

# TEXAS CHRISTIAN ADVOCATE

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## The Unutilized Forces Of The Church

The primary problem which confronts the Church is the massing and utilizing of her forces. Never in the history of the world has the Church been possessed of such enormous latent power as is hers to-day. Statistics of her wealth both in money and in men are paraded in startling array. Her organizations, her equipment, her plans for world-wide conquest are ample and adequate. The wave of modern skepticism has receded before the effectual defense of "the faith once delivered to the saints," and, theoretically at least, the day of the Lord is at hand.

The "golden age" of which poets, philosophers and pietists have for centuries dreamed is not worthy to be compared with the electric age in which we live to-day. The miracles of yesterday have to-day become the recognized operations of God's law in the material universe. It matters not whether the point of vision be microscopic or telescopic, from every viewpoint new worlds of thought and activity are rolling into light and it is the high-noon of opportunity everywhere.

From continent to continent close and immediate communication of mind with mind has been established. Magnetic currents "without visible means of support" kiss each other upon the high seas and become mysterious conveyances of thought. Daily newspapers printed in mid-ocean are fulfilling at least in some measure the prophecy that "the earth and the sea shall give up their dead." Yea, in ten thousand ways there is light and life and activity everywhere. In a peculiar sense this age is confirming the wisdom of the words of Jesus, "Gather up the fragments that remain, that nothing be lost."

The commercial and industrial worlds have heard and heeded this economical command of Jesus, and in the world of science, lost motion, wasted energy and unutilized force are as essentially abhorrent as is a vacuum in nature. So dominant has become this note of "conservation" that in packing house parlance "nothing is lost of the pig but his squeal." It is by thus "gathering up the fragments" that vast fortunes are being accumulated from the wastes and leakages of a less discerning generation.

But while the secular world has seen the dawning of this new era of the utilization of its energies and forces, can we truthfully say that the Church herself has made so wise an application of her Lord's command to "gather up the fragments that remain, that nothing be lost"?

We would not join in with those who deery her power and minify her achievements. She is doing many great things whereof we are glad. But who can say that she has entered into her inheritance, that she is measuring up to her possibilities in commanding and conserving her forces for such an age as this?

It is assuredly true that some parts of

her machinery are being worked overtime, and she can boast of the largest loyalty on the part of a minute fraction of her constituency, but there is a vast army of professing Christians whose names are enrolled on her roster but who are in no other way to be accounted as an asset of the spiritual forces which make for righteousness. They are the unutilized forces of the kingdom. The immediate mission of the Church is not only to seek the spiritual restoration of these, even though it be done in a spirit of meekness, but these unused and dormant forces must be put in motion for their utilization in the tremendous work of world evangelization. Thus the Church, impelled by the twofold motive of saving souls from spiritual decay and of utilizing her legitimate resources without waste, shall place herself in the attitude of keeping pace with the age in which she operates. No other great enterprise of to-day would tolerate such loss of effectiveness as that which is depleting the energies and reducing the output of the religious products of the Church of God.

The Church must put on her beautiful garment of adaptation to the methods if not to the spirit of the times. She must readjust and modernize her movements so "that nothing be lost." It is no departure from the faith once delivered to the saints to assert that the world cannot be evangelized in the Twentieth Century with the ecclesiastical accoutrements of the Eighteenth.

It is the glory of Methodism that John Wesley was a Churchman with vision broad enough to adapt the gospel message to the needs of his generation, and it must be her ambitious purpose to adjust herself to the peculiar needs of the radically changed civic, commercial and social conditions of to-day, with the same fearless and effective power of adaptation.

To make operative all the unutilized forces within her communion is the lesson of the children of this world to the Church of this generation. How shall it be done? Not by anathemas against the backslider, nor by harsh criticism of the non-Church-going or non-assessment-paying Church member. This is a constructive rather than a destructive mission to which the Church is called. To the warnings of the gospel must be added an appeal for "a more excellent way."

The supreme appeal of this age is to the social element in human nature. The social spirit is everywhere manifest. Shall the Church not recognize that herein lies her opportunity? Shall the potential energy of the great social movements of the day be spurned as an agency for the achievement of her mission, and shall these movements thereby be permitted to drift into the vortex of social disaster? May not the hitherto unutilized forces of the Church, as well as the avowed unbeliever, be won through an intelligent ap-

plication of the spirit of this social age to the call of the gospel?

Pre-eminently this is the social opportunity of the Church, and her unutilized forces must be won through an unfeigned, persistent purpose to call back to fellowship and service many who are now but cumberers of ecclesiastical rolls.

### SOUTHERN METHODISM AND NASHVILLE.

Southern Methodism has made Nashville her headquarters for about three-quarters of a century, and the city is largely to-day what Southern Methodism has helped to make it. Year after year it has caused millions of money to pass through the business channels of the city, and she has erected great business enterprises there. But now it turns out that the banks of Nashville are boycotting the publications of the Publishing House and by common agreement refuse to advertise in the papers issued at the House. In addition to this the management of the House has had difficulty in preventing the present city administration from imposing exorbitant taxes on their property. What is the matter with Nashville? Is it getting tired of having the Church dump money into its banks and in having the Church give to it the widest advertisement possible? What has Southern Methodism done to merit such treatment at the hands of that city on the Cumberland? Does it propose to snub the Church in return for what it has done for that business center? If so, why not move the publishing interests of the Church to Memphis? No doubt but that enterprising city on the Mississippi would offer great inducements to get it located there. Besides this, it would bring the House into closer proximity with the great Southwest, which is the aggressive section of Southern Methodism. Multiplied thousands of Methodists would not only welcome the removal, but give to it the heartiest endorsement. So Nashville had better be careful how she puts on airs and struts in her effort to burden and oppress the Publishing House. That enterprise does not have to stay in Nashville!

### OLD UNITARIANISM AND NEW THEOLOGY.

Dr. W. E. Channing, whose ministerial life flowered before the seeds of modern evolution sprouted in the fertile bed of Darwin's rich mind, was an eloquent expounder of a gospel that appears to us to be almost identical with the new theology of the present time. Channing laid two tests to all Scripture interpretation, namely, human reason and natural law. He says: "We profess not to know a book which demands a more frequent exercise of reason than the Bible." He held that "God never contradicts in revelation what he teaches in nature." He, therefore, distrusted any interpretation of Scripture that seemed repugnant to nature. Every thinking person recognizes that the Bible

appeals to reason and that nature being God's work will not be out of harmony with a right construction of Scripture teaching.

But Dr. Channing and the new theologians make the same mistake, that of fixing his opinions as the true reason and the true nature. His point of attack was Christ. He admitted that Jesus was divine, but only as all men are divine. That Christ is God he vehemently denied on the ground that the doctrine of the Trinity (1) is contrary to nature, and (2) contradicts reason, and if one will leave out the definite teaching of the Scripture on the subject he proves his case clearly. His arguments are very forceful, but they are valuable and convincing only as one turns away from Holy Writ. If we accept the very modern theory of inspiration, namely, that the Bible represents the best ideas and conceptions of good men, their best recollections of what was said by the Master, then Dr. Channing proves his case against trinitarianism.

Now as we apprehend it, the modern theology lays down two principles for interpretation of the Scriptures, namely: (1) Nothing must be accepted that contravenes the theory of evolution; (2) nothing must be accepted that is contrary to natural law. The new theology finds an ostensibly different point of attack, but its logical assault will fall at the same stronghold of evangelical Christianity—the Trinity and the mediatorial sacrifice of Christ. At present the attack is on the creation of man and his fall. It accepts as finally and incontestably settled that man is the top product of an inconceivably long series of evolutions, all Scripture to the contrary being only the expressions of the best ideas good men had at the time of the writing.

Now the kind of gospel to be preached according to Channing and according to the new theologians is one and the same, namely:

1. It is a Christianity that is adapted to our nature and does not require a regeneration in order to adapt man to Christianity.
2. In their words, it is a healthy religion that takes man in health and strengthens him rather than take him sick and make him well.
3. The aim of preaching is to awaken a moral energy already possessed by man rather than to produce conviction of sin, repentance and faith for salvation.

Paul by birth and training was a narrow-minded Jew, full of prejudice toward the Gentile world. But when he became a convert to Christianity his narrowness disappeared and his interest in humanity swept out and took in the whole race of mankind. He became the preacher of a world-wide gospel.

A given generation never appreciates its place in the trend of history. In these days of peace, while yet we force the unfolding life of continents, we are building the pivot on which to swing our Nation's destiny.

# The Preacher's Personal and Public Use of the Scriptures

By Rev. Jno. A. Rice, D. D.

Address delivered before the Fort Worth Methodist Preachers' Conference requested for publication by the conference, in substance:

I do not know why Dr. Duncan appointed me to this task unless he had something in his mind he wanted said and intended for me to say it.

Some years ago my friend, Alston Wilkes, of the South Carolina Conference, was sent to the charge where there was an unfinished parsonage. He had trouble with his cow and horse as the premises were not enclosed. After a chase with the calf one day he devised a plan to get the matter before his officials. The plan was this: He wrote a piece to the Advocate recounting his trying experiences, and asking what Uncle Sam Weber would do if he were in his place. He concluded, he said, that Uncle Sam would call his board together and make the following speech to them. Then followed the speech Wilkes wanted to make to his board. He got the fence the next week. I suspect Dr. Duncan has worked some such trick as that on you.

## The Preachers' Personal Use of His Bible.

The first use I would mention is the devotional one. These writings are marvelous in every way, but in no way so unique as in the fact that they bring us face to face with God. I have dabbled in seven or eight languages and read some of their masterpieces, but I find nowhere else this one thing—conscious touch with God. Here we seem to pass beyond the limitations of time and sense and sweeping out into the eternities meet him there. Here the heart's bitterest cries are hushed, its deepest longings satisfied, its most biting hungers fed, its highest aspirations after the ultimate reach here their touch with final reality. On these supernal heights we seem to look down upon all things human and earthly. For their viewpoints is that of the upper parallels. They never look up for something higher, but always down upon all our struggles as beneath their levels. Here alone we find God and peace and rest and limitless resources for all our needs and the clue to life itself. This old Book sounds the soul's abyssal depths, compasses its measureless areas, catches its shifting moods, and turns its restless tides homeward.

None of us can live and do our work without the atmosphere it generates within us and around us. This personal atmosphere is the most powerful factor in a preacher's life. It is all pervasive, elusive, though quite distinct. We are told that the earth has an atmosphere five miles high. So has every soul a sort of halo like that pictured in the portraits of the saints. This invisible but all powerful atmosphere comes out of the inner life as the rose's red comes out of the rose's heart. It is this that gives power to all we do and say. It is this that enables us to fill our Churches with a quiet, restful, tonic feeling for all who are there. It is this that gives the Church a power not to be found anywhere else. I remember one morning when I was in the University I felt heartsick, tired, lonely, and seeing the notice of chapel went in merely to get away from the bustle of the outside crowd and rest awhile. I was not in the mood to worship. But in a few minutes Dr. C. K. Henderson, that tall, quiet, devout man of God, entered in cap and gown. With him came a new atmosphere that filled the chapel. As he walked quietly down the aisle I said to myself, "This is like a shower of rain on a hot summer's day." I thought of the beautiful sentiment expressed by Job in his retrospect, "They waited for me as for the rain." What a touching picture of the quiet power of the spiritual life over the troubled souls of men! Yes, he brought a new atmosphere into the room, and through these ten long years that have elapsed since I have been time and again retiring back to that atmosphere for rest and refreshment. Without this atmosphere we are all helpless to bring comfort and inspiration to those who wait upon our ministry. It cannot be put on from without, but must be sent out from within. And it is unconscious; neither he who brings it, nor he who comes under its spell understands quite what it is. For the creation and keeping of this atmosphere the devotional use of the Bible is absolutely indispensable. It was an awful shock to me when I discovered that it was possible for a preacher to lose his religion and go on preaching. But it is. We are in a ceaseless fight for character, for touch with God, for the keeping open and fresh of thy flowing soul-springs so as to give the water of life to the thirsty, that day in and day out are

seeking to drink at our soul-springs. A woman came to my office one day and as soon as we were alone she said she had come because she wanted to talk with somebody that knows God. There is reason, therefore, for the quiet hour. I had in my last year in New Orleans what was, in many ways, an ideal pastorate. I was able to read several chapters, often whole

children, and with the men and women in their offices and places of business—that blessed touch that carries the heavenly atmosphere to these tired souls, many of whom are perishing under the tyranny of things, under the weight of crushing burdens, losing their lives in the almost futile effort to make a living under impossible conditions, or to that other class that have been given what the world class plenty, but with that have been given also leanness of soul or the canker worm at the heart. Yes, let us do pastoral visiting in season and out of season, but let it be pastoral visiting. Let it be constantly giving

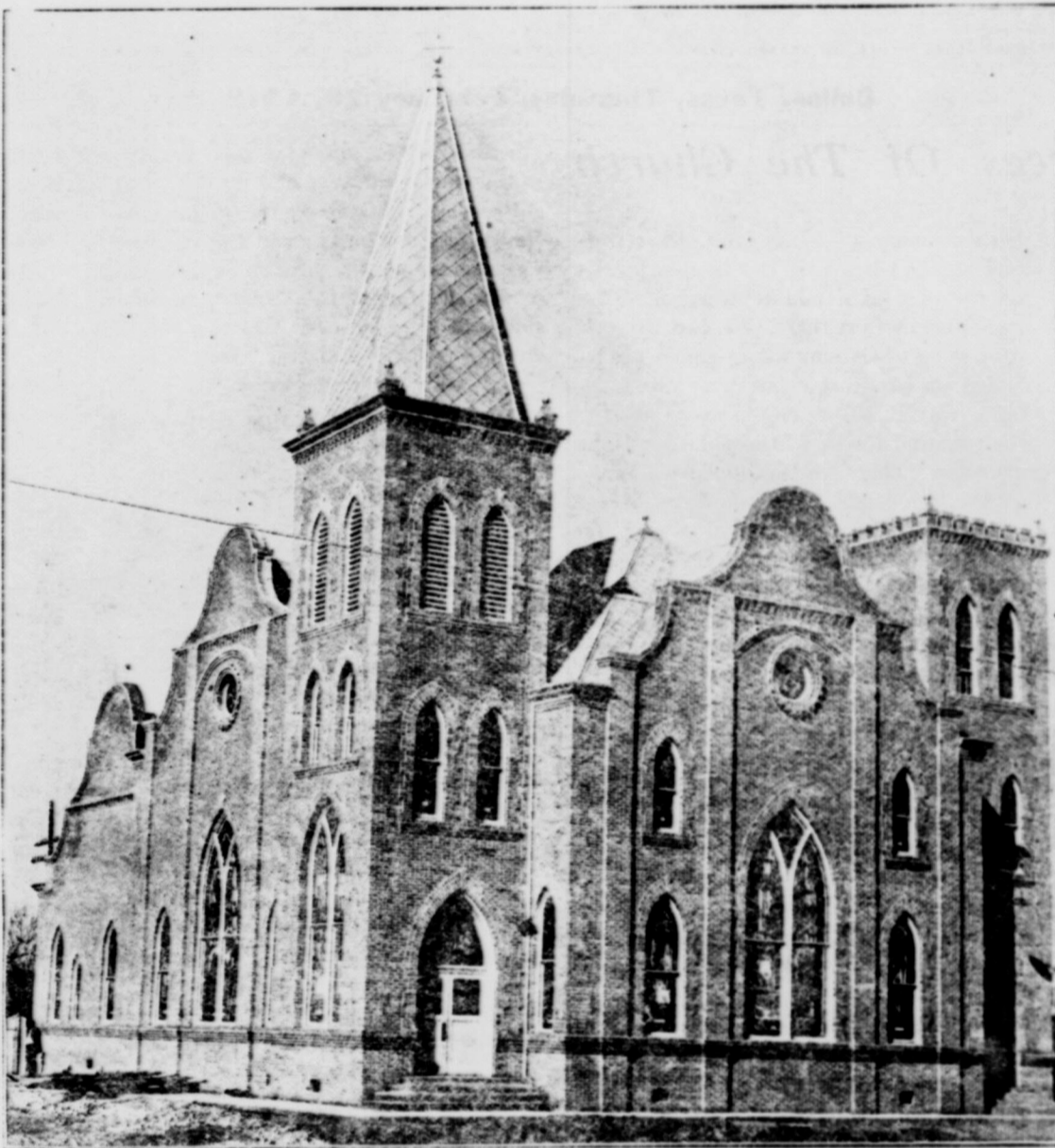
knows anything. Indeed, men are divided into four classes by their attitude to the truth. One class is composed of those who do not know, and do not know that they do not know. The second class are those who do not know, and know that they do not know. The third are those who do not know, but believe. The fourth are those who know and know that they know. The old proverb is right: "He who does not know and does not know that he does not know is a fool; shun him. He who does not know and knows that he does not know is ignorant; teach him. He who does not know, but believes, is worthy; help

pose as an expounder of God's Holy Word without knowing every approach to that Word as far as he can. Whether he believes half what others hold he should at least know what they think, if they think at all. No man is fit to be the pastor of a great Church now who cannot be waked up at midnight and give an intelligent idea of what the drift of any book in the Bible is and state its place in the whole collection, as well as the meaning of any great passage. And he ought to know not only his own view, but any others that are held among scholars of repute. And not only his own faith about the Bible as a whole, but what the view of other schools is, if there be other schools. We ought to be able to think through both the Old and New Testaments, and give an account of the historical origin of each of its parts.

