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NEW ERA IN MISSIONS

"BRIGHT AS THE PROMISES OF GOD," was Robert Morrison's reply when he was asked what was the outlook for missions in China. Though an Englishman, he went to China as the first American Protestant missionary in 1807, only one hundred years ago. Compare China of 1912 with the China of 1807. There is more difference between the China of 1912 and the China of 1807, than there is between the China of Morrison and the China of Isaiah. More changes have taken place in China in the last twenty-five years than in all the Christian era before Morrison. Should Christians be surprised? It has always been so where Christ's truth is proclaimed and promulgated. Jesus said that his gospel was as a grain of mustard seed for growth. The constructive power of a genuinely Christian idea is immeasurable, if not inconceivable.

The mighty forces at work in the world society of to-day have taken their origin from the life and teachings of Jesus of Nazareth and his representatives. The world is going forward under the impulse and by the impact of Christianity and Christian civilization. Japan's newly found power and effectiveness are not Buddhist, Shintoistic or Confucian, but Christian. Her court system, her educational system, her telegraph, telephone and postal systems, her new commerce and her very government are fashioned after those that have been the direct products of the growth of Christianity. Without any proclamation Japan is as much Christian, as many of the communities, cities, provinces and even Nations which may be found in the world that for centuries have declared themselves Christian. The leaders of the Christian Church, the real prophets of the present day, would not be surprised any day within the next ten years at the announcement of the leaders of Japan and China that Christianity henceforth is to be the religion of these two great Oriental Nations. That announcement would not mean that the peoples of these great countries had become converted to the Christian religion in a day, but that they had matriculated in the school of Christ. In the belief of many of our Christian leaders that day is not far distant.

Is the Christian Church, in all its branches, in all the lands of the earth ready for the dawning of such a day? Is Christendom prepared to teach heathendom the way, the truth, the life in Christ, were heathendom to ask admittance to the school of Christ? How would Christendom set about this mighty task? Heathendom is about to take the representatives of Christendom seriously and accept the invitation of Christians to adopt this new faith but before the final contract is sealed, right-fully does it ask, "Who is your Christ?" "What can he do for men?" "What has he done with the people that you represent?" "What spirit, method, doctrine does he put into your schools?" "What kind of law-makers, law interpreters and law pleaders does he make in your country?" "What is the attitude of your medicine men to him?" "What influence does he have with your men of high finance?" "What do your leaders in society think of him?" "Your wage-earners, your masses in city and country, your plain people, what do they think of Christ?"

In the old era of missions men were sent, as martyrs, to take Christ and his gospel to the heathen people, and with great difficulty did they perform this service. In this new era the heathen peoples are begging for an introduction to Christ by persons who are acquainted with him, his mind, his purpose and his plan. They are asking many questions, peering into many problems, and putting the disciples to tests which were unknown in the first era. Not satisfied with what the sent-out

representatives have been able to say they have entered upon investigations in the Christian countries of the world, and especially in Protestant Nations, such as England, Germany and America. This era of missions has opened with heathendom on the aggressive. The men who think and act for heathendom have shown their determination to uncover the Christian Church and Christian lands and test the genuineness of their claims, the depth of their doctrine, the sincerity of their actions, the strength of their forces, and the possibility of their faith.

How many people in the United States will these representatives find who will say, "I do not believe in foreign missions." They may answer, "Your Master said, 'Go, teach all Nations;' then you do not believe in him as a Savior for us?" Some will be found who will say, "I do not think we should disturb the religious faith of the Orientals." But, they will say, "Our religious faiths are already disturbed, and with our leaders destroyed, with the coming of the new order of things has come a breaking down of the religious faiths upon which the old order was founded—what shall we do?"

The Texas Christian Advocate realizes fully the importance of a constant and forceful presentation of the claims of the unevangelized world. The editor is a member of the General Board of Missions, and also a member of the Board of Missions of his conference. By virtue of these relations, he is in a position

PASTORS AND TEACHERS

By Bishop Edwin D. Mouzon, D. D.

AMONG THE GIFTS which the victorious and ascended Christ bestows upon his Church, Saint Paul names "evangelists, pastors and teachers." Christ's best gifts to his Church are Men. The Church is what it is to-day because of the men who have gone out into unevangelized districts with the story of the cross, and because of the pastors and teachers who have builded up the Church in knowledge and in grace.

From the days of John Wesley until now Methodist preachers have been evangelists. They have carried the gospel where it had never before been preached; they have made it their business to seek and to save that which was lost. If a man lacks the gift of the evangelist, whatsoever else he may be qualified to do, he lacks one of the very first qualifications of a Methodist preacher. Our work as evangelists has been our strength and our peculiar glory. The call to an aggressive campaign is now ringing through the Church. God is honoring our faith and crowning our labors with success; revival fires are burning on our altars, and the shout of them who overcome is heard in our camp. Let the battle be pressed all along the line!

I am writing now, however, to call attention to the fact that the Church needs the pastor-teacher just as much as it needs the evangelist. One man lays the foundation and another buildeth thereon. Of what use is the foundation, if the superstructure is never erected? An advancing army must protect its rear and fortify the territory which it has conquered; else foes will arise behind it and on every side. The work of the evangelist must be followed by the work of the pastor-teacher. If not, the evangelist's work will be short-lived, and the territory he has won will soon be lost. Let our preachers study to show themselves approved unto God not only as evangelists, but also as pastors and teachers.

The preacher's greatest opportunity is with the children of the Church. A recent writer states a most important truth in these words:

to know something of the missionary movements of the Church. There is no question that the administrative officers of our Board of Missions are strenuously endeavoring to carry out a sane, business-like, yet aggressive, policy in the foreign and home fields, and they should have the loyal support of the ministry and laity of the Church in this day of pleading claims and enlarged opportunity. The Advocate wants to give assistance to this important interest and acquaint its readers with the efforts that are being made for the evangelization of the non-Christian peoples and the Christianization of the neglected districts and classes in our own country. The conferences of Texas in their recent sessions adopted plans for a great missionary campaign during this year, which will bring before our Texas Methodists not only the needs of the foreign fields, but also the claims of the unchurched people of our Southern States, and especially of the foreigners in Texas. The Advocate is anxious to have a part in this campaign, and to this end it has set apart a page to be used in the interest of missions for three months, beginning with January.

Rev. John M. Moore, the Secretary of Home Missions for Southern Methodism, and a member of the North Texas Conference, and Rev. A. J. Weeks, the Field Secretary of Home Missions for Texas and New Mexico, and a member of the West Texas Conference, will have editorial supervision of the Advocate mission page. We bespeak for them and their page a careful and faithful attention from our Advocate readers.

"Men speak of revivals as the main supply of the Church, but it would seem that when men speak so they are for the moment forgetting the educative influence of the homes of Christian men. There have been long periods of the Church's history when there were no revivals and no Christian work but that of the steady teaching and preaching of the truth, and (what is vastly more important) the influences of Christian personalities, and the deep and well-nigh irresistible stream of the training and love of the home." The preacher should seek to know the children, and the parents should make it easy for him to do so by inviting him to the home when the children are there. Through the Sunday-school the pastor will extend his acquaintance with the children of his congregation, and he will specially look to it that the Sunday-school does not become the children's Church. The absence of children from our congregations is an alarming symptom of our modern Church life. The Sunday-school cannot take the place of the Church. The Sunday-school must train the children for the Church. I am not writing now of the smaller children, but of children, say, from eight to sixteen. This is the era of Sunday-school work; more intelligence and more consecration are given to this work than ever in the history of the Church. I gladly recognize all that, but I call upon our preachers and Sunday-school workers to train the children for membership in the Church. Too often, in many places, the Church empties itself of one congregation (the Sunday-school) just before eleven o'clock, and then fills with another congregation (a congregation of adults) for the eleven o'clock preaching service. This thing ought not to be! This thing must not be! The intelligent pastor-teacher will give heed to these things.

The pastor-teacher will see to it that proper attention is given to the Discipline of the Church.

Our Methodist Discipline is as characteristic of Methodism as our Methodist doctrine. It is our boast that Methodist doctrine has now about conquered the field, that the gospel as

preached by Methodism is now preached from all pulpits. But what shall we say of our Methodist Discipline? I fear that we have taken too much for granted. We have said that if a man is genuinely converted, he will live right. Certainly he will live right—if he knows what right is! But how shall he know unless some one guide him? John Wesley was a great evangelist; he was a pastor and teacher also. As a spiritual father, he carefully drew up "the General Rules" for the instruction and guidance of those who associated themselves with him. They were expected to evidence their desire of salvation: (1) By doing no harm, by avoiding every kind of evil, especially that which is most generally practiced; (2) By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men; (3) By attending upon all the ordinances of God. These "Rules," the law of our Church requires the preacher in charge to read at least once a year to his people for their instruction. In all our Churches, that is a most important and profitable thing to do. But we should not forget that the end of discipline is salvation. Discipline is not a rod to beat men with, but a staff to guide men with. The surgery that kills is either criminal or careless, and the discipline that destroys is falsely so-called. In fact, discipline means training. The Methodist preacher gives proper attention to discipline only when he gives proper attention to teaching. Indeed, in one of its aspects, salvation is a discipline. Saint Paul writes to Titus: "For the grace of God hath appeared, bringing salvation to all men, instructing us—putting us under discipline—to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." It is certain that many of our young people indulge in sinful amusements in a perfectly innocent way; they do not know that they are wrong; they have never been properly taught. And many of our older people also are doing things which Christians and Methodists should not do. They need instruction; they must be taught. It is certain also that many, both young and old, are neglecting many Christian duties for the very same reason; their religious education has been neglected. It must be confessed just here that we preachers have often blundered badly in our teaching. We have taught in a one-sided and narrow fashion; we have preached as if the sum total of Methodist perfection lay in the avoidance of "worldly amusements." John Wesley did not teach after that fashion. Not only should we avoid every kind of evil, but also we should do good of every possible sort, and, as far as possible, to all men, and we should attend upon the ordinances of God. Such are "the public worship of God, the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures, and fasting or abstinence."

It is instructive to consider how the apostle Paul, went forth on a great evangelistic journey and established his Churches, and how later he carefully visited these same Churches that he might more fully teach them the truth as it is in Jesus. It is instructive, also, to remember that these great epistles to the Romans, to the Corinthians, to the Galatians, and the others, were written for teaching, for reproof, for correction, for instruction which is in righteousness, that the men who read them might be complete, furnished completely unto every good work. Let our preachers read again Christ's last command: "Go ye, therefore, and make disciples of all the Nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." "Go," "make disciples," "teach"—these are the important words in the great commission.

The Advocate Campaign for 1912

LET the good work begin at once and continue until the Texas Advocate is in practically every Methodist home in Texas. All that is necessary is WORK. Nothing is accomplished without this. Anything can be accomplished with it. A sporadic effort will count some; but "Keeping everlastingly at it brings success." Sample copies will be sent a few weeks without cost. If the pastor will follow up these sample copies he will get 90% of them on our regular list. Do not forget it. Begin now, stay with it, and the Texas Advocate will prove a blessing in many homes that it does not now reach.

What They Say

I can't make any statement stronger than my faith in the Advocate. I must have it in every Methodist home in my pastoral charge. It makes finances 60 per cent more easily obtained and quickens the spiritual life of the Church. W. L. BARR.

I have always taken great interest in the circulation of the Advocate and confidently believe that it has done more than any other one thing to make the work of my ministry a success. E. W. POTTER.

I push the Texas Christian Advocate because: It pushes all the departments of my work; it helps on salary; it helps on conference claims; it helps the spiritual state of the Church; there is none other as good; so far as I know, no publisher can

surpass its publisher; the editor equal to Dr. Rankin I am sure is yet unborn. Yes, when we help the Advocate, we help ourselves, our people and our Lord.

EUSTACE P. SWINDALE.

No Methodist home can afford to be without the Texas Christian Advocate, for without it they cannot be intelligent Methodists. If for no other purpose, it is worth the price for educational purposes among any pastor's membership. It puts them in touch with all the organizations and machinery of our Church, and they become interested in the support of not only the local Church, but the Church at large, with all its institutions. I quote you one illustration among many I have found. One of my staunch members said, "I have never been in favor of foreign mis-

sions. I thought we needed all the money at home, but since I have been taking the Advocate I see the necessity for money to carry on the work abroad as well as at home. Here's more money for the cause," etc. It causes the people to love their God, their Church and their pastor better, and to show their love and appreciation by their works. May the time soon come when the Texas Christian Advocate will be found in every Methodist home in Texas is my earnest desire. J. B. McCARLEY.

I believe in the circulation of the Advocate for various reasons. We can be good people and not read the Advocate, but we cannot be good, intelligent Methodists without it. It comes to the homes of our people every week, and I tell my people it is the preacher coming to their homes once

a week. Especially is this true of the circuit where the pastor will possibly get in their homes once a year. It gives our people an insight to what is going on in the religious world. When we allow our people to be content with their own little world, just so long they will do little things. We do our people an injustice by not insisting that they subscribe for our paper. The paper comes to our homes in a condition that we can read it, and is on a good grade of paper and a good, clear type. I could go on and say quite a lot about the editor, the different department editors, also the publishers, but the paper speaks for itself, so will sum it all up and say that as a means of education along all lines the Texas Christian Advocate is second to none. I am yours for a 20,000 circulation in 1912. W. L. HIGHTOWER.

That Protest Part One

By Rev. R. P. Schuler

In the Advocate of November 9 there was published from me an article in which I called attention to the fact that seven men went out of the active ministry at the last session of the Tennessee Conference, four of whom surrendered their credentials and left the Church. In this same article I referred to certain ideas which I had heard advanced in the Summer School of Theology at Vanderbilt University in 1904. I connected the two things, not as the one being necessarily the direct result of the other, but as the one producing like result with the other. I also stated that there was "Higher Criticism," so-called, in the Tennessee Conference, and that I understood it to be there in overabundant quantity. My article seems to have aroused the natives. Three replies from so many leading men have followed each other closely in the Advocate. They are the kind of articles that men would write when they realized that they had a job on their hands. The matter has been taken up in the Midland Methodist, organ of the Tennessee Conference, in which paper the same men, with one exception, are tending to me in dead earnest. On top of this, I have received over thirty letters, mostly from members of the Tennessee Conference, those remaining being from past students of Vanderbilt University. It seems very certain that something has gone home, though to be sure I would not even suggest that only the wounded have made a noise.

As I understand it, there are only three questions at issue: First, are there any "Higher Critics," so-called, in the Tennessee Conference? Second, are the tenets and holdings of so-called "Higher Criticism" taught in the Theological Department of Vanderbilt University, or in the Summer Institute? Third, did the Tennessee Conference lose seven men at its last session as a result of these "Higher Critics" and this "Higher Criticism"?

Perhaps it would be well, before we proceed with this question, to de-

fine "Higher Criticism." We must know what it is, and what it stands for, if, indeed, such a knowledge is possible. It seems to be so many things to so many people that its nature is difficult to determine. But we are wonderfully assisted at this point. In fact, I have in my possession a very interesting booklet, entitled, "What is Higher Criticism?" The author of that booklet is Dr. J. T. Curry, one time presiding elder of the Nashville District of the Tennessee Conference. It was published by request of the preachers' meeting of that district. Its author writes me that it was received most kindly by many of the preachers and laymen of the Tennessee Conference and favorable notice was given to it on all sides. I feel sure that it is authority so far as this controversy is concerned. Dr. Curry, as is the custom, does not undertake to make a pointed and clear statement of what "Higher Criticism" really is. He rather quotes, which is far safer, from Dr. John Edgar McFadyen, of Toronto, Canada. Dr. McFadyen declares it to be "the free study of all facts," which is about as close to a definition as they will let you get, and which statement is certainly harmless, unless the word, "free," should be made to mean license. In view of this definition, is it not rather strange that such emphatic and heated denials of the existence of "Higher Criticism" within their territory have been made by Drs. Curry, Schuler and Kerley? But there seems to be more to the matter than this definition would denote, for Dr. Curry goes further in his treatise and takes up the basic idea of "critical study," which he expresses as "divine immanence." He says, "This divine immanence, that we hear so much about, is our Methodist doctrine of the Holy Ghost, with a new name in a larger field of operation." This also seems fairly harmless, except that our attention is called to the fact that there is something in the world and in the Church to-day with a "larger field of operation" than has the Methodist doctrine of the Holy Ghost, a fact that a few of us old moss-backed fellows had perhaps failed to take note of. And yet thus far we find nothing blood-curdling

and still the wonder is, Why such resentment, if the accusation be so tame.

At this point Dr. Curry leaves the definition, it being very safe and very advisable to do so, and proceeds with the question, "What, then, ought to be our attitude as preachers, to higher criticism as a method of Bible study and interpretation?" Please note the word, "method." He answers, "First, we need to be fully awake to the vast sweep of present-day religious thought." He further adds that "there are a growing number of preachers and laymen in all Churches that are in hearty sympathy with 'critical methods.'" Again he says, "Second, we need to recognize the fact that the great leaders and writers (of higher criticism) are our brethren." He adds, "Many leading Methodists and hundreds of our truest preachers and laymen are entirely hospitable to the methods of criticism." He closes that paragraph by asking, "Who can question the Methodist's right to study and interpret the Holy Scriptures according to 'critical methods?'" Once more he answers, "Third, we ought not to reject the 'critical method' because the critics differ among themselves." All, as you note, seems to hinge upon the word, "method." Were I not afraid of the wrath of other human volcans that might erect their smoking summits into this controversy, I would ask if Unitarianism had not been already arrived at by this same blessed "method?" Dr. Curry continues his answers, but by far the strangest of all is the last. He says, "It is rarely, if ever, proper to refer to higher criticism from our pulpits." Why? If these "methods" are safe, if through them we arrive at the truth, if the leaders and scholars of the Church are using them, if it is a matter for which apologies are to be written and defenses made, pray tell me why we should keep it from our people. Are they ignoramuses and fools that we dare not tell them the truth? Must the ministry be converted into a gang of hypocritical, soothing syrup vendors who dare not display the genuine article? No, if it is unsafe for our people it is unsafe for our preachers. If the preacher can thrive on it, it ought to be good food for his flock. To my mind, one of the strongest, sternest rebukes to "Higher Criticism" is administered by the critics themselves when they re-

fuse to come out into the open with their holdings. Only a few, in comparison with their number, will brave their orthodox companions and declare their beliefs. No great, true and God-sent revolution was ever carried on behind a bush.

But Dr. Curry has another question: "What have been the gains or advantages of criticism?" Among his answers are the following: "Criticism has had a large share in the work of creating the present enthusiasm in Bible study. The critical method gives a new interest to the Bible. Criticism will give a truer balance and discrimination between the human and divine, the essential and nonessential, the universally vital and merely local, or temporary, elements in the Bible." Dr. Curry closes by declaring that he does not "by any means accept all the results of criticism." I rejoice at that. Even the extreme critic is sometimes slow to accept the tadpole theory of creation and life and also to deny the divinity of Jesus Christ. When they get these digested, they get the all of the matter.

I give the above rather lengthy recital, that I may show the attitude toward "higher criticism" of one of my severest critics and also the ideas applauded by the preachers' meeting of the Nashville District, and by "many preachers and laymen" thereabout. And yet Dr. Schuler declares that "even the spirit of higher criticism is lacking" in the Tennessee Conference and Dr. Kerley takes a genuine, three-for-a-nickel duck-fit in his wrath, walling and gnashing, in his fury, while he points out, amid the storm in which he envelops himself, that my whole contention is a "tirade" and a "misrepresentation."

To get directly at the matter, in the Texas Christian Advocate of November 16, Dr. Curry introduces himself by saying: "I was the presiding elder of the Nashville District in 1904, and a member of the Summer School at Vanderbilt. Also I was a member of every Summer School ever held at Vanderbilt up to last year. I know all the professors personally. For a number of years I have been personally acquainted with every preacher in the Tennessee Conference. As a presiding elder, I have been in the cabinet with Bishops Keener, Wilson, Galloway, Granbery, Duncan, Hendrix, Key, Smith and Hoss." On top of this record he has given us a pam-

phlet on what "Higher Criticism" really is. Surely he should be authority. He declares, "I dare say there are not a dozen men in the Tennessee Conference who are thought of as 'Higher Critics.'" He adds, "They are among the most useful and successful pastors in the conference." He further states that, "They are scholarly, spiritual, consecrated, evangelical." Dr. T. C. Schuler, editor of the Midland Methodist, disagrees with Dr. Curry, in spite of the dignitaries the aforesaid gentleman has been seated with, and says, "If there is a 'Higher Critic' among them (the members of the Tennessee Conference), I have never found him or heard of him." Then along comes Dr. Kerley and splits the difference by declaring as follows: "That there are men in the Tennessee Conference who hold to the viewpoint of the historical study of the Bible is not denied." He says of these men, "They do not follow blindly all the conclusions of 'Higher Criticism' any more than they deny all truth to tradition." So here we are, if anybody will tell us where that is. All three of these men speak with authority. One says there are less than a dozen "Higher Critics," say ten or maybe six, and they among the leading pastors. Another shakes his head sadly and declares there is not one to be found. Another confesses the existence of quite a company of a certain brand or trade-mark, the kind that have their eyes open and do not accept all the conclusions of the critics. Three positive statements are made, all positively different. Will some one please tell me which to accept?

At this point Dr. Kerley develops a new style of fury and rushes at me like a maddened bull with a red cloth in his eye. He fairly yells, "If Mr. (not Brother any more, thank you), Schuler knows one, let him name him." I would rather not, but since my brother is terribly in earnest about this matter, I might mention that I have quite a number of letters from his brethren of the Tennessee Conference, which brethren very kindly gave me the names of several preachers of that body who are reported as being admirers and apostles, on a small scale, of this new theology, and behold the name of my maddened friend leads all the rest. On top of this I mailed to him, several weeks ago, a number of questions, already published in the Texas Christian Ad-

vocate, which questions contained all the ideas advanced by me as having been heard in the Vanderbilt Summer Institute, and to this date I have not heard a word from that gentleman, although I enclosed a stamped envelope for reply. Now, I am sure Dr. Kerley will bitterly deny being a "Higher Critic," and I do not blame him. They all deny it. Perhaps he has only gotten his eyes open and has ceased "to deny all truth to tradition."

In the meantime, there are other members of the Tennessee Conference, and it might be well to hear from them. One pastor, who scores me soundly in a personal letter, declares that, "So far as I know we only have two men in our conference who make any claims to preaching it." He does not say how many are affected with the germ, but who are wise enough to take Dr. Curry's advice and not herald it from the pulpit. Another pastor writes me, "We have several men under suspicion," and then proceeds to give their names. He continues, "I think, however, there are some signs of reaction, or else they are more careful with their statements, especially since the re-statement of faith fell and broke its neck." Yet another, who lambasts me eagerly, writes me that there is quite a company in the Tennessee Conference "who keep abreast of the very latest thought," of which company he would have me understand he is one. He gives me the names of two works he has recently read, "with great strengthening of faith in God's message," both of which works are by men who are recognized as "rank" apostles of "Higher Criticism." It is wonderful what spiritual nourishment and vitality to faith can be derived from discovering every now and then that something in the Bible is not true. This same brother closes by remarking, "I take it that my experience is in accord with the two hundred and more preachers from ten or twelve different conferences, who have availed themselves of this class of works." One Tennessee Conference preacher comes out flat-footed and says, "You certainly have foundation for what you said," referring to my first article. Another writes me a long letter, giving me quite a number of names of men who hold to the notions of "higher criticism," and declaring, "I am in sympathy with you and am glad you hit the rap you did." Another leading pastor of the aforesaid conference has this to say: "We have men who do not believe, so I am informed, in the miraculous conception or in the virgin birth of Christ and some who do not believe that the Bible teaches eternal punishment." One of the presiding elders of the same conference expresses his belief that there are pastors in that conference who most certainly hold to the views of "Higher Criticism," and remarks, "I wish to say that you can do some good service to the Church by calling attention to these matters." He further remarks, "I fully appreciate Bishop Kilgo's words of rebuke, etc., at our conference session." But by far the most conclusive of all is the fact that two letters have arrived at my table from pastors of the Tennessee Conference, in which they openly and boldly espouse the side of "Higher Criticism" and read to me lengthy lectures upon my ignorance and prejudice in opposing it. I quote a few sentences from one of these letters: "John Wesley was a Higher Critic. * * * The Church is in the throes of a great readjustment. * * * The reverent critic is turning the light on. * * * He is saving the Bible for that large number who have caught the spirit of modern times, which is the scientific spirit." He further declares

that if our Church sets herself against this spirit of investigation, she will lose her influence and authority with thinking men. He says, "Men can resist an invasion of spears, but not an invasion of these ideas." He states that the new view of the Bible is more vital than the old. He closes with this statement: "I judge that a number of the preachers of the Tennessee Conference think as I do about this." I am sure that Drs. Curry, Schuler and Kerley will almost faint at such a revelation. I have yet other letters from which quotations might be given, but it is certainly needless. From the above statements it appears that a good many of the epithets lavished upon me by Dr. Kerley might have been distributed over a wider area and nearer home. After all, perhaps, maybe, possibly there is a faint, wee bit of a suspicion of a ground for at least a bare conjecture when it comes to the Tennessee Conference. Certainly I do not mean to intimate that the majority of preachers of that part of the Church are "Higher Critics." They are not. They are true Methodist preachers, full of faith and desiring to see the Church preserved in her integrity. But a half dozen of the leading pastors of any conference, afflicted with this stuff, will make it to overflow with a poison that is to be dreaded far beyond their three-score years who, although they earned and received their literary degree in college or university, are yet only self-confessed students, applying themselves toward the procurement of an education.

