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G. C. HANKIN, D. D., EDITOR.

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Re. 21

The Paramount Need of the Church is a Great Revival

By Bishop James Atkins, D. D.

If the question should be asked: What is the greatest need of our Communion at this time? the answer given by a majority of our intelligent and truly religious members would doubtless be: A genuine revival of religion. And this answer would be correct, provided the terms themselves have the right content. Revivals, like all other movements which affect humanity, are capable of progress from age to age and in accord with the growing complexity of human society. The fundamentals are, of course, always the same. The movement of the Spirit of God upon the spirit of man for the deepening of spiritual life where it already exists, and for the impartation of it where it does not exist, is the main factor, but even this has its limitations which are determined by man's response; and this is the point at which there is constant need for the careful study of this all important theme.

A real revival is a wonderful event in any community from the simplest hamlet to the greatest metropolis. It is, indeed, the sublimest manifestation of power known to men. It is the storm phasis in the moral world. Its relation to the normal order of religious life is strikingly like that which an electric storm in nature sustains to the world of atmospheres and electricity. The aspects, functions and results are very similar to those of the natural storm. The real origins are hidden; the times cannot be foreseen; the noises and the silences are so related as to be alike impressive. The invisible energies are working toward healthy conditions by breaking up stagnancy and changing the atmospheres. The concentrated shafts of fire burn out the mephitic conditions and leave in their path a life-giving tonic which reaches the blood through the breath. Such occasions press all classes of men into a sort of oneness by the presence of a power superior to all, and movements become easy and appear natural, which otherwise would appear as out of order or impossible. As it is no discredit to the bravest of men to run for coverture from the bolts and blasts of the hurricane, so in the revival crisis the last to be expected may become even the first to seek shelter without the feeling of having done anything less than the sane and appropriate thing. Even those under cover, when they see the storm-beaten man reach a place of safety, feel a sense of relief which they could not feel but for the fact that they also are enveloped in the same atmosphere of storm and stress. There are many men who become so morally indurated that they can be made to realize their true relations and real conditions only by the road of the thunders and the tingle of the electric currents along their nerves. But it is also true that in such seasons others, not only the less hardened among transgressors, but even the truly Christian, are correspondingly touched and aroused.

And why should it not be thus? The power which moves in every true revival is the power of the Holy Spirit, imminent, pervasive, dynamic; the instrument is the Word of God made alive and imperative by the Spirit's touch; and the channel or agency of this power is the Church of Christ, illumined and surcharged for the performance of one of its most important ministries. There can be no ground of wonder that so many and such gracious results spring from revivals of religion. Characters which have been wrecked by sin are renewed and recast; homes that have been desolated become houses of prayer and praise; enmities that have eaten into the life of the community are cured; institutions of temptation and crime are abolished; the moral aspect and purposes of life are changed; the various elements of the social order are welded into a closer unity for the achievement of all good ends; the Church itself gains a higher and wider view of the ends for which it exists; its life is deepened, its sympathies broadened, and its faith rendered stronger by this visible triumph of its divine Head over the power of the adversary.

While the supernatural influences which produce revivals are always the same, the human conditions are subject to wide variations. In the day when there were but few resources in the hands of the Church, when society was Abrahamic in its simplicity, and when personal relationships were only those of the family and the immediate community, revivals took shape chiefly in certain subjective experiences which for lack of definite and persistent fields of growth soon became faint and cried aloud for repetition. These experiences are as important now as ever. These mighty impulses born of the Spirit are still, and must ever remain, the sources of the Church's power to do the great things which its Lord has given it to do. But a revival that finds an end in itself is likely to end with itself. It is not the purpose of God that these mighty impulses shall end in a state of feeling however ecstatic and glorious this may be.

The purpose is that these divine currents shall find channels in all the relations of life and flow freely till all the bitter places of life are healed.

It must not be lost sight of that men make or fulfill the conditions on which revivals come. These movements are not accidental, but are under laws as fixed as any others in the realm of spiritual life.

In order to a general revival within our territory, there are two things in particular which seem to me to be needed.

The first of these is greater activity on the part of our laymen in the doing of what is held to be distinctively religious work. It is nothing short of a positive shame that any Methodist Church is without at least one instructive religious service on every holy Sabbath. I know of no community in our vast domain in which there are not laymen who are easily able to conduct such a service as would prove interesting and edifying to our people. If it were not for being too personal I should like to call just here a long list of such men, any one of whom could make such an occasion bright and strong in all the elements of intelligent and genuine worship. But instead let us take a few examples without the names. I know a man who is an educator; he is loftily gifted, thoroughly educated on many sides, a scientist of note, a fine speaker who has an almost limitless fund to draw illustrations from in the realms of history, literature, philosophy, science and art. But he does not go into the neighboring country to teach and uplift his less fortunate brethren. Why not? How can he be content to be ministered to every Sabbath while his brethren hunger for that which he could so easily impart? Another man: this one is a physician, gifted, of fine appearance, an attractive public speaker, versed in varied knowledge and could at any time make a charming address on a few hours' notice. And this man reminds me of another, a country doctor, a man of unusually fine sense, of good attainments, talks well and could command as good a congregation as his pastor does. But neither of these men ever does any work of this kind. I know a lawyer, a man of large ability, a great

speaker on serious themes who could thrill and uplift his brethren through such public services, and yet he never lifts his voice to speak for his Master. And I know scores of lawyers just like him who are doing the same way. But I know also a statesman, a banker, a merchant, a real estate man, a carpenter, all of whom are men of ability, intelligence, piety, knowledge of the Scriptures, and all of whom are so respected and trusted by their neighbors that they could easily lead them into larger paths of experience and usefulness. But they are doing nothing in this way. They are content to be ministered to from Sabbath to Sabbath, without any thought of their brethren who with their families are left wholly without religious instruction through much of the time. Now if you will multiply the number of men I have mentioned by ten thousand you will not have exceeded the number of laymen in our Church alone who are thus qualified, and who are doing nothing on this line of endeavor. Think for a moment of this waste of personality—this prodigality of influences which have beyond all doubt a saving force in them.

If our laymen were to take up this work adequately, a number of good results would follow. First of all, it would lead to a real discovery on the part of the Church of the moral and spiritual state and needs of the people at large. And this would be the first time such a discovery was ever truly made. With such knowledge would come of necessity a deeper sympathy for the unsaved and a greater activity in their behalf. Such interest and activity are themselves the beginning of a revival. But one of the largest results would be in the quickening of the laymen in the doing of the work. Their enlarged knowledge and use of the Word of God, the giving forth of their own religious experience and aims, the discovery they would thus make of the real heart-hunger of the world would operate in them and through them in such wise as to bring on a universal revival.

I am not unmindful of the fact that we have a few laymen who are doing something in this way and that we have thousands who are doing very fine work in the Sunday-schools. Indeed the principal work which is being done for the salvation of men is being done by them there, and the wonderful results serve to illustrate what could be done if this other sphere of which I am speaking were similarly occupied by them. I would that the lay leaders of some conference should, with the aid of the pastors and local committees, thoroughly organize for this work and give it a thorough test.

But it will be replied, and truly, that the great majority of our laymen are not equipped for this class of work. What shall they do, therefore? This leads me to the second condition precedent to a general revival, the discussion of which I must defer to a later day.

The Old Is Gone And The New Is Here



THE OLD YEAR, with its joys, its sorrows, its successes and its failures, is gone and we will never be able to recall one moment of it. True, the effect of many of its experiences and transactions will remain forever for good or for evil; but the days, the weeks and the months will never return to us. In other words, 1911 is now a sealed book—it is history pure and simple. No more with 1912. It is unfolding its possibilities to us. We are standing face to face with its open gateway. It is prophecy. What it contains for us we do not know. But with the experience of the past year and the other years forever gone, we ought to be better prepared to make larger use of the present one than we did of those preceding. We need to be watchful, prayerful, alert and alive to every passing opportunity. We need, then, to draw closer to God, to have a deeper fellowship, and to more fully appropriate the letter and the spirit of the Eternal Word. This will bring us larger consecration and a richer spiritual experience. Therefore, as we bid adieu to the Old Year, let us welcome the New One with a discerning faith, a discriminating judgment and a more buoyant hope. And as it comes and goes, let each moment carry something commendable into its receding archives.

Star Advocate Workers And Their Annual Record



Give on this page the pictures of the men who stand at the head of the list in their work for the Texas Advocate, and a sketch of their work as pastors. Many others came up very close to the line, which entitles them to recognition also, but they did not quite cross it. But these stand out as "Star Workers" for the Advocate. In glancing at their Advocate work, it will be noted that every other department of their respective charges show equal progress and development along with the work done for the Advocate. It is proof positive that men who faithfully look after the Conference Organ, also faithfully look after all the other interests of the Church. It is proof, furthermore, that whenever the Advocate has the right of way in the families of the charge, it becomes a vigorous aid to the preacher in his effort to advance the affairs of the Church. Now, we want this to be the red-letter year in the progress of the Advocate in Texas. Each conference, by formal resolution, pledged its membership to a large increase in its circulation in order that the Advocate may have the opportunity to do its best and most advanced work for the Kingdom of Christ. What these active and wide-awake men did last year for the paper can be done by every preacher in the State, and we present them as examples in this respect worthy of emulation. Let every pastor determine now to redouble his energy for the paper and as far as possible place it in the homes of all his people. In other words, you see what these "Star Workers" have done, and go thou and do likewise!

An Advocate in every Methodist home should be the slogan for the year 1912.



REV. W. L. BARR.

Who served Nixon Circuit last year and this year Nixon Station, West Texas Conference. He placed the Advocate in every Methodist home in his charge.

Rev. Walter L. Barr is on the Nixon charge. Everything was paid in full and overpaid last year. He raised for all purposes, \$2594, and 90 per cent of his people attend the regular services. Nearly all the debt on the church property is provided for, amounting to \$750, and will be completely liquidated in a few days. The charge has been raised from a circuit to a station and this is Brother Barr's fourth year. During the three years he has received 156 members into the Church. All the departments of the Church are organized and in good working order, and the pastor attributes much of his success to the presence and power of the Advocate among his people.



REV. C. E. STEWART.

Who last year served West Point Circuit, West Texas Conference. In a membership of 141 he reported 43 subscribers to the Texas Christian Advocate.

Rev. Clint T. Stewart, of McDade, was a supply in the West Texas Conference. Last year he brought up all reports in full, had a year of spiritual success, and gave the Advocate the right of way in his charge. He is a helpful, gospel preacher and a faithful pastor. He neglects no interest of the Church, and he keeps all departments of it in good working order. He does not make much stir in general public sentiment, but he does things and his work always prospers. He is sound in his theology, practical in his ministry, and rich in the experience of saving truth. Such a man is a blessing to his charge.



REV. E. P. SWINDALL.

Who served DeLeon Circuit last year. He is at Diamond Hill, Ft. Worth, present conference year, Central Texas Conference. He added sixty subscribers to DeLeon Circuit list.

Rev. E. P. Swindall, who served the DeLeon Circuit three years, is now at Fort Worth, and during those years he brought the charge up to a good state of progress. The first year he was paid \$480, but the third year he received \$776. The first year the presiding elder received \$72, but the third year he received \$121, and collections for other purposes grew in about the same proportion. He built one new church, paid the debt on another one and had it dedicated, he raised \$250 on the Ward memorial fund and he received 210 into the Church, started two successful prayer-meetings and left four good Sunday-schools in operation and baptized twenty-six infants. He sowed down his work with the Advocate.



REV. W. L. HIGHTOWER.

Who served Turnersville Circuit last year. He is at China Springs for present conference year, Central Texas Conference. He sent sixty-six new subscribers to the Advocate last year.

Rev. W. L. Hightower, on Turnersville charge, brought up all his collections in full, notwithstanding the fact that they were higher than ever before. His salary was paid in full. His attendance upon Church service is ninety per cent of his membership, prayer-meetings good, eighty-five conversions, fifty-seven accessions, and the pastor aided his brethren in eight protracted meetings. The Advocate was a large factor in the success of his work.



REV. J. B. MCCARLEY.

Aspermont, Northwest Texas Conference. He placed the Advocate in every home on his charge.

Rev. J. B. McCarley, of Aspermont, had a great year on that charge, and he returned to it for another year. All his collections were paid in full and \$132.50 special for missions, and \$50 for the Mission Home in Dallas, and his people are supporting a native student in Korea. His salary was in full and this year it is raised \$200 over last. Ninety per cent of his members attend Church, and about that proportion attend prayer-meeting. Had something like one hundred conversions and reclamations, and seventy-five accessions. His charge raised for all purposes, \$3288.20—about \$16 per capita—and he gives the Advocate credit for much of his success.



REV. L. L. COHEN.

Who served Forney Station the past year. He is at Whitesboro Station present conference year, North Texas Conference. He added fifty-two subscribers to the Forney list last year.

Rev. Lawrence L. Cohen served Forney last year and raised all his collections, and had a net gain in membership of eighty-seven. Had fifty-five conversions, raised for all purposes \$2416.23, which was \$1000 more than the preceding year. He sent fifty-two new subscribers to the Advocate and eleven renewals. He visited every home in his charge twice during the year and prayed with families visited, and visited oftener when afflictions in the homes made it necessary. Brother Cohen is at Whitesboro this year.



REV. E. W. POTTER.

Carthage Station, Texas Conference, who placed the Advocate in nearly every home in his charge last year.

Rev. E. W. Potter is serving his third year at Carthage, and he has had fine success. At the close of his first year his salary was raised \$200 and there was an increase of \$100 in the general collections. The whole was paid. The Church services and prayer-meetings are well attended. He received thirty-two into the Church last year, organized a society four miles in the country and received forty into the Church at that point and built and paid for a house there at a cost of \$1600. He is now planning for a new church building in Carthage to cost \$15,000. The Advocate has the right of way in his charge.

Some Advocate History

I have read the Texas Christian Advocate since 1854. It has had a checkered career, ever advancing and going on to perfection. It has thought best to change its name or general appearance a time or two during its eventful life. It was always a good paper: First, because it was ours; and secondly, because of its real merit. At an early day our preachers traveled on horseback, and a trip of fifty or a hundred miles through the woods or over the pathless prairie was a considerable outing, and must be written up for the Advocate. This was spicy reading, enjoyed mostly by those who did the writing. One brother wrote a lengthy article to tell us he saw a snake climbing a tree. This, of course, was very entertaining. Another of more studious habits and deeper learning told of the agonizing sorrow he experienced in seeing one groaning under a conviction of original sin. The Advocate has long since abandoned the discussion of such weighty matters.

But the Advocate, like all other enterprises, has had to grapple with the money problem. It has found that even grace is more effective with a little cash behind it. It was always in debt and always wanted out. It never was dishonest. The editor was always on hand at conference with a splendid speech ready at any moment. We were glad to hear him set forth his lofty purpose, generous views and wise plans. He generally concluded by saying, "He needed and must have a little money to keep the paper on its feet." He always had assets far beyond the liabilities, but the assets were worthless and the liabilities stood at a hundred cents on the dollar. Give us an agent to collect funds and we will be in good shape as soon as the funds are in. Now, a score of hearts swelled at the prospect of being agent for the Advocate. You know plenty of men who are fit for nothing else will do for agents. The paper is ours, and we have a hand in its management. True, we manage badly, but we are consulted. But what can we do? Pass a resolution, of course. This was in the days when paying for a weekly paper had not become epidemic. Of course, there were a few sporadic cases of ready pay.

Just here a calamity befell the Advocate. The bookkeeper's head began to swim and the books got turned upside down. So he could not tell who had paid and who had not paid. To be perfectly honest, as they always were, they sent out the accounts, all in legal form, but with the appendage, "If you have not paid this account, please send us the money." Of course, every man who got such an account had paid long ago!

Now, a still worse calamity befell us. The paper fell into the hands of Shaw & Blaylock, a rich publishing company, who had very little money. These gentlemen agreed to assume all responsibility and publish the Advocate for what was in it. We thought that a pretty good thing in itself, but the rub was the paper is out of our hands and no agent needed.

Soon the news came that the office, with all the fixtures, was burned. Now our hearts swell again. Surely an agent this time, but immediately came from Shaw & Blaylock: "Give us fifteen days and we will be on our feet." Not a word about an agent or a collection. Ten days later here came the Advocate itself, brighter and better than ever. We have hardly yet forgiven the gentlemen for such independence.

Shaw for a time came to the conferences, full of fun, bright expressions, wit and humor, wanted subscribers, said little of money, seemed to have plenty, assumed all responsibility for the paper and left the brethren thinking they had received more in fun than the paper cost. All the old preachers will remember and love Bill while they live.

At this time Blaylock was too green to be risked out alone, but he has grown and improved till now he can outshout Shaw himself, and he never loses an inch of ground once gained. Nothing has done more for Methodism in Texas than the Advocate, and no one has done more for the Advocate than Blaylock. I would not say he is handsome or smart, but I do believe he has more good sense and judgment about publishing the Advocate than all the conferences in the State.

At one time we became a little

foolly, conquered our prejudices, and believe the wise Bishop expressed the exact truth. I think now all parties are in hearty accord with our wise publisher and realize what a blessing our present arrangement has been to both Church and State.

Blaylock has gained on the brethren to such an extent that all would like to see a monument erected to his memory when he dies, but he has been so kind and kind so long that they may naturally expect him to provide for the cost while he lives. We have reason to be satisfied with

John, dear to the brethren; then the gifted, brilliant, versatile, Briggs. Following him was the weighty Campbell, pouring his matured thoughts into well-rounded sentences. After him came the keen-bladed Tom Pierce, master of English and sarcasm as well, and last and chiefest of them all, Dr. Rankin, the gift of the Holston Conference.

I like Dr. Rankin for at least two traits in his character: If one wants a love feast, I admire the whole-heartedness with which he joins in; if another wants a scrap, he is dead sure



EDITORIAL ROOM TEXAS CHRISTIAN ADVOCATE.
Rev. G. C. Rankin, D. D., Editor, at his desk.

jealous of Blaylock and his crowd. Some said he was making too much money—getting rich off of the Church. "If he can make money, why cannot the conferences make money?" I do not know what the conferences could do, but I know what they did do—instead of making money they made debts.

Bishop McTyeire once told us we had the best arrangements for publishing our Advocate to be found in Southern Methodism.

At last, I believe, we have seen our

present arrangement. Under it to get it, with the understanding that somebody furnishes the fun and the fur.

Let all our preachers and people rally to the circulation of what Blaylock calls, without contradiction, "the greatest paper in America!"

I. ALEXANDER,
The Next Editor.
The cardinal sin of the Bible is covetousness. A standing indictment is against him who covets his neighbor's goods, position and success.

Then came that marvelous genius, J. E. Carnes; then the beloved I. G.



L. BLAYLOCK'S OFFICE.

Reading from right to left: Rev. Horace Bishop, presiding elder of Hillsboro District; Maj. S. M. Lesesne, of Galveston-Dallas News, who so ably reports the conference proceedings for the News; L. Blaylock, Senior Publisher Texas Christian Advocate; Mr. A. T. Wilson, Advertising Manager Texas Christian Advocate.

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

WORDS OF APPRECIATION.

I cannot find words to express my gratitude for the generous pounding given to us this afternoon by the dear friends in Pittsburg.

I was sitting by my fireside in my little home talking to some friends when I heard a gentle knock at the front door. On going to the door I was met by Sister C. F. Swayze, President of the W. H. M. Society. Before I could respond to her loving words of greeting I was surrounded by sweet-faced women, and dear little children bringing their gifts and the gifts of others. And such a variety of things. As I looked at the table loaded to overflowing with good things, and useful things, it seemed indeed that—

"Everything good to eat and nice to wear. From East to West was resting here."

In addition to the good things to eat and wear there were toys for our little girl and a beautiful doll. But, wait, I have not told the best of all, there was a purse of \$36. Of this amount \$19 was given by a noble, Christian man and his good wife, and \$5 from two other dear, Christian friends. How vividly it recalled to mind scenes of other days when I stood by the side of my noble husband and welcomed the dear people we delighted to serve.

Dear friends, I assure you I am deeply grateful to you, one and all, for your loving thoughtfulness of me and mine.

As I write, little Genevieve is in bed sleeping sweetly with the red booties, given her by Mrs. Garrett, hugged tight in her dimpled arms.

The lines have indeed fallen to us in pleasant places, and I am so glad and thankful that I live in Pittsburg among the best and noblest people that ever lived.

I close by wishing you one and all a Merry Christmas and Happy New Year.
MRS. JOS. B. SEARS.

It is a conquest when we can lift ourselves above the annoyance of circumstances over which we have no control; but it is a greater victory when we can make those circumstances our helpers, when we can appreciate the good there is in them.
Lucy Larcom.

TIED DOWN

20 Years' Slavery—How She Got Freedom.

A dyspepsia veteran who writes from one of England's charming rural homes to tell how she won victory in her 20 years' fight, naturally exults in her triumph over the tea and coffee habit:

"I feel it a duty to tell you," she says, "how much good Postum has done me. I am grateful, but also desire to let others who may be suffering as I did, know of the delightful method by which I was relieved."

"I had suffered for 20 years from dyspepsia, and the giddiness that usually accompanies that painful ailment, and which frequently prostrated me. I never drank much coffee, and cocoa and even milk did not agree with my impaired digestion, so I used tea, exclusively, till about a year ago, when I found in a package of Grape-Nuts the little book, 'The Road to Wellville.'"

"After a careful reading of the booklet I was curious to try Postum and sent for a package. I enjoyed it from the first, and at once gave up tea in its favor."

"I began to feel better very soon. My giddiness left me after the first few days' use of Postum, and my stomach became stronger so rapidly that it was not long till I was able (as I still am) to take milk and many other articles of food of which I was formerly compelled to deny myself. I have proved the truth of your statement that Postum 'makes good, red blood.'"

"I have become very enthusiastic over the merits of my new table beverage, and during the past few months, have conducted a Postum propaganda among my neighbors which has brought benefit to many, and I shall continue to tell my friends of the 'better way' in which I rejoice." Name given by Postum Co., Battle Creek, Mich.

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

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

Notes From the Field

Channing.