Take an example. Suppose we are to study a book of the Old Testament, what shall be our method of procedure? What questions shall we ask the book itself? We should first look for the background. The political background. What sort of government is reflected here? Is there a king? A religious community? Are the people in captivity? Is it the patriarchal age? What is the attitude of the people to the government? Are they friendly? Are they on easy terms with the king? Are there any political parties? The strength of the government? The international relations? Any other phase of political life? Then what is the social background? What sort of family government? The place of woman in society and the home? Classes? The rich and poor? Commercial and industrial conditions? Educational methods? Religious customs? Status of religion? What is the geography of the book? The literary sources, if any? Luke in his preface says he went to all the sources in his reach, oral and written, and carefully compared them all before writing his gospel. Is there anything of that sort in the Old Testament? The prophet quote each other, generally without naming those from whom they quote, or indicating that they are quoting. So the Psalms. Can we find the materials used by the author of the book we are studying? Is he quoted anywhere? Are there any literary or linguistic peculiarities? Any references of any kind that would help us to see where to place the book? We must, of course, know the history of Israel in whole and in detail. Is the style rugged and near to nature, or artificial? Does it smell of the lamb, or the field? What is its literary character? Is it prose or poetry? Epic or lyric? Ode, drama, or idyll? What is its form?

Many of our blunders have come of reading poetry as if it were logic, or a formula in mathematics, or a detailed piece of history to be read as we read annals. The time was when we thought the Bible taught everything—history, science, philosophy, or any other aspect of truth—and we read it so. But we are learning better. What is the general structure of the Book? The plan? The course of thought? What was the original audience to which it was directed? These inspired pages were not written just to be written. They are, most of them, red-hot messages through red-hot hearts to red-hot situations. What was the situation in view? What was the problem? How does it answer the questions it raises; solve the problem before the author? What was its message then? What is its permanent value, permanent message for all time? To get this we need also to learn what the great ideas of the Book are. What are its ideas of God? Of man? Of ethics? Of worship? Of redemption and the after life? Many of these books reveal a conflict between the Holy Spirit and the Time Spirit. What ideas does it combat? What advocate? What is the peculiar contribution to revelation as a whole? What is its place in the progress of that revelation toward culmination in Jesus Christ? These are a few of the countless questions that are to be answered before we can be said to know any given book in the Bible.

But you say how are we ever to learn all these things? I remember the first great discouragement that came to me in my efforts to help young preachers. The exact meaning of a word was asked, and to get it I banded Bibles to the group and announced each place the word occurs that we might get at it. I proposed to go through the Old Testament and Apocrypha and then the New Testament. I should have told them that we would have to trace the word through the whole Greek language from the first time it occurs, and on through the Septuagint, etc. But we had not gone far before they closed their Bibles saying they did not want to do that. And why did they not want to do that? Because it did not give them sermons for next Sunday. I know about those sermons for next Sunday, but there is one aspect of that subject all too few of us realize. I once heard Bishop Hoss say that a prepared man makes a prepar-



Methodist Episcopal Church, South, Edna, Texas

Rev. M. K. Fred, Pastor

That nothing is impossible to industry and determination in the erection of a building has been demonstrated in the little town of Edna, Texas, within the past few months. Previously the subject of a new church had been discussed as a probability, but not as a necessity to materialize so suddenly. However, the enthusiastic pastor got busy and his motto, materially as well as spiritually, being: "The best preparation for the future is the present, well seen to, the last duty done." A magnificent \$21,000 structure now adorns the site of the old church.

The Edna Masonic Lodge, assisted by the Victoria Lodge, conducted the cornerstone ceremonies, dirt being broken April 5, 1911.

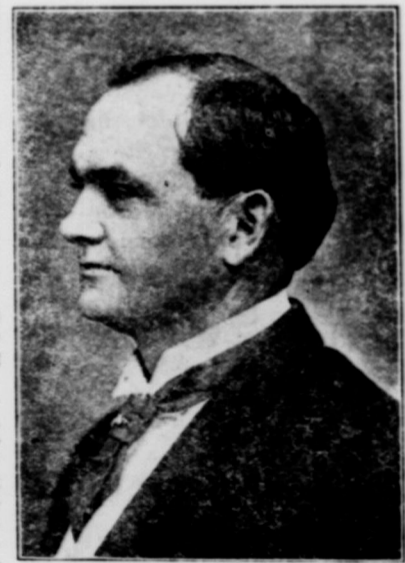
At present it stands almost complete. The building is of grey brick with iron-spot brick trimmings; the roominess of the church is a delight to all; an auditorium with a seating capacity of seven hundred; three immense gothic memorial windows, beautiful beyond description; twelve Sunday-school rooms, library, pastor's study, halls, stairways, etc.

First prayer-meeting held in the new church Wednesday evening, December 12, 1911; first hymn sung, "O, for a Thousand Tongues to Sing," pastor's subject, Psalm 102.

The following Sunday, December 16, 1911, old mother Nature shone forth in her gorgeous dress of blue and gold, and gave us a perfect winter day.

The other Churches called in their services in honor of the occasion, and we had a splendid initial service. No ostentation, but marked simplicity throughout the hour.

Songs sung: "I Love Thy Church, O God," "O, Could I Speak the Matchless Worth," "Gloria Patria," and others, suited to the occasion. Brother Fred, eloquent at all times, enthused the vast audience by a powerful sermon from Rom. 5:18.



REV. M. K. FRED

Brother Fred is not only an able preacher and tireless pastor, but a master builder, a man who always does the right thing at the right time, and in the right way. Too much praise cannot be accorded him in his unceasing assiduity throughout the erection of the new church. Oh, for more men like him, men who are devoutly interested in improving the condition of mankind, who teach that "Nothing can make a man truly great but being truly good and partaking of God's holiness."

Every time we open our mouths we classify ourselves, declare that we belong to one or the other of these categories, and this is true particularly in matters of Bible study. There is always danger that we declare ourselves to be among those who do not know, and do not know that they do not know. Our only safety, therefore, lies in silence about such phases of this study as we have not personally gone over for ourselves. This may condemn us to long silence about some things that others talk glibly about, but it is better to be dumb forever than let our prating ignorance thunder to the world that we are fools. No man ought to be willing to

him. He who knows and knows that he knows is a leader; follow him. Every time we open our mouths we classify ourselves, declare that we belong to one or the other of these categories, and this is true particularly in matters of Bible study. There is always danger that we declare ourselves to be among those who do not know, and do not know that they do not know. Our only safety, therefore, lies in silence about such phases of this study as we have not personally gone over for ourselves. This may condemn us to long silence about some things that others talk glibly about, but it is better to be dumb forever than let our prating ignorance thunder to the world that we are fools. No man ought to be willing to

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ed sermon. That can easily be overworked, but there are only a few great trunk lines of truth that traverse the universe, and these are fully revealed on the moral and spiritual side in this old Book. Mastery of these furnishes us for any emergency. We may start on the sidetrack, but we cannot go far until we are on the trunk line, where we are masters, and, after all, our most effective sermons we preach are often by-products of the week's work. This has been my experience. I often change my whole program after reaching the pulpit because I discover that the sermon prepared has oozed out of the pores of my skin, or does not fit the crowd. The sermon really preached is entirely new only in the sense that it was never prepared before. I may have even been working along lines quite afield from that subject, but the furnishing given me was ample for that need of the hour. Let us not be afraid of masterful study because of the sermons for next Sunday. The by-products may be better than anything else we can devise.

Nor are we to be discouraged by the enormous amount of work here suggested. I am supposing that we are to be interpreters of the Bible, and we cannot interpret to others what we do not ourselves actually have in our systems. The Bible must be in our blood. We must live among its heroes, in its world, think in its thought forms, digest its vital truths, and live upon its great life movements, if we are to be master adepts in our God-appointed task of interpreting God to men. And there are correspondence schools and countless other helps now, so that a man can learn his letters at twenty-one and his Bible by maturity. And there is much we can do without being masters. On the very surface of the Book there are truths enough to save a world. If we cannot go any deeper, we can make noble use of what is really given us.

But I am appointed to speak also on "The Public Uses of Our Bible."

Let me plead first of all that that public use shall be candid. Are we to be teachers? I hope you all read Bishop Mouzon's timely paper on "The Teaching Pastor." No other will be tolerated in our great Churches in the future. If the pastor has nothing to teach he is not on his job, no matter what else he is doing. The people have a right to demand that they shall be given more than they already know. True, there are other things the sermon ought sometimes to aim at. The preacher that has not the evangelistic note, and that cannot bring men face to face with God, and to a final decision of acceptance of Jesus Christ is not on his job either. Not only edification but evangelization is our God-sent task. But evangelization without scriptural backing is not evangelization, no matter how many so-called converts it counts. The Bible, the Bible—that is the center of all our preaching. The Church that is not built on God's revealed Word taught to the people, will not be a Church long, if it ever was one. Scriptural truth must forever be the intent of all our preaching, but if we are to teach men we may have to run across their prejudices, their preconceptions. It may take strenuous efforts to get them to see the vast difference between their little systems and the whole universe, between their interpretations of the truth and the truth itself, between the forms which change and the contents which are changeless. Are we to teach them? If so, we are to tell them something they do not already know, and most men will not submit to much of that. They have been killing their teachers all through the ages. They will like us better, perhaps, some of them at least, if we tell them only what they already know.

Ibsen gives us a suggestive touch in one of his books, where he draws a parlor scene where there are some friends chatting together. Another, an author, enters and remarks that his new book is out. "Will it be popular?" was asked him. "Oh, yes; everybody will read it," he replied. "Why?" they wanted to know. "Because I have not said a thing everybody does not already believe!"

Are we to have one set of opinions for our study, and another for our pulpits? Not if we are honest. The people have a right to demand that we deal frankly with them. I have had the privilege of saying to my people with whom I have worked quadrenniums through that I had given them the whole message as it was given me. That is beyond price. To say after four years that we have not underdrawn nor overdrawn any aspect of the whole of reality, so far as we know, that we have not had one thought in secret and another for the public, that we have drawn "the thing as we saw it, for the God of things as they are." This is the least men can ask of us. To play to the galleries, to assert things we do not believe in our deepest souls, things we suspect may not be wholly true, things

we have not thoroughly tested with all honesty and openness, give interpretations of the Word to catch the favor of the crowd, or of anybody, make statements merely to attract attention, assert half truths because they are catchy and smart. To do this is to declare ourselves hypocrites, thieves, liars, unworthy of anybody's confidence or respect. Nor is the truth ever settled by using interjections and adjectives. Nouns alone are effective. But these are costly. Adjectives are cheap. Nouns cost blood and tears; cost the midnight oil and the midnight toil; cost weary vigils in "closets of lone desire" when nobody understands and nobody cares; cost years taken off one's life, and cost life itself. But they alone settle things and they alone are worth while. Give the people nouns. Feed them on nouns, and they will grow; give them husks which alone adjectives carry, and they will perish for lack of knowledge.

It might not be amiss to utter a word of caution here against assuming that our people do not know about the questions now up in matters of Biblical criticism. The papers are full of it. The great periodicals are giving no little space to it. Men and women in all walks of life, young and old, are reading it. If we suppose them to be ignorant of the issues involved, we simply reckon without our host.

Some years ago I got on a train one hot summer day, tired and distressed about an impending sorrow. There was a young man behind me that looked as if he were rustic and unlettered. He insisted on talking, but I merely answered his questions as politely as I could. He began to talk Bible and Bible interpretation, using a word common in theological circles alone. I said to myself, "Where in the world did you get that word?" He soon showed that he knew a good deal about such matters, and I was also ready now to talk.

When we parted, I thought to myself, "Suppose I had been sent to his circuit"—he was out in the backwoods—and had opened fire on things I had merely heard others denounce, what would have happened? He would probably have lost interest in me and my message at once. He might have been absent from the services without saying anything to anybody, and people might have thought him a backslider, when the truth would have been that I had forfeited his respect by ignorantly antagonizing the world in which he was living. Let us be careful of our gospel that it be not marred or hindered by our narrowness or bigotry.

Yet another caution. It is not impossible that we might be tempted to assume the role of defenders of the faith in general when our real purpose is to damn some man or set of men whom we suspect of differing with us, or who are personally uncongenial to us. This is the old temptation of the pulpit to take advantage of that holy place to vent our spleen on suspects or enemies or antagonists who by virtue of the deference universally accorded us are now without the right to talk back. They are helpless, and we may, therefore, do the brave act.

This brings me to my second point, for I said nouns cost. I believe I will be personal and tell you in brief my story, at least in part.

I left the University in January, 1887, and went to Cheraw, South Carolina, on my way to my first work. I went from there over the snow to my first stopping place on the big circuit. Then a long struggle began. I was hearing even then of the scientific study of the Bible, but I could not imagine what it was all about. I was pressed to the front rapidly, and given in a little while the most important work in my conference. Then came the election to the Presidency of the college. I accepted, thinking I could work it out there. I took the course in the Presbyterian Seminary, almost all of it, determining to know the truth from all standpoints as nearly as I could.

In 1898 my family was broken up, and in 1900 I saw my chance to carry out the dream of all my years. I resigned the college, and refused one of the greatest of all our Churches, put my children with my mother in the country, and got ready to go away.

Those were awful days. Just before leaving I took my three babies off in the cotton-patch and tried to tell them how I wanted them to live. Then I understood for the first time in my life what the Savior meant when he said, "If ye love me keep my commandments." These words went to the bottom of my soul, and as I talked the three little boys and myself doubled up all together in a heap, and we all cried together. The next morning came, the good-bye, and the long, long journey. When I put my foot on the step of the train that was to bear me away I said to myself, "I now empty my soul of all I ever knew as a housewife shakes the table-cloth out the window and empties it of the

scraps when dinner is over, and I will see what I can find for myself."

For thirty long months I worked, I struggled. Time and time again I went to my room from the classes and threw myself across the bed and cried, "I can't stand it, I can't stand it!" Then a voice would seem to say, "But you must stand it. God has a message for you, and a work for you to do. To give up is to play the coward." Then I would stagger back to my task. Nobody in all the world understood. Nobody in all the world seemed to care. My babies were a thousand miles away. Even when I took my exercise I would go about the streets of the great city alone like a man in a harrowing dream. I would go to the great lake in the evening when the waters were calm—I never cared to see them in a rage—or I would hunt some little lagoon in the park and stand maybe for hours, and let the blessed quiet talk me to rest. When at last I came to the edge of the wilderness where I could see the green pastures and the still waters for myself, and hear again the Shepherd's voice tenderly calling with divine assurance, I wrote to my Bishop that I

He who would lay uncouth habits upon the precious things of our holy religion is little less than a villain. Indeed, all preaching that is worth anything is constructive. This, too, is costly. It is easy to blow out this house with a stick of dynamite, far easier than it is to build a new one that would be more beautiful. All our work must build up. Whatever destroying done must be such as our Savior did, fulfilling the old by bringing in the new. And after all, it is only a new emphasis and method.

Truth is one. Against that we can do nothing. How shall we overcome those who differ with us? Shall we abuse them? That again is cheap. "What shall I do to my antagonist?" asks Emerson. "Shall I abuse him? Destroy him?" That would not do. I have only to draw a circle outside his circle and I have him. And I have all his successors also, have I not? But that is far harder than destroying what he has or abusing him. And he avers I might turn aside to plead that we be careful about those who differ with us. Calling names never settled anything yet—and never will. It is



NEW METHODIST PARSONAGE, RUNGE, TEXAS. J. W. ROWLAND, Pastor.

We have just moved into our new parsonage. It is a thing of beauty. It is modern in every respect—water, bath, lights, etc. The building cost \$1800, not including barn, fence, etc. We now have parsonage property that is easily worth \$3000. There is no indebtedness of any nature.

was ready to go back to work. The one thing that had held me secure through it all was the certainty that in St. Paul's Church in Orangeburg, South Carolina, at the close of the morning service in the fall of 1879 I felt strangely moved by a peaceful touch of a Spirit that made the leaves of the trees look more beautiful, and all the world more lovely than ever before in all my life. I there had the thrill of contact with the Christ, and became a new creation. Around this center all the forces of life played, but none ever shook it. Now you ask what was the net result of it all? Well, in actual knowledge, very little. I do not yet know many things, but what few I do know are my very own. I know them, and I know that I know.

