his advent upon this planet, or the mystery surrounding his future destiny, we can not say; but we are conscious, nevertheless, of the profound truth that there is nothing in the universe so interesting to man as man himself. Indeed so interested are we in him that if we had the power of divine retrospection we would penetrate the hidden epochs of his past and look upon the fashioning greatness of those early years; or given the divinity of prescience we would be held to sever the veil of the future and blaze new paths for his progress and mark with an unerring hand the epochs of coming millennium.

But alas! Ours is not a visionary or poetic world but, rather, a prosaic one, whose manifold problems while not academic are nevertheless severely practical. Hence, in studying the character of the great apostle we become interested in him, not alone as a man, but as a man among the sons of men making up the social fabric of the ancient world. Indeed, one of the most striking characteristics of St. Paul was his social nature. It was this inherent passion, this inherent racial spirit that drew him from the synagogue and temple among the men of his "craft." His soul cried out in that effeminate city for a masculine environment, for men of "brains and brawn" whose virile characters were shaped during their manual toil. In the light of St. Paul's action in this Corinthian city, our text takes on a deeper color and becomes ever more transformingly interesting to us. Hidden in its secret depths are profound truths that the world needs to know. But it is not within our province to seek to fathom them all, but rather it is our purpose to draw from the text some of its simple and practical lessons for humanity. Not least among the great truths of the text is,

**The Moral Dignity of Manual Labor.**  
This truth is impressed upon us as we study the many-sided character of the "apostle unto the Gentiles," as with heart and soul he labors side by side with these Corinthian tent-makers. Think of it! The most learned man of his age, the proudest Jew of his time and the greatest preacher of all centuries, bending down to a servile task like this, and that, too, in the most illustrious city of Greece. Yes, think of it! Even with the knowledge of Aristotle's challenge that "It is impossible for one who leads the life of a mechanic or hired servant to practice a life of virtue," with the not less infamous statement of Plato, "That it was a disgrace to touch the implements of manual toil," and the cutting remark of Cicero, "That all artisans are engaged in us that 'abode with them, and wrought.'" And why not? Had St. Paul forgot how often his hands had ministered to his necessities when a boy in the city of his fathers? Had he forgot that Rabbi Hillel was a wood-cutter and Rabbi Shammai a carpenter by trade? Had he forgot that Rabbi Rhinehas was a working mason when he was chosen as high priest, and that of the many other rabbis held in honor in his day some were cobblers, tailors and builders? Had he forgot that every Hebrew lad had to work at some manual labor, and that oft-repeated maxim of Rabbi Juhah, "That he that teaches not his son a trade does the same as if he taught him to be a thief?" Had he forgot that the rabbinical law required every Jewish father, however rich he might be, to teach his son some manual trade? Had he forgot the proverbial saying of Gamaliel, his teacher when a lad at Jerusalem, "That to unite study of the law with a trade kept away sin, whereas study alone was dangerous and disappointing?" Ah, no! Rather could he say with Carlyle, "Work is the grand cure of all maladies and miseries that beset mankind." Rather could he join the poet in singing:

"Work, work, my boy, be not afraid;  
Look labor boldly in the face;  
Take up the hammer or the spade,  
And blush not for your humble place."

History tells us that while St. Paul was living as a lad in the great city of Tarsus, toiling at tent-making and studying the endless rules and traditions of the rabbis, there was another Jewish boy about his age in the village of Nazareth, cleaving wood and driving nails in the hot workshop of his father, Joseph.

Jesus a carpenter! Aye, "In the scenes of busy labor, in the paths of anxious toil, and in the struggle for daily bread, He poured out on life's altar His childhood, His youth, His manhood, one by one, and thus gave unyielding dignity to manual labor and ennobled forever the sweat of honest toil."

Jesus a carpenter! Aye, clothed in the humble garments of the working man, a simple woolen tunic, and a turban upon His head, He went about His work snaring beams, wielding the heavy axe and hatchet, singing:

"Those who tread the path of labor follow where my feet have trod;  
They who work without complaining do the holy will of God;  
Where the many toil together, there am I among my own;  
Where the tired workman sleepeth, there am I with him alone."

Jesus a carpenter! Aye, in that shaving strewn shed where the Son of God swung His axe, drove the wedge or forced His rule saw through the plank, the teaching began that was to overturn the world. Indeed, "This is the solitary floweret out of the wonderful enclosed garden of thirty years, plucked precisely there where the swollen bud at a distinctive crisis bursts into flower."

Jesus a carpenter! Why not? Saul and David, so the Scriptures tell us, were both manual laborers; Elisha was taken from the plow to become the follower and successor of Elijah; Moses was a shepherd, the land of Midian; and the Prophet Amos was a herdsman and dresser of sycamore trees. And besides this, is not the carpenter one of the most essential figures of civilized society? Why, by his agency the dark cave in which man for centuries crouched as a wild beast was transformed into a house in which his savage nature and uncouth manners could be refined into moral virtues; and a home created around whose fireside may be developed that social fabric of human society which, permeated in all its parts, the tender and gentle principle of holy love, will ultimately level the heart of the world.

Jesus a carpenter! What has not that word done for the world? "It has tended to console and sanctify the estate of poverty, to sweeten the duty of labor, and elevate the entire conception of manhood as of a condition in itself alone, and apart from every adventitious circumstance, has its own grandeur and dignity in the sight of God."

Jesus a carpenter? Aye, those large and heavy hands, accustomed to gripping the heavy axe, or rule drawing knife, "in the fullness of time" were Mount Quarantini, throttled human selfishness, and with the strength of His brawny arms lifted the moral order of the world out of darkness into the light of glorious obedience; framed through service an unyielding example of consecrated toil, and on the cross symbolized forever the nobility of sacrifice and the dignity of suffering.

Jesus a carpenter! Aye, He that "lifted with His pierced hands empires off their hinges and turned the stream of centuries into its channel," could say in truth, "My Father worketh hitherto, and I work." And who can say that He did not make His work a labor of love, and crowd all manual toil with heaven? Ah! His is the spirit that should inspire all work, temper every physical exertion and permeate every manual effort, and the deep down in the human heart, even in the abysmal depths of sublime consciousness, love should vibrate the springs of each endeavor, for Jesus says—

"Every task, however simple, sets the soul that does it free;  
Every deed of love and mercy done to man is done to me."

Labor thus impregnated becomes the great schoolmaster of the race. It teaches man not only humility, but forbearance and perseverance. Again, all labor is dignified by the desire of the worker to contribute something to the world's permanent progress, and wherever this spirit dominates human toil will find love and joy in the heart of the true workman. Indeed, love is the spice of all endeavor, and joy the fruit of all true industry. Says Ruskin: "Ask the laborer in the patient, delicate iron, or the sturdy, armed fety worker in bronze and in marble and with the colors of light, and none of these who are true workmen will ever tell you that they have found the law of heaven on a wheel one—that in the sweat of their face they should eat bread, till they return to the ground; nor that they ever found it an unwarded obedience if indeed it was rendered faithfully to the command, "Whatever thy hand findeth to do, do it with thy might." And now this brings us to the second great truth of our text, and one that can not be too forcibly impressed upon humanity.

**The Moral Need of Manual Labor.**  
Too often has this Gospel been inadequately set forth by the demagogue and the socialist. Too often have they cried out against the law of God and that universal mandate that went out in the early dawn of life that man by the sweat of his face should eat bread. Indeed in the very morn of creative activity God took man and placed him in the Garden of Eden, "to dress and to keep it," not, however, because man had sinned and brought the curse of work upon the race, but because in the wisdom of God He knew that if the Garden was to remain an "Eden" and not become a wilderness, it must be cared for. Thus the necessity of work was laid upon man in the morning of the world, and its law is supreme and above all other laws. "It is written upon the stars and the soul alike—work or starve." Verily, it is the organic law of God's Kingdom that "if any will not work neither let them eat."

And why not enforce it? Though stern and inexorable "it is a necessary and merciful law, the neglect of which would make charity meaningless." If man were to cease to work his physical growth would be arrested for eternity; his whole character would deteriorate beyond the possibility of his ever attaining a full orbed manhood, with all the characteristic virtues of his sex. He would perish from the earth forever. In the natural world, arrested development is unknown. Nature, says Goethe, "knows no pause, and attaches a curse upon all inaction." No sluggard in the history of the world has ever viewed the sun-kissed mountains of success.

It is truly said that the worst enemies to society are those whom society has not taught to do anything. Indeed, the prison statistics are full proof of this charge and show too clearly how largely the unemployed ones find

# The Story of a Medicine

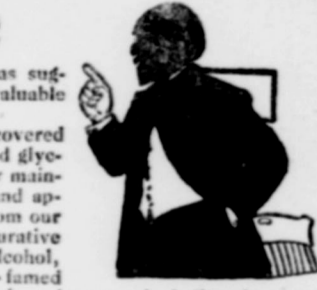
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time to ply their nefarious trades and become the chief causes of the world's ills. I should add to that ancient axiom, "an idle brain is the devil's workshop," that an idle hand is more fittingly the devil's tool. Herbert Spencer rightly likens the man who will not work to a common parasite. Verily, he is a despicable character and a social cancer upon the moral body politic of human society.

Benjamin Franklin never uttered a greater truism than when he said, "Sloth, like rust, consumes faster than labor wears." What a burning commentary upon "idleness" is found in the sin-biased character of Judas Iscariot—the only one of the twelve chosen to the apostolate who was not busy when at some manual task when his Lord called him. But, "lest we forget," there are other Judases in the world who, constantly betraying their Lord and stealing their livelihood out of other men's pockets, would do well to obey the mandate of the great Apostle Paul: "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

"He who works not," says George McDonald, "has not yet discovered what God made him for, and is a false note in the orchestra of the universe." Heaven and earth, says another man, has no place for the drone; "he is a libel on his species, and no glamour of wealth or social prestige can hide his essential ugliness." Was it not Alexander the Great who said "It is a contemptible thing to luxuriate in idleness—a most royal thing to labor?" Thus, over and over again, this old world must continue to study her lesson. Every able-bodied man must ever remember that not until the wounds of this world are healed, not until the last thirsty soul has been led to the River of Life, has he a right to lay down his armor and call a halt. It is the fulfilling of the law of life—it is the answering of the command of God for mankind to shoulder his part of the world's work and to contribute his mite of toil to the progress of civilization.

"I honor him, whatever his lot may be,  
Who lives the part by destiny assigned;  
Who meets his given duty, spirit free,  
With callous hand, brave soul, and stainless mind."

"Far better is it," says Orison Sweet Marden, "to carry a hod or wield a shovel in an honest trade, than to be of some use to humanity, than to be nursed in luxury and be a parasite." Who has forgotten Michael Angelo, the greatest genius of his age? He was not too proud to work, and carried mortar for freemasons up the long ladders that he might catch some suggestions from their words and work. Who shall ever forget Peter the Great, emancipator of Russia! The need of his country sent him forth a lad of only seventeen summers to learn the arts and institutions of Europe. He was apprentice to work, and even became an apprentice in the Great East India Dockyard at Saardam, Holland, that he might learn ship-building. After learning his trade he continued his travels, working in England at the paper mills, sawmills, ropewalks, watchmaker's shop, and other manufactures, receiving the treatment of a common laborer—and he the absolute ruler of Russia! You ask me what was the moral need of this? I answer, the need of Russia! Tired and worn by travel, and with rough and bruised hands he lifts his people out of abject barbarism into the galaxy of the civilized nations of the earth. Such heroic and unselfish patriotism as this is that power which transfigures toil into a language of enriched beauty—and carves forever upon the human heart the gospel of altruism.

Doth thou still complain of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow-workmen there in God's eternity, surviving there, they alone surviving; the sacred hand of the immortal celestial body-guard of the empire of mankind, peeping along the unmeasured solitudes of time! To thee heaven, though severe, is not unkind."

Look up, my brother! See ye there in the fiery furnace of toil—Lisbeth, the nail-splitter; Carey, the cobbler; Andrew Johnson, the tailor? Think you they did not suffer? Look up, my brother! See you there in labor's molten heat—Zwingli, the shepherd; Wolsey, the butcher's apprentice; Jeremy Taylor, the barber? Think you not they had sorrow? Look up, my brother! Behold yet another company of immortals—Luther, the mine's son; Livingston, the weaver; John Bunyan, the tinker? Think you not they were heroic? Why, such characters are only fashioned and formed in the crucible of sorrow. The "labor-blasted toiler!" Why, from the abysmal

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depths of life where the embryo bursts the  
cotyledons these "dread shapes" of humanity  
blossom forth; they are life—

"Iron dug from central gloom,  
And heated hot with burnings fears,  
And dript in baths of hissing tears—  
And battered with the shocks of doom,  
To shape and use."

"Time's tragedy in that aching stoop!"  
Aye, more—earth's loftiest heroism! Christus  
Redemptor—the Cross! And why not? The  
world is no unglazed clay, says Michael Faraday,  
but "rather iron in the hands of its workers,  
and men must hammer out a place for them-  
selves by steady and rugged blows."

He is a coward and unworthy of a place in  
society who refuses to contribute his portion  
of labor to the world's need. He that fears  
"the baths of hissing tears" and to be "bat-  
tered with the shocks of doom" is unworthy to  
clasp the pierced and bleeding hands of the  
Sons of God! He that trembles before the  
racks of toil is unworthy a place in God's uni-  
verse—for only through suffering and the  
trial of man's soul is his character shaped for  
eternity.

"If we should strike from all human history,"  
says the late Prof. Borden P. Bowne,  
"the heroic and saintly characters which have  
been made perfect through suffering, then all  
that is noble and reverent in the world would  
be lost; if we should strike from literature all  
to which sorrow and losses have given birth,  
his inspiration would perish forever."

Oh, ye men of the "wheel and labor!"  
Know ye not that true virtue and sturdiness  
of character is only acquired in the hours of  
agon and pain? Know ye not that power is  
only developed in the overcoming of obstacles  
and the surmounting of difficulties? Why, the  
"line of least resistance" is the coward's path;  
and a cruel cross is the path blazed by the  
bleeding feet of the Son of God. How true  
are the words of the Christian philosopher:  
"No pain, no palm; no thorns, no throne; no  
gall, no glory; no cross, no crown." Ah!

"... at the flaming forge of life  
Our fortunes must be wrought;  
Thus on its sounding anvil shaped  
Each burning deed and thought."

"The true nobility of life," says Hugh  
Black, "is honest, earnest service, the strenu-  
ous exercise of our faculties with conscience  
in our work." Indeed, no other motive should  
ever permeate human industry than that of  
contributing our very fullest and best effort  
to our task. In concluding we have now to  
consider the third great truth of our text, viz:

**The Moral Duty of Manual Labor.**  
While toiling at his task in the metropolis  
of Greece, St. Paul was but emphasizing the  
lesson that he would have humanity learn, and  
certainly one which the race needs ever to  
remember, that "whatever they hand findeth  
to do, do it with thy might." It was  
Emerson who said "the crowning fortune of  
man is to be born to some pursuit, which finds  
him employment and happiness," and yet how  
few of us desire to discover our places of labor  
and bear without complaining our portion of  
life's duty.

Duty! Oh, what a sublime and beautiful  
term! what an ennobling sense impregnates  
all its parts, and yet how slow its nature is  
being grounded in the human heart. One has  
said that the "song of creation is the hymn  
of duty," but a greater One has also said that  
in "six days thou shalt labor and do all thy  
work."

Oh, man! Doth thou still rebel? Then  
behold the rough and soiled hands of the  
great apostle; do they not bear witness of  
obedience to the command of God? Doth  
thou still complain? Then think you how  
irksome and laborious must have been the  
task of spinning, weaving, shaping, rope-  
twisting, hide-cutting and stitching the rough  
goat-hair canvas; St. Paul, in it all, did not  
utter a cry of distress but, rather, in the  
musical notes of love exclaimed, "I have  
shewed you all things, how that so laboring

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TEACHING MATERIAL AND SUPPLIES.