And yet, in the face of the above, I wish to frankly say that my heart would be gladdened beyond my power to express, should I be convinced that all these statements are false, and that there is not a man in the Tennessee Conference who is not orthodox and thoroughly in harmony with the doctrines and teachings of Methodism as they have come to us from the fathers. In which event, I would most humbly apologize to every preacher in the bounds of the Tennessee Conference, confess my fault and beg of them mercy.

Let me here drop in a word concerning the men from whom I have quoted and those from whom I shall quote in this article. I refuse most positively to mention their names either publicly or privately. My reason for so doing is to be found in a statement made by Dr. Kerley, who I understand is one of the men of authority in the Tennessee Conference. He says, quoting from his article in the Texas Christian Advocate of December 11, in which he refers to me, "If the author will transfer to the Tennessee Conference and repeat his charge of heresy and make it good with the proof, and then attribute such base motives to the convicted parties, with no more evidence for its truth than his ipse dixit, he will either have to apologize and retreat or step down and out." He certainly speaks as a man of authority. You would judge that he owned a controlling stock in that conference. I certainly would not think of turning the names of men of the Tennessee Conference, who have been both kind and bold enough to give me the information which I have used and will use, over to a man or to men who would most certainly, according to the above statement, punish them for their frankness in stating what they believe to be the truth. However, if Dr. Kerley, who clearly seems to doubt my veracity, or any other should desire, I can and will have an affidavit prepared and subscribed to by the best men in my city, as to the existence and correctness of these facts which I am using and the names attached, and will send the same to them at their request.

(Concluded in next week's issue.)

The Enduring Value of Good Literature

By Dr. J. B. Cranfill.

I have always loved and cherished good books and papers, and now, in life's meridian tide, the question looms larger in my vision a thousand-fold than it did when, as a callow youth, I spent the first dollar I ever earned for a greatly-needed book.

There is something quite remarkable and unique in literature. A great painting can be copied, but it cannot be translated. The "Seven Wonders of the World," by description and photograph, can be brought to our very doors, but not one of the "Seven Wonders of the World" can be transmuted into the idiom of our common speech, and brought to us fragrant with the perfume of the author's virgin thought and purpose. But great books, written in any tongue, however alien or obscure, can come to us in our own native speech just as it came from the pen or stylus of the man who first wrote it down.

In the world of letters we now know just what the ancient Egyptians meant when they carved in stone the long-time meaningless hieroglyphics. Perhaps antedating this Egyptian literature are the productions reposing in the archives of far ancient China. Our great scholars have unlocked the literary treasure-houses of the world, and have brought them to us fresh, vibrant and undorned through the studios efforts of those bi-linguists who are blessed with this greatest of mere human accomplishments.

We well may shudder at the contemplation of a modern world which has no nexus to connect it with the beginnings of races and of languages. If there had been no literature we would to-day be in utter ignorance of the genesis of governments, religions, languages and literature. Books—sacred, noble, soul-inspiring books—have brought to us from out the dim and misty mazes of the past the doings of God and of Nations and of men. God, the maker of man and of languages, was also the creator of written speech. On the sacred mountain of God's chosen race, he, with his own holy hand, wrote down the Ten Commandments, and this, graven

in tables of stone, those written words reposed in the Ark of the Covenant for centuries and formed the basis of all just human law, as well as the connecting link between God and man.

I used to think that young men and women went to college to secure an education. I know better now. Young men and women attend college that they may begin an education. All this talk about having a "finished" education is really a meaningless-banalities. No education is finished until life's end has come, and for my own part I do not believe it is finished then, but that the soul, in that brighter and better world, presses on to know, and enlarges with the vibrations of the uncounted aeons of eternity.

Colleges and universities are indispensable. They are the machine shops in which the literary apprentice learns how to use his tools. In the college and university courses young men and young women are taught how to become educated, and the foundations of their education thus are laid. William E. Gladstone—that colossal Christian statesman, busy through every throbbing moment of his life—mastered the Greek language after he was seventy years of age, and there are men living in the world to-day who have passed far beyond their three-score years who, although they earned and received their literary degree in college or university, are yet only self-confessed students, applying themselves toward the procurement of an education.

The love for learning should be coincident with the first conscious speech and thinking of the child. I know today a little girl who, from the time she could first sit alone, has shown a love for books and papers, and to-day, although only just a little past four years of age, she will lay down her dolls and playthings any time to take up an illustrated book or paper, or listen to some story that any loved one is willing to read to her. I believe it would amaze the old folk if they could know how early the child mind may be influenced by good literature.

The first great and lasting impression that was made upon my heart in the direction of a noble, clean and upright life came through the reading of a book called "Little Things." I was but a little boy. All the great world with its pulsing life was an unsounded mystery to me. "Far from the maddening crowd's ignoble strife," in a little wayside, humble country home, I was as fresh and alien to the real world of men and things as was Adam when he first came from the loving Father's hands. But this little book came my way. I read it over and over again, and although it has now been more than two-score years since my eyes scanned its pages, its lessons linger with me still, and have been fashioned into the warp and woof of every day of my life since then.

It is not possible for every father to send his children to college, or even to the high school. This paper will be read in many humble farmhouse homes, in the byways and hedges of our great land, where there are hungry-hearted children who will never have the opportunity of joining the more favored ones in the pursuit of a college education. "The poor we shall have always with us," and for that I am glad. It would be an unspeakable calamity if through any socialistic legerdemain we could divide out the millions and billions of our so-called favored rich, and thus enrich all of our poor. I fear that if all the children in all the homes of poverty should at once become rich, we would at that moment cease to grow great men. Back in those little two and three-room cottages there are blooming into adolescence and into maturity men and women whose thoughts and deeds shall fashion and control our future world. By every sacred interest, by every tie of affection, by every noble purpose for your child's future development and growth, put into his hands the best and most helpful books, that he may make up in this good way for the loss of those higher scholastic advantages that can come but to the isolated few.

As I write these words, there comes before my vision the form and face of an old-time Texas pioneer. He came to our great State just after it had passed from the dignity of a Republic into the American Union. He was born and reared in the far-off country districts of Kentucky. His forebears had crossed from North Carolina with Daniel Boone into that then new and undeveloped land. There were few schools where he was reared, and his parents were not even able to give him even their meager advantages. When he was a grown man and married he could hardly read, and his wife, who had been more favored in her girlhood, taught him how to write.

In the old-time Texas days there was a great deal of moving. There were no railways, and there were

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practically no waterways. The only way that those grim frontiersmen had of transporting their belongings was by wagon and team, and they were in constant danger of being robbed and killed by hostile Indians. This dear man, whom I knew, would ride across a large Texas county to be present at a "sale," when some family was about to move. He went solely to buy the books. It was thus that through the years he accumulated one of the most remarkable libraries I have ever seen. It was richly laden with the very best of books, all the way from "Webster's Unabridged" to "Don Quixote," from "Chambers' Encyclopedia" to "Sam Slick," from the "United States Dispensary" to "Dunlinton on New Remedies," and from "Buck's Theological Dictionary" to the "Pilgrim's Progress." It was theological, legal, literary, medical and mechanical. It had everything in it, and many duplicates. The duplicates he would give away as opportunity presented to help some struggling young man or woman. There are four children, now grown men and women—all of them gray, and solemnized by the passing of the pregnant years—who look back upon that childhood storehouse of knowledge with unspeakably grateful hearts, because there by a penknob fire in old East Texas, or by the tallow-dip lamp, or tallow candle of Southwest Texas, they found in these volumes that compensation for the lack of early schooling that has been a benediction through all the passing years.

The question of procuring books is much simpler now than in former days. The art of printing and of bookmaking has been so perfected that the very best books, magazines and periodicals can now be had at a trifle of their former cost. I recently bought the new Encyclopedia Britannica, printed on fine India paper, on the monthly installment plan for a little over one hundred dollars. I believe that "Webster's Unabridged Dictionary" can now be bought in some editions for four dollars. Such literary gems as Wilkinson's "Foreign Classics in English," the works of Charles Dickens, the Waverley Novels, George Elliott's stories, Bunyan's "Pilgrim's Progress," Milton's "Paradise Lost," and the various editions of the great poets can now be bought in any bookstore at from twenty-five cents to a dollar a volume. Indeed, "the making of books there is no end," for which, thank God! Not only have these standard books been brought within reach of the purse of every man, woman and child, but the same is true of those indispensable periodicals, such as "Harper's Magazine," "The Literary Digest," "The Ladies' Home Journal," "The Saturday Evening Post," "The Baptist Standard," the "Texas Christian Advocate," the best Sunday-school publications and the choicest juvenile journals, which are now so cheap and so exceptional in every way that no father can be excused from enriching the home life of his wife and children by subscribing for such of these splendid papers as may meet the needs of his family.

But this article is already long enough. The subject is like the priesthood of Melchisedec, "having neither beginning of days, nor end of life." In some future discussions I shall seek to impress this great subject upon the hearts of your readers from different and varying angles of vision. Meantime, it is my hope and prayer that all of those fathers and mothers who are unable to send their children to colleges and universities will bring the colleges and universities into their own homes through the purchase of a liberal supply of the world's great books.

Dallas, Texas.

SPASMODIC RELIGION.

By Rev. E. V. Cole.

Many a so-called Christian is afflicted with spasmodic religion. Jesus says, "If any man will come after me, let him deny himself and take up his cross daily, and follow me."

Notice the word, "daily?" There is where many of us fail. The Church has fallen into the habit of doing what it does up spasmodically. We get warmed up during the revival season and drift back until we are as cold as a dog's nose during the rest of the year.

Some old brother will get warmed up during the revival and get up and tell the brethren how he is still on the Lord's side, and how his pathway grows brighter and brighter every

day. Then in less than three months you will catch him swinding some man out of his eye-teeth in a horse trade. If the devil were to ask me what kind of punishment I thought would fit a man like that, I would recommend something like this: make a cast-iron, automatic horse, with a backbone like a section of the Rocky mountains, build a fire inside the thing, and make him ride it bareback for a thousand years.

Maybe you do not catch him swinding some one in a horse trade, but a little while after he has been talking in the revival about being on the mountains of christian experience, you hear him "cussing" out on the street with as much fluency as if he had never done anything else in his life. Whenever you hear a man "cussing" continually you can put it down that he doesn't know enough to express himself in forcible English without taking the name of the Creator in vain. What he needs to do is to study the dictionary. Any man with ordinary intelligence could in a little while add a few adjectives to his vocabulary that would be much more forcible than the idiomatic profanity which is so common. The fact of the matter is, that the sentiments usually expressed by the "cusser" are not worthy of forcible expression. The senseless drivel that oozes out from the fungus growth which he mistakes for brains would be more fittingly expressed in the very lowest kind of negro dialect.

Again, it sometimes happens that some good sister's religious temperature rises during the revival and she tells the folks how happy she is in the enjoyment of her religion. Then in a few months she goes off to some watering place where there is a dancing pavilion, and the first thing you know, she is "tripping the light fantastic toe," and the heavy, bombastic heel, all over the place. I wonder why it is that some people cannot enjoy a good piece of music without working their emotions out through their feet. Why does a dog wag his tail? Because that is his way of expressing his emotions. The same principle is involved in dancing. I would make out like I knew enough to enjoy and to assimilate the music intellectually, whether I really did or not, and if my feet got to wiggling in spite of me I would sit down on them.

Dancing is a relic of barbarism. There will come a time when dancing will seem as ridiculous to civilized human beings as the antics of a dog that chases a rag tied to the end of his tail.

When the sun rises, what do you see? A round disc of fire, something like a guinea? Oh, no, no! I see an innumerable company of the heavenly host crying "Holy, holy, holy, is the Lord God Almighty."—William Blake.

IN MATCHTOWN

Fortunately no Faith Was Required, For She Had None.

"I had no faith whatever, but on the advice of a hale, hearty old gentleman who spoke from experience, I began to use Grape-Nuts about 2 years ago," writes an Ohio woman, who says she is 49, is known to be fair, and admits that she is growing plump on the new diet.

"I shall not try to tell you how I suffered for years from a deranged stomach that rejected almost all sorts of food, and digested what little was forced upon it only at the cost of great distress and pain.

"I was treated by many different doctors and they gave me many different medicines, and I even spent several years in exile from my home, thinking change of scene might do me good. You may judge of the gravity of my condition when I tell you I was sometimes compelled to use morphine for weeks at a time.

"For two years I have eaten Grape-Nuts food at least twice a day and I can now say that I have perfect health. I have taken no medicine in that time—Grape-Nuts has done it all. I can eat absolutely anything I wish, without stomach distress.

"I am a business woman and can walk my 2 or 3 miles a day and feel better for doing so. I have to use brains in my work, and it is remarkable how quick, alert and tireless my mental powers have become." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

Howe.

Forty-two years ago, December 21, 1869, we reached Texas. On the same boat from New Orleans to Jefferson, the Era No. 3, we had as fellow-passengers, among others, Henry King, Douglassville, Texas, and Col. Goree, Ambrose, Texas. Last Sunday we buried Col. Goree, at Virginia Point, five miles northeast of Bella. By invitation of the pastor, Brother L. A. Hanson, we preached at Bella Sunday night. Monday morning that prince of good men, Brother C. N. Ferguson, made us a New Year's gift of a horse. So the buggy given us at Bella four years ago is to be drawn by a horse given by the Sunday-school superintendent at Bella. Our hearts grow warm and the eyes misty. Thanks be unto God for his goodness and mercies unto us. Pray for us that we may ever be worthy such splendid friendships. D. F. FULLER.

Butler, Okla.

We are serving Butler charge this year, and the work starts off nicely. A number of the members of the Church came to the parsonage Tuesday night, leaving many good things to eat. The ladies of the Home Mission Society have made the parsonage more comfortable by putting in new doors, painting the woodwork inside and adding some substantial furniture to the furnishing. We have organized an Epworth League and the young people have taken hold of the League work with enthusiasm. Have raised some of our conference mission money and paid \$101 on a church debt. I had the pleasure of spending Christmas with my aged parents at Greenwood, Texas, where I was raised. Oh, what a pleasure it was to be at home again, and sit around the old fireside with brothers and sisters and father and mother!

Old faces—all the friendly past—Rises within our heart again, And sunshine from our childhood cast—Makes summer of the icy rain.

We are always glad to get the dear old Texas Advocate.—H. L. Mauldin, Jan. 7.

Groce.

Well, I have been in Groce over a month. I am in the midst of a good people, and am expecting a good year in several respects. Just a few days after our arrival we received the usual pounding, but it did not stop at that, for good things have been coming to the parsonage occasionally ever since. These kindnesses are highly appreciated. We have been favored on another line. Notwithstanding the abundance of rain, the weather has so favored us that we have not missed a single appointment or prayermeeting. I believe we are getting a very good start for a good year's work, for we have large and attentive congregations. I desire to say that I am very much pleased with the conduct of the young people. They attend Church well and deport themselves in a way that deserves commendation. And I desire to say a special word for the small boy. They deserve special mention in that they are ready to do what they are asked to do in making things pleasant in our public gatherings. If we can keep things going according to present indications there is a fine future for our young people.—J. H. Chambliss.

Azle.

We take pleasure in reporting that we have been very kindly received at every point on this charge, and are hoping and praying for great things this year. We have been pounded, of course; have reorganized the Sunday-school at Silver Creek, and are planning to revive the Woman's Home Mission Society at Azle. We enclose one subscription to the Advocate.—I. M. Bond, Jr., P. C., Jan. 4.

Camp Springs.

I arrived on the Camp Springs charge immediately after conference at Plainview, and found my predecessor ready to move out. Bro. W. E. Caperton has done a good work the last two years—such as will abide. On the 23rd of December my beloved presiding elder, Simeon Shaw, held the first Quarterly Conference, and preached three fine sermons. The stewards raised the pastor's salary \$150. We have five appointments, but only one church building. We have a very good parsonage of four rooms and two porches, and we expect to build one or two more churches just as soon as we learn where the railroad from Rotan to Snyder will locate us. I am trying to put the Advocate in every home. I am sure our people will appreciate it, when they once try it. We have good, appreciative congregations, and we

are planning for, and expecting, gracious revivals over the work. In God we trust.—I. N. Anderson, P. C., Dec. 20.

Greenville.

After thirty years of itinerant service in White River, St. Louis and North Texas Conferences, I was, at the last session of the North Texas Conference, placed in the superannuated relation. I am now living in Greenville, in the bounds of Brother Aston's work, Kavanaugh Church. He and the people of his Church have indeed been very kind to me. On Christmas Day our home was visited by two of Kavanaugh's principal stewards, Brothers Hayter and Ellis, bringing a splendid donation from that Church, for which we are very thankful. It seems rather a striking coincidence that Bro. John Moore and I should be superannuated at the same time in this conference, as we were associated as young preachers in the White River Conference. As reported at conference there will be a superannuate home erected near West Lee Church, in which I am to live if life continues until it is finished. I have been sick for the last ten months, and, since coming to Greenville, have been confined to my bed most of the time. I find the words of my Savior, recorded in Matthew 19:29, verified in my experience.—A. P. Saffold, 3926 S. Moulton Street.

Talpa.

Nineteen hundred and eleven was a good year for us on this charge, and we begin 1912 with hopes of success. Improvement at the parsonage, so well begun last year, continues. One good lady has sent a bedstead and rocker, and the Woman's Home Mission Society has sent \$30 worth of furnishings. We were the recipients of a generous Christmas pounding from the people of Valera, and the Christmas turkey and other good things came from the membership at Talpa. Our first Quarterly Conference was held at Valera on the first day of the new year. We had a fair attendance, good reports from the stewards and excellent preaching by our new presiding elder, Brother J. H. Stewart. We are planning several meetings and praying for good results to follow the ministry of every pastor and evangelist. Any young preacher will be blessed by reading "Conquering Forces of the Kingdom."—George F. Kornegay.

Bruceville.

The first Quarterly Conference of Bruceville and Eddy charge is a matter of history, and a good one it was in some respects. Our new pastor, Rev. S. B. Knowles, came to us from Oswego, Kansas. He is a hustler and a good preacher. Though the roads have been awfully bad from the rains, yet Brother Knowles has made two hundred and sixty-one pastoral visits before the first Quarterly Conference. Now, that's the way to do things as this writer sees it. Brother Knowles and family were agreeably surprised with a most generous pounding by the Bruceville people, for which they have shown their appreciation by the different work they are doing. We are soon to have the livest League going, for our superintendent, Mrs. Bruce, with her assistants, are going along in the right way. Our Sunday-school is doing nicely. See our general report at conference this fall.—Joel Kincannon, Jan. 2.

West.

After four years at Riesel Bishop Atkins saw fit to read us out for West. We left many true Christians and friends who were good to us during our four years' stay at Riesel, but we do not hope or desire to live among a people who will treat us nicer or be more courteous than have the people at West. On arriving here we were met at the station by Bro. Jake Denton and Bro. Will Denton. Bro. Jake Denton, who has lived here for years and who has grown gray in the service of God and his Church, loaded my family into his buggy and I was invited into the buggy of his son, Brother Will. We were driven to the elegant home of the latter, where we were treated so good and kind it did not seem that we were among strangers at all. On Monday following we moved into the parsonage and found everything arranged for our comfort, and there was not a thing to mar the peace and quietude of our new home, until a few evenings later, when a band of Christians came in, led by Bro. Hall Chambliss, and pounded us good. After we had spent an hour in pleasant conversation, Bible reading and prayer, those evangelists of sunshine and cheer bade us good-night and quietly stole away to their homes, little knowing how extremely glad they had made us feel

Since that time, good things have come to the parsonage nearly every day. Even Bro. Henry Daily, one of our good stewards from Brooklin, and who had been on one of our former charges, came over, bringing with him lots of good things to eat. About a week before Christmas I bought a huge gobbler, but, notwithstanding that, on Saturday before Christmas, Sister Hall Chambliss sent wife a fine turkey already dressed. I thought that beat anything I ever heard of, but I talked the matter over with my wife and we decided that as we were strangers we would continue to endure such treatment, in silence, for awhile at least. Of course, I have sense enough to know that our people are good and kind to us for the cause we represent, and it makes me more determined to do my duty by the help of God. As the train, which brought us to West, rumbled along, I said in my heart, "O, God, give me access to the hearts of sinners in West Station that I may be a soul-winner, and I'll not claim any of the glory." Don't forget to pray with me for a great revival here.—W. F. Kinslow, P. C., Dec. 29.

Malaga and Loving, N. M.

Our first Quarterly Conference was held at Malaga, December 23 and 24. Our presiding elder, Bro. J. B. Cochran, preached two powerful sermons. We all love to hear him preach. The big-hearted people at Malaga and at Loving have both given us a big pounding during the Christmas holidays—all that we could bring home in our buggy each time. The preacher and his family do appreciate their very generous gifts. May the Lord bless and keep them faithful to the end that they may have their blessed and eternal reward. We have been preaching for three years where the people did not make a living, scarcely, much less make anything for the preacher. So, as we never had a pounding before, you can imagine how happy it made us feel to get such a pounding as this, when we were not looking for it. We have only been at Malaga and Loving one quarter. We are highly pleased with our new work. We are hoping for great things for ourselves and the cause of Christ in the near future.—J. W. S. Webb, P. C., Jan. 3.

Postoak Circuit.

I will send in a few lines from Postoak Circuit. We arrived here the week after the Annual Conference, and immediately began our year's work. We have six appointments—four villages and two country places. The first round has been made. We had good congregations and (to us) good services. This circuit is in the drouth-stricken section, and last year proved quite a loss to the Church financially, as well as to membership. But there are always some left. We are trying to get around, visiting the entire membership. On January 1 the Postoak people gave the preacher and family a nice pounding—a substantial one. Quite a crowd of people representing Methodists, Baptists and "sinners," gathered at the parsonage, and we enjoyed ourselves. After an hour or two, services were held, and the parsonage occupants were thankful to God for such an experience. But that is not all, for on our day at "Pleasant Ridge," January 7, 1912, after the Church Conference and at the close of the day's services, some brother pushed the books aside and unexpectedly threw a sack of flour down on the table in front of the preacher, that was followed by a shower of good things to eat. We were certainly "caught napping" this time. I had been emphasizing the need of our "feeding the multitude," and had insisted on us fasting that we might be more able to "feed them," and the magical words were spoken, and, lo! it was a feast instead of a fast. Monday we loaded up and started for home, the old horse bearing a heavier burden than usual. (But we thank the Lord for burdens!) We love these people, and have confidence in their efforts. And such fine young people! We appreciate them. Our vision is enlarged, our faith strengthened and our determination deepened to serve God and the people of this circuit.—W. F. Davis, P. C.

Nocona Circuit.

At the last session of the North Texas Conference Bishop Mouzon assigned us to the Nocona Circuit, and we were soon on the ground. We have been kindly received by the people, and we are planning and praying for a good year. December 30 and 31 was the occasion for our first Quarterly Conference and Presiding Elder Morris was on hand and won the hearts of preacher and people at once. Brother Morris inquires into every detail of the Church work, trying to find where he can be of assistance. He presides over a Quarterly Conference as though he were an old hand at the business. His words of counsel were an inspiration to us all for larger and greater things for Christ. Wednesday, January 3, the preacher

and family were made to rejoice by the arrival of many good things to eat. The good people over the charge had contributed such good things to eat and brought it to the parsonage that we realized that we occupied a warm place in the hearts of the people, and we resolved by the grace of God that we would serve these good people to the very best of our ability, praying the richest blessings of heaven on all and that God will use us to his glory in the salvation of many souls.—J. I. Kelley, P. C.

FORT WORTH METHODISM.

Brother Thompson led in prayer. The meeting was brief on account of the meeting of the General Pastors' Association at 10:30.

The program of the institute was announced and copies given out by the presiding elder.

A movement has been launched at the McKinley Avenue Church to raise \$1100 to pay for a beautiful church site looking toward a new building in the future.

Dr. Paul Linn, of Scruggs Memorial Church, St. Louis, was present and spoke on the conditions of Methodism there. J. E. CRAWFORD, Sec'y.

COLLEGE ATHLETICS.

In a recent issue of the Advocate there appeared an article from your pen in which you took to task the tendency of religious institutions to place too much importance in athletic sports. The article was pungent and timely. It seems that our colleges and universities are being recognized, not so much on account of the debates on some important subjects that they win, but on account of the football and baseball games they win.

Not so many moons ago the New York Nationals and the Philadelphia Athletics (baseball teams) battled for the championship of the world, and the latter won largely through the ability of one—Mr. John Baker—to knock home-runs, and the newspapers from ocean to ocean gave greater prominence to the fact than they did to the recent trip of President Taft. Everywhere he was lauded as an hero. It may seem strange, but it is true that a great many young men are using our religious institutions as a stepping-stone to something better in the field of sports. It is also tending very greatly toward the undervaluation of the Church and the Sabbath day on the part of the boys who engage in intercollegiate games.