When I came out of the fight and looked about me, I found myself back on the fundamental doctrines of Methodism. I can go to any pulpit in all our connection now and preach for four years, and preach my whole message, and nobody will find cause to complain. I have finished two quadrenniums since, and nobody has complained, so far as I know. But you say was not the cost out of proportion to the results? Why not take what is given you by others and preach it? That to me is and has always been impossible. A friend of mine once said to me, "I feel this way about Bible study of this kind. There is a fine pasture over there, with plenty of good things in it, but there are also lions there and I am afraid to venture." Yes, there are lions there, but any man who is afraid to go into the lions' den, or even into the jaws of death, to get the message God has for him, is not fit to preach. But all do not have this struggle. Many seem to be spared it. But I do not know whether they are to be congratulated, for nobody can serve in the highest degree who has not also suffered. You may take off both my arms rather than take away the things that are now mine. I would rather lay down my life to-day and let you put me away in the cemetery to-morrow than give up my message won out of it all.

"Which is not as idle ore. But iron dug from central gloom, And heated hot with burning fears, And dipped in baths of hissing tears, And battered with the shock of doom To shape and use."

But I had no thought of going into all this personal history. You must pardon me. Now to return. Nouns cost, but they pay. Buy them at the cost of everything, and give them to your people freely. Only thus can the great Church be led on. But we must not be unmindful of the need of tact. Our preaching must not be destructive but constructive.

IT'S A FOOD NOT A FAD

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es that led to the war, reflects upon our peerless Robert E. Lee, and glorifies John Brown, while its assertions pertaining to the social life of the South are almost unmentionable. The falsehoods are not confined to a few isolated pages, but the warp and woof of the book is vicious and pernicious. "Whereas our handsome monuments scattered over our beloved Southland, our beautiful memorials, and our labors of love will count for naught if we permit such willful, wicked, and slanderous statements to go unrebuked and unchallenged; therefore be it

"Resolved: 1. That the thanks of this convention be extended to Judge W. W. Moffett, of Salem, Virginia, who indignantly exposed its false teachings and protested against its use; also to the press of Virginia for the stand they have taken for truth and honor and to our friend, Mr. Cunningham, of the Confederate Veteran, whose work of love for the South deserves the gratitude of all the people.

"2. That we will combat and contend with all our strength and might, individually and collectively, this 'Elson's History,' or any other history, defamatory or unfair to the South, and we will not desist till none other than a fair and true history from '61 to '65 be taught in our schools and colleges."

I am an old Confederate, but I have never thought it wise or right to elevate Mr. Davis in order to elevate his history. On the 306th page of his history Mr. Elson speaks of "the great superiority of Lincoln over Jefferson Davis." He ignores the fact that Jefferson Davis entered the Senate of the United States when that famous trio, Webster, Clay and Calhoun, were yet living, and in debate took rank with the foremost. Prescott, the historian, pronounced him "the most accomplished member of that body." Senator Henry Wilson, of Massachusetts, referred to Mr. Davis as "the clear-headed, practical, dominating Davis." Mr. Elson forgets that the South had neither army, navy, munitions, or money, and yet for four long years she held out against one of the best equipped armies of the world, gaining many brilliant victories.

I admire Lincoln and Greeley and Grant. Is it any wonder that I revere Davis and Jackson and Lee? There is not one Northern soldier against whom my Southern heart has aught. But I plead for the truth of history. Mr. Elson's promise to revise his work eliminating the objectionable features cannot atone for the unhistoric record he has given us. History is a record of facts, not of falsehoods.

With sincere love for all true soldiers—North and South—I subscribe myself, JOHN FREEMAN NEAL.

A man with no will of his own is characterless.

Each successive birth marks one more incarnation of the past.

People generally sneer at a thing they can never acquire.

By the east window of every heart grow the thorns.

Men who really do things say but very little about them.

Nearly Smothered

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try.

FALSE HISTORY.

I have been thinking for some time to write you concerning the so-called "Elson History of the United States." I have had it in my library for more than a year, and have contented myself with marginal convictions of some of its many misrepresentations of Southern men and manners. The book has been expelled from some of the Virginia schools where it is best known, and if it is in the curriculum of any of our Texas schools a similar fate ought to overtake it.

Following is a clipping from The Confederate Veteran of February, 1912:

"Salem (Va.) Daughters on Objectionable History.

"In resolutions sent to the Richmond U. D. C. Convention Mrs. Roy Lind Roberts Evans, of Salem, Va. stated:

"Madam President and United Daughters of the Confederacy in Convention Assembled: Permission is asked to bring before this convention the consideration of a so-called history of the United States, known as 'Elson's History,' which has found its way through unguarded channels into some of the schools and colleges of the South. It is prejudicial to the South, and abounds in misrepresentations and falsehoods. Unjust to the South throughout, it misrepresents the caus-

## Notes From the Field

### San Augustine.

This writer and family arrived in this good old town on December 7, 1911, and though the rains had descended yet we were met at the station by some of the brethren, and after arriving at the parsonage such a bevy of ladies greeted us that we were almost shocked, and that is saying a great deal. The ladies, under the leadership of Mrs. W. W. Perry, had taken in hand the furnishing of the home of such things as were lacking, with the result that now we live in one of the most handsomely furnished parsonages in this or any other district. This was largely made possible by the efforts of Mrs. Perry, who had given a play during the session of the conference, which netted the ladies nearly one hundred dollars. Not only was the home remembered in the way of furniture, but the larder of the preacher was not forgotten, and since our arrival many tokens of kindness have found their way into our abode. Last Sunday was the occasion of our first Quarterly Conference, and the presiding elder, Bro. J. W. Mills, came on schedule time, though under great difficulties, preached us a missionary sermon on Sunday morning, under the inspiration of which much was accomplished in the way of disseminating information, and stirring our hearts. Mills is a great success as an elder. On Sunday evening the conference was held, and the Official Board covered itself all over with glory by the way they took an upward step. First, they raised the pastor's salary from one thousand to twelve hundred dollars, and then the pastor was relieved of any financial burdens during the year, as the board undertakes to collect all the conference collections, and thereby bid the pastor to bestir himself to other things. To say that this writer is in clover does but feebly express our sentiments. All things look good, "and the goose hangs high." San Augustine is coming—"just watch us grow."—H. B. Smith.

### Trinity Church, El Paso.

Since coming to the El Paso District I have received a number of inquiries from our preachers concerning the work at Trinity. I am glad to see a lively interest in this the leading appointment of our conference, and in many respects one of the leading appointments of the entire West. I don't think I have ever been associated with a work that has grown more rapidly and more substantially than Trinity has since conference. Bro. Chas. W. Webber, the pastor, since coming to us has made full proof of his ability as pastor and preacher, and already his influence is felt throughout the city. One of the most gratifying results of his ministry is that there are conversions at almost every service. An January 28 there were 25 who came forward for prayer at the morning service. Of the hundred members that he has received since October about fifty per cent have been on profession of faith. The attendance at all the services of the Church has increased fully fifty per cent. The large, main auditorium will no longer accommodate the morning congregation. It was my pleasure, to worship with them last Sunday; the lecture room had to be used, and every seat was occupied. It was an inspiring scene. The forward movement has been inaugurated in every department of the Church work. In the Sunday-school in two Sundays there has been an increase in attendance of more than fifty. The every-member canvass is being successfully carried out by the business men of the Church. This is helping to instill new life and new vigor into the membership, and is working a revolution in their ideals and aspirations. Men are interested who have never been interested before. Truly a note of victory is heard throughout the ranks. It is not over-estimating when we say that under the present leadership we expect to see Trinity take second place to none of the great Churches of the West or Southwest. Already the ideal has been fixed, and these stout-hearted Westerners, I can assure you, are the ones who can measure up to it.—J. Allen Ray, P. E.

### First Church, Galveston.

This Church is moving for victory. The pastor, Rev. C. S. Wright, is at present engaged in a revival meeting. Rev. R. R. Jones, of Montgomery, Alabama, is doing the preaching, and Mr. Edward McKenzie is leading the singing. The prospect is flattering for a good meeting. Jones and McKenzie make a sane, strong team in a meeting. The attendance upon the special services is exceptionally large. For the first eight weeks of our pastorate here we received thirty into the Church, or one every other day. For the last five Wednesday night prayer-meetings we have had in attendance

103, 107, 112, 116 and 119. The Sunday-school, under the leadership of A. E. Rector, is one of the best in all the conference. Our League is in fine shape, and a great force in the Church. The ladies' societies of the Church are doing a fine work. The Men and Religion Forward Movement is doing good among our men. More later as to results of meeting.—C. S. Wright, Feb. 20.

The following telegram, dated Galveston, Texas, February 26, gives additional report of the revival: "Yesterday was a red-letter day at our Church. It closed first week of revival

have been closed twice, and are closed at this writing. All places of public gatherings, including the Churches and moving picture shows and theaters, have been closed twice. Then, too, we have had an unusually hard winter, and altogether our work has suffered very great hindrances. However, we have received seven into the Church, had several very spiritual services, paid our Orphanage assessment and raised some on missions. Salaries have been paid in full until last few weeks. We have organized one of the largest and best teacher training classes in the conference. Our enrollment is twenty four, and the average attendance has been almost equal to the enrollment. These people appreciate the labors of former pastors, and I hear them speak often of Brothers Moore, Williams and Patterson, in both complimentary and ap-

wrought well—Chambliss, Wiseman, Garvin, Harris, Evans, Manly, Heizer, Phelan, Irvin and J. W. Smith. My predecessors have left their impress on this people and I thank God for the privilege of following such men. Pray for us that we may have a great year.—M. W. Clark.

### Tucumcari Circuit.

On February 2 I started for Logan. Was visiting out in the country, seven miles from Logan one of my appointments, and visiting from house to house till Sunday the 4th. Met a Baptist preacher. We held services together that day at Pleasant Valley. We began going from home to home. Sunday night in a home a father was saved; from there to the schoolhouse. Monday morning visited the free school; there we received great inspiration. Monday night we visited a

ple to realize the importance of putting forth every effort to upbuild the Church and advance Christ's kingdom. He is truly a great and good man. We have received forty-two members into the Church since conference; have visited in sixty-seven homes since I have been on the charge; our people are all harnessed and at work; we are planning and praying for a great year on the Hedley charge. Pray for us that we may have the desire of our heart in the salvation of souls.—G. H. Bryant.

### Floyd Circuit.

Just before going up to conference for my first time last November a friend remarked to me that she hoped I'd get a good appointment. I replied that I expected to get as good a one as I deserved. I don't think I have been disappointed either, for, taking all things into consideration, I don't think I could have selected a place that would have suited me better for my first year's work. I don't mean by that that we are sailing on "flowery beds of ease." Not at all. The fact is, that there are many things discouraging in the outlook, if we take a human view of it. There is a debt of \$1750 hanging over the Floyd Church; the Bethel Grove Church is very weak indeed, and while the Alliance Church has quite a number of faithful and substantial members yet the work seems to have come to a standstill. Then there are other things that tend to weaken the spiritual life of the Church, but I am suffering none of these things to discourage me. Indeed, there is a brighter side of the situation. While the Floyd Church is much in debt, yet with a good crop we'll be abundantly able to pay it off, and at all three points we have as good prospects for a revival as you ordinarily see this time of the year. Generally the people attend Church well with good interest manifested. Two hundred or more promising young people are on the work. Most of them are irreligious, but are friendly, and they are regular at Church. This is as good a place to do good as I know of. The work is compact and easily served, only extending over eight miles of territory the longest way. This gives me ample time for reading, Bible study, etc., which I am endeavoring to use to the best advantage possible. While the people have not been so free to express their interest in their pastor in the way of huge poundings, a big assessment and a well furnished parsonage, etc., as some of the brethren report, yet they did give us a nice pounding on arrival, and one of our loyal families kindly cared for the pastor and wife in their own home while some of the faithful women, assisted by a man or two, now and then, worked in the cold and repapered and carpeted the parsonage, which is showing the effects of twenty-four years' use. All this kindness is certainly appreciated. I have found some of as loyal, true and consecrated people on the work as any preacher need want to labor among, and I am enjoying the work among them thus far.—A. T. Bridges.

### Howe Circuit.

Our first Quarterly Conference is passed. It was truly a great occasion. Dr. Andrews became obedient to his inferior and preached five great sermons, which were an uplift to all. Howe, though burdened with debt, came to the financial relief of the pastor, and the elder told her people she was at the head of the district, apart from some of the stations. Pray for us. God is giving us access to the people, and we are visiting, preaching, praying and expecting a revival.—D. F. Fuller.

### Turkey Circuit.

A few minutes after our return from conference the ministering angels came to see us, bringing some highly appreciated replenishing for the larder. The hard winter has caused delay in many of our plans, but we are moving steadily on, and things are looking up now. Whitefat will soon have a new, commodious house of worship. A healthy missionary spirit obtains, and the conference collections are being met cheerfully. Liberal provision is made for preacher's support. We are working and praying for, and expecting, great revivals this year.—D. C. Ross.

### Taft Circuit.

As we are a stranger in Texas, having come down to the coast on account of health, we have long remained silent. But we have had two good meetings on our work, and all Metho-



Central M. E. Church, South, Galveston Rev. C. S. Wright, Pastor  
The Church in which a revival is now in progress

services. Evangelist Bob Jones, of Montgomery, Alabama, is with me. A goodly number converted, house packed and connectional claims amounting to \$827, raised in full. Jones is strong man in evangelistic field. Will close the meeting on March 3.—Casper S. Wright.

### Eleventh Avenue, Corsicana.

Upon our arrival at the Eleventh Avenue parsonage we found our predecessor, Brother Patterson, moving out, and the good women of the missionary society as busy as bees putting the parsonage in shape for the new preacher. They had all the carpets and matings and rugs and curtains taken out, cleaned, dusted, aired and replaced. They rubbed the floors and furniture with liquid veneer, and made things shine as they did when first purchased. We found a company of active and loyal folks called Methodists. As an evidence of this fact, they have church property as follows: One brick veneer church edifice, nicely finished and furnished, which is valued at \$12,000, and is out of debt. Then they have a splendid parsonage which is modern and complete and furnished with all necessary furnishings, and of the best quality, valued at \$4500. This, too, is paid for. While the membership is not strong either in numbers or finances these figures show them to be faithful and loyal. They take just pride in their property, and are still supporting the enterprises of the Church in every way. Our church building is in bad condition owing to the brick pulling away from the frame work. In this black land it seems impossible to make a substantial foundation for a veneered building. A committee has been appointed and as soon as the weather and health conditions will permit we expect to take the brick down and weatherboard and paint the walls. Our work has been hindered, and almost entirely stopped for several weeks on account of the meningitis epidemic in our city. There have been several deaths and from one to five cases each week for the past two months. Our public schools

### Roscoe.

There are times when silence is golden, and other times that it would be ingratitude. So I have decided I must write a letter from this place. After a long move we landed in the beautiful little city of Roscoe November 17, 1911. Since that time no effort has been spared by our good people to make our home as pleasant and our work as effective as could be made. The parsonage was made ready for us—a "kitchen shower"—a large new cookstove, a kitchen cabinet, a nice art-square for the parlor, are some of the things brought to the parsonage. This is the first year of work for Roscoe as a station. We found as fine a set of men on the Official Board as this pastor has yet been associated with. "Men who both know and love the Methodist doctrine and Discipline," and "men of solid piety." They are looking well to the interests committed to them. A liberal assessment was made for the pastor and presiding elder, and monthly payments are made. Some people get tired of the details of a pounding account, so I will only say that on the evening of January 18 a large crowd of merry people stormed in upon us, and took possession of our premises for about an hour, and after they had gone we found all sorts of things good to eat. They also left an indelible impression upon our minds that we were among a people who love God and his servants who come in his name. Our Sunday-school, under the efficient superintendency of Bro. R. R. Haley, is growing. We began a protracted meeting Sunday, the 25th inst. We are expecting "a time of refreshing from the presence of the Lord." The pastors who have gone before me have

Baptist's home, where there were four souls saved around the family altar. The good work kept up till Wednesday night. We again gathered in the schoolhouse; preached to them. Up to that time there were nine conversions. Preached again Friday night. The good work kept up till Sunday evening. We organized a Church with seventeen members; \$50 strong for the preacher the rest of the year; only afternoon appointment; all told, sixteen conversions. May God bless these good people. I think we will give them the next Quarterly Conference. Three have been received by letter; two by baptism, and twelve by vows. At the close we organized a Methodist Sunday-school—the only one we have on our work—and I make one hundred miles every round. I appointed three stewards; every one of them takes the Advocate. Three new names for the good old Advocate. All Methodists ought to take their Church paper. Brethren, pray for us preachers in New Mexico; we are having a hard time, but, oh, what a glorious time we are having with the Lord, because he said, "I will never leave thee alone," and he is here in New Mexico. When God shall say, "It is enough, come up higher," we will never regret sharing the hardships here in this world.—W. L. Self.