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ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Thus ever do we learn that the ennobling sense of duty is the tenderness of the love principle running through it, and only then does it become in the sight of Jesus the ground motive that gives it moral grandeur. It was not the least part of the ministry of our Lord and the necessity of His incarnation than that of revealing this truth to the world. He ever emphasized the moral duty of labor, and extolled its purity and blessedness.

"This is the gospel of labor, ring ye bells of the kirk— The Lord of love came down from above to live with the men who work. This is the rose He planted, here in the thorn-cursed soil: Heaven is blest with perfect rest, but the blessing of earth is toil."

So our Master teaches us that duty should predominate all effort, and that our reward will be commensurate with the spirit in which all work is done. Nothing that is unworthy of man's best effort, He would tell us, can ever receive the approval of the Father. False and sham work has always been and always will be a sin against brotherly love. Therefore, all work, as it is done well or ill, becomes a benefit or injury to society. "The carpenter, the mason, the plumber, the painter, the machinist, in so far as the work he does is honest and thorough and durable, is a public benefactor; in so far as his work is slipshod and superficial and slovenly, he is a thief and a robber." A ship springs a leak out in mid-ocean through badly driven rivets, or is dashed upon the rocks because of a poorly welded chain or imperfectly molded anchor. Now, Jesus could not approve the labor of this workman; he has sinned against brotherly love, and God as well as society condemns him for his treachery, and justice demands that he be punished.

The recognition of this divine principle of justice, as entering into all manual effort, is that transforming power in the moral world that is changing the front of human society. This is an age that will not suffer man to sin against his brother. It is the age of duty, wherein society demands that the tender and gentle principle of love must inspire and temper all industry. Indeed, this is the era of human brotherhoods, the age "that proclaims the sovereignty of the citizen and inviolability of life." It is the age that crowns all honest labor and consecrates the men of toil.

"Formerly," writes Victor Hugo, "the world was different; it was a place where men walked with slow steps, with backs bent, faces lowered; where one encountered at every step crosses on which hung anxiety, and gibbets on which hung men." But, glory be to God, the olden times have passed away and, as Longfellow says, "it is daybreak everywhere." Now, a new kind of life, "made up of concord and light, surrounds and soothes the world; the brotherhood of nations crosses the bounds of space and mingle in the eternal blue; men fraternize in the heavens."

The false is giving place to the true. Ancient customs all unsmooth, and social standards long perverted by the strong, are undergoing a metamorphosis. The manual toilers and laborers of earth are coming into their own. No longer does polite society look down upon the honest and skilled artisan and say "that it is impossible for one who leads the life of a mechanic or hired servant to practice a life of virtue." No longer is it "a disgrace to touch the implements of manual toil." No longer shall justice remain upon the scaffold, nor wrong upon the throne, for

" . . . behind the dim unknown, Standeth God within the shadow, keeping watch above His own."

However, in the midst of this changing order and social evolution of the toiling millions, the laboring man must not forget that his place will ever remain what it is—a citadel of toil. He must not lose sight of the fact that while, of course, his place will be dignified and looked upon as more honorable in this modern world than, nevertheless, it will ever remain, with him, a round of duty.

Resting as never before upon his Atlas shoulders will be the burdens of the world. In his rough and sinewy hands the destiny of nations will be cradled. Knighted of God,

these men of "brain and brawn" in this new age will become as never before the hope of permanent industrial progress, the strength and backbone of free government and the protectorate of human society.

It is, of course, these battle-scarred sons of earth, these "labor-blasted toilers" of whom, in the olden time, Edwin Markham might have said:

"Bowed by the weight of centuries, he leans Upon his hoe and gazes on the ground; The emptiness of ages in his face, And on his back the burden of the world."

But, in this age, that is a poem of pessimism, whose only note is despair. Rather let us turn and listen to the notes of optimism. Let us believe that

"The noblest men that live on earth Are men whose hands are brown with toil— Who, backed by no ancestral birth, Hew down the woods and till the soil: And win thereby a prouder name Than follows king's or warrior's fame."

Mark you, God by His own hand shall yet straighten that figure of the past, that "dread shape which humanity has betrayed." Indeed, when the tender principle of love flung from the bleeding heart of the Son of God shall have penetrated the soul of this stooping figure "with the emptiness of ages in his face," it will lift it up until his eyes shall look upon the transforming power of the spirit of Christ upon the world-heart, and behold, with a new joy, the rainbow of redeemed glory as it flashes forth its prismatic fire of love and lights up the whole universe of God. Thus, in the presence of Christ, shall toil and pain be transfigured; then shall be brought to pass the saying that is written, "Ye shall not press the crown of thorns upon the brow of labor, nor crucify mankind upon a cross of gold." In this glorious new age, the golden time of prophecy fulfilled, we shall read anew in a brighter light the apostrophe of character, that

"In its might A reed did once become a scepter, yea A cross became a throne, a crown of thorns A symbol of power above the world."

Oh, ye men of the "wheel and labor," with such a prophecy of the future before you, how incumbent rests upon you the duty of improving your intellects. How essential is it for you to equip yourselves with all knowledge, that you may the more fully measure up to these new and glorious responsibilities. Ye must work! The necessity of work is laid upon you; aye, with heart and hand and brain ye must labor—it is your duty! Without it your years will prove barren and your life will be blasted forever.

Know ye not that it was work that turned the sublime conceptions of Praxiteles and Phidias into statues of enduring marble that are today the admiration of the world? Know ye not that it was the work of man's ten fingers that fashioned the treasures of nature into an instrument at the touch of whose ivory keys springs forth the chained goddess of melody that can "stir the hearts of the toiler with throbbings that stir not the bosom of kings?" Ah! so may your ten fingers be transmuted into holy service if you but hear the call of duty and obey its voice as you stand in the molten heat of life.

Oh, ye men of the "wheel and labor," cease to complain any longer in life, for the place you fill is the highest in God's creation, and yours is the noblest heritage of earth. Think of the "obedience" of Jesus the Carpenter; the "consecration" of Dorcas the seamstress; and the stern "independence" of St. Paul the tent-maker. Know ye not that it was the plane of Jesus that has revealed the hearts of Christendom; the needle of Dorcas that has directed the compass of Christian philanthropy; the flying shuttle of St. Paul that has been the inspiration of those who toil?

Jesus the Carpenter! Dorcas the seamstress! and St. Paul the tent-maker! We shall ever forget the "immortelles" wrung from a life of toil and humbled by their rough and bleeding hands above the brow of labor? Oh, thou Son of God! Thou Son of Mary! In thy religion alone is there hope for those who toil; for Thou hast taken the cross of them that labor and claimed it for Thine own.



Its great success brought out many imitations, but  
**Snowdrift Hogless Lard**  
has snowed them all under!

Snowdrift is made of highly refined cotton seed oil and beef fat. It is the most economical shortening you could select, goes one-third further than lard, and in contrast with hog grease, is absolutely healthful in result and effect. It produces the most beautiful pastries and delicacies, and is as rich as butter for frying. It is sold by leading progressive dealers everywhere. Be sure to call for Snowdrift Hogless Lard, and emphasize the fact that you will not tolerate substitution. Made by

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was still further reduced to two cents per ounce. Civil service bill passed with the object of examining and regulating the system of civil service appointments and promotions. This was connected with rotation in office by Jackson and extremely carried out by Marcy's doctrine that "to the victor belong the spoils." President Hayes took the gentler view of "No dismissal except for cause; no promotion exception for merit." The New Orleans Exposition, 1885. Brooklyn Bridge, 1883. Mississippi flood, 1882. Alaska organized, 1884, with civil and judicial districts and temporary seat of government at Sitka.

States, none. Political parties, 1885: John P. St. John, prohibition; B. F. Butler, people's party; James G. Blaine, republican; Grover Cleveland, democrat, elected. A democratic President for the first time since Buchanan.

**ABOUT THE CONSTITUTION.**

Could you outline the constitutional policy of Alexander Hamilton? In the convention in Philadelphia, June 18, 1887, he read a paper as representative of New York advocating the following: A President and a Senate for life; the Lower House for three years; the President's veto absolute and final; the Governor of each State to be appointed by the general government with veto power of all State legislation; a general and National government completely sovereign and annihilate all State distinctions and operations; and he then and there declared: "I believe the British Government forms the best model the world ever produced. All communities divide themselves into the few and the many. The few are the rich and well-born, the other the mass of the people. Give, therefore, to the first class a distinct, permanent share in the government." It is a fact that not a single recommendation of his was adopted.

Do you know the opinions of the State lines as given by Chief Justice John Marshall and Justice Story? In 1819, in McCullough vs. Maryland, 4 Wharton, 402, Marshall said: "No political dreamer was ever wild enough to think of breaking down the lines that separate the States, and of compounding them into one common mass." Justice Story, in 1833, in his Commentaries on the Constitution, argues in favor of thus compounding.

Is there a constitutional holiday? There is not. Several of the States had adopted the plan of setting apart some day in each year for special religious devotion and thanksgiving, and the President, dropping into this custom, made it a National thanksgiving, but it is not law. The day named by him is usually the last Thursday in November.

Do you know if there is any real authority under the Constitution for Congress or any member of the Cabinet to change the name of any place recognized by any State? There is none. President Cleveland's Postmaster General changed the name of Appomattox, Va., to Surrender, but public remembrance restored it.

If there any mention of the flag of the Union in the Constitution? None. It is an omission. Just what is the difference in character between the U. S. Senate and the House of Representatives? The House represents the people in council; the Senate represents the States, as units, in council.

**AN APPEAL TO THE MINISTERS.**

This appeal will apply in part to the laymen as well as the pastors. In a few days I will mail to you a blank petition to the Legislature asking for such Sabbath legislation as will eliminate Sunday excursions, baseball and football games, picture shows, theatrical performances, hunting, fishing, racing, pool games and the opening of the gates of fairs. This is a matter of grave importance to the people of this State. I know that the petitions will have great weight. The caption is printed. I have gone to heavy expense to send out literature which has cost me much time and labor. I come to ask your hearty co-operation, ministers and laymen. Do not cast these petitions aside. See that they are signed by the people, the women as well as the men. Get hundreds of names. If necessary, extend the sheets by attaching other sheets. The sheets that I am sending out can be easily divided so as to be signed in duplicate. Send one copy to your Senator and the other to your Representative. The caption is appropriate either for the Senate or House of Representatives. If any pastor for any reason can not give his personal attention to this matter, then please hand the petition to some earnest layman, a lady if necessary, to get it filled out.

Once more I appeal to the ministerial associations of the State and also the denominational pastors' meetings to pass strong papers in the form of petitions to be presented to the Senate and House of Representatives. Send them to me at Austin. Write letters to your Senators and Representatives asking them to support the Sabbath bills which will be introduced. Now is the time to strike while you have two men in the field seeking to accomplish an end so much to be desired. Do not fail us in this hour of contest—this day of battle. It is a matter worth while. The protection of the sanctity of the Sabbath is of vital importance. The inordinate love of money and of worldly amusements is rapidly destroying our Christian Sabbath. Before sending the petitions when signed to Austin, may I ask you to count the number of signatures and inclose the number with the petitions. I am asking you to do just a little work. I have given two years and some months to this work and have received in compensation a mere bagatelle computed in dollars and cents, but a consciousness of having striven to better the world. I know that if the good people of the State will only act in this matter we can just as easily get this Sabbath legislation as any other moral legislation. But one man can not stand alone and accomplish the work. If you fail to get a petition, write to me at 1436 Eighth Avenue, Fort Worth, Texas.

R. C. ARMSTRONG.

A man who trims himself to suit everybody will soon whittle himself away.—Anon.

**BOYS' AND GIRLS' SELF-CULTURE CLUB**

Conducted by H. L. PINER, Denison, Texas

**THE BLUE LAWS OF CONNECTICUT.**

We have often heard of the rigid strictness and even severity of the colonial blue laws. An examination of their exactions may be interesting. They were enacted by "The Dominion of New Haven." They were not called blue laws on account of their severe requirements, but for the reason that they were printed on blue paper. According to these laws each freeman must swear by the blessed God his allegiance to the colony and that Jesus is the only King. It is strange that the colonists who came away from the mother country because of religious tyranny should themselves become tyrants in religion. The blue laws forbade food and shelter to any person not subscribing to the popular faith. Nobody could cross a river on Sunday except a minister. A man could not kiss his children on the Sabbath day, a mother dared not kiss

her babe. Cooking, sweeping and doing house work of all kinds was strictly prohibited on Sunday. If a man did not subscribe to the popular doctrines he could not vote. Sunday began at sunset on Saturday before. If a man wore gaudy clothes or fancy buttons or fine trimmings his estate was taxed three hundred pounds. The only musical instruments tolerated were the drum, the trumpet and the jewsharp. No minister was permitted to perform a marriage ceremony. This duty was given over to the justice or magistrate. If parents refused or neglected to provide suitable marriages for their children, the magistrate looked after it. Courting without parental consent was forbidden.

**U. S. HISTORY BY PRESIDENTIAL TERMS.**

(21) Chester A. Arthur. Born at Fairfield, Ct., October 5, 1830. Died in New York November 18, 1886. Term September 19, 1881-1885. Republican Contemporary English ruler, Victoria, 1837-1901.

Poet laureate, Alfred Tennyson, 1850-1892. Grant put on retired list 1885. Bodies of Jeanette explorers arrive in New York in February, 1884. Centennial celebration at Yorktown, 1881. Dedication of Washington monument, 1885. Snow falls in San Francisco first time in seventeen years, 1883. Letter postage reduced, 1883, from three cents per half ounce to two cents per half ounce. In 1885 it

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

**Pimples Disappear**  
when treated with  
**Glenn's Sulphur Soap**  
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Bill's Hair and Whisker Dye, black or brown, 50c.



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**PAY YOUR POLL TAX AT ONCE.**

One of the most important elections ever known in Texas will probably take place next summer. It will be a State-wide prohibition election. No man who is over twenty-one or under sixty years of age can vote in that election unless he pays his poll tax before midnight the last day of this month. To fail to do this will prevent you from holding a poll tax receipt and likewise exclude you from the poll on election day. And in cities and towns of 10,000 population and upward, every young man who came into voting age the past year will not have to pay for a poll tax receipt in order to vote, but he will have to go to the tax receiver and secure an exemption receipt. So will every man over sixty years of age. In all towns of less than 10,000 population the man over age or under age will not have to get this exemption receipt. He can vote without it.

Every man who believes in prohibition ought to go at once and attend to this matter. It is dangerous to delay it. The moral people want to poll every vote possible against the whiskey traffic, and each one ought to see to it that his neighbor gets his receipt. And it is not going too far to ask every pastor and every Sunday-school superintendent to announce on Sunday that all lovers of God and home and native land ought to look well after his poll tax receipt; for the issue upon which we are now to enter is moral in its nature, and it involves a religious duty.

Hon. Thos. H. Ball, the Chairman of our State-wide Campaign Committee, insists that it is the duty of our pastors to make the above announcement from his pulpit next Sunday, and we heartily agree with him. On with the battle!

The thirteenth Triennial Convention of the International Sunday-school Association will meet in San Francisco, June 20-27, 1911. It will be composed of 4,400 official delegates in addition to special guests. This is double of the usual number of regular delegates, the increase having been granted the International Committee in response to requests from many States and provinces, whose leaders report unusual interest in the convention and an unprecedented desire for places in official delegations. The delegates will be appointed by the several States and provinces of the territory to be represented. The railroads will put on special rates and the meeting will be one of the greatest ever known in Sunday-school work.