Not long ago the writer left home on Saturday for his appointment on the railroad, depending upon a connecting line to transport him to his destination. The train was reported indefinitely late, so he had to wait until the next morning. When I entered the coach I saw quite a number of young men who proved to be members of a football squad. Very evidently they had been victorious for they were discussing in a very loud manner the great rushes, touchdowns and goals which their side had made.

Soon after leaving the station they began to sing college songs and kept it up until the ecclesiastic reached the place where he was to preach and the last thing he heard was a song of exultation for their victory.

Is it any wonder that our attendance of boys and young men upon Sunday-school and Church services is growing beautifully less all the time, and that they are losing their regard for the Sabbath day?

Millsap, Texas. JOHN P. COX.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension will be held late in April or early in May. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

1. All applications must be made upon the printed form provided by the board for that purpose. These application blanks may be had without cost from this office.

2. After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the conference from which it comes, and said approval must be given at the regular meeting of said board or of its Executive Committee held in the month of March. Said boards or committees shall consider all the applications from their respective conferences and forward such as they approve so as to reach the board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given conference must be, by the Conference Board, graded and marked in the order of their relative importance.

and the Secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

3. The mid-year meetings of the Conference Boards or their Executive Committees are held in March. Do not fail to have your application in the hands of your Conference Board Secretary by March 1.

4. Personal representation in the interest of applications by other than members of the board is not permitted, as the following rule declares:

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

5. The demands upon the board have been so numerous and so urgent that over-appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. It is hoped, therefore, that except in cases of extreme need, no request will be made for aid this spring.

For further information, application blanks, etc., address W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

GATESVILLE MISSIONARY INSTITUTE.

Responding to the call of Presiding Elder S. J. Vaughan, fifteen of the twenty pastors in Gatesville District met in the Preachers' Meeting and Missionary Institute, at McGregor, January 1, 2 and 3. Rev. H. D. Huddleston, of Hamilton Circuit, preached the opening sermon on "The Leadership of Christ" at 7 p. m., January 1. The two days following were filled to the brim with the discussion of the practical topics of the program, except a sermon at 11 and one at 7. The speeches made by the brethren were of such character as to indicate that they were not impromptu. In the "open discussions" some lively tilts were engaged in in good humor by the preachers, so that things were by no means dull or monotonous.

Rev. I. E. Hightower's sermon on "Revivals" was a feast to all present, and the presence of the Holy Ghost was manifest. The preachers also had a rare treat in a sermon by Rev. R. R. Raymond, of the Los Angeles Conference. His text was, "I love the Lord," and, in his own way, he showed something of what it costs to say it truly. Brother Raymond was for years a member of this conference, and was at one time pastor of the Church at McGregor, so his visit was enjoyed by both the preachers and the people of McGregor.

Rev. E. Hightower, our Sunday-school Field Secretary, was with us, and it was planned to have him with us in four Sunday-school institutes during the months of April and May. Mrs. Shelby Cosgrove, our District Secretary of Woman's Missionary Society, was present and addressed the preachers in the interest of her work. President Winfield, of Meridian College, spent a few hours with the preachers, addressing them on "Our School at Meridian, and Our Duty to it." He took a collection, and secured \$500 for the school. After some discussion by the preachers, the presiding elder announced that the District Conference to be held at Valley Mills would convene on the 9th of May.

The personnel of the district is considerably changed, there being several new preachers amongst us this year, and several old ones missing, but the same brotherly spirit which has been characteristic of Gatesville District, "from time immemorial," abides with us. But it would hardly be possible for any other sort of spirit to obtain so long as the preachers follow Vaughan as he follows Christ. W. J. MAYHEW, Secretary.

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HOW SHALL WE BAPTIZE?

Dr. Warfield's article under the above title, in the October number of the Methodist Review, has received many favorable notices. It has been commended, in high places, as the very best article on the subject that has ever been published. And it is truly a valuable paper—valuable chiefly because it brings out the important fact, that the New Testament does not clearly prescribe a particular mode of baptism. It is believed, however, that the value of this article is greatly lessened, and its argument weakened by the statement made in a foot-note on page 617; namely, that, "We can by no means admit allusions to baptism in John 3:5; 1 Cor. 6:11; Eph. 5:26; Titus 3:5; Heb. 10:22. * * * John 3:5 was spoken before Christian baptism was instituted, and the washing of the other passages has no reference to the rite of baptism, concerning which this word is never employed in the New Testament."

This is a remarkable statement, for it is certain that the washing mentioned in these passages was a washing of the body in the name of Jesus Christ, and that was Christian baptism in the days of the apostles. Peter commanded the people in the house of Cornelius, who had received the Holy Spirit, to be baptized in the name of Jesus Christ (R. V.). The Samaritans were baptized in the name of the Lord Jesus. Paul baptized in the name of the Lord Jesus certain disciples who had been baptized with John's baptism. The Corinthians were washed in the name of the Lord Jesus. Of course this means that they were baptized in the name of the Lord Jesus, as the Samaritans and others were. It cannot mean anything else. The truth is that in four of the passages in question the word "wash" is used to designate the rite of Christian baptism, and in one of them both "wash" and "cleanse" are thus used. Therefore, the Christian rite of baptism, as described in the New Testament, is a cleansing by the washing of water in the name of the Father and of the Son and of the Holy Spirit.

Brother Mahaffey claims that he has said, in his pamphlet on the "Bible Mode of Baptism," the word needed now, and that that word is "sprinkle," and that it finally and forever settles the question of the mode of baptism. This is a mistake. The word that was needed in New Testament times, and that is needed now is not the word "sprinkle," nor "immerse," nor any modal term whatever. The final and "forever" word of the New Testament as to the meaning of "baptize" is the word "wash;" "washed in the name of the Lord Jesus;" "cleansed by the washing of water;" "the washing of regeneration;" "our body washed with pure water." Because of its importance, we repeat the very significant fact that in four of the most important passages in the New Testament the word "wash" designates the rite of Christian baptism. This word is a generic term; it does not express any particular mode. And yet it is, as we have seen, the final word of the New Testament as to the meaning of baptize. But immersionists say, and doubtless will continue to say to the end of time that according to these passages the whole body must be washed, and therefore immersed. On the other hand, affusionists say, and will say as long as the world stands, that the words, "washed with pure water," imply affusion, and that it is impossible to dip a man with water. (I will send a ten dollar bill to any one who will show me how any person or thing may be dipped with water.)

Moses washed Aaron and his sons with water at the door of the tabernacle, where they could not be immersed in water, and that was one of the divers baptisms mentioned in the New Testament (Heb. 9:10).

According to the Greek text, which was written about 150 years B. C., "Judith baptized herself in the camp at the fountain," not in it; with water, not in water. The words, "washed with pure water," referred to above, and the words, "washed with water," in the case of Aaron and his sons, and the words, "baptized herself at the fountain," in the case of Judith, all preclude immersion, and imply affusion. And besides this, the sprinklings of the ceremonial law cleansed the whole body—"sanctified to the purifying of the flesh," or body. And when Mary poured ointment on the Savior's head, he said, "She hath anointed my body." God has placed great honor on affusion (sprinkling or pouring) as a method of cleansing, and of anointing. God commanded Moses to cleanse the tribe of Levi, by sprinkling water of purifying on them. The "water of purifying" was clean, unmixt, spring water, which had been sanctified in the laver by Moses, and was called "holy water"

(Num. 5:17). Josephus says that Moses purified the tribe of Levi by water taken from perpetual springs. This consecration to the service of God of the tribe of Levi, which numbered more than fifty thousand men, women and children, by sprinkling clean, spring water on them, was one of the divers baptisms referred to in the New Testament. Think of it, more than fifty thousand people cleansed, that is, consecrated to the service of God, by sprinkling pure water on them. Moreover, if the consecration of the Israelites, at the Red Sea, to Moses as the servant of God, was a baptism—and Paul says it was—it follows that the consecration of the Levites to the service of God, by sprinkling water on them, was a baptism also. The children in both cases, as well as the men and women, were baptized. Again, God said through Ezekiel the prophet, "Then will I sprinkle clean water upon you, and ye shall be clean. * * * And I will put my Spirit within you." Whatever the words, "clean water," in this passage may mean, it was to be sprinkled on the people to cleanse them. It was not "the water of separation;" for that was not clean water; it was mixed with the ashes of a heifer, and while it cleansed, ceremonially, the unclean person on whom it was sprinkled, it rendered him unclean physically, so that he had to "bathe himself in water," or as it is in the Greek text, "wash himself with water." It also made unclean "the clean person" who sprinkled it, and he had to wash himself.

The Christian rite of baptism is a cleansing, but it is "not for the putting away of the filth of the flesh." It is the answer, the token, sign and seal, of a good conscience toward God—a conscience cleansed by blood of Christ from dead works to serve the living God.

What shall we say to these things? Answer: First, and above all, it should never be forgotten that the last word of the New Testament as to the meaning of baptize is a generic term—wash; and this suggests that a particular mode is not essential to baptism.

2. The scriptural argument for baptism by affusion is very strong.

3. The question of the mode of baptism is unsettled, and doubtless never will be settled in this world. Therefore, inasmuch as every one must give an account of himself to God, and has the Bible for his guide, the Church should allow all who have come to years of discretion, and have not been baptized, to choose the mode of their own baptism. And Christian parents should be allowed to choose the mode for their infant children, just as they choose for them in everything else.

Again, Dr. Warfield says, on page 653 of the Review, that, "A phrase occurs in one passage (Mark 1:9), which is rendered in our Revised Version, 'baptized into the Jordan.'" This is not strictly true. The R. V. has, "baptized in the Jordan," in the text of Mark 1:9 with the words, "Gr. into," in the margin. This means that the preferred reading in the Revised Version is, "baptized in the Jordan." It is certain, however, that this marginal reading, "Gr. into," has greatly helped the immersion movement in these modern days, and will doubtless continue to help it to the end of time. If the Greek in this place means into, the natural, if not inevitable, inference will be that, according to Mark, Jesus was immersed. But how did the English and the American revisers know that the Greek preposition "eis" here means into? They did not know it! Why, the best Greek texts have "eis" in the very next verse (verse 10), where it means "on." The truth is, that "eis" in verse 9 is equivalent to "en" in verse 5, and "en" does not mean into. This shows that "eis" does not mean into in this passage.

John baptized in the wilderness, in Bethabara, in Enon, in the Jordan; not into the wilderness, or into Enon, or into the Jordan. Remember, also, that the place where John was at first baptizing was beyond the Jordan.

Again, Dr. Warfield's interpretation of the passage in Sirach 31:25 is not warranted by the facts. It is, however, a remarkable passage. It represents as a baptism the cleansing of a man who had touched a dead body. And this baptism or cleansing was performed by sprinkling—"the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh" (Heb. 9:13). Josephus says, "They sprinkled those who were defiled by a dead body with the ashes of a heifer and water on the third day, and on the seventh day, and after that they were clean." This was called a baptism by Sirach about 200 years B. C. JOHN ADAMS, Tyler, Texas.

"Every attempt to make others happy, every sin left behind, every step forward in the cause of what is good, is a step toward heaven."

GEORGIA LETTER.

By Rev. Geo. G. Smith.

It is the first day of 1912, and a murky, bleak day it is. The weather makes little difference to me. Bright or dark, or rainy, makes little difference to one who can neither walk nor stand. While I rarely leave my bedroom or my study, I love the bright sunshine, and when the weather is balmy I am rolled out on my front piazza and bask in the golden rays; but it requires no little effort to keep oneself from gloom, when all around is gloomy, when a northeaster blows, or when the March winds howl among the cedars. The Devil is a very real character to me, and he gets in his work on days when the sun is hid, but God gives us all rich resources and even when "our souls cleave to the dust, he quickens us according to his Word." Constant employment is the best security against moodiness or discontent. As long as one has his eyesight, and as long as he has work to do for the good of others, he can get rid of himself and escape from his gloom. To yield to the temptation to despond is sinful, as well as foolish. That we may be in heaviness through manifold temptations is true, but we must look to Jesus and rise above the clouds. There is a long step between having all we want, and having nothing. There is a great difference between being perfectly well and being a bed-ridden invalid. We were never promised a flowery bed of ease, but we may be sure God will always give us grace to conquer. It was a great prayer which Jesus offered for Peter when he prayed that his faith might never fail. As long as we know God is near and that we are his, we can endure what comes. It is when our faith fails that the heart sinks.

was when he died in 1878, and my week ago. I am older than my father was when he died in 1878, as my grandfather when he died in 1835, but I am more entirely disabled than either was as far as locomotion is concerned. I have never been stricken by paralysis, I am paralyzed, but it is the result of a wound and of spinal trouble. My mind has never been affected and I have full use of my right hand. The Lord has been wonderfully good to me, and in my old age he has mercifully spared me pain. I still have my eyesight, and, with the aid of glasses, can read everything but very fine print. I am a living evidence, that, as my old friend, Newt Austin, says, "It pays to trust the Lord." Newt is a mountain preacher. He doesn't know much, but he knows the Lord. Newt writes me now and then, and while his grammar might be improved and his spelling is a little phonetic his sentiments are sound and his religion is of the best type.

He says, "He and Polly have bread, meat, coffee and religion, and, while he can sell medicine, he can get along."

I live in a house which has been in the family near seventy years, and has been built for eighty years. It is by no means an elegant mansion, and my children are a little fearful lest the cedar trees which surround it, and protect it from view, should be cut down and the old house denuded of its protecting shade, should stand out in its homeliness, but the "woodman shall spare those trees" while I live and the homely old mansion shall stand as it is. I have a great lot of old-time books and I read at will. Last year I read Guizot's "History of Civilization," and Carlyle's "French Revolution," and Allison's "History of Europe," and Bede's "Ecclesiastical History of the English Church," and Milman's "History of Christianity"—not everything in all of them, but I dipped into them as I did into Shedd's "Constitutional History of England," and Knight's "History of London." My newspapers and magazines, and, above all, my Bible met my literary demands. I enjoy the Texas Christian Advocate from the first to the last page, and it gives me fresh hope for the future. Dr. Palmore's letters from the East I have found very valuable. His style is admirably suited to his subject, and he preserves your interest while he gives substantial instruction.

I have just gone through with the last Review, not reading every article, but most of them. Dr. Alexander still holds his Open Court. He draws upon all classes, and all sections where he can get the best. He has so many articles from Canada this time that the number might be called the Canada number. Prof. Clark, the Baptist; Dr. Burwash, the Methodist educator of Toronto; a Canadian from the Drew Seminary, and I think another, are in the body of the number. The Methodist Southerners all appear in the book notices where the reviews are very valuable. They seem to be a staff of Nashville folks, or those nearby. Dr. Alexander himself writes admirable reviews of the articles in the number, and of books. Dr. Tigert used to complain that he was short of funds, but long on contributors, but

Dr. Alexander don't seem to be worried much by contributors from the M. E. Church, South, at least, among the clergy.

Mrs. Alexander gives a fine article on the gifted atheist, Marian Evans, the unwedded wife of the gifted atheist, George Henry Lewes. Mrs. Townsend, of North Carolina, and Miss Belle Bennett have articles of high merit, but they have rather a strange place in a theological review. The Review has cost the Church many thousands of dollars which some people thought ought to have gone to help the old preachers, but now I learn it is self-sustaining.

Dr. Alexander is a thoroughly, broad man, who believes in culture of the highest order, and gives all comers a place on the list.

Success to the Advocate and the Texas Methodists.

A PARTIAL LIST OF SERMONS VERSUS THE WHITE SLAVE TRAFFIC AND FOR SOCIAL PURITY.

Referring the reader to the mention of my appointment as General Manager, Lecturer and Organizer of the work of the World's Purity Federation for Texas, Arkansas and Louisiana (the leading organization of different Churches and of other moral people in the United States, also international, against the white slave traffic, and for social purity, especially for saving our young people), I beg to give here a list, in part, of the subjects on which I will discourse. The indorsement of the different papers of the different Churches in Texas, and of the ministers of the different Dallas Churches, so kindly given me, I trust, sufficient assurance that these discourses will be morally unobjectionable and what our people need. Here is the list:

1. "To Men Only."
2. "The White Slave Traffic: What Is It? Is It in the South?"
3. "The Serpent in Letters—in the Books and the Papers."
4. "The Double Standard of Morals: One Standard for Men; Another for Women."
5. "The Devil's Traps for the Young—His Trapping Especially for Young Girls."
6. "Segregation—the Devil's Hunch, the White Slave Market and the Refuge for Criminals."
7. "The City 'Political Boss' and City 'Politician'—the Defender, the Refuge and the Hope of the Social Evil."
8. "The Social Evil—Its Cause and Its Cure."
9. "Much Needed Lessons for Parents to Save their Children."
10. "Christ, Through the Home and the Church, the Only Salvation of the People from the Social Impurity Curse."
11. "Am I My Brother's Keeper?—A Vital Social Question."
12. "Purity of Heart—A Heart Searching Discourse for the Church Member, as Well as for the Outsider."

Can give only one, two, or all these discourses.

The work of the federation is not only against the white slave traffic, but is vitally related to the family, the Church life, all the interests of society and to rescue the fallen.

For the lack of its lessons our courts are loaded with divorce cases; many boys and girls are going "to the bad;" revivals and all departments of Church work and our country are suffering too much for any argument, to prove it, being necessary.

A part of my work is to organize and unite all moral people, without respect of Church affiliation, into a solid army against all forms of sexual evils and to arrange to get the necessary literature and reading among them, especially among the young and to rescue the fallen.

I humbly ask the prayers, the cooperation in the way of opening for me your fields to help you—in this great work. So far as the eleemosynary financial part is concerned, I need not tell you that the combination of good people in any field will find that far from burdensome.

Hoping to hear from you soon,
W. A. JARRELL,
Sta A, Dallas, Texas.

It is useless to advise an aviator not to "go up in the air," for that is his business.

That "ministers' sons succeed in life 221 times more frequently than the sons of any other class of people," is the mathematical declaration of Dr. Reischer, pastor of Grace Methodist Episcopal Church, New York. This is a result of much study and research on the part of Dr. Reischer and may be taken as positive fact. This may make some of those folks who are overly fond of decrying the character of "preachers' children" pause a moment and consider how many more times ministers' children have it over their own offspring; 221 times is not a very small number in this instance.

CHANGE IN ADDRESS.

R. L. McIntyre from Center City, Texas, to Route 3, Goldthwaite, Tex.

My address is Ratcliff, Texas. You may expect a bunch of subscribers soon. Am starting off fine. Yours for a great year. J. S. WILSON.

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To The Public



THE NORTH TEXAS FEMALE COLLEGE

was reorganized under its present management in 1888. This reorganization was based on the belief that, in spite of the fact that many women were clamoring for scholastic training identical with that of men, there was a conservative element which held to the conviction that the education of women should be equal to that of men but *different*. The increasing patronage of the school from year to year has justified this belief, and the hope that this conservative force would become dominant is also justified by the present tendency of educational ideals for girls. Now it is generally conceded that there is a need for something more than the curriculum of the public schools offer and something different from the training in co-educational universities. We know that if the new social order is to be enhanced by the activities of women it will be because women will contribute to it womanly and not masculine ideals.

TEN YEARS AGO President Harper said he believed the day would come when women's colleges would have standardized courses in music and art which would give women opportunity to indulge their natural love of the beautiful and to cultivate its expression. It is gratifying to the President that the North Texas College took its first step towards the realization of this ideal ten years before President Harper expressed it.

L. A. KIDD-KEY.

Eastward Around the World

Peking and the Temple of Heaven

By DR. W. S. PALMORE--Article Twenty-Three

Coming from Tientsin to Peking you are not prepared for its approach by villas and mansions with their parks and gardens, such as greet you in drawing nigh to the capitals of the West. At a turn in the road the city bursts at once on your view, standing up grand, green and complete in itself, with its lofty walls, and loftier towers upon them, with a population of more than a million, about twice as large as the city of St. Louis. It is considered by some as the most interesting city in Asia. It is really two cities, the Inner and the Outer--known also as the Manchu or Tarter, and the Chinese City. The walls of the Manchu City are fifty feet high and sixty feet thick at the bottom and forty feet at the top. The walls of the Chinese City are thirty feet high and twenty-five feet thick. The entire outer walls are twenty-one miles, inclosing an area of twenty-six square miles. Peking has sixteen gates, over which are towers one hundred feet high.

Peking stands to-day like the capitals of the Ancient Byzantine and Roman Empires, upon the debris and detritus of centuries of buildings, one of the most ancient sites of the world. On the same ground stood the metropolis of the feudal State of Yan, whose history reaches back twelve hundred years before Christ. Kublai, a grandson of Genghis Khan, made it his capital in 1296 and here he was found by Marco Polo, who called the city Kan-baligh, "the city of the Khan." In the heart of Peking is the "Forbidden City," surrounded by a wall two miles long, containing the palaces of the Emperor, Empress and other members of the imperial family. Foreigners, and even Manchus and Chinese themselves are forbidden entrance to this enclosure, except such as have official connection with the court.

"The Altar To Heaven" is one of the most interesting objects in Peking or the world. It stands on a splendid triple circular terrace of white marble, with steps leading from one terrace to the next, each being surrounded by a balustrade of the same marble richly carved. On the upper terrace, which is thirty feet in diameter, and about twenty feet above the ground, the Emperor appears to greet the rising sun on the day of the winter solstice, attended by his grandees and ministers. He has passed the night in the "Fasting Palace," which is not far away, in religious vigil. His own place at the altar, where he stands and kneels, is a large circular slab, unflawed and unstained. There is no image or object of any kind about him or between him and the open heavens above. Here he kneels and makes confession of his own and the sins of his people, asking for pardon, protection and prosperity.

Within a stone's throw from the Central Altar on which the Emperor kneels and prays, is a very imposing altar for whole burnt offerings. The cattle or bullocks for such offerings must be spotless and without scar, wrinkle or imperfection of any kind, are reared within, and fed upon the grass of the vast temple area. There is something in the vastness, the areas and structures, the simplicity of the worship which is very impressive. Its freedom from anything like image worship or idolatry, makes us curious to know its origin. Outside of the Christian and Jewish religions, we have seen nothing, or no altar anywhere so free from any suggestion of idolatry.

The Peking University.
Mr. W. Henry Grant makes the following significant statement: "From the point of view either of opportunity, commerce, foreign relations, world economics, racial development, or the Kingdom of Christ, the Christian education of China is easily the most

Weak, Cold Spells
Wilmington, N. C.--Mrs. Cora I. Ritter, of this place, says: "I used to have headaches, and blind, dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 19 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui to-day.

important question confronting Europe and America." Dr. J. Wilbur Chapman, after a complete evangelistic tour of India, China and Japan, wrote a personal friend, in substance, that Peking University is the most important agency for bringing in the Kingdom of Heaven upon earth which he had discovered in his tour of all the great mission fields of the world. This is the judgment of probably the leading living evangelist, of one who is not a member of the Methodist Episcopal Church, and of a man who is interested primarily not in educational work but in the evangelization of the world.

Our conviction of the soundness of Dr. Chapman's view is based upon the following considerations:
China has now some four hundred million people--substantially one-half of all that is left of the unevangelized portion of mankind; and the Chinese are by far the strongest of the unevangelized races, with immense untouched resources and vast possibilities of future development.

Peking is the capital city of the empire; and in China and in Japan holds far larger in the life of the empire than in the Nations of Europe and America. For generations, all the leading scholars of China have been obliged to come to Peking for their final examinations; they have been tested in the capital, and from thence sent forth to rule the provinces. The continuation of this custom, the rapid extension of railways connecting all provinces with Peking, and the movements toward the centralization of authority in a National Parliament, tend to increase rapidly the influence of Peking in the life of China's four hundred millions.

The use of the Thirteen Million Indemnity, which the United States returned to China, as a fund for the education of Chinese in America, will strengthen immensely the bonds between the future leaders of China and ourselves. The fact that the government has established the Ching Hua College in Peking for the training of students for their later work in America, the fact that out of one thousand students coming from all parts of the Empire to attend Ching Hua, the government limited its selection to one hundred and twenty, and the fact that large numbers of the Ching Hua candidates applied to Peking University for admission and that she turned away numbers for lack of room--these facts illustrate at once the pressing needs of the university.

The rank in the college world already attained at Peking University is evidenced by the fact that her A. B. is recognized and its holder admitted to post-graduate work on a par with their own graduates by such institutions as the State universities of Michigan, Minnesota and Columbia, Yale, Syracuse, Northwestern and Boston.

But the chief claim of Peking University upon consecrated wealth is the fact of her consecrated culture. Of the members of the North China Conference, sixteen are graduates of the university, and nineteen more have secured their higher scholastic training within her walls, making thirty-five of the forty-four members of the conference who received their higher training from Peking University. Of the eight members of the last graduating class, two were selected for the work of Christian education, three are preaching the gospel, two are in educational work under the government and one goes to America for postgraduate work.