### Hedley.

While the brethren have been discussing "higher criticism" I have been out here on the best little work in the Panhandle—just sawing wood, without wood to saw, but notwithstanding the fact that we have gone through the worst winter we have had for years we are making progress along many lines. Our second Quarterly Conference has come and gone. Our beloved elder, Brother J. W. Story, was with us and preached four of the greatest sermons I ever heard. The people of all denominations say he is the greatest preacher they ever heard. When he comes into the charge he doesn't come just to look after the business of the conference, but he comes to help the pastor and his peo-

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dists are always glad to hear of such things. People were converted, backsliders reclaimed and brought into the Church. Rev. J. J. Clark assisted at Gregory and Taft in the revivals. Taft Circuit is the most convenient work I ever saw; I am able to reach any point by train and return the same day. It is a thriving people, spiritual and financially. Before I close I want to thank Brother Shuler for what he said about Sheldon's "System of Christian Doctrine." He voices the sentiments, I believe, of nearly every young preacher. The book does not satisfy; give us back "Watson."—R. C. Aubrey.

**Huntington.**

A red-letter day at Manning yesterday—a big saw mill town—one of my places to preach. Preached Saturday night; several came up for prayer. The revival tide began to rise and Sunday, at 11 o'clock, had reached high-water mark. Organized a Church with ten members. These men and women are a sure foundation, built upon the apostles and prophets, Jesus Christ himself being the chief cornerstone. They are the Gideon Band of Manning, and are proving to be a live wire along all lines. May the good Lord bless the people of Manning. Two new subscribers for the Advocate. Then at 3:30 o'clock in the evening Brother Anderson, a Missionary Baptist, preached, and at night we organized a Church with sixteen members. So you see, all told, it was a great day at Manning.—D. F. Pulley, Feb. 19.

**San Benito.**

A word from a superannuate of the W. X. Car. Conference, now in the bounds of West Texas Conference, might be acceptable. I have been on the Mexican border for a year. I came here for my health, and am glad to report that I have been benefited by the move. Rev. W. N. Vernon transferred from West Oklahoma Conference at the last session, and was stationed at San Benito. Since being here has been untiring in his labors, looking after all the details of the work. He recently closed a very interesting revival which resulted in part in ten conversions, and a large number of reclamations. The Church membership has been greatly revived. On his arrival he found eighty-one members, and since his arrival has added, by certificate and otherwise, eighty-one to the membership, sixteen of whom were organized into a society at Rio Hondo, ten miles east, on the interurban, also a Sunday-school numbering thirty-three. Our Sunday-school at this place is in the hands of an able superintendent and an efficient corps of teachers. The school numbers near two hundred. This is a station on its first year's trial. The stewards have promised a salary of \$1000, and so far have met the same. The financial outlook is good for a clean sheet at next conference. Methodism is being permanently planted throughout the Rio Grande Valley under the able leadership of Rev. A. L. Scarborough, presiding elder. As far as heard from, all the pastors in the district are faithful and doing good work.—A. G. Gantt.

**WACO METHODISM.**

The preachers' institute will meet at Austin Avenue to-night (Monday). The elder has secured the help of Drs. Culver and Rice and others. We are expecting a splendid time. Porter had a fine day, with two additions. The elder was with him at night to the edification of the people. Creed has East Waco going; good day, with two additions. The elder was with him in the morning. McCain's work on Bell's Hill still goes apace; two additions yesterday. Knickerbocker had splendid day at Austin Avenue; fine services all around, with three conversions and additions. The services were original and good. Munger and "the church in a day" still advance rapidly. That will soon be one of the best Churches in the whole country. Methodism is going forward here. Our elder will again report the best district in Texas this fall. There were twenty additions and conversions in the Churches yesterday. ASHLEY CHAPPELL, Secretary.

**DALLAS METHODIST PASTORS' ASSOCIATION.**

Because of the Gipsy Smith campaign which began here Saturday, last, the evening services for Sunday were dismissed at the various local Churches, and the services of the morning hour were hindered by the rain; consequently, the congregations were small. Most of the pastors preached appropriately to the work of the great revival, and are hoping for our people to contribute their best labor and most earnest praying to this special mission. Quite a number of the brethren "dropped in" with us for the association's session, to-wit: C. A. Spragins,

the McKinney District's "beloved;" L. S. Barton, our Commissioner of Education; C. W. Dennis, our pastor at Rockwall, and Secretary of Conference Board of Missions; J. T. McClure, General Commissioner of Education for Southern Methodist University, and R. C. Dial, Superintendent of Anti-Saloon League of Dallas division.

The paper prepared by the committee previously appointed touching the early closing of the saloons was most heartily endorsed and given to the press. All the Methodist preachers feel orthodoxly strongly on every sane effort to destroy the saloon, and consequently most heartily pledged ourselves to do what we can for this measure of regulation.

The following accessions were reported: Trinity, 2; Ervay Street, 4; Grace, 1; Tabernacle, 1; Oak Cliff, 2. The presiding elder read a paper on "The Prophecy of Nahum." It was so saturated with evangelic fire and truth that no discussion followed, all feeling that prayer was a more appropriate conclusion. C. A. LONG, Secretary.

**The Great Movement for Education in the Southwest**

By A. M. MUCKENFUSS, Professor in University of Mississippi

Readers of Church papers everywhere have been attracted by Dr. Hyer's "Challenge to Methodism." The "forward movement" which he discloses should, as he remarks, be a matter of pride to every loyal citizen. Interest in educational uplift is indeed reaching a climax in the Southwest, and well may the people be aroused on the subject. A great civilization is in the making in this region, and the history of the next hundred years will be seriously altered by the events of the next decade. The rudder is now being constructed that is to guide the ship of Church and State. It was so in the Southeast. Consider the effect of the University of Virginia upon our Southern life. It was given definite ideals by Jefferson and no educator in the South to-day can fail to recognize that these ideals are still widely in force.

Forward movements are part of the very genius of a vigorous people occupying a new territory. Under such conditions, those who lag behind are simply crushed. Our Church, born in a university and founded by educated men, has always stood for the harmoniously developed man and woman, and we cannot afford to allow a State or a sister denomination to forge ahead of us in a line of work that we claim to be distinctly our own.

The day of small things has passed in those Southern States that lie West of the Mississippi. Civilization there is rapidly approaching the complexity of the "effete East." Problem upon problem is crowding upon the shoulders of those in positions of responsibility in these States, and the bent of their sociological development is being studied with intense interest by the people of the country generally. Consider only three schools of the above territory—one of each type—the University of Texas, the Rice Institute and Baylor University. Their unprecedented recent growth but typifies the great educational movement now in progress throughout the region. The Methodists must get in line or stand on the curb as mere on-lookers.

A study of some statistics gathered by the United States Commissioner of Education will be instructive. Considering thirty-four of the most important and representative colleges in these four Southwestern States, and comparing the years 1894, 1900 and 1909, we find that their incomes have risen steadily from \$546,009 to \$769,785 to \$2,249,060; the cost of their libraries has moved up steadily from \$126,040 to \$375,725; their scientific equipment has gone up in value by leaps from \$182,500 to \$409,317 to \$1,401,111; their buildings have been erected and endowments paid in largely from 1900 to 1909, as shown in the growth in values from \$3,406,878 to \$4,172,800 to \$7,437,044 for buildings and from \$2,141,719 to \$2,895,979 to \$6,274,473 for endowments. In 1908 the apparatus was only valued at \$965,001 and buildings at \$6,851,855. Comparing these figures with those given above for 1909, we note a considerable increase for an average year of the last decade.

In 1909 there were 10,815 boys and 4274 girls studying in these thirty-four colleges. While for this year there is recorded only \$2259 in benefactions: for 1908, \$65,734 was reported, and all know of the \$600,000 subscribed to Baylor in 1910, and of the \$900,000 or more promised to Southern Methodist University in 1911. Among the other notable gifts in 1910 were \$60,000 to Henderson, \$25,000 to Ouachita, \$40,959 to Southwestern, and \$23,000 to Texas Christian University.

Looking backward through the years we find the gifts to education in these four States of the Southwest to have been as follows: For 1906-7, \$120,404; for 1905-6, \$265,923; for 1904-5, \$28,460; for 1903-4, \$119,985; for 1902-3, \$96,800; for 1901-2, \$257,370; for 1900-1, \$557,130 (\$387,100 in Louisiana); for 1899-1900, \$140,498, and for 1893-4, \$185,056 (\$151,741 in Louisiana). Omitting for the sake of fairness the Louisiana benefaction because it was probably East of the Mississippi, we have the grand total of \$1,267,454 contributed to educational endowments in the territory of the Southwest during the ten years previous to 1910.

**FROM REV. I. Z. T. MORRIS.**

For the first time since 1864, you know for whom I was fighting then, my physician said, "You must 'stack arms' and go to the hospital." So I am here; I hope only for a short time; ought to have been here a month ago. But my, how hard it is for a Methodist preacher to surrender—only when he knows his work is complete, and when the Father calls! For forty-four years I have been trying to do that part of the work the Bishop told me to do, and have always been glad of a Church which has a plan of that kind. I expect I would have been out of a job long ago if I would have "waited for a call." Don't think my work will stop. Oh, no! The week before I came here we sent seven little fellows to good homes, and five more came. The day I left three of them went off to Methodist homes. Praise God for helping us in such a work. If there is any demand for our work tell them to write to my wife and the demand will be met. Pray for me. I. Z. T. MORRIS. Mineral Wells, Tex., Feb. 20.

ly to its own membership, but also to the region in which it is active, and to the social forces of its environment which it cannot but affect.

I do not mean that the above arbitrary distinction holds true for the actual colleges that we see around us, but that it is the ideal and inherent tendency of such schools. If the Church college is not progressive and does not plan well for the future of man, it is untrue to its ideals and falls far short of its mission. If the State college is not responsive to the real needs of the hour in the State it is to that extent failing to serve the people who pay for its maintenance. If the private school does not conserve the treasures of the past, who will not do so in this day of commercialism and rapid change? All three types of schools are needed in the general scheme of education that we are evolving in America.

To my mind the greatest of opportunities lies before the colleges that are linked to the destinies of the several denominations in the South. They lie nearer to the inner hearts of the people. In educational policy, as may be inferred from the above, they stand midway between the State and private schools, and are fully worthy of the most searching investigation by our most prudent business men. Therefore, may the denominational colleges live up to their opportunities and receive the financial support that their mission in American civilization deserves. Having been embarrassed in this respect in the past, they have been unable generally to lay the foundations of education as broad as they have laid them deep. Given financial freedom, they would surely respond instantaneously in leadership, and bring order out of the present chaos of educational ideals—under the leadership of him who said, "The truth shall make you free."

The Methodists of the Southwest have planned wisely. Our fathers thought that colleges should be located "far from the maddening crowd," but the experience of the decades has changed our point of view. The city needs the college and the college needs the city. The very atmosphere of the college city is different from that of one that has no material center of culture and research. To educational executive officers, many perplexing problems of discipline, of scholarship, of equipment, and of finance vanish in the city-located university, which by its usual situation in the suburbs possesses rural advantages also.

In the light of the above facts, consider that portion of our country included in the States of Texas, Louisiana (west of the Mississippi), Arkansas and Oklahoma. This region is set off to itself by natural boundaries. Nature has erected permanent barriers in the form of a great river, a great gulf, a great desert, and a great climate limiting the extent of a staple crop. What a land of possibilities is this vast Southwest! It would seem that somewhere about its center there should be a prosperous city with an influential university. We find as a fact that Dallas is geographically very near the center of the region, logically and actually its commercial emporium. This city lies exactly midway between Kansas and the Gulf and almost half way between the Mississippi River and New Mexico. The population of the region under consideration (including New Mexico, which is tributary to it) in 1900 was 6,727,540, and in 1910 it was 9,111,833—a gain of 2,384,295 in ten years, or nearly 240,000 per year! Dallas lacks only 4510 of being the largest city of the region, and is thus in every respect the focus for a great and naturally distinct area. It is indeed remarkable that no great institution of learning has yet been opened at such a strategic situation. Sound reasoning points to the advantages which must accrue to the educational foundation that takes precedence at this location.

Within the portion of the South that lies west of the great River, there are now fifty-five higher educational institutions of various kinds, giving the finishing touches to the education of white boys and girls. Some of them have sprung up like mushrooms within the past few years. Since 1904 seven colleges have been abandoned, and eight new ones established, showing the educational unrest of the past few years. The period so identified might thus be viewed as being similar to the eve of a great battle, a "maneuvering for position." East of Dallas in the region under consideration and south of the Arkansas River, a populous section, there are now six colleges, or only eleven per cent of the whole number in about one-fourth of the area.

There is every reason of sound scholarship and finance, therefore, in favor of the establishment of a great and permanent university at Dallas by our Church. To the business man, such a proposition is a secure investment. To the educator, it is the logical culmination of a great movement. To the Churchman, it is an essential

plan for the moral uplift of a great region. Who can then remain indifferent? Who can withhold enthusiasm? If only one per cent of the annual increment of wealth that is wrested so easily in the long run by our people from a land vast in agricultural and mineral resources is placed at the disposal of the Educational Commission at Dallas by a laity devoted to the cause of humanity, then indeed will even the fondest hopes of the most visionary dreamer whose heart is in the future of Southern Methodist University be surpassed during this year of grace, 1912.

**PLEASED WITH THE ADVOCATE.**

Your paper pleases me when I read such articles as "The One Church" in the issue of February 15. I have also read with interest Uncle Buck Hughes' "Early Methodism in Dallas County," and do not think it part in me, as he mentioned Rev. Joab Biggs' name and related a joke which Simpson played on him, to relate others that I heard my grandfather (Joab Biggs) tell. So here goes:

His large circuit brought him in touch with varieties of people. One Saturday eve as Brother Biggs was pushing his horse to reach Brother \_\_\_\_\_'s house where he would preach the next day he met up with a lad who had heard of Methodist preachers but had never seen one. As they rode along Brother Biggs inquired of the youngster about certain people—where they lived, how far to their home and whether they loved God or not. The boy was suspicious that he had found the long-looked for curiosity (a Methodist preacher). Silence for awhile allowed the boy to eye the preacher from head to foot. His attire, his saddlebags, the long linen duster, and curious shaped saddle added to the boy's astonishment the more. Then Brother Biggs broke the silence by asking, "Are you coming over to Brother \_\_\_\_\_'s to-morrow for preaching?" The excited youngster exclaimed, "Who's go-in-g to preach?" When Brother Biggs, slow in his deep, round voice announced, "I am!" The boy grabbed his hat and began to whip and kick his pony, looking at the preacher and exclaiming, "Whew! whew! You a preacher!" As his pony dashed away over the hill, as far as the eye could see, the youngster was looking back over his shoulder, kicking and slapping his pony with his hat saying, "Whew, you preacher!"

He used to tell us children another joke at his fireside. One of his appointments led him to pass through the East Fork bottom. While passing through this bottom to his appointment he came on a man down fighting with his hat the flies that alighted on his horse and boisterously cursing the flies and everything else as he hit. Brother Biggs, approaching and hearing him cursing, said, "My friend, you must not be religious." The quick, curt reply came, "No, parson I am not; if you have any to spare, I want a quarter's worth till I get out of here." The conversation ended.

L. D. SHAWVER.

**NOTE FROM BROTHER MILLER.**

I was in Dallas last Saturday and by request of Rev. F. O. Miller went with him to Garland for service Sunday, and made an introductory statement of his work in securing homes for the superannuate preacher. I regard Brother Miller as the right man in the right place, and his work as one of the most neglected interests of the Church in the past. But I am glad it is beginning to be looked upon in a more favorable light.

I entered the ministry forty-two years ago last November, and after thirty-seven years of unbroken pastorate, and the unselfish devotion of all my time, talent and position to the work of the Church; if it had not been for Brother Miller, and the Church rallying to his call, I and my wife who had stood by and cheered me for thirty-five years would have been retired on about a fourth of a support, and nowhere to go. But we are in a good home with many comforts around us.

So I want to say that an honest investigation will prove that it is a work that when properly carried out will untie the hands of many of our less fortunate brethren and enable them to spend their later days more effectively, instead of worrying about what will become of them when forced to retire. S. W. MILLER.

The life without regret is the life without gain. Regret is but the light of fuller wisdom from our past, illuminating our future. It means that we are wiser to-day than we were yesterday. This new wisdom means responsibility, new privileges; it is a new chance for a better life. But if regret remain merely "regret," it is useless; it must become the revelation of new possibilities, and the inspiration and source of strength to realize them.—William C. Jordan.

Publicity! The lure that entices the skeleton to stalk out of the closet.

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 either of the above addresses.

MRS. GODBEY WILL BE AT EPWORTH.