## WHAT OUR BISHOPS SAY

### THE CLOCK PEDDLER'S TRICK

I am glad to know you are about to make "a pull all together" for the old Advocate—a real Advocate revival. Have wondered that you did not rally sooner.

Just an Incident to Show How.

Years ago when I was a presiding elder, a wide-awake steward of a country Church wrestling with ignorance and stinginess among his members, fell upon this device: He gave me \$10 and a list of names, requesting to be sent to the publisher of our conference organ asking that copies be sent for six months to as many as the money would reach. The publisher (Rev. J. W. Burke) at once saw his opportunity and made that money do its best.

Result: A backwoods country Church, below the average at that, rapidly rose in intelligence and religious activity to first place on the circuit. The wise steward and I have chuckled over it many times since.

This was the clock peddler's scheme, who left his clocks for a month or two with strangers and sold them at the end of the experiment because the family could not get on without them. I commend the plan in your present campaign.

Sherman, Texas, Dec. 29, 1910.

JOSEPH S. KEY.

### THE CHURCH PAPER A PRIME FACTOR

The Church paper is a prime factor in the success of the Church. It blesses the home and stimulates every form of Christian activity. The Texas Christian Advocate has been and is a great power for promoting the prosperity of Texas Methodism. The Texas Methodists will surely give it united and enthusiastic support.

Atlanta, Ga., Dec. 31, 1910.

WARREN A. CANDLER.

### ALWAYS IN THE HOME

With the Church paper always in my home from the time I can remember it is not at all clear to me how a man who takes an interest in his Church can get along with the paper.

When I entered the ministry one of my first acts was to provide myself, up to the measure of my ability, with all its literature—periodical and other. Having given my life to God it seemed necessary to know everything about the Church that could be learned. The more I learned the more I wanted to know, and this with intensity continues to be my experience. Our papers are necessary to the successful ongoing of our work, and because we are connectional this is more emphatically true of us than of many other denominations. When one joins our Church he is not simply connected with his local congregation; he becomes a member of the Methodist Episcopal Church, South.

Only the preachers who lack experience can doubt the importance and benefit of the widest circulation of our periodicals. To place a Christian paper in a house is to start an influence beyond our power to estimate. In many instances that influence lasts forever.

For years I have read every number of the Texas Christian Advocate, and I hope more than the 30,000 subscribers may be added to its list.

Nashville, Tenn.

COLLINS DENNY.

### A SUNDAY IN KAUFMAN.

It was my privilege to spend last Sunday with our people and pastor in the town of Kaufman. While there was pleasantly entertained at the good home of my excellent kins-people, Mr. and Mrs. George Phillips. They are devoted members of the Church, and they are well known to the ministers that pass that way. They keep an open door to them and their hospitality is generous and as well as munificent.

Rev. A. R. Nash is the beloved pastor of the Church. This is his fourth year and no man is held in higher esteem by his people than he. He is not only popular with them, but also with the people of the whole community. He is a sane preacher, a careful pastor, and a most brotherly man. There is no alloy in the composition of his character. We spent a part of the evening under his parsonage roof and our communion was exhilarating and helpful.

Brother Nash and his people have finished their new brick church. It was largely inaugurated under the ministry of Rev. R. C. Hicks, but the practical work and completion have been accomplished under Brother Nash. And it is one of the most attractive and convenient houses of worship that I have seen lately. It is compact, symmetrical, tasteful and commodious. There seems to be nothing omitted necessary to make it perfect in its adaptation to the purposes of a place of worship. It cost something over \$16,000, and its style of architec-

ture is well nigh perfect. I have never seen more beautiful windows. Several of them are costly memorial windows. One of them was put in by the family of the elder Brother Mulkey, who lived and taught for a number of years, in the long ago, in Kaufman. It represents the scene of the act of the Good Samaritan and well illustrates the life of that saintly man. The location of the Church is fortunate and Kaufman boasts of nothing equal to it as a public structure.

At the morning service there was a large congregation and we had a good time. The service was deeply spiritual and the people were responsive. At its close I passed the cards for subscriptions to the Advocate and received twelve new ones and one renewal.

At night in the same church we had a great union temperance rally, the other congregations in the town joining. It was a successful occasion, and I trust much good was accomplished for the Anti-Saloon League and the prohibition movement generally. We had with us Rev. J. D. Odom, District Superintendent of the League for that section. He is doing a good work.

G. C. R.

### DEATH OF MRS. J. B. GAMBRELL.

Mrs. Gambrell, the devoted wife of Rev. J. B. Gambrell, editor of the Baptist Standard, occurred at the Baptist Sanitarium in this city last Sunday afternoon, after an illness of two months. The affliction falls heavily on our venerable brother and his house-

hold, and the Advocate extends sincere sympathy to him and his in this hour of sorrowful affliction.

Mrs. Gambrell was in her sixty-sixth year, and she was a woman of remarkable culture and refinement. She was well versed in Church literature and literature in general, and in theology was something of an adept. For years she has had charge of the women's work in the Baptist Church in Texas, and in her editorial position she has evinced ability and strength. With it all she was a modest, gentle and consecrated Christian woman, a faithful wife, an affectionate mother and the warm friend of a large circle of acquaintances. Throughout her long life she stood by the endeavors of her noble husband and encouraged him in many a hard fought battle. Dr. Gambrell leaned upon her for help and succor and their lives beautifully blended into a splendid domestic union. Her home will sadly miss her, and her going is a distinct loss to the community and to the Church; but she lived well and died triumphantly.

### THE EDUCATIONAL COMMISSION.

The Educational Commission is now in session in Austin wrestling with our educational problems. Bishop James Atkins and Bishop W. B. Murray are both present presiding at the meetings and a full representation of the members is noted. It is an important meeting and one toward which the entire Church in this State is looking with keenest interest. The commission is empowered with authority to decide definitely and for all many questions that have been in controversy for some years, and the responsibility of the commission is enhanced and intensified by the further fact that Methodism in Texas has before it marvelous opportunities for a great forward movement in our educational work. No wonder then that the Church is looking toward Austin at the present time with solicitude and hope.

We are in possession of a neatly printed copy of the minutes of the Central Texas Conference. It is all that could be desired. We are longing for copies of the North Texas and the Texas Conferences, also of the Northwest Texas. We make good use of them. The West Texas had theirs out in good shape ten days after their conference adjourned.

Dr. W. F. Packard is having great success since he and his people have gotten into their new Church at Houston. Within the past five Sundays there have been seventy-two accessions to the membership and the great auditorium is full at every service. And the encouraging feature of the work is found in the fact that the attendance of men upon the services exceeds that of the women. Usually it is just the opposite, but First Church, Houston, not only has a strong hold upon the good women, but upon the men also. Next Sunday Dr. Packard will begin his special revival service and great things are expected.

We notice from the papers that the Joint Commission appointed by the two General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, to devise some plan by which the two Churches can be brought into closer fellowship and carry on their work in the same territory more amicably will soon hold an important meeting in Chattanooga, Tennessee. The two leading Churches in Chattanooga, the First M. E. and the Centenary M. E. Church, South, have taken time by the forelock, appointed a Commission of their own, and they are holding meetings looking toward "organic union" just as soon as the two great organizations adopt plans of this sort. It seems

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Eradicate other effects, and ab the vit Get it chocolate

to us Churches their frat good will just a tri We do not Conferenc part of th like "org may be a so it is i ever, ther organizati warmest i sympathy.

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Rev. C. R ference, is relation, wl cuperating. farm near I not been go

GRANI Sent to yo Money return HOLLINGSW Forbes Bt



# Hood's Sarsaparilla

Eradicates scrofula and all other humors, cures all their effects, makes the blood rich and abundant, strengthens all the vital organs. Take it. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

to us that while these two local Churches are to be commended for their fraternal spirit and their mutual good will, nevertheless they are both just a trifle previous in their action. We do not understand that our General Conference, by the appointment of its part of the Commission, had anything like "organic union" in view. That may be among the possibilities, but if so it is in the distant future. However, there is no reason why the two organizations should not cultivate the warmest fraternal spirit and brotherly sympathy.

The old administration under Governor Campbell went out of business last Tuesday at noon and the new one under Governor Colquitt was inaugurated. At night a great fancy ball celebrated the incoming Governor. The hall in the house of Representatives was put in shape, decorations were in evidence and music regaled the throng. And until the wee small hours dancing and festive pomp were the order of the night. The new Governor unlimbered himself and made merry and it is said that he led the grand ball march in the most approved style. All Austin, with her many visitors, shone in their glory in high dress and fashion, and throughout the spacious State House there was "the sound of revelry by night." Simplicity was no part of the beginning of the new reign. Show, spectacular dress parade, luxury, royal display and the apings of a gaudy past prevailed. Surely we have fallen upon progress in our republican form of government. Its simplicity, for the time being, is departed. "Oh, the times! Oh, the customs!"

## PERSONALS

Brother M. E. Stillman, of Dallas, a substantial layman, was in to see us recently. He is a long-time reader of the Advocate.

Hon. Thos. P. Turner, of Amarillo, in company with President Slover, of Clarendon, called recently. They are both members of the Educational Commission and were on their way to Austin to attend its session.

Rev. W. B. Wilson, Business Manager of Wesley College, Terrell, dropped in to see us the other day. He is letting no grass grow under his feet in his efforts to put that excellent school well to the front.

Rev. G. S. Slover, of Clarendon College, was a caller at this office this week. We are always glad to see him, and we are happy to say that his school work is prospering. He has one of the important charges of his conference and right well is he measuring up to its responsibility.

Rev. C. R. Lamar, of the Texas Conference, is now sustaining a normal relation, while he is resting and recuperating. He is living quietly on his farm near Henderson. His health has not been good for some months, but he

## GRANITE ART RUGS

Sent to your Express Office, Prepaid.

Our own private pattern in three color combinations, Green and Tan, Red and Light Green, and Oak Colorings. Woven in a single piece and reversible. \$5.12, \$4.50. Money refunded if not satisfactory. HOLLINGSWORTH CARPET COMPANY, Forbes Building, Sherman, Texas.

is improving. We hope for him a year of continued improvement and one of happiness.

Rev. J. F. Isbell, of Line Street charge, Hillsboro, was in the city recently and made the Advocate a brotherly visit. He is well pleased with his congregation and is making progress.

Rev. J. W. Dickenson, of Polytechnic Heights, was in the city the past week and dropped around to see the Advocate force. He is not now in regular work, but his interest in the Church is as strong as ever.

## KIND WORDS

My slogan is, "An Advocate in every home," and I believe I can accomplish it. LEONARD REA, Barkburnett, Texas.

I aim to get 100 subscribers to the Advocate this year. I find it no trouble to get subscribers. Talked 30 minutes, got seven subscribers. Am I ahead? T. D. McCRARY, Dalby Springs, Texas.

Times are very hard here, but I expect to do all I can for the Advocate. I believe it to be the preacher's friend and ally. FRANK HUGHEN, Nugent, Texas.

Rev. S. J. Vaughan, presiding elder of Gatesville District, is rallying to the Forward Movement on the Advocate. He is also encouraged in the outlook of the work of the Church in general on his district. He says: "When our two railroads are completed, and with salaries advanced \$4000 in two years, and two years of great revival work, and unparalleled advance in Sunday-school work, the Advocate in every home, we would be happy." May his fondest anticipations be realized.

## TEXAS TRACT SOCIETY.

The Board of Manager of the Texas Tract Society met at the Methodist Publishing House in Dallas on January 1, 1911, and, among other things, decided to send out this paper through the Texas Christian Advocate and the mails to our people in this State:

To the Methodists of Texas. Dear Brethren: This letter is addressed to each of you. Its purpose is to call your attention specially to an enterprise, new with us and yet as old as Wesleyan Methodism—the Texas Tract Society of the M. E. Church, South. This enterprise was launched one year ago by the concurrent action of all our conferences in Texas. A joint committee, created by this action and clothed with power to organize, elect an editor and to arrange all details for the accomplishment of the purpose of the society, met in Dallas last January and proceeded to the work in hand. They organized, elected officers, adopted a Constitution and by-laws, procured a charter from the State and proceeded to business.

The purpose of this society, briefly stated, is to develop and distribute tract literature for our people and ultimately to provide for absolute free distribution of the same. This character of literature is not only needed, but very much needed. Our people want information in regard to the doctrines and polity of our Church in compact form, such as will keep them informed as to what Methodism is and what it is doing and capable of doing for the betterment of the world.

This organization is not intended to be a "temporary affair," but contemplates something permanent. And yet what is done to put it on a safe basis must now be done quickly and in earnest. We need to sow down our territory with this literature. It will prove to be the seed corn of the years. What is needed is for our pastors and people to respond promptly to this movement and by the methods suggested to put the necessary funds into the hands of the management.

Bishop Mouzon pertinently says: "By means of the pen as well as by means of the spoken word the early Methodists changed the religious and social life of England and purified the theology of the world." Our people need information; we need as pastors to conserve the results of our evangelistic labors, and this movement furnishes a valuable and effective agency for both these purposes. Because of its possibilities for good the Board of Managers decided to put a man in charge, to give it his whole time and energies, and they elected Rev. S. W. Turner, of the Central Texas Conference, to this place and

## CLEARANCE SALE SILKS @ DRESS GOODS

This sale was planned for big results and has brought big results because of the splendid selections of Silks and Dress Goods offered in this, the greatest of all our Clearance Sales.

Fancy Taffetas and Messaline, stripes, plaids and Persian, splendid designs and colorings, 20 inches wide, worth \$1.00 and \$1.25; reduced for this sale to only.....59c  
 Persian and Paisley Taffetas and Messalines, in the most beautiful colorings and patterns, 36 inches wide, sold all season for \$1.50 and \$2.00; for.....\$1.19  
 Beautiful new designs in Taffetas, including a quantity of black and white effects, mostly stripes and checks, 19 inches wide, 59c grade; at.....35c  
 New 1911 Foulards, 24 inches wide, newest colorings and designs. Fashion says Foulards for Spring, and Foulards it will be. Now is your opportunity to buy the 85c and \$1.00 grades for.....69c  
 Shepherd Checks in both Taffeta and Louisine, 24 inches wide, in black and white, blue and white and brown and white, in every wanted size check, \$1.00 values; on sale for.....79c  
**VERY SPECIAL TO CLOSE**—24-inch All Silk Crepe de Chine, slightly imperfect, all pure silk and an extra heavy \$1.00 grade, in colors only; while it lasts, at only.....59c  
 Sanger Bros. 35-inch Black Guaranteed Taffeta and Peau de Soie, every yard will give you satisfactory wear; if not, we will gladly return you your money; regular \$1.50 value.....98c  
 Black Taffeta in a splendid \$1.00 grade, on sale for.....69c  
 Our best \$1.00 grade of 24-inch Crepe de Chine, in all the best street and evening shades and black and white; price for this sale only.....79c  
 Black Jap Silk, our 50c leader.....39c  
 Tetraxini Messaline, 26 inches wide, a beautiful yarn dyed Messaline, woven to give unequalled wearing qualities and to meet fashion requirements of the Spring season. The price for the quality represented is exceedingly low; every wanted street and evening shade and black.....\$1.00  
**SPECIAL TO CLOSE**—All that remains of our fine Imported Chiffon Broadcloths, color assortment incomplete, but includes many of the best street and evening shades and black. They are 52 inches wide, sponged and shrunk and guaranteed spot-proof; \$2.50 grade for \$1.45, \$3.00 grade for \$1.95, \$4.00 grade for.....\$2.39

## SANGER BROTHERS DALLAS, TEXAS

secured his appointment by Bishop Atkins, and he is now in charge. Will not our preachers and people gladly sustain this action of your Board of Managers and endorsed by the action of the conference? We believe you will. Now, what is necessary?