We closed our meeting here on Sunday night, December 17. The pastor began the meeting on Thursday night, December 7. We made a house to house visitation and did our best to have our people ready. Rev. A. T. Culbertson, evangelist of Childress, Texas, came and preached for us eight days. His preaching was all we could ask—plain, practical, pointed and spiritual. All we lacked having a great meeting was attendance on the part of the people. The Holy Spirit was upon Brother Culbertson and in the congregation at every service. We wish he might have had larger audiences; however, the faithful few were blessed, and we launch our work for 1912 with hopeful hearts. Our people paid Brother Culbertson \$20, and on Sunday at eleven o'clock he turned the tables and raised a silver pounding for this preacher and his wife; the amount was \$51. Of course, we are in good spirit and propose to reciprocate this kindness by serving our people with all our power. There were three conversions and one addition by baptism and vows. Channing will entertain the Amarillo District Conference in May. Our presiding elder, Rev. O. F. Kiker, is in fine favor at Channing, and we look to him as a leader worthy our following. Finally, brethren, if you want a man who can get right close to the people, tie your people more closely to you, and leave you happy in your work, make a date with A. T. Culbertson, and good will result. With prayer for the success of Zion and a great year we tighten and clasp His pierced hand, and with faith move on and up.—T. E. Graham, P. C., Dec. 26.

Leonard Station.

Our reception on our new charge was royal. The first Quarterly Conference is a thing of the past. Salary best we ever had—one-fourth paid. Brother Gober preached two good sermons for us, and left every one feeling good. This is the first time that Leonard assumes full time, and they have made a fine beginning, and we see no reason why it should not continue as one of the best stations of its rank in the conference. The Wesley Sunday-school Class and others sent Santa Claus to the parsonage with a new suit for the preacher and money for the madam to buy a new dress, and did not forget the children, and gave them many tokens of love. We have the best organized Sunday-school, Home Mission Society and two Leagues that it has ever been our privilege to serve. We are happy in our new charge and are expecting the Lord to greatly bless us.—Minor Bounds, Dec. 26.

Redwater.

Perhaps it would be time well spent to write you a few lines from this place. Arrived here the first day of this month. Am greatly pleased with my new field of labor. We have a fine lot of people here, and they have been very kind to me, at all times wanting to see after my needs. A great opportunity for doing great good in the Master's name. We had a very nice Christmas. Everything passed off peaceably and quite. Everybody says they had a big time. I can speak for myself (and, from what I saw, others). Bro. A. M. McDaniel, one of the stewards of Redwater, who is a wholesome Methodist and a Christian gentleman (just one of the boys), who is a boy's friend, full of cheer, wishing to see all enjoy life, and lending himself in the way to cause all to feel as a brother, gave to the following young men of the town a most cordial invitation to eat Christmas dinner with him: Messrs. Luther Hestess, Vasser Abbott, Vernon Fagan, Russell Fagan, Bud Fagan, Lloyd McLoskey and the pastor. These all found themselves at Brother McDaniel's home in plenty time for dinner, engaged in lively conversations, waiting the turkey to be put on the table. Soon we were summoned to the dining room. Oh, my! Advocate readers, if I were to enumerate the good things we found before us, I am afraid your mouth would water with these prerequisites, and a large prerogative to what he had for us, and my! I wouldn't have been a bit surprised had they had a physician with us, but he "kept an eye on us," and we did justice all the same. After spending something under an hour and a half at the table we were directed into a nice room beside a fine, large fire, where we were joined by his good wife, who is capable of making conversation interesting, and whose presence is a benediction to any people, as she is one who, to know her, is to love her, and Sister Jones, who is one of our regular communicants, and a faithful teacher in the Sunday-school, her presence was also enjoyed and de-

lightful. With this company of people together, the afternoon was most enjoyable. All say we had a good time, and I know it could not have been otherwise in this home. A great time, indeed! We are starting off well on our new work. We are praying and expecting a great year. A happy and prosperous New Year to the Advocate and its force. We are going to do all we can to make it a great year for the Advocate in our field of labor. The blessings of Almighty God be upon you.—L. Frank Jewell.

Aubrey.

Well, as I have not written to the Advocate since conference, and as my name does not appear in the appointments I thought I would let the brethren know where I am, and what

gird ourselves for the conflict. The field is white unto the harvest and we only need workmen, and they are coming. What a world of possibilities in this field. The fine rains, the best for something like twelve years gives promise of a fruitful year, and the drooping spirits of our people are reviving. If we are true to God all shall be well.—M. L. Moody.

Shamrock.

We arrived home on Tuesday after adjournment of conference at Plainview, packed up and started for our new home at Shamrock across the country, arriving Monday, November 12. Found our predecessor about ready to turn the parsonage over to us, which, by the way, is said to be the best in the Clarendon District, built by Brother Huffman, at a cost of \$2000, the debt all arranged for. He wrought well in this work. Our people have given us a very warm welcome and have made the preacher and family to feel that they are

came tumbling our way our hearts went up to our Heavenly Father for his continued mercy and watchful care. May the Lord bless these good people in our little city who have so kindly interested themselves in us. Eustace is surrounded by a very fine farming country, good people and a growing town. We have under consideration a thousand or fifteen hundred dollar church, which we hope to build in the immediate future. Then a new parsonage, and a thousand-dollar preacher; fact is, "everything is lovely, and the goose honks high."—H. T. Swartz, P. C.

Utopia.

Just a little over two months since this preacher preached his first sermon at Utopia. I find the charge a very pleasant work. This charge has only been a station for a very few years. At present the country is not in a very prosperous condition. The water is said to be lower in the Sabinal River than for twenty-five years. It is raining here now. Men

send in some more. The Advocate is deservedly popular. Now, our presiding elder has been with us once, and I am not surprised at the good work last year. He is surely a great worker.—J. A. Pledger, Dec. 29.

Flora Vista, N. M.

I wish to write you a few lines this morning to let you know that I have not forgotten you yet, if I have left the grand old North Texas Conference. We have been well received in the Denver Conference, and splendidly received by our people on the Flora Vista charge. Pounded, did I hear you ask? Well, I should say so; we were pounded till we have not gotten over it yet, and still it continues, especially during the holidays. We are well pleased with the country, and with our work. I think we have as fine people here as I have ever met anywhere in all my life. We have two real good Churches to look after this year, and they are about sixteen miles apart, and we have a good Sunday-school at each place, also a good League, and here at Flora Vista we have a real good prayer-meeting every Wednesday evening that is well attended, but our parsonage is small—Only two rooms, but they are real comfortable. Well, I wish you all a Merry Christmas and a Happy New Year. I sincerely trust that this year will be the greatest year in the history of the great Church at large, and that it may be altogether the best year in the history of our great Methodist Church. I am now in a meeting that has been running a week already, and that I aim to continue for two weeks longer perhaps. I have been preaching for a week myself and now I have my presiding elder here to help me all this week, and then we will have another man the third week, if necessary, and I am praying for a great revival before it shall close. Well, I noticed that Bishop Mouzon scattered the boys out very much in the North Texas Conference. Well, may the good Lord bless every one of them, and make this the greatest year for every one of them is the sincere wish of your friend and brother.—Fred A. Fond, Dec. 26.

Kingston.

We reached our work on Thursday after our conference adjourned on Sunday night. We left many warm friends on the Trenton charge at whose hands we received many kindnesses. The seed we endeavored to sow on that charge during our two years' pastorate we believe will be productive of some good, at least. We have been kindly received by this good people; they are looking after our necessities. The pounding has already obtained, and they not only pounded us at our home appointment; but New Year's morning the good family where we spent the two last nights of the old year generously pounded us and as we went down the line on our way home others did likewise, and now we can feast on hams, country sausage and country butter, for all of which we are thankful, and we pray God's blessings upon the donors and upon all who have helped us in any way. Something good for the table has found its way to our buggy at nearly every appointment. Our aim for the year is to rebuild our parsonage, have a revival at every appointment and bring up full collections and look after the Texas Advocate.—J. D. Whitehead, Jan. 2.

San Benito Station.

We came to our appointment here from Oklahoma immediately after conference adjourned. Our reception by members of our Church and the people of the town was cordial. At the end of a long and tiresome journey we were glad to find a place already prepared for us. We desire by this means to thank quite a number of the members of the conference for their brotherly letters welcoming us into their midst. Methodist preachers are a most brotherly lot every-



BUSINESS OFFICE TEXAS CHRISTIAN ADVOCATE.

L. W. Blaylock, Business Manager.

I am doing. I live at Aubrey, Denton County, Texas, and live in parsonage No. 2, and board at the same place. As many of you know I took the supernumerary relation at conference at Gainesville. So I have no work, but the brethren are very kind to me and let me preach almost every Sunday. Brother Glasspool did not get to his first appointment, and I had the pleasure to fill it for him, but he is on the ground now and just spreading himself. Well, we have plenty of ribs and sausage now, and I am faring very well. I think when the spring opens I can get out and preach every Sunday in the destitute places and do some good. If any of the brethren think I can do them any good on their work I will gladly do it, if my health will admit of it.—J. W. Tincher.

Panama, Okla.

I am pastor here. A town of some four hundred people, two railroads, bank, etc., and only one Church organization of less than thirty-five members in the town. We start with only four members, and am unable to secure shelter except two rooms of an old hotel, where an adjoining hall is used for moving picture show, and a masquerade ball is billed for Monday night, with only a thin wall between us and our back door opens into this hall. We are praying for and expect to build a parsonage, but how, the Lord knows. I have found eight needy places where I will try to preach. This is in McAlester District, East Oklahoma Conference. I had fifty-four members to start the work with and want to have a good circuit at the close of the year.—A. G. White, P. C.

Putnam.

That no word has appeared from this place is no evidence that Putnam charge has been erased from the map, or, that it has no preacher, for Putnam is still here, and has a big preacher, too, and it is gratifying to note the responsiveness of the people. We were kindly received, and there has been given an expression of interest in a tangible form by quite a number of our people and friends who came to the parsonage with smiling faces and hands well filled and we take courage and

fully welcomed in their midst. On Wednesday as we started to open our prayer-meeting, some one told us we were wanted over at the parsonage. We went to see and found the house full of folks that brought many things good to eat. Yes, the pounding was in due and ancient form. The Board of Stewards raised the pastor's salary \$250, and about \$10 will be raised for presiding elder on the basis of last year, making for pastor \$1000, and arranged to pay the last of each month at the bank. The finances are managed in a systematic way. We have a fine Sunday-school, well organized, which we have organized into a missionary one. Fine congregations to preach to, which are appreciative. We have visited nearly every family in town belonging to our Church. Our first Quarterly Conference is past. The "beloved" has a very warm place in the hearts of the people. We like him as a presiding elder, as a social man and as a preacher fine. The outlook is flattering for a good year. We are delighted with our people and work. We have reorganized the Senior League. The ladies have a Home Mission Society. They have furnished the parsonage with nice furniture. We are praying and planning for a year of spiritual progress. We enjoy the visits of the Advocate each week, which is up to the high-water mark.—W. M. Pope, Dec. 26.

Eustace.

After two years' sojourn in Egypt the Bishop announced that we would return to Canaan—a land flowing with milk and honey. So, upon our arrival, after being domiciled, we immediately purchased a cow and are now waiting the brethren to bring on the honey which I feel sure will reach the parsonage in due time. But may I say, in the way of parenthesis, at least, there are some things which cheer our hearts more than milk and honey. It is elixir of kindness. Strong men have been known to break down and weep when suddenly and unexpectedly liberated from bondage. (Some of our good friends will make the application.) So when we again found ourselves besieged by a host of kind-hearted friends expressing their appreciation by tokens of many good things we took courage, and, as the parcels of sweets

like Mathis, Woods, Buchanan, Frank, Boone, Russell, Thomas, Drake, Hubbard and others have left their impress on the public for good at this place. We were received by the Missionary Society, they having a pounding and splendid supper ready for their new preacher and family. I could not ask to be received more splendidly. The Missionary Society is not large, but active. The last pastor (Brother Hubbard) left some splendid study classes among the young people, children and ladies' societies. The Sunday-school is taking on new life. We have the graded literature ready for introduction on the first Sunday in January. We are making other needed improvements in the Sunday-school. We have a splendid superintendent in Brother G. A. Barker, who has been superintendent here for many years. He is ready to help his pastor in every forward movement that looks to the improving of the Sunday-school. Well, to the brethren this preacher has under God a great field again. Pray that I may be able to do the work. I have never had a bad appointment, although I have had very poor missions. Sinton, the last place of my pastorate, had some of the best people I ever saw, and the best of all among them, were some that I was able, under God, to lead to Christ. I had rather have men to say to me, "What I am as a Christian I owe it to you," like some of them said to me (and they were standing up like men that loved the Church and God), than anything in this world. Here goes for the best year of my ministry. I am to work some among the brethren this year in the Sunday-school work, but, brethren, don't expect our Field Secretary (Rev. V. A. Godbey), nor myself to be able to come at just any time to help you, but let us know if you want us and we will try to come or have some one that can and will help you to come. Our object as a Sunday-school Board is to reach every Sunday-school in the West Texas Conference this year. In the board meeting in December the members agreed to hold institutes everywhere that they could. Brother and Sister Godbey were of great help in the institute just held in Travis Park Church. We need no better helpers than they. In fact, they are second to none. I am sending in some subscribers to the Advocate and hope to

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Stand Out of My Sunshine

By Col. J. R. Cole.

A youthful hero, strong and swift, and brave and generous, arrayed as a warrior, and with the looks of a conqueror, stood before a cynic philosopher in the palmy days of Athens. Thousands sought the smiles and hung upon the lips of the king, and the world bowed in submission to every command.

The City of Minerva sitting upon the hills where once Pericles ruled, where Socrates taught, where Demosthenes thundered, where the songs of Homer were sung and hearts were melted with love or fired with patriotism, threw wide her gate and welcomed the conqueror.

But as in the days of Ahasuerus, as in the days of the haughty Haman, so it happened to Alexander of Macedon, there was an old Mordecai at the gate who would not bow to mortal man, there was an old cynic philosopher who cared not for gorgeous apparel or glittering armor, or the "pomp and circumstance of glorious war."

"What," said the noble warrior, with the world to give away, "what can I do for you, O Diogenes?"

Stretch forth your hands, O cynic, and grasp the wealth of the earth. Open wide your pale lips and ask to be made a ruler of Nations. Cast around your scornful eyes and behold the sea covered with floating ships and white-sailed commerce and fleets of war; look at the verdant hills and woodland vales, and laughing streams and smiling valleys. Answer, O philosopher, and tell him what you wish. "Get out of my sunshine!"

Upon the just and the unjust, upon the rich and the poor, upon the handsome and the homely, upon the strong and the weak, the blessings of Providence are alike bestowed. The refreshing rains leaping from the frowning clouds fall with impartiality, the sun sends his warm beams, the winds cool the fevered brow, the snows whiten the hills, music sounds as sweet, the stars shine for all. Individuality reigns supreme in the kingdom of Nature and there is no room for the sycophant or the satellite, for God's love descends upon each individual and his justice holds each responsible. He has no favorites, no pets, no favored classes, grants no special privileges.

Unjust laws make the pauper and the millionaire; unjust customs throw around its weak victims chains of subserviency that produce crime and misery; the commands of fashions make slaves of the weak and satellites of its devotees. The Government and laws of Nature give us freedom and happiness and individuality. They give us health and strong bodies and active minds and loving hearts and aspiring ambitions; they give us fruitful soils, heat and cold, sunshine and clouds, the towering mountains and smiling valleys, roaring oceans and bubbling springs, lofty woodlands and waving fields. The scorched desert hugs the biting winds to its bosom and sends them that the mind of woman, as clear as a church bell on the hilltops of morning, should be turned loose from the shackles of the ages.

Let the sun shine for her, and the fields bloom for her, and the rainbow bend for her, and the flowers blossom for her. Let science throw wide open her doors for her cultivated brain. Let art spread the canvas for her pencil and brush. Let literature open her volumes and welcome her pen to fling down the ages the thoughts flowing from a lofty mind and pure heart and gentle soul. Let her architectural genius build castles on earth, over the frozen North to melt the ice-clad hills and warm the shivering child and make the vine blossom, the peach grow, the honeysuckle bloom and the birds sing.

The governments of man should pattern after the government of God. They should throw wide open their gates and let their children into the great fields of labor, art and science; they should make the way smooth; they should encourage honesty, industry, manliness, morality and proclaim all the ways to happiness free and straight and clear to all alike.

Every rushing river should be bridged, every mountain should be tunneled, every obstacle should be removed. As with governments, so with customs and fashions. No worn-out and obsolete traditions should fetter the soul, no dictum of "Mrs. Grundy" should shrivel the aspiring mind, and woman should share with man in all the noble and honest pursuits suited to her nature, to her duties and to her sphere in the pursuit of happiness.

While science is belting the earth with iron and steel and lightning so that the meridians must be ablished and the rushing locomotives challenge the march of Time himself; while the genius of man conquers climate and nature and gravitation; penetrating the deep caverns of earth, and piercing the depth of the air and battling with the tornado, it is right

as well as "castles in the air." Stand out of her sunshine!

How beautiful, how delightful, how perfect is nature and all her works! Cast your eyes over the whole earth from the North Star to the Southern Cross, from the Orient to the "drooping West," and behold wondrous pictures painted by an immortal artist; the golden rainbow, the promise of peace; the Aurora Borealis, a silvery lamp swinging over the dark waters of the midnight sun; the pleasant sunshine, the cooling showers, the beautiful snowflakes. Look out on the ocean, the home of the inhabitants of the deep and see the mighty billows bowing to the commands of the winds, and the great ships mak-

place in battle array; we see the flying courier on his black charger leap towards the North over the plains, across the rivers, climbing the mountains, far away carrying the message of Beauregard to Johnston: "If you intend to help me, now is the time;" we hear the crack of the rifle, the boom of the cannon, the shout of triumph, the shriek of the wounded, the cry of Bee, "They are driving us back, they are driving us back," and Jackson's stern reply, "Sir, we will give them the bayonet;" we see Johnston leading his hosts, waving his banners; Beauregard charges on a headless horse; Fisher falls; Barstow is dead; Bee is dying; Hampton is bleeding. Oh, fair Southland, you are in the storm and your children are falling fast, but look to the North! What banner is that floating in the breeze? Is it the South or the

many blessings at the hands of the Master and the Church, why does he hesitate to drop out of the regular ranks? Take this by way of illustration. An old-time stage-driver gives this case: One of the team that had been well-bred, well-raised, well-trained and reasonably well-treated, was always ready when his time came and evidently was happy in his work, after long and faithful service it was decided to give him a rest. He knew the sound of the stage horn, the voice of the driver and the time to make his run. Strange as it may seem he positively refused to be left behind, hemp-roped to the contrary notwithstanding. As a last resort they put a chain around his neck, but to very little purpose. He did not break the chain, or his neck either, but he everlastingly tore the hair off making a complete circle. When the

Worth Weight In Gold

Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet, and had been almost confined to the house, for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in \$1 bottles.

difficult to count ten before saying anything in Spanish.

But, oh, how I do enjoy the work—teaching, studying, everything. I can, with the Psalmist, truly say, "That the lines have fallen to me in pleasant places." I am so happy here, and though my heart has been made sad by the calling of my dear grandmother home I can say, "The Lord hath given and the Lord hath taken away. Blessed be the name of the Lord."

Durango is a city of about 46,000 and is 6590 feet above sea level. It is surrounded by mountains, and is indeed a very picturesque place. One mountain to the north, which is called the Iron Mountain, is said to contain enough ore to furnish the world for three hundred years. I have an upstairs, southeast room and consequently get to enjoy the beautiful sunrises. So many times I have been made to exclaim, "The heavens declare the glory of God and the firmament showeth his handiwork." I never tire of watching the mountains and seeing the change of color that plays upon them from early sunrise till nightfall.

But though I enjoy the delightful climate, the beautiful scenes, the quaintness of the buildings, etc., it is the people themselves that I am interested in. When I look around and see the poverty, vice, crime, immorality my heart just aches, and I do so long to help them, to have a part in helping them to know the Christ.

I am especially interested in the girls in the house. Some of them are very bright and willing to work, but they know so little about how things ought to be done. We are hoping that in the near future we can have a domestic science course for them, and also some manual training work for the boys.

One of the Mexican teachers gives a sewing lesson to the girls every day, but we have nothing as yet for the boys except their study and play-time.

We were rejoiced not long since when a series of services were held in the Mexican Church to have nine of our girls received into the Church.

We are praying that we may have a revival in our school before the year closes, and that every boy and girl will give their hearts and lives to Jesus.

I ask your prayers that I may be used of him to glorify his name in this benighted country.

Yours in his service,

JOHNNIE PIERSON.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

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Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, dribbling, straining, or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels, swollen epistaxis or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Lock Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.



LINOTYPE ROOM TEXAS CHRISTIAN ADVOCATE.

The seven type-setting machines not only produce all the matter that appears in the Advocate, but set the type for many other papers as well as many job printing offices.

ing avenues between the Nations; see that wonderful Gulf Stream, a river in the midst of the seas driven by the lash of the winds across the Atlantic through the stormy Gulf along the shores of the great Republic and back again across the ocean like a great furnace heated by the fires below and the sun above to make the continents suitable for homes of the children of men.

I see a small black cloud rising in the Northwest; it is growing and spreading over the heavens; I see a faint quivering of lightning; it begins to flash and grow angry; I hear the distant rumblings of thunder; it begins to shake the mountains and the heavens; the sun has hid his face; the earth is veiled in darkness; the angry clouds pour out their floods, and the fowls of the air fly to their sheltered homes; the beasts of the field run for protection to the outstretched arms of the giant oaks; all the flowers of the fields and the golden corn—children of Nature—bend their graceful heads to the falling showers. And soon the clouds pass away and the lightnings and thunder go behind the hills and the bright sun, crowning the storm clouds with silver linings, comes forth again in all its glory, and I see the strawberry on the hillside of the old field lift up its red head, and the dewberry in the fence corner raise its black face, and the whortleberry in the forest swing forth its blue cheeks, and the yellow corn shake its dripping leaves, and the beautiful lily in the valley laughing, and the red rose blushing at its loveliness, and the rainbow embraces the earth from the clouds and the sun smiles lovingly from the skies. I hear the sweet song of all these children of Nature. "Stand out of my sunshine! Stand out of my sunshine!" And it is the beautiful lesson of humanity.

AN ERROR CORRECTED.

We reprint the following paragraph in Colonel Cole's article in issue of December 28 because of error—the name "Lee" being used instead of "Bee," and the word "heedless" instead of "headless."

Look again! We see the gathering hosts of the South marching with quick step by companies, by regiments, by brigades toward Manassas, and the long lines of gray take their

North; is it Kirby Smith and Elzy or Patterson? Steady, quick, eager, forward, the banner unfurls its wings and thirteen bright stars float out and—

"I hear the distant thunder hum
Maryland, my Maryland.
The old line bugle, life and drum,
Maryland, my Maryland;
She is not dead, nor deaf, nor dumb,
Hurrah! she breathes, she burns,
she'll come, she'll come,
Maryland, my Maryland."