After the last State Sunday-school Conference, which met last spring at Dallas, a number of the elementary workers who were present thanked the Program Committee for placing the elementary sectional work in the hands of Mrs. Godbey. They said that she was not only well informed as to the best elementary plans, but that she was so familiar with local conditions and difficulties that she was able to help Texas Sunday-school workers as no one from abroad could help them. Acting on this hint Mrs. Godbey has been invited to devote a period daily during the next Epworth Sunday-school Encampment to elementary work, and has kindly accepted the invitation. At Dallas some pastors and others who were present expressed regret that other meetings prevented them from attending the section of elementary work. At Epworth we shall have time enough to let everybody become more familiar with all phases of the work. There will be no sectional meetings unless special demand should be made for them during the Encampment, in which case they will be held in the afternoon, still allowing persons interested in the particular line of work to be present without missing some other part of the program. Thus pastors and superintendents, as well as teachers, will have full opportunity to hear Mrs. Godbey and her associates discuss all phases of primary work. And no man is qualified to be a leader in Sunday-school work unless he has given some study to each and every department of the Sunday-school. The Program Committee feels fortunate in securing Mrs. Godbey for this department, and urges all elementary workers to make a special effort to attend the Epworth Sunday-school Encampment for 1912. The dates are July 18-28.

OUR SUNDAY SCHOOL AT TAYLOR.

Taylor station is blessed with a live pastor, a live superintendent and a live membership. At least that is the conclusion of the editor, who recently spent a Sunday with that delightful congregation, and spoke three times—twice to the congregation and once to the officers and teachers of the Sunday-school. Rev. A. E. Carraway is pastor, and Carraway seldom either sleeps at his task or allows his fellow-laborers to even doze. Prof. Balch is superintendent and possesses both natural and acquired gifts for the work. Being a modest man of quiet demeanor he shows no tendency to disturb the school by "fussiness" or to talk it to death. Being a public school teacher and a student of the modern Sunday-school he knows what he wants to do and is quietly proceeding to remodel the school according to the latest and most approved patterns. Last year the congregation aided his plans and those of his former pastor, Rev. E. P. Williams, by building an addition to the church for Sunday-school and social purposes at a cost of about five thousand dollars. The church is still not a model Sunday-school building, but it is much better than a one-room house. With a few curtains and additional appliances the school could be still further improved. But for the size of the church membership it is a large school, well organized throughout, and with several flourishing adult classes. We found Carraway radiant over the social affairs of the young people of the school, and the prospect of a rich harvest of wedding fees at no distant date. So note it be.

WHY DO NOT THE CHURCHES TAKE BETTER CARE OF THEIR SUNDAY-SCHOOLS?

A faithful steward lately said to this editor, "We would like to advance the salary of our pastor beyond the assessment of last year, but our Sunday-school is a hundred and fifty

dollars in debt, and some one must pay it." A pastor intimates that a small assessment for Sunday-school extension is a hardship on his small school because it is struggling with a seventy dollar debt. Another states that his school cannot buy certain supplies that are necessary for the best work because it is already heavily in debt, and its collections are not paying for literature that it already uses. We do not repeat these statements in order to find fault with somebody. We will not discuss whether it is fair to make some debt a reason for not doing the handsome thing by the pastor, thus virtually making him pay the Church's debts. Neither are we saying that Sunday-school debts are not sometimes the result of bad financial methods or mismanagement. The question we raise is, Who is responsible for such conditions? By the law of the Church the Quarterly Conference is a Board of Managers for the Sunday-school. Then if a school is inadequately equipped for work, if its income is insufficient, if its finances are not well managed, the responsibility for such conditions rests primarily on the Quarterly Conference, and through the Quarterly Conference on the whole Church.

And where Quarterly Conferences do take a hand in Sunday-school management, their work is often marked by strange lack of thrift and foresight. We know stewards, and even superintendents, whose sole interest in the finances of the Sunday-school seems to be to "keep down expenses." Such people are on a par with the patrons of the day schools of thirty years ago who complained every time the teacher wanted Johnnie or Susie to have a new book. Their idea of a free school was a school that cost nothing and did nothing. Most people in this generation have better ideas than that of a secular school. But some Methodists are a generation behind the times in their ideas concerning the Sunday-school. That it should need such things as working tools—maps, charts, blackboards, classrooms and the like—seems to them absurd. If the superintendent tries to improve the school, and in the effort gets it in debt, instead of rallying to his support and paying the debt and furnishing him the funds that are really needed for effective work, such people censure him for extravagance and insist upon a reduction of expenses. As a result, we know superintendents whose ardor has been chilled to death and who have been reduced from earnest, aggressive leaders to lifeless Gradgrinds, who are content, or who feel compelled by circumstances, to do the treadmill act Sunday after Sunday and year after year. Why cannot our people see that it takes money to equip a Sunday-school just as it does a day school? Why can't they see that it is a great embarrassment to teachers to have to work with well-trained pupils—pupils taught in modern public schools five days in the week—without working tools? If some superintendents that we know were called before the Quarterly Conference and asked to make out a list of the things that the Sunday-school needs in order that the cost might be made a part of the regular budget of the Church they would feel as strange as "Alice in Wonderland," and believe, not that they were suffering a horrible nightmare, but that they were having such pleasant dreams that they would wish to dream forever. And when they pinched themselves and found that they were really awake they would raise an old-fashioned Methodist shout. Brother steward, if you want to hear the superintendent of your school shout try this treatment.

Recently in an institute, we asked if the school had a cradle-roll, and received a negative answer. Going further into the matter it was developed that an earnest and competent woman had desired to organize a cradle-roll, but that it would take two dollars and fifty cents, and the superintendent felt that the school could not spare the money, and all Christ's lambs in that town stood out in the cold for lack of two dollars and fifty cents. And the charge was a prosperous station. Ridiculous, of course. But nobody but a field worker knows how many ridiculous things there are in the Sunday-school world.

The saddest feature of the case is that where such parsimony is in control it is training another generation to be as narrow and stingy as those who do the training.

But often it is easier to find a disease than to provide and apply a remedy. In such cases as we have been mentioning the pastor must usually be the family doctor and the presiding elder the consulting physician. The first necessary treatment is to wake up the patient. The case does not call for soothing syrup, but for irritants. In extreme cases we should prescribe "high life." After the mustard plaster has been applied the next step in the treatment should be Sunday-school information administered in allopathic doses. And be it remembered that a doctor can only administer such medicine as he has on hand. Follow this

with a good tonic composed of equal parts of the importance and value of Sunday-school work, and the glory of doing it well and usually the patient will show a marked improvement in a very short time.

MORE ABOUT THE NEW MISSIONARY POLICY.

Last week we said something in these columns concerning the new missionary policy for our Sunday-schools. If any pastor or superintendent will write to the Educational Department of Board of Missions, 810 Broadway, Nashville, Tennessee, he will receive a large envelope containing the following material: A small booklet called, "All About the Missionary Offering in the Sunday-school;" a red letter pamphlet entitled, "A Missionary Policy for the Sunday-school;" a catalog of missionary supplies for the Sunday-school; an envelope containing various useful devices not necessary but useful as adjuncts to the missionary policy, and several other things. All these can be had by writing to the above address and asking for the "New Missionary Policy for the Sunday-school." A postal card will do the work. If any pastor or superintendent thinks that his school is liable to go to seed at the point of liberality or interest in missions we would advise him not to inaugurate this plan. For Drs. Chappell and Rawlings were successful pastors before they were called to their present positions, and they have been in the habit of accomplishing what they started out to do. They are men to whom success seems natural, and they have given us a workable plan for arousing missionary interest in the Sunday-school. If we fear to arouse the interest we had better not tamper with the plan. But if there are cases where an increase of missionary interest would result in an awakening in all lines of Sunday-school work (and we suspect that there are such cases), then the "New Missionary Policy for the Sunday-school" is the very thing that is needed.

THE EDITOR'S BOOK-SHELF.

"The Philosophy of Education," by Prof. H. H. Home. To our mind the title of this book is suggestive of dryness itself, and when we started to read it we did so because we believe that the man who would continue to grow must keep feeding his mind on solid food. But before we had read a dozen pages we found the book as fascinating as one of Scott's novels, and returned to it at every opportunity until we had finished the last page. But those who have been reading Professor Home's articles in our Sunday-school Magazine will not be surprised that he can make a dry subject pulsate with interest. We are told that among pedagogues Prof. Home is a prime favorite. The book we are discussing deals with education in its biological, physiological, sociological, psychological and philosophical aspects. These words look quite formidable, and in some sections the book may be rather too technical for the lay mind, but this editor regards the reading of it as an era in his spiritual development. Prof. Home does not seek to reason "through Nature up to Nature's God." His thought pursues a more lofty track. He contends with conquering logic that the past, present and future of man alike demand and are explained only by the immanence of an ideal person. In the chapter on "The Philosophical Aspect of Education," Professor Home deals a crushing blow to materialism. The book was written, however, to help those who are instructors of the young, and it would well repay the pains of any pastor or teacher who would give it a careful perusal.

THE SUNDAY-SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS.

The second annual meeting of the Sunday-school Council of Evangelical Denominations was held at St. James Cathedral Parish House, Toronto, Ontario, January 23-25, 1912. The membership of the council consists of the following representatives of the official Sunday-school boards, societies, or committees, appointed by the general assemblies, conferences, conventions of evangelical denominations in the United States and Canada: The general, departmental and executive Secretaries or superintendents; editors of denominational Sunday-school literature and their editorial assistants; denominational publishing agents and their assistants. The council is divided into four sections—editorial, educational, publication and extension. There were in attendance about one hundred and thirty delegates representing twenty-seven denominations with an aggregate membership of more than seventeen million.

An informal reception was tendered the council on Tuesday evening. The Lord Bishop of Toronto, Right Rev. Dr. J. F. Sweeney, conducted the devo-

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tional exercises. Addresses were made by Dr. R. A. Falconer, President of the University of Toronto, and the venerable Archdeacon, H. J. Cody, Dr. A. J. Rowland, of Philadelphia, Pa., President of the council; Dr. R. P. Shepherd, of St. Louis, Mo., and Dr. A. J. Lamar responded. His three fellow-delegates agree that Dr. Lamar spoke good and appropriate words in behalf of the Sunday-school constituency of Southern Methodism as he told the Canadian brethren how they warmed their snowy zone into a balmy Southland by their cordial welcome.

The general theme was "The Co-ordination and Correlation in Religious Education." "The Purpose and Scope of the Sunday-school Council" was stated in a forceful address by the President of the council. "The Correlation of the Home and Sunday-school" was the theme for Wednesday evening.

The council appointed a committee to consider the principles and methods upon which the courses of study for the Sunday-school should be constructed and provided for use by the denominations. Dr. E. B. Chappell, our Sunday-school editor, was made a member of that committee. A committee of seven was appointed to meet with a like committee from the International Sunday-school Association to constitute a special Joint Commission on Reference and Counsel for the two conferring organizations. Rev. Chas. D. Bulla, superintendent of the Wesley Adult Class Department, was appointed a member of the committee to confer with the United Society of Christian Endeavor, the International Sunday-school Association, denominational officials of Sunday-school and young people's societies, and the Missionary Educational Movement on the subject of the co-ordination of the work of those bodies, and was made Chairman of the Committee on Adult Bible Class Reading Course. Mr. Robert Heriges, Superintendent of the Mailing Department of our Publishing House at Nashville, was continued on the Committee on Postal Matters.

The following officers were elected for the ensuing year: President, Rev. H. H. Fout, D. D., Dayton, Ohio; Vice-President, Rev. R. Douglas Fraser, D. D., Toronto, Canada; Secretary, Rev. H. H. Meyer, D. D., New York; Treasurer, Mr. D. M. Smith, Nashville, Tenn.

The third annual meeting of the council will be held at Dayton, Ohio, in January, 1913.

Dr. William Briggs, of County Down, Ireland, and Dr. A. C. Crews,

publisher and editor, respectively, of the Canadian Methodist Sunday-school Publications, invited the Methodist members of the Sunday-school Council to a luncheon on Tuesday. It was a season of fine fellowship. Dr. A. S. Carman, General Superintendent of the Methodist Church in Canada acted as toastmaster, and representatives of the several branches of Methodism were called on to speak. The writer regrets that his speech will not be reported. He congratulates himself, however, that the council members who are Methodists remember him after the manner of the lawyer's eulogy of his deceased friend: "He left a brilliant future behind him."—Rev. Chas. D. Bulla, in Christian Advocate.

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DARWINISM.

By Rev. W. P. Wilson. Number Eight.

Mr. Darwin, in this definition of conscience, violates the law of philology and etymology. The standard lexicographers do not recognize Mr. Darwin's definition only as one of the many functions of conscience. His definition is really nothing more nor less than the sense of remorse, and that remorse is one of the functions of conscience, is doubtless true. The literal meaning of conscience (it being a compound word coming from the Latin) is "to know within." On the assumption that man has a soul (which Mr. Darwin neither affirms nor denies, saying that naturalists know nothing of soul or spirit), the soul, and by this term we mean the immortal part of man, is either something or it is nothing. If an entity, it must have functions, and one of these functions, or possibly the main function, is conscience in its broader sense. By this organ man knows, independent of all external means of knowledge, that he exists. With the five senses with which he is connected with the visible world effectually closed, still the ego remains intact. Not only is the present a matter of knowledge, but by this organ the future is forecast.

A man by the name of Job said, fifteen hundred years before Christ came into the world, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Lifting his divinely given hroscope to a more distant view, passing the time when his body shall have gone back to Mother Earth, he lifts the veil of the resurrection morn, and with eyes that shall never again close in death, he sees God. St. Paul in one place speaks of Moses as having seen One who was invisible; so it appears that this organ is gifted with sight as well as knowledge.

Now the fact is that Mr. Darwin had a theory. He gives man and animals alike conscience and instinct, but all of the authorities are against him, who have not some special theory to protect. The late Dr. W. H. Flowers, professor of comparative anatomy, Royal College of Surgeons, London, says, "The essential attributes which distinguish man and give him a perfectly isolated position among living creatures, are not to be found in his bodily structure." Hence in order to arrive at a just estimate in this discussion, we must find it in that field in which man differs from the lower animals.

There is another point worthy of notice, that neither Mr. Darwin, nor any of his school of thinking, have ever seemed to notice. This is in the comparison of the young of man and the young of animals. The writer is informed by a man who has had large experience with the monkey tribe, that the mother monkey discharges her young from her care at about the age of three months, and almost from the time they are born they seem just about as capable of avoiding danger as they do when they are older. The only sense in which they need the care of a mother is to secure nourishment; as they can climb and swing, and use the various limbs almost from the very start. Now put this beside the human infant, and here is a difference that is well-nigh immeasurable. If the mother of Mr. Darwin had thrown him on his own resources at the age of three months, he never would have written his "Descent of Man," unless some godly woman had taken him up and nursed him into life. In fact, a three-months-old human baby is absolutely helpless. A three-months-old colt can run and kick, but can keep out of danger a long way better than a three-year-old

child. The colt has instinct, but the child must learn by the slow processes of experience. Now why these differences?

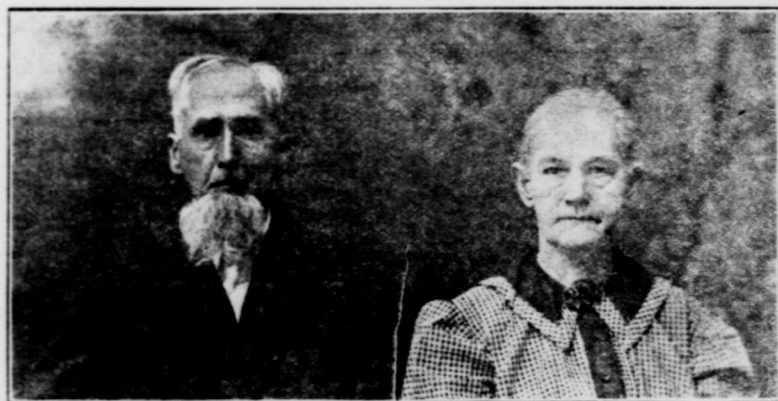
Mr. Darwin accounts for all changes in evolution by "survival of the fittest," "natural selection," "sexual selection," and "reversion." Now let us apply such of these rules as will help us solve that problem. In accounting for the helplessness of human infants compared to the young of animals, keeping in mind the point under discussion, we must conceive of a time when there was a divergence in the ape family, which finally has matured into man. Now, if at that time the infant ape was helpless, and we apply the rule of "survival of the fittest," then the ape from that on has appropriated the benefits of that rule, and by this time ought to have bloomed out into an angel. If we apply the rule of "natural selection," the ape family have been favored by dame Nature, while the human branch has seemingly remained stationary during all the ages. Now, if the evolutionists can account for this wonderful difference, the writer would be glad to note the fact.

The Missing Link.