1. Invite the manager into your charges to preach and to represent this interest where practicable and make free-will offerings for its support.
2. Take free-will offerings where he can not go conveniently and send them in.
3. Send cash orders for tracts needed and distribute same.
4. If tracts are needed for free distribution the pastor can procure them without having to get approval of his order by the presiding elder.

This is the year of trial. Success or failure depends upon you. We want to enlarge our operations as rapidly and as much as possible, but at present it will take financial support and co-operation of all concerned. Let all our preachers take notice. It is the institution of all our conferences—your institution. Let us hear from you promptly and continuously. Address all communications to

TEXAS TRACT SOCIETY,  
 1308 Commerce St., Dallas, Texas.  
 (Signed by):  
 REV. C. A. SPRAGINS,  
 President;  
 REV. D. H. ASTON,  
 REV. G. C. RANKIN,  
 REV. D. H. HOTCHKISS,  
 REV. W. B. ANDREWS,  
 REV. JEROME DUNCAN,  
 REV. C. E. LINDSEY,  
 REV. C. M. HARLESS,  
 MR. W. C. EVERETT,  
 REV. HORACE BISHOP,  
 Board of Managers

Rev. W. J. Joyce, of San Marcos, Texas, writing on other matters, says of his booklet: "A postal with the address will get the book, with the conditions named in the preface. I do not want to force it on anybody, but I do want to vindicate God against the charge of making any sort of hell for man, and I do want to tell Christian men and women to keep company with God and it will help them to keep right, for they will not act the fool in such company." Get the book, read it and it will do you good.

## REPORT OF THE COMMITTEE OF LEADERS' CONFERENCE. JANUARY, 1911.

We, your committee appointed to draft a report pertaining to the work of the Conference Missionary Secretary, respectfully recommend the following:

1. That in view of the unparalleled opportunities now before us and the rapidly increasing and unquestioned ability of our Church to measure up to her responsibilities, all of our Annual Conference Boards should take advantage of the provision in the Discipline and have a man appointed exclusively to this work, selecting in every case the strongest and best man possible.
2. That systematic plans be laid in each Annual Conference to carry on an aggressive campaign, looking to the thorough organization of all the forces and the arousing of all the

available energies of the Church for the work of world evangelization. That this campaign should be led by the Conference Missionary Secretary in co-operation with the presiding elders, pastors, lay leaders and workers in the women's societies.

3. That in the event the Conference Board does not initiate such campaign, the Secretaries of the General Board should endeavor to secure a meeting with the Conference Board and thus to stimulate them in its inauguration.
4. That this campaign can best be wrought out by districts working along intensive rather than extensive lines. Institutes should be held in each district and in such numbers as to thoroughly arouse and work the entire district.
5. That simultaneous efforts be made in the cities, all the Churches in each respective city working together in the effort to adopt a definite policy and common objective for each city, co-operating with other denominations whenever such interdenominational work is enterprised.
6. That the methods of the Laymen's Missionary Movement be employed, viz: The appointment of a strong missionary committee in each Church; the every-member canvass; putting the offerings upon a weekly basis when practicable, and the use of the duplex envelope.
7. That it is the duty of the whole Church to give the gospel to the whole world; that the work of missions is not to be compared with any other duty; that all other duties are subordinate and tributary to the one supreme work of giving Christ to the world—yea, this is the end for which the Church exists. Therefore, in view of the present tremendous need the missionary cause should be presented separately wherever practicable. However, the scope of the every-member canvass must finally be determined by the local officers, the presiding elders, the pastors and the lay leaders.
8. The Sunday-school offers a strategic field of opportunity both for present activity and in preparing the future Church for her work. Therefore, the Sunday-school should, in every cause, be organized in line with the joint policy adopted by the General Board of Missions and the General Sunday-school Board, and wherever possible be enlisted in some definite line of missionary activity.
9. That women's societies should be encouraged and fostered in every possible way, thus effecting the thorough organization of all our forces.
10. That care should be taken to organize mission study classes and to circulate missionary literature so that the work of education and organization may go hand in hand.
11. That the Secretaries be requested to furnish a copy of this report to the Christian Advocate and each of the conference organs for publication, also a copy to the President of each Conference Board, with the suggestion that so far as practicable this plan be adopted as the working basis in all our conferences.

JAMES CANNON,  
 R. M. ARCHIBALD.

### Epworth League Department

GUS W. THOMASSON, Editor  
5115 Victor St., Munger Place, Dallas, Texas.  
Address all communications intended for this department to the League Editor.

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#### CONFERENCE AT NASHVILLE.

We learn from Brother Culbreth, Assistant General Secretary, that the Christmas Conference at Nashville, while not very largely attended, was most successful in its work. We find President Ragsdale's name down on the program for an address, his subject being, "The Fullness of the Times Demands It." The topic for the day on which he was to speak was, "A Forward Movement in the League."  
We hope President Ragsdale will favor us with an account of the meeting for publication.

#### A CALL TO TEXAS LEAGUERS.

At the 1910 State Encampment the undersigned were appointed as a special committee to approve plans and raise a fund for the erection on the Encampment grounds of a hall in memory of our sainted Ruby Kendrick. Accordingly, the committee has had plans drawn and is now ready to take the work in hand. It will require from \$1500 to \$1800 to carry out

our plans, and to this end Sunday, the 29th day of January, is set apart as Ruby Kendrick Memorial Day in Texas Leaguedom, at which time it is desired that a united effort be made to raise the entire sum asked for. We have prepared a program as a suggestion for the character of service to be held, and same is published herewith. This cause will appeal strongly, we are sure, to our Leaguers and all will rejoice if we can have the hall built in time for use during the next Encampment. Make remittances to the Treasurer.

GUS W. THOMASSON, Chmn.,  
5115 Victor Street, Munger Place, Dallas, Texas.  
MRS. MARY WOLF COOLEY,  
Treasurer, 228 Crockett St., Dallas.  
MISS MARY FERGUSON, Sec.,  
McKinney, Texas.

#### Program.

Ruby Kendrick Memorial Rally Day, Sunday, January 22, 1911:  
Organ voluntary.  
Hymn—"Onward, Christian Soldiers."  
Prayer for missionaries and schools in Songdo and Seoul by name.  
Scripture lesson, John 10:14-17.  
Brief sketch of missionary work in Korea in 1910.  
Quartet—"A Million Souls for Jesus." (Words are published in Woman's Missionary Advocate for October, 1910.)  
Address, "Kendrick Memorial Hall at Epworth-by-the-Sea."  
Hymn—"On the Mountain Tops Appearing."  
Answering the challenge of the Korean City—Rev. C. T. Collyer, of Songdo, North Texas Conference Missionary: July Go Forward.  
Extracts from Brother Collyer's letters which were published in Texas Christian Advocate.  
Poem—"A Tribute to Ruby Kendrick by the Korean Missionaries."  
Gold and silver offering for Kendrick Memorial Hall.  
Announcements.  
Doxology.  
(Note—Any special information desired can be obtained from Miss Mary Ferguson, Secretary State Ruby Kendrick Memorial Committee, McKinney, Texas.)

### SUNDAY SCHOOL ITEMS

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

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

The Texas Conference started a campaign for an increased circulation of the Texas Advocate. The mark to be attained in this state-wide canvass is 30,000 subscribers, and that mark is not too high. The Sunday schools of the State have been greatly helped by the Advocate in past years, and at present a page is given to us for the purpose of promoting the interest of the schools. The State Sunday-school Conference would almost be impossible without the Advocate, and the greater the circulation of the paper, the greater will be the benefit to every interest represented in the paper. Sunday-school Superintendents ought to ask the teachers if they take the paper, and do all they can to cause all adult members of the schools to subscribe for it at once.

#### EDITORIAL NOTES.


The Sunday-school Magazine for January contains an excellent article on "The Moving Picture" which is worth the attention of preachers and Sunday-school workers. Mr. Littlefield has also a suggestion and concise article on "The Political Background of Hebrew History Under the Kings." Amos R. Wells has begun a series on "Scholars That Test the Teacher," and every teacher should read all these articles. Edward Porter St. John has begun a series of lessons for parents who are to be taught in parents' classes, and it is important that those who are to teach such classes study each lesson, as they are cumulative in plan and, being interdependent, it is fatal to success to miss any of the links in the chain. There are other articles in the Magazine which will be helpful. The first articles in the "Workers' Council"

department also appear in this number, and they are worth careful reading. In the judgment of the editor, this is the best Sunday-school Magazine our Church has ever issued. Dr. Chappell deserves much credit for his faithful and efficient work as editor of our Sunday-school literature. It has steadily improved for years, but Dr. Chappell has had the difficult task of a pioneer in some of the work he has done, as the methods of Sunday-school work are changing, and the literature must be conformed to the needs of the modern Sunday-school. Our literature is in the front rank of Sunday-school publications, and the Church has reason to be proud of it.

Sunday-school leaders should not be content to care for the children only when they come to the classes on Sunday morning. If we are sincere in our desires to save the child there are many things to consider besides the problems of teaching. Two million boys and girls under sixteen years of age in our country are breadwinners. It is said that ten thousand little boys work in coal mines, six thousand and four hundred work in glass factories, and in various industries there are hundreds who work all night. Sixty thousand children toil in Southern cotton mills, and it has been estimated that forty-three per cent of this class are illiterate. The welfare of the child should be considered from every standpoint, and Sunday-school workers should seek to aid every laudable effort to better the condition of children physically and mentally as well as morally.

One of the most important steps in Sunday-school progress that has been taken was the organization of the Sunday-school Council, an account of which is given in full in the Sunday-school Magazine for January. The international Sunday-school movement is great, and we do not mean to discount it in any way, but it is a fact

Eat  
the Cracker  
that  
Brown  
makes



This is the Box

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Why They're Better

☐ The choicest soft winter wheat is milled into flour by methods that retain the goodness, grain sweetness and nutriment.

☐ The flour so made is mixed into the dough by a recipe that is all our own, designed to produce the acme of cracker flavor and deliciousness. All is done by immaculately clean (and cleanly) machinery—hands are not used.

☐ Only pure artesian water from our own deep wells is used.

☐ Baked in white tile ovens to a crackly, crispy cracker that pleases in the "bite" almost as much as in the taste.

☐ Packed in packages that are proof against dust, dirt, moisture—anything that might make a good cracker less good. That's why

SODAETTES

are supreme Soda Crackers

If your grocer says he does not keep "The Crackers that Brown Makes" ask him to get them for you. If he is unwilling to trouble himself for your pleasure and convenience, write us and we will see that you are supplied. And just remember—the factory where are made "The Crackers that Brown Makes" is not controlled by a trust—that's why we say

"Made in Texas for Texans"

BROWN CRACKER & CANDY COMPANY

Dallas—Fort Worth—San Antonio

that many know that the workers in the field, and often those in the lead in the movement, are anything but experts in matters pertaining to the child. Many of them are men who have little education, and few of them are trained in pedagogy. The percent of those who were trained in Bible schools is also very small, and they have only been used because there was great need for workers and these were the best that could be had. The Sunday-school Council is made up, not of novices, but of the trained and capable leaders of the various denominations, and this body will lend more efficient leadership to the cause. The time for cheap methods in Sunday-school work has passed, and the Church is taking seriously the delicate task of providing for the education and training of the young Church. The Sunday-school Council will improve the literature and the methods of work of all the Churches, and it is not possible to estimate the results of such co-operation and counsel in all matters pertaining to the Sunday-school. Read the article for yourself. For the benefit of those who do not see the Magazine we are reproducing it in the columns of this paper.

#### A TOUR IN THE INTEREST OF SUNDAY-SCHOOL WORK.

Mr. W. E. Hawkins, formerly Superintendent of the great Sunday-school in the First Methodist Church at Fort Worth, Texas, is now engaged in a tour in the interest of Sunday-school work in all the Churches, having made a contract with the Texas Sunday-school Association for two months' work. While he is a field worker for our Church in his own conference, his Sunday-school Board has given him leave of absence for this time, and he will make an extensive tour as an interdenominational worker. We advise all our pastors and Sunday-school workers to attend the meetings he holds and to co-operate with him as far as possible. Much good will follow such institutes, and there is no evil from them to any community or Church. The following extract from

the circulars announcing the purpose of the tour and the places to be visited will be helpful to our readers, and we hope that preparation will be made in advance of the coming of Brother Hawkins for a great meeting:

#### Object of the Meetings.

First. To instruct, train and equip all workers for better service.  
Second. To bring the best methods worked out by schools of all denominations.  
Third. To start plans to increase your enrollment and interest in Texas' effort to reach 1,000,000 members in 1911.

#### Topics.

Practical problems in Sunday-school work are to be freely discussed with the following suggestive leaders: Bible drill, teacher training, teachers' meetings, Sunday-school aim, my vision of a lost world, the Sunday-school graded, missions in the Sunday-school, temperance teaching, the adult Bible class organized and at work, the grade roll, the home department, the elementary department equipped for effective service, the organized Sunday-school work from world to precinct, round table conferences on various subjects.

A free-will offering will be taken up for the Texas Sunday-school Association to defray expenses.

Somerville—Saturday, Jan. 21, 2 p. m., 7 p. m.; Sunday 2 p. m., 7 p. m.  
Brenham—Monday, Jan. 23, 7 p. m.; Tuesday, 9 a. m., 2 p. m.  
Sealy—Tuesday, Jan. 24, 7 p. m.; Wednesday, 9 a. m., 2 p. m., 7 p. m.  
Bay City—Thursday, Jan. 26, 2 p. m., 7 p. m.; Friday, 9 a. m., 2 p. m., 7 p. m.  
El Campo—Saturday, Jan. 28, 2 p. m., 7 p. m.; Sunday, 2 p. m., 7 p. m.  
Edna—Monday, Jan. 30, 2 p. m., 7 p. m.; Tuesday, 9 a. m.  
Victoria—Tuesday, Jan. 31, 3 p. m., 7 p. m.; Wednesday, 9 a. m.

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# Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so?

The general health of women is so intimately associated with the local health of the essentially feminine organs that there can be no red cheeks and round form where there is female weakness.

Women who have suffered from this trouble have found prompt relief and cure in the use of Dr. Pierce's Favorite Prescription. It gives vigor and vitality to the organs of womanhood. It clears the complexion, brightens the eyes and reddens the cheeks.

No alcohol, or habit-forming drugs is contained in "Favorite Prescription." Any sick woman may consult Dr. Pierce by letter, free. Every letter is held as sacredly confidential, and answered in a plain envelope. Address: World's Dispensary Medical Association, Dr. R.V. Pierce, Pres., Buffalo, N.Y.



- Port Lavaca—Wednesday, Feb. 1, 3 p. m., 7 p. m.; Thursday, 9 a. m.
- Refugio—Thursday, Feb. 2, 4 p. m., 7 p. m.; Friday, 9 a. m.
- Sinton—Friday, Feb. 3, 7 p. m.; Saturday, 9 a. m.
- Corpus Christi—Saturday, Feb. 4, 3 p. m., 7 p. m.; Sunday, 2 p. m., 7 p. m.
- Harlingen—Tuesday, Feb. 7, 11 a. m., 2 p. m., 7 p. m.; Wednesday, 9 a. m., 2 p. m.
- Brownsville—Wednesday, Feb. 8, 7 p. m.; Thursday, 7 p. m.
- Kingsville—Friday, Feb. 10, 10 a. m., 2 p. m., 7 p. m.
- Rockport—Sunday, Feb. 12, 11 a. m., 2 p. m., 7 p. m.
- Beeville—Monday, Feb. 13, 10 a. m., 2 p. m., 7 p. m.
- Goliad—Tuesday, Feb. 14, 2 p. m., 7 p. m.; Wednesday, 9 a. m., 2 p. m.
- Falfurrias—Thursday, Feb. 16, 9 a. m., 2 p. m., 7 p. m.
- San Diego—Friday, Feb. 17, 2 p. m., 7 p. m.; Saturday, 9 a. m.
- Alice—Saturday, Feb. 18, 2 p. m., 7 p. m.; Sunday, 2 p. m., 7 p. m.
- Laredo—Monday, Feb. 20, 7 p. m.; Tuesday, 3 p. m., 7 p. m.
- Cotulla—Wednesday, Feb. 22, 11 a. m., 2 p. m., 7 p. m.
- Pearsall—Thursday, Feb. 23, 2 p. m., 7 p. m.; Friday, 9 a. m.
- Devine—Friday, Feb. 24, 2 p. m., 7 p. m.; Saturday, 9 a. m.
- Floresville—Monday, Feb. 27, 10 a. m., 2 p. m., 7 p. m.
- Kenedy—Tuesday, Feb. 28, 11 a. m., 2 p. m., 7 p. m.
- Hallettsville—Wednesday, March 1, 3 p. m., 7 p. m.
- Yoakum—Thursday, March 2, 9 a. m., 2 p. m., 7 p. m.; Friday, 9 a. m.
- Gonzales—Friday, March 3, 4 p. m., 7 p. m.; Saturday, 9 a. m., 2 p. m.
- Lockhart—Saturday, March 4, 7 p. m.; Sunday, 2 p. m., 7 p. m.
- San Marcos—Monday, March 6, 10 a. m., 2 p. m., 7 p. m.