AFTER CONFERENCE.

It has been said a Methodist conference is like the Irishman's cow—a gang to itself—nothing like it in this world; never has been, never will be. The oldest of us are greatly benefited by attendance, and to neglect the same is to suffer great loss.

While in a dying condition during the session of the Annual Conference at Opelika, Ala., Dr. Jefferson Hamilton said, "With all my heart I believe that the Master will have use for Episcopal Methodism as long as time lasts." There may be something better in the future—it certainly is not in sight just now.

Some Baptist preachers on their way home from their great Waco convention formed part of the company as we left Marlin. Of course, they were full to overflowing with their own great work, and well they may be. However, the mention of the conference reminded them of the iron wheel with all its despotism, the disaffection and chafing under the yoke all the time, especially when the appointments are made. As a regular Simple Simon this scribe gave them all the rope they could use, and they really seemed to think that the hour of our dissolution was not far ahead, only a question of time and a short time at that. When asked to give the names of parties, the time when and the place where all this occurred they were painfully quiet. When the statement was made that not more than one in a thousand ever made a serious complaint, and not more than one in every three thousand ever refused to go cheerfully to the work assigned him—well, they were like the historical Mike that we read about, "Not dead, but spacheless!"

Another reflection. Why is it that a man that has labored long as a regular field hand and has received

white hair grew out he was ever after that known as Ringnecked Bob. How much more when it comes to a man—a converted man at that, with a call from above (does not need but one) has been sent so many times and always found good quarters awaiting him; also the Master always beat him to the hard place and succeeded in making it soft.

Take a man of that sort that has learned to look at things from one eternity to the other; no marvel if we should find him thinking that those in authority should not be in a hurry to push him off the gang plank.

W. W. GRAHAM.

Clarksville, Tex.

LETTER FROM MEXICO.

Dear Friends of the Northwest Texas Conference:

Since I do not know who the Secretary of the Northwest Texas Conference is I am sending this message to Mrs. Truelove to be used by her as she sees fit.

I arrived in Durango, September 14, and we opened school on the 18th with an enrollment of sixty-five, which has now increased to one hundred and sixty-five. We have eight boys and ten girls who board in the building and could have many more had we the scholarships to give them. It is certainly a cosmopolitan school, the children being of almost all nationalities—English, Americans, Italians, Spaniards, Mexicans and mixtures of these races. This makes our teaching more complicated than in the States, but it is very interesting, for we have some funny experiences. I shall never forget the first day of school when I tried to get a list of the names of the children. They understood very little English and some of them none at all, and, of course, I was absolutely at a loss to know what they were saying in Spanish.

I have the beginning English classes through the second grade. However, I teach only in the morning and give the afternoons to the study of the language. I have always been told that Spanish was a very easy language to acquire, but the process seems very slow to me, and as one of the other missionaries said that she always thought twice before she spoke, so I find it not in the least dif-

A BROTHERLY MESSAGE.

Yes, the "dear old Advocate" means more and more to us with the passing years; we are restless when it is a day late and when, for any cause, we miss an issue the sense of loss is decidedly upon us. It is the weekly letter from home, telling us of the joyous labors of our brothers who are scattered over the broad field of ministerial service, telling us of the many acts of graciousness from the great people whom we serve, telling us, in editorial fidelity, of our mutual relations as pastors and people, telling of the hard-fought battles and the signal victories which are won in the name of the cross, keeping ever before us the great enterprises of the Church and the plans for working them out; introducing to us the brave spirits who lead in the work and keeping us informed as to their successes and their movements, and when, as such must come to each of us, we slip away from service to reward, then this, our common messenger, comes to us with the tear of sympathy, the word of tender condolence and whispers the last announcement concerning us.

Oh, how indispensable is the Church paper! It is the unfurled flag of our Methodism. It is the ever-flowing spring from which we receive the refreshing waters of our broader information. It is the most forceful exponent of those lofty sentiments and feelings which, when living in our hearts, impell us to "social service" for the Master. It is the brave sentinel at his post, calling our attention to the strange notes of doctrine, which sometimes come from the unexpected source. It often speaks in the martial terms of the military chieftain and sends a strange thrill of new courage and purpose into the heart of the lone soldier stationed at some outpost of our far-flung battle line, who, thus inspired, dares and does, the seeming impossible.

And at this glad season of the year it prints upon its outer page the "holly wreath," and as we glance upon it our minds are filled with a train of holy memories; we gather our families about the fireside, and from the inner pages of the paper, which has become a household necessity, we hear "the sweet story that never grows old."

In thus expressing appreciation of the Texas Christian Advocate, I voice the sentiments of multiplied thousands of grateful hearts, and we all join in wishing for our matchless editor, our consecrated Business Manager and our courteous and very efficient office force the old, old, but heart sincere, wish of "A Happy Christmas and a Prosperous New Year." HENRY M. LONG. Clarendon, Texas.

A LETTER FROM CHINA.

Shanghai, China, Nov. 15, 1911.

As our people over there may be more or less uneasy about our situation in China at this time, I will send a line to inform them of the real conditions. That the whole Empire is highly excited, and that a great change in the affairs of this Nation are at hand, there can be hardly any doubt. But the contention this time is between the Manchus and Chinese, and, so far, all foreign interests and foreigners have been carefully protected by both of the contending parties. At the present, the revolutionists claim the support of fourteen provinces, and the remaining ones are expected soon to proclaim their freedom from the Manchu dynasty; so as matters now stand, it appears that the Chinese will easily be masters of the entire Empire at no distant day. And when the large numbers that are involved is considered, it is wonderful how little blood has been shed.

In centers where Manchu officials and soldiers were stationed, there has been trouble, as at Hankow, where so much hard fighting has been done, but in most places the people have simply agreed to hoist the white flag and declare themselves in favor of the revolutionists, and thus have brought about the change without any trouble.

In some places, after the white flag was hoisted, prompted by fear, the people have hauled it down to await further developments. But, after all, there is no mistaking the sentiment of the masses, for they have hated the Manchus for two hundred years and more, and anything like a solid, lasting peace was impossible so long as the despised dynasty governed the Empire. All these years, the country has been honey-combed by secret societies for the purpose of promoting rebellion against the rulers. Now it is believed that under a purely Chinese government, controlled by Chinese laws made by the people themselves, and executed by Chinese officials who are chosen by the people themselves, a new and far more peaceable order of things will result. The desire of this new order is Na-

tion-wide, and the leaders will not likely lose their heads to the extent of allowing petty jealousies to come in and separate the provinces into contending factions, which condition might result in the division of the Empire.

As to the conditions here, I may say they are far better than you would imagine, especially as you are doubtless reading the daily papers. While our school work has been interrupted to some extent, still a good part of that branch of the work has continued much as usual. The evangelistic work has suffered still less, and is making steady progress. In my work on the Huchow District, I am making my first round without any difficulty. The Quarterly Conferences are well attended, crowds flock in to hear the preaching, and the pastors are deeply interested in the work.

To-morrow my wife and I leave for the interior to attend another Quarterly Conference, and then we return

that a good part of that time is to be spent in these fields, and the remainder at home.

With kindest greetings to our people, I am yours faithfully, J. L. HENDRY.

FIRST SUNDAY ON FIRST CIRCUIT.

Axtel was the circuit in Waco District. It was August, 1905. Rev. J. G. Putman was my presiding elder. Rev. Charles Davis was in charge of Axtel, and was relieved by transfer to the home above. His death occurred about August 20, 1905.

I being a local preacher and studying for the traveling connection was given the Axtel Circuit as supply. I was notified Saturday afternoon before fourth Sunday.

I have no words to express my feelings when walking home that day on the thought of my responsibility. I prepared my sermon from the text,

from my horse. He had my horse and said: "Go in and get a drink," and as I walked away he introduced me to his wife who stood in the door. After a short time we all went over to the church. The crowds came. I was led around and made acquainted by my new-found friend, Mr. Harper. Sunday-school opened; they had me to teach a class; then a song, I prayed, read my lesson, stood up and told the people my business. Read my text and made a start. My, how I did sweat! At last I said, "All who will promise to love one another come and give me your hand while we sing. They came. The service closed. Many said, "Go home with me," but I went home with my friend, John Harper. O how I learned to love that man, for he was so good to me, and was so plain. As I started off he gave me \$1 to pay for my horse hire.

I spent the afternoon visiting and collecting mission money. Night came. The crowd was much larger.

A Strange Story

Argyle, Mich.—Mrs. Wm. H. Carlson, in a letter from Argyle, says: "I was almost wild with pain in my head, and other severe pains, due to womanly troubles. Cardui gave me great relief at once. Further use of Cardui raised me from my bed of agony. Cardui saved my life, and I can't be thankful enough for what it did for me." Whether seriously sick, or simple ailing, take Cardui, the woman's tonic. As a general tonic for women, to improve the appetite and build up the constitution, Cardui is in a class by itself. Those who have used it say it does the work; it relieves, it cures. Try it. Your druggist has it.

knowledge and I wish here to express my appreciation.

Our China Conference was held in October, and so the year's work is closed and I wish to tell you a little about it.

When I returned in December, 1910, I found myself appointed to new work where woman's work had not been carried on before.

The great tent meeting, April, 1910, in Soochow at Kong Hong Church gave this Church a large list of women probationers to be looked after and taught. This work was considered important enough to have a special appointment and so I found myself appointed to do this much to my surprise, for it is a very responsible place.

We have a Bible Woman's Home with one assistant and one regular or graduate Bible woman living there and also a young lady kindergarten teacher.

These Bible women visit and teach the probationers daily, and we have a weekly meeting for the probationers where we meet them socially and also teach them in regular classes. We use a course of lesson texts on sin, repentance, faith, fruits, tithing and such; these texts are printed on strips of colored cardboard and each person studies this one verse of Scripture and takes the card home with her; often when we visit them they will bring out their cards and ask us to teach them the part they can't read.

Seven of our women probationers were received into the Church during the year. When one of these joined her husband and little girl of eleven also joined, and the baby boy of seven stood with them and probably thinks he joined. Another of this number was a young woman who gave herself for Bible women's work, and so we sent her to Mrs. Gaither's Bible School in September.

We have five Christian women of our congregation who are helping us as teachers in our weekly meetings; one of these opened her home for a weekly cottage meeting and Miss Tarrant's Bible women, as well as mine, have a part in this.

In the spring we began a children's meeting for our Sunday-school children, and out of it we had the nucleus for our kindergarten, which was opened late in September.

Miss Atkinson let us have one of the young ladies trained in her kindergarten and she is doing beautiful work, and we are so delighted to have her help.

I spend my mornings with her in the kindergarten and visit with the Bible women in the afternoons.

The kindergarten children are preparing for a Thanksgiving service, where they will sing their little motion songs, etc., and we hope to let their mothers come and we're sure they'll enjoy it.

Wouldn't you like to come? MAGGIE J. ROGERS. Soochow, China, Nov. 16, 1911.

The most ancient synagogue in the United States is in New York City—the Spanish and Portuguese Synagogue Shearith Israel, which was founded as far back as 1654 by the first Jews who came to these shores after the discovery of Columbus. These were fugitives from the cruelties of the Spanish inquisition, and Gotham today holds some of the descendants of these early settlers.

TO MY CONFERENCE FRIENDS.

It was unthinkable that you should plan a "calendar box" for me for this year; I have called it my "wonder box" for it has been a constant source of wonder and surprise.

The messages of cheer which accompanied each memento have been so helpful and the dainty as well as useful gifts will constantly remind me of you and your kindness.

Although you advised not, I have tried to let each person know that the gift was received and much appreciated; however, a number of gifts had either no address or no name at all, so these I could not ac-



TEXAS CHRISTIAN ADVOCATE BUILDING.

Purchased for the purpose of furnishing the Advocate a permanent home. The paper for more than sixty years occupied rented quarters.

to Huchow for two or three days and start out to attend more conferences. And now we are not refuting here, but only here on some mission business. All of our workers are at their stations, and most of them at work.

So I send this message to comfort and encourage our people. We do not believe our lives are in danger in this part of the country. In some parts the danger has become so great that some of the representatives of other missions have been advised by their Consuls to retire till order and peace are restored. It is our hope that not many days will lapse till all of our work will be resumed and our success will be greater than ever.

In closing, I may say that I am taking hold of the work with deep interest and am greatly enjoying holding up a crucified Lord and Savior to these soul-famishing ones who are truly as sheep without a shepherd.

Last year was a successful one in the China Mission Conference. At our late Annual Conference in this city, Bishop Murrah presided. His preaching greatly refreshed our hearts, and his official work has given general satisfaction. What a pity he cannot remain in China for some months to study more closely the conditions and needs of this great field. We are still hoping our Episcopal College will consider most seriously the question of appointing one of our Bishops to these Oriental fields for a period of four years, with the understanding

"Beloved, let us love one another." This was easy on my part. I know I love my brethren, but to get them to love me is another question. If I were better looking maybe the question would not be so hard. I went to bed late and rose before day. I hired a horse and rode to Elk, fourteen miles away. The first few miles was in the Brazos bottom. After leaving this and crossing a hill I came to the negro settlement. I rode for miles without seeing one white person. At last I thought I must be off my road. I asked an old colored man the way to Elk. He said: "You are on the road, sah." I was so glad to hear this. I asked his name and found it to be Tennessee Thompson—a name I will never forget. I rode on and was made to rejoice to meet some white boys in a wagon. They told me I was on the right road and to keep the straight, forward road. After while I came to the prairie and to white settlements. I stopped at a house to the left of the road to get water. I met an old man and lady whom I found to be members of the Elk Church. They had a fine home and showed me a room which they said should be mine while there.

I rode on and finally came to what I thought was Elk. I stopped at a house, a man came out, and said: "My name is Harper" (John Harper). I asked if I was at Elk. He said, "Yes." I told him my name and my business. By this time I was down

The organist came to me and said: "Please start the service for I live seven miles from here, and will have to milk the cows when I get home." So the service started. My text was, "Behold, I stand at the door and knock." I talked about thirty minutes, asked for a song and called penitents. Some asked for prayer—one was a doctor. I prayed. The service closed. I thought of home, but went home with a friend and started to Waco, my home, early next day.

Some of those good people I hope to meet in heaven. Some have been dead a long time. The colored man that told me the way was killed a short time after that, and others have passed away. BEN CROW.

Will every subscriber please examine the label on his paper to see that he has credit for the amount paid on his subscription before the conference met. The dates have been moved up on the entire list to correspond with the amount paid. If your date is not correct, kindly notify us at once.

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THE DATE ON THE LABEL OF YOUR PAPER SHOWS HOW YOU STAND WITH THE ADVOCATE.

It is not such a difficult task, nor does it take as much time to secure new subscribers to the Advocate as some suppose. It depends largely on getting at it and the way you get at it. For example: Rev. W. D. White, of Navasota, writes, "Here's the result of a little turn at the 'phone yesterday. Send the Advocate for one year to the following thirty-six new subscribers. More to come!"

CAMPAIGN FOR MISSIONS.

With this issue we begin to publish special matter in behalf of missions, and our columns for sometime to come will contain valuable contributions in the interest of this great department of our Church work. And our editorial page will have something to say of interest also, from time to time, on the same subject. We want this year to be one of a great concern on this subject, and the Advocate will emphasize the question with all its ability and force in the campaign now started. Let our readers mark and digest this missionary matter and the reading of it will bear fruit.

LAW AND ORDER IN DALLAS.

We have in Dallas some of the best and noblest people in Texas, and while we have an unenviable record on the homicide question, yet the great masses of our people are law-abiding and high-toned in moral character. We have more church buildings and organizations and a larger percentage of native people in our population than any other city in the State. So much so is this true, that the better element is in control of the affairs of the city and the county. But we have more than our share of saloons, and the results of their operations are nothing to our credit. According to one of our evening dailies, there were one hundred and seventy-four arrests by the police during December 24-26, and eighty per cent, or 139, of them were for drunkenness! These are the figures of an anti paper, and, as it is a bad showing for that side, it must be true. It is rare that an anti paper makes a concession, and when it does the reason must be strong. Where you have saloons you have drunkenness, and where you have drunkenness you have crime. Yet they tell us that the saloon is a good thing in the community! Ask the wives and the children of those 139 men how much good the saloon brought to them during those three days and nights!

THE HOME OF THE TEXAS CHRISTIAN ADVOCATE.

Nearly three-quarters of a century ago the Advocate started out on its career as a Church paper. It was then small and of little consequence. It had no permanent abiding place. Like the ancient people of God it was nomadic, but even then it looked forward to the time when it would cease to dwell in tabernacles and have a comfortable dwelling of its own. But this anticipation was in the far-off, dim future. The years have come and gone, the Advocate has had its ups and downs, its fears within and its fightings without, but out of all those years with its varied experience it has emerged, and to-day it stands forth as the best all-round conference organ in Southern Methodism. Its readers have multiplied time and again, and it goes into nearly every nook and corner of Texas, and it has become a dominant factor in the affairs of the Church and the moral weal of the State.

But thousands of our readers have never been able to make the Advocate a personal visit and see the paper in its own home, under its own vine and fig tree. So in this edition we present all our readers a view of the ample and comfortable quarters occupied by the Advocate, its composing rooms, its offices, its machinery and so forth. We have just had an idea that pictures of these quarters, from which the Advocate goes to them weekly, would be interesting to them, and here they are. Look at them and then remember that in these offices and rooms, consecrated by prayer, and toil, and hope, and love, your good paper has its weekly origin. It is no longer nomadic, it no longer dwells in tabernacles, its friends are no longer few, its influence no longer circumscribed, but it dwells in its own home, its friends are legions and its influence reaches the public sentiment of the Commonwealth. Now, its bright, clean face greets you with its best wishes and it promises to you its best service and most unstinted ministrations.

BISHOP ATKINS'S COMMUNICATION.

On the editorial page this week will be found a communication from Bishop Atkins. When he left Texas he partly promised to write something special for our readers. He had been two successive years in charge of three of our conferences, and had taken a deep interest in our enterprises, and his personal observation gave him ample opportunity to study some of our problems and the best method for their solution. We waited on him for awhile, and then dropped him a reminder and requested him to communicate his views to our people. He heard and complied, and the communication on the editorial page is the result. It touches on the evangelical phases of our work, and it will be good and appropriate reading. Turn to it and peruse it closely.

REAPING THE WHIRLWIND.

We are always sorry for the man who suffers on account of his children, and many fathers suffer in this way when they have done all within their power, both by precept and example to prevent it. But when prominent men publicly devote their talents and their influence toward the perpetuation of a demoralizing institution, and there comes to them anguish of heart and grief of spirit, they are only gathering the harvest of their sowing. We thought of this sometime ago when we read the account of the experiences of the son of the brilliant editor of the Louisville Courier-Journal. He is not only a man of liberal habits and of liberal views, but he has devoted his great paper to the interests of the saloon throughout the country, and he has lost no opportunity to ridicule and taboo the work of the prohibitionists and the temperance people. He is reaping the whirlwind.

And just the other day we read of

the episode of the grown son of ex-Governor Malcolm Patterson, of Tennessee, in Seattle, Washington. The boy wandered out into that Western country, tanked himself up on red liquor and shot a man. He was put in jail and kept there until his father hastened out there, furnished a \$5000 bond and got him freed on condition that he would take the boy out of that State and never permit him to return—for it turned out that the man whom he shot will recover. So Governor Patterson made the pledge and took his boy back to Tennessee and put him in a sanitarium for treatment for dipsomania. Governor Patterson, in order to save the saloons from destruction in Tennessee, went his length and his influence has so demoralized that State that it will take the passing of two generations to enable it to recover its lost prestige. He sowed the wind and he is reaping the whirlwind. And other fathers are doing likewise.

HE MAKES THE AMENDE HONORABLE.

We have before us a letter from "Rev. Joel Graves," of Clifton, in which he confesses that he went off half-cocked in that "lurid telegram," and that he ought not to have sent it. He says that at present he is not a member of any Church, but that he has an abiding faith in God and all good men, and that he made a mistake in ever leaving the Methodist Church and its ministry; that he will never be anything else in warp and woof but a Methodist. Along with the same letter is one from H. H. Bailey, one of our leading Methodists of Clifton, speaking in kind terms of Brother Graves and his family, and now with this statement the incident is closed.

REV. R. V. GALLAWAY DEAD.

The old veteran is gone up higher, and Rev. R. V. Gallaway is no more upon the earth. He died at 7:45 p. m., December 30. Just as the old year was finishing its record, so he closed out his pilgrimage. His end was peace, and his exit triumphant. He was long a member of the Central Texas Conference, and did faithful work for many years, but recently he retired to the superannuate relation, and was living at Aquilla, where he fell on sleep. He was a courtly Christian gentleman, and was held in high esteem by his brethren. We have no data of his life and ministry, but some one informed as to these facts will write his obituary.

SANITARIUM FOR POST CITY.

Mr. C. W. Post, the former Texan who has acquired wealth and fame, through the establishment of the Battle Creek Sanitarium, will, it is stated, construct a similar institution at Post City, in Garza County, Texas. Referring to this project, a Dallas News special says:

"This building is to be of native stone, 36x118 feet, two-story, twenty-four rooms, of colonial style architecture. It will be located in the heart of the residential district. There will be two public wards, private rooms, offices, spacious dining room and sanitary kitchen, examination rooms, operating rooms and sterilizing rooms. Each room will be provided with private bath and wardrobe; the operating and sterilizing rooms will be the most sanitary mode of construction and will be fully equipped with modern apparatus.

"The entire building will be heated by hot water system, which will insure uniform temperature to every room. The corridor on second floor opens out upon a large screen balcony."

We appreciate a kind note from Rev. J. M. Alexander, of Cuero District. He is entering his second year with bright prospect. His preachers are all at their posts and planning for good results this year.

Rev. Edgar M. Wisdom is making a good start at Thurber. He has had a warm welcome and the outlook for a good year is encouraging. Thurber is one of our important points and the Church has a promising field there.

PERSONALS

Rev. M. H. Majors, of Blum, made us a brotherly visit the other day.

Rev. A. P. Hightower, of Allen, visited the Advocate this week. His work is well in hand.

We had a pleasant visit the past week from Brother J. A. Puckett, of Butler, Okla. He writes occasionally for the Advocate.

Rev. L. B. Saxon, of Douglassville, was in the city recently and dropped in to see us. He had his good wife in the Baptist Sanitarium for treatment.

The stork came to the parsonage and left a fine, nine-pound boy with Rev. and Mrs. E. M. Wisdom, of Thurber, Texas, on December 30, 1911. Both mother and boy are doing nicely.