During the recent revival, one hundred and fifty-three young men signed a solemn covenant with each other and with God, pledging their lives for the evangelization of China through some form of distinctive Christian work; this is the largest Student Volunteer Band to be found in any college in the pagan world, if not in any college in Christian lands. Of equal importance is the fact that from the girls' school on the adjoining campus, during the same revival, one hundred and sixty-six young women consecrated their lives to Christian service by a similar covenant. It is of immeasurable importance in pagan lands that young men consecrating their lives to the evangelization of the Empire should find Christian wives and found Christian homes, for the family, and not the individual, is the unit of society in China, and also in the divine order. Surely the three hundred and nineteen young people offering their lives for the evangelization of China constitute a larger Student Volunteer Band than is found in any single college on earth. And thus the combination of consecration with culture at Peking University, her location at the center not only of political influence but of the intellectual life of the

Empire, and the possibility of her students opening the doors of the Kingdom to the strongest half of the unevangelized population of the globe, makes the most important single agency now existing for the evangelization of the world.

Evolution in China
is now a matter of decades instead of centuries. Previous to September 2, 1905, neither mathematics, natural science, foreign history nor mechanics had any place in the course of study of the vastest college the world has ever seen. Up to that time brain and brawn were not united. Hence the pedantry of scholarship and the profitlessness of labor. In a short distance of the Great Peking University, erected and conducted by the Methodists, the new Parliament Buildings are going up on the site of the old examination halls, where men once struggled until their heads were white for literary degrees. A Methodist is one of the leading contractors in the erection of the Great Parliament Building, the foundations of

which we were permitted to see and examine, by his courtesy.

Doctor Lowry
the President of the Peking University, has accomplished such a phenomenal work with such seemingly inadequate means that a reckless correspondent of American papers got himself into trouble by adverse criticisms. He stands so high in China as well as America, that such a criticism was like touching the Ark of the Covenant. The unfortunate critic now realizes the truth of Josh Billings's utterance, when he said: "It is a great deal better not to know so much, than to know so much that is not true!" Few men in either Church or State, at home or abroad, have built a more enduring monument than Doctor Lowry has in the Peking University, which is the pride of the Chinese Empire. The Christian world as well as the Chinese Empire owe to him a debt of gratitude, for his quiet, far-reaching and abiding work. "Long may he wave and never waver!" Peking, China.

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ABOUT THE CONSTITUTION.

The Vice-President, who is President of the Senate, cannot vote on any question unless to vote off a tie. The Vice-President acts as President of the United States whenever the President is out of the District.

The House has the sole right of impeachment and the Senate the sole right to try all impeachments. If the President of the United States is impeached, the Vice-President cannot preside in the Senate. At such a time the Chief Justice of the Supreme Court would preside.

In impeachment cases the Senate is under oath or affirmation; a two-thirds vote is necessary to convict, and they are restricted in the penalties which they may inflict. They can only remove from office, and disqualify for holding office, any officer of honor or trust or profit in the United States. They cannot touch the criminal aspect of the case at all. The person arraigned must answer to the courts under indictment.

Congress meets once every year. Each House is the sole judge of the elections, returns and qualifications of its members. A majority of each House shall constitute a quorum, though a small number may meet and adjourn from day to day, and they may be authorized to compel members to attend under such penalties as each House may prescribe.

Each House determines its own parliamentary rules. They are published in book form. Each House keeps a journal on which are recorded the doings of that body. Neither House can adjourn, during session, for more than three days without the consent of the other, nor to any place other than that where they are assembled.

Do you know that members of both Houses are exempt from arrest while Congress is in session, and while they are on their way to and from Washington? It is true, and the reason is that it is supposed that the country needs their services in Congress more than the courts would need them for any violation of law.

(25) WILLIAM MCKINLEY.

Born Niles, Trumbull County, Ohio, January 29, 1843. Assassinated 1901, dying September 14. Term 1897-1901. Republican. Contemporary English Ruler, Victoria, 1837-1901. Edward VII, 1901. Poet laureate, Alfred Austin. Bi-metallic Commission spent months in Paris and London trying to secure international agreement for the free coinage of silver; failure.

Destruction of the Maine in Santiago harbor, 1898. Declaration of war, March 8. The Cuban war cannot here be recorded. The Battle of Manila and destruction of the Spanish fleet. Blowing up of the Merrimac in the mouth of the Santiago harbor, thus determining the course of the war. The Rough Riders. Cervera's fleet "bottled up" were engaged as they tried to escape and all destroyed. Annexation of Hawaii, 1898. December 10, 1898, the representatives of Spain and the United States met in Paris, France, and arranged a treaty, the principal points of which are: Spain relinquishes all claim to Cuba; the island to be occupied by the United States, who, during said occupation, shall be responsible for protection of life and property. Spain cedes to United States the island of Porto Rico and other islands in the West Indies, and the island of Guam in the Ladrones. Spain cedes the Philippine Islands to the United States for the sum of \$20,000,000. The United States will for ten years admit Spanish ships and merchandise to Philippine ports on same terms as ships and merchandise of the United States.

Treasury was opposed on some points by the Senate, but finally ratified in 1899. The Boxer uprising in China, 1900. Galveston storm, September 8, 1900. States none. Political parties, 1900; John G. Woolley, prohibitionist. Wharton Parker, nominated by "The Middle-of-the-Road" wing of the populist party. W. J. Bryan again nominated by the Democrats and populists. William McKinley, Republican, elected.

JUST FOR FUN.

An ingenious fellow has compiled a dictionary giving ridiculous meanings to words, and the book is called "The Foolish Dictionary." A few of the words are taken from it and given here:

Alcohol, a liquid for preserving everything but secrets. Birthday, the anniversary of one's birth; observed by men and children only. Credit, something for nothing. Dust, mud with the juice squeezed out of it. Equator, a belt around the earth owned by J. P. Morgan. Giraffe, the champion rubber-neck of the world. Dyspepsia, a distressing stomach trouble relieved by whipping the children and kicking the cat. Powder, a black substance used for marking the boundaries of Nations. Parent, one of the hardships of childhood. Kiss, nothing divided by two.

HISTORY OF SOME WORDS.

Strangely enough it is true that holy, whole and health all have the same origin. A holy man is a whole man in the full and final sense. Homeopathy is formed of two Greek words, "homo," with the rough breathing sound, meaning "the same," and "patheln," meaning to suffer, hence the same suffering. It is the name of a system of medicine which proposes to cure disease by remedies producing in healthy persons effects similar to the symptoms of the disease itself. The maxim of the homeopaths is: "Similia similibus curantur," that is, like cures like.

Maintain means to support, to supply with necessities, to feed, to clothe, to care for. It has a beautiful history. It comes from two Latin words that mean "to hold by the hand." But to hold by the hand means to assist even as Aaron and Hur held up the hands of Moses till the sun went down. It means to guide, to lead; sacredly, to protect tenderly.

Curfew is of French origin, from "courir," to cover, and "feu," fire. William the Conqueror instituted the custom of having a bell rung as a signal for the inhabitants to cover the fire, extinguish the lights and go to bed. Thus the act of ringing took the name of the thing for which the ringing was done. Etymologically it means simply to cover the fire. It is interesting here also to observe that the French word, "feu," meaning fire, can be traced back to its Latin origin, the word focus being its progenitor. And since focus meant a fireplace, it was the place where all the family circled around every evening, and hence the idea of focus as we now have it.

Senate and Senator come from the Latin, "senex," an old man. It had reference not only to age, but more specifically to wisdom, hence to persons supposed to have superior wisdom. In every country where there are two Houses to the law-making body the qualification for the Senate is always age, and the years outnumber those for the Lower House. The idea is that Senators must be men of riper judgment, better discrimination, wider experiences, broader statesmanship.

MISSIONARY INSTITUTE, SAN ANTONIO DISTRICT.

The District Missionary Institute, which was held at San Antonio, Texas, December 11, 12, 1911, was the greatest event of its kind in the history of the district. Dr. Burgin, presiding elder, presided over the institute with his usual ease and grace, and, as the program was developed, it showed that it had been prepared by one who is a past master at the art.

Dr. C. F. Reid, Secretary of the Laymen's Movement, delivered two great lectures to very attentive congregations composed largely of the brainy, successful business men of the city. Of course, Dr. Reid is known wherever these people called "Methodists" are found; the most of us have heard him often heretofore, but everybody said that he excelled all previous lectures on this occasion. Our minds were educated, our hearts were warmed, our hands instinctively searched our trousers pockets for whatever cash might be found there. The great national political upheaving in China at present, which has been attracting the profoundest attention on the part of civilized peoples the world over, made one listen with all the more intense attention to this wonderful man who is so well acquainted with that great people and their customs and religions. But, possibly the greatest missionary problem considered at this institute, was that nearest our own doors--Mexico.

Dr. D. W. Carter, presiding elder of the Mexican border work, spoke very feelingly of the relationship which exists at this time, socially and religiously, between us and the Mexicans within our own State. Having heard this grand old man who is doing so much for our brown brothers and catching somewhat of the spirit which must enter into a man to make him devote his life to the uplift of a weaker brother, our hearts beat with more tender sympathy for him and his co-laborers, and the people with whom they work. The Mexicans seem to contribute largely to the census figures in this State; they are associated with us in business ways; they are a large part of the laboring class; their children playing in the shades of our Church and public school buildings are growing up with our children, yet without the advantages of secular or ethical education; they look with covetous eyes upon our bright-faced boys and girls on their way to and from school; G. G. Johnson, conference lay leader, disclosed the fact that it is seemingly impossible at present to secure teachers for the Mexican public schools; it seems that our social ideas are such that very often we regard them in the light of "I better than thou," and, consequently, we do not want them to attend our Church services; God has given them intellects as susceptible to development as he has given to the white man; Christ died to save their souls in just the same way and to the same degree he died for a Korean or a white man; why, we have them right here in our city just as poor as were the poor to whom Christ himself ministered.

I believe it was Ulysses who said, "We are a part of everything with which we come into contact." It is true any how. We are coming into contact, close contact, forced contact with the Mexican people. Unless we are able to give them the privileges and blessings of our Christian civilization, we must expect for the succeeding generations to be influenced largely by the customs and religions of these people for whom God will hold us largely responsible. The greatest need seemingly just now, is teachers for them in the public schools.

Rev. J. B. Cox, who has been superintendent of our work in Mexico for the last seventeen years, spoke briefly of the conditions in that country with reference to our work. He thinks that God's hand has been opening the missionary door for Protestant Christianity during the season of disturbances lately experienced in that Nation. We are able to see the need but not the way. According to the statistics published by Bro. C. W. Godwin, this district paid 88 cents per capita for missions last year. By the grace of God, we expect to pay \$2 per capita this year.

This brief report of an institute which considered so many grave problems would not be complete without a mention being made of the work of Rev. A. J. Weeks, Assistant Home Missionary Secretary for Texas and Mexico. He delivered a speech worthy the man and his theme. He is making arrangements for an extended missionary campaign in connection with Drs. Pinner, Reid, Rawlings and others. He is a good man in a good place. "Long may he wave and never waver."
J. T. PINNELL,
Press Correspondent.

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In this issue and on the editorial page will be found a contribution from Bishop Mouzon. He wrote at our request, as did Bishop Atkins, but selected his own theme. It was the Bishop's privilege to hold two of our leading conferences. But beyond his experience and observation with the proceedings of these two bodies, he has a wide acquaintance with Texas Methodism and her problems. The principal part of his ministry has been given to Texas. He is, therefore, eminently qualified to speak with authority upon questions of special and general interest to our preachers and people. So he does speak through the editorial department, and his contribution is worth a very interested reading by our great Advocate family. The preachers especially will find food convenient for them and nourishing to their minds and hearts. We are under obligation to the good Bishop for his timely communication, and we hope to hear oftener from him.

The Times-Herald is in receipt of the New Year's edition of the Texas Christian Advocate. The Advocate celebrates by printing the pictures of its publisher, editor and associate editors. Publisher L. Blaylock is the only man who has his coat off. The publisher generally has to keep his coat off in all publishing enterprises for he is the man who pays the bills. However, our old friend Blaylock always "keeps his shirt on" no matter what happens.—Times-Herald, Dallas.

Mr. N. T. Blackwell, editor and proprietor of the Cotton and Cotton Oil News, published in this city, issued a New Year's edition of his paper that was a most creditable number. It contained sixty-four pages; it was tastefully illustrated, and it contained all the news of the cotton industry that is obtainable.

We greatly appreciate a large number of Christmas and New Year's cards from a number of the brethren, wishing us a happy time and a successful year. We cannot reply to them all in person, so we make this acknowledgement.

We congratulate our confrere, the Alabama Advocate, upon the fact that its New Year's edition was printed and run off on its own presses. The paper has had good prosperity, and we rejoice with it on its pressroom and outfit.

The Review of Reviews, a monthly publication of more than National reputation and influence, comes regularly to our desk. It is a library of current information within itself. To read it is to keep posted on all matters of public interest.

A DISGRACE TO HUMANITY.

We were coming down Swiss Avenue, from home to this office, the other morning, and we passed by the convict gang working for the city. The old guard called our attention to two boys about fifteen or sixteen years of age, chained together like two wild beasts. The links around their legs must have given them pain, for one of them requested the other not to pull too hard on him. We asked the guard why they were there and he said they had been arrested on suspicion, but nothing specific could be proven against them, and they were booked for vagrancy and sent to the chain gang. They were not hard-looking boys, and they were in knecaps. And they were associated with old and hardened offenders. Now this is a sad commentary on our civilization, when young boys of that age have to be disposed of in this fashion. We doubt not but that they are bad chaps, and need some sort of correction, but the disposition made of them will only tend to criminalize them the more. There ought to be a reform school for such offenders where they could be taught a better life, and it is a shame that such an institution is not in the charge of the city. However, as we have no such an institution, then the parents of such boys ought to be arrested and punished for permitting such youngsters to run at large to the detriment of society. After all, the trouble for this state of things is in the home-life of boys. Their fathers and mothers take no control of them, and half of the time such fathers spend much of their own time and earnings in the saloons. They are the guilty parties instead of the unfortunate boys. We ought to have a law holding parents responsible for the conduct of their minor children. They have no right to bring children into the world and then shove them off, uncared for, upon society. And the root of the whole trouble is in the home.

MAKING GOOD PROGRESS.

Rev. George S. Sexton, in charge of the work throughout the Church to build a great monumental church edifice in Washington, D. C., one that will be a credit to us in the National Capital, is making most encouraging progress in his work. He has been very busy throughout the connection and the investment of his zeal and labor is bringing forth tangible results. In conversation with him last week, just as he was leaving for Washington to inaugurate a canvass in that city for funds, we learned from him that so far he has secured in cash, good subscriptions, and reliable assets the amount of \$240,726 of the \$275,000 to be raised for the accomplishment of the task. In addition to this amount he has secured title in fee simple to 175 acres of land in Brazos County, Texas, the proceeds of which are to go into the fund. He hopes to raise the most of the remaining amount needed to finish the fund in his campaign in the Capital City, where he is now at work. This makes a commendable showing, and, at the rate he is going, Dr. Sexton will soon make the Washington church a reality.

Those good men at Bells who remembered Rev. D. F. Fuller, of Howe, with a good horse did a graceful and brotherly act. We have no worthier man in the North Texas Conference than Brother Fuller, and he greatly appreciates the compliment. He has had severe and continued affliction in his family, and the token with which he was remembered was opportune and substantial.

The man, Rev. C. V. T. Richeson, who stood accused of leading Avis Linnell astray, and then poisoning her, while pastor of a fashionable Baptist Church in Cambridge, Mass., has confessed to both crimes. At first he protested his innocence, but afterward broke down and made a clean breast of the whole affair. The courts will now dispose of him in

short order. It is thought by some that he is insane, but whether this is true or not, he is a disgrace to humanity, a libel on the Christian ministry, and a blot upon the Church of Jesus Christ. It is not necessary to say more about such a caricature of manhood.

"Farmer" Shaw, otherwise William A. Shaw, who, for years has been editing a politico-agricultural paper known as "Texas Farmer," has formally announced that he has turned the "Farmer" over to Mr. Barrow, and, while he has some stock in the plant, he steps down and out of editorial work. Mr. Shaw has been a writer of State reputation on political and other questions, and his rough-and-ready style will be missed by his editorial brethren. Now, that he is going to devote his time to sure-enough farming, with plow and hoe and harrow, and such things, we wish for him peace of mind and success of vocation. But he will find farming with these utensils a trifle more difficult than with a "lead pencil." But it ought to be a great deal more profitable with the former than with the latter.

The St. Louis and the Richmond Christian Advocates have made their escape from our exchange list. We do not know whether they have strayed, been stolen or lost. In either or in all events, we have missed them for an indefinite period. The St. Louis has been missing for several issues, but the Richmond has been out of pocket for months. We have written directly to both offices to know something of their whereabouts, and if we fail to get the information we will apply for a search-warrant to see if they can either be found or heard from. We know that we have done nothing to estrange them, and we are at a loss to account for their long disappearance.

The scourge of cerebro-spinal meningitis now prevailing in this city is disturbing the public mind no little, but our Board of Health assures us, that while it is important to take all necessary precautions against it, there is no need for alarm. We have an expert from New York here aiding local physicians in the treatment of the cases, and the percentage of deaths is not heavy. The disease is said to be mildly contagious, but to make it such it is necessary to come in contact with persons afflicted with it, or those who have been in contact with it. It is by no means general among the people, and those afflicted are being quarantined so as to prevent its spread as far as possible.

Rev. and Mrs. C. M. Harless celebrated their silver wedding anniversary last Saturday evening at their home in this city, and many friends called with tokens of remembrance, and wished them a continued life of happiness and prosperity. Dr. Harless and his family have endeared themselves greatly to the large membership of Grace Church, and they are held in loving esteem by many beyond the pale of that one membership in the city. Grace Church is prospering under his efficient ministry.

Dr. W. F. Tillet, his wife and daughter, have been enjoying an extended trip to the Holy Land and through Europe. They had a delightful time and are now safe at home again. The trip will be of great advantage to Dr. Tillet in his position as Dean of the Department of Theology in Vanderbilt University.

Rev. R. P. Shuler fires a broadside into his critics in this issue, and it will not surprise us if there are not some afterclaps as a result. We permitted more than one correspondent to handle him without gloves, and, of course, we permit him to take off his gloves in reply. That he is abundantly able to take care of himself in a contest of this sort is amply demonstrated in this issue of the Advocate.

A GENEROUS GIFT.

The day after Christmas we received a check signed by Brother M. B. Moorman, for \$150, to be distributed equally to the Waco Orphanage, the Rescue Home and the Superannuate Fund of the North Texas Conference. The good brother stated in his letter to us that he did not know the proper addresses and asked us to attend to it for him, and we have gladly done so. Brother Moorman is beyond his four-score years, is nearly blind and quite deaf, and his letter showed physical weakness, but his soul is in clear as a sunbeam. He told us that he did not care to have any public notice made of it, but we presume to disregard this request in the hope that it will stimulate others to do likewise. As a matter of fact, it is worthy of public notice as a touching memorial to the nobility of a good and generous man while he is still living.

What a pity that scores of our good Methodists who have means and want to see it do good when they are gone, that they do not follow the example of Brother Moorman and administer it during their life-time. When they are dead there is a bare possibility of their desire miscarrying, but while they are still alive they can attend to it and see that it is properly applied. Then the worthy objects thus helped are sure to get the full benefit of this intended generosity. All honor to Brother Moorman, and the beneficiaries of his good deed will rise up and call him blessed. He lives near Garland, in Dallas County, and Mrs. P. C. Archer is his niece. He is a great friend to the Church and her ministers.

AN ADDITIONAL WORD.

In addition to what we say on the question of missions in our first page editorial, we wish to add that Christendom must do something for heathendom in this day when old things are passing away and all things are becoming new, or else her neglect will become criminal, if not worse. Heathendom has broken with Pharaoh, and seems to be at the Red Sea with the weary wilderness just ahead. Will Christendom furnish the Moses? The plea for the leadership of Christianity is the world's great outcry in our day. The passion of the Christ for the world's salvation is still the dominant force in the efforts of the Church for the world's evangelization.

STUDIES IN THE LIFE OF JOHN WESLEY.

Dr. E. B. Chappell, of our Sunday-school Department, has brought the Church under obligation to his pen for a handsome little volume described in the above heading. It is not an exhaustive biography of the great founder of Methodism, but it is a series of studies in his life and work, and the facts are so arranged as to make it a reliable story of his career. It contains less than two hundred and fifty pages, and can be read almost at a sitting, and whoever takes the time some evening to read it will have a substantial idea of the salient points in the life and work of John Wesley.

TO THE NOON REST.

Through the kindness of our dear friend, and the friend of everybody, Miss Fannie L. Armstrong, of Fort Worth, we have before us the beautiful volume recently prepared by her under the title, "To the Noon Rest," which is a pen sketch of the life, work and addresses of Mrs. Helen M. Stoddard, the famous Woman's Christian Temperance Union worker. It is a book of large variety and without a dull page. It touches on the varied points in the life of this good woman like the shifting shadows of the cloud passing over a landscape, and the interest in each topic has not time to lull until you are brought face to face with a new one. Also some of the best addresses delivered by Mrs. Stoddard on temperance, Sunday-school subjects and moral questions generally are to be found in the volume. It comprises about

three hundred pages, and every woman in Texas ought to have it on her sitting-room table.

We notice that our old friend, George W. Oliver, of El Paso, has been reappointed United States Commissioner for the Western District at El Paso. He has held the place four years, and this reappointment will give him another four years' term. He took an active part in the State-wide prohibition campaign out that way, and some of those who opposed State-wide prohibition threatened to see that he was not continued in his Federal office. But the man who does his duty openly and fearlessly has nothing to fear. The case of Mr. Oliver proves this statement. He is a true Methodist, a nephew of Uncle Buck Hughes, and a former Dallas boy of whom we are justly proud.

A few days ago fire broke out in Mood Hall, Georgetown. Only by heroic effort on the part of students and the fire department was the building saved. The damage amounted to \$1500.

Mr. Samuel Cupples, a noted philanthropist in our Church in St. Louis, died the 5th instant, at the advanced age of eighty years. He began life in that city in his boyhood and went into business finally for himself, and became a multi-millionaire. He was liberal with his means toward the Church and the poor, and donated about one million, all told, to Washington College, of St. Louis. Just what he has done in the way of public benefactions in his will awaits to be seen. His death will leave a wide gap in Methodist circles in St. Louis.

The Missionary Voice is the official organ of our Board of Missions. It is a monthly periodical and represents all departments of our missionary enterprise. The January number comprises nearly seventy pages of well-selected matter bearing upon all phases of our work at home and abroad. It is one of the best publications on this subject, and it ought to be in the homes of all Methodists. Its price puts it in reach of them all, and its subject matter is of the most meritorious character.

Our Methodist Review for January is before us, and its table of contents presents an admirable list of well-digested articles on live subjects. Dr. Alexander not only presents strong articles from experts, weighty and comprehensive, but he also makes the Review readable and entertaining. It is one of the best of its kind in Methodism.

Dr. J. E. Godbey, long a Church editor, then a pastor, afterward professor of a department in Hendrix College, Ark., but now pastor of Christie Memorial Church, St. Louis, was recently married to Miss Martha Virginia Dunnivant, of that city. He is an uncle, also, of our Dr. V. A. Godbey, of Travis Park Church, San Antonio.

GOLDEN WEDDINGS.

The other day we received an invitation to the anniversary of the wedding of Rev. and Mrs. E. M. Sweet, of Lawton, Oklahoma. There were two dates upon it—1862-1912. There may have been quite a pretty little romance about that wedding back in '62. That was not a time for much giving in marriage throughout our Southland. The young men did not have much time for love and courtship, and many were those who at the altar of their country met no bride but death.

But as love laughs at bolts and bars, so also he defies pestilence, famine and war. Vulcan never hammers out the thunderbolts of war so fast and furiously as to scare Cupid from his task, and man cannot hurl them so thick as to leave no opening for his little arrows.

These good friends who are to celebrate this fiftieth anniversary of

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

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

their marriage could doubtless tell to their children and assembled friends some thrilling story of their bridal trip, which they took as "refugees," or of the honeymoon when war clouds had blotted out the stars and the moon was changed to blood. As they then clasped hands more firmly because of the dangers about them, so may they now see each other's face more brightly because of the sunshine of peace and gladness which has come to our united Nation. May this golden wedding shed its luster along their pathway till they have come again into the shadow and have passed through its gloom to join hands again in that land where He is love, and they neither marry nor are given in marriage.

A NOTABLE GIFT.

Mrs. H. J. Latcher has given to the Presbyterians, of Orange, a church building valued at \$300,000. This is said to be the finest church edifice south of the Mason and Dixon line. It will be dedicated January 28. This is a marvelous memorial in a town of not over 5000. Such benevolence ought to stir our richer Methodists to give to enterprises that make for State-wide good.

We regret to note the serious illness of Rev. C. A. Hooper, pastor of Wills Point Station. His physician states that he is daily growing weaker and is unconscious most of the time; it is feared the end is not far off. The Church in Texas will remember Brother Hooper at the throne of grace.

In the recent death of Mr. John Waples, both Fort Worth and Texas lose one of their most enterprising citizens. For years he lived in Denison, but more lately in Fort Worth, where he aided largely in the establishment of the Waples-Platter Grocery Co. His father was a local minister in our Church, and his son contributed extensively in the building of the Waples Memorial Church at Denison. He was a useful man, with a kind heart and a progressive spirit. His remains were taken to Denison for interment beside those of his honored parents.