## THE SUNDAY-SCHOOL COUNCIL.

A number of Sunday-school leaders, representing the various evangelical denominations of the United States and Canada, met in Philadelphia in June, 1910, to confer in regard to the formation of an organization the aim of which should be to bring the denominational Sunday-school workers into closer union and co-operation. A tentative organization was formed and later a call was issued for a second meeting in Philadelphia on October 27 for the purpose of completing the organization and laying out plans for future work. This call brought together representatives of most of the leading evangelical Churches of the two countries participating in the movement. The meeting was harmonious and accomplished in a most satisfactory way the purpose for which it was convened. The general scope and meaning of the new organization may be gathered from the preamble and the first three articles of the Constitution:

### Preamble.

Recognizing the responsibility of each denomination, through its properly constituted Sunday-school authorities, to direct its own Sunday-school work, and believing that much Sunday-school effort is common work, therefore, for the sake of economy, educational betterment and Christian

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brotherhood we organize ourselves under the following Constitution:

### Name.

Article I. The name of this organization shall be the Sunday-school Council of Evangelical Denominations.

### Object.

Art. II. The object of this organization shall be to advance the Sunday-school interests of the co-operating denominations:

1. By conferring together in matters of common interest.
2. By giving expression to our common views and decisions.
3. By co-operative action on matters concerning educational, editorial, missionary and publishing activities.

### Membership.

Art. III. The membership of this Council shall consist of the following representatives of the official Sunday-school boards, societies or committees appointed by general assemblies, conferences, conventions or councils of evangelic denominations in the United States or Canada: (1) The general, executive and departmental secretaries or superintendents; (2) editors of denominational Sunday-school literature and their editorial assistants; (3) denominational publishing agents and their assistants; (4) any of the co-operating boards or bodies may, if they choose, appoint one additional representative from the membership of their official body.

The council is to consist of four sections: Editorial, educational, extension and publication. Only the educational section made any definite recommendation for work at the October meeting. This recommendation related to the teacher-training course and to denominational oversight of teacher-training departments. The action taken by the council in regard to the latter was as follows:

That students in both the elementary and advanced courses shall be enrolled with the denominational teacher-training authorities, either at the denominational headquarters or with the State or provincial denominational secretaries, superintendents or missionaries. The oversight, the examinations and the diplomas shall be provided by the respective denominational boards. These diplomas may bear the joint imprint of the International Sunday-school Association and the respective denominational boards or the international seal may be attached to the denominational diploma.

We invite the co-operation of the international, State and provincial teacher-training workers along the lines of agitation and inspiration for teacher-training work; and wherever they organize classes we ask that these classes be reported to the denominational headquarters for enrollment, oversight, examination and credits. The effect of this plan will be to put the burden of conducting the work of teacher training upon the denominational boards and to leave the interdenominational workers free for the work of inspiring and promoting the organization of teacher-training classes.

In the case of union classes we suggest that the council invite the international, State and provincial teacher-training secretaries to enroll, direct and examine all such classes, issuing to the several members of the various denominations in these classes the respective official denominational diplomas; these diplomas to be furnished free by the denominational boards to the State associations; or, in cases where it seems best, the international diploma may be awarded. It is the sense of this council that the most effective teacher-training work can generally be done through the denominational classes, and that

these are to be especially encouraged by the State workers.

The Constitution provides for an annual meeting during the latter part of January, the exact date and the time of the meeting to be determined by the Executive Committee. It was decided by vote of the council, however, that the meeting for 1911 be held at Nashville, Tenn.

We heartily welcome the advent of this new organization. It will bring the denominational Sunday-school workers closer together, and will serve the twofold end of promoting co-operation and healthy denominational rivalry. It is well for those who are working in the same great cause to occasionally touch elbows and exchange ideas one with another; and it is also well for them to provoke one another to love and good works.

### NOTES BY STATE PRESIDENT.

The Advocate has consented to print portraits of those who are to serve on the program of our State Sunday-school Conference. This page will be embellished in the near future with the faces of some handsome men.

Last year the five English-speaking conferences of Texas reported an enrollment in the Sunday-schools of 216,000. These figures furnish ground for rejoicing and also for serious reflection. That the M. E. Church, South, is instructing every Sunday more than two hundred thousand of the young people of Texas in the truths of the Bible is a prophecy of immeasurable good to our State in the years to come. But that the two hundred thousand are not four hundred thousand is nothing short of a reproach to Texas Methodism. Perhaps fully one-third of those Sunday-school scholars are not Church members, and it follows that one-third and more of our Church members are not in Sunday-school at all, for our conferences report 274,762 members. Furthermore, while there was an increase of 17,715 Church members, the increase in Sunday-school members was only twelve thousand. While the net increase in Church members was deplorably small, the relative increase in the Sunday-schools was even smaller. The Sunday-school did not take care of the increase of our own Church, and much less did it succeed in bringing the indifferent Church member into the school and gathering in the multitudes of young people who are under no directly religious influence. Our Sunday-school forces in Texas ought to do better than that. And we can do better. If each pastor and superintendent and teacher will get closer to God and study his work more diligently we shall do better. Two things are needed, more thorough work with the scholars we have and an earnest, persistent, systematic canvass for new scholars. And especially do we need to organize and push the Wesley Bible Class. Most of our schools are constantly dying at the top. The best preventive of this waste that has yet been found is the organized class. But ever more our one supreme need is vital Christianity in the hearts of our workers. A genuine revival in its leaders always causes a Sunday-school to take on new life and growth. The value of this little preachment lies in a personal application.

Even the President of a State Sunday-school conference likes to be encouraged. Brother Cooper also says: "Keep up the good licks you are now giving. We are behind you and ready to help you as occasion demands." Thank you. That gives us courage to hit another lick.

The Christian Advocate (Nashville) has this to say concerning Rev. Chas. D. Bulla: "While in no measure surprised, we have nevertheless been pleased to note that Rev. Chas. D. Bulla, Superintendent of the Wesley Adult Bible Class Department, has made a most favorable impression wherever he has reached our Annual Conferences. He has a great field, for no more important work is committed to any of our connectional representatives, and he is thoroughly competent for his work." To all of which we say amen with all the emphasis of Simeon Shaw and H. D. Knickerbocker combined. And remember that Dr. Bulla will be at Dallas April 11-13.

Up in the North Texas Conference W. E. Hawkins is not blowing his own horn, as some folks do, but he is bringing things to pass. In a personal letter from Rev. O. T. Cooper, President of the North Texas Conference Sunday-school Board, State President finds this: "We bank heavily on W. E. Hawkins; he does things. The

# Overloading The Stomach

Causes Incomplete Digestion, Weakens the System, and Breeds Dyspepsia.

Trial Package of Stuart's Dyspepsia Tablets Free.

Gluttony is as vile a sin as drunkenness and its evil results are more terrible and far more rapid. The human system turns into the stomach and alimentary canal from 7 to 35 pounds of digestive fluid every twenty-four hours. Cram your stomach with food and you exhaust these juices. If your stomach cannot digest the food because it lacks juices to do with, you should either eat less or make more gastric fluids.

Stuart's Dyspepsia Tablets contain ingredients one grain of which will digest 3,000 grains of food. With Stuart's Dyspepsia Tablets in your stomach the evil effects of overeating are removed, for these little tablets when dissolved stick to the food and digest all the good from it. They won't abandon the stomach and leave a mass of decaying undigested food to putrify and irritate the mucous membrane lining. They give greater quantities of gastric fluid, help the intestines enrich the blood, prevent constipation and gluttony, while sinful, may yet be made less harmful by the use of these tablets.

Every druggist carries them in stock; price 50 cents per box, or send us your name and address and we will send you a trial package free by mail. Address, F. A. Stuart Co., 301 Stuart Bldg., Marshall, Mich.

plans for our work during this year, if they turn out as we hope, will mean a Sunday-school revival in every charge and Church." Amen.

And, by the way, State President hears nothing but praise concerning the Sunday-school page as conducted by Brother Godbey. Even the publisher says it is a good thing and worthy of more space.

Bear your cross; never drag it.—St. Theresa.

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## 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 the address of the Texas Christian Advocate, Dallas, Texas.

### TO THE FRIENDS OF THE SAN ANTONIO MISSION HOME AND TRAINING SCHOOL.

The San Antonio Mission Home and Training School is doing a great work for unfortunate girls—17 girls and six babies are now sheltered under its friendly roof. These girls must be fed; I am sure we have your prayers and sympathy, but St. James says, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body: what doth it profit?" Now we are sadly in need of a cow. Milk and butter are very expensive in San Antonio, butter selling at not less than thirty-five and forty cents a pound. At one time this winter my girls went without butter for five weeks because our cows had failed and we could not afford to buy butter at the price it was selling. Will not some one whom the Lord has blessed with cattle and lands remember the commands of the Lord, "Bring ye all the tithes into the storehouse that there may be meat in my house," and send us a cow? MRS. W. F. KIRBY, Superintendent.

223 S. San Saba St., San Antonio, Texas.

### QUARTERLY OPEN MEETING HELD.

Our Woman's Foreign Missionary Society held its quarterly open meeting December 1, 1910.

It had been whispered around that one of our members, Miss Cora Posey, who had just returned from a visit to our mission stations in Cuba, would tell us something of what she saw and learned while there. So the church was filled to overflowing.

Miss Posey's talk was very interesting as well as instructive. Besides a general outline of her trip, she told us of the women's work in the schools, how susceptible the children are, and the great need of funds to extend the work. She made a strong appeal to the ladies of the Church to join the society, and thus strengthen the work at home and abroad.

Four ladies gave their names for membership, making a total of eighteen regular members and twelve honorary members to begin the new year with.

These quarterly open meetings are a great help to us. They seem to be our recruiting stations. We thank God for his goodness through the past year and ask his guidance in greater things for the new one.

MRS. ANNIE ANDREWS, Press Reporter, Indian Creek, Texas.

### THE WOMAN'S JUBILEE.

Mrs. J. B. Cobb.

The newest movement in the Church is the Woman's National Foreign Missionary Jubilee, which has been sweeping across the continent from the Pacific towards the Atlantic and will reach its climax in New York in April.

From the first the meetings have been powerful beyond anticipation. The following features were deeply impressed upon all those who attended the series:

First. The missionary appeal was sufficient to draw crowded audiences in every city. The largest churches were filled session after session and in some cases overflow meetings held for those unable to gain admission. At the luncheons from eight to fifteen hundred women paid for the privilege of attending. Cincinnati held the second number, 1525, with Indianapolis a close second, 1500; and Denver, Seattle, Kansas City, Chicago and Detroit with a thousand or more.

Second. The audiences were not only large, but also deeply moved by the missionary appeal. A new world vision seemed to sway them, a new response to the fact that missions are not a product, reflex or side vision of Christianity, but are Christianity itself—its very essence.

Third. The place and influence of the drawing room as a factor in great movements received fresh testimony. Wherever a woman has put herself back of her house in invitations to a drawing-room meeting there it is possible to gather together larger numbers of the women not often found in the missionary societies.

Fourth. The emphasis laid on the study class as a means of missionary propaganda resulted in the formation of many classes in Churches, Sunday-schools and homes for the study of the present text book, "Western Women in Eastern Lands." In one church twenty groups of women were organized to meet weekly for prayer and study.

Fifth. In every convention stress was put on the comparatively small number of women already enlisted in missionary endeavor and the obligation of active propaganda which this lays upon missionary women. In some of the Church rallies the women, by a rising vote, pledged each to secure another member of the society.

Sixth. While the raising of money was in no sense the prime object of the conventions, the supreme object of sacrificial giving was steadily presented. When in the various Church rallies the opportunity was given for Jubilee thank offerings the response was significant. Over three hundred thousand dollars was given in buildings and endowments. In Indianapolis \$85,000 was pledged, in Kansas City \$54,000, in Chicago \$36,000. Many women who had never given more than fifty dollars to missions gave the salary of a missionary or the equipment of a hospital. It was realized as never before that the standards of giving which were right and just for our mothers are not adequate for their daughters. Two cents a week might be noble in the days of poverty and absolutely ignoble in the days of plenty.

Seventh. The note of prayer was everywhere the deepest undertone of the meetings; wherever prayer had abounded, there a strong sense of the spiritual was present. Speaker after speaker emphasized the fact that women's missionary work was born in prayer and urged the privilege of definite, specific, intercessory prayer as the secret of success at home and abroad.

Eighth. The most triumphant note of the meetings was that of unity. The local committees of from one to two hundred women rejoiced in a new consciousness of their oneness in Christ. The great audiences were one heart, one soul, as they listened to the story of the slow-rising empire of Christ in the far East.

Livingstone's great word to Stanley, "The end of the exploration is the beginning of the undertaking," in the form in which it has been paraphrased at Edinburgh, "The end of the convention is the beginning of the campaign," was adopted as a slogan of the Jubilee. Word that comes from every city shows that as never before women are bending themselves to the carrying out of the threefold purpose of the Jubilee meetings; to gain a better conception of the opportunity confronting the Christian Church in uncivilized lands, to deepen the prayer life, to enlarge the sense of obligation and contributions of Christian women.

Jubilees will be held in Louisville January 26 and 27 and Nashville January 29 and 31, Washington February 2 and 3 and Baltimore February 7 and 8. Will not the women all over Southern Methodism pray daily that thousands of our indifferent women may be enlisted in this great cause and that the whole Church may be drawn nearer to Christ?

With gratitude to the heavenly Father for his marvelous blessings during the past two years and the marked increase in the enlistment of the soldiers of the cross through the Sunday-schools of the various denominations, we are impelled through the leading of the Holy Spirit to call to arms our vast army in a campaign for doubling up our membership.

At the last International Convention, in Louisville, June, 1908, Texas reported 6300 Sunday-schools and 503,400 members in the Protestant Sunday-schools of Texas. At the present time we can not tell how many there are enrolled, but we believe it possible to report twice this number at the next meeting, in San Francisco, June, 1911.

Some counties and towns of Texas have demonstrated what an aggressive, united campaign through the efforts of all denominations can accom-

plish. We, therefore, call upon the Sunday-school hosts of Texas to join us in the campaign to reach every home in Texas on February 22, through some Sunday-school worker, with a cordial invitation to attend the Sunday-school and Church of their choice and at the same time securing accurate statistics or census of the people in each home, as to their Church affiliation or preference.

This campaign is to be followed up with a universal State-wide rally day on February 26 with the slogan, "One million people present in the Sunday-schools on one day."