Rev. J. D. Whitehead and his good wife and daughter, of Kingston, gave us the benefit of a pleasant visit last week. He is looking stouter than usual, and he is hard at work on his charge.

Rev. J. R. Wages, of the North Texas Conference, has been appointed to Sayre charge in Oklahoma. He passed through Dallas last week en route to that point. The Advocate follows him with best wishes for a good year.

Rev. Emmett Hightower, Sunday-school editor and worker in the Central Conference, is a very busy man. We had a glimpse of him recently on his way from the presiding elders' meeting at Fort Worth. His home is now in Georgetown.

Miss Hattie Rankin, daughter of Rev. and Mrs. G. C. Rankin, was home for Christmas with her parents. She has been for more than a year Dr. W. F. Packard's helper at First Church, Houston. She has returned and is at her post again.

Dr. John M. Moore, the Secretary of Home Missions of Methodist Episcopal Church, South, will be one of the three speakers Wednesday evening, January 10, at a dinner given in New York to the Home Missions' Council of the United States. His subject will be, "Present Perplexities and Encouragements in Southern Home Mission Work."

Brother C. A. Keller, of San Antonio, who has charge of the Adult Wesley Bible Class in the Travis Park Sunday-school, has sent out to each member of his class a beautiful card bearing a New Year's greeting. The card also contains his picture. He is one of our most capable Sunday-school workers and his class is flourishing.

Rev. and Mrs. C. M. Harless, of Grace Church, this city, have issued cards announcing their silver wedding anniversary. It will occur Saturday evening, January 6, and they will keep open house to their friends and visitors. For twenty-five years they have traveled happily their wedded life, and the Advocate extends to them cordial greetings.

AN APPOINTMENT WITHOUT A CHARGE.

Let none become alarmed at this mention, nor conclude that this shall be a story of murder, or thieving, or drunkenness. A regeneration has been made and the frontier and isolated town and county has now become the synonym for peace and plenty. I do not know to whom most honor lies, but surely not to those spies who brought in an "evil report."

Last year Rev. J. T. Howell, our pastor at Dumas, held a meeting in Plemons, and organized a Church with ten members. Later and a few weeks before the time for the Annual Conference Champ Traylor, a citizen of Plemons, came to see Bishop Atkins and the presiding elder in Amarillo and asked for a preacher, promising that he would receive not less than \$600. The conference at Plainview heard Rev. Gordon B. Carter assigned to Plemons Circuit without an appropriation. (If anyone thinks that Brother Carter was afflicted in his appointment, just ask him or his wife what they think about Plemons and your minds will be disabused of the thought at once.)

Plemons, the head of the circuit, is the county site of Hutchinson County; is forty miles from the railroad, and is located hard by the Canadian River, on the north bank. The river at this point is about one mile wide, and, with its broad valleys and steep

jutting-endings of plains-lands, gives one a most restful and inspiring vision upon beholding it. Deer, antelope, wild geese, ducks, prairie chickens and quail exist in goodly numbers. Grapes and plums grow in great abundance in the roughs of the river and hundreds in the fruit season repair to these parts to gather the wild fruits and to hunt and fish.

The incoming streams are of purest waters and of the choicest fish. There is a difference of 1100 feet in altitude between Plemons and the back-lying plains. Cereals produce in great abundance in this county, and cotton matures well in the river levels. Getting out on the "flats" the lands are unquestionably the finest of all the plains. It is a signal fact that no crop failures have ever been



REV. G. B. CARTER, P. C., Plemons, Texas.

in this county. Any Governmental report will show that this county is in a better rain-belt than any portion of the Panhandle, but being so far from the railroad marketing is quite a difficult business. It requires at least one hundred days out of the year for getting to the railroad the results of an average crop. This keeps the settlers to stock farming, for it is much easier to feed the crops to cattle, horses and hogs and drive the herds to market than to sell the produce from wagons. When a railroad passes through this section lands now selling from \$3 to \$12 per acre will sell easily for \$12 to \$10 per acre.

This people are waking to hear the tread of the feet of coming generations, and are realizing that they must bestir themselves to lay foundations for Church and schools. Every move now substantiates the awakening of Hutchinson County. When the pastor and his wife and children arrived in Plemons they were received with a generous welcome and with a true Western spirit. All over the county the welcoming has been sincere and substantial. This has put great determinations in the preacher's mind and strong intentions are fast forming into great activities.

On my arrival in Plemons for the first Quarterly Conference, Saturday, December 16, I found the entire Quarterly Conference on the roof of a new parsonage, working hard to get the shingles on that afternoon. I joined them and the roof was almost finished at dark.

The charge is building a real, nice parsonage—framed and substantially finished in every detail. Montgomery



HON. CHAMP TRAYLOR, Plemons, Texas.

Ward & Company, of Chicago, furnishes the paint, and Sears & Roebuck, of Chicago, the inside decorations and paperings. The good people in Plemons asked the pastor and his wife to make a list of necessary furnishings. They did so—taught by fearful precedents of the past—and when the committee looked upon their list it smacked so much of the exactions and limitations of some aristocratic congregations in their concessions and furnishings, that they tore up the limited list and doubled both quantity and quality. So, now, if you want to note a well-built parsonage and with adequate and substantial furnishings, just think of Plemons.

The Quarterly Conference at night was a live one. The meeting was

Years of Suffering Our Texas Missionary Campaign

Catarrh and Blood Disease - Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

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

held in the Court House, in the office of the County Clerk. Solomon, of Lieb, was present, and surprised us with his faith and optimism. Crawford, whom I have known since the days of Granbury College, nineteen years ago, and who is County Clerk and Abstractor, was present and Acting Secretary. D. B. Kirk, of Lackey, was on hand, strong and generous. H. W. Pitts, a merchant of Plemons, was present and is very active in the new charge, and is showing the pastor many courtesies. Champ Traylor, a compact of frontier life and full of inspiration, sat with us. The salary of the pastor and presiding elder was placed at \$720. They did some pioneering at this conference. A committee was named to act as an Auxiliary Board to the Quarterly Conference to take cognizance of all the churches and preaching places in the county and to keep in touch with the financial and other important matters relative to the work. This committee, composed of Traylor, Christian, Pitts and Terry, will greatly help to make the work of the Church a final success. They will visit all the communities in the county where preaching may be given and arrange fully all matters thereto.

Sunday morning and night I preached to large congregations, and I am sure that we had profitable services. It was my intention to go North on Monday to begin my work in Mansford, Ochiltree and Lipscomb Counties, but the worst snow-storm of years came and I was shut in until Friday, when I was enabled to get back to the railroad on a mail hack. We covered the forty miles in two days, stopping overnight at the hospitable home of the Weatherlys, who are very choice people. I shall never forget their kindness to me. Of the sufferings incident to the trip I shall not refer. It is generally conceded that the snow was fully a 12 inch average on the levels, with very green snow banks deep and dangerous to the most unexpected places.

With this article will be noted the faces of Rev. Gordon B. Carter, the pastor of the new charge, and Hon. Champ Traylor, the District Steward and Trustee. Brother Traylor organized the first court ever held in Hutchinson County; received the first daily paper ever sent to Plemons—the Dallas News—and is the very first one to give a cash subscription to the Amarillo district parsonage.

Presiding Elder Amarillo District.

"CONQUERING FORCES OF THE KINGDOM."

By Bishop Warren A. Candler, D. D. This is the title of a charming book of sermons by Bishop Seth Ward, which has been issued recently from the press of our Publishing House at Nashville.

The volume is edited by Bishop Mouzon, and contains an admirable appreciation of Bishop Ward by his friend, the editor. The closing lines of the preface add a tender interest to the volume: "My work as editor has been greatly lightened by Mrs. Ward, who, after I had selected these fourteen sermons for publication, went over them with her own hand, getting them ready for the press."

It was my pleasure to hear Bishop Ward often in our travels together, especially in our journeys in Mexico and Cuba. His sermons were always good, and often really great. He brought beaten oil only into the sanctuary.

This volume is composed of fourteen of his best discourses, and it will rank well among the many books of sermons published in our own and other lands. Every sermon in it is of a high order. Where all are so good it is difficult to select one that is better than another, but "Conquering Forces of the Kingdom," "The Living Christ the World's Hope" and "The Greatness of Service" strike me as uncommonly fine.

The book deserves a place in every library and home in our Church. It is stimulating, edifying and inspiring. No nobler man has lived among us in my day than dear Seth Ward, and these sermons are worthy of the great heart and brain which produced them.

The man with his all invested in mining stocks is seldom in a position to rest on his ore.

The World Call

By Rev. John M. Moore, D. D.

The mind staggers when its thought is centered upon the world in which men now live. The question that ever arises is, Where is the world going? It is not standing still. It is moving, and never so rapidly as today. Dynasties are falling; age-long governments are being reconstructed; hoary customs are being cast aside; ancient viewpoints are being abandoned. The twentieth century has already been marked by the opening of a new epoch in the oldest Nations of the world. Social unrest characterizes the spirit of the entire human race at this time, and all because men everywhere are seeking a higher sphere of living, and the means for a better expression of the virtues and purposes of enlarged mind and ennobled heart.

When Robert Morrison went to China in 1807 it was not any call for him or any other representative of an American or European Nation. William Carey in 1793 went to India and began his missionary labors at Serampore without any welcome from the native Bengali. Commodore Perry in 1854 found closed harbors and a locked-up empire among the islands of Japan, and no missionary could gain an entrance into that land of the rising sun. The near East, with its Turkey, Persia, Egypt, their neighbors and possessions, slumbered quietly under the deadening influence of Mohammedanism up to a half century ago. At the opening of the nineteenth century Asia and Africa slept the sleep of the centuries. Europe entertained herself with the quarrels and strife of petty monarchies and selfish dynasties, while America was considered by all Nations a land of wild tribes and a colony of adventurous and, for the most part, undesirable people gathered from various European countries.

What two forces have been introduced into the world's life and activities that have literally revolutionized the governments, the commerce, the industries, the mode of living, the social conditions and aspirations of the Nations? I answer, America and Christianity. These have been the complements of each other, and by their joint action and influence the world to-day is "tremulous with excitement and tumultuous with change." Practically every great movement in the world at this moment can be traced to these two great forces as the origin.

Think of electricity in its numerous applications and one will think of Morse, Edison, Bell and their associates, for through these great Americans came the telegraph, the telephone, the electric light, the electric motors—the instruments of world-wide intelligence.

Think of transportation and one thinks of Fulton, Vanderbilt, Gould, Harriman and Hill—the leaders in the construction and equipment of great steamships and railway systems.

Carnegie and Westinghouse and such makers of steel have had no little part in the building of great battleships, ocean greyhounds and the superb roadbeds that insure speed and comfort in transportation. The American tourist with his easy wealth is in no small measure responsible for the growth of floating palaces, observation cars, improved hotel facilities, increased knowledge of Caucasian people among Orientals, and a mingling of races which has made for world unity.

The American business man, with his ideas of large finance, unified commerce, comprehensive commercial systems, has disregarded the obstacles of the sea, foreign tongues and strange peoples and has become a promoter of American ideas of commerce, government, education and civilization in all Nations in all lands.

The American diplomat has represented a Nation that laid its foundations upon the sovereignty of the individual with his inalienable rights of life, liberty and the pursuit of happiness, and the declaration that all men are created equal, and, as a consequence, the idea and ideals of the American Government have tremendously affected the policy of every Nation in existence, and have wrought a revolution among some peoples who are struggling for a new expression of their National consciousness.

Humanity never found a place large enough for it to exercise itself until it got into America. A big country, broad, rich fields, high, massive mountains, immense beds of coal, iron, lead, gold and silver, a liberty like the eagle's, an opportunity as

glorious as heaven, gave man a new fresh breath, filled his lungs, fired his brain and energized his heart—and the world has been the gainer. The American has sometimes appeared crude, rude and even audaciously confident to those who never had their bodies loosened for deep breathing, but he carried with him a freshness, a vigor, a forcefulness which testified to red blood, robust good will, and triumphant optimism. These have won for him the attention of old and often decadent European people, and the admiration and even imitation of the new, young leaders in the near and far East.

The American has awakened new questions, new aspirations and new enthusiasm among the slumbering peoples, and a social unrest, which is a hopeful sign of the times is the present day result. America and the American must have the credit and bear the responsibility for much of the social, industrial, intellectual and religious commotion of the present hour.

Knowing the conditions and the spirit of the people of the United States one is not surprised that they contribute practically one-half of all the money raised in the world for the evangelization of non-Christian peoples. The open-mindedness and large-heartedness which have characterized the American in all his relations has not failed him in his religious responsibilities and activities. He believes in his religion as he does in his freedom, his government, his education, and he desires that no man should be deprived of its benefit. His religion has meant to him more than a creed, an insurance against punishment, a program for individual safety. His Christianity has a message to the soul, large and varied truth for the mind, activities for the devout spirit, institutions for the blessing and uplift of humanity, an attitude of love, confidence, reliance and service toward God and man. Missions to him has meant education, healing, good government, honest trade, unalloyed justice, social integrity and a gospel of heart purity. His religion has sought the world's need and has administered in the spirit of a world Savior. Missions to him is big business and in it he makes large investment. The American's Christianity is being regarded more and more by the non-Christian world as the source of his freedom, his learning, his civilization and his spirit. His voice has reached the ear of the awakened world and gained a hearing for all he may have to say for the uplift and salvation of men.

America and Christianity have created conditions in non-Christian Nations which glorify both and yet lay increased responsibility upon both. Think of China awakening from her long sleep and outline what must be her urgent needs, her righteous claims, her undeniable demands upon the Christian Nations in this hour of her reconstruction. If there ever were a day when this mighty Nation had need of guidance in spiritual things and when the Christian Nations, whose ideas of government and learning she is adopting almost, should bring to her the religious heart of the highest civilization, it is now—this moment!

Japan is calling the loudest of all the non-Christian Nations for instructions in the Christian religion and with proper leadership would be unquestionably among the very first to accept Christianity as a National religion.

Korea pleads for the gospel. Brazil, in her great industrial, educational and political movements, has found that her corruptness is at the heart. Mexico can never tolerate again the Romanism which she has endured since the days of Cortez. Cuba's hope is in America's Protestantism, as much as in America's democratic philanthropy.

The six great fields in which our Methodism labors are white unto the harvest and call loudly for help from our Church. Do those calls fall upon deaf ears? Every plea for foreign missionary funds has its origin in the needs and opportunities that are crying aloud in every foreign field.

Not to answer now, and with the best and largest gifts, is to fail when the Master is most concerned and when his cause is in its crisis. This is not a day of tax-gathering for missions, but a time of open-hearted philanthropy for the world's evangelization. What should the answer be?

LOOK AT THE DATE ON THE LABEL OF YOUR PA PER.

A NEW YEAR'S ANNOUNCEMENT.

Everything indicates that 1912 will be a year of notable events in Texas history. People who stand for civic righteousness against saloons and allied evils, never faced greater opportunities and possibilities.

An analysis of the vote on the prohibition amendment July 22, 1911, shows that if the 126,000 and odd negro votes and the more than 76,000 Mexican votes had not been cast, the amendment would have been adopted by 114,000 majority. This indicates the authority by which the amendment was defeated, and on which the saloons are doing business in this State. It is a condition that ought to put "high-life" on every man who has any real, unselfish interest in the welfare of his State. Present indications are that if the right sort of preparation is made in the matters of poll tax payments, State-wide educational work and thorough organization work, we will shatter the political liquor machine into fragments, the present year. The skies are clear, with but a single speck, that of the overconfidence of anti-saloon people. Such people throughout the State are warned concerning this danger, right now in the beginning of the new year. We are going to have notable victories this year, if we earn them, and they will have to be earned by united, persistent activities.

The Anti-Saloon League, and its field workers, are pressing the work with all possible vigor. A great deal of literature is being mailed out, and the quantity must be increased week after week. Pastors throughout the State are appealed to to give League workers the most cordial co-operation to the very last limit of their ability. If we do our duty, we will make con-

ditions this year, that will insure the adoption of a prohibition amendment to the constitution within a short time. God and every worthy State interest demand of anti-saloon people that they do their level best this good year. Humanity and State honor are at stake. J. H. GAMBRELL, Dallas, Texas, State Superintendent.

AN APPRECIATION.

In our Methodist Review and other periodicals we frequently see "criticisms" of the latest books as they come from the press. I do not feel myself capable of criticising any book, but as a reader of books and a student of good literature, I wish to express my great appreciation of a book which has recently fallen into my hands.

At our Pastors' Conference of the Consicana District, and while the subject of "Pastoral Visiting" was being discussed, our Brother Abe Mulkey called attention to a book which had been written by Bishop Quayle, entitled, "The Pastor-Precacher." Brother Mulkey said he had investigated the work of Bishop Quayle while a pastor in Chicago, and that he found his pastoral work to have been in accord with the book which he had written.

Immediately after the session I ordered this book and have since read it with the greatest delight and profit. And as a young pastor I wish to express to Brother Mulkey my sincere thanks for calling attention to the same, and to the good Bishop for giving us such a book. Suffice it to say, that this book has been of more practical help to me in my work as pastor, than any I have ever read, and I have read several.

NEAL W. TURNER.

BARGAINS IN GARMENTS

THE SEASON OF THE YEAR WHEN DOLLARS DO DOUBLE DUTY IS HERE. FROM THE LARGEST AND FINEST STOCK OF READY-TO-WEAR GARMENTS WE OFFER THE FOLLOWING FOR THIS WEEK:

Sweater Coats for Ladies, Misses and Children—An assortment of colors, white, red, Oxford, tan and black, sizes are not complete, but you will be lucky in getting your size—

- Former prices up to \$7.50, special.....\$3.75
- Former prices up to \$5.00, special.....\$2.50
- Former prices up to \$3.00, special.....\$1.95
- Former prices up to \$2.50, special.....\$1.45

Children's Sweaters

Sizes 6 to 14; prices \$1.50 and \$2.00.....95c

Flannelette Kimonas, to close quickly—

- Former prices \$2.50 and \$3.00, special.....\$1.75
- Former prices \$1.75 and \$2.00, special.....\$1.45
- Former prices \$1.25 and \$1.50, special.....95c

Blanket Robes—

- Former price \$5.00, to close at only.....\$2.50
- Former price \$6.50, to close at only.....\$3.25

Special Prices in Long Silk Kimonas—

- Former price \$3.50, now on sale at only.....\$2.45
- Former price \$5.00, now on sale at only.....\$3.65
- Former price \$7.50, now on sale at only.....\$4.95

Children's School Coats—

- Former price \$5.00, now on sale at.....\$2.50
- Former price \$7.50, now on sale at.....\$3.75
- Former price \$10.00, now on sale at.....\$5.00
- Former price \$12.50, now on sale at.....\$6.25

Odds and Ends in Children's Long Dresses—

Former prices \$2.50, \$3.50 and \$4.50, special.....\$1.25

Children's Wool Dresses—

- Former prices \$4.50 and \$5.00, special.....\$3.45
- Former prices \$7.50 and \$8.50, special.....\$4.85
- Former prices \$10.00 and \$11.50, special.....\$5.65

Street Dresses in Velvet and Silks, Nothing Reserved— One hundred and fifty Dresses to close—

- Former prices \$10.00 and \$12.50, your choice.....\$5.00
- Former prices \$15.00 and \$17.50, your choice.....\$7.50
- Former prices \$20.00 and \$25.00, your choice.....\$11.45

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JUST ONE THING AFTER ANOTHER By GULLIVER

Henceforth, for one year at least, my address will be 903 Tenth Street, Wichita Falls, Texas.

This is a great town. In everything but size it is a city. Everything is "cityfied": the buildings, the streets, the public institutions—all are on the city plan and style. It is a manufacturing town. Its proximity to gas, oil, coal, etc., constitute it, naturally, the proper place for all kinds of manufacture. Think of gas costing only 25 cents a thousand feet! We not only light with gas (we have electric lights, also), but we heat with it. No wood, no coal necessary. No kindling of fires on a cold morning. Just jump up and light the gas, go back to bed until the room gets warm—and there you are. It is great!

We have here the making of one of the greatest Churches in Texas. Fact is, it is a great Church now. We have one of the finest and most up-to-date churchhouses in the State, with all the necessary equipments for the "running" of all our institutions. And we have a large and good-looking congregation. I am preaching to more people than I have stood before for years. And they are progressive. I never have known such optimism and push (especially along material lines), as is manifested by this congregation. There are few, if any, "moss-backs" here. And the older members are just as progressive as the younger ones. All seem to "feel the future in the instant," and believe the Church has a great future. And believing that this future is rooted in the present, they are laying the foundation for yet better things.

The pastor has a magnificent home with every appointment known to modern convenience. The Board of Stewards, composed of the picked men of the Church, unanimously fixed the pastor's salary at \$2500, to be paid on the first of every month. This makes him easy, and he has nothing to think about but his own work. When will our people come to understand that if they would get the best service out of their preachers, they must relieve them of the continual worry about how they are going to keep even with the world? No man can study for the pulpit, or deliver himself with full force, whose mind is concerned with earthly things, and no honest man can fail to be concerned if he knows that he must either go in debt (which is ruinous), or have his family suffer for the bare necessities of life.

I find the footprints of a number of my predecessors here. Especially are Brothers Morrow, Bishop and Cooper held in high esteem for their work's sake. I am indebted to all who wrought well here. Other men labored and I am entering into their labors. And I am determined by the grace of God to leave matters better than I found them. Whenever I get to that point of inefficiency where the cabinet has to "take care of me," I aim to drop out and give my place to a more worthy brother. Fact is, if I find it out, I will give way a respectable time before that period arrives. I can live some way without eating the bread I have not earned. I was once a good cotton picker, and

if the worst comes I can get me a sack and go at it again.

I hope that preachers—and all our people, as to that matter—will learn to enclose postage when they write for Church certificates, or about anything else that demands an answer. Common "business courtesy" demands this. I have always sent the "letters" stamps or no stamps, but I have cut out everything else. If any one wishes to know about the climate of the country, the business openings, or anything else that concerns him alone, he must send a stamp, or his communication will go where so many of my newspaper articles have gone—into the waste-basket.

A retiring pastor can do his successor much good as well as much harm. I stopped and thought a long time before writing the second section of this sentence. Is it right, is it policy, is it for the best for the Kingdom of God, to intimate that any pastor would throw anything in the way of his successor? Thank God! I can say, and prove it, too, if necessary, that I have always done all I could to make it easy for the man who followed me in a pastoral charge. Not to do so is to betray the cause of Jesus Christ. For any word said that would lessen the influence of any preacher—any Christian—is robbing God of the good that such a slandered one might do. It is little, it is mean—unworthy of any man who calls himself a Christian—and, especially, a preacher. Every one who, by word or look or nod or any sort of innuendo, would reflect upon the character of a fellow-worker in the kingdom of God, is close of kin to Judas Iscariot. The Master said: "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." So there you are!