The most noted evolutionists have industriously sought to find the missing link or links connecting the ape family with man. They all agree that there must have been such links. In

man skeleton was discovered in a limestone cave in the Neanderthal in Germany. It was given out that there were some very extraordinary developments. Evolutionists hoped that they were about to discover something that would fit in the place of the lost link. Mr. Huxley, in "Man's Place in Nature," gives the finding of the scientist who made this discovery, Dr. Schaffhausen, in the following quotation, "It was beyond doubt that these human relics were traceable to a period at which the latest animals of the diluvian still existed, but that no proof of this assumption, nor consequently of their so-called fossil condition was afforded by the circumstances under which the bones were discovered." This discoverer refers in a remote way to the deluge. The writer remarks just here that he would be surprised if there was not found in caves and other alluvial strata many evidences of both men and animals, who must have been destroyed in the great deluge. That man would flee to caves in time of such a great catastrophe would be perfectly natural.

Returning to the subject of the missing link, it was thought that the skull of this skeleton would reveal some semi-characteristics of the skull. This led to an examination, possibly as never before, of human skulls, and this great scientist was led to investigate along this line. He found a



H. L. ASTON AND WIFE.

These pictures represent a patriarch and matriarch in Methodism in Texas. Brother Aston came from Mississippi to Cherokee County, Texas, in 1858, with his father's family, thus being quite an early settler in this State. He professed religion in August, 1860. He joined the 10th Texas Cavalry in 1861, carried his religion through the war, and returned home in May, 1865. He settled in Collin County in the fall of that year, and married Miss M. K. Sanders, January 7, 1866. His wife had professed religion during the war,

and they together united with the M. E. Church, South, in 1870, at the old Martin Box Schoolhouse in Collin County. They were blessed with six children—five girls and one boy. The children are all living, married, have families, and are members of the Church. There are thirty-two grandchildren and eight great-grandchildren living. The Texas Christian Advocate has been in the home of Brother and Sister Aston for about forty years. Brother Aston is 72 years of age and his wife 64. May they yet live many years to bless humanity.

the first place, many of the most scholarly men have not consented to the evolution doctrine. Prof. George Mivert, F. R. S., says in his "Genesis of Species," "The beautiful sigmoid curvature in the human spine is not found in any ape or monkey." Other noted authorities, also, find striking differences between man physically and lower animals. Still the search goes on for the missing link.

Mr. Darwin, on page 145, of the "Descent of Man," admits that connecting links between lower animals and man have not been found. There has been the most industrious search made for, and paleontology has been thoroughly searched by evolutionists, with the hope of finding this supposed link.

Prof. Thomas Henry Huxley, who has the honor of having been the first to declare that man had descended from some member of the ape family, after reading Mr. Darwin's book on natural selection, deserves to be consulted concerning evolution versus creation.

Huxley.

Mr. Huxley, in his work, "Man's Place in Nature," on page 14, quotes from Prof. Tyson, who was an authority on man-like apes, and says, speaking of the orang or pygmy, "It does so resemble man in many of its parts, more than any of the ape-like, or any other animal in the world that I know of; yet by no means do I look upon it as the product of a mixed generation; it is a brute animal, and a particular species of ape." On page 52, of the same work, Mr. Huxley says, "The orang never stands on its hind legs, and all the pictures representing it as so doing are as false as the assertion that it defends itself with sticks and the like."

On page 144 he says, "Let me take this opportunity then of distinctly asserting, on the contrary, that they are great and significant; that every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of a man, and that in the present creation, at any rate, no intermediate link bridges over the gap between homo and throglydotes." There was a great flurry among the evolutionists about 1857, when a hu-

man skeleton was discovered in a limestone cave in the Neanderthal in Germany. It was given out that there were some very extraordinary developments. Evolutionists hoped that they were about to discover something that would fit in the place of the lost link. Mr. Huxley, in "Man's Place in Nature," gives the finding of the scientist who made this discovery, Dr. Schaffhausen, in the following quotation, "It was beyond doubt that these human relics were traceable to a period at which the latest animals of the diluvian still existed, but that no proof of this assumption, nor consequently of their so-called fossil condition was afforded by the circumstances under which the bones were discovered." This discoverer refers in a remote way to the deluge. The writer remarks just here that he would be surprised if there was not found in caves and other alluvial strata many evidences of both men and animals, who must have been destroyed in the great deluge. That man would flee to caves in time of such a great catastrophe would be perfectly natural.

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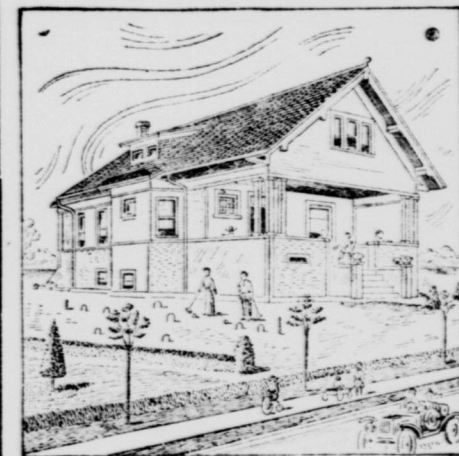
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SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins. NUMBER SEVEN.

I am sure it is worth while that Methodists stop under the shadow of the year 1912 and ask themselves some questions that are vital to the well-being of our Church and the contentment of her ministry, and then try to answer them as if face to face with God. Why are so many of our preachers side-tracking? Who can be blind to the effort of many of them in trying to place themselves under the direction of Church boards and conference committees which transact their business in the open where men have an opportunity to defend themselves should any bias or petty feeling be hurled against them? Why do we find so many preachers grooving themselves for presiding elders, district and conference evangelists, financial agents and Field Secretaries? Is it not because in these places they will be admitted into the council chambers where they can defend themselves and not that they may lord it over others? Why do we hear so much talk about politics in the ministry when a brother is not re-

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parts of the earth for a possession. The supreme need of the Church today is a heart-conscience in every department of her activity that her business is not to shape the human mind into scholars and money manipulating machines, but for shaping human souls under the power of God's Spirit into the image of Jesus Christ so that sinning man may know that he "is Lord to the glory of God the Father."

This important revelation cannot be made known to man through any classifying of the ministry into Bishops, presiding elders, preachers and professors or any other human distinction; nor by classifying the charges which men serve into money valuations. Christ can only make him known to man through a Christ-like human character shining through human flesh. The world is not looking for a vision of Jesus in brick walls erected by a special agent of the Church, nor in any system of theology thought out by master minds, but it is looking for a vision of Him in a personality in which dwells the unselfish life and sacrificing love that declares Christ is formed in the heart. Naples, Texas.

LAW-ENFORCEMENT AND LOVE.

By Rev. Rolfe Hunt, D. D.

We read and hear a great deal these days about the enforcement of law, but none too much. Conditions which force themselves upon our attention, inexorably demand more faithful attention to legal requirements. No one can be a good man while standing idle when he knows the laws of the land are being ignored or willfully violated. The laws must be enforced, or anarchy, injustice, oppression and carnage, are inevitable. When law is in contempt, no man's life or rights are safe; no woman's inviolability is fortress, and no child's innocence is secure.

But it is unfortunate that we read and hear less about love than about law.

Law-enforcement is only one hope of justice and happiness, and cannot be depended upon alone. I contend—and contend with all the emphasis of my soul—that law-enforcement is impossible without love. More than that, I contend that there is a peril in all agitation about law-enforcement where love is in the background. Where love is not, the more we strive for enforcement of law, the further we drive from righteousness and justice. Love is the fulfillment of the law, both human and divine, and there is no other way. Leave out love, and our courts will be filled with malicious prosecutions, perjury, persecution, prejudice, perfidy, plots, perils, and perdition, just in proportion as we demand law-enforcement.

The laws must be respected and enforced, but it is mainly through love that law is to have its proper regard and observance. Where love abounds, men are devoted to law, order, justice, truth and general happiness. It is where love abounds that men will shed their own blood for the good of others, instead of butchering each other for imaginary personal gain. A loveless demand for law can but issue in villainy in the name of law. A loveless effort at law-enforcement can but result in hate, horror and hell.

While, therefore, we contend for law, let us say more of love. While we strive for law-enforcement, let us labor more earnestly to bring into the hearts of men that Spirit divine which sheds abroad the love of God. When we secure that state of human redemption in which men love God with all their heart, and soul, and mind, and strength, and their neighbors as themselves, we shall have little trouble in the Court House.

Atlanta, Georgia.

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DISTRICT CONFERENCE NOTICES.

Table of district conference dates: Llano, at San Saba, 7:30 p. m., Feb. 29; Cuero, at Palacios, 8:30 a. m., Mar. 19; Austin, at Columbus, Mar. 27; Abilene, at Merkel, 4 p. m., Mar. 29; Dallas, at Lancaster, Apr. 1; San Antonio, Center Point, 7:30 p. m., Apr. 1; Uvalde, at Del Rio, Apr. 3; Hamlin, at Knox City, 8 p. m., Apr. 4; Bonham, 9 a. m., Apr. 5; Terrell, at Terrell, 7:30 p. m., Apr. 5; Gatesville, at Aubrey, 7:30 p. m., Apr. 9; Sulphur Springs, at Pecan Gap, Apr. 9; Paris, at Avery, 2 p. m., Apr. 16; San Marcos, at Lockhart, 7:30 p. m., Apr. 16; Beeville, at Mission, Apr. 18; Corsicana, at First Church, Corsicana, Apr. 18; Greenville, at Lee Street, 9 a. m., Apr. 19; El Paso, Trinity, El Paso, Apr. 18; Waxahachie, at Ferris, Apr. 23; Big Spring, at Tahoka, Apr. 24; Fort Worth, at Weatherford, Apr. 24; Weatherford, at Courts Memorial, Weath. school, 9 a. m., Apr. 24; Clarendon, at Claude, Apr. 25; Amarillo, 8 p. m., Apr. 25; Cleburne, at Joshua, 11 a. m., May 1; Waco, at Eldy, May 1; Dublin, at Fredell, May 2; Vernon, at Childress, 8:30 a. m., May 2; Brownwood, at Bronte, 7:30 p. m., May 7; San Angelo, at Junction City, May 8; Hillsboro, at Lane Street, May 8; Gatesville, at Valley Mills, May 9; Georgetown, at Holland, May 21; Cisco, at Rising Star, June 28

The work on the interurban railway from Dallas to Waxahachie is progressing rapidly, and before many more months the cars will be running every hour between the two points. A plan is also on foot to extend the line to Hillsboro and Waco. It is only a question of time when all North Texas will be a network of interurban roads.

The Hillsboro Methodists have launched their new church enterprise, and they are getting ready for work. They are harmonized on the location, and have plans for their building, and the outlook is bright for a movement in every way creditable to the faith and liberality of those excellent people. Rev. J. R. Morris is wisely leading them in the work.

Another bad man filled with mean whiskey, last week, filled his wife's body full of bullets and then turned the smoking revolver upon his own head, and inside of fifteen minutes they were both at the undertaker's establishment being prepared for burial. Yet the saloon is a good thing, so some men tell us. Since the first of January we have had twelve killings in Dallas, and the major part of them had their inspiration in liquor. Nevertheless, the "business interests of the city" need saloons to make us prosperous! On with the battle!

Mrs. Minnie Streight, who was charged with the killing of her husband about a year ago in McGregor, was tried for that offense soon after it occurred, in the city of Waco, and she was given a life sentence in the penitentiary. She secured a new trial and was granted a change of venue to Gatesville, and the other day she was acquitted of the crime. The two juries took a widely different view of the crime. One set of twelve men said she was guilty, and another set on the same evidence said she was innocent. After all, the enforcement of law is in the hands of the jury.

THE GIPSY SMITH MEETING.

The great Gipsy Smith Meeting began in earnest last Sunday afternoon at the Fair Grounds Coliseum in the presence of a congregation that packed all the seating capacity of the immense building. All the evangelical ministers of the city were on the platform and a great choir was back of the preacher. The singing was full of volume and inspiration. It was with the Spirit and with the understanding also. The great preacher, himself, is an accomplished singer, and often he leads some popular chorus with fine effect. We have never seen greater unity of spirit among the different ministers and Church organizations, and the prospect is flattering for a gracious revival.

The Men's Religious Movement is responsible for the meeting. They in-

their earnest endorsement and co-operation. And to-day he has worldwide celebrity as one of the greatest evangelists in all Christendom.

He speaks fluently and uses superb English. There is just enough of his native brogue to give rhythm to his pronunciation, and his voice is really rich and mellifluous. He often speaks rapidly and evinces an intense earnestness, and he is magnetic and thrilling in the pulpit. That he is a devoutly spiritual man there can be no doubt, and the subject matter of his sermons is practical, scriptural and conspicuously evangelical. Now and then he is humorous, but it is clean and religious humor. There is never a coarse intimation in his manner of speech. He is a model of propriety and high-toned in his style. He is very impulsive and at times dramatic.



GIPSY SMITH

augurated it, and became responsible for its material support. It was through them that Mr. Smith was invited, but there are representative ministers of the city prominent on the committees, and the advice and counsel of all the ministers and leading Church members were sought and put in co-operation with the movement. We have never seen quite so many of the laity of the city interested in a special series of revival services.

The preacher is a striking evangelist, a man of strong personality and deeply religious. He is a native Gipsy. In person he looks very much like the men of his race. He is of medium height, heavily built, with a swarthy complexion, and a wealth of black hair covers his large and well-developed head. He is a powerful man physically, and has wonder powers of endurance. Intellectually, he is far above the average, and has wonderful insight and a far-reaching vision. He is not a college-bred man, nevertheless he speaks like a man of large intelligence and of wonderful acquaintance with literature, and especially with men. He was converted as a mere boy and began work with the Salvation Army; joined the Wesleyan Methodist Church in England, and then branched out into larger evangelical work. He soon developed wonderful power in the pulpit and attracted wide attention. He continued his work and finally the leading men throughout England and elsewhere were attracted to him and gave him

and occasionally he is transcendently eloquent in some of his periods.

His sermon last Sunday afternoon was a powerful discourse from every point of view, and as sound as a gold dollar in its doctrine. His theme was "Partaking of the Divine Nature, Partaking of His Sufferings, Partaking of His Glory," and he went to the marrow of things. It was heart-searching, it was thought-disclosing, it was life-unfolding. It was a highly polished mirror into which every professed Church member was made to look and see himself in the light of spiritual truth. It left a profound impression upon the minds of the thousands who sat with upturned faces and listened with an intenseness that was almost oppressive. At the present writing, the meeting is getting into a successful swing and all the indications are favorable for a great religious awakening in Dallas.

YOU CANNOT DOWN THE GOOD WOMEN.

Dallas recently had a great viaduct opening and thousands of people were present to take part in the festivities. The great viaduct, reaching from the city across the vast stretch of Trinity bottoms to the hills of Oak Cliff, now spans that distance, and the two sections are now permanently united, it matters not how high or how wide the Trinity River may become. It is a work of art as well as a masterful work of science. It cost a half a million dollars. When the arrangements

were first broached for the celebration of this grand opening, it was planned to break champagne bottles and let the fiery fluid run down over the masonry, in keeping with an old heathen custom. But the good women got their heads together and protested against such a tribute to intoxicating liquors, and they offered instead another custom, that of turning loose a number of home-carrier pigeons to convey the news to the different sections of the State. And such was the urgency of these good women that their voices were heeded, and the wine was not used. Women have wonderful influence if they do not vote, and the most of them stand on the right side of moral questions. Good for the women of Dallas!

For the first time in its history, as far as we are able to gather the fact, the Advocate goes to press this week on the 29th day of February. And notwithstanding the shortness of the month the Advocate has gone to its readers five successive issues. So, leap year marks a unique event in the progress of the Advocate this week, so much so that we mention it in these columns.

Mrs. Kidd-Key, of the North Texas Female College, gave a great reception in the parlors of the college on February 22, in honor of George Washington's birthday. It is said to have been one of the most brilliant functions in the history of the institution. Scores of the former students were present, and Sherman was locally represented on a large scale. Mrs. Key knows how to do things socially as well as educationally.

While the student body and a large audience were seated in the auditorium of Southwestern University one night last week, during the storm that swept over that section and many other sections of the State, two hundred feet of plaster fell from the center of the ceiling on the heads of the people. It created quite a disturbance, but fortunately no one was seriously injured. It was caused by the blowing down of the top of the stone chimney, and the rocks fell through the roof and jarred the plaster and some of the timbers loose, but the frame work and the lathes held the rocks so that they were not precipitated upon the audience. The damage was about \$400, and the repair work is already in operation.

Out at Midland the other day the Commissioners' Court was in session, and one member of the court called the Judge a liar. The Judge adjourned the court and administered a severe drubbing to the offender. He then called the court to order and fined himself for the attack. Why did not the court send itself to jail for contempt?