Following this co-operative visitation the pastors are urged to have their forces organized in a follow-up campaign, to go out persistently after each one until they are enlisted in the Sunday-schools, either actively or through the Cradle Roll or Home Department.

Let us remember that while this is the greatest movement ever undertaken by any State in the world, we believe we can do it, and we will.

Even then, after we reach the one million, there will be three million people not in any Sunday-school in Texas.

The county associations, the local pastors' unions and all organizations, denominational and interdenominational, are urged to organize not only their towns, but every part of their county, and urge the taking of the religious census, as they will duly reap the benefits therefrom.

With an abiding faith and confidence that the brethren of all denominations will join hands and co-operate in these plans of great magnitude, in order that each and every Sunday-school and Church and denomination may reap its share of the harvest, we earnestly plead for such co-operation upon the part of all.

ROBT. H. COLEMAN, State President; J. T. McCLURE, Central Chairman; WM. NEHEMIAH WIGGINS, General Secretary.

The above call is prepared and joined in by representative leaders of the following twelve denominations in conference: Baptist, Christian, Congregational, Episcopal, Evangelical, Cumberland Presbyterian, German Methodist, Lutheran, Methodist Episcopal, Methodist Episcopal, South, Presbyterian, U. S., Presbyterian, U. S. A.

### THE IMPORT OF WATER BAPTISM.

Article One.

When God made a covenant with Abraham and promised that He would make Abraham the father of a multitude of nations (Gen. 17:4-7) and established and made it an everlasting covenant, He gave Abraham a token of the covenant, which was circumcision (Gen. 17:9-11), and said: "This is the token of the covenant between me and you; every male child, at eight days old, he that is born in thy house, or bought with thy money, must needs be circumcised." St. Paul, in Gal. 3:16, speaking of the promise God made to Abraham, says He—God—did not say to thy seeds as of many, but to thy seed, which is Christ. We see from the above that circumcision was a token of the coming of Christ, and was given with the introduction of the organized Church of God, under the promise God made with Abraham. The Jews, or the descendants of Abraham, were kept under the law, which was our schoolmaster, until Christ came, and, being our High Priest, He offered Himself a sacrifice for the sins of the world, and thus redeemed us from the curse of the law being made a curse for us (Gal. 3). Thus Christ brings to an end the ceremonial law and opens up the dispensation of grace and gives the communion (Matt. 28:19). Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. Also Paul says, For as many of you as have been baptized into Christ have put on Christ. Water baptism belongs with the introduction of the law of grace, or the Gospel of Christ, hence baptism is the token to the world that Christ has come and brought us into the dispensation of when it is, "by grace through faith," that we are saved. Baptism is not only the token to the world that Christ has come, but is also a token that we are the children of Abraham and brought under covenant relationship with Abraham; read Gal. 3:27-29. St. Paul takes the limit off of the token and says: It is neither Jew nor Greek, bond or free, male or female. Before the token, which was circumcision, was to be given to the male children of the Jews or those bought with the money of a Jew, but now, under the law of grace, thank God, we can bring all our children into or under covenant relation with God—neither male nor female, but the whole family, just

plish. We, therefore, call upon the Sunday-school hosts of Texas to join us in the campaign to reach every home in Texas on February 22, through some Sunday-school worker, with a cordial invitation to attend the Sunday-school and Church of their choice and at the same time securing accurate statistics or census of the people in each home, as to their Church affiliation or preference.

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## WORTH WEIGHT IN GOLD

Lady Learned About Cardui, The Woman's Tonic and is Now Enthusiastic in its Praise.

Mount Pleasant, Tenn.—"Cardui is all you claim for it, and more," writes Mrs. M. E. Rail, of this place.

"I was a great sufferer for 2 years and was very weak, but I learned about Cardui, and decided to try it. Now I am in perfect health.

"My daughter, when changing into womanhood, got in very bad health. I gave her Cardui and now she enjoys good health.

"Cardui is worth its weight in gold. I recommend it for young and old."

Being composed exclusively of harmless vegetable ingredients, with a mild and gentle medicinal action, Cardui is the best medicine for weak, sick girls and women.

It has no harsh, powerful, near-poisonous action, like some of the strong minerals and drugs, but helps nature to perform a cure in a natural easy way.

Try Cardui.

N. B.—Write for Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

as the Lord intended. Yours for the truth, L. N. ANDERSON, Cisco, Texas.

(To Be Continued.)

### PREACHERS OF NORTHWEST TEXAS CONFERENCE.

Send to Bro. P. E. Riley, Rotan, Texas, for your Church Extension blanks, as I have none. Those applying to General Board will have ample time to get up their applications in due form. Then send them to Bro. Riley. Let them be in his hand by March 20. The Executive Committee will pass on them and send all that are approved to the General Board by April 1. J. H. CHAMBLISS.

### MARRIED.

Travis-Prestredge.—At the home of Mr. and Mrs. E. E. Sides, near Holly Springs, VanZandt County, Texas, January 9, 1911, at 10 o'clock a. m., Mr. Albert Travis and Miss Laura Prestredge, both of Martins Mill, Texas, Rev. J. P. Everitt officiating.

McKinzie-Vinson.—In their buggy at the parsonage gate in Blanket, Texas, December 28, 1910, Mr. John H. McKinzie and Miss Lela Vinson, Rev. Josephus Lee officiating.

Russell-Ponder.—At the residence of Ove Jennings, at Harper's Chapel, Texas, December 4, 1910, Mr. W. W. Russell and Miss Pearl Ponder, Rev. W. L. Tittle officiating.

Gilpin-Erhardt.—At Methodist parsonage, Como, Texas, December 11, 1910, Mr. H. W. Gilpin and Miss Mollie Erhardt, Rev. W. L. Tittle officiating.

Baxley-Owens.—At Methodist parsonage, Como, Texas, December 11, 1910, Mr. Leonard C. Baxley and Miss Lillie Owens, Rev. W. L. Tittle officiating.

Wood-Vanderslice.—At the parsonage, Como, Texas, December 25, 1910, Mr. M. C. Wood and Miss Mamie Vanderslice, Rev. W. L. Tittle officiating.

Thomas-Summerlin.—At the home of bride's parents, Mr and Mrs. Tom Summerlin, near Harper's Chapel, Texas, January 14, 1911, at eight o'clock, p. m., Mr. G. C. Thomas and Miss Esther Summerlin, Rev. W. L. Tittle officiating.

### El Paso District—Second Round.

Toyah, Jan. 19.  
Pecos, Jan. 23.  
Odessa, Jan. 25.  
Fort Stockton, Jan. 28, 29.  
Sierra Blanca, Feb. 1.  
Marfa, Feb. 2.  
Abilene, Feb. 4, 5.  
Clout, Feb. 11, 12.  
Highland Park, Feb. 12, 13.  
La Mesa, Feb. 18, 19.  
Dundberg, Feb. 21.  
Lubbock, Feb. 23.  
Law Cross, Feb. 25, 26.  
Tulsa, Mar. 4, 5.  
Mamogorda, Mar. 5, 6.  
Dayton, Mar. 11, 12.  
Lake Arthur, Mar. 18, 19.  
Roswell, Mar. 22.  
Hagerman, Mar. 25, 26.  
Hope, Mar. 28.  
Artesia, Mar. 29.  
Caldwell, Mar. 30.  
Malena, April 1, 2.  
Trinity, April 14.

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**THE MISSIONARY CONFERENCE.**

By John M. Moore, D. D.

The sixth Midwinter Bible and Missionary Conference of the Methodist Training School and the Board of Missions was held December 28 to January 4, in the chapel of the Training School in Nashville. Twenty-two conferences were represented by sixty delegates. The Missouri Conference led in numbers with a delegation of eleven of whom seven are presiding elders. The St. Louis Conference had a delegation of ten pastors. The Memphis Conference had seven delegates, the Tennessee and North Alabama five each, and no other conference more than two delegates. There were fifteen presiding elders and fifteen Conference Missionary Secretaries in attendance. The seven Conference Missionary Secretaries who are employed by the Conference Boards of Missions were present, and they are Rev. W. B. Beauchamp, D. D., of Virginia; Rev. M. B. Kelley, of South Carolina; Rev. A. C. Johnson, of Missouri; Rev. L. P. Latham, of Alabama Conference; Rev. H. K. Boyer, of Western North Carolina; Rev. G. H. Gallaway, of Mississippi Conference, and Rev. R. M. Archibald, of the North Alabama Conference. Rev. J. W. Bergin, the Conference Missionary Secretary of the Texas Conference, was prevented by a delayed train from reaching the conference until the closing session. Rev. O. S. Thomas was the only delegates present from Texas.

The program as announced was carried out with two exceptions: Bishop Hoss was detained in Oklahoma, and Bishop W. A. Quayle, of the Methodist Episcopal Church, was prevented from coming by the illness of his wife. The unavoidable failure of these two distinguished and eloquent speakers brought very keen disappointment to the delegates and to those who had the institute in charge, yet the feast of good things was so bountiful that no word of complaint was allowed to escape the lips of any who were present. On the other hand, the expression of eminent satisfaction with the entire program were so numerous and so emphatic that all were forced to say that this was evidently the best conference that had been held. This is a high compliment to Rev. J. E. McCulloch, the President of the Training School, who made the program and secured the speakers, just as he has done in the preceding institutes. Progression seems to be his watchword, and so we may expect that the next institute will surpass all that have been held.

Rev. W. W. Pinson, D. D., the General Secretary of the Board of Missions, was the Chairman of the Conference. In the opening address he set forth the aim and outlined what should be the spirit of the institute with ringing words that aroused at once the enthusiasm of the audience. On another evening he spoke on "The Significance of the Edinburgh Conference," and emphasized the remarkable features of that great gathering of missionary specialists. Throughout the conference the General Secretary in his introduction of speakers and in the announcement of topics contributed largely to the direction of the controlling thought of the institute.

Bishop W. R. Lambuth never missed a session and scarcely an address. He delivered two splendid addresses: the one on the opening evening on "A Survey of Our Missionary Fields and Resources," and the other on the last day on "Our Brazil Mission." His recent visit to Brazil as the General Superintendent, and his long service as the Departmental Superintendent have given him a knowledge of our work in Brazil, as well as the needs of that Republic, which few men possess. His intimate relations to all our fields, his personal acquaintance with the history of our labors and his wide travels over the earth furnished him abundantly for the survey of the first night. His keen interest in the addresses of all the speakers, his wise comments on all suggested plans, his genial and sympathetic attitude toward all the Secretaries, the

delegates and guests, made his presence a veritable benediction.

Rev. Professor O. E. Brown, D. D., gave opening Bible addresses daily on "The Missionary Message of the Hebrew Prophets," which illuminated the Scriptures, awakened religious zeal and inspired the preachers for larger service in their prophetic office. Rev. E. B. Chappell, D. D., the head of the Sunday-school Department of the Church, gave a carefully prepared and highly suggestive paper on "The Missionary Education of the Children." The Missionary Secretaries, including Drs. Cook, Rawlings, Reid, Moore and Miss Mabel Head gave addresses on the work and plans of their various departments to which the members of the conference gave most careful and sympathetic attention. Rev. J. D. Hammond, D. D., read a very valuable paper on "The Mission of the Methodist Episcopal Church, South, to the Negro." His earnest appeal for the colored people was vigorously applauded by the audience, and it was heartily endorsed by Bishop C. H. Phillips, of the Colored Methodist Episcopal Church, in a few well-chosen sentences. Rev. Professor A. M. Trawick on one evening gave an illustrated address on "Social Conditions in Nashville," which awoke new interest in forsaken sections of our cities and the neglected classes of our city people. He showed clearly that all our cities need a social service which the Church could and should render. The closing address of the conference was made by Rev. Gross Alexander, D. D., on "The Ministerial Leadership Demanded for Our Times." A more drastic arraignment of society and a more caustic indictment of social evils one scarcely hears in a lifetime.

The guests who brought messages were Rev. Geo. R. Stuart, D. D.; Rev. Ira Landrith, D. D.; Rev. A. J. McKelway, D. D.; Prof. D. Spence Hill, Ph. D.; Rev. H. F. Cope, Ph. D., and Rev. Professor Walter Rauschenbusch, D. D. Dr. Stuart occupied one evening with a strong address on "Evangelism." He contended that evangelists were needed as a part of any denomination ministry and that they should be sent forth, directed and controlled by the authoritative bodies of the Church. He is right in his contention, and the Church should put forth efforts, and that right early, to bring back into its regular and authorized ministry the great company of earnest God-fearing men who have been compelled to give up the itinerary in order to meet a recognized call to the work of an evangelist.

Dr. Landrith, the President of the Belmont College, Nashville, Tenn., delivered a very thoughtful and helpful address on "Church Federation as an Aid to the Evangelization of the World." This great theme is upon many minds in this period of the Church. Dr. McKelway, of Washington City, gave an illustrated address on the "Conservation of American Childhood." He is connected with the Child Labor Bureau, and is engaged in the important work of promoting legislation in State and Nation to prevent child labor. Dr. Hill is the professor of psychology in the Peabody College for Teachers in Nashville. His address on the "Boy Problem" was a scientific treatment of the mental life of the child. It was instructive and highly suggestive. Dr. Cope is the General Secretary of the Religious Education Association of the United States. His office is in Chicago. He gave three addresses: "What is Religious Education?" "Organizing a City for Character Purposes," "The Efficient Laymen." In them he presented the claims of the social and civic life of to-day upon Christianity. He is an enemy to billboards, congested alleys, unwholesome tenements, iniquitous amusements; he is an advocate of parks, sanitary laws, Board of Health, civic clubs, and all other provisions that make for social betterment. He believes that the Church should create the enthusiasm and furnish the leadership for carrying on such campaigns as will bring about proper social and civic conditions.

Dr. Rauschenbusch was looked upon as the star of the institute. His great book, "Christianity and the Social Crisis," has given him a place of first rank among the advocates of social Christianity. For eleven years he was the pastor among the poor on the West Side of New York. He lost his hearing and was compelled to give up his work. He then became professor of Church history in the Baptist Theological School of Rochester, New York. His experiences as a pastor influenced unquestionably his views as expressed in his great book. His one thought seems to be for the poor; his one effort to create sentiment for principles and a system of operation and co-operation that will prevent poverty and social distress. His great theme is, "The Kingdom of God." This sub-

**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 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 the columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

**MISCELLANEOUS**

**LOCAL REPRESENTATIVE WANTED**—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address: E. E. MARVIN, Pres. The National Co-operative Real Estate Company 551A Maiden Bldg., Washington, D. C.

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**POULTRY AND PET STOCK.**

**S. C. RHODE ISLAND REDS.** Foundation stock direct from Newport, R. I. Eggs, \$1.50 per 15; \$2.75 per 20; \$3.75 per 50; \$7.00 per 100. J. F. VERMILION, Rusk, Texas.

**PREACHER WANTED.**

Preacher wanted for a \$500 circuit of three or four appointments in the Houston District. None but a single man and a hustler need apply. Have your preaching elder or pastor write me fully. ELLIS SMITH, Box 91, Station A, Houston, Texas.

ject and "The Social Situation and Its Call to the Church," "The Forces at Work in the Social Movement," gave him an opportunity to open to his hearers something of the program which he would have the Church pursue. On Sunday morning he spoke in McKendree Church on "The Contributions of the Church to the Making of the Nation," and a more sane, clear and forcible presentation of the merits of the Church one has seldom heard. He is a great soul, with a great mind, a noble heart, a high purpose, a beautiful spirit and a devout attitude toward God, Christ and the truth of revelation. He enriches the lives that touch him and stirs the righteous thoughts of all who hear him.

Vesper services were held each afternoon at five o'clock, and were conducted by Rev. J. S. French, D. D., of McKendree Church; Rev. James I. Vance, D. D., of the First Presbyterian Church; Rev. Stonewall Anderson, D. D., the Secretary of Education; Rev. W. F. Tillett, D. D., of Vanderbilt University; Rev. G. H. Detwiler, D. D., of West End Church, and Bishop Collins Denny.