I have long since reached the conclusion that no man can do the best for himself or the Church until he comes to feel like his place—whatever it be—is providential. This, sometimes, is hard to see. Sometimes the foolishness—and even the wickedness—of men get us into situations that seem not to be of divine appointment, but if a man will go right ahead and "make good" the situation will change and he will come into his own. I have been there.

Once, at least, during my ministerial life, I was the victim of pure and simple malice. I felt hurt and cast down, for I knew the cause of my discomfort. But I went to my appointment determined to do the best year's work of my life, and everything turned out all right. Not only so. Not only did I get out of the woods, but the parties who tried to hurt me got into it. Verily, the Lord will take care of his own. Just hold on to him, and he will never leave, nor forsake you. I am not young and I am not old, but I have lived long enough to know—without a doubt—that if we are "faithful in that which is least," the time will come when we will be made "ruler" over as many "cities" as we are able to "farm." So, brother, take courage and wait.

Some of our preachers have the uncanny reputation of getting into a row wherever they go. And this is not because they are bad men or even "fussy" men, but because they

make the mistake of taking a part for the whole and wounding the feelings of innocent people. Then there is a way and another way to say things. The least show of anger or impatience disarms any preacher. When people believe that you love them you can, as old Doctor McFerrin used to say, "Plow mighty close to the corn." But the man who rants and defies and blusters about in the pulpit deserves and gets the contempt of all sensible people. And the pity of it—yea, the tragedy of it is the name of his Lord is "blasphemed through him." I have heard some preach who seemed to have an imaginary enemy before them, and the way they belabored that poor enemy was, in the language of one of our great men, "a caution to cripples."

I heard a man preach—or, rather deliver a tirade of abuse—for more than an hour on "courtesy"—the whole mess being based upon an imaginary slight put upon him by a single individual who, by the way, was as deaf as a post and never heard a word of it. The rest of the congregation had interrogation points written all over their faces. They were wondering all the while what on earth the man was striking at. "The sheep looked up and were not fed."

By the way, some undershepherds seem to suppose that they are sent to beat rather than to "feed" the Lord's sheep. Not so. When, after a hard week's work and worry, the people come to the house of God, they need to be comforted and encouraged—not abused and scolded. The wants of a people are as varied as their numbers, and in order that the undershepherd may "give each his portion in due season," he must know who each individual is and what he needs. This means "visiting from house to house," a work which some preachers scout, but I have noticed that it is just that class of preachers who do little more than just draw their salary and, most frequently, have to move at the first year—nearly always at the close of the second.

Some things are settled in my mind, and one of them is, that if the preacher will do his duty in the spirit of his Master, the people will take care of him. There may be some exceptions to this rule, but they only prove the rule. It may be proper to say just here, that the oversight of a congregation cannot be successfully taken unless the preacher "loves men as men." To undertake to do the work of a representative of Jesus without his Spirit is to fail at the most vital and essential point. He loved all men—even his enemies, and "if any man have not the Spirit of Christ he is none of his." There you are!

We are all better and worse than we are known to be. The heights and depths are in us all. We are conscious, if we will only stop to think, that in us are unlimited possibilities both for good and evil. The disciples felt this when, at the "Last supper," they each inquired, "Lord, is it I?" And the apostle exhorts those who would restore an erring brother, to do so in the spirit of meekness, "considering thyself, lest thou also be tempted."

But this paper is already too long. If I do not love everybody I am much deceived. I hope everybody loves me.

ON REVIVALS OF RELIGION.

By Rev. F. G. Cox.

I was impressed with the reports of the preachers on the Abilene District during our recent meeting of the presiding elder and his pastors.

However, my impress was not of a satisfactory nature. In the first place, there seemed to be a falling away from the old lines of "revival work." The proposition was viewed from every angle and argued as to the cause. Some held that this, that and the other was the occasion of the latitude. Being a new man in the district, I withheld my views of the matter. However, if you will permit me, I would like to offer a solution to the whole problem, one that has never yet failed, and, in my twelve years' experience, three of which have been in the evangelistic work, I have had the opportunity to prove it. Here are some of the rules that if carefully adhered to will bring the desired results. I submit them to you, not for approval, but for practice:

One reason why there are not more revivals is because so little of the preaching is aimed at the sins of the people who are listening to the preacher.

Another reason is that so few preachers believe themselves; find a man who is moving the world and you will find a man who believes in something; a man on the fence has no moral weight. Men never speak of hell to-day, and very little about heaven. Remember, that the man who preaches the best and biggest sermon is the man who keeps right on living

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his sermon after he comes out of the pulpit.

The time the Lord needs you most is when the devil has things his own way in your own community.

God is not in a revival that winds up with a Church entertainment.

Too many pulpits are painted fires, instead of burning ones.

God hasn't much use for a man who does all his work with his mouth.

There are too many preachers who never ask God for any kind of a revival except that which will make a big show on paper.

If preachers would not try to do so much themselves God could do more for their congregations.

The main reason why preachers do not have gospel results is because they do not do gospel preaching.

The world needs ministerial backbone a good deal more than it needs higher steeples on the churches, or bigger organs behind the pulpits.

Many preachers fail because they preach about Christ instead of preaching him.

Always remember it's bad for the lambs when there's a giraffe in the pulpit.

No man can preach an inch higher than his own experience.

The preacher who is always behind will soon have a congregation just like him.

If you want to lift the people very much you must have hold of God's hand when you make the effort.

If you try to get men to understand the gospel you will fail, but if you preach it with a heart on fire with love for their souls you will succeed.

If your object is to deliver a lecture course, win applause and make money, elegant, moral essays will do, but if you want to save souls and please your Master they won't.

The preacher fails who tries to preach a doctrine that hasn't been tested in his own heart.

No man filled with the Holy Ghost ever has to preach very long to empty benches.

When you are praying for a revival that will stay, don't insist on having it come in your own way.

The preacher's preaching never makes anybody want any more religion than he possesses.

Remember, that if nobody has ever got mad at your preaching, you had better shut up your Bible and quit—you are in the wrong business.

Shoot where God tells you to aim, and you will always hit something.

If you want a revival, preach repentance, and begin by taking aim with your longest guns at the front seats.

The protracted meeting in which the preacher's family takes no interest is not apt to develop into much of a revival.

You can't warm other people while your own heart is freezing.

God can use a weak man, but he won't use a lazy one.

The sermon that doesn't open a window in heaven for some one is a failure.

Nugent, Texas.

Dan't.

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

Since the days that are past are gone forever, and those that are to come may not come to thee, it behooveth thee, O man, to employ the present time, without regretting the loss which is past, or too much depending on that which is to come.—Dodsley.

The truly great and good in affliction bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upwards when most burdened.—Sir Philip Sidney.

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SUNDAY SCHOOL ITEMS

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

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

TRIUMPHING UNDER DIFFICULTIES.

This is what Brother Bryant, superintendent, and Brother Morton, pastor, are doing at Glen Rose. The editor spent the third Sunday in December with them and knows.

Glen Rose is the county seat of Somerville County. It is a town of eight hundred inhabitants fourteen miles from the nearest railroad. We reached it after a drive over a rocky road which led for most of the way through black mud. The church is a small rectangular building of the primitive type. But we found a thoroughly graded Sunday-school, including a Wesley adult class of more than forty members. This class is well taught by the pastor's wife. The school has outgrown the church and one class of juniors meet in a rented room in a private residence. The growth of the school and the introduction of the graded system have created an insistent demand for a more commodious house of worship, and the Milams and other progressive spirits of this plucky little Church will see that the house is forthcoming. When this Sunday-school gets a good cradle roll and home department in operation it will be a standard Sunday-school. What this school is doing a thousand other schools in Texas could do. They only need such leaders as Charlie Morton and Bob Bryant and Mrs. Morton and Mrs. Milam and progress comes as a natural consequence.

OUR LITERATURE.

No earnest worker in any field of service ever attains his ideal, for the longer he continues in his work and the more he studies it the larger his ideal grows. We believe that from time to time we have made improvements in our Sunday-school literature, but we are not yet satisfied. Changes will be made in several of our periodicals next year, and new features will be added which we trust will increase their usefulness.

In the Magazine the "Lesson Survey," giving the literary analysis, historical setting and exegesis of each lesson will be written by Dr. O. E. Brown. Bishop Candler will furnish with each lesson a page of practical suggestions under the title, "Lessons Within the Lesson." Rev. W. H. Smith, of the Virginia Conference, will furnish weekly a number of apt illustrations. Dr. Andrew Sledd, President of Southern University, will write, "The Lesson and the Teacher," and "Suggestions for the Intermediate Teacher" will be furnished by Prof. J. G. Fiske. The Department for the Junior Teacher will continue the same as last year. The "Workers' Counsel" will be continued with several important additions to the contributing force. Two new departments will be added, "The Rural Sunday-school" and "The Graded Lessons." Several series of articles have been promised, among them a series by Bishop Hoss on "What Methodism Believes," a series by Miss Slatterly on "The Teachers' Study Class," another from the same author on "How the Teacher May Help Her Girls," a series by Dr. S. H. Wainwright on "The Synthetic Gospels," and a series on the "Adolescent Boy," by Mr. Edgar M. Robinson, Executive Secretary of the Y. M. C. A. Drs. Snyder and Cowan will continue their work for the Adult Student, and in addition to "Class Problems" and "Class Parliament," this periodical, which has already become indispensable to our

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

Tutt's Pills And save your health.

Wesley adult classes, will run for next year a series of twelve articles by Bishop McDowell on "A Man's Religion," a similar series by Amos R. Wells on "Present Day Parables," and a series of six articles by Russell Sewall on "Six Goals to Attain."

The Senior Quarterly for 1912 will be written by Dr. F. N. Parker, recently elected to the Chair of Bible Literature in Trinity College. The Visitor will continue a weekly story by Amos R. Wells, illustrating the Lesson Story for the week, and the front page of "Boys and Girls" will be rendered very attractive for children by being illustrated in colors. Our other periodicals will continue to maintain the high standard which they have hitherto set.

Every Sunday-school in our Church ought to be furnished with a full supply of our own literature. Pastors, superintendents and members of Conference Sunday-school Boards may obtain a complete line of samples by applying to our publishing houses.—Sunday School Magazine.

THE SUPPORT OF THE FIELD SECRETARY IN THE CENTRAL TEXAS CONFERENCE.

At the last session of the Central Texas Conference the Sunday-school Board submitted the following resolution, which was unanimously adopted by the conference:

"Resolved, That, having created the office of Field Secretary, we ask the Bishop to appoint a man for the place, and that we fix his salary at two thousand dollars and necessary traveling expenses, and recommend that an assessment for Sunday-school extension be levied equal to 5 cents per member of the Sunday-school enrollment to be collected by the presiding elders or under their direction."

On the strength of this resolution a Field Secretary was appointed, and as the treasury of the Conference Sunday-school Board is practically empty the Field Secretary is entirely dependent upon the collection of the five-cent assessment for a support.

The following circular letter was recently sent to each superintendent in the Waxahachie District, and is so much to the point that it may furnish some useful suggestions to other presiding elders of the Central and other conferences who have this kind of work to do:

"My Dear Brother: The last Annual Conference in session at Fort Worth took very aggressive steps in the matter of Sunday-schools. This was both to our delight and for the benefit of the Church we mutually love. We have a man now in the field constantly, viz., Rev. E. Hightower, one of the best-equipped Sunday-school men in our Church, and to maintain him and meet the expense of this work, which of necessity will be considerable, an assessment of five cents per member of all Sunday-schools in the conference was levied to meet these expenses. This is a very small amount and can be had for the mere asking. You can make a great rally day, and let all the members of the school bring up their nickel and pay it at once. Brother Hightower and his co-workers will hold Sunday-school institutes in our district and elsewhere, and we are now in position to make the largest and most aggressive movement in this line that we have ever done. Of course, there are some who cannot pay their nickel, but these are few, and there is always some one to pay for such. Now will you take up this matter at once and see to it that your school is the first to pay out, and have it reported in the Advocate that your school made the quickest record of any in the Waxahachie District. We really believe this to be the best and easiest plan to meet this important work that could be adopted, and therefore it was adopted by the conference. Bishop Atkins most heartily approved of it, and, having tried it, says it is a splendid success. To make it successful, however, every superintendent must take it up and see that it is done. The greatest interest can be created in it by taking an interest yourself. We feel sure that you will not lag in this, as we know you to be greatly interested in the progress and fullest development of the work to which you are committing your Church life. When? Right now! Just as soon as the announcement can be made and the children interested in the matter. It ought to be done in two weeks easily, and at longest not over four weeks. Let's try it, brethren, and see who can report out first. This matter will be inquired into in each Quarterly Conference.

"T. S. ARMSTRONG, Presiding Elder.

"R. F. BROWN, Treasurer Sunday-school Board."

BROTHER BONNER'S WORK.

Rev. R. B. Bonner, Field Secretary of the Northwest Texas Conference, refuses to blow his own horn, and it

is such a good horn that we take the liberty of blowing it for him. Finding himself loaded down with work for January the editor wrote Brother Bonner with a view to swapping work, and this is part of his answer: "It would give me real pleasure, but all of January has been promised. The fact is this work is so great, and there is so much of it, that I see no chance to get away. Do you know, I have received requests for work covering fifty weeks already, not including but two district Sunday-school Conferences. Counting the other seven District Sunday-school Conferences that I am expected to attend, I have requests for more than I can do all the year, not missing a Sunday. Many of these I will be forced to turn down, for I must so adjust my work that I will give sometime to each district and also be able to accomplish the most for the cause. I have held three institutes and one revival since conference. At each of these institutes I reorganized the Sunday-school putting it on a modern basis. Formed five Wesley Adult Bible Classes, put in two cradle rolls and two home departments. Also got twelve to agree to take the teacher's training course. So, you see, I have been very busy, and will be kept so during the year. The work grows on me. I never realized the possibilities of Sunday-school work before."

After such information as is contained in the above letter who will say that there is no demand for a Sunday-school Field Secretary when the right man has the job?

THE SUPERINTENDENT'S PROGRAM AGAIN.

Every superintendent, whether of the whole school or of a department, should always go to the Sunday work with a pre-arranged program. The order of work set down in our magazines and quarterlies is very suggestive, but it does not carry the force of law and was not meant to be used as a crutch for lame superintendents. There are few schools where it may be followed literally to the best advantage. In the average school it will serve as a good basis for a program all the time, but let songs, prayers, addresses, etc., be adjusted to local conditions. But let the songs be selected and other details worked out before the session begins. The editor was in a school not long since where the session lasted only fifty-five minutes, and nearly one-fourth of that time was lost while the superintendent was fumbling through a song book finding songs. It is hard to be patient with such mismanagement, lack of forethought, and squandering of precious time. The Sunday-school hour is precious, and every moment of it should be wisely utilized. Not to mention higher considerations, the superintendent must keep the school busy to keep it in order. To expect healthy boys and girls to sit still and do nothing for five minutes, or one minute, is an absurdity.

In working out his programs let the superintendent beware of monotony. Many schools are dying of that disease. But let him also keep clear of too much variety. It is the spice of life, but man cannot live on spice alone. Scholars, and especially those in the elementary grades, like to do a thing often enough to learn to do it well. A good song or other exercise may be repeated often without offending the desire of the school if it is done in an intelligent and lively manner. The bane of many schools is not repetition but dullness of manner on the part of leaders. For the average school "variety in unity" would be a good program motto. Let the program be arranged beforehand, let it be adapted to local conditions, and let it be full. Better crowd things in than have part of the school doing nothing some of the time.

THE VALUE OF COMMENDATION.

Recently a young wife who had been asked to take charge of the choir immediately after going with her husband to his home town and whose service had given general satisfaction said to the editor, "I have been doing my best for months and not one word of appreciation has been spoken to me by any one." And there were tears in her voice. If the pastor and people of the Church she was serving were not unappreciative they were at least thoughtless. The pastor, the superintendent and the teacher who have worked for months and years with never a word of encouragement from any quarter all know the value of commendation. To be appreciated, to feel that one's work—poor and inadequate though it be—is making a good impression is an inspiration. To be criticised but never commended, to have one's best efforts treated with stolid indifference, is enervating and discouraging indeed. Pastor, superintendent, teacher, parent, do not withhold the mead of praise when it is due. Kind words cost no money, but to the tired, discouraged worker they are more precious than gold. Let it be noted that

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I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

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in the messages of our Lord to the seven Churches he commended as well as criticised and set the commendations ahead of the criticisms. And he is the Master Teacher and Leader of the ages. Let us follow him.

A TEACHER'S CREED.

I believe in boys and girls, the men and women of to-morrow; that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficiency of schools, in the dignity of teaching, in the joy of serving another. I believe in wisdom as revealed in human lives, as well as in the pages of a printed book; in lessons taught not so much by precept as by example; in ability to work with the hands as well as think with the head, in everything that makes life large and lovely. I believe in beauty in the school room, in the home, in the daily life out of doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living. Amen.—Edwin Osgood Grover.

THE EDITOR'S BOOKSHELF.

"The Elementary Worker and His Work," by Jacobs-Lincoln. This book, as its title implies, is a manual for elementary workers. The first half, written by Alice Jacobs, is devoted to the beginners' department, which should be composed of children under six years old. The purpose of teaching young children is so well stated in a single paragraph that we yield to the temptation to reproduce it: "The threefold aim in arranging a program for the beginners' department is to direct the physical and mental activities of the beginner in such a way as to aid his spiritual growth; to adapt religious thoughts so that even the smallest child may come to know and love the Heavenly Father; to interweave the elements of fellowship, worship, and instruction so that the children will love to come, will learn that which will truly help them, and will worship the Father in spirit and in truth." The second half of the book, by Ermina C. Lincoln, is devoted to the primary department, which comprises children between the ages of six and nine, and the treatment of the theme is as strong as that of the first division. We find that both these authors have

remembered what some theorists and writers concerning the Sunday-school have forgotten; namely, that most of our schools still meet in small churches where separate rooms and extensive appliances for teaching are out of the question, and they offer many valuable suggestions to teachers who must do their work in the old-fashion, one-room church. The book is a part of the study course of the Board of Sunday-schools of the M. E. Church, and each chapter closes with a student's lesson outline and a series of questions to be discussed in the training class. But these features add to, rather than take from, its value as a book for those elementary workers who for any reason may not take a course in teacher training. We commend this book to all elementary workers. The price is fifty-five cents.

OPEN TO ENGAGEMENTS FOR JANUARY.

The continued wet weather has rendered it impossible to carry out the plans of Dr. Nelson and the writer for Sunday-school institutes in the Corsicana District during the month of January. The Field Secretary of the Central Texas Conference is therefore open to engagements with any of the pastors for any kind of work during the first month of the year. E. HIGHTOWER, Field Secretary.

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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 Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

A GREAT FORWARD MOVEMENT.

Believing that God has spoken to us through our needs the Executive Committee in the mid-year meeting issued a call for a great forward movement in 1912.

After the adjournment of the committee it was found by consultation with the Secretaries of the board, that a similar movement was being considered for the general work of the board, and, in a Secretarial Conference, composed of the men and women Secretaries, plans were adopted for a joint campaign of all the forces of the board for an advance movement along all lines of the work.

For sometime we have realized the inadequacy of our present income to maintain our work, and as we have heard the many calls for enlargement from all the fields, we have believed that the fullness of time has come to lay the condition upon the hearts of the women in the Church and call for the sum necessary to meet our needs and the needs of men and women and children who are perishing for lack of knowledge of Him who alone hath power to save.

Two years ago the Foreign Board passed a resolution to establish a school in Rio de Janeiro, Brazil, and to erect new buildings at Saltillo, Mexico. Thus far this has been impossible as our income has not been sufficient to maintain our present work.

There is pressing need at Key West, Florida, for more land and a boy's dormitory, and the work at London and Brevard is seriously hindered for lack of room and equipment, and knowing that God has chosen us and committed to us our part of saving the world we have, after reviewing the situation and carefully considering the question in an earnest spirit of prayer, called upon the women of Southern Methodism for greater sacrifice and greater devotion.

As we look back upon their sacrifice, loyalty and devotion and see the great things they have undertaken and accomplished for God we believe we are right in saying, "They can do it, and they will."

It will require a larger vision, a larger faith and a larger love, but this is our privilege, in Jesus Christ, our Lord, and the women of the Church, in their sacrifice and prayer and precious ointment, will receive the greater blessing.

Our plan is to ask each woman to give fifteen cents a week, sixty cents a month, seven dollars a year or to become responsible for this sum.

This can only be accomplished through prayer, for many it will be so easy, for many so hard, but there is no limit to love, and when we are working through prayer the impossible becomes the possible.

We are laying this plan upon the women in the Church, upon the deaconesses in the slums, upon the missionaries in the fields and upon the teachers in our institutions, and when we have established a prayer-circle around the world would we limit the power of God by doubts and fears?

As one of our Secretaries said, "God is expecting great things of us." We know with him all things are possible.

May we with one voice say: "We can, and we will."

God has put a new song upon our lips. May we sing it with hearts attuned to his love and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Will you join our prayer-circles? Will you have a part in our great undertaking?

Will you observe January 11 as a day of fasting and prayer?

I shall be glad to hear from you, and to know that you are praying for this great movement and for me, that the Spirit of God may lead us into a larger service in his name.

MRS. H. R. STEELE,
Chairman of Committee Woman's Missionary Council.

LISTEN, PRESS REPORTERS OF THE NORTHWEST TEXAS CONFERENCE.

The time has arrived to render our last report for this year and ere you read this you will have received the report blanks I mailed several days ago.

I sincerely beg you not to put them aside for "future reference," but fill them out and return to me by next mail.

Last quarter I mentioned my intention of having at conference an old-fashion honor roll, both for districts and auxiliaries. So many requests came to know how they might secure

a place on that honor roll, I decided a majority of the societies read the Advocate and I could answer through its columns, and just here let me insist that you use the Advocate both in your society and for your society.

Now, about the district honor roll: That district having the greatest number of auxiliaries reporting to me promptly at the beginning of each quarter—January, April, July and October—will have first place. Now, District Secretaries, won't you stress the press work in your district?

I can assure you it is the best and most impressive means of reaching and educating the masses on the women's missionary work.