The death of Rev. A. N. Keen, of Roysie, recently, removes from this section a local preacher of rare personality and wondrous force of character. For many years he has been a prominent figure in Dallas County and vicinity, as a bold and fearless opponent of all grades of wickedness. He never failed to denounce sin wherever he encountered it, and many were brought to Christ under his faithful ministry. In the long ago, he himself was a wild son of the prairies, and went all the gaits, but when he became converted he went to work just as vigorously on the right side of all questions, and he has left behind him a record that will live.

Ex-President Roosevelt has announced his candidacy for the nomination by the National Republican Convention for the Presidency. For some time it has been thought that he would enter the race, but he never made formal announcement until last Monday. This brings him into a direct struggle with President Taft, and his published intention has thrown National politics into a whirl of excitement. Mr. Roosevelt has a way of stirring things to their depths when

he makes up his mind to a certain course of action, and from this time on the country will find itself a storm center. He will give the President a race worthy of his best speed as a sprinter, and he will not lack for encouragement. A great many leaders in his party are back of him, and he has a popular hold upon the masses. He announces himself in favor of direct Presidential primaries, and he goes on record as favoring the initiative, referendum and recall provision in our form of government, though he explains himself on this matter with a great deal of caution and conservatism.

Houston had the most disastrous fire in her history last week. It occurred in the Fifth Ward, among the railway interests, the oil mill districts and manufacturing establishments, and it licked up several millions of property. Fortunately no lives were lost, but the want and destitution superinduced by the ravages of the fire were something appalling. Nearly all the property destroyed was built of inflammable material, and this accounts for the inability of the fire department to cope with the danger, and a stiff wind was also blowing. It is the determination of those whose public enterprises were ruined to replace their establishment with fire-proof buildings.

Bob Davis, the man who shot his sweetheart and recklessly killed a good man with a stray bullet in the fracas, in this city a few weeks ago, was tried last week for killing the man and given twenty-five years in the penitentiary. The girl is recovering, but he is indicted for an assault to murder her and he is yet to be tried for that crime. We are glad that the courts and the juries are waking up to their sense of duty toward the crime of murder.

What is Fort Worth doing to ferret out that diabolical crime recently perpetrated in the burning of the First Baptist Church of that city? That it was incendiary there is no shadow of doubt, but if the officials are doing anything to run down the criminals we have seen nothing of it in the papers for several days. Any city that will quietly sit by and permit a piece of diabolism like that to settle down into an undisturbed calm, is either unmindful of its duty, or very indifferent to acts of devilry. But the rowdy element seem to have charge of the administration of the city of Fort Worth, if we are to depend upon what the head officials had to say about "lies and liars" awhile back—much of which address was not fit for publication.

PERSONALS

Rev. J. H. Brown, of Olney, called to see us this week on his way to a Sunday-school gathering. His work is in good shape.

Rev. C. W. Dennis, of Rockwall, was in the city Monday. He is a native of this county, and is at home in any part of the territory.

Rev. C. A. Spragins, of the McKinney District, dropped into the preachers' meeting Monday morning. He reports his work progressing along all lines.

Rev. S. L. Crowson, of Lone Oak, surprised his old congregation at Forest Avenue, by dropping in among them last Sunday. He is well pleased at Lone Oak, and has matters going his way.

Rev. Neal Turner, of Eleventh Street, Waco, is in the city taking in the Gipsy Smith meetings. He reports well of his charge, notwithstanding the epidemic and the disagreeable weather.

Rev. J. C. Roberts, for the past few months a citizen of Denton, died in that community recently, mourned by a large circle of friends and relatives. He was a local deacon in the Church. For years he lived at Crowell and was one of the most useful citizens of that section. He was County Judge, and he served several



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terms in the Legislature. He was a devoutly religious man, and his end was one of great peace.

Rev. C. E. Brown, of the Central Conference, paid the Advocate a pleasant visit this week.

Rev. W. H. Beatty, of Kosse, was to see us this week. He is making observations on the Gipsy Smith meeting.

Rev. J. M. Bond, Jr., of Azle, came in to see us Tuesday. He was in the city on business and also to hear Gipsy Smith. He says his work starts well.

Brother R. C. Dial, of Greenville, was to see us this week. He is one of the best known Methodist laymen in North Texas, and he is now the Superintendent of the Anti-Saloon League for this district.

Rev. I. Z. T. Morris, the homeless children's friend, is now in a hospital for special treatment at Mineral Wells. We hope that he will find a cure in his enforced retirement and under good medical skill. His brethren will remember Brother Morris in his affliction.

We learn that Rev. H. M. Pirtle has recently undergone a severe surgical operation, but at this writing he is doing well. Hope for his permanent recovery is bright. Let the brethren remember him in his affliction.

Rev. A. F. Goodloe, M. D., long a member of the Tennessee Conference, passed away in great peace at his home in Nashville, February 22, 1912. He was a good man and leaves an enviable record as a servant of Christ.

Rev. M. C. Dobbs, of Trenton is moving finely on his charge. He is having good congregations, and he is pushing the interests of the Advocate also. A good preacher is never too busy to neglect his conference organ.

Rev. J. D. May, of Fluvanna, is in the city for a few days. His health has been slightly out of repair for some weeks, and he is here for treatment. We hope he will soon be in good shape again, and back in his field of labor.

Rev. A. G. Scruggs, of the Texas Conference, had felicitated himself on the thought that he would take a year's rest, eat oysters and game at Orange, Texas. But, lo! the presiding elder has spoken and he goes hence to Kountze to fill that charge. However we are glad to note that since conference he has gained fifteen pounds, and "Richard is himself again."

### IMPORTANT REQUEST.

We are doing our best to get a complete and correct list of District Conference notices. The presiding elders will greatly help us if they will at once assist us in this matter. Look over the list at head of first column on eighth page, and send the correct information.

### Chronicle and Comment

By Dr. J. B. Cranfill

Every sane and thoughtful citizen is driven to the conclusion that murder is not a crime, and that perjury is no longer a felony, but an industry. Many witnesses in murder cases give testimony not to fit the facts, but to acquit the defendant. When a man who is running from his murderer is shot in the back, the murderer finds it easy to set up a strong case of self-defense, and equips himself with witnesses to prove it. In addition to all of this, if the plea of self-defense seems inadvisable, the murderer, through his attorneys, pleads the "unwritten law." In such conditions no man's life is safe. Any assassin can murder the best citizen in Texas, and through the employment of good "outside" lawyers, he can say that the man whom he murdered insulted some of his women-folks, prove it by perjured witnesses,

and be acquitted. Many criminal lawyers do not practice law; they secure witnesses. The attempt of the McNamara, through their hirelings, to bribe witnesses and jurors, was not exceptional. In this particular instance, it happened that shrewd detectives shadowed the lawyers and the bribe-takers, and thus the McNamara affair reached its sudden denouement. It is difficult to provide a remedy for this species of criminal anarchy. Outweighing all questions of merely local import is the safety of human life. As the matter now stands, any good man may to-morrow be a prey of any real or imaginary enemy who desires to take his life. All the criminal needs is money with which to hire lawyers and bribe witnesses.

By the will of Calvary Morris, a coal magnate of Cleveland, Ohio, who died recently, four hospitals of that city will receive a permanent endowment of practically his entire estate, valued at more than a million dollars.

The following from the "Fourth Estate," a newspaper devoted to advertising, is one of the best pieces of English prose it has been my pleasure to read: "I am the printing-press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass. I sing the songs of the world, the oratories of history, the symphonies of all time. I am the voice of to-day, the herald of to-morrow. I weave into the warp of the past and woof of the future. I tell the stories of peace and war alike. I make the human heart beat with passion and tenderness. I stir the pulse of Nations and make brave men do deeds, and soldiers die. I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal. When I speak a myriad of people listen to my voice. The Anglo-Saxon, the Celt, the Hun, the Slav, the Hindu, all comprehend me. I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge and power. I epitomize the conquests of mind over matter. I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lights of poverty, the splendor of riches; at sunrise, at high noon, and in the waning evening. I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust. I am the printing-press."

It will be remembered that Hon. John P. St. John, of Kansas, was the presidential nominee of the National Prohibition party in 1884. Through his candidacy a large number of the Republican voters in New York switched to the Prohibition party, and thus made possible the election of Grover Cleveland. In a recent utterance in the American Advance, Governor St. John, now in his eightieth year, registered his present political convictions in the following words: "If I had the power, I would destroy all traffic in intoxicating liquors for beverage purposes. I would abolish our entire tariff system, and raise revenue to defray the expenses of the Government by a direct tax upon what the people possess, thus measuring the citizen's burden by his financial ability to bear it. I would abolish all trusts, reasonable or 'unreasonable,' and let every business stand upon its own merits. The liquor traffic, tariff and trusts are conscienceless robbers of the people, and our present money system is not a bit better."

Concerning the recent arrest of prominent union labor officials, who are charged with the crime of dynamiting, the New York Tribune says: "The arrest of thirty-eight labor officials, ranging in rank from Vice-Presidents and former Vice-Presidents of Nation-wide labor organizations presents the most serious situation organized labor ever has confronted in the United States. The charges, that of shipping explosives and otherwise conspiring against the law, are extremely grave. The scope and nature of the offenses alleged are staggering. The American people will await the trial of these charges with temperance and justice."

The recent edict renouncing the Chinese throne by the Manchus after a reign of three centuries, is one of the most interesting and historic documents of either ancient or modern times. Its full text is as follows: "We, the Emperor of China, have respectfully received to-day the following edict from the hands of her majesty, the Dowager Empress: In consequence of the uprising of the republican army to which the people of the provinces of China have responded, the empire is seething like a boiling caldron and the people are plunged into misery. Yuan Shi Kai was therefore commanded to dispatch commissioners



REV. F. O. MILLER.

Agent for Superannuate Homes, North Texas Conference.

A little figuring will demonstrate that this is one of the most economical provisions yet inaugurated for the care of the superannuated preachers and their widows and orphans. The average paid to each claimant every year is less than the cost of rent of a comfortable house. A modest cottage in the city will rent for \$300 per annum; in the country from \$120 to \$150. Hence money expended for a superannuate home becomes an endowment, and relieves to that extent the draft on the claimants' fund. Bro. Miller is devoting his entire time to the work this year. The presiding elders constitute the Board of Managers. This board nominated Bro. Miller and the Bishop appointed him to the work. The officers of the board are Rev. J. M. Peterson, President; Rev. S. C. Riddle, Secretary; Rev. C. A. Spragins, Treasurer. It is the duty of the agent to travel and take collections, stressing the idea of individuals giving homes. The motto of the organization is: "A home for every conference claimant." This laudable enterprise should receive the earnest attention and consideration of the laity of our Church. These old soldiers of the cross have spent the bloom of their young manhood, the strength of their middle age, and the wisdom of ripened years in the cause of the Master, losing sight of the fact that rainy days must come and that old age would find them in poverty. Can the Church do less than provide homes for them as the evening shades decline? It is encouraging to note that the Church now has homes at the following places: Nocona, Frisco, Oak Cliff, Oak Lawn (Dallas), Decatur, Greenville and two at Bowie. The pulpits are open to the representatives of this cause. The people should respond liberally to their appeals. Every dollar contributed is reported to the Board of Managers and the work is conducted according to strictly business rules.

Rev. E. B. Thompson is also devoting his time to this work. The address of Rev. F. O. Miller is Bowie, Texas; Rev. E. B. Thompson, Commerce, Texas.

L. BLAYLOCK.

Dallas, Texas.

in order to confer with the republicans with a view to the calling of a National assembly to decide on the future form of government. Months have elapsed and no settlement is now evident. The majority of the people are in favor of a republic. From the preference of the people's hearts the will of heaven is discernible. How could we oppose the desires of millions for the glory of one family? Therefore we, the Dowager Empress and the Emperor, hereby vest the sovereignty of the Chinese Empire in the people. Let Yuan Shi Kai organize to the full the powers of the provisional republican government and confer with the republicans as to the methods of union, assuring peace in the empire, and forming a great republic with the union of Manchus, Chinese, Mongols, Mohammedans and Tibetans. We, the Empress Dowager and the Emperor, will thus be enabled to live in retirement, free of responsibilities and cares and enjoying without interruption the Nation's courteous treatment."

In an effort to successfully combat the spread of tuberculosis, the State of Texas is expending \$100,000 to

build one of the most modern sanitariums in the United States. It is now under course of construction at Carlsbad, Tom Green County. This is in West Texas, in a high, dry and healthful climate, where the winters are mild.

A census of 2126 students at the Missouri State University shows that 1564 of them are Church members. The Methodists lead with 391. The Baptists have 252, Presbyterians 285.

The following from New York reads more like an extract from "The Arabian Nights" than a sober news item: "New Yorkers were treated to two sensational aeroplane flights. Frank Coffyn in his hydro-aeroplane made his third flight over New York harbor within the last ten days and George W. Beatty flew over from Nassau boulevard, Long Island, and landed in Central Park. Coffyn's flight was spectacular, including dips underneath both the Brooklyn and Manhattan bridges, as well as flights over them at a height of 700 to 800 feet. Beatty's flight from Long Island took him over Brooklyn's church spires and New York's skyscrapers. He swooped into Central Park meadows just at dusk, so stiff from the cold that he was hardly able to dismount."

The bulletin of the thirteenth census of Texas has just been received from the Bureau of the Census at Washington, and it is a comprehensive affair. It consists of thirty-six pages and gives the population statistics of Texas for the 1910 census and for many years back. The bulletin gives some interesting data relative to the density of population by counties in Texas. The total population of the State is 3,896,542; the total land area is 262,298 square miles, and the average number of people to the square mile is 14.8. Dallas County has the highest density of any county in the State, having a population of 135,748, a land area of 859 square miles, making 158 persons to the square mile. Tarrant County comes second, with a population of 108,572, a land area of 903 square miles, and 120.2 persons to the square mile; Galveston County is third, with a population of 44,479, and the land area is 395 square miles and 112.6 persons to the square mile; Bexar County, fourth, which has a population of 119,676, a land area of 1263 square miles, and an average of 94.8 persons to the square mile, and Harris County is fifth with a population of 115,693, a land area of 1654, and an average of 69.9 persons to the square mile. Cochran County has a population of 65,000 people, and a land area of 869 square miles, an average of one person to every ten square miles, and is the most sparsely settled county in the State. Hockley County is a close second to Cochran County in paucity of inhabitants, having a population of 137, a land area of 867 square miles, and one person to every five square miles. Any one interested can secure a copy of the bulletin by writing to E. Dana Durand, Census Director, Washington, D. C.

Readers of the Advocate will recall the review of Miss Mary Johnston's excellent war story, "The Long Roll." Recently, I had occasion to write to a dear friend of mine, who lives in Richmond, Virginia, concerning a report to the effect that some official action on the part of the Southern Historical Association was pending with reference to Miss Johnston's caricature of Stonewall Jackson. This correspondent, who is one of the most intelligent men in Virginia, writes as follows: "You mention Miss Mary Johnston and 'The Long Roll.' She is a gifted woman, a lovely character, and a very dear friend of mine. However, she is a radicalist in religion, and has such an antipathy for orthodoxy that she doubtless did an unconscious injustice to the piety and Christian steadfastness of Stonewall Jackson. She at first contemplated a trilogy—the first with Jackson as the hero, the second with Joseph E. Johnston as the hero, and the third with Robert E. Lee as the hero. She has now abandoned that idea and tells me that 'The Long Roll' will be followed by a volume called, 'Cease Fighting,' in which she will treat Johnston and the Southern and Western army and then return to Virginia with Lee and the Army of Virginia, and close here. The second will doubtless be as the first was—a readable book—and I hope will be free from the just criticisms which have been made against 'The Long Roll.' The criticisms began to appear in the daily papers in Richmond the week 'The Long Roll' came from the press. These were taken up by the Lee Camp, but no action was taken by that body. Miss Johnston answered some Richmond critics by saying that she had done the South a real service, had done Jackson no injustice, had added to, rather than detracted from his just reputation, and that 'Jerusalem was not the only city that stoned her prophets.' Publica-

tions in the papers continued until about a month ago when the discussion in print seems to have subsided. Not only did they criticize her characterization of Jackson, but also the large amount of profanity in the book. Many old soldiers say that this was not true of the army, but that is a disputed question. I hardly think there was as much profanity in Jackson's command as she relates."

### SUPERANNUATE HOMES.

The superannuate homes movement has been a great blessing to the North Texas Conference. Men of refinement and culture have come to the end of their itinerant journey without means with which to support themselves and those dependent upon them.

This seems to be the logical development of our itinerant system. We build parsonages for our active ministers, because it is a necessity growing out of the government and policy of our Church. I maintain that it is no less our duty to provide homes for our worn-out preachers who are no longer able to go to the call of God and the command of the Church.

We have five superannuates in comfortable homes; besides these, we have two widows of deceased preachers in our very best homes. If you were to go with me into those homes and feel the heart-throbs of joy, and hear the "God bless you" coming from hearts of thankfulness to God and the Church, you would understand and appreciate this movement.