Great as this conference was, already plans are being made for a greater. Resolutions were adopted asking the Bishops to co-operate with the presiding elders of the Church in making this midwinter meeting a most influential occasion for the kingdom of God. At this time leaders of the conferences, presiding elders, Secretaries, Presidents of boards and lay leaders should agree upon plans for the missionary operations of the year. If we are to take our missionary work seriously the time has come when we must become conscientious about the plans and methods which we employ in carrying on this work.

**CHURCH DEDICATION.**

The Methodist Church of Clovis, New Mexico, will be dedicated on Sunday, February 5, 1911, Dr. Geo. C. Rankin, editor of the Texas Christian Advocate, preaching the dedicatory sermon. On Monday evening following a Methodist Laymen's banquet will be held, at which time the Laymen's Missionary Movement will be launched in this city. All former pastors, presiding elders and other ministers cordially invited.

C. A. CLARK, Pastor.  
J. RUSH GOODLOE, P. E.

**IMPORTANT NOTICE**

To the Members of the Central Texas Conference.

Your Conference Journal was sent to you the first of this week, and should be in your hands before you read this notice. Where available, the express company was used; otherwise, the mail. Should you not receive your copies in due time, notify the undersigned, and you will be supplied.

SAM'L J. RUCKER,  
Assistant Editor.  
Belton, Texas, Jan. 16, 1911.

**PLAINVIEW DISTRICT.**

Plainview District will hold a Preachers' Institute and Sunday-school Rally at Lockney beginning February 1, to include 1st., 2d., 3d and 4th. Every preacher in the district is expected to be to present.

J. T. HICKS.

**A PHYSICIAN WANTED.**

A successful Christian physician desiring a good location will find it of interest to correspond with R. G. B. Fain, J. E. Kendall or C. B. Smith, of Caps, Taylor County, Texas.

God's natural remedy for sorrow, disappointment and misfortune is plain, old-fashioned, daily work. We forget ourselves in what we are doing. Grace adds to it, but work may be the sacrament through which grace comes. There is no bread more sacred than that which one earns. Thank God for the pleasure of having something to do! One's remuneration may be small as the world regards it, but life is more than meat. The wakeful, watching shepherd hears the angels sing. To all others the skies are dumb. No man ever did a day's work without some compensation. His wages may have been small, but activity like virtue is its own reward. It is difficult to separate the prayer from its answer, simply because many a prayer is an answer in itself. Such is ever true of honest work. God pays in advance. The final balances are yet to be adjusted. In the meantime we find an ample compensation in all that we try to do.—Westminster.

**LIFE'S PHASES.**

According to The Christian Register this is a report by a young English schoolgirl of a lecture on "Phases of Human Life—Youth, Manhood and Age."

"In youth we look forward to the wicked things we will do when we grow up—this is the state of innocence. In manhood we do the wicked things of which we thought in our youth—this is the prime of life. In old age we are sorry for the wicked things we did in manhood—this is the time of our dotage."—The Interior.

"The Student in Pharmacy," by E. G. Eberle, Ph. G., A. M. (Hon.), is the title of a volume just off the press. It is a treatise on pharmacy told in simple language and conversational style. It covers the practical side of pharmacy and Galenic preparations and makes this a useful commentary to the Pharmacopoeia and National Formulary, a convenient review for the practical pharmacist, a ready reference for the student and a valuable compend for those preparing to pass examinations before boards of pharmacy. There are included several hundred board of pharmacy questions with answers, quite a number of useful tables for the drug store and prescription department, such as are practical for stock taking, percentage solutions, conversion tables, etc., also the pure food and drugs act, after which most State enactments are copied. The above is designated volume 1, and the author announces volume 2, which will deal with "Chemicals and Their Preparation," now in process of compilation. Dr. Eberle is professor of Theory and Practice of Pharmacy, Baylor University School of Pharmacy; member revision committee United States Pharmacopoeia; editor Southern Pharmaceutical Journal, Dallas, Texas.

**BISHOP MOUZON'S BEST BOOKS.**

I have faith in Bishop Mouzon's ability to select books for young preachers. Some of our preachers are doing the Master's work where there is not much salary. If, therefore, those preachers of the West Texas Conference who are not prepared to buy these books will write me, I think I can arrange for them to have the benefit of all these books without much expense. J. E. HARRISON.  
San Antonio Female College.

There is always room in this world for a great man who hears the voice of God and of conscience and of duty.

**10,000 SEEDS 10c.**

We want you to try our Prize Seeds this year, and have selected 50 best varieties and put up 10,000 seeds especially to grow Prize Vegetables and Flowers. They will produce more than \$25 worth of Vegetables and 10 bushels of Flowers.

800 Seeds Cabbage 3 Best Varieties	3 pkts.
2,000 " Lettuce 4 " "	4 " "
800 " Onion 2 " "	2 " "
1,500 " Radish 4 " "	4 " "
300 " Tomato 3 " "	3 " "
2,000 " Turnip 4 " "	4 " "
2,500 " Flowers 10 Grand Flowering Varieties	5 pkts.

In all 10,000 seeds, and our new Seed Book with a 10c Credit Check good for 10c selection, postpaid, 10c. F. H. BROWN SEED FARMS, Box 122, Syracuse, N. Y.

**Blaylock Pub. Co., Dallas, Tex:**

Dear Sir—We received our machine in good order—not a scratch on it. My wife is tickled over it. Thinks it nice enough for anyone. The work seems to be perfect. She calls it her Methodist machine. Hope you will sell many more.

A. H. KIRBY.

Fate, Texas, January 14, 1911.



TEXAS INDUSTRIAL CONGRESS.

To the Farmers of Texas: A thousand fold the most vitally important material subject before the people of this Nation today is the careful conservation of the special and essential fertilizing elements in the land already in cultivation. The Agricultural Department estimates that in the short life of the Union more than fifty per cent of our agricultural lands in cultivation have already deteriorated in intrinsic value by erosion and wasteful cultural methods. In the majority of cases we have taken everything from and returned nothing to the soil. It has been stated by the best authorities that the people of the United States have been more profligate in the destruction of the soil, their most valuable material asset, than any other people of any time. At our present ratio of increase in population we will have over 270,000,000 people to feed in 1960—how many will there be in 2060? Lands in many of the older States that forty or fifty years ago were productive and would sell for a hundred dollars an acre have been robbed of vital elements of fertility and can not longer be successfully farmed, and will not sell for what the improvements upon them cost. We have occupied the lands too rapidly; they have been too easy to obtain; we have failed to realize that when their fertility and their productivity are gone that the life of the Nation must cease.

Conservation Necessary.

The only hope for the prosperity of the thousands of generations that should inherit what we have so badly misused is that we now make a most positive, radical and immediate change of our present wanton devastation and impoverishment of the soil and adopt intelligent methods by which the fertility of the earth and its fruitfulness will grow greater as it grows older.

As far as it is possible to do so the product of the farm must be fed to livestock upon the farm, and every pound of manure, both solid and liquid, must be saved and returned to the soil. Peas, ground peas, soy beans and other leguminous plants that enrich with humus and also draw nitrogen from the atmosphere must be used in rotation or as cover crops, to replace to some extent the terrible annual drain upon the nitrogen, potash and phosphorous by grain and other crops sold from the land. For nitrogen and potash there are many sources of supply, but the amount of phosphorous in the mines and in the land is easily estimated and is very limited, but positively essential, and for it there is no known substitute. The first seven or eight inches of the virgin top soil of an acre of land is supposed to weigh about two million pounds. A large number of experiments in Wisconsin, Iowa, Illinois and other States have shown that in this eight inches of top soil there are from fifteen hundred to three thousand pounds of phosphorous. It has also been shown by careful scientific experiments that the average yearly crop of grain takes from this soil from one-half to three-fourths of one per cent of this meager supply. It is, therefore, easy to calculate how soon the major part of this positively essential element will be consumed, if none is returned in the shape of manure, phosphate rock or other elements containing this life-giving substance. Phosphate rock is so limited as compared with the constantly increasing necessity for its use that its exportation should be prohibited by law.

Agriculture in the Schools.

Agricultural chemistry should be taught in all of the schools in the cities as well as in the country, thus impressing upon the minds of the children the vital necessity of preserving the fertility of the soil, teaching them the methods by which these ends can be best accomplished and drilling into them the everlasting fact that "the mill will never grind again with the water that has passed." The great Mississippi would soon empty its flood of waters into the gulf and be a mighty canyon if its tributaries should cease to flow; if we burn the candle at both ends the light must soon go out. Phosphorous in proper combination with the other fertilizing elements of the soil, with scientific cultural methods, means great crops and healthy, buoyant, vigorous animal life to whatever feeds upon them. But its absence in proper proportion means gradual starvation and the positive loss of all mental vitality. War and pestilence may devastate the country, and the cost in blood and treasure may be far beyond all calculation, but peace will come, and new generations will thrive and prosper, traveling the even tenor of their ways, almost forgetful of the frightful past. Great floods may come and for a time cover disastrously large areas of the country, but these waters will recede and the lands will produce again; great cities will be burned to ashes and forests destroyed by consuming flames, but houses will be built again with a great variety of better material, and the trees will grow and cover the land and shade the generations soon to come; protracted drought will bring temporary disaster to large sections of the country, and high prices and suffering will ensue, but the genial rays of the sun will evaporate the waters of the seas and the fleecy clouds will fill again and the shifting winds will carry the life-giving showers to the thirsty earth. But when by prodigality and waste of phosphorous, this subtle substance, which it has taken millions of years to create, accumulate and distribute, has been taken from the mines and leached from the soil to such an extent as to destroy its productivity, the end will have come. Neither all the gold, nor all the silver, nor all the precious stones, nor the pitiless cries of the starving multitudes will bring back this mysterious elixir of life that we have so wantonly destroyed.

Educational Campaign.

In contradistinction to this gruesome picture we are glad to say that it is not yet too late to inaugurate a campaign of agricultural education that will cause our 6,000,000 farmers to realize the immediate necessity of conserving the fertility of the soil and increasing the productiveness thereby. Then, instead of this world's growing thin and gray and hoary with age it will grow green and more buoyant with the everlasting bounty of its fields and the joyous prosperity of its myriads of people. At the battle of Marengo the first half of the day had gone against the French, when Desaix, consulted by Napoleon, said: "It is true, sire, that our troops have been repulsed, and that the battle is lost, but it is only 12 o'clock, the day is but half gone, and we can gain a victory yet before the sun goes down." Then came the mighty charge that routed the Austrians and placed the tri-colors of France on the bulwarks of the enemy. So, we say to you, let the dead past bury its dead; let us win the victory in this bright half-day that is left. Land in many parts of Europe that has been in cultivation for a thousand years still produces forty to sixty bushels of wheat, a thousand bushels of potatoes per acre, and other crops in proportion, but these people have played fair with the land and given full measure in kind for what they received from it. Recently an agent of the Agricultural Department was sent to Japan for information

that might be valuable in this country along the lines of more intelligent and intensive farming. He says that a Japanese farmer owning two and one-half acres of land supported a family of five, kept a cow, raised two hogs and was happy and contented with his lot. At Denison, in this State, and at Raleigh, N. C., last year more than two bales of cotton were raised on an acre of ordinary upland, well fertilized and carefully cultivated. Many of the boy corn growers in Texas last year raised four times as much as the average crop of the State. This demonstrates that the agricultural possibilities of this country, under approved methods, are perfectly marvelous. The Agricultural Department of the Nation, mainly colleges and universities, farmers' institutes, corn growers' associations, thousands of enterprising citizens and many great journals have done and are doing invaluable work for conservation.

Industrial Congress Offers Prizes.

But the Texas Industrial Congress believes that this question is vital to all the people of the State that every possible effort should be made to induce the scientific cultivation of at least a small tract of land in every agricultural neighborhood in the State, that all of the people may know by ocular demonstration that it is infinitely more profitable to cultivate twenty acres of land scientifically, with careful seed selection, than to cultivate eighty acres by our present agricultural methods.

\$9750 in Gold.

To induce immediate active methods that will to some extent demonstrate the truth of this belief the congress will give a first prize of \$500 in gold, a second prize of \$1500, a third prize of \$750, a fourth prize of \$300, and ten prizes of \$100 each for the ten next best results, for the largest yield of merchantable corn on ten acres of land, and the largest yield of middling cotton on ten acres of land, the twenty acres to be on one farm and under one management, to be located in Texas, and the crop to be raised in 1911, without irrigation.

Boys' Prizes.

A first prize of \$1000 in gold, a second prize of \$750, a third prize of \$500, a fourth prize of \$250, and ten prizes of \$100 each, for the largest yield of merchantable corn on two acres of land, and for the largest yield of middling cotton on two acres of land, the four acres to be on the same farm and under the same management, the crop to be raised without irrigation by boys under twenty years of age on the first day of January, 1911.

There are positively no fees or charges of any character whatsoever to the contestants for any of these prizes.

The sole object of the congress is to help the farmers all over the State to help themselves.

Contestants Should Begin Now.

We advise contestants to at once plow their land very carefully, one inch deeper than heretofore, to harrow after each plowing; to repeat these operations until they have practically a perfect seed bed at least six inches deep; drain the land if it needs it, and see that it is protected by contour furrows from washing, if necessary. Never lay your crops by, but continue to cultivate carefully from the time the plant is up until the crop is practically mature. Notify the Texas Industrial Congress at Dallas, at the earliest date possible and positively not later than April 1, 1911, that you are a contestant. State whether you will try for the twenty-acre or the four-acre prize, or for both.

Give your postoffice address and state just where your land is located so that an inspector can find it. After planting let the congress know the general condition of your crop on the first day of each month; also keep a careful memorandum of what fertilizers were used, just how and how often your crop was worked during the season. Write to the Agricultural Department at Austin and to the Agricultural and Mechanical College at College Station for the most approved methods of cultivating crops in your particular section.

Premiums.

All premiums will be awarded and paid after a most careful investigation by the awarding committee appointed by the executive committee of the congress, but to save trouble to all it is made a condition precedent that there shall be no appeal by any contestant from the decision by said committee.

Local Prizes Urged.

The congress most earnestly requests the commissioners' courts and the business men's associations in the various counties of the State to offer premiums in such amounts as they can afford to give for identically the same crops and under exactly the same conditions as named by the congress for contestants, in their respective counties, to the end that a farmer may win a State and county prize, or, failing in a State prize, may win a county prize. The congress also most earnestly requests commercial bodies and commissioners' courts to keep in touch with the contestants in various counties. We urge the local papers to publish from time to time the condition of the crops of contestants in their counties. All county officers, merchants, bankers, in fact, all good citizens, are earnestly requested to co-operate with the congress in inducing farmers everywhere to immediately prepare their land and contest for these prizes. To the press, probably the greatest power for good on earth, the congress extends its thanks in advance for their hearty co-operation in its efforts to increase the prosperity and happiness of all the people.

TEXAS INDUSTRIAL CONGRESS, Henry Exall, President. Dallas, Texas, January 9, 1911.

CHILDHOOD'S DAYS.

Those happy days, my childhood's days! I like to think of them still; They come to me now as a pleasant dream. I love them and ever will. If I could have known them, as now, The worth of those hours to me, How diligent I would have been; How different now 'twould be. Would I could live them o'er again; Oh, how slow is man to learn That moments lost are lost for aye— That they can never return. Oh, those dear happy childhood days! They were the brightest and the best; No time like that can come to me Till I find that long, sweet rest. Now gone are those who loved me best, And to call them back 'tis vain; But in the resurrection morn I shall meet them all again. —T. H. YARBROUGH.

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

RESOLUTIONS OF RESPECT.