The auxiliary sending in reports most regularly and promptly; how and how often the bulletin is used, and sending in the most clippings (of different meetings) will fill first place on the auxiliary honor roll.

You see from this it does not take numbers to put your society at the head of the list, and we may have a surprise in finding a very small society (numerically) in the lead. If I dared I might tell you which two districts were rivals so far, but you'll see at conference when we meet in Colorado City.

The longer I serve in this capacity the stronger grows the impression this is the greatest field of usefulness open to our women and to those to whom the society have entrusted this office for the ensuing year let it be your New Year's resolution to make this the best, the greatest, the grandest of your Christian experience; study the work, put your whole heart and soul into the office, let the office of press-reporter mean to you the opening of a wide, new field, where you can render the Master's cause a greater service than in the past.

The time used in study, the service rendered your society and Church in general, will prove a greater blessing to you, a growth in grace, a widening of Christian usefulness that you have never before known. I speak from actual experience.

As the New Year lies out before us full of hope, anticipation and promise, let us look backward just long enough over the failures or duties neglected to cause the forward look to be filled with renewed hope, faith, courage, a greater inspiration, a stronger determination that the year 1912 shall be one of advancement, progress and great activity in our missionary efforts. Then, as we look up, with hearts full of gratitude and love, imploring Divine wisdom and strength and courage to press forward in the fulfillment of our ideals, remember this, one of your conference officers asks your co-operation and your prayers in making this new year just dawning the very best in the history of the Northwest Texas Conference.

MRS. LEE PERMINTER,
Press Superintendent, N. W. T. Conf.

MEXICAN MISSION WORK: SOME FACTS AND SUGGESTIONS.

"The best way to help people is to help them to help themselves."—Universal Proverb.

In the practical application of the above text to the Mexican people I desire to let the Americans of Texas know that sufficient success has already been achieved to encourage us. While it is true that our Mexican friends have been sometimes treated ill in Texas, it is also true that in thousands of instances they have been treated with great consideration, and they have almost uniformly responded to kindness and thoughtfulness. Quite a considerable number of them are prospering as renters on plantations and sometimes as owners of small farms.

They are not the equal of Bohemians industrially, but they are making themselves indispensable on farms and ranches. For instance, on the lower Rio Grande it would have been impossible to clear that land and open those ditches in so short a time as has been required were it not for the thousands of Mexicans in that region.

These neighbors of ours are a timid people and very tender-hearted. Where this is not understood they often suffer very keenly.

The most of those who have come to Texas have been poor all their lives, but they come to us to better their condition, and they do it. The conditions in Mexico have not been favorable until very recently to the elevation of large numbers of the poor and downtrodden and the formation of a strong, aggressive middle class such as is found in all countries where the people feed on the Word of God. But they pant for lib-

erty and development. As instances of their readiness to do for themselves, provided they have some encouragement:

In company with Prof. E. B. Vargas, who, by the way, is a product of our Palmore Institute in Chihuahua, and of Southwestern University, I undertook to build a chapel last September in McAllen, Texas; to repair another near there, and to build still another across the Rio Grande near McAllen. We did all this during the months of September, October and November. Although the Americans helped much and gladly it would have done your hearts good to see the sacrifices and enthusiasm of the Mexican people, also their keen appreciation of the help rendered by their American brethren.

I desire to see more of this judicious help extended them, and I am sure it is forthcoming.

Mrs. Ralph Osborne, of McAllen, is having her little Sunday-school class contribute a Sunday-school library of seventeen books to the Monterrey Mexican Sunday-school. It will contain such works as "Black Beauty," "Axtell's Organized Sunday-school," "Robinson Crusoe," "The Man of Galilee," "Treasure Island," "Self-Help," "Heroes and Hero Worship," etc. These are all in Spanish, and I have also selected some written by Mexicans. They will cost about \$10. I hope to do more of that kind of work, but only where there is a probability that the Mexicans will use the library and add other books to it.

If the readers of this article believe it likely that a missionary can make a helpful suggestion as to how to build up missionary sentiment, let me make this one and close this article.

The romance of missions is good, perhaps indispensable, but if you wish to know our reasons for doing mission work and just what we are trying to do read the following books: "Youth," by G. Stanley Hall; "Christian Nurture," by Horace Bushnell; "The Boy Problem," by Byron Forbush; "Methods of Mission Work," by Nevius; "What Is the Bible," by G. T. Ladd. Our purpose is the development and enrichment of character. To do this we must begin in childhood and youth. We must use the methods which have proven successful. We must have a clear view of what the Bible teaches, methods of interpretation and of the weight of its authority.

J. A. PHILLIPS,
Laredo, Texas.

BOOK NOTICES.

"Gesta Christi," by Charles Loring Brace, and published by George H. Dorman Company, New York. This wonderful book has passed through several editions, and its demand is still large upon the thoughtful public. It has long become a standard and a classic among modern apologetics, a sort of a "Paley's Evidences" for this

day and generation. It is by all odds the best summary of the effect of Christianity upon civilization, for it is the essence of Christianity, and it appeals to us to-day with the same force that it did years ago when it first came from the press. It does for civilization in a Christian way, just what Buckley's "History of Civilization" did in a civic and secular way. It proves that all social progress since the advent of Christ has been and is the work of Christianity. The thoughtful student will here gather information which could only be obtained from the great libraries of the world, and the result is put within the compass of one volume of less than 500 pages.

"The Psychology of the Christian Soul," by Rev. George Stevens, M. A., and published by George H. Doran Company, New York. The writer of this book believes that Christianity is an educative process whereby the spirit of man may be trained into hatred and fear of sin. The result of his research in the sphere of subconscience in its relation to the soul is here recorded in the language of students of the human mind. Through many years he has brought his theory of the only test the redemptive effect has upon the character of men and women. Hence the book is the statement of an expert in things debatable in problems of modern religious investigation. The substance of the volume was first delivered as the Cunningham Lectures at Edinburgh, where it created a profound impression. It possesses more than curious interest—it sets forth the facts in this occult realm of thought in so far as they have been discovered and developed into scientific form.

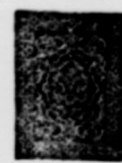
"Some Great Leaders in the World Movement," by Robert E. Speer, and published by Fleming H. Revell Company, Chicago. Mr. Speer, in his fascinating style, here presents the keynote of the lives of six of the world's greatest missionaries—Raymond Lull, the crusading spirit in missions; William Cary, the problems of the pioneer in missions; Alexander Duff, missions and education; George Bowen, the ascetic ideal in missions; John Lawrence, politics and missions, and Charles Gordon, modern missions and knight-errantry. The book comprises the lectures delivered by the author at the Vanderbilt University under the Cole lectureship.

"Miracles and Christianity," by Johannes Wendland, professor of theology in Basil, and translated by Dr. H. R. Mackintosh, and published by George H. Doran Company, Philadelphia. This book is a wholesome relief in a day when the tendency of scholarship has been to make increased concessions on matters supernatural. The author makes a very dispassionate examination as to whether or not, on philosophical grounds, these concessions are really necessary. The book is far from reactionary. The author's training was received in the

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same school as those with whose views he dissents, and there is becoming tolerance in his arguments. The book is a refutation of the claim that all German learning is committed to a rationalistic treatment of scripture and sacred history. In our judgment it is one of the books of the hour on the question of miracles.

"Preparing to Preach," by Rev. David R. Reed, professor of homiletics in the Western Theological Seminary, Pittsburg, Pa., and published by George H. Doran Company, Philadelphia. This is a most valuable book for young preachers especially; prepared by one who has put in a large portion of his life training young men in the art of preaching. While a man of technical learning, yet Dr. Reed steps down from his platform of a teacher, and writes very simply and to the point to those entering this high and sacred calling. No minister can fail to find in this book practical help and valuable suggestions in the preparation and delivery of his sermons.

"Christ on Parnassus," by Professor P. T. Forsyth, Principal of Hackney College, London, and published by George H. Doran Company, Philadelphia. Principal Forsyth's object in this interesting volume is to show that religion in general and Christianity in particular affects not only the whole man, but all that in which man takes an interest. His book is composed of his famous lectures on art, ethics and theology, and it deals in the realm of the beautiful, the true and the good. He shows that while art may be a bad master, it is a noble servant and a most inspiring companion, and if sometimes a bad judge it still is a precious witness. It is a book alike for those who do not realize the moral value of art, as well as those who forget that righteousness is the basis for all true beauty.

"Queed," by Henry Snyder Harrison, and published by Houghton-Mifflin Company, New York and Boston. This is a brand new piece of fiction, and largely from a new author. But it has struck the public like a clap of thunder from a clear sky. We doubt if any book of the kind has ever received, in this country, a more cordial and captivating welcome. It is fresh, original, brilliant, catchy and natural. It is the story of a solitary young man, of mysterious birth and training, who drifts in a peculiar way into a Southern city, settles down in a common-place boarding house, unknown to those who are its inmates, and begins the application of himself to the writing of a book on "Evolutionary Sociology," and he becomes oblivious of all human interests and associations. By degrees the life around begins to touch him, first at one point and then another, until in course of time he develops into a full-fledged hero of a very uncommon and attractive sort, editor of a great paper, and in the end the successful lover of one of the most sterling heroines of fiction. In the wind-up his origin unfolds its mystery and a profound sensation is created in the city. This is but a faint idea of the book, but it is a suggestion of it. It abounds in mystery, curious interest, genuine touches of inspiration, wise expositions of different phases of human nature, and from the time you begin reading it until you reach the end you are kept in constant expectancy. There is not a dull chapter in it, and when you have breathlessly reached the last, you feel that you have gone through a season of the finest exhilaration. When tired of heavy study, get "Queed" and you will find rest and inspiration.

PERSONAL.

A young man by the name of Henry Chapman, who lives at McCullough, in this county, but who is now attending school at this place, has offered himself for special religious work, either as a preacher of the gospel in this county, or as a foreign missionary, that to be determined by the time he completes his preparation. He made a public confession of this intention at the Sunday night service, December 17. He is a bright young man, and will make a valuable worker for the Church.

St. Jo, Texas.

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The One Million Dollar Endowment Campaign is Now On.

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

It may be that with all the facts continually before us, and with all the exhortations and prayers that we have heard on the subject, that we will yet be charged with the crime of refusing to consider our duty to coming generations. It is the old story of humanity's refusal to study the future by the signs of the present. We Methodists of Texas do not seem to realize the changes of the past few years and the certainty of very definite development in the near future. The essence of good business is "preparedness for the opportunities of the following season." It applies to the farmer as much as to the merchant. Yet we Methodists, children of generations of sacrifice; recipients of the greatest blessings in the history of mankind; with the greatest opportunity ever offered to a generation; with the certain knowledge of the greater opportunity and responsibility of our children refuse to see the needs of the next twenty years. We see other denominations in their business-like preparations for greater and better things for their children. We see the great business firms erect massive warehouses and salesrooms; we see the progressive ranchman, in spite of droughts and previous uncertainties putting in his lands for crops; we see great railway corporations spending millions for new equipment and pushing their civilizing tracks and whistling engines of commerce into the rapidly-settling territories of the State; we see thousands of citizens of Northern States alight from the trains and purchase lands in East, Central, North, West and South Texas; we see shiploads of emigrants arrive from foreign countries and mix with us for a place in the development of the great State; we see great cities where in the memory of our fathers there was only a prairie or village at most; we see what was once a boundless vista of open country now thickly settled with small farmers and can from day to day watch the transformation of the outlying settlements, and yet with perhaps the exception of our home mission work, we Methodists are willing to sit sleepily during service one hour each week and allow our Church—to this time known as one of the most aggressive and progressive agencies in the world—to lose its place and power. True we have done much, but we should have done much more because we have had the strength numerically and financially. And we have this strength now, but are we doing work in proportion to our strength? Comparison with other denominations indicates that we are not keeping the pace. In foreign missions, look at the collections offered by our sister Churches of the State last year. In Sunday-school work there are several denominations that exceed us in proportion to membership, organized Churches and active ministry. In educational work are we especially doomed to chagrin and disgrace unless we open our eyes to the business side of the proposition as a Church, and find out the cause of our inadequacy. And full well we know that when we allow our educational work to lag, we admit the failure of our Church. The children that realize that their Church as a Church has made a failure in educational work where others have succeeded will certainly not be dependable to support the Church—but instead will find their loyalty will be for the cause of their alma mater. We venture to say that the cause of our evident sluggishness as Texas Methodists is that we have never been a unit as a State. We have been vainly trying to build up colleges and institutes to be supported and patronized by local sections and conferences. These local schools certainly can never become representative of Texas Methodism because they have only local enthusiasm and support, and in no case has that support and patronage been enough to even suggest a really great University. We are really in the condition that the petty German states of Europe were before the events that welded them into the present world-power, the German Empire. Before the federation, they were continuously weakened by jealousies and strife, unable to do anything individually and unwilling to attempt anything collectively lest some other State should get some advantages for which they did not pay full value. Today their power is because of their union and unity. These United States of our own found that they could never stand among Nations unless they stand together, and "United we stand—divided we fall" is just as ap-

propriate of Texas Methodist schools to-day as it was of our United States long before the question of State's Rights was tested. Who doubts but that the Central American States would become a world-power of good and a seat of religion, culture and prosperity if they would look to each other's interest instead of expending all vitality preventing each other's growth. Just so long as justice and righteousness are attributes of our divine Father, just so long will Texas Methodist schools languish and pine unless we conform to his laws. While there is certainly no war among our schools, there has been most certainly so little co-operation and brotherly kindness, to say nothing of self-denial for a brother's interests, that the laity of the State, even the boys and girls of our Methodist homes show partisanship, prejudice, sentiment, local interest and jealousy and the natural result is that we have no school system and only weak little schools dependent upon half-hearted and weak patronage. Of course, the fountains of generous giving to schools, so far as we are concerned, have dried. Our people do not want to give to such selfish interests. They know that the funds given to any one school will be used principally to fight the other schools. And there will be no support for them at all when the real condition becomes known. Really—have we a right to ask our people to pay the conference assessments for education until we so systematize our schools until there is no jealousy, war, waste, and no ground for selfish interests or local politics at the Church's expense? Now there is no excuse for this condition. It comes from short-sightedness which degenerated promptly into selfishness. When the people of Texas look beyond their local school, beyond their local presiding elder's district, beyond their local conference, beyond their own denomination and see this great State as it is and must be in the next twenty years, they will do as the German States and later on the American Colonies, unify their interests and get busy for unselfish interests of future generations instead of the paltry nickels of present self-interest. We need and must retain every school that we now have. There are several sections even that might support small preparatory schools, but we must have a really great university in Methodism west of the Mississippi. We cannot longer do without it and prosper. We must have a great head to our system of schools or they must all perish gradually. There is really very little use in starting the manufacture of Methodist Christian citizenship unless we propose to finish the job. There is no alternative. Also, there is no reason why we should not have the University—on the other hand, there is every reason why we should have one that will bind all our people together in a common cause—eliminate every discordant, selfish note, and bring about a harmony that shall soon prove to be a shout of victory and success. There has never been such an opportunity offered any State or any Church as has been presented the Methodists of Texas by the action of their own Commission appointed by their own Annual Conferences with full power to settle the matter. Every one who knows admits that Dallas has made a marvelous gift to the beginning of the University. The value is most certainly not less than \$1,000,000. But they have given under the contract with our Commissioners that Methodism should build a University to be owned and absolutely controlled by them. They have abundantly provided that there will be no "Vanderbilt fiasco" in this case. They are as anxious that the title be clear, and that there be no misunderstanding as to where we are. They couldn't afford to give one million dollars, and their patronage to any institution and not look well into a matter that is as fresh upon our minds as the matter of Vanderbilt University control. If human ingenuity can suggest any way to make the title and control more absolute under the laws of Methodism and the State of Texas, suggestions are in order. But the Dallas gift was not intended to be used in running expenses of a little college for a number of years and then leave the college upon the cold mercies of public charity. That might afford a few officials work for a few years, maybe a lifetime, but no honest man wants to leave such a heritage of misappropriation of funds to his children. That

gift was a pledge—based upon the understanding that Texas Methodism would foster and support her own property. If Texas Methodism refuses to maintain a University she should be honest enough to reject the gift of Dallas before another moon wanes. Dallas city has rights to expect a great Church to gratefully accept and successfully maintain a school second to none in the South, and if argument and principle and financial consideration have any weight whatever, we Methodists of Texas must get together, accept the opportunity, take hold of it with all the vigor of our great system, lay down our local and sectional narrowness and build and equip a school representative of a great evangelical Church in a great State, yes the greatest Church in the greatest State in the greatest Nation in the world, an opportunity unequalled for the purposes of civilization and evangelization of the sunny South during our existence as a Nation. It is simply another case of the children of Israel and the promised land. The land of opportunity lies out before us. We have the option of acceptance and entrance upon a religious and educated era or a turn back into wandering, jealousy and ignorance. Yes, ignorance is the word! Surely, it was the persistent refusal of the Israelites to investigate the claims of Joshua and Caleb and a determination to live and die as they had begun to live and die that brought on another generation's wandering and death in the desert. It is our privilege or our curse. We must of course make a campaign, but in giving our lives we gain our lives. We must take a step forward or be driven backward by our more aggressive and optimistic competitors in life's battle. If Methodists refuse to stand the test and hesitate at the sound of battle, the Baptists will accept, as they are now doing, the opportunity and enter upon the greatest era of prosperity that their Church ever knew. They have a right, and we glory in their spirit, but there are many of us who positively refuse to ignore the self-sacrifice for the cause of education, made by Dr. McKenzie, Dr. Mood and many others, and, if the Church will give us a chance, we will do our full portion for a system of education second to none, and worthy of our opportunity. WESTERN COLLEGE. This latest school of the wide range of our missionary work in Christian education begs leave to modestly announce her work. We have a unique admixture of conditions in that we are truly the Western college, and yet this Pecos Valley, and this cultured town, are using in every particular the most up-to-date facilities for our work in every field. The best autos, typewriters, pianos, machinery are none too good for the enterprise of this people. In spite of the various difficulties of our launching of this school, we are taking hold of our opportunity, and the people are taking hold of us. Our student roll is nearly 100, all told, with more coming after the holidays. We have a good standard faculty of college people only. All the departments of college life are working. The test case of the legality of the subscription bonus was settled in our favor. Our collegiate claims being assailed, as the ground of the refusal to pay this bonus. But the court declared us to be a "college" in the sense current in this country. People are rallying to us in renewed confidence, and we shall do our work as it is appointed to us of God and the Church, as the pioneer Christian college of New Mexico. We have good and faithful laymen with us. EDWARD C. MORGAN, B. A., Artesia, N. M., President.

RESOLUTIONS OF RESPECT. God having seen fit to transfer from her home on earth to her home in heaven our sister and co-worker, Miss Florence E. Weller, be it Resolved, first, That in her death the Woman's Missionary Society, University Church, Austin, Texas, has lost one of its most faithful workers. 2. That while we greatly miss our departed friend, we still bow in perfect submission to the will of our Heavenly Father, who doeth all things well. 3. That we extend to her sorrowing family our most sincere sympathy, and commend them for comfort and guidance to their loving Savior. 4. That a copy of these resolutions be sent to the family, a copy be entered on our Secretary's book and a copy be sent to the Texas Christian Advocate. MRS. KATE T. DECHERD, MRS. A. S. THWEATT, MRS. W. G. BRIGHT, Committee.

CHANGE OF ADDRESS. Rev. Josephus Lee, formerly pastor of Blanket Church, has been removed to Bethel. His address is Waxahachie, Texas.

CLASSIFIED ADVERTISEMENTS

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

COTTON SEED. I have the very best selected hull Big Ball Improved Rowden Cotton Seed, 12 per cent lint; 49 bolls seed-cotton will weigh one pound. Cotton Seed first premium at State Fair. Price of seed, 3 to 20 bushel lots, \$1.50 a bushel; 25 to 100 bushels, will sell at 85 cents a bushel. I guarantee seed to please you, or your money back. J. W. OVERSTREET, Willis Point Texas.