We regret to learn of the death of the district parsonage in Jacksonville, Texas, on the 8th inst., of Dr. M. B. Smith, son of Rev. and Mrs. J. T. Smith. He was thirty-three years of age. We deeply sympathize with the parents in this affliction. Brother Smith is presiding elder of that district, and one of the truest men in the Texas Conference. His brethren and friends will remember the father and the mother in their affliction. May the good Father above keep, guide and sustain them in the day of their sorrow.

We have received the program of the Missionary Institute and Preachers' Conference for Fort Worth District, to be held at Mulkey Memorial, Fort Worth, January 16-18. The presiding elder, Rev. Jerome Duncan, has arranged a program that covers all the phases and operations of our Church and it only foreshadows a great session of that body.

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

COLLEGE ATHLETICS FROM THE INSIDE.

It is very rare that we ever publish a communication without the signature of the man who writes it attached to it. The rule is a good one, but we suspend it long enough to publish the letter, "College Athletics from the Inside." In reality it was a private letter, but in view of what has been said in these columns we give it to our readers in order that they may see that there is something in our contention upon this subject. The writer of the letter is responsible, and we have his name on our desk:

As a young man full of life, I just want to thank you for your sane editorials on "College Athletics." Not only does the daily press devote large space to this "lop-sided" athletic life, but the colleges and universities do the same thing, and, as you say, to the neglect of intellectual feats. Here in this school center we hear but little about college and university life outside the "doings" in athletics. It is one contest after another, and thousands lay down everything and "dig-up" their gate fee, which runs from 50 cents to \$1.25, and go. The student, rich or poor, who does not attend is called "short" and "religious."

The man most noted among the students of Vanderbilt is the greatest athlete, and the professor best known and most beloved is the Doctor at the head of the athletic force.

When the big game is pulled off the students take control of the city—cars, police and all—and the man who dares get in the way will be treated roughly. Everybody "scuttles" and says it's a part of the game, but it's only a mob unopposed. Let opposition come and there is serious trouble, and property destroyed. Many of the "rooters," and, sometimes the students themselves, are filled with red liquor from the hundreds of bad saloons in Nashville—saloons here, as you know, must only obey one man—the Mayor.

The last game of baseball in which I engaged was on the field of a Christian college in the great State of Texas, and the opposing team came from a medical college. They came well-loaded—"rooters" and all—on red booze. Well, the game ended in a free-for-all fight, with one scalp cut open, one thigh cut with knife, and more bloody noses and black eyes than you could easily count.

I still believe in sane athletics, but, by the grace of God and common sense, I have somewhat reformed, and I sincerely think the Church of God should do likewise.

The policy of the professional football player is, "Win or kill!" Hear him as he starts out for the game: "Men, do the job, or break their d—necks." Yours sincerely,

A STUDENT.

APPRECIATED IT.

Your Christmas edition was superb. Such a stroke of enterprise is very commendable, indeed. A prosperous New Year to you!

CHAS. P. MARTIN.

Byers, Texas.

PERSONALS

Rev. J. M. Holt is now in charge of Sunset Circuit, Oklahoma Conference. He is pleased with his work, and thinks well of the Texas Christian Advocate.

Rev. J. W. Beckham has become installed in his charge at Weston, and he is at work for the best results this year. He had an expensive move, but he is happy in his new charge.

Rev. P. C. Archer, at Winnsboro, is making a good start, and the outlook is fine for a good year. We have no more faithful member of the North Texas Conference than Brother Archer.

The good wife of Dr. G. S. Carter, of Beckville, died last Sunday. She was a good woman, a constant reader of the Advocate and her death leaves a vacancy in the home and the Church.

Rev. W. B. Dodson, of Memphis, was in the city the past week on his way to New Orleans to the Sunday-school workers' meeting of the Church. He had a good word to say for his section of the State.

Rev. R. R. Raymond, formerly a member of the old Northwest Texas Conference, but now of the Los Angeles Conference, has been spending a few days visiting his old home scenes, and he paid the Advocate a

delightful visit. He is looking well, and is greatly pleased in his new conference home.

Rev. J. G. Miller writes us that he is starting off well on his work this year, that all the preachers are in place and doing well. They have had fine rains and snows all over that Panhandle country, and this will insure good crops the coming season.

Mrs. Lula Marston, wife of Rev. Arthur Marston, one of our missionaries to Mexico, died December 30, 1911, at their home in El Paso. She had been a sufferer for several years, and confined to her bed for much of that time, and she hailed her release in the triumphs of a perfect faith.

FROM THE ORPHANAGE.

Christmas has come and gone, and because of unusual kindness on the part of many friends, a most delightful time was afforded the children. They feasted and played. The occasion opened with a large well-laden Christmas tree in the new church—"Church-of-a-Day"—and Santa Claus dispensed freely to each and every one. Then the music began, of various chords and discords, but music all the same to the little fellows.

Then came a week of feasting—turkeys, chickens, oysters, fruits, candies, nuts, cakes and a barrel of new syrup from Jasper.

Contributions in money, boxes and barrels of good things, with the blessing of good health made possible this great joy to the Home, besides many boxes of clothing and toys.

Our excellent Matron, Miss Warlick, with her helpers, was equal to the occasion, and will try to make due acknowledgement of boxes received if she can only find the names of the senders and places from which they were sent. This is our greatest difficulty in the matter. Parties notify us that they are sending such things, but when they reach us they bear no trace from whence they came, or by whom sent, hence our perplexity in not being able to respond to the kind donors, and their disappointment in not hearing from us. Let the good friends know to send their addresses along with the contributions, that they may be identified and acknowledged.

I am happy to say, the pastors are sending in their Orphanage assessments with unusual promptitude. Let the good work go on, until each assessment is sent in, during the month of January, if practicable, and not later than the first of March. Then and not till then, can we feel easy and free from the necessity of borrowing, an expense and embarrassment to which we ought not to be subjected. The assessments will barely meet the running expenses, and from other sources we must get money to keep up repairs and make necessary improvements, and for this purpose, we are getting some contributions from individuals, women's missionary societies, Sunday-schools and Leagues and from each and every one of these organizations we hope to get a cash contribution. We ask prayer and help from all. Happy New Year!

JNO. H. McLEAN.

SAN FRANCISCO LETTER.

By Rev. W. P. Andrews.

Bishop Waterhouse spent a few hours at "headquarters" last Thursday, en route from Montana, where he had been touring that conference, to his home in Los Angeles. He had the preachers about the bay summoned, and held a conference with them. The Bishop is pleased with the outlook throughout his district. In this conference there is much to encourage, in spite of some discouragements. A union revival meeting recently held in Red Bluff, under the leadership of Evangelist Hunnewell, resulted in over four hundred professions, mostly men. The genuineness of the work is being proven by the converts uniting with the Churches. Dr. S. W. Walker is having a continuous revival in his Church in San Jose, there being conversions and accessions at almost every regular Sunday service.

Displeased with his appointment, H. F. Hoffpauer declined to go to his appointment at Milton, surrendered his credentials, and has taken work with the M. E. Church. The place has been supplied by Brother Watts, who was transferred from the Los Angeles Conference.

Rev. H. F. Beaver, one of our most efficient young preachers, on account of the state of his health, has been compelled to ask to be relieved of his charge, Upper Lake.

The pastor at Gilroy, Rev. C. O. Coppage, is confined to his bed with typhoid fever, a rare disease in that community.

Rev. J. A. Batchelor, agent for the Fitzgerald and Pioneers' Memorial Church fund, is working quietly, but energetically, and hopes to be able to announce definite plans, and report progress at an early date. In my next I hope to write of the ascended he-

roes, whose memory we would perpetuate. They are worthy.

The Home Missions Conference recently held in this city under the auspices of the International Council of the Federation of Churches was an interesting conference. Painstaking inquiry was made concerning destitution and overlapping, looking to a better distribution of the workers. A committee was appointed to collect data. A much needed work this. I question not that workers enough are called into this field, if they were only properly distributed. To have half a dozen Churches competing with one another in a small town while another is without the gospel, cannot be pleasing to the Lord.

A special session of the California Legislature has just closed. It was called for the purpose of adopting legislation made necessary by the recent adoption of several important constitutional amendments. Among the most important of these was the recall of all elective officers, the initiative and referendum, woman's suffrage, and an amendment prohibiting Appellate and Supreme Judges from reversing a just decision in the lower courts on mere technicalities. This last was greatly needed. But for its adoption it may well be doubted if a plea of guilty would have been secured in the McNamara cases. The wisdom or unwisdom of woman's suffrage will be demonstrated later. Will say now that our women are voting, regardless of their previous views on the subject. This special session of the Legislature has submitted another amendment, providing for free text books in the public schools. Whatever fault may be found with the Johnson administration, it cannot be charged with failure to keep pre-election promises. I question if ever such have been more faithfully kept. I know not of a single failure.

San Francisco is also having a cleaning up. The recent municipal election resulted in completely routing the McCarthy administration. What is hoped will prove to be the best business administration the city has ever had will take the reins of government in hand January 1. San Francisco is not all bad—not by a good deal.

Active work on the exposition grounds is to be entered upon next month. The ground-breaking ceremonies were held October 14, President Taft lifting the first shovelfull of dirt. The State of New York was the first to select a location for a State exhibit. Let all our friends east of the Rockies keep this great exposition in view, and calculate to visit us then, if not before.

Think of an open air concert on Christmas Eve! This is what took place in San Francisco last Sunday evening. It was a great affair. It is estimated that fully 100,000 people were gathered in the streets about Lotta's Fountain. Several eminent musicians furnished music—instrumental and vocal—and the multitude joined in a great chorus of praise to Jehovah. The entertainment was provided by the San Francisco Examiner, under which auspices Tetrizini sang at the same place Christmas Eve a year ago. It is proposed to make this an annual celebration.

619 Pacific Bld., San Francisco.

CONFERENCE ON EVANGELISM.

Connectional officers, pastors and evangelists agreed that our first conference on evangelism, held in Nashville, Tenn., December 20 and 21, 1911, was a splendid success. An excellent program had been arranged by Dr. John M. Moore, who called this meeting and over which he ably presided. Many well-prepared addresses were delivered; free and frank discussions of every phase of evangelism, and of every kind of evangelists were engaged in most heartily, and, withal, there wasn't a discordant note—not a sound or sign of friction.

Dr. Moore, our efficient Missionary Secretary, favorably impressed the brethren, not only by his fine, Christian spirit, but by his comprehensive grasp of present-day demands, also by his statesmanlike dealing with vital interests. Under his leadership, the problems of an official evangelism for our Church may soon be settled rightly.

This first conference was epoch-making. It proved so profitable that it was decided to hold one every year.

Evangelists, who are generally plain-spoken men, were made to take some of their own medicine.

When Dr. Detwiler talked about "The Shortcomings of the Church, and the Evangelists in their past relations," bitter doses were dealt out, without sugar-coating, and they were taken without fretting or frowning. The message treatment by Dr. French, as he discussed, "What May a Pastor Expect of an Evangelist?" rubbed some things in and some out as if he would make an ideal evangelism, "not having spot or wrinkle, or any such thing."

When Bob Jones came out with his wise words on, "What May an Evan-

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gelist Expect of a Pastor?" he tenderly applied a counter-irritant, to remove any possible morbidity in the pastorate.

Dr. Chappell, our versatile Sunday-school editor, made a great speech on, "The Attitude of the Church to Evangelism and Evangelists." It was too good to talk about. The conference unanimously requested its publication in our general organ.

Dr. S. M. Miller's talk on, "New Methods," deserves special mention.

Time would fail me to tell of Klein, Bowen, Andrews, Hanes, Holcomb, Harris, Jenkins and others. Last, but not least, the sensible, loyal, timely talk of the veteran evangelist, George H. Stuart, on, "An Official Evangelism for Southern Methodism," made us believe that the time is at hand to have "Barriers Burned Away," when the Church and her evangelists must be happily united on some sound, working basis.

In loud acclaim the Church may hear from this conference of a new order and aim. JNO. E. GREEN.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes the paper discontinued.

"The Social Tasks of Christianity," by Rev. Samuel Zane Batten, D. D., professor of social science, Des Moines College, and published by Fleming Revell Company, Chicago. This is a frank and clear statement of the meaning of and method of social service. The author shows that Christianity is essentially social and consequently cannot have its perfect work till it is realized in social life. There are many other books suggesting this task and dealing with phases of it, but this is the first definite and frank statement of the new task facing modern Christianity with a scientific and comprehensive program of action. The author is a recognized writer in sociology; his experience as a pastor and his active participation in social movements have entitled him to speak with authority upon this vital theme.

Recent excavation in Central America has revealed buried cities rich in monuments and rock carvings. Quirigua, an ancient home of a civilized and intellectual people in the Montagua River Valley, has been resurrected from beneath tropical vegetation and heavy forest. Exceedingly interesting are the illustrations and outline of this pursuit in the Pacific Monthly of this December.

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A. I. Rowe, a prominent manufacturer of Adams, N. Y., has discovered a process of making a new kind of paint without the use of oil. He calls it Powderpaint. It comes in the form of a dry powder, and all that is required is cold water to make a paint weather-proof, fire-proof and as durable as oil paint. It adheres to any surface—wood, stone or brick—spreads and looks like oil paint, and costs about one-fourth as much.

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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.

A SUPERINTENDENT NAMED LAZARUS.

The other day we came across a case where a teacher training class was being run in spite of the superintendent. He opposed the movement and some of the teachers were meeting at the house of their leader once a week over his protest. Such a superintendent may be a very good man, but as a superintendent he is dead beyond the hope of resurrection. He must be afraid that anything like class study in which he should take part would cause him to expose his own dense ignorance and incapacity. We can think of many situations where it would be impractical for a superintendent to take part in work of this sort, but that a superintendent should stand in the way of others doing so staggers belief. As a Sunday-school man he must have been dead for at least ten years. If the noise of the Sunday-school progress and activities around him cannot arouse him he is not "possessing," but must be really and truly dead, and should be relegated to the ecclesiastical scrap heap along with other junk that is worthless and in the way.

"BOYS AND GIRLS."

This is the name of the paper issued by our Publishing House for our junior scholars. This editor has a habit of studying the psychology of childhood, and the likes and dislikes of children through the members of his own family. We recently moved from a Sunday-school that supplied the juniors with "Boys and Girls" to a school where the periodical is not in use and the result has been such a clamor for "Boys and Girls" that we are sending in a personal subscription for the paper. We can say the same thing for the Sunday School Visitor. It is sometimes charged against present-day preachers that they know more about Church history than present-day society—more about sermonizing than children. We have no way of testing the knowledge of our Sunday-school editor and his able assistants when it comes to theology, but we know they understand children, because they succeed in getting their attention. And there is no hypocrisy in the interest of a young child. We do not intend that our own children shall be without the Visitor and Boys and Girls. Therefore, we most heartily commend them to all parents and superintendents. If the condition of the treasury does not justify the Sunday-school in buying these periodicals we suggest that a special collection be taken for that purpose, or if that cannot be done let parents order them singly or in clubs. A single subscription to the Visitor costs sixty cents, and to Boys and Girls forty cents. And this would be a dollar well invested in any home that is blest with children. In clubs of five or more the Visitor costs forty cents a year, and Boys and Girls twenty-five cents. Why not work up a club?

GRADING A SUNDAY-SCHOOL.

The impression is abroad that to grade a Sunday-school means to introduce the new graded literature, but that is not necessary. Our uniform system is made to conform to the idea of a graded school. As this is written we have before us "Our Little People" for the elementary work, "The Junior Quarterly" for the juniors, "The Intermediate Quarterly" for the intermediates, the "Senior Quarterly" for those over sixteen, and the "Adult Student" for adult classes. There are also the "Olivet Picture Cards" for beginners and the "Home Department Quarterly." Whether the uniform or graded lessons shall be used is a matter of taste and judgment. Grading a Sunday-school is arranging it according to age and education, and so system-

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atizing the work and workers as to get the best possible results out of the Sunday-school hour. This can be done in any school.

THE SUNDAY-SCHOOL TIMES.

For any Sunday-school workers who seek for help in other periodicals than their own denominational publications we know of nothing more useful than the Sunday School Times. Recently it has been enlarged and the price advanced from a dollar to a dollar and fifty cents a year. For the current year it will have the following departments all conducted by specialists in the subjects treated: "The Morning Watch and Family Prayers," by the editor; "Archaeology's Light of the Bible," by Melvin Grove Kyle; "Personal Evangelism," "A Sunday-school Clinic," by Hugh Cork; "From the Missionary Watch-Tower," "War Memories," by Robert J. Burdette; "A Man's Questions," by Robert E. Sperr; "The Home and the Sunday-school," by Frank L. Brown; "When Sunday Afternoon Comes," "Fiction for Grown-Up Readers," and some very useful helps on the International Sunday-school Lessons. Among those who will prepare the lesson helps we note the names of Prof. W. M. Clow, of Glasgow; Prof. M. B. Riddle, Dr. George M. Mackey, Wm. B. Ridgeway, Ames R. Wells, Helen Gill Lovett, Mary Foster Bryner and Philip E. Howard. In its interpretations of Scripture the Times leans decidedly toward Calvinism, and for that reason some of its comments must be taken with a grain of salt. But as a useful Sunday-school periodical we know of nothing outside the literature of our own Church which we like as well.

THE ADULT STUDENT.

Like its editor, Rev. Chas. D. Bulla, the Adult Student seems to improve with age. The number for January is before us. It is decidedly a periodical for men. In this capacity it fills a long-felt want. Four or five years ago it looked like there would soon be nothing left for men to do in the Church but pay the running expenses. The women had their work and the children and young people had the Sunday-school and Epworth League, but the men had nothing but the monthly stewards' meeting. But the Laymen's Missionary Movement and the Adult Class Movement have saved the men of the Church from "innocuous desuetude." Every vital movement must have a voice, and a voice implies organs of speech. The Wesley Adult Class has a voice and that voice utters itself through the Adult Student. It deals with man, not only as a soul to be saved, but as a servant of his Savior who has a place in human society and a work to do in this present world. It views man as a citizen and father, and man of business. In the current issue we notice an editorial on "National Good Citizenship Movement," and an article by Bishop McDowell on "A Man's Religion." There is also the fourth of a series by Phillip E. Howard on "The Man and His Hope." But it is as a help to adult class work, and workers that this periodical shines with special brilliancy. Dr. Bulla is emphatically a man's man. In the short space of his life he has done various things besides preach, and has first-hand knowledge of the problems and difficulties that confront a man who is following Jesus in the social circle and the marts of commerce. Knowing what men feel and suffer and think, he is in a position to help them. And he is making the most of the opportunity which is afforded by his present office. The Adult Student is especially valuable to workers in the adult department because the work is so new that it has created so far a very small body of literature. Our most diligent inquiry has brought to light only two books dealing with this work. And we would rather have the Adult Student than either one of them. In fact, we do not think that the best results can be achieved in an adult class without the Adult Student.

PLANS OF A FIELD SECRETARY.
Since the writer was appointed to this position he has been consulting with the presiding elders of his conference and studying the field and the work. Several facts are patent: One is that most of our Sunday-schools are conducted in churches of one room, where much that is recommended to be done in new books for Sunday-school workers is out of the question. If a field man is to be helpful to such schools, he must ascertain what can be done under such conditions as those confronting our Sunday-schools and show the workers that are on the ground how to do things. Another thing that is seriously lacking is adequate Sunday-school ideals. There are schools where superintendents and teachers have stayed so close to home and have read so little of our Sunday-school literature that they have very vague ideas as to what a Sunday-school should be, or how it should be conducted. While there is room for work everywhere, such conditions as we have named present a virgin field. But what staggers one is the magnitude of the undertaking. In the minutes of the Central Texas Conference for 1911 five hundred and twenty Sunday-schools are reported. To visit that many schools in one year, or in two years, and do effective work in each is manifestly out of the question. But there are two hundred and fourteen pastoral charges. When it is remembered that much time must be lost on account of bad weather and other hindrances that cannot be avoided, it is equally manifest that good work cannot be done in each charge in a single year. And there are limits to the endurance and capacity for work even of a Field Secretary. We do not think it best to try to visit every charge in a single year for another reason, and that is that the best thing that can be done for some workers is to get them away from home, and bring them into contact with other workers. After looking over the whole situation we have decided, first, to hold several sectional institutes in each district, grouping the charges so as to make it as convenient as possible for pastors and their workers to be present. We are in consultation with presiding elders and members of the Sunday-school Board as to the time and place of these institutes, and will get to work in due time. But for the interference of bad weather we should have been holding such a series in the Corsicana District at the time this article is being composed. Next, when we are not engaged in such institute work, we shall be glad to assist any pastor who feels special need of help in any part of his work. We suggest to pastors on circuits that they make a date with us, and have an all-day meeting, with dinner on the ground, at some central point, and have the whole circuit present. By such means, we hope at least to flash the light ahead of the workers and give them some idea as to what a good Sunday-school should be like. Occasionally we might spend several days in a charge, but, of course, that will be frequently out of the question. As to finances, the traveling expenses and salary of this Secretary are provided for by conference resolution.

How the financial plan will work remains to be seen. Where the pastors desire aid in securing the five-cent assessment for Sunday-school Extension we shall be glad to help them. Where there is nothing in the way, and the pastor is willing we may take a hat collection for our Sunday-school work, without pressing the matter, or making it embarrassing for any one who is not inclined, or does not feel able to give. But the Secretary will exert no financial pressure in his work. By conference resolution the presiding elders are to see to the collection of his salary, and he is depending on them and the Sunday-school Board.

We shall be glad to correspond with any pastor or superintendent concerning a visit to his charge, or any phase of the work.
E. HIGHTOWER,
Field Secretary, Central Texas Conference.

THE POCKET TESTAMENT LEAGUE.

We call special attention to the article on this subject by Dr. H. M. Hamill in the Sunday School Magazine for January. We know one young pastor who recently ordered several dozen pocket Bibles for members of this league. It is a simple workable plan for inducing a more general and systematic reading of the Bible, and, of course, its purpose is most commendable. The plan has no machinery except a simple pledge to read the Bible every day and carry it with you wherever you go. Dr. Hamill tells you all about it. Read the article.

WE HAVE NO STATE FIELD SECRETARY.

Last fall a movement was set on foot by the Executive Committee of the State Sunday-school Conference looking to the appointment of a State Field Secretary of Sunday-schools, and the said committee nominated this writer for the place. But the first conference to which the proposition was presented turned it down, and the plan was not urged any further. Subsequently, when his own conference met the editor was appointed Field Secretary for the Central Texas Conference. It develops that some pastors, who were too busy to keep up with all that developed about conference time, have the impression that the editor is Field Secretary for the State. Hence, this notice is written to say that we have no State Field Secretary.

At any rate the clam knows enough to shut up.

SOME THINGS TO THINK ABOUT.

By Rev. G. H. Collins.

We are at a time when the students of Church activity are thinking seriously. To some of them we are at the parting of the ways. Many of them are asking, Has God deserted his old method of calling men into the ministry? Some of our students of Church activity are asking, Are we not at a time when we must look well to the men who steer our ship of Church? No wise man can be indifferent to the wind of ministerial supply, nor should the tossing waves of unrest in conference life be treated with indifference. If we hold to the distinctive doctrines of Methodism, and the work that was committed to her, when she was born as one out of due time, we need to think upon some things. If we hold to the great truth taught by Mr. Wesley and his co-workers, that the call to preach must be as clear and definite as the conscious knowledge that God has granted us forgiveness of sin. It is to this fundamental truth that the Church must adhere with the greatest tenacity. The day we fail at this point our candlestick will be removed.

There are some other matters very important to the fixedness of our Church and the development of our ministry. There is nothing making such deep impression on the mind of the Church to-day as is university education. Is there not a possibility of allowing university equipment to take the place of the divine equipment in the ministry of our Church? The oft-repeated saying, "A call to preach is a call to prepare to preach," is being taken as true, but this saying has in it a sophistry from which the Church must guard her young ministers if she would have them strong, stalwart men of faith in God. God would not have the world to believe, nor would he have the Church to indicate that he is absolutely bound up to schools, college and university to the extent that he cannot call a raw, green, unfledged young man to the ministry of the truth as it is in Jesus, and make him a power to turn men from darkness to light and from the power of Satan unto God without the imposition of their hands.

I am sometimes fearful that the tendency of our educational polity is to impress the God-called messengers of the cross that their success depends not so much upon their divine call as upon the educational institution that they have behind them.

We have become accustomed to the recommendation that the appointed preacher in charge carries to his new congregation; it reads like this, "He is a graduate of ——— University." With such a recommendation deeply imbedded in the young man's heart and mind after years of training in ——— University, why should the Church be surprised that he turns from the old scriptural doctrines of repentance, regeneration, witness of the Spirit, and the judgment to come—doctrines which God ordained to arouse a sin-cursed and sin-loving world that they might flee the wrath to come—and give themselves to feeding lost sinners on intellectual opiates that lull them into a deeper sleep of sin. Why should the Church be surprised to find them preaching upon such themes as C. F. Wimberly calls our attention to in the Christian Advocate of December 15, page 10: "The Theology of Tennyson," "The Ideals of Chaucer," "The Brooklyn Bridge," "The Ethics of Fashion," "Makers of Our Republic," "Mission of the Artist," "The Man Behind the Ballot," "Shakespeare's Heroines," "The Religion of Fiction," "Les Miserables," "Divina Comedia," "The Color of David's Hair," "The New Psychology."