We, your committee appointed to draft resolutions of respect to the memory of our deceased sister, Mrs. Amanda Smith, beg to submit the following:

Whereas, the angel of death has once more visited our society and taken from us our beloved sister, and that in her death our society has sustained a grievous loss; therefore, be it

Resolved, That the Woman's Home Mission Society of Liberty Hill, thank our kind Heavenly Father for her long and useful life among us; we will sadly miss her loving counsel and advice. She was ever faithful to the Church and society of which she was a life member. We extend to the bereaved family our sincerest sympathy. We know they mourn for the voice that is silent forever and the form that will be seen no more. While we may grieve that our sister has been taken from us, may we be willing to submit to the will of our Heavenly Father, who "doeth all things well," and be comforted, trusting that we may at last meet her in the home above. (Signed)

MRS. T. N. BRYSON, MRS. W. H. GARDNER, MRS. J. HERSCHEL VAUGHAN.

RECOLLECTIONS OF R. H. HICKS, OF ROCKDALE, TEXAS.

In 1875 we had the first local option election ever held in Millam County. I was pastor and Bob Hicks, one of the leading merchants, and he yet well assured there were no Quaker guns used in that fight. Everybody, male and female, were on one side or the other. A committee of Teutons waited on my friend in his store with the statement, "You shall vote with us or we shall not trade with you." With folded arms and heels about three feet apart he replied: "Gentlemen, I had thought to act the part of a quiet citizen and only vote on this question, but as it now stands you can count on me publicly and privately, day and night, till the polls are closed." And he went. It was a close call and he did greatly rejoice over the victory. So glad he died a happy Christian. We shall meet in heaven. Fraternally,

W. W. GRAHAM, Cerrillos, N. M., Dec. 27, 1910.

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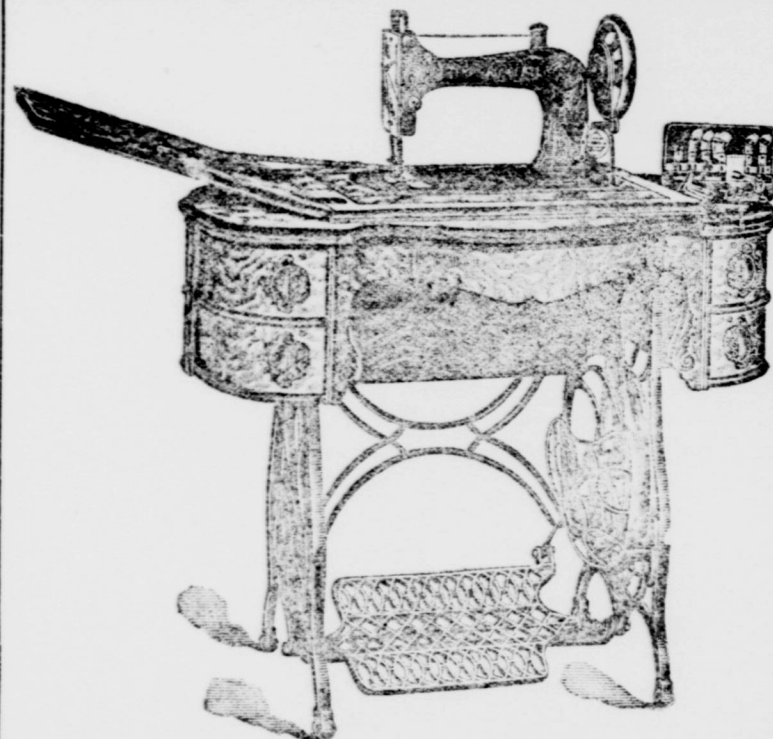
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Bishop Lambuth inaugurated the evangelistic campaign in the State of Rio Grande de Sul by making a call for prayer through the organ of the South Brazil Conference, and from every Methodist pulpit in the State. At the same time he urged the preaching of sermons on sin, repentance and salvation by faith in Jesus Christ. The preachers were requested to organize cottage prayer-meetings, to do much personal work and to cast the net at the close of every service. "Expect great things from God," is the motto of the hour. The prayers and efforts of preachers and people are already being answered.

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## RAGSDALE TESTIMONIAL.

Brother S. C. Riddle, of Whitewright, Texas, adds a hundred dollars to the Testimonial fund. That makes \$900. Let the friends of Epworth and those who appreciate A. K. Ragsdale's service come forward promptly and give a testimonial, and, at the same time, render a very needed help.

If Epworth-by-the-Sea is to grow in efficiency as a religious force, it must have help from its friends right now.

J. E. HARRISON.

## CHURCH EXTENSION AID.

By W. F. McMurry, Corresponding Secretary.

The annual meeting of the Board of Church Extension will soon be held, and at that time all applications for aid will be considered that come before the board in the regular way. It is important that all who are interested should know just how to proceed.

1. All applications must be made upon the printed form provided by the board for that purpose. New blanks have been prepared, and are of four kinds: Church—General Board; Parsonage—General Board; Church—Conference Board; Parsonage—Conference Board. The names of these blanks signify their respective purposes. Use the right form; one form "must not be substituted" for another. These blanks may be had gratis from this office. The Conference Board Secretaries also have a supply of the last two (Conference Board) forms.

2. After the application paper is properly filled out with all desired information, it should at once go to the Conference Board in accord with the following rule:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the conference from which it comes, and said approval must be given at the regular meeting of said board or of its Executive committee held in the month of March. Said boards or committees shall consider all the applications from their respective conferences, and forward such as they approve so as to reach the board's office at Louisville, Kentucky, by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given conference must be by the Conference Board graded and marked in the order of their relative importance, and the Secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

At the last meeting of the board Bishop Wilson called especial attention to this rule and the confusion arising from the presentation of applications other than those reaching the docket in the regular way, and offered the following resolution which was unanimously adopted:

"That hereafter no application be allowed consideration at the hands of the board, except in case of manifestly providential disaster, except such as reach the board in the regular way."

3. Especial attention is called to the fact that the various Conference Boards hold their Executive Committee meetings in March. It is required that every application shall go before the Conference Board or its Executive Committee for consideration, approval and grading. Therefore, do not fail to have your application in the hands of your Conference Board Secretary by March 1.

4. For the past three years the rule with regard to personal representation in the annual meeting of the board has not been strictly enforced. Consequently, at the last annual meeting Bishop Hoss "called attention to the growing confusion and unfairness resulting from the presence of individual representatives of applications. The matter was discussed by several of the brethren, and Bishop Candler presented the following resolution, which was unanimously adopted:

"Resolved, That the Secretary of this board be instructed, in his correspondence with those making applications for aid, to call their attention to the rule of the board, and to say to them that in view of the damage to the work of the board hitherto, henceforward this rule will be strictly enforced."

The rule of the board to which reference is made is as follows:

"The board has not time to hear oral arguments or statements in behalf of applicants, and, while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the board. A different rule

would be obviously unfair to applicants too far away or too poor to send representatives."

5. The demands upon the board have been increasing from year to year, and the increase in demands have so far exceeded the increase in receipts that it is hoped, except in cases of extreme need, no call will be made from communities that are established and can possibly meet their own needs. The board, in its generosity, has made appropriations in excess of its receipts from year to year, until it is doubtful if the approaching annual meeting will find the board in position to appropriate as large a sum as it has for the past two or three years.

6. New fields at home and in foreign lands are calling loudly for help, and in the undeveloped territory the necessities are imperative. Let the brethren of the older conferences remember that it is our duty to enter the doors that have opened wide to us, and help make possible the establishment of our Church in these fields by refraining from asking help where it is possible to get along without it.

## A LOST BOY!

The following letter has just been received by the superintendent of the Wesley Adult Bible Class Department and space is requested in the columns of the Texas Christian Advocate with an earnest prayer that it may fall under the eye of the son for whom a good father is yearning:

"Dornie, Crescent Road, S. Woodford, Essex, England.

"Dear Sir: I am anxious about one of my sons who last wrote to us from Texas, two years ago last June. His name is Victor Edward Spurgeon. He is now twenty-one years of age and has a good education. I am a retired Baptist missionary recently returned from Bengal. Rev. C. H. Spurgeon was a relative of mine and I went out to India from his college.

"Our son left for Canada with his brother, Edgar, with our sanction, six years ago. He left him and went to Florida. Thence he removed to New Jersey and from there went to Texas, taking up common work on board ship. He assured us he would be all right in Texas, but has not written since. El Paso was his last address. It has been suggested that you might possibly find some clue as to his whereabouts and tell us. I fear the information given will not seem very explicit, but perhaps the name may be the clue to work with. Should any expense be incurred in making inquiries, please let me know, and I will send the amount. We think that his religious training should keep him in touch with some Christian Church.

You need not be told how grateful we shall be if you can help us to find him. We shall be praying that God may guide you in the matter and send to us a glad piece of news regarding our son. In our own Lord.

Yours fraternally,

ROBERT SPURGEON.

We are glad to remember that it was in a Methodist chapel that Charles Haddon Spurgeon, thought by many to have been the greatest preacher and pastor combined of Christianity, was converted. What satisfaction it would bring to the man, the woman, who in the providence of God should seek information of this son of the Spurgeon household, and send glad news to a waiting, anxious and praying father. If we can do anything, let us do it at once.

CHARLES D. BULLA.

810 Broadway, Nashville, Tenn.

## JACKSONVILLE DISTRICT.

To the Preachers of the Jacksonville District:

Dear Brethren—The Pastors' Conference and Missionary Institute will be held with Grace Church, Palestine, beginning Monday evening, January 30, and running through Tuesday and Wednesday. The opening service, Wednesday evening at 7:30, will be a sermon by Rev. R. A. Burroughs, of Jacksonville, Texas, on "The Gospel of Money."

This is to be the most important meeting of the kind we have ever had. The most important because God and the Church has given us more to do than ever before, and expects more of us than ever before. The most important because this is to be a stirring year. The American Churches are calling to prayer for "a universal revival" to begin in 1911. Texas is to have the most important election that has been had for years, if ever. The most important because the demands on the time and ability of the ministry grows every day. The most important because the prayer-meeting, the League, the Sunday-school, and the missionary societies grow in numbers and importance and are making new demands on the pastors as leaders.

We must meet them. Therefore it is important that we come together and confer as to show as to how we shall do it that the best results may come.

We will have preaching twice Tuesday and Wednesday, or morning and evening of each day. Arrange for your prayer-meetings, and come to stay to the end. Pray for the meeting.

J. T. SMITH.

## A VISIT TO THE OLD HOME.

I left on December 22 for my old home in Tennessee. When we reached the home of our childhood, oh, what memories came up! The old house where I first saw light is still standing. The same old hills are there as they were in days of yore. The old spring is there. I met many old friends that I had known in other days. We have two dear old uncles still living. They are very feeble. We have two sisters. The only sisters or brothers we have are living there. Out of a family of thirteen children there are only three of us living.

I saw the little mounds that mark the place where sleep the dust of my father and mother. Of course I went to old Shiloh Church. This is in the National Park—a place of beauty. Here the great battle of Shiloh was fought on April 6 and 7, 1862. Many changes have been made; many have crossed over the last river.

The M. E. Church, South, is the only Church they have there. The Baptist have no church in all that country. They had two or three little organizations in school houses when I left there nineteen years ago, but they have all disbanded. I spent two weeks among them. I spent two pleasant weeks, though the weather was cold, yet the hearts of the people were warm. We had some precious times. But the time came when we had to part, knowing that all of us would never meet again on earth, but with the sweet assurance that one of these days we will meet where sad partings never come.

May the good Lord help us to be faithful to the end. A happy New Year to all. Lord help us to make this the best year of our lives.

W. J. McCRARY.

Mt. Pleasant, Texas.

## COMPARATIVE CRIMINAL RECORD OF DALLAS.

Dallas murder record as compared with Bonham, Paris and Clarksville in 1910: We find some interesting facts connected with the above subject. First, we find that Dallas, with 92,194 inhabitants, had fifty-four murders, or one for every 1706 inhabitants, while Bonham, Paris and Clarksville, with a combined population of 19,469, only had two during the year, or one for every 9731 inhabitants; or, in other words, Dallas, with its liquor, murdered five times as many people as the other towns according to population.

Now are we to consider this vast difference in the murder record of these towns wholly accidental, or is there a local cause which brings such results?

I am inclined to believe there is a cause for the difference and fear that there are many who by their influence or vote are retaining the whiskey without any serious consideration will, when called before the judgment bar of God and the groans of the murdered multitude, together with the meaning of the widows and crying of the orphans come up as a memorial before God, pray for the rocks and hills to fall on them and hide them from the face of the great Judge of all the earth.

Now the above comparison would hold good in any liquor and no-liquor towns, and it is time the Church of the living God should awake and put on the whole armor of God and fight as never before to drive the cursed stuff from this fair land of ours.

H. C. PARK.

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## A ROYAL FEAST.

One day last week a successful farmer of Cooke County, a sure enough Christian man and a worthy steward of Spring Creek Church, sent his pastor, Rev. E. A. Maness, a big \$3 turkey, to be eaten by whom, and when and where Brother Maness should after say. On Thursday, January 12, this same big turkey was cooked to a queen's taste and along with it every other edible that is usually associated with a first class dinner. Brother Maness had invited to dine with him on this day Dr. E. H. Casey, the genial and already popular presiding elder of the district; Dr. J. A. Old, the efficient pastor of Broadway Church, Gainesville, whose ruddy countenance always carries a happy smile; Dr. C. A. Long, the new pastor of the Valley View Methodists, who, if the latest reports from his officials and others, especially the young ladies of his congregation, are to be credited, is the best preacher in the district; two elect women of the county, Mrs. J. A. Old, who is the experienced lady manager of Brother Old, and Mrs. E. H. Barcus, the "out talking" wife of her submissive husband; and the reporter of this dining. Brother Maness and his good wife, who knows both how to cook and to entertain to perfection, and their little two-year-old girl, Corneila, were all waiting and watching to welcome us as we drove in about 11 o'clock. The crowd was not very immense; the occasion was not very pretentious; but a better dinner and a more enjoyable four hours can scarcely be hoped for as we journey here below. There are no happier nor more congenial spirits to be found, in this world at least, than are to be found in the families that occupy the Methodist parsonages. Oh, I know that it is especially true of them that "here we have no continuing city, we are sojourners as in a strange country;" but our motto is "to do good and to communicate, and forget not," and "we look for a city which hath foundations whose builder and maker is God." And so we are happy and hopeful on the way.

Brother Maness has just recently come to the Era Charge, but he has already seen his people and has commended. The whole membership are already delighted with their new pastor, and Brother Maness acts and looks pleased with the folks. The new church at Spring Creek, built under the administration of Brother Hines, is announced to be dedicated by Dr. Rankin soon. Another church at Lois is undergoing repair, and is also to be dedicated in the near future. There is much talk and sign of progress over the entire circuit.

Before we adjourn it was noted that Brother Old should soon entertain the crowd with a fatted turkey, and so we are hoping that there is more to follow. However, if Brother Old should forget that we all do not have the privilege of dining together again soon, we are all quite sure that we had one good day with Brother Maness—and all because Brother J. W. Campbell sent his pastor a big turkey. EDWARD R. BARCUS, Gainesville, Texas, Jan. 14.

## MORTUARY.

My precious stepmother, Mrs. Martha Golson, passed to her eternal reward, January 13, 1911. She died in peace. May we emulate her beautiful life and meet her where death has lost his power. CHAS. B. GOLSON, Pastor M. E. Church, South, Pottsboro, Texas.

It is very easy to be dull, it is very easy to give your second-best, to be less excellent than you might have been. \* \* \* It is very easy to call laziness patience; to call meanness prudence; to call cowardice caution; to call the common place the practical, and mere inertia conservatism.—C. Hanford Henderson.

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