MISCELLANEOUS. BROTHER, accidentally discovered post will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.
FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine, absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month. Tells how \$1000 can grow to \$22,000. How to judge different classes of investments—the real power of your money. This magazine six months free if you write today. H. L. BARBER, Publisher, R. 135, 28 W. Jackson Boulevard, Chicago, Ill.
WANTED—TWO PREACHERS. On account of the illness of Rev. J. N. Tinkle and the falling health of Rev. A. J. Mills, South Corsicana Circuit and Barry Circuit are each without a pastor. Each of these churches is a compact work of four appointments, in a good section of country, has a parsonage, and, with the missionary appropriation, will pay a pastor from \$250 to \$300. Preacher with experience preferred. Apply to the undersigned and communicate confidentially with medical and testimonials. JOHN R. NELSON, Presiding Elder Corsicana District, 141 W. Fourth Avenue, Corsicana, Texas.
A RUNAWAY BOY. We have a son that has left home. He is only 14 years of age, and I am very, very anxious for his return home, and knowing that your valuable paper goes into the homes of hundreds of Christian parents who can sympathize with us, we want to ask that every believer in prayer will join us and pray for his speedy return home. Yours in Christ, W. T. AND H. L. DAILY.
Beaville District—Second Round. Jan. 11, Donna, 11 a. m. Mercedes, 7 p. m. Jan. 21, San Bonito, 11 a. m. Harlingen, 7 p. m. Jan. 25, Mathis, 11 a. m. Skidmore, 7 p. m. Feb. 4, Sinton, 11 a. m. Bishop, 7 p. m. Feb. 5, Conf. at Bishop, 2 p. m. Feb. 19, A. P. & Rockport Conf., 2 p. m. Feb. 11, Rockport, 7 p. m. Feb. 17, Taft Cir. Conf. at Gregory, 7 p. m. Feb. 18, Gregory, 7 p. m. Feb. 25, Sinton Cir. Conf., 2 p. m. Kingsville Conf., 7 p. m. Feb. 25, Robstown Cir. Conf. at Riviera, 2 p. m. Feb. 25, Riviera, 11 a. m. Kingsville, 7 p. m. Feb. 26, Harlingen Cir. Conf., 2 p. m. San Benito Conf., 7 p. m. Mar. 1, Kennedy Cir. Conf., 7 p. m. Mar. 2, Karnes City Cir. Conf. at Conch, 2 p. m. Mar. 2, Couch, 11 a. m. Kennedy, 7 p. m. Mar. 7, Skidmore Cir. Conf., at Beaville Church, 10 a. m. Mar. 8, Brownsville Conf., 7 p. m. Mar. 9, Mission Conf., 7 p. m. Mar. 10, Mission, 11 a. m. Brownsville, 7 p. m. Mar. 11, Pharr-Mercedes Conf., 7 p. m. Mar. 12, McAllen Cir. Conf., 7 p. m. Mar. 11, Corpus Christi Conf., 7 p. m. Mar. 15, Alice Conf., 7 p. m. Mar. 16, Mathis Cir. Conf. at Sandia, 2 p. m. Mar. 17, Alice, 11 a. m. Sandia, 7 p. m. Mar. 23, Goliad-Fannin Conf. at Goliad, 2 p. m. Mar. 21, Goliad, 11 a. m. Beaville, 7 p. m. Mar. 25, Beaville Conf., 4 p. m. Mar. 30-31, Fallfurrias and Fremont. Apr. 6-7, Oakville and Lebanon. Apr. 12-14, Floresville. Feb. 24, 25. Apr. 18-21, date for District Conf. at Mission. A. L. SCARBOROUGH, P. E.
San Marcos District—Second Round. Harwood, at Clark's Ch., Jan. 13, 14. Lockhart, Jan. 20, 21. Kille and Mexw. II, at M., Jan. 27, 28. Canfield, at Pleasant Hill, Feb. 3, 4. Sada, at Fruda, Feb. 10, 11. Luling, at Luling, Feb. 17, 18. Wadler, at Wadler, Feb. 24, 25. Belmont, at Mill Creek, March 4, 5. Secoma, at Secoma, March 3, 4. Gonzales, at Gonzales, March 9, 10. Scales, at Harris Ch., March 16, 17. Marshall, at Pearce L. A., March 23, 24. Denton, Searcy, at Denton, March 30, 31. San Marcos, at San Marcos, Apr. 7, 9. San Marcos District Conference will be held at Lockhart beginning Tuesday, April 16, 7:30 p. m. W. W. Donn will preach the opening sermon. W. H. H. BIGGS, P. E.
Weatherford District—Second Round. Cars Memorial, Feb. 11, 14. Weatherford, First Ch., Feb. 11, 14. Crown and Spring, at Higgins, Feb. 12, 14. Throne, at W. B., Feb. 18, 19. Gordon, at Mt. Zion, Feb. 26. Sango, at Brown, Feb. 27. Columbia, at G. P., Feb. 28. Graham Cir. at Sango, Feb. 28. Weatherford District Conference will be held at Weatherford, Wednesday, March 14, 7:30 p. m. W. W. Donn will preach the opening sermon. The Preachers in Charge will advise each all the officers of the churches and that they be present at the District Conference. JAS. CAMPBELL, P. E.
GATESVILLE DISTRICT CONFERENCE. The Gatesville District Conference will convene at Valley Mills, Texas, May 9-12. S. J. VAUGHAN, P. E.
SUNDAY-SCHOOL INSTITUTES IN THE CORSICANA DISTRICT DURING THE MONTH OF JANUARY. Under the direction of the presiding elder and the Field Secretary, Rev. Emmett Hightower, Sunday-school Institutes will be held throughout the Corsicana District during the month of January, 1912, at the following times and places: Tupelo, Dec. 29-31, Friday night, Saturday and Sunday. Brazette, Dec. 31, and Jan. 2, Sunday night and Tuesday. Jones' Chapel, Jan. 3, 4, Wednesday night and Thursday. New Hope, Jan. 5-7, Friday night, Saturday and Sunday. Mexia, Jan. 7, 8, Sunday night and Monday. Pleasant Glade, Jan. 8, 9, Monday night and Tuesday. Worsham, Jan. 10, 11, Wednesday night and Thursday. Blooming Grove, Jan. 11, 12, Thursday night and Friday. Pleasant Grove, Jan. 12-14, Friday night, Saturday and Sunday. Dawson, Jan. 14, 15, Sunday night and Monday. Mt. Zion, Jan. 15, 16, Monday night and Tuesday. Barry, Jan. 17, 18, Wednesday night and Thursday. Horn Hill, Jan. 19-21, Friday night, Saturday and Sunday morning. Groesbeck, Jan. 21, 22, Sunday afternoon and night and Monday. Steele's Creek, Jan. 22, 23, Monday night and Tuesday. The District Sunday-school Institute will be held in the First Methodist Church in Corsicana, January 25 to 28, beginning Thursday night and continuing through Sunday. An Institute at any particular place will embrace the Methodist Sunday-schools in reach of this place and be composed of the pastors, officers and teachers of these schools, and delegates elected from the scholars in the ratio of one delegate for every ten scholars, provided each school shall have at least five delegates. Where a day is mentioned in this announcement, it means that all day services will be held including dinner on the ground. The problems confronting the Sunday-school and the best methods of Sunday-school work will be discussed by speakers of ability and experience, such as Sunday-school specialists, pastors and Sunday-school superintendents, officers and teachers. One feature of the program at every institute will be an open conference on the "How's" of the Sunday-school, as how to increase the attendance, how to select parents, how to mold the young people, how to develop teachers and leaders, how to secure good lessons, how to keep out of the ruts, etc. Rev. Emmett Hightower, Sunday-school Field Secretary of the Central Texas Conference and one of Texas' best posted pastors in Sunday-school work, in company with the presiding elder, will attend every institute and take part in the discussions. Prof. J. E. Blair, superintendent of the Corsicana Public Schools, member of the Central Texas Conference Sunday-school Board, and an experienced Sunday-school superintendent will be on the program at a large number of the institutes. Different pastors in the District and good Sunday-school workers will be assigned routes and will contribute to the interest of the day.
ARE YOU INSURED? National Mutual Church Ins. Co. Are You Co-Operating? with the OF CHICAGO THE METHODIST MUTUAL. Under a plan that gives you a part in a 2000 work which helps and protects you while it helps others. Insure churches, parsonages, and pastors' homes on advantageous terms—and no assessments. Get particulars. HENRY P. MAGILL, Secretary and Manager. JAMES R. HOBBS, President. H. A. GOODRICH, Vice-President. N. M. JONES, Treasurer.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

BANKS.—In the beautiful Mission Burial Park, in the city of San Antonio, rest the mortal remains of one of the most beautiful Christian characters that I ever knew. Out of a happy home, where love reigned supreme, her tired spirit went up in glad triumph to receive its crown in the land where "the inhabitant shall never say I am sick." With work well done, and rest well won, she "fell on sleep," and was laid to rest to wait the resurrection of the just. Anna McPhaul Banks was born in Caldwell, Burleson County, Texas, November 5, 1887, and died in San Antonio, Texas, November 13, 1911. When only four months of age, she was presented by her parents for baptism, and was thus dedicated to God by the writer. She was happily converted and joined the Methodist Church when a mere child, and lived a beautiful, Christian life from that day. She was an active and faithful worker from early life, and showed fitness for leadership far in advance of her years. While she was always ready for any call that was made upon her, and was faithful to every trust put into her hands she was pre-eminently qualified for work among the children and young people. In the Sunday-school and Epworth League she was in her realm, and reigned with undisputed sway. One of the highest testimonials to her goodness was the love and devotion that the children gave her. As a teacher in the public school her influence was most potent and her life beautifully impressive and attractive. The children loved her and made her their companion, and trusted confidant, and her fellow-teachers had for her the greatest respect and deepest love. Her influence was greatest in her home, and there her light shined brightest. She was a dutiful daughter, a devoted sister, and, above all, a Christian who had the respect of those who knew her best. Her going away was peculiarly sad. So young, so capable, so bright, such a happy home, so much to her loved ones, and such a loyal and dependable worker, that it seems strange that she should have been called away so early, but so well-fitted was she for higher service that she received her release and went up to join the company that stands before the King, and who serve him day and night. Such a life could not have other than a glorious and triumphant close. As her steps led down to the river's crossing, and as the shores of the far-off land drew nearer her faith grew stronger, and her life more beautiful and trusting. Often she spoke of the approaching end, but never gloomily or with dread. For months it was evident to her friends and loved ones that she was slipping away, and she, too, knew that the final leave-taking was only a little way ahead. It was a benediction to visit her during the days of waiting, and after spending awhile in her room many would go away with greater love for Christ, and the determination to seek those higher altitudes in the Christian life which she had already attained. Daily she grew more like her Lord until she came to live the heavenly life on earth. The long days of waiting were days of sweet communion with her Lord, and of comforting messages to the dear ones from whom she was soon to be separated. With her mother whom she had made her companion and confidant in childhood, and from whom she had not grown away in the years of young womanhood, she had many long, tender talks, always showing a beautiful spirit of resignation and fullest confidence. The last three days of her earthly life were days of rejoicing and glad triumph. She spoke comforting words to her loved ones and took tender leave of each one and said, "The Savior is with me in this hour. I am so happy. Why do you not all rejoice with me? Oh, the beauties and wonders I see, and such music!" At another time, with face all beaming, she said, "Open the gates, open the gates! He says, 'I must wait just a little while.' I will let you know when I can pass through. Oh, the victory!" Her last words were, "Mother, He says I may come now," and sweetly fell on sleep. Her pastor writes, "The most beautiful and triumphant death I ever witnessed." She is at rest, and her loved ones look up through their tears to the home where she waits, and from which they will go out no more. O. T. HOTCHKISS.

MILES.—Robert B. Miles, only son of R. A. and Mattie Miles, and grandson of Dr. R. J. Deets and Mary Deets, was born at Bruceville, Tex., December 1, 1899, and died July 31, 1911, at Duncan, Okla. Robert was taken ill with typhoid fever and lingered for weeks. On the morning of July 31 he peacefully fell on sleep in the Lord. He was an unusually dutiful, loving boy, and it was pleasant to see the bond of affection which existed between him and his family. He was quite fond of his grandparents, Dr. Deets and wife. Dr. Deets was for years presiding elder in Texas, where he spent many active years of service, and was a prominent man in Methodism. Dr. and Sister Deets were looking forward to Robert's manhood with much pleasure, having no son of their own; they expected all their hopes to be fulfilled in this grandchild who displayed such deep affection for them. This being the only son of Brother and Sister Miles, they expected him to be the adviser and comforter of the years to come, but God took him to himself, and our hearts go out in sympathy to these bereft ones. His two little sisters badly miss this little brother, who was their constant companion—the entire family feel that a great light has gone from their home. The funeral services were conducted by his pastor from the Methodist Church. A large audience of friends were present; his Sunday-school class came in a body, with a beautiful floral emblem to do honor to the remains of their little friend. We placed the little body in the Duncan cemetery, in a grave that he had selected the site of months before. Brother and Sister Miles have buried their boy's body in the earth to await the fulfillment of the promise of the Son of God that he shall be raised in an incorruptible body, and be forever with the Lord. G. L. TAYLOR, P. C., Duncan, Okla.

MORGAN.—Miss Cena Jewel Morgan was born in Maysburg, Mo., August 6, 1889, and departed this life December 3, 1911, being 22 years, four months and three days of age. Miss Jewel, with her parents, Mr. and Mrs. J. A. Morgan, and one brother, Merrill, moved to Texas, and settled near Vega, Texas, Oldham County. A little more than two years ago in a conversation with the writer, she said that the foibles and pleasures of this world she had forsaken and, being closely associated with her, I am able to say, I never saw a more complete turning away from the world than she exhibited, and from that time on she occupied a great deal of her leisure time in the study of God's divine Word. Just before leaving the work, I spoke to her again about her soul's salvation, and her answer was, "I am trying to prove myself." Miss Jewel was taken with slow fever on Wednesday after the third Sunday in October, and for fifty-one days and nights fought for life. She had been Secretary of the Sunday-school for more than a year, attended the same Sunday-school more than two years without missing but three or four Sundays, resigning her position as Secretary the Sunday before she took sick. It seemed as though she had finished her work here on earth and went to rest from labor. Miss Jewel gave full evidence of her salvation during her illness, and, therefore, we do not grieve after her, although she will be missed by every one who knew her. In her death the writer lost one of the best and truest friends he ever had; her mother has lost a loving daughter and companion; father has lost a loving daughter, and brother a loving sister, but while we have lost she has gained. One passage of Scripture which she had marked was, "For to me to live is Christ, and to die is gain," so, dear parents and brother and friends and loved ones, may God help us to bow in humble submission to his divine will, and "strive to enter into the straight gate," for Jewel is waiting and watching for us. May the blessings of God rest upon the stricken family in the prayer of your friend and brother.

REV. W. P. EDWARDS.

WALTZ.—Little Witt Waltz, the 5-year-old daughter of Brother and Sister G. L. Waltz, was born October 1, 1906, and died December 17, 1911. This is a short time for one so pure and so good to stay with us, but in these few short years she caught the affection and won the love of all who knew her, and to say that we are sad is to express it mildly. For six long weeks she was sick and her parents watched over her tenderly, hoping that each day would bring a change for the better, but on the morning of the 17th the death angel claimed her for his victim. There are many things about this that we cannot understand, but we know that Jesus loves us and that he loved this little girl and has her with him now, and if we will live true to him some day in the sweet by and by we will give us a glad reunion. A. A. RIDER, P. C.

BURRUS.—The subject of this sketch, Dr. Charles Burrus, the son of J. A. Burrus, was born in Lamar County, October 7, 1881, and here he grew to manhood. Early in life he was converted and joined the M. E. Church, South, and lived an exemplary life until December 18, 1911, when he fell asleep in Jesus, which occurred in the Navy Hospital, Portsmouth, N. H. His life was by no means a failure, for he seized every opportunity to equip himself for the arduous duties of life. He chose while quite young the profession of medicine and was a successful practitioner in his own community, and by appointment in the Insane Asylum at Terrell, afterwards at Dallas and Henrietta, and later was appointed surgeon in the United States Navy, which place he filled until death came, which was the result of typhoid fever. Truly a noble and useful young man was cut down in the prime of life. Those who knew him best speak regretfully of his departure. The large company of friends that attended his funeral and burial bespeak his praise; all are a unit in saying that a noble, Christian gentleman has fallen. He was a Royal Arch Mason, and was laid to rest by the hands of the brotherhood. Beneath the cold clod he sleeps to await the glorious resurrection day. Flowers adorn the mound that marks his last sleeping place and all hearts breathe a prayer for those who have been pierced with so many sorrows. He leaves a father this mother preceded him to the better land two years ago, three brothers, two sisters, a host of kindred and friends to mourn over his departure. Blessings upon them. A. F. HENDRIX.

BINGHAM.—Mrs. E. T. Bingham was born September 13, 1884, and passed from this world to the one above, December 17, 1911. She was converted in 1899 and first joined the Baptist Church, and then some years later she joined the Methodist Church with her husband, where she lived a consecrated life to the end. She leaves a husband and two children, with a host of friends to mourn their loss. It seems hard for one so young and seemingly so much needed to be taken away. But our Heavenly Father knows best and never makes any mistakes. Her concern in the last hours was about her home and family. When told that the end was near she said everything was all right. We know where to find her, for when we live for God and his cause, as this good woman did death has no fear for us, and is only the door to that eternal rest. To the bereaved husband and children we offer the consolation of the gospel of our Lord who has promised to be with us to the end. I preached the funeral and the Woodman Circle laid her body to rest in West Bridgeport Cemetery to await the resurrection. R. B. MORELAND, P. C.

HENDERSON.—Rosa Lee, baby daughter of Rev. J. A. and Jessie Henderson, of Jasper, Jasper County, Texas, was born March 12, 1903. After two weeks' sickness with pneumonia, died December 16, 1911, age 8 years, nine months and four days. On the night of September 11, 1910, an opportunity was given for membership in the Church. She came to the altar and took the vow of membership. She had given herself to the Lord by the act of faith sometime before. That she was born again the writer, her pastor, has never doubted. She bore testimony by the Spirit that directed her life; she had a clear experience of being saved. She had been well-instructed in the nature and use of the ordinance of the church, so much so that I never hesitated to administer to her the sacrament. She loved God, the Church, Sunday-school, League and prayer-meeting. She loved her pastor; she loved everybody; she was the joy and jewel of the home. Such a moral and spiritual jewel taken out of a home is a great loss; there is ground for our sorrow—it is our loss, but, thank God, it's her gain. Dear father, mother, sisters and brothers, the cloud of sorrow hangs heavily over you now, but remember that Rosa, as jewel and treasure, is out of reach of all that can harm; she is where moth and rust cannot corrupt; no foul hand or tongue can ever hurt; she is beyond and out of reach of the toils, cares and troubles, which come to the best of those who linger long in this world. May grace to sustain be given to the sorrowing ones. Written by her former pastor, A. G. SCRUGGS.

BREEDING.—Don Roberson Breeding was born at Fayetteville, Texas, June 23, 1853, and died at the home of his brother, Ben, in Van Horn, Texas, December 25, 1911, at 1:15 p. m., and was laid to rest in the Van Horn Cemetery the next day. Brother Breeding had led a very active life, being a contractor and builder for more than twenty years. He moved to San Marcos in 1873, and while

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It is the best of all medicines for the cure of diseases, disorders and weaknesses peculiar to women. It is the only preparation of its kind devised by a regularly graduated physician—an experienced and skilled specialist in the diseases of women.

It is a safe medicine in any condition of the system. **THE ONE REMEDY** which contains no alcohol and no injurious habit-forming drugs and which creates no craving for such stimulants.

THE ONE REMEDY so good that its makers are not afraid to print its every ingredient on each outside bottle-wrapper and attest to the truthfulness of the same under oath.

It is sold by medicine dealers everywhere, and any dealer who hasn't it can get it. Don't take a substitute of unknown composition for this medicine of known composition. No counterfeit is as good as the genuine and the druggist who says something else is "just as good as Dr. Pierce's" is either mistaken or is trying to deceive you for his own selfish benefit. Such a man is not to be trusted. He is trifling with your most priceless possession—your health—may be your life itself. See that you get what you ask for.



there built many houses that stand as a testimonial to his energy and thrift. He was a good man and a great lover of home ties. His love for his mother was sublime, and was ready at all times to sacrifice for her comfort. He professed religion fifteen years ago and lived a life above reproach. He had been a great sufferer for sometime and it was sweet release to him when God took him home. Like David he could say, "And now, Lord, what wait I for? My hope is in thee." A large number of friends attended the burial services, and through tears we looked up and beyond to where he is waiting the home-coming of loved ones. May it be an unbroken family in heaven in the prayer of the pastor.

G. H. McANALLY, Sierra Blanca, Texas.

BECK.—Mrs. Susan A. Beck (nee McClintock) was born October 10, 1842, and died at the home of her son, George Beck, near Navarro, Denton County, Texas, December 3, 1911. She was a native of Tennessee; was converted and joined the M. E. Church, South, at the age of fifteen years and lived a consecrated and cheerful Christian to her death. She was the mother of seven children, four of whom had preceded her to the better land. Her husband, W. C. Beck, died nineteen years ago while they lived in Tennessee. The year following she, with her children, came to Texas, and located in Denton County. Her brother, Rev. R. A. McClintock, an honored member of the Little Rock Conference, and now stationed at Lake Village, Ark., reached her bedside just one hour before her departure. The funeral services were conducted by her pastor, Rev. J. T. Bludworth, after which her remains were laid to rest in the beautiful cemetery at Oak Grove, Texas, in the presence of a great number of loving friends. While the choir sang sweet songs and the preacher said, "Earth to earth," we knew that all was well with her soul, and we would see her again. J. T. BLUDWORTH, Prosper, Tex.

JAMESON.—Brother J. R. Jameson was born in Missouri on October 29, 1857, and died in Waco, Texas, December 8, 1911. In very early life he was converted and joined the Methodist Church, which relationship he sustained until death. He came to this State a number of years ago, and for some time lived near the town of Lorena. It was at this place that he was married on November 11, 1888, to Miss Julia Lambert. Their only living child is Mrs. Lula May Dowdy. Brother Jameson's life ended in a very sad tragedy. As the result of a personal difficulty in which he became involved with another man he received a pistol wound, from which he died a week later. He was a kind father and a devoted husband, and a large circle of friends join his grief-stricken wife and daughter in their bereavement. May the good Lord bring them safely through this valley of the shadow of death. J. J. CREED.

McDANIEL.—Mrs. Mary A. McDaniel, the sister of B. F. Sheppard, died Friday, December 22, at the home of her daughter, Mrs. Minnie Hansom, near Pine Forest. She was one of the pioneers of this country. She will be remembered by many preachers of the years that are gone. Peace to her ashes. C. W. GLANVILLE, P. C.

WALKER.—Mrs. Elizabeth E. Walker, wife of C. L. Walker, was born in Sacramento, Cal., February 19, 1866. She came to Texas with her parents in 1877, and settled at Smithfield, where she grew to womanhood. She was married to C. L. Walker, December 20, 1885. There were born to this union seven children—five boys and two girls, all of whom are still living. Death claimed her August 11, 1911, at Salesville,

Tex. Sister Walker was a most devoted wife and mother, looking carefully after the interest of each member of the family. The large course of people who attended the funeral at Whitit was evidence of the esteem in which she was held by her neighbors. She was converted when quite a child and joined the Methodist Church. She loved the Church and could truly say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." When the writer visited her one month before her death she talked calmly and hopefully of the event she knew could not long be delayed. A good woman has gone to her reward. Heaven's blessings be upon the loved ones left behind. J. J. CALLAWAY, P. C.

BROWNING.—"Since first the weary flight of years began," man has entered for a little while upon the march of life, and then quietly passed out of the great throng. Some men seek wealth, some wisdom and fame, but after all the most enduring monument that one can build is a true and noble life. After years of faithful service for his Lord the subject of this sketch, Rev. F. J. Browning, 1911, quietly fell on sleep and his remains were followed to the cemetery by a host of kind and loving friends, with whom he had lived and labored the past few years. The writer met Brother Browning just a day before his death. The shades of night were gathering about him. He seemed to be suffering much pain and spoke with great difficulty. So it was not my privilege to converse with him, but there seemed to shine up on his face a light of conscious victory. "Blessed are the dead which die in the Lord that they may rest from their labors." His work is over, his trials are past, and may I say to his bereaved companion who survives him, and who so faithfully stood by him as his helper and guide, "that she sorrow not as those who have no hope." We shall meet some day across the river of death and join in that celestial choir forevermore. H. T. SWARTZ, P. C.

MARRIAGES.

Cutler-McAnally.—At the Methodist parsonage, Augusta, Texas, December 10, 1911, Mr. H. P. Cutler and Miss M. L. McAnally, Rev. G. W. Henderson officiating.

McLeod-Moore.—At the Methodist parsonage, Augusta, Texas, Mr. Sharp McLeod and Miss Berty Moore, Rev. G. W. Henderson officiating.