I have no patience with the man who decries ministerial education; every preacher should be able to take from his intellectual treasury things both new and old. Nor have I any patience with a Conference Committee that places more importance upon a university training than upon the conscious call of God to the office of an ambassador of Jesus Christ. I am convinced that the Spirit and gift of pentecost must be the spirit and gift of the ministry to-day, if the Church is to measure up to her responsibility of winning the human race from sin and death.

There is another thought in this connection worthy of our meditation, and it is this thought more than any other that has produced unrest in both pulpit and pew. The thought is this: The university-bred preachers are appointed to the places in the Church that are financially strong, and the God-called from the rural homes who have been deprived of early mental training are sent to the places in the Church that are financially weak, and where the closest economy must be practiced in order to keep out of overwhelming debt. As a rule, these financially weak places

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are in the midst of those whose poverty and pinched conditions in life require a great deal of the preacher's time, attention and vital force, and of necessity furnish little opportunity for intellectual improvement, for his people, like the preacher himself, have little money left after the necessities of life have been furnished with which to buy books. Often, after the preacher has spent his day in visiting the thriftless, the poor, the drunkard's family, the widow and her naked, hungry children, the sick and unfortunate, having read a portion of Scripture suited to their individual needs and prayed with them, he returns home for the night, fatigued in body, sick at heart from the disaster which sin hath wrought in human life. He eats a simple meal at his own table; he is now little prepared to wrestle with the problems of theology; he is rather inclined to sink down in the easiest chair that the parsonage affords, and how natural that his mind begins to deal with the task committed to his care.

The Quarterly Conference is hard by; he begins to wonder if there will be money enough turned in to meet his quarter's obligations, and then he needs a new book, but this must be dispensed with for already he owes the publishing house of God's Church, and they are pressing him for a remittance; then there are his conference collections and his thought goes away to the missionary in the far-off land and to the one at home with a salary better than his own, but supplemented by the Mission Board, but that preacher had been to the university. And on goes his thoughts through the conference assessments, item by item, winding up with the thought, "My standing in the conference depends upon getting them rather than on the salvation of the people that I have visited to-day." So he determines to give himself and his best efforts to the cultivation of the friendship of those who are financially able to assist him in getting his conference assessments.

Now, an estrangement is set up between him and the poor; his congregation dwindles down to a few; those who have money refuse to pay for those who have none. The year ends, the poor ask for a preacher who will be friendly to them, the rich ask for a preacher who is not always talking and praying to them about money. And so the years come and go. He has had no university President to say he is our graduate and must have a place that will keep our institution in the minds of young men and in the hearts of our people.

At last he is known in his conference as a common circuit preacher, and has never had better than a \$500 salary, and should be satisfied if his new appointment does so well. A life of poverty has taken the heart out of him, and he asks to be relieved of further responsibility, and he goes down in loneliness. The Bishops and brethren one day hold a memorial service at the conference and, with tears, say he has gone to his reward, and so he has, and to a rich one at that. But my mind has often grappled with the question, What will the reward be of those in authority who placed him year after year where God could not work a marvelous work in both his heart and mind, and in his development make known to man that the God of the prophets and apostles is our God still, and that not only the preparation of heart but the answer of the tongue cometh from him.

Naples, Texas.

"The author of a good deed is the one who receives its sweetest fruits."
—Duclos.

A WOMAN'S APPEAL

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

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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 Macedonia, 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 subservience 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 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 abolished 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 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 cultured 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, 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 making 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.

THE TALE OF THE YEARS.

The year 1911 has told its tale. It came and went and would not tarry. The clock of our solar system soon tolls its death-knell and announces the new. Its final sentence was solemn, and written not only in Hebrew and Latin, and Greek, but in all the languages. "What I have written I have written." What a suggestive text. Oh, for wisdom to understand and heed it. But I said its knell was a birth-note of the new. 'Twas ever thus, 'twill ever be so. God said to Moses, "You have been long enough at this mountain, up and away!" No doubt some said it was a cruel order. That the mountain was good enough to stay by forever, and the mossbacks called the progressive order the afterthought of upstarts. Conservatism is good and useful, but overconservatism with hoary moss streaming from it is flat, stale and unprofitable. The man who does not clearly see that the pillar of cloud and the pillar of fire are still serviceable in the order of grace and providence is as blind as a bat and as deaf as a mill-post.

Paul admonishes us to forget the past and reach forth unto the new which is before. He said also, "Run with patience the race that is before you," as good as to say, "Don't waste time switching up and down side-tracks."

We have set our megs? Yes, but what about resetting them? Is this old mountain to be forever the measure of all things? Verily, there are higher heights, and better views. The

Hardshell Baptists had set their megs, and told us that "go" in the Commission really meant "stay," and let God himself do the going. They were also opposed to Sunday-schools, education and railroads. Where are they? Ask of the winged winds that round your pathway play. They will silently inform you, that to find them you must hie away to the far-away mountains of Hepesidam, where the woodbine twineth and the lion roareth and the whangdoodle mourneth for its first-born.

The years come with demands, "Pay what thou owest." Paul admitted that he was debtor. We all are. In all the kingdoms it does not fare well with the man who will not pay his debts. The recognition of obligations is the first mark of real manhood.

Now, don't forget another thing: When the heart ceases to beat the body is dead. Don't parry and say that is only stating a common-place, physical fact. Be wiser than that. It is an illustration of a universal law, applicable to all kingdoms. Still achieving, still pursuing is the very law of life. That, or arrested development, retrogression, atavism. That is awful; that is death. Therefore, let us up and away, and not tarry too long at the staid old mountain. We must come in touch with men and books and forces, especially the active eternal verities of life and truth and righteousness. God is calling us thereto, and for our own good.

We may not live in the past. Its laurels are withered, its griefs are gone. We may sit down by the piano and hear wife and daughter sing for a moody, retrospective hour—"Darling, I am growing old, Silver threads among the gold Shine upon my brow to-day— Life is fading fast away."

That may help sleep to knit up the travelled sleeve of care and prepare energy for a coming day. For if the new day comes it will bring its new demands.

Now while sermons that stir and move are, like poets and poems, born and not made, they are never born in the mind and heart of vacuity. It will be of practical value to us if we do not forget this. There is a rigid old law to the tenor and effect, "From nothing, nothing comes."

Somehow the coming 1912 phonographs all this to me. So much to do, and so much to be done. I sympathize so much with the hard-work-

ed preacher. Specially do I the ones whose congregations will say amen to all these things I have been writing and still gravely and demurely compel their pastor to run with a hot-box for want of lubricant and with a deficiency of coal at that. I know many who are doing nobly under these unjust conditions. God bless and pity them. The only text explains their noble endeavor and achievement is, "With God all things are possible." But the miserable megs seem to be set, the salary megs. Yes, the years tell tales like this—poor, sad tales that make the angels weep. Would God they would move away from this measly mountain. It has been literally deserted by every business but the Church. I have noticed a change of preachers is like a certain change of physicians once upon a time, when the patient refused to take the medicine prescribed by the first physician, and also that prescribed by the second, and wanted a change just for the sake of a change. Such are some of the difficulties of the country parson. A representative once told me on approach of conference that work desired a change because the present pastor was acquainted with them, and one was desired who was not acquainted with them. Yes, such tales the years tell. But, thank God, the years tell other tales than these, tales of joyous gladness, tales of progress and advancement. May the year 1912 tell many tales of this kind. And why not? The prophet speaks of the mountain of the Lord's house. Let us not be content with antique, smoky hillocks. We have tarried long enough at them, and by the grace of God we will follow the leadings of the pillars of cloud and of fire in our onward march.

So glad I had the joy and privilege of being a party to the leading of Gilmer out of architectural clumsiness and shadow. I say a party—I was not alone in laying such a predicate for advancement. Some real men who were there said amen to the statements that I made, that we had tarried long enough in that sad predicament of a Rip Van Winkle nap, and not only that, but acted like God had appointed them a committee to up and do. Who will deny that God did really appoint them by his grace and providence?

What will I do here? I do not know. One thing I do know, and that is, this town of Mount Pleasant needs something else worse than it

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THE HOLLAND HOUSE
enjoys a unique distinction among exclusive and democratic travellers from all parts of the union. Its
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The grill, public dining room, and the cozy saloon, reserved exclusively for ladies, are New York's standard in reputation.
CENTRALLY LOCATED near all railway terminals, underground elevated stations, steamship piers, theaters, shopping centers and commercial districts.

needs a new brick church. It needs a revival, a town-wide revival. Brother Morgan, of Texarkana, will join me in revival effort first Sunday after Easter in that work. I expect to have it. Mr. Moody used to say that when a man has God for a partner he can plan largely. After that I hope to be able to take up the proposition of an up-to-date, brick and stone church.
J. A. STAFFORD.

Hard Colds.
People whose blood is pure are not nearly so likely to take hard colds as are others. Physiology goes into the reason. Hood's Sarsaparilla makes the blood pure, causing healthy action of the mucous membrane and giving strength and tone to all the organs and functions. This great medicine restores the system after a cold as no other does.

Spend the day Godward; this is the sum of Sabbath-keeping. Shove back the world, and let the soul lift its face toward its true Lord.—Robert Johnston.

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

Be sure your sorrow is not giving you its best, unless it makes you a more thoughtful person than you have ever been before.—Phillips Brooks.

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

The Standard Real Estate Loan Company

INCORPORATED

Assures You a Home or Business Property if You Live;

YOUR FAMILY ONE IF YOU WERE TO DIE

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

The Insurance Feature

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

A Home Company with Dallas Headquarters

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

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

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

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

Main Office :
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Tutt's Pills

This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness
And ALL DISEASES arising from a
Torpid Liver and Bad Digestion
The natural result is good appetite and solid flesh. Dose small; elegant-ly sugar coated and easy to swallow.
Take No Substitute.

INDIVIDUAL IN SERVICE
Whose positions in life...
The year...
Every rushing river...
The governments of man...
While science is belting...
TUTT'S PILLS
Dyspepsia, Constipation, Sick Headache, Biliousness
And ALL DISEASES arising from a Torpid Liver and Bad Digestion
The natural result is good appetite and solid flesh. Dose small; elegant-ly sugar coated and easy to swallow.
Take No Substitute.

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.

PADUCAH W. H. M. SOCIETY.

On Tuesday afternoon, January 2, the Woman's Home Mission Society of the M. E. Church, South, Paducah, Texas, met for the purpose of electing officers for the ensuing conference year. The officers elected were as follows:

President, Mrs. L. W. Fry; First Vice-President, Mrs. J. A. Lester; Second Vice-President, Mrs. W. B. Woodrum; Third Vice-President, Mrs. Ed Malone; Fourth Vice-President, Mrs. J. O. Doolen; Corresponding Secretary, Miss Ethyl Cameron; Recording Secretary, Miss Willella Doolen; Treasurer, Mrs. V. A. E. Elm; Press Reporter and Agent for Missionary Voice, Mrs. C. S. Cameron.

We have entered into this year with very much energy and determination to make this the best year in the history of Paducah Auxiliary. There is much work of importance before us, and with the help of Him to whom we look for guidance we will attain to some degree of success in our undertaking.

Our new pastor, Bro. C. S. Cameron, is getting the charge well in hand, and we think he will be of very much help to our society.

WILLELLA DOOLEN, Secretary.

ARANSAS PASS, TEXAS.

The Women's Missionary Society of the Methodist Episcopal Church, South, at its meeting to-day elected the following officers for the ensuing year:

President, Mrs. D. A. Peoples; First Vice-President, Mrs. A. L. McPheeters; Second Vice-President, Mrs. Chas. H. Porter; Third Vice-President, Mrs. Leatha Bell; Fourth Vice-President, Mrs. C. R. Riggs; Corresponding Secretary, Home Department, Mrs. J. W. Thew; Corresponding Secretary, Foreign Department, Mrs. A. J. D. Foster; Recording Secretary, Mrs. Fred. Bigelow; Treasurer, Mrs. A. L. Poole; Local Treasurer, Mrs. C. F. McAlister; Agent Missionary Voice and Press Superintendent, Mrs. Lottie Ridinger.

GLEANINGS FROM GLEN ROSE.

Doubtless some have never heard that such a place as Glen Rose exists, but it does, and is located in the Central Texas Conference and has a wide-awake missionary society, with a membership of twenty-six.

We united our home and foreign, and, like others, have had some trouble in adjusting ourselves to the new regime, but, nevertheless, every department is in good working order, except the First and Second Vice-Presidents' work. Not much has been accomplished among the children and young people, we are sorry to say, through the channels of the missionary society.

We observed the Week of Prayer in the home department in October and secured \$14.25.

So far have been unable to have our Foreign Week of Prayer, but hope to be able to early in January.

Although we have had no special campaign, new members are being added almost every month, and a sweet spirit of harmony prevails throughout the society.

MRS. R. L. BRYAN, Press Reporter.

W. H. M. SOCIETY OF COPPERAS COVE.

The Home Mission Society, of Copperas Cove, has closed out another year of good and faithful work, and is starting on the new year with resolutions to make 1912 the best year of all. They have pledged \$200 on the church, thereby beginning to work at the opening of the new year.

The following officers have been elected for the ensuing year:

President, Mrs. J. S. Clements; First Vice-President, Mrs. Dr. Gaddy; Second Vice-President, Mrs. J. F. Adams; Third Vice-President, Mrs. Henry; Fourth Vice-President, Mrs. J. C. McNeil; Recording Secretary, Miss Willie Brooks; Corresponding Secretary and Press Reporter, Miss Mary Swift; Missionary Voice Agent, Miss Olive Coe. There will be public installation of the above named officers Sunday night, Jan. 14th, by the pastor.

MRS. J. F. ADAMS, Press Reporter.

CALDWELL AUXILIARIES.

With the close of the year, 1911, our W. H. M. Society and W. F. M. Society each closed a prosperous year (ten months). The former raised and expended \$626.98. Included in this were dues, \$37; pledge, \$50; special offering for Scarritt School, \$2;

Week of Prayer offering for Brevard Institute, \$31.50; value of box to Immigrant Home, Galveston, \$27.60; value of box to Virginia K. Johnson School and Home, Dallas, \$40; to our pastor's wife while at sanitarium, \$100. Total raised by the latter was \$125.40, of which dues, \$37.60; conference fund, \$7.50; pledge, \$59.85; Week of Prayer thank-offering, \$16; Scarritt School, \$2; retirement fund, \$1.45, etc.

The membership of the W. H. M. Society is 37; that of the W. F. M. Society 42. Sorry to report only 19 subscribers to The Missionary Voice, which should be in the hands of every member.

With the new year the two auxiliaries become one. After the January meeting a list of officers will be sent.

FANNIE L. STONE, Corresponding Secretary.

Miss Cora Posey, Field Secretary of the Texas Conference Woman's Foreign Missionary Society, will make an itinerary of Beaumont District during the month of January.

MRS. HUGH McFARLANE, Beaumont District Secretary W. F. M. Society.

"A NATION REDEEMED."

By Clint C. Reynolds, in Dr. E. W. Lightfoot's Place.

The Scripture lessons of this quarter, which to-day's study brings to a close, have familiarized us with the history of the Jewish Nation—God's chosen people—in their division and experiment of Judah with Jerusalem as center of worship on the one hand, and with Israel and the help of Elisha and Elijah on the other hand, and, again, we have observed them as a whole; a chosen peculiar people of God—the Nation elect.

We have seen them happy in obedience and sorrowful in disobedience. We have heard them sing glad hallelujahs in appreciation of God's special manifestations and deliverances from oppression, and we have heard them grumble and complain when becoming tired of the law and lukewarm in their devotions. We have observed Jehovah's smile during the reign of a righteous king, and we have seen the flashing lightnings of Jehovah's wrath visited upon a blaspheming king and a corrupted people! But, all along, we are made clearly aware of a great, deep love beneath all God's visitations, and of amazing mercy in all the reckonings with his people!

We are taught that God chose this Jewish people as sort of fore-students and pre-recipients of the spiritual kingdom, in order to acquaint the Nations of all the earth with himself through them. If we contend that the Jews rejected Christ, we are nevertheless compelled to admit that but for the remnant of the chosen ones through whom Christ came from God, i. e., we had not yet been redeemed!

In the 12th chapter of Genesis we read that God called Abraham—the first Jew of which we have any record—and formed an everlasting compact or covenant with him. Through him the Redeemer was to come.

Let us turn to the 12th chapter of Revelation, 1 and 2: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth and pain to be delivered."

The woman in this figure represents the Jewish kingdom, or the Church, and the twelve stars on her head are the twelve tribes of Israel, and the child of the woman, or the offspring, is Christ.

St. Paul assures us in his writings that, while the Israelites have temporarily rejected the Christ, yet it is in order that "the fullness of the Gentiles might come in," and Paul further declares that we as Gentiles bear not the root, but that the root—the Jews—beareth us, and he plainly states that all Israel shall be saved. I presume that you do not need my finding these references in the New Testament and quoting them verbatim.

We should praise God for grafting us into the parent vine! Paul says that we should not boast, since through the falling away of the Jews we, the Gentiles, are grafted in, and that finally the fallen-away parent, or former-remnant, shall return and confess Jesus Christ and be saved.

Friends, all these things suggest the unavoidable point, that in the very beginning of human history God had one plan, and that nothing has transpired independent of God. We must confess that there is great harmony upon the whole, and that God has been with every man, every beast,

every storm and every wave from the foundation of this old world!

Oh, I love to contemplate so wise and able an Architect and Ruler and Parent! While God's ways are past finding out, yet, at the same time, he is unfolding to us more and more of his great plan, and simple in mind indeed the man whose patient and faithful study of the unfolding does not increase his faith and give assurance and stability to his soul and life!

Oh, friends, God rules all the time, everywhere, and we can but glory and delight in his service and praise! After all, God's rule over this great universe is like a father's position over children. We do not argue that an act of disobedience has God behind it, but what we do say is that no amount of disobedience can change God's plans, and God is able to do, enforce his plan. He sent old Jonah to Nineveh, all right. Even as with any earthly father over his children, no amount of disobedience can alter the fact that my children are my children, and I can force them into submission when my love fails to draw them into submission. I can't make them love me, but I can make them obey me. God has not lost his sway as Supreme Ruler, either! He rules the Nations more and more by his great love as we get more and more educated for that kind of rule. Let us all help God bring in the millennium by bringing about a wise and meek people everywhere! Let us so pray!

So perfect and sure are the designs of the Great Parent, and so closely related are the trifles to the most important, well may we exclaim with Cowper that—

"Trifles make perfection, And perfection is no trifle."

Or, again, so general and yet so real to each creature does Jehovah's providence come into evidence, that even the little sparrow may confidently declare:

"I'm only a wee little sparrow, A bird of low degree, Yet the Father in heaven is watching, And I know he cares for me. I fold my wings at twilight, After a strenuous day is done, And I sleep, and wake on the morrow, For God cares for everyone."

And, again, how appropriate, just here, a little speech my good Baptist wife has taught our baby of six years (in her own words):

"Everything our eyes can see, Opening flowers—buzzing bee— Happy birds that sweetly sing, God takes care of everything. Sunbeams dancing all around, Raindrops falling to the ground, Wind that blows, nests that swing, God takes care of everything. Fathers, mothers, babies dear— All the children everywhere, Thanks and praise we'll freely sing, God takes care of everything."

Home is the place of the highest joys; religion should sanctify it. Home is the sphere of the deepest sorrows; the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with the joy of confidence. Home discovers all faults; religion should bless it with abundance of charity. Home is the place for impressions, for instruction, and culture; there should religion open her treasures of wisdom and pronounce her heavenly benedictions.—Selected.

HOW TROUBLES COME.

By Marvin Ferree.

I've found the troubles of my life Have rarely come alone; The foes I meet in daily strife, Advance not one by one.

If in life's loom a somber thread, Across the pattern flew, A quick, repeating shuttle speed, Broad bands of kindred hue.

If from the overarching skies A beating tempest fell: Then billows from beneath would rise And round my pathway swell.

Those friends, I've found, who thickly swarm, In bright and sunny hours, Will fly before the winter's storm, And when a tempest lowers.

So found it once the man of Uz, In his primeval day: So is now as then it was, And so 'twill be alway.

But I have found that not by chance Do troubles roam abroad; But drilled and marshaled, they advance On errands plan'd of God.

And so my heart has learned with thanks To see them marching nigh, For high above their somber ranks, Love's golden banners fly.

A MEDITATION.

I looked across the grey landscape this Sabbath morn Toward the distant East. And saw the shimmering purplish, rosy dawn, Which coming day had cast O'er all this world, my earthly home, And knew it was the last.

Of all the hours and days and weeks That my Father's goodness brought: 'Tis the closing up; His Spirit speaks To my soul, with holy feelings fraught.

Tonight the tolling of the bells I'll hear, Each midnight chime I know full well, Will stir and wake again more memories dear, And to my heart the same old story tell.

Of good resolves I made at first, Which now lie scattered o'er all the backward way; Broken and fruitless, how unjust, That I should guard so poorly each new day.

How fast the year from me has sped, No sooner ushered in than gone, O Father Time! how swift, how dread, The pace thou marchest me along.

Why, it seems but yesterday I smiled A New Year's greeting to my loved friend,

And yet, a whole twelve-month I've whiled Away, and come so quickly to the end.

This day I not alone review the fleetness of this passing year, But back in thought and memory meditate

On all life's years, and sounds of voices sweet I hear; They speak to me, some seem far away, some near.

These past years marked the going—one by one— Of best loved friends, and kindred dear;

I say good-bye again, my heart anew is torn With anguish, as the gaping graves of other years appear.

O, Father Time! how relentless art thy grasp; How surely hast thou snatched away

My babies sweet, from my arm clasp, And sent them forth into this world to stay.

From cherub babes, into laughing girls and boys, Then as if by magic into care-worn busy men;

One day the bonnie, winsome maiden with her joys, The next into the stately matron, is transformed again.

Lord, if I might I'd stretch my arms wide out

O'er all this wicked, troubled earth, And take them one by one, and fold them safe inside

My home, and keep them always near and guileless as at birth.

To-morrow, Lord, I start anew; I would not rest;

If in the future thou wilt lead the way, And in thy mercy thou dost deem it best

That I shall march another twelve-month, day by day.

MRS. A. R. NASH, Deatur, Texas, Dec. 31, 1911.

PRESIDING ELDERS OF CENTRAL TEXAS CONFERENCE MEET.

The presiding elders of the Central Texas Conference met at the First Methodist Church in Fort Worth at 10 a. m., Thursday, December 28, 1911.

All were present except Rev. S. J. Vaughan, presiding elder of the Gatesville District, who was unavoidably detained.

Dr. James Campbell was elected Chairman and Jerome Duncan, Secretary.

Revs. E. Hightower, H. A. Bouz, Jno. A. Rice and M. S. Hotchkiss and W. C. Everett, Manager of the Dallas Publishing House, were present, and participated in the conference.

Plans were formulated for the support of the work of Sunday-school Extension, and prompt collections from all Sunday-schools in the conference are to be secured.

The following resolutions were unanimously adopted:

Resolved, first, That all our pastors, lay leaders and missionary committees be urged to conduct the every-member campaign for missions and other assessments ordered by the Annual Conference, the canvass to be completed by March 1, 1912.

2. That the amount assessed for domestic missions be secured in cash and forwarded to Rev. W. H. Vaughan, Treasurer, not later than March 1, 1912. Jerome Duncan was elected to rep-

A GRANITE ART RUG

Sent to Your Express Office

PREPAID A Splendid Low Priced RUG

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

HOLLINGSWORTH CARPET CO., Sherman, Texas.

resent this conference on the Executive Committee which will plan for the State Conference of Presiding Elders to be held in Dallas at a date to be announced later.

Educational and missionary interests in the conference were discussed, and the time fixed for holding District Conferences as follows:

- Corsicana, at Chatfield, April 23.
- Waxahachie, at Ferris, April 23.
- Weatherford, at Cout's Memorial, April 24.
- Fort Worth, at Weatherford, April 25.
- Cleburne, at Joshua, April 30.
- Brownwood, at Bronte, April 30.
- Waco, at Eddy, May 1.
- Dublin, at Ireddell, May 2.
- Hillsboro, at Line Street, May 2.
- Georgetown, at Holland, May 21.
- Cisco, at Rising Star, June 28.
- Gatesville (not yet set).

JEROME DUNCAN, Secretary

A NEW YEAR'S MESSAGE.

By Rev. I. E. Thomas.

It is found in 2 Peter 1:2: "Grace and peace be multiplied unto you through the knowledge of God and of our Lord Jesus Christ."

Peace is the touch of the angel serene, whose coming stills the storms of life. The door through which this angel comes is grace. The key to the door is the knowledge of God and of our Savior, Jesus Christ, and our peace is multiplied through the careful selection of our mental guests.