Our motto is, "A Home for Every Conference Claimant." Will you help us house two old preachers who are without homes? F. O. MILLER, Agent.

Bowie, Texas.

### 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.

Doing the work of the present hour is always noble.

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AN ALL-SOUTHERN CONFERENCE. A movement is under way at this time looking to the holding of an all Southern League Conference in Cuba sometime next winter.

A WORD ABOUT LEAGUE BONDS. We are receiving some requests for interest payment on League bonds, and find that a word of explanation is necessary regarding the Trusteeship.

LADY EDITOR NO. 4. The Alabama Advocate has a new editor, and a feminine one at that. She is Miss Alma Whitehead, of Birmingham.

We gladly welcome Miss Whitehead into the circle of Southern League editors.—League Page of the Raleigh Christian Advocate.

FAMILY PRAYER. Dr. David Smith tells an incident of an old man who said to him that the thing which most influenced his life occurred on the evening of his wedding day.

A CATALOG RESPONSIBLE. No League Department has appeared in the Texas Advocate for several weeks. It is to be hoped that this state of affairs is merely temporary.

DALLAS CITY EPWORTH LEAGUE UNION TAKES ON NEW LIFE. Mr. J. A. Rogers has just been elected to the Presidency of the Dallas City Epworth League Union, and already has rallied the League forces of the city for an aggressive year's work.

It is becoming better understood that life is worth living only as we glorify God and bless our fellowmen. Serving him who hath redeemed us and "making music for the rest" should keep us busy and happy all our days.

JUST ONE THING AFTER ANOTHER.

It seems that we have a cat-fight on in the Advocate. Kerley, Shuler, Monk and company are prizing up some sand. In the meantime, there are not a few who are watching the combat with much interest.

I have always disliked what is called "a funny man." A man who is a standing, walking, eating, sleeping joke—away with him, say I!

Now, take Christian Science and give two hundred years' influence on a family—outside of a circle of Christian influence—and see what the product is. Take that message to the heathen and behold its effects when thrown on its own resources.

There is no such thing as new truth. There are new discoveries of old truth, and these each generation is making as the centuries go by. We have no new Bible—do not need one—but we are learning more and more what our Bible means.

he said, "Bring, therefore, fruit, meet for repentance," etc., said, "Now, brethren, we must stop and notice some of the meats the Jews were accustomed to eat." He then launched forth in a tirade of abuse against the use of what he called "hog-meat," saying that it was not fit for a dog.

THERE'S NO SQUEAK to an organ if the Kinetic Electric Blower is used. It furnishes a constant steady wind supply—It does away with the uncertainty of old-fashioned water motor and troublesome hand pumping—not expensive, easy to operate.

USEFUL BOOKS FROM MY LIBRARY. By Rev. W. F. Lloyd, D. D.

"Man's Place in the Universe." Unquestionably this is one of the greatest books I have ever read, and to my mind it is one of the greatest that has ever been written.

At first blush, those who look at the starry heavens, and have long been accustomed to regard them as the abode of intelligent creatures, and to think of them as the homes of redeemed souls, who are praising God.

"AS THINKETH A WOMAN."

The above is the title of a book of beautiful poems by Miss Kate Daffan of Austin, Texas. This is not Miss Daffan's first venture as an authoress. She has already made herself known as a writer in previous volumes.

Glenn's Sulphur Soap For the Skin. Relieves and Cures Itch, Dandruff, Pimples, Blackheads. Sold by all druggists.

WEBER SANATORIUM. A Private Institution for the Medical (non-surgical) treatment of all forms of External CANCER. And Tumors. Accommodations home-like.

# Eastward Around the World IN THE SUNRISE EMPIRE

By DR. W. B. PALMORE--Article Thirty

We reached Tokio in time to attend the first General Conference of the United Methodisms of Japan. Four years ago the different bodies of Methodism operating in the Sunrise Empire, met, united and organized the Methodist Church of Japan, with Bishop Honda as the first General Superintendent, evidently a providential man. He might have risen to one of the highest positions in the service of the Emperor, had he not surrendered his life and consecrated his gifts to the service of the King of kings and Lord of lords.

We had an enthusiastic reception and a great hearing. Bishop Honda, in stature is something like Zaecheus, and when he stood on the platform introducing a man six feet, two inches in stature, the contrast was so great as to call forth a storm of applause and great laughter! This recalled a similar embarrassment in Kobe twenty-five years before, when we were introduced to a great audience of young men, who roared with laughter! We never learned what the laugh was about until six years later, when we met a Japanese, who had been studying five years in a college in America. Remembering that he was present when we spoke in Kobe, six years before, we asked him to explain what the great laugh was about. He reminded us of the fact that we then had a very long flowing beard, and that we towered so far above all the Japanese gentlemen on the platform that we were introduced to the audience as

"Goliath of Gath!"

Bishop Murrah's fraternal address from Southern Methodism was very gratefully and gracefully received. Our Mississippi Bishop also did some fine preaching while in the capital of Japan. The first quadrannium of the United Methodism of Japan, coming so soon after the exhausting war with Russia, was a very trying one, but the reports of the work are quite good, the outlook hopeful and both preachers and laymen are optimistic. There is great danger, however, that the Churches at home will relax, if not relinquish their interest, expecting and requiring too much, if not impossibilities of this brave and irrepressible little band, whose great difficulty is not so much with the polytheism of the idolatrous masses, as with the pantheism, rationalism, agnosticism and atheism of the classes. Unitarianism, destructive higher criticism and other forms of galvanized infidelity are some of the more subtle difficulties confronting evangelical Christianity in Japan.

Tokio, with its more than two millions of inhabitants, has greatly improved since we first saw it, in 1886. Here is a great university and many colleges with tens of thousands of students. The streets have been widened in many parts and better and more imposing buildings have taken the place of ephemeral structures we first saw here. Electric cars have taken the place of clumsy old hacks and stages. And yet with all the crowded electric lines of cars, it is already getting to be a great problem as to how the people, morning and evening, can get across the magnificent distance between their homes and places of business. The congestion is about as bad as it is in

St. Louis.

Underground roads are getting to be absolute necessities in both of these cities. Another great change for better is in the physical as well as mental improvement in the students. We have addressed large bodies of young men and young women

## A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

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in the male and female colleges of Methodism, and in both classes the average height is an inch greater than a score of years ago. The splendid training in the kindergarten, calisthenic and athletic fields, together with improvement in food, are doing great things for both mind and body. We are quite sure that in many parts of America we are very much behind in kindergarten and calisthenic drill, and especially in the scientific and proper use of the athletic field and gymnasium. Some of the girls' schools here are drilled by the finest military experts, and the correctness of their bodies and grace of movement are admirable. Let us have a more rational physical development of both boys and girls, in the Occident as well as the Orient. Less of card playing and the ballroom and more of the gymnasium and outdoor sports.

The first time we ever spoke to an audience through an interpreter was on our former visit here in Tokio, with Doctor Julius Soper acting as mediator between our American tongue and Japanese ears. The first time we ever spoke to an audience through a woman interpreter was through a

Japanese Woman,

and one of the finest interpreters we have ever used. Twenty-five years ago such a thing would have been practically impossible, but on this trip we have used such brilliant and gifted women as interpreters to great audiences in different cities! Daniel Webster once said that "whoever would see the Eastern World before it would turn into a Western World must make his visit soon." And so say we.

Dr. Spencer, in charge of the Methodist Publishing House in Tokio, is doing a great work in spreading evangelical literature. The first issue of the Union Hymn and Tune Book has had a great sale. They have already printed 275,000 copies. No book here except the Bible has had such a sale. Doctor Spencer's son, a noble Christian boy, leaves his home in a distant part of the city at a very early hour in the morning, in order to reach the publishing house in time to conduct a prayer-meeting with the large number of Japanese employes before the opening of business for the day. "Long may he wave, and never waver." This publishing house will print the literature of the New Century Knighthood, and push the work in a land where it is so much needed. The M. E. Church, in many ways, is doing a great work for this Empire, with the genial and optimistic Bishop Harris as leader.

On a street thronged with tens of thousands of people for many miles, we saw the Emperor go by, in absolute silence, so far as the multitudes was concerned! Among Anglo-Saxons, or in America such silence could hardly be possible. The Emperor is rather solemn himself in appearance. Few empires or governments in the history of the world have ever made anything like such rapid strides in progress during the reign of a single sovereign. A very hopeful and significant sign is that in the new palace of

The Crown Prince,

there is no provision or rooms for concubines. This crown prince is said to be a fine character, with only one wife, who is the mother of a happy family of children. During his coming reign as Emperor we think it very probable that the State religion of Japan will be declared to be Christian.

A stranger visiting Sydney, Australia, is asked many times a day: "Have you seen our harbor?" A famous tragedian visited Sydney, and her great opera house was crowded by the wealth and elite of the city, to get a sight of the noted visitor. The great audience was hushed in oppressive silence when the famous actor walked out on the stage, with an immense placard fastened to his front, which read: "I Have Seen Your Harbor!" Then he turned his back to the audience, on which the words: "And it is Very Beautiful!" Then the silence broke into loud laughter and a storm of applause!

When you visit Japan you may expect to be often asked: "Have you seen Fuji Yama?" or "Have you been to Nikko?" The Japanese artists have made these two objects familiar to the eyes of all lovers of the beautiful in all civilized lands. To see Fuji Yama from the deck of a ship out on the Pacific in the golden light of the rising or setting sun, is to see the climax of natural and majestic beauty, and make you wonder how any human being can gaze upon such a sight and still be an atheist. It is a truncated cone of snow, rising in perfect symmetry from the level of the sea,

and in such a light seems like an enormous

Golden-Tinted Chrysanthemum.

It is only 12,365 feet high. Much lower than Pike's Peak, but the latter rests on a base six thousand feet above the level of the sea, while Fuji stands in perfect symmetry on the level of the sea, wrapped in her matchless robe of snow.

"You can't say Kekko until you have seen Nikko," is a Japanese proverb. Kekko is their word for beauty. The tombs of Napoleon in Paris, and of Shah Jehan's Empress at Agra, on the Jumna, may be more elaborate and costly, but the body of no King, Queen, Emperor or Empress ever rested amid a more imposing natural environment than the bodies of Japanese rulers sleeping amid the shadows of the great Cryptomeria trees at Nikko.

Japan deserves much credit for the general conservatism of her forestry with such artistic skill. Hundreds of miles of travel amid forests and farms impress you as landscape and farms on an immense scale. Her mountain sides are often so terraced with rice, tea, vegetables, fruits and flowers as to seem like a fairy land, in striking contrast to the denuded mountain sides of Manchuria and Korea.

Yokohama, Japan.

## THE PASTORS' CONFERENCE OF THE DUBLIN DISTRICT.

The Pastors' Conference of the Dublin District, held in Dublin, February 7-9, was an occasion rich in inspiring thoughts and practical suggestions. Our presiding elder, Rev. M. K. Little, has a special gift for planning programs and leading the discussion along helpful lines. All of the preachers took part freely in the discussions and we gained much profit from the exchange of ideas drawn from real experience.

A half-day was given to the discussion of revivals, the discussion being led by Rev. B. F. Alsup. The brethren brought out some very helpful ideas on the following phases of the subject: "The Kind of Preaching Needed," "The Way to Enlist Men," "Methods of Doing Personal Work," "The Kind of Songs to Sing."

Considerable time was given to a discussion of Church finances, leading to an exchange of experience and ideas on the "conference collections," and how to secure them, the every-

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member campaign and the envelope system. The presiding elder strongly recommended the adoption of the envelope system both in the stations and on the circuits.

Other helpful discussions were held on "The Necessity of Distinctive Doctrinal Preaching," led by Rev. E. F. Hudgens, and "The Preacher in His Study, in His Home and On the Street," led by Rev. F. E. Singleton; also Church Conferences, Church records, infant baptism, pastoral care of baptized children, etc.

Rev. Warner Moore preached an inspiring sermon, taking as his text, Proverbs 29:18, "Where there is no vision, the people perish."

An unusual feature of the program was a public debate held on Wednesday evening at eight o'clock before a large audience. The question debated was, "Resolved, That our women are better equipped in information and practical experience in mission work than the men." The affirmative was represented by Mr. J. E. Hickman and Rev. C. A. Bickley; the negative, by Rev. E. L. Lloyd and Rev. W. J. Hearon. The audience seemed greatly interested in the discussion. The judges, six in number, cast a tie vote.

On the first day of the conference Rev. H. B. Clark was called to the bedside of one of his members, sick with meningitis. She died on the following night, and the next day Brother Clark conducted her funeral. However, his exposure brought him under quarantine, and he was prevented from attending the further sessions of the conference. The brethren of the conference greatly missed him, and they adopted resolutions commending his spirit of self-sacrifice shown in ministering to the sick at his own risk.

The preachers voted unanimously to co-operate with the presiding elder in holding a district camp-meeting, provided satisfactory arrangements can be made.

The conference came in the midst of revival services being conducted in

the Dublin Church by Rev. F. E. Singleton, the aggressive pastor, assisted in the singing and in other ways by Rev. A. C. Fisher and wife. Brother Singleton has a fine hold on his people, and he seemed to be getting under way for a genuine revival. Brother Fisher took part in our discussion on the subject of revivals, to the gratification of all the preachers. He and his good wife seemed to be of great help to the pastor in the work then in progress.

The preachers all left the conference in fine spirits, feeling that they had spent a very profitable two days together. ERNEST L. LLOYD, Secretary

### Loss of Appetite.

A person that has lost appetite has lost something besides vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.

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W. East, in Dublin, Texas. Sister East was the mother of eight children: W. L. East, of Dunyan, Texas; Mrs. Pearl Durham, of Hico, Texas; Mary Alice East, who died in infancy; J. C. East, Jr., L. W. East, K. C. East and H. C. East, of Dublin, Texas, and R. W. East, of Abilene, Texas. As a companion she was true and affable; as a mother she was devoted and self-sacrificing; as a neighbor she was generous and obliging; as a Christian she was faithful and consecrated. Truly she was a model woman. To say that she will be missed expresses it all too feebly; missed by the community where she was always found on the right side of all moral questions, and struggling for the betterment of her race; missed by the Church which was sustained by her prayers, supported by her means, adorned by her presence; missed by her children whose every need received her attention; she loved them with a never-failing mother's love, and in return their love for her was beautiful. Most of all, she will be missed by the husband whose joys and sorrows she shared for more than forty years. The day before her death she told him that she did not fear death, and that she was ready to go. It can truly be said of her, "She hath done what she could." Assisted by Rev. J. E. Morton, we laid her tired body to rest in the Green's Creek Cemetery, at 4 p. m., February 8, 1912. May the Father above comfort and bless the bereaved ones, and so hedge them about with his grace that they may make an unbroken family in heaven is the prayer of her pastor.

H. B. CLARK.

DIGGS.—Mrs. N. C. Diggs (nee Wieks) was born in Alabama, November 11, 1839. She moved to Texas with her parents while very small. She was married to N. C. Diggs, April 5, 1859. This union proved a happy one and was blessed with three children: Mrs. A. I. Smith, Elida, New Mexico; Mrs. W. G. Dunn, Lampasas, Texas, and Mrs. J. A. Kirkpatrick, Levita, Texas, all of whom mourn for her. Her first husband died July 23, 1862. On March 15, 1892, she was married to B. D. Diggs, who died January 30, 1898. Sister Diggs died suddenly, June 10, 1911, at the home of her nephew, H. E. Kirkpatrick, near Prairie Hill, in Limestone County, Texas, and was buried in the Prairie Hill Cemetery. She was converted and joined the M. E. Church, South, when ten years of age, and had been a faithful member from that time. Her faith in her Lord was never shaken; her love for the Church great, and her devotion to her family unexcelled. She was a Methodist of the old school that believed in a shouting, working religion. Her labors abounded, and to be in her presence was to receive a benediction. Surely there is a rich reward for those who live as she lived.

CHAS. DOAK.

PERSON.—The subject of this sketch, Mrs. A. G. Person, was born in Randolph County, North Carolina, in the year 18— . Her parents were Mr. and Mrs. Penuel Wood. She was married to Dr. A. G. Person, on December 12, 1877. Unto this union were born five children, one of whom went on to heaven in infancy. She was converted in early life and joined the Church. Her life was beautifully consistent. She lived to see each one of her children in the Church she loved so well. Sister Person was a devoted wife, a fond and careful mother, a splendid neighbor and a real Christian. She was all her life active in Church work, as a member of the choir and in the women's work. She was taken sick on January 3, and after a very few days she passed to her reward. She was buried from the M. E. Church, South, Uvalde, Texas. There was a congregation that filled the large auditorium although the day was very cold and although she has lived in the community only three years. The service was conducted by the writer assisted by Rev. Z. V. Liles, of San Antonio. Another good woman has gone to her reward. We miss her here, but we know where to find her.—J. H. GROSECLOSE.

Woman's Greatest Trouble

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, to-day.

FLANARY