Williams-Lucas.—At the home of the bride's parents, Augusta, Texas, December 24, 1911, Mr. Lawrence Williams and Miss Suddie Lucas, Rev. G. W. Henderson officiating.

Fincher-Staugh.—At the Oaklin Church, Van Zandt County, Texas, December 24, 1911, 7:30 p. m., Mr. Alen B. Fincher and Miss Clara Staugh, all of Oaklin community, Rev. Frank Everitt officiating.

Burns-Parker.—At the Methodist parsonage in Tenaha, Texas, 4 p. m., December 29, 1911, Mr. Harry Burns and Miss Sallie Parker, Rev. W. S. Easterling officiating.

Purify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

"Shout a sermon, and it will not be heard beyond the church door; whisper a scandal, and it will echo around the world."

GALLSTONES CURED AT HOME without operating. Pain in Pit of Stomach, Right Side and Backache, or under the Shoulder Blades, Stomach Trouble, Indigestion, Sick Headache, Bloating, Colic, Jaundice, Bile, Constipation, Piles, Catarrh, Nervous Weakness, Dizziness, Loss of Energy, Sleeplessness, Fullness or Oppression over Stomach or Liver, Wind or Pain on Stomach or Bowels, Agonizing Symptoms, Weak or Irregular Heart—all these symptoms are commonly caused by Gallstones or Gall Troubles. Write for our copyrighted Medical Book on Gallstones **FREE** and all diseases of the Stomach and Liver. **GALLSTONE REMEDY CO.** Dept. 123, 219-S. Dearborn St., Chicago, Ill.

Eastward Around the World

THE GREAT WALL OF CHINA

By DR. W. B. PALMORE--Article Twenty-two

Before entering the great empire of the future, we will again call our girls' and boys' attention to the necessity of reading with a map before them, as the two eyes of history are geography and chronology. The place where, and the time when the thing happened. To intelligently and properly study the city of St. Louis you must first locate its geographical center, which is at the crossing of Washington and Grand Avenues, within about a stone's throw of the St. Louis Christian Advocate office. Grand Avenue runs north and south, through the center of the city, from its southern to its northern extreme. Washington Avenue runs through the center of the city, from its eastern to its western extreme.

In beginning the study of China it may be well to mark similar lines across its map. We will take for one of these lines the Chinese Imperial Railway, which begins in the North at Mukden, Manchuria, and ends in the South at the great city of Canton. For the other line we will take the Yangtze Kiang River, the sources of which are on the roof of the world amid the unexplored and inaccessible regions of Tibet, flowing eastward between three and four thousand miles into the Eastern Sea, near Shanghai. Its central basin contains a population of two hundred millions of people, occupying seven hundred thousand square miles. These two lines cross each other at the city of Hankow, which is sometimes called "The Chicago of China."

Mukden,

near the center of Manchuria, should be carefully noted and marked by our young readers, not only as the old capital and one of the great battlefields of history, but also as a salient center, destined to be one of the great railway junctions of the Orient. Here we boarded the Chinese Imperial Railway, southwestward to Shan-hai-quan, where our train passed under or through the old wall, where we entered China proper. Here we spent a night, and at the dawn of the next morning, arose and walked out to and on the famous old wall before breakfast.

As we walked along this wonderfully preserved wall, which was 214 years of age when the heralding angels sang over the Babe of Bethlehem, and watched the rising of the sun over Manchuria, how evanescent seemed the walls of Hadrian and Antoninus, which have long since crumbled to dust. Shih Hsiang-ti, the self-styled "First Emperor," now called "The Napoleon of China," completed this enormous structure, extending fifteen hundred miles over and along the crest of jagged mountains, in ten years! He also abolished feudalism, and unified the Empire, but out of vanity ordered the complete destruction of most of the literature of China, the more important parts of which were afterwards recovered. He was one of those extraordinary men who turn the course of events and give an impress to subsequent ages. The Chinese historians, however, detest his name and his acts.

We now enter a wonderful land, extending through thirty-six degrees of latitude, the home of a wonderful people, fitted for any climate from the subarctic to the torrid zones. The most numerous, most homogenous, most peaceful, and most enduring race of all time, whose records antedate

The Pyramids of Egypt.

The reign of Emperor Yu antedates the period of Moses eight centuries, while Confucius preceded Christ more than five hundred years. The history of Greece and Rome is modern compared with that of China. Of the people of ancient history, the Jews and Chinese alone survive, but the Jews have lost their country, language and nationality, while to the Chinese these remain. Subjugated by Genghis Khan in the thirteenth century and by the Manchus in the seventeenth, they have maintained their language, government, religion and customs, and absorbed their conquerors. Books in large numbers were produced in China a thousand years before Gutenberg was born. Gunpowder, which has revolutionized military science was first compounded by the Chinese, and they were pioneers in the manufacture of porcelain and silk. The mariner's compass was used here several centuries before it was used in the West. The capture of such a land and such a race for Christ means the early conquest of the world.

Near Shan-hai-quan, on an elevated coast of the sea is Pei-tai-ho, a delightful health resort, where the missionaries spend the hottest weeks of mid-summer. Between this and Tien-tsin we found the streams and

low flat lands flooded. It is not an uncommon sight to see floating on such floods hundreds of massive coffins, washed out of the grave mounds, or from the outer surface, where they are often left unburied for days, weeks or months. These streams flow to the Gulf of Pe-chi-li, on which the British were once fighting the Chinese fleet. At the crisis of the battle our Southern hero, Commodore Tatnall swung his detachment of the American fleet into line with the British fleet, when the Chinese were soon crushed. When the battle was over he was asked how he happened to take such rash responsibility, with no authority or instruction from the American Government? His only reply was:

"Blood is Thicker Than Water!"

His action and answer gave him an undying fame. Tien-tsin we found to be a city of about one million of inhabitants. We were not only much surprised at its large population, but at its tremendous advance since the Boxer War. Here we were comfortably quartered several days at the Queen's Hotel, with large steamships on the Pei-ho River, landing and sailing from its front door. Eight foreign Nations have here pre-empted or appropriated to themselves "concessions," which together make quite a large and prosperous foreign city. The Victoria Road through the British concession, is a surprisingly fine street with splendid buildings, shade trees and excellent pavement. In the large and elegant British Cemetery we saw the grave of a member of a family very dear to us. We went out to a flower merchant and purchased a white and red rose bush which we planted by his calm and beautiful resting place.

Samuel S. Knabenshue, who was for twenty years the able editor of the Toledo Blade, is our Consul General here. Whoever is President of our American Republic during the next four years, this man and Fred D. Fisher, our Consul General at Mukden, should be retained in their present positions. On a rainy day Knabenshue took us in his carriage to the opening of a new Methodist college for boys, where he made a fine speech. The St. Louis editor was also called on for an address. Here we met Bishop J. W. Bashford and Doctor Lowry, the President of the Peking University, who escorted us to Peking.

After the Boxer uprising, one of the first great forward movements made by the foreign governments here, was to demolish the entire wall which so long surrounded the native city, a great humiliation to the Chinese. On the track or foundation of the old wall a splendid electric car line now runs, belting the entire native city, which is a new and practical way of turning swords and spears into plowshares and pruning hooks.

Tien-tsin

the port of Peking, and gateway of several provinces, is situated about forty miles from the sea, and is destined to be a place of growing importance as a commercial, a railway and an educational center. It is now in direct connection with Europe by rail, and with all the world by sea. It is the residence of the Governor-General of Chih-li, one of the most important officials in the empire. This position was long held by Li Hung-Chang, one of the ablest and most famous Viceroy's in all the history of China. When General Grant returned from his world-tour he said the three greatest men he met were Gladstone, Bismarck and Li Hung-Chang. The latter he thought was possibly the greatest of the three. The most elaborate, expensive and magnificent place or object in Tien-tsin is a monument to his memory, covering a large area of ground.

Some readers of our former letters may have thought we were somewhat harsh in our criticism of the Russian Jew, but if they will track him through Russia and the Orient they will change their minds. The editor of a strong paper, published here in Tien-tsin in the English language, has been in such hot pursuit of their villainy as to be threatened with a suit for slander. This brave editor boldly declares the Russian Jew is at the back and bottom of the

"White Slave Trade."

Instead of apologizing or evading the suit for slander he threatens to publish the names of about fifty of them. He says they even go through the Jewish ceremony of marriage to Russian girls, and then bring them to Oriental cities for immoral purposes! How the members of a noble race have fallen! A race which gave to the world a Daniel, a Paul, Lord Beaconsfield and Judah P. Benjamin!

We have great respect for an orthodox Jew, who is earnestly and prayerfully looking for a Messiah yet to come, but the so-called "reformed" Jew, who abandons the hope of the Messiah of the Old Testament and rejects with scorn and ridicule the Christ of the New Testament is a "deformed" Jew. A derelict floating on the sea of time. And whether he be in the cities of the Orient, in Europe, or on Manhattan Island, is a menace to the moral and social welfare of the world. The message of the rabbis of this class are about as helpful as that of Bob Ingersol. Bob's hearers knew exactly which way he was headed, and about where he would land! Peking, China.

AUSTIN DISTRICT INSTITUTE.

The Missionary and Sunday-school Institute of the Austin District, West Texas Conference, met at Elgin at 2 p. m., December 6, 1911.

Rev. Nat. B. Reed conducted the devotional exercises, reading the 54th chapter of Isaiah, followed by a short but earnest exhortation. The meeting was led in prayer by Rev. J. P. Jarrett.

The institute was then called to order by the presiding elder, and R. E. Duke was elected secretary.

Dr. C. F. Reid, General Secretary of the Laymen's Movement; Rev. A. J. Weeks and Mrs. V. A. Godbey were introduced.

Rev. A. J. Weeks gave a short talk on his work as Assistant Secretary of the Board of Home Missions, making a strong plea for \$1 per member for missions this year throughout the district and the conference. He also gave some pointed examples of work done by Brother Vargas among the Mexicans, under the direction of his board.

Rev. Nat. B. Reed followed with some timely remarks. The institute was then led in prayer by Dr. D. E. Hawk.

At this point Mrs. V. A. Godbey came forward and delivered a most helpful address on the "Grading and Operation of the Modern Sunday-school." At the close of her talk she conducted an informal quiz in which almost all present took part.

Dr. C. F. Reid at this time was called forward and gave to the body an informal talk on the Laymen's Movement and its work. In this talk he showed that the movement was not

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only disciplinary, but was in harmony with the polity of our Church. He also stressed the relation of the pastor to the movement, and gave as its prime object the reaching and utilizing of the unemployed forces among the men of our Church, giving some striking examples of how this had been accomplished since its organization.

At 7:15 p. m. Dr. C. F. Reid preached a very instructive and helpful sermon on mission work in China.

Wednesday Morning Session.

The question of the Missionary Committee and every-member canvass was taken up and short talks were made by R. E. Duke, J. W. Long, Dr. D. E. Hawk, A. S. J. Haygood, Dr. C. F. Reid gave a concise statement of literature available for the successful working of the canvass.

Dr. Bradford gave a synopsis of the plan projected by Tenth Street Church, Austin, which was followed by a short talk on ways and means to the accomplishment of the work.

At this point a resolution was called for by Presiding Elder Reed, and introduced by Rev. J. C. Wilson as follows:

Whereas, The West Texas Conference at its late annual session by unanimous vote resolved to undertake to raise not less than one dollar per member during this year, and

Whereas, The missionary needs at home and abroad are so urgent, therefore

Resolved by the pastors and leaders of the Austin District:

1. That we as a district will not be satisfied with less than \$1 per member for missions as fixed by the conference.

2. That we will put into operation the financial plan recommended and adopted by the Secretaries of our General Boards.

3. That we recommend that money raised by the Sunday-schools for missions be directed by the respective Quarterly Conferences not to be used on the regular collections, but that it

be appropriated as a special to the support of Rev. J. Dobes, our missionary to the Bohemians, and, if possible, the amount be not less than \$1000, the amount of his salary.

J. C. WILSON.

Rev. A. J. Weeks spoke to the resolution with a stirring speech on "Bohemian Life and Character in Texas" to the edification and delight of the body.

Brothers Long, Dunn, Weeks, Hawk, Bradfield, White and Bailey spoke to the resolution. After discussion, pro and con, the resolution was adopted as a whole.

Dr. Bradford discussed the work of the Conference Committee on Evangelism. He spoke forcefully on the subject and source of power; gave an outline of the plan of the committee. He also made a call for preachers in the district who were willing to help other pastors and also a call for those who needed help, he had a prompt and full response on both calls.

Rev. A. J. Weeks made an address on "The Relation of the Church to Home Mission Work," speaking briefly of the history of the home mission work in the United States, giving its progress, problems and needs, also giving many striking illustrations of the needs and demands of the work. The body adjourned with the benediction by Brother Weeks.

Afternoon Session.

There was a discussion of the urgency and importance of the present day pastor.

The rest of the session was consumed in a discussion of the every-member campaign, led by Dr. C. F. Reid. The meeting adjourned with benediction by Dr. C. F. Reid.

R. E. DUKE, Secretary.

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

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

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THE DYING OLD YEAR.

The old year is dying to-night,
I can tell it by the wind's wild wail,
Yes, the Old Year is dying,
The trees are all sighing,
It has come to the end of its trail.

The Old Year is dying to-night,
It made a good race for the goal;
It ran well for a season,
And 'twas thought with good reason,
It would make the best record of all.

The Old Year is dying to-night,
All its deeds, good and evil, are done;
We will all look in vain,
For it's coming again,
It must rest on its victories won.

The Old Year is dying to-night,
Tomorrow will be its last day;
May heaven's snow, and its rain,
Wash away every stain,
And the Sabbath embalm it forever
and aye.

The Old Year is dying to-night,
Let grateful hearts all say good-bye,
It brought much of good cheer,
To homes sacred and dear,
And wiped tears from many an eye.

The Old Year is dying to-night,
But its record is made and will live,
Though we all say good-bye,
We will meet that on high,
What account then will we give?

The Old Year is dying to-night,
Tomorrow we will look on its bier,
"Requiescat in pace,"
And let sorrow all cease,
For 1912 is here!

P. C. ARCHER,
Winnsboro, Dec. 30, 1911.

CHURCH EXTENSION NORTHWEST TEXAS CONFERENCE.

1. At a meeting of the Board of Church Extension of Northwest Texas Conference last fall it was agreed to donate to the Church at Post, in Garza County, \$200 out of first collections of this conference year. They will be ready for the money by February 15. Brother Willett, the pastor, is appealing to the brethren for the money. I join him in this appeal. Let us take a collection soon for Church Extension and send to Brother Waddill. It will be just that much

Peloubet's Select Notes

1912
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deaths that have come to us during these years I have lost the names. Of course when the orders came, I expected to send the pamphlet; it was then at our Publishing House, at Nashville, with the approval of same, and I had sent the first installment to pay for its publication, but sickness came with its attending doctor's bill, which took the money I had hoped to use for finishing up for its publication, and so to this good hour I have seen no way of paying for the same.

I hope this will be satisfactory. It may be best it was never published, there are so many on this same subject, and still they come. I thought at that time, too, that I would publish my pamphlet on "Tithes and Offerings," and also three small volumes of my journal which I called "Apples of Gold," because for each day I took a text as a staff upon which to lean during the cares of the day. But these hopes lie withered and dead, as I myself soon shall lie, for I am pressing on toward the last milestone that shall complete my three-score years and ten. Of the twelve children which my father and mother raised only Mrs. Mary C. Huston, of Marshall, Saline County, Missouri, remains here below with me, the other ten have passed on to meet our parents and friends beyond the scenes of time and sense. But old age is garrulous.

I must close by asking all the readers of the Advocate to remember us in our old age and superannuation whenever you turn aside to pray. I don't reckon I will ever trouble you again, Mr. Editor; I have never met you, but I don't fail to read and enjoy your paper. In His name,
MRS. J. D. BURKE.

Burke, Texas.

LAYMEN'S MISSIONARY MOVEMENT.

My Experience With The Every-Member Canvass.

By R. H. Bennett, in the Missionary Voice.

Court Street Church, Lynchburg, Va., adopted the every-member canvass four years ago simultaneously with the proposition to put up a twenty-thousand-dollar building at Sochow University. The year before the Church had raised in the congregation for foreign missions \$186.88. During the four years since the adoption of the every-member canvass the

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THE PROPER SPIRIT.

A certain presiding elder of the Texas Conference in writing us a letter enclosing his check for \$500 last week, concludes as follows:

"This is for the Woman's Dormitory as I understand it and is a part of the amount which our Texas Conference is to raise.

"I wish you all success in your stupendous undertaking. Already you seem to be getting over the worst of the road."

This is only an instance of the spirit manifested everywhere. It is the spirit of success. With it nothing can prevent the full accomplishment of the most stupendous undertaking of our Church, and certainly a step that is as necessary to the life of our Church as any building for any purpose in any city of the State. There is no further question as to the final success. This brother and many others understand that we have passed the experimental stage. There is now only the long, strenuous, self-sacrificing campaign of taking this work to the conscience of every district, charge and individual in Texas and there shall be no rest until this is accomplished.

"Fortune has its worth; the imprudent abuses it, the hypocrite speaks evil of it, and the worthy man uses it."—Delille.

Progress In All Lines.

During these four years the Church has gone forward in all its varied work. Over three hundred members have been received. A costly and beautiful set of chimes has been installed. Important improvements to the church building have been made. The official members testify that they have been four of the best years in the Church's history.

Indebtedness Removed.

For eight or ten years there have been floating obligations carried in the bank by our Church. Two years ago they amounted to about \$2000. Since that time they have all been paid off without any public collection or private appeal being made for them, having been liquidated through the regular offerings of the congregation. The Church will close this conference year with all books balanced, and without a cent of indebtedness of any kind against it.

Enthusiasm for foreign missions helps every other part of Church life. The anti-missionary church is dead while she liveth.

A WORD OF GREETING AND ELSE.

In renewing my subscription to the Advocate for another year I wish to add to the many already expressed. "Well done, thou faithful servant," my humble mite of appreciation for the splendid Christian weekly you are giving us, and being in Louisiana I find that I need the Rankin's food to contrast with our "Meek" editor.

Will it be news to tell you and your readers that in the last twelve months I came in contact with sixty-five adults ranging between the ages of nineteen and seventy-five who were totally ignorant of the existence of the Bible. Of this number thirty-eight were French Creoles and thirty-seven native Americans. All or almost all were raising large families. I sold the Scriptures to nearly everyone of them, but a few excused themselves by saying: "Well, I have done so long without God's Word, that I can try a little longer." This class of people is roving; they move every year and are very hard to approach. And then lots of our people have heard of the Bible, but they never had any use for it. This carelessness is very hard to handle. But on the whole I had a good year in my work.

In conclusion, we, of Louisiana, have some choice flowers for a Texan. Rev. J. J. Morgan, who is the American Bible Society's Secretary at the Southwestern Agency in Dallas. Brother Morgan came to us a few weeks ago, and took back with him the best we had—our friendship—coupled with the determination to do our whole duty towards the society of which he is the earnest representative.

Wishing you a happy and successful New Year, "On with the battle!"
GEO. MANOTTE,
Colporter A. B. Society, S. Louisiana.

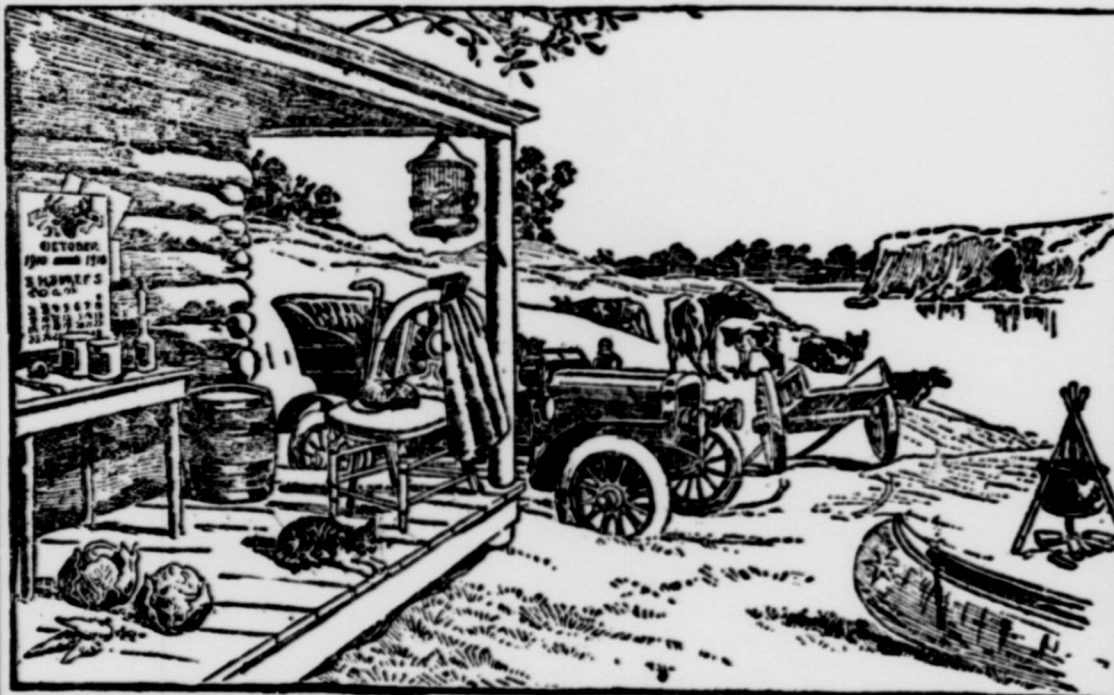
A STATEMENT AND A REQUEST.

For well-nigh twenty years I have been hoping to be able, financially, to publish my little pamphlet, "Christ, the Anointed, or Baptism as Seen by a Woman's Eyes," but as hope on this line has about departed, I want through your paper to say to the few who sent the money when they ordered the pamphlet that I received a Christmas gift of a few dollars from a sister in Missouri, and instead of buying anything with the same I will refund the money to those who sent it as far as I can, if they will send me their names and address, with the amount they sent. Amidst the moves, sickness and

PUZZLE PICTURE

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In order to call special attention to our great New Year factory sale of High-Grade Pianos, we offer to give to every person (limited to one in each family) answering this correctly a most useful and especially nice souvenir. Every family should have one.



DIRECTIONS—There are twenty objects in this picture, all with names beginning with c-a, as, for instance, C-A-G-E. If you will find as many as 17 of them and mail us your list, you will be entitled to the souvenir. Mail answer at once, as files will close Monday night, January 15. Give name and address plainly.

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