The choice of company is a fine art. Especially is this true of mental company. We should therefore permit none to come in that does not bear the heavenly impress, at whose voice we may not gain a little more of the knowledge of God and of our Savior, Jesus Christ. Look out for the callers of nineteen hundred and twelve!

I hear the knock of old Mr. Despond, whose coming makes the day dark. Don't let him in. Then there comes that whole family of Mistakes—big, little, old and young. Don't let them in if you can help it. If one of the little ones should happen to slip in, cover him up till a convenient time and send him away on the wings of forgetfulness. Next comes the periodical knock. There is a community of them. Stand guard and don't permit all of this stuff to come in. Much of it is destructive of peace. An average of fifteen minutes of your time is all the daily newspaper should ask.

Magazines that treat of the scientific and real issues of life should have a place, but the tragical and the unreal shut out. Such papers as the Texas Christian Advocate, the Nashville-Christian Advocate and the Methodist Review, should be given keys of their own so as to enter at any time and feel perfectly at home in any part of the house. Let in just a few books for the evening hour. Books of history, poetry, travel, biography and theology, and such others as will stimulate religious thought. Above all, read the Bible much. It is God's sure record of himself. Here is mirrored the face of the Father in Jesus Christ.

Do not read hurriedly these heavy truths. Great buildings go up a stone at a time. Neither be discouraged if the mind is slow in the mining of a thought at whose base there is a vein of peace. Through expansion, aided by the moistening rains, a single cypress wedge, if driven in a crevice, will tear off the mountain side. Then, think deeply, believe deeply, act deeply and feel deeply the things of God, for it is this knowledge that will enable us to sit, walk and work side by side with the angel serene.

Suffering, it was said by Aristotle, becomes beautiful when any one bears great calamities with cheerfulness; not through insensibility, but through greatness of mind.

CONSTANCE WRIGHT — ANSWER TO GRACE TRUMAN.

By Rev. W. S. May.

We have read with great pleasure, as well as profit, "Constance Wright, or the Heroine of Truth," and gladly recommend it to all. It is a clear exponent of the doctrine of baptism as found in the Scriptures. A. F. Hendrix, T. H. Morris, J. Marvin Nichols, W. H. Hughes, Jno. H. McLean, W. C. Everett, M. H. Neely, G. C. Rankin, T. R. Pierce, W. L. Clifton, John R. Allen, E. B. Thompson, D. J. Martin.

Let your young people read this book, and they will never go under the water. R. W. Thompson, E. W. Alderson. Send 25 cents to Mrs. W. S. May, at Aubrey, Texas, and get the Book.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

So far as I have heard everybody is glad that Bishop Mouzon is to continue his connection with the Summer School of Theology at Georgetown.

Not come off. An old fellow who loves the young people, and whom the young people love in return. He is a walking, breathing benediction.

But deliver me from that old duffer who pretends to piety. An old buck who can weep on occasion, and whose tears are as round as a bead, and who sheds them most copiously at the funerals of rich people.

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Wright-Eldridge.—On Sunday, 12:30 p. m., December 31, 1911, Gordonville, Texas, Mr. J. T. Wright and Miss Kate Eldridge, Rev. A. C. Sterling officiating.

Lusher-Wright.—At the residence of the bride's father, J. W. Wright, 2820 Travis Street, Fort Worth, at 7 p. m., October 25, Mr. H. W. Lusher, Jr., and Miss Nora D. Wright, Rev. R. C. Armstrong officiating.

Tompsett-Underwood.—At the residence of the bride's father, Mr. Robt. Underwood, at 4 p. m., December 29, 1911, Mr. I. G. Tompsett, of Old Mexico, and Miss Minnie E. Underwood, of Fort Worth, Rev. R. C. Armstrong officiating.

Whittington-Scates.—At the home of the bride's father, Thos. Scates, at 6:30 p. m., December 29, 1911, Mr. Cape Whittington and Miss Tommie Scates, Rev. W. S. Easterling officiating.

Smith-Smith.—At the bride's home, Denton, Tex., Tuesday, Dec. 26, 1911, Mr. Ben W. Smith, of Frisco, and Miss Virginia Smith, of Denton, Rev. O. T. Cooper officiating.

Herrington-Caraway.—On Christmas Day, 1911, Mr. R. E. Herrington, of Texas, and Miss Modina C. Caraway, of Louisiana, Rev. I. B. Manly officiating.

Fleming-Horne.—In the Methodist Church at Charlie, Texas, Sunday, December 24, 1911, Mr. Stephen J. Fleming and Miss Laura Beatrice Horne, Rev. Chas. P. Martin officiating.

Boze-Sims.—At the home of the bride's mother, December 24, 1911, Mr. Arthur T. Boze and Miss Bettie W. Sims, Rev. Josephus Lee officiating.

Moore-Boone.—At the residence of Henry Morris, Como, Texas, Sunday, December 31, 1911, Mr. Raymond M. Moore and Miss Bertha Boone, Rev. W. L. Tittle officiating.

Benson-Young.—At the home of the bride in Throckmorton, Texas, Monday afternoon, January 1, 1912, at 3 o'clock, Dr. J. J. Benson and Mrs. Gertie Young, Frank Meadow officiating.

Coleman-Linn.—In Yoakum, Texas, at the home of the bride's brother, Mr. Frank C. Linn, Mr. A. O. Coleman and Miss Florence A. Linn, Rev. John M. Lynn officiating.

Lacey-Guinn.—At the Methodist Church, in Cotulla, Texas, November 8, 1911, Mr. James C. Lacey, Jr., and Miss Ida Mae Guinn, Rev. John M. Lynn officiating.

Donelly-Linn.—At the home of the bride's parents, in Yoakum, Texas, November 29, 1911, Mr. J. H. Donelly and Miss Florence B. Linn, Rev. John M. Lynn officiating.

Cotulla-Peters.—At the home of the bride's parents, in Cotulla, Texas, December 21, 1911, Mr. John Cotulla and Miss Nannie Peters, Rev. John M. Lynn officiating.

Graham-Corr.—At the Presbyterian Church, in Encinal, Texas, December 25, 1911, Mr. J. T. Graham and Miss Dora Corr, Rev. John M. Lynn officiating.

Reeder-Manly.—At the home of the bride's parents, in Cotulla, Texas, December 26, 1911, Mr. F. K. Reeder and Miss Bessie Manly, Rev. John M. Lynn officiating.

Darby-Tisdale.—At the home of the bride's parents, near Tilden, Texas, December 27, 1911, Mr. William A. Darby and Miss Myrtle Tisdale, Rev. John M. Lynn officiating.

Cummings-Spurlock.—On the night of December 24, at Ruby, Sherman County, Texas, Mr. James Grady Cummings and Miss Belle Spurlock, Rev. J. T. Howell officiating.

Ellington-Henderson.—At the home of the bride's mother, Linden, Texas, December 24, 1911, Mr. Sam Ellington and Miss Anna Lee Henderson, Rev. A. Nolan officiating.

TEXAS DISTRICT MISSIONARY.—I have appointed Rev. I. N. Crutchfield, of Bellevue, Texas, District Missionary and his prepared to help the brethren in revival and other services.

NOTICE TO PASTORS, NORTHWEST TEXAS CONFERENCE.—By reference to the Standing Rules as amended and adopted by the conference at Plainview, you will find that Rule 4 requires that all money collected on what is generally called "Conference Collections" shall be sent to the Conference Teller, G. A. E. Parker, Hereford, Texas, who will receive and receipt for same, and shall make settlement with the several Conference Boards at first of each month.

Church Dedication Postponement.—The dedication of the church at Thornton, which was set for Jan. 21, has been postponed on account of the wet weather and notice will be given later stating when it will take place.

Northwest Texas Conference Journals.—To the Preachers Who May Have Them: I want copies of the Northwest Texas Conference Journal of years 1899 and 1905. Can spare from my files copies of 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911. O. P. KIKER, Amarillo, 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.

COTTON SEED.

I have the very best selected hull Big Bell Improved Borden Cotton Seed, 42 per cent lint, 49 bolts seed-cotton will weigh one pound.

EVANGELISTS.

To the brethren who are expecting me here during the year. Please address me here at once.

EUROPEAN TOUR.

Your Vacation—Why not a trip to Europe? Send today for literature. Bessie Ann, Summer 1912, Italy, Switzerland, Germany, France.

FARM LAND.

320 acres out-over timber land, 50 per cent tillable, in Nacogdoches County, Texas, 1 1/2 miles of railroad.

FOR SALE.

Near Clarendon College, Clarendon, Texas, 100 acres, 20 acres in bearing orchard, choice fruit.

INGROWING NAILS.

Why suffer torture with ingrowing nails when, without surgery or pain, you may have immediate relief and permanent relief by applying our ointment yourself at home.

DISTRICT CONFERENCE NOTICES.

Vernon District. The Uvalde District Conference will convene in Del Rio, Texas, April 3-7, 1912.

AUSTIN DISTRICT. District Conference Committee: License to Preach—D. E. Hawk, J. I. Morris, J. E. Lovett.

VERNON DISTRICT. The Vernon District Conference will convene at Childress Thursday, May 2, 1912, at 8:30 a. m., and continue over Sunday.

A CORRECTION. The Texas Conference Minutes gives the following errors in its report of Amable charges: Education, assessed \$26, paid nothing.

VERNON DISTRICT MISSIONARY INSTITUTE. The Vernon Missionary Institute will be held at Paducah, Feb. 7-7. The opening sermon will be preached by Rev. G. S. Wyatt.

PREACHER'S CONFERENCE AND MISSIONARY INSTITUTE. The Preacher's Conference and Missionary Institute of the Marble District will meet in Kosse, Jan. 30, 31. Every pastor and lay leader in the district is urged to attend.

BRENHAM DISTRICT NOTICE. The Missionary Institute and Pastors' Conference will be held in Caldwell on January 23, 24. Dr. Reid and Bro. Weeks will be with us.

CHURCH DEDICATION POSTPONEMENT. The dedication of the church at Thornton, which was set for Jan. 21, has been postponed on account of the wet weather and notice will be given later stating when it will take place.

NORTHWEST TEXAS CONFERENCE JOURNALS. To the Preachers Who May Have Them: I want copies of the Northwest Texas Conference Journal of years 1899 and 1905.

THE SPIRIT OF WINTER. The Spirit of Winter is still so oppressive, its icy breath in every breeze, its cold fingers on every window and glass.

PREACHER WANTED. I have a friend in the railroad that will pay \$100.00 for a preceptor for a great book, New Testament passages, exactly furnished. Good deep well and good water.

REAL ESTATE FOR SALE. I have a fine 200-foot corner lot with new modern 2-room cottage, large 12-foot hall, circular walkway, two closets from main building, a garage, and a black from the new building.

A REQUEST. I want personal experiences of true Christian men and women. Perhaps you have had a wonderful conversion or a wonderful experience in your Christian life that will help others.

CENTRAL TEXAS CONFERENCE BROTHERHOOD. Mineral Wells, Tex., Jan. 6, 1912. Dear Bro.:

Austin District—Second Round. Manor, Manor, Jan. 20, 21. McDade, Rankiss, Feb. 10, 11.

Cisco District—Second Round. Ranger, at Pleasant Grove, Feb. 10, 11. Breckenridge, Feb. 17, 18.

Staff of Kokomo, March 2-24. Caddo, at Bullock, March 30, 31. Pioneer, April 6, 7.

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Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 125 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.

SMITH.—Mrs. Ellis Smith, wife of Rev. Ellis Smith, pastor of our First Church, Palestine, died in Houston, Sunday, November 19, 1911; Brother Smith, at that time, being presiding elder of the Houston District. Death came as the result of a surgical operation, from which there was every indication that she would recover. A change set in Saturday night, and it was soon evident that death was imminent. Mrs. Smith was born in Chireno, Nacogdoches County, Texas, July 17, 1853. Her maiden name was Miss Pattie Mettauer. She is survived by her husband, two sons, Herbert E. and Holland M., and one daughter, Miss Mary Ellis, and three brothers, Joseph F. Mettauer, of Gainesville, Ga.; William Mettauer, of Chireno, and John P. Mettauer, Jr., of Rockland, and one sister, Mrs. T. E. Fall, of Chireno. Sister Smith, for many years, had been a great but patient sufferer. She was a modest, cultured woman, quiet and reserved in manner, and always had a host of friends wherever she had lived. In early life she gave her heart to God and the Church she so well loved. She filled the station of an itinerant Methodist preacher's wife with dignity and grace. She endured its hardships and privations with cheerful fortitude and beautiful patience. In the pastorate and also as the wife of a presiding elder, she showed much devotion and rendered faithful service to her Church. She was especially active in the Woman's Missionary Society and as teacher in the Sunday-school. While always answering to the call of her Church in active service, she was ever mindful of the high calling of the service of wife and mother, and it was in her home where the light of her Christianity shed its brightest rays. She brought up her children in the "nurture and admonition of the Lord," and God permitted her to live to see them almost grown, and to stamp upon them her quiet, gentle character of consecrated motherhood. She was buried from the First Methodist Church, November 20, at 3 p. m., the funeral services being conducted by Dr. W. F. Packard, Rev. W. W. Watts and the writer. The active pall-bearers were selected from the Official Boards of the Methodist Churches of Houston, and the honorary pall-bearers being the Methodist pastors of the city. A large company of sorrowing friends assembled at the church to pay loving tribute to her splendid life, and to give expression of sympathy and love to her honored husband and children. Sweet music from our Methodist Hymnal was rendered by the choir, and the beautiful ritual of her Church was read. Rev. W. W. Watts, pastor of Tabernacle Church, where she held her membership, paid fitting tribute to her memory, especially emphasizing her faith and zeal. Her body was laid to rest in Glenwood Cemetery. While the grave was being filled we sang tenderly and hopefully, "There a land that is fairer than day." We turned away from her grave that was banked with white roses and chrysanthemums, symbols of our love and tokens of our faith, saying in our hearts, "Dear sister, we shall meet again in the sweet bye and bye." SAM R. HAY, Houston, Tex.

MURDOCK.—Miss Estelle Murdock (nee Massengale) was born near College Mound, Kaufman County, Texas, September 13, 1878; was married to J. R. Murdock, September 15, 1904; died August 29, 1911. Sister Murdock professed religion and joined the Methodist Church in early childhood, and lived a devout Christian to the day of her death. She was a woman of bright mind, gentle disposition and sweet spirit, drawing to her a large circle of friends, and was loved by all who knew her. Her husband being a member of the Christian Church, she joined that Church to be with him in Church relation. Sister Murdock was a magnificent specimen of physical womanhood, yet in the prime of life the grim reaper claimed her for his victim, but she was ready for his coming. She leaves a husband, two children, a mother, two brothers and four sisters to mourn their loss. "Blessed are the dead which die in Lord." O. P. THOMAS.

EPWORTH PIANOS AND ORGANS
for homes and churches, apply on approval. Factory prices and easy terms. Send for catalog. "Epworth Pianos" are made by WILKINS PIANO & ORGAN CO., CHICAGO, ILL.

DR. C. O. WELLER AND MRS. FLORENCE E. WELLER.

Dr. C. O. Weller was born in Tip-ton County, Tenn., November 12, 1841. He died in Austin, Texas, November 1, 1911.

Mrs. Florence E. Weller (nee Burford) was born in Osage, Texas, November 24, 1852. Her death occurred at Austin, Texas, November 6, 1911, five days after the death of her husband, and from the same disease, pneumonia. These two were united in marriage at Osage, November 18, 1869. In the month of November they were born, married, and died. "They were lovely and pleasant in their lives and in their death they were not divided." To this marriage eight children were born, five of whom survive their parents, an honor to their name, highly cultured and equipped for useful places in life. McCleary Weller and Elizabeth Weller, of New York; Burford Weller, Clarence Weller and Sallie Belle Weller, of Austin. In this double sorrow they have the profound sympathy of the wide circle of their friends. Dr. Weller, after graduating from the Jefferson Medical College, of Pennsylvania, practiced his profession in Columbus, Texas, for about fifteen years. By his skill as a physician and his Christian integrity, he earned the reputation in that part of the State as one of its first citizens. He removed with his family to Austin in 1885, which remained his home until his death. He and Sister Weller became members of the Twenty-fourth Street Methodist Church, now the University Church, soon after its organization. To this Church they gave the best labors of their lives. He served in many relations, as steward and trustee, on Building Committee and in all of them with marked ability and fidelity. Sister Weller was a charter member of the Woman's Home Mission Society, and first President of the Woman's Foreign Missionary Society. She filled many offices with efficiency and credit, and was always a great factor among the noble women in the life of the Church. These two have made as large contributions to Austin Methodism as any man and wife to be found perhaps in its present membership. Their good deeds have made them immortal. Dr. Weller was a truly great man. He served through the Civil War, and his comrades said that never a braver man faced an enemy. He was as transparent as the light, and a man without guile. Sympathy and gentleness were united in him with wisdom and strength. His liberality was exemplary—all he owned was God's. His will was invincible. He was true where others failed. The one word written upon his heart was "Fidelity." He was a dependable man in every relation in life. In him was a "fragment of the Rock of Ages." He has gone to receive the blessing of approval upon the "good and faithful servant," and has entered into the joy of his Lord. Sister Weller, like Dorcas, was "full of good works and alms deeds which she did." Like the ideal woman, "She opened her mouth with wisdom and in her tongue was the law of kindness. She looked well to the ways of the household—and her children rise up and call her blessed." She was like Lydia in showing hospitality and friendship to the servants of the Lord. Never did God bless a minister with a truer friend than she was to her pastors. I give thanks to him for her tender, motherly interest, which has followed me and mine through the years. We grieve for these two servants of God whose faces have passed from our sight and whose speech we cannot hear, but we know we shall meet them again beyond the vale.

Dallas, Texas. D. K. PORTER.

EVERETT.—Mary L. Everett, daughter of Thomas and Dicey Windham, was born in Alabama, July 19, 1839, and died in Kerrville, Texas, December 24, 1911. She was a member of the Congregational Methodist Church for more than thirty years, and lived a devoted Christian life. She was one of the most saintly characters I ever knew. She lived a beautiful life, and like Enoch, she walked with God. She was not afraid to die, and was glad when the time came to go and be with her Lord. The world is better because she lived, and now that she is gone, she will be missed. She was the mother of twelve children, six of whom are now living. She has gone to be forever with the Lord. S. J. DRAKE.

ENGLISH.—Myrtle Braswell English was born August 1, 1910, and died, five miles south of Grapevine, December 9, 1911. This little one died and left her broken-hearted parents, Brother and Sister T. W. English, in great sorrow. She was their only child, and they are in great affliction. She lingered long enough to entwine her little life about the hearts of her afflicted parents. May God grant them sustaining grace in this dark hour. J. T. BLOODWORTH, Grapevine, Tex. Pastor.

JAMES.—Mrs. Elizabeth S. James (nee Barnett) was born in Giles County, Tennessee, December 24, 1828. In her fourteenth year she was converted near her birthplace, and there she united with the M. E. Church. Two years later she was married to W. R. James in Giles County, Tennessee. With her husband she removed to Tishomingo County, Mississippi, in 1855. Here she was left a widow in 1865. She came to Texas in 1878. She spent one year in the eastern part and removed from there to Young County, where she remained for four years. She then came to Weatherford, Texas, where she had since made her home until she died of paralysis, November 22, 1911, at the home of her son, E. M. James, near Greenwood. Grandma was the mother of thirteen children, seven sons and six daughters. Two daughters died in infancy, leaving seven sons and four daughters who lived to be grown. At the time of her death she had, dead and alive, sixty-eight grandchildren and thirty-five great grandchildren. She was a member of the Church sixty-nine years. Her neighbors loved her, and her children venerated her. Grandma was a fine type of the old Southern lady and Methodist. A woman of great faith, wonderful fortitude, strong and firm yet very gentle and modest. True to her God, true to her Church, true to her children, home and friends. Though eighty-three years of age she retained an unusual degree of mental faculties and retained an almost youthful freshness to the end. Gentle, strong and heroic, her children rise up and call her blessed. J. F. SWOFFORD.

BOLES.—William B. Boles was born April 11, 1859, in Jackson County, Tennessee, going to Illinois in 1864. Left an orphan in childhood he never knew the love and protection of a Christian home, and yet, a heart more sympathetic and ready to respond to a call for help, would be hard to find. As a young man his life was free from bad habits, which would lead his associates astray. He was married to Miss Emma C. Schuchmann, of Jefferson County, Illinois, 1890. To this union was born six children, five of whom, with the devoted wife, survive. United with the M. E. Church, Greenwood, Illinois, in 1892. After coming to Pecos, Texas, September 1, 1905, came into our M. E. Church, South, to support her institutions and live her teachings in his daily life. Came to Stamford, September 22, 1910, from which place he was called home, October 22, 1911. His remains were laid to rest in the Mulkeytown Cemetery, near his old home in Illinois. His sufferings for five years were patiently and submissively borne. Our life is enriched for having known him. His friend and neighbor, MRS. J. B. SMITH.

FOWLER.—Elizabeth Jane Fowler, whose maiden name was McClure, was born near Saline, in Tipper County, Mississippi, July 26, 1841. At the age of thirteen she gave her heart to God and united with the Methodist Episcopal Church, South. On November 26, 1863, she was happily married to Z. P. Fowler, whom she leaves behind for a short while. She was the mother of seven children—five girls and two boys. Three of these children have outstripped her to the better world. The other four, together with the fond husband and father, linger on time's side of the river, but not without hope. She "fell on sleep" in the town of Roseco, on November 11, 1911. From personal acquaintance running through many years this writer cheerfully bears witness to the pure, Christian character of this saintly woman. She was loyal to the Church of her adoption. She was an affectionate wife and mother, and a self-sacrificing neighbor. She is gone, but we sorrow not as others who have no hope. L. E. CARLIE, Ira, Texas.

WARD.—Mrs. Minnie L. Ward, wife of L. O. Ward, and daughter of W. T. McLarty, was born in Roberson County, Texas, October 27, 1885, and departed this life at her home near Panake, Texas, January 1, 1912. Sister Ward professed faith in Christ and joined the M. E. Church, South, at Bremond, at the early age of seven. Sister Ward was a faithful Sunday-school worker. Her faith was proven by her works. She leaves a husband, father, nine brothers and sisters and four precious babies to mourn her departure. She was preceded by her mother to the home beyond some several years. Her body was laid to rest in the Turnersville Cemetery to await the resurrection of the just. Her funeral was conducted by the writer, and assisted by Brother Waddell, her pastor. I would say to the bereaved ones, "Weep not as those who have no hope, for you shall see her again at the last great day. For we know in whom we believe, and are persuaded that he is able to keep that which we have committed unto him." W. J. WHITLEY.

A Clean Man

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts. He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood. Consumption and bronchitis mean unclean lungs.



Dr. Pierce's Golden Medical Discovery

prevents these diseases. It makes a man's insides clean and healthy. It cleans the digestive organs, makes pure, clean blood, and cleans, healthy flesh. It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol or habit-forming drugs. Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Pellets cure it. They never gripe. Easy to take as candy.

FIELD.—Little Minnie Field, of Thrifty, Texas, fell asleep in Jesus January 1, 1912, at 7 p. m. She was the daughter of W. H. and Mrs. Florence Field. She was born January 29, 1906, and died January 1, 1912—age 5 years and eleven months. She was buried at Fairview Church. Little Minnie was at home in the Sunday-school, getting lessons and repeating verses. Dearly loved by all who knew her. The darling pet of the family circle. But God plucked the beautiful flower and transplanted it in the sweet home above. She leaves father, mother, four sisters and one brother with broken hearts, while she goes to join a sweet little brother in heaven. We now say for the last time, "Farewell, our dear Minnie, by the grace of God we will meet you where parting is no more!" G. W. HARRIS.

THE PASSING OF WARS.

By Joseph Ramage.
Thy vision dire hath been fulfilled,
stern prophet of his Word,
And 'horrent war with demon power
has rent our land abroad;
'Tis death for human eye to see,
the glory of the Lord.
Our Father who art in heaven.
We now behold the beauty of the coming of the Lord—
The wonderful, the counsellor, God incarnate in his Word;
The vintage now is trampled, the scabbard hides the sword,
Hallowed be thy name.
The watch-fires long have ceased to glow;
the camps been long plowed o'er,
And fruitful crops are growing now,
on fields once drenched with gore;
Our swords and spears now pruning-hooks,
the dreadful war long o'er,
Thy kingdom come.

POE.—Miss Allie Poe was born February 7, 1871; was converted in 1882, and joined the Methodist Church; she lived a faithful Christian until death. Sister Allie had been a great sufferer for a long time, but she was patient and told her friends that she was ready to go home to heaven. She gave special directions with regard to her burial, only regretting that one of her brothers was not saved, but on December 17, 1911, the good Lord said, "It is enough to heaven. Allie was the daughter of J. A. and Sister Sallie Poe, and when she died it left the old people all alone, all the other children having married. With her aged parents she leaves three brothers and two sisters, and many friends. May the good Lord bless the relatives, especially the aged parents. The writer preached her funeral in the Church at Huckabay with a large congregation present, and we laid her body to rest in the cemetery in Huckabay, December 18, 1911. Her pastor, J. E. MORTON.

And through the lurid clouds of war,
and strife of armed men
Were seen on bullet-riven plain,
and dark and trampled glen;
Angels of peace in woman's garb and quiet, heroic men.
They will be done.
And the heroes born of women, they who perished in the strife
We will honor and remember to our latest day of life;
And care for those of all bereft—orphans and widowed wife.
On earth as in heaven.

COFFMAN.—Mrs. Martha Ann Coffman, daughter of Young Smith, deceased, was born January 3, 1846, in Barbour County, Alabama. Her mother died when she was about three years old. Her father emigrated to Texas in 1859, and located near Garden Valley. She attended the common schools of the country until the Civil War, when she was deprived of school privileges. At about the age of twelve she was converted and joined the M. E. Church, South, July 12, 1865. She was married to Dan W. Coffman, Rev. Still, D. D., a Missionary Baptist minister, officiating. Three sons and two daughters were born to them. Dr. L. D. Coffman, of Poetry, Texas, Mrs. Mary E. Hughton, of Jacksonville, Texas, and Miss Della Coffman survive their mother, the other two sons having died quite young. February 29, 1902, while walking hurriedly on ice she fell and broke her left hip, and, after that, she never walked, only on crutches. January 18, 1911, she fell again and broke the other hip, and from that time was confined to the bed until October 7, 1911, when death came and released her from her long season of suffering. At sunrise, Sunday morning, October 8, 1911, the writer conducted the funeral service in Brother Coffman's home in Kaufman, Texas, and then we carried her body to the Cedar Grove Cemetery for burial. She was the most patient sufferer I ever saw, and was so constant in her expressions of faith in God, and was so interested in the Church and the salvation of men that to know her made it easier to believe in God and heaven. She was the embodiment of kindness and sympathy. Time and again she expressed herself as ready to die. No one who knew her could doubt that she has gone to heaven. May she be served so well bless and keep her husband and children that they may all meet her again in heaven. A. R. NASIF.

To the heroes who came back to us,
war-worn and sick and maimed,
We gave sincerest welcome and due meed by honor acclaimed;
And we honor now the vanquished by his loving Word constrained,
Give us our daily bread.
We now read a peaceful gospel, writ in lines of railroad steel,
Which bind us in a brotherhood, that all can see and feel;
And we strive to do by others as by us we'd have them deal,
Forgive us as we forgive.
We are building him a temple on far Europe's shore,
Where man may meet his fellowman gathered the wide-world o'er;
And there consult, devise and plan to practice war no more,
Lead us not into temptation.

God grant that we, a chastened race,
beloved of the Lord,
May show our hearts and minds to be
with his in full accord,
By giving free as we've received
the blessing of his Word,
Thine the kingdom power and glory.
We see that by the coming of our Lord,
the Prince of Peace,
Our hearts made pure, our wills renewed,
war shall forever cease,
While his kingdom shall forevermore
from age to age increase,
Forever and ever, amen.

But the clearest, the sincerest, the supreme proof of all,
He is building altars for himself in souls long held in thrall;
And men of every clime and tongue obey his gracious call,
Deliver us from evil.
Methodism is a unit. The same gospel, the same doctrines, the same experience, the same hope, and the same purpose govern and control the whole body, East, West, North and South, in every race and Nation.—Selected.

Swollen, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.
Methodism is a unit. The same gospel, the same doctrines, the same experience, the same hope, and the same purpose govern and control the whole body, East, West, North and South, in every race and Nation.—Selected.

DROPSY TREATED. Quick relief swelling, short breath soon removed, often entire relief in 15 to 25 days. Trial treatment sent FREE. Write Dr. H. H. Green, Sons, Box 1, Atlanta, Ga.

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

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card.

WEST TEXAS CONFERENCE

San Marcos District—Second Round. Harwood, at Clark's Ch., Jan. 13, 14. Lockhart, at Lockhart, Jan. 20, 21.

Beeville District—Second Round. Jan. 14, Donna, 11 a. m. Mercedes, 7 p. m.

San Augustin District—First Round. Tenahe, at Paxton, Jan. 13. Carthage Sta., Jan. 15.

Jacksonville District—First Round. Elkhardt, at Elkhardt, Jan. 13, 14. Grace Church, Jan. 15.

Cuero District—First Round. Runge, Jan. 13, 14. Pandora, at Pandora, Jan. 20, 21.

San Angelo District—First Round. Midland, Jan. 13, 14. Paint Rock, Jan. 20, 21.

Llano District—First Round. Blanco, Blanco, Jan. 13, 14. Johnson City, Jan. 14, 15.

Uvalde District—First Round. Sabinal Sta., Jan. 13, 14. Hondo Sta., Jan. 20, 21.

San Antonio District—First Round. Travis Park, Jan. 14. S. H. C. BURGIN, P. E.

TEXAS CONFERENCE

Pittsburg District—First Round. Winfield, at Bridge's Ch., Jan. 13, 14. Mt. Pleasant Sta., Jan. 14, 15.

Tyler District—First Round. Emory, at Emory, Jan. 12. Alba, at Alba, Jan. 13, 14.

Address With Price Blaylock Pub. Co. DALLAS, TEXAS

Navasota District—First Round. Midway Cir., at Greenbriar, Jan. 13, 14. Madisonville Sta., Jan. 14, 15.

Marshall District—First Round. Bettie Cir., at Graceton, Jan. 13, 14. Gilmer Sta., at G., Jan. 14, 15.

Brenham District—First Round. Chappell Hill, Jan. 14, 14. Hempstead, Jan. 14, 15.

Beaumont District—First Round. Jasper Cir., Jan. 13, 14. Jasper Station, Jan. 14, 15.

San Augustin District—First Round. Tenahe, at Paxton, Jan. 13. Carthage Sta., Jan. 15.

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Rusk, Feb. 14. Frankston, at Frankston, Feb. 17, 18. Jacksonville Cir., at Providence, Feb. 24, 25.

Marlin District—First Round. Durango Cir., at D., Jan. 13, 14. Lott and Chilton, at L., Jan. 14, 15.

Greenville District—First Round. Fairhe Cir., at Fairhe, Jan. 13, 14. Dunham Circuit, at Quinlan, Jan. 14, 15.

NORTH TEXAS CONFERENCE. Sulphur Springs District—First Round. Hazansport Miss., at Eureka, Jan. 13, 14.

Sherman District—First Round. Collinsville and Tioga, Jan. 14, 15. Sherman Cir., at Soutimayd, Jan. 20, 21.

Terrell District—First Round. Chisholm Cir., at Allen's, Jan. 13, 14. Grandall and Scagoville, at S., Jan. 20, 21.

Decatur District—First Round. Oak Dale Cir., at Wesley, Jan. 13, 14. Jackshoro, Jan. 14, 15.

Paris District—First Round. Bogata and Rosalie, at B., Jan. 13, 14. McKenzie Cir., at M., Jan. 14, 15.

Bowie District—First Round. Burk Burnett, at B., Jan. 13, 14. Iowa Park, at Iowa Park, Jan. 14, 15.

Weatherford District—First Round. Azle, at A., Jan. 13, 14. Whit, at W., Jan. 20, 21.

Weatherford District—Second Round. Cony Memorial, Feb. 11-13. Weatherford, First Ch., Feb. 17, 18.

Gainesville District—First Round. Woodbine Cir., at W., Jan. 13, 14. Denton Street Sta., Jan. 14, 15.

Greenwood District—First Round. Fairhe Cir., at Fairhe, Jan. 13, 14. Dunham Circuit, at Quinlan, Jan. 14, 15.

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Dallas District—First Round. Wheatland, Jan. 13, 14. Hutchins and Wilmer, Jan. 20, 21.

McKinney District—First Round. Anna, at Anna, Jan. 13, 14. Renner, at Renner, Jan. 20, 21.

Fort Worth District—First Round. Grapevine, Jan. 13, 14. First Church, Jan. 21, 22.

Waco District—First Round. Fifth Street, 11 a. m., Jan. 14. Morrow Street, 7 p. m., Jan. 14.

Croften Cir., at Cumdiff, Feb. 10, 11. Marviss Miss., at Stoneburg, Feb. 17, 18.

Gainesville District—First Round. Woodbine Cir., at W., Jan. 13, 14. Denton Street Sta., Jan. 14, 15.

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Georgetown District—First Round. Granger and Jonah, at G., Jan. 13, 14. Taylor Sta., Jan. 14, 15.

Hillsboro District—First Round. Delta, at Watt, Jan. 13, 14. Denton, at Denton, Jan. 13.

Waxahachie District—First Round. Bardwell, at Byrd, Jan. 13, 14. Maypearl, at Maypearl, Jan. 20, 21.

Dubin District—First Round. Duffau, Jan. 13, 14. Mino, Jan. 14, 15.

Weatherford District—First Round. Azle, at A., Jan. 13, 14. Whit, at W., Jan. 20, 21.

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Gatesville District—First Round. Turnersville, at Mt. Zion, Jan. 13, 14. Jonesboro, at J., Jan. 20, 21.

Corsicana District—First Round. West Corsicana Cir., at Pleasant Grove, Jan. 13, 14.

Dallas District—First Round. Wheatland, Jan. 13, 14. Hutchins and Wilmer, Jan. 20, 21.

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Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

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

BISHOP MOUZON'S LETTER.

San Antonio, Tex., Dec. 22, 1911.

Mrs. Dora Roberts, Big Spring, Tex.: My Dear Mrs. Roberts—As one of the Bishops of the Methodist Episcopal Church, South, as a citizen of Texas, and as the friend of Christian education, I write to express my sincere and hearty appreciation of your liberal gift of \$25,000 to Southern Methodist University. Coming just at this time, this offering laid on the altar of the Church is of special value; for it will encourage others to be liberal in their gifts to this great cause.

You have been wise in coming to your decision to give your money to Southern Methodist University. We have other schools in Texas which are doing good work, and which are worthy of liberal gifts. But just now Southern Methodist University makes the most urgent appeal and offers the most inviting opportunity. This great institution is to be the property, not of any one conference, but of all the conferences in Texas. And you are doubtless already informed that the New Mexico and the two Oklahoma conferences have voted to cooperate with us in this movement. We expect to build in Dallas a University for the Southwest. Indeed, I do not hesitate to say that it is my opinion that the building of Southern Methodist University is the most important enterprise now before the people of the Methodist Episcopal Church, South. The life of the Church is bound up with the life of her educational institutions. There are some nowadays who hold that the Church cannot own and control a University—that a University must be free to teach what it pleases without regard to the fundamental truths of Christianity. It is needless to say that we hold no such opinion. The mission of the Church is not only to preach but to teach also. The Church should lay her hand on all learning. The Church that does not educate will die. In giving thus liberally to Christian education, you have given to every interest of the Church. We shall hold every gift sacred for the purposes for which it was given. As you already know the Trustees of Southern Methodist University are elected by the Church. Therefore, when one gives to this school, he knows that his gift will never be diverted from the original purpose of the donor.

I wish also to say that I rejoice that you have recognized your stewardship under God. Money is power which God has put in our hands for the service of our fellowmen. Very few have recognized this as fully as you have. I will say to you that often as I see the useless use of money, the way in which it is squandered on trifles, or worse, I tremble for those who thus misuse it. How blessed a thing it is to use the power God has placed in our hands in such a way as to glorify him! You have set the Methodists of Texas a great and a good example. There are many just as able as yourself to give thus liberally, but you are the first to do so. If this great thing—the building of Southern Methodist University—is to be accomplished, the poor must do their part; those of moderate means must be liberal, but specially must those of some wealth come with large gifts. A great enterprise like this calls for great gifts—and it is sure to receive them. The splendid liberality of the city of Dallas; the confidence and co-operation of the Board of Education as seen in their gift of \$200,000; the response made by the preachers of our sev-

eral Annual Conferences at their recent sessions; this noble contribution which you have made—all these have made certain the building of one of the greatest Methodist schools in the entire country.

Again, I say that I sincerely appreciate your Christian liberality and your Methodist loyalty as seen in this gift of \$25,000 to Southern Methodist University. What you have thus given you can never lose. Here, in truth, is treasure laid up in heaven. Respectfully,

EDWIN D. MOUZON.

FROM THE SONS OF OUR BISHOPS.

New York City, Jan. 1, 1912.
Dr. R. S. Hyer, President:

Your favor of the 19th ult. at hand, and the contents carefully noted. It is with great interest that I watch your campaign now; not from a selfish reason, but because it is a Southern Methodist University. I congratulate you on the magnitude of your project. While I am not a prophet, I feel it "in my bones" (as the darkey says) that you will secure what you are looking for, and then you will want and get more.

May the new year bring you and your great work the greatest success in every way, is my wish.

Yours truly,

E. E. SMITH.
(Son of Bishop Coke Smith.)

University, Miss., Dec. 31, 1911.
Dr. Robert S. Hyer, President:

Let me take advantage of the season to wish for you and the University just such a new year as the old has been. I am sure that no better hope could be expressed. You and your co-workers have accomplished miracles. Your challenge in the Texas Advocate should be irresistible. I am a firm believer in the type of institution that you are projecting and regret that I shall not probably be able to follow its growth continuously, as I am hoping to be able to get away next summer for a year of study and travel.

Yours most sincerely,

A. M. MUCKENFUSS,
Head Professor of Chemistry, University of Mississippi.
(Son-in-law of Bishop Galloway.)

TEMPERANCE GENERALS IN CONFERENCE.

A Report of the Biennial Convention of the Anti-Saloon League of America.

(By Special Correspondence.)

In the opinion of many long-identified with the work of the Anti-Saloon League of America, the Fourteenth National Convention, just held in Washington, D. C., was perhaps the most significant and influential ever convened. Superintendent Baker and other officers reiterated their convictions on this point, and the several hundreds of enthusiastic delegates from forty-three States were quite willing to accept the opinions thus expressed. The convention's close not only saw the temperance forces in general more united and aggressive than ever, but the adjournment was the signal for the opening of an unusual, Nation-wide campaign. The fight for a bill to limit the interstate liquor traffic will be one of the greatest in temperance history.

In one way or another, this interstate liquor question held the interest of the delegates and workers from start to finish. It is fitting therefore, that any comprehensive report of the proceedings should give that matter first place. Not only was this prominence true in the Convention itself, but it was the sole rallying cry for the distinguished Conference which followed. A banquet at which nearly four hundred sat down—including more than fifty Senators and Congressmen, not to mention ex-Governors and distinguished workers from many States—was the opening feature.

The following day two sessions were held in the Calvary Baptist Church, attended by 172 delegates, representing thirty-nine States and twenty-six organizations. Governor Mann of Virginia presided at the morning session, and Mr. George W. Norton of Portland, Maine, editor of the Express-Advertiser—which continues Neal Dow's famous old paper—was in the chair during the afternoon. The proceedings at the banquet had included addresses by Dr. Baker, Senator Curtis of Kansas, Congressman

Sheppard of Texas, ex-Governor Hanly of Indiana, and others, all pleading the necessity of a bill which will prevent the "dry" community being provided with liquors under the Federal protection of interstate commerce. The sessions of the following day, however, were very practical indeed, concerning themselves with the necessity of such a law, but with the nature of its provisions. The discussions took the form of a spirited legal debate, in which ex-Governor Hanly, Mr. Fred S. Caldwell, an Oklahoma lawyer; Judge Alexander, of Mississippi, and others took part.

The main difference of opinion came on whether the proposed law should direct itself to prosecuting liquor shippers as soon as the consignment passed the State line into "dry" territory, or to prove the purpose of shipment contrary to laws of the State to which it was consigned. Able arguments were presented on both sides, each urging the advantage of its case and striving to show the likelihood of the unconstitutionality of the others. One bill of each set has been introduced into Congress. The result of the conference was to appoint a capable committee, composed of the legislative agents of leading reform agencies, and a number of Congressmen and Senators at present actively interested in this sort of legislation. This committee decided after a majority vote to endorse the Webb bill, modified somewhat, met on Saturday, and after an all-day session, which involves the proving of unlawful intent. The whole conference proved a valuable climax to a week of temperance discussion. While this latter feature was not an integral part of the Anti-Saloon League Convention, that organization was responsible for the call, signed by 200 men of national prominence. To the league workers, therefore, is due the credit of a splendid open forum on the great topic.

Inspired Speakers.

The progress of the convention did not lack for prominent and spirited speakers. Hon. John G. Woolley, formerly a candidate for the Presidency on the prohibition ticket, gave a splendid address on, "Prohibition with the People Behind It," at the mass meeting.

The following night Governor Noel, of Mississippi, and Congressman Hobson, of Alabama, supplied the inspirational element with strong speeches. A third evening's program was filled by Dr. George R. Stuart, an impassioned and fiery temperance advocate from the South, and a well-known lecturer, and by a keen analysis of present conditions by Mr. Ernest H. Cherrington, editor of the "American Issue." His warning words on the magnitude of the problem, especially as it concerned the city problem, the influence of "big business," the fallacious party propaganda, and, above all, the peril of outstripping public sentiment too greatly, were all well-chosen and well-taken. And then among the galaxy of leading speakers must not be forgotten Judge Blair, of Portsmouth, Ohio, "the man who cleaned up Adams County." His ringing denunciation of Secretary Wilson for accepting the brewers' congress presidency was greeted with the greatest demonstration of the whole convention. He deplored the growth of lawlessness in the country and asserted that it was becoming a national characteristic.

Senator Luke Lea, of Tennessee, the tall, handsome, stalwart, "baby of the Senate," added his plea for a law against the interstate liquor traffic and freely expressed his own mind about the revenue tax on intoxicants.

Relations With Other Fields.

One of the most convincing addresses was by Dr. Homer C. Stantz, of the Methodist Foreign Board, on "Foreign Missions and the Liquor Tax on the Liquor Traffic." His startling descriptions from India, the Philippines and sections where he had had personal experience, were heard with close attention. Mr. Fillmore Condit, of New Jersey, had some cold, clear facts in the way of statistics, to prove the dreadful connection between alcohol and insanity. "Temperance in the United States Army" was assigned to Mr. G. R. Munroe, of Newark, N. J., who was himself for some years an enlisted man. He saw no good reasons for arguments in favor of reinstating the army canteen, in fact, gave some uncomfortable strong comparisons regarding the temperance forces at work in the armies of Great Britain, Germany and France.

His remarks inspired some very interesting discussions from army men present, among them the veteran General Daggett. The younger officers declared that here also Federal influences prevent them from prosecuting illegal liquor selling around the posts.

For the Sunday-school, both as a potential influence and opportunity appeared Rev. Joseph Clark, D. D., of Columbus, Ohio, who described that field of temperance effort as "the ultimate victory in the making."

Among these wide points of con-

tact should not be forgotten the illuminating report by S. E. Nicholson, the League's Legislative Superintendent, upon the Hague Congress against alcoholism, to which he was a delegate. All these seemed to broaden and magnify the great problem of the temperance field.

Hearing the Men at the Front.

After all, when the splendid orations are delivered and the papers read, the real value of any convention is expressed through the men engaged in the work. They know the field, its promises and its disappointments, its hopes and its fears. From them, if from any, come real truths. In this the Anti-Saloon League Convention was no exception.

Start with Superintendent Baker's report, for instance. It was a wide vision he showed, not stopping at the bounds of any one community, nor even of one country, but looking across the seas. And it was a militant report, speaking always of the question as war, war, war, and proffering methods of martial strategy. He compared the close unification of the liquor interests with the disagreements of temperance forces. He advocated votes for women as one reinforcement of the reform also the larger use of publicity and advertising; demanded an increase of his working force from 350 men now in the field to 1000. Of course the interstate question took large place in Dr. Baker's report, and he declared with significant emphasis, that if the present Congress did not enact the needed legislation, a body would be elected which would.

Similarly statesman-like was the report of the Legislative Superintendent S. E. Nicholson. He gave a careful and illuminating survey of the interstate legislation matter, being naturally chiefly concerned with that, but it also covered important matters affecting Alaska, Hawaii, the use of the mails, and the like. Interesting, too, were the reports from Maine, where prohibition just won, and from Texas, where it almost won. Dr. J. H. Gambrell, of Texas, described the difficulties facing the temperance workers among the Mexican and more ignorant negro votes. For Maine, Dr. W. F. Berry gave illustrations to support his statement that "the temperance forces hoped and prayed, and the liquor interests hoped and paid."

Then there was a report on the growing work of the Lincoln Legion, in which Dr. H. H. Russell, the General Secretary and Founder of the Anti-Saloon League, is enrolling thousands of boys for total abstinence.

Dr. Wilbur F. Crafts, of the International Reform Bureau; Dr. Ervin S. Chapman, of California, a league veteran, on his fifteenth trip across the continent to a convention, and others, brought home practical phases of the work. Then there was Robert Clay, a jolly colored worker in Tennessee, whose pithy anecdotes showed the better elements of both races to be drawing closer together in the fight against the saloon.

Not to be omitted from this list of active sympathizers is Bishop Wilson, of the Methodist Church, President of the league. Just back from his mission tour, and albeit still suffering from a touch of the African fever, he presided in his usual splendid way, and made a noble President's address. A sponsor at the league's birth and a warm friend ever since, it meant much to have him declare this meeting "the most significant yet held."

The convention made a stirring reply to slanders being circulated about its officers by one Rev. U. G. Robinson, of St. Louis. He claims to be a Baptist preacher, but a telegram from all the leading ministers of the denomination in that city declared he had never held a Baptist pastorate there. The text of the resolutions, drafted by a committee, of which Dr. W. H. Van Allen, of the Church of Advent, in Boston, was Chairman, ought to be reproduced here, if for no better reason than for its scathing phraseology. It was as follows:

"We, the National Convention of the Anti-Saloon League of America, indignantly repudiate the slanderous innuendoes of 'The National Issue,' and other organs of the liquor interests, attacking the officers of this league. We have full confidence in the integrity of our leaders, based upon careful audit of all accounts and long knowledge of them. We invite searching examination on the part of the league's supporters, and we warn our friends against the malice of discredited and disappointed renegades.

"(Signed)—Wm. Harmon Van Allen, S. T. D., D. C. L., Delegate from Massachusetts Anti-Saloon League; David S. Carroll, Delegate from Maryland Anti-Saloon League; Charles E. Dunn, Delegate from Pennsylvania Anti-Saloon League; U. F. Swengle, Trustee from Pennsylvania Anti-Saloon League; John B. Lennon, Delegate from Illinois Anti-Saloon League."

The sessions were held in the historic First Presbyterian edifice where

Cleveland used to worship, and in Calvary Baptist Church, the birthplace of the league. The sessions were much enlivened by the enthusiastic singing, led by Prof. E. O. Excell, of Chicago, who contributed generous services and those of a talented pianist. Mr. Excell, well known the country over, as a big-chested, deep-throated conductor of congregational singing, made his spirit of song contagious. He evidently disagrees with Governor Wilson regarding the "Beautiful Isle of Somewhere," for he had the convention sing it with their customary vigor.

All in all, the convention was a lively and enjoyable event. Exceptionally favorable weather, a session of Congress close at hand and the beautiful Capitol City to explore, were features contributing to the success of the meeting. The next place of meeting, two years hence, will be left to the Board of Trustees, upon whom are conferred new and large powers by the new constitution just adopted.

Washington, D. C.

DISTRICT STEWARDS' MEETING AND PREACHERS' INSTITUTE, HAMLIN DISTRICT.

Pursuant to the call of Rev. G. S. Hardy, the presiding elder, the District Stewards and preachers of the Hamlin District met December 27 at Hamlin. This was a combination meeting of the stewards and the institute. Such meetings serve to more thoroughly acquaint the layman who attends with the work of his pastor, as practically every item of vital interest to the success of a pastor and the advancement of his charge are discussed.

The District Stewards called their meeting at 10 a. m. It took them but a short time to get down to business, and the assessment on the district for conference claims was fairly and justly distributed. Due consideration was given every charge, and one would hardly find it possible to adjust the claims more satisfactorily than these men did. The salary of the presiding elder was retained at the same figure as last year. The Conference will be held sometime during the latter part of March, or in the first part of April. The conference goes this year to Knox City. There is a fine spirit of optimism observable amongst our laymen and preachers despite the hard times. With faith in God that remains steadfast, these men look to the future, and are not afraid to work and plan for the advancement of the kingdom. At 11 a. m. this meeting adjourned, and a sermon was preached by the writer.

At 2:30 p. m. the preachers' institute was called to order by Brother Hardy. In a short address he left the permanent impression that he wanted the district to keep in line with the evangelistic trend, and impressed the fact that in every feature of our work we were looking to one main purpose, viz., the salvation of souls. Each of the brethren present gave some expression as to his plans and methods for revival meetings, and his intentions for the coming year. From the earnestness of their addresses it is evident that evangelism will not be a neglected quantity in this district during the coming year.

Our financial plans were discussed, and great emphasis placed on the every-member campaign. It was decided that every reasonable effort should be made to secure the collections during the month of January—in any event the securing of the claims is not to be deferred later than the meeting of the District Conference.

Various phases of our work were discussed after which the institute adjourned until 7 p. m., at which time Rev. R. A. Stewart, of Spur, delivered a most excellent sermon.

P. E. RILEY, Secretary.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7976 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Many a woman sits up late in the nights before Christmas engaged in making a hem for a him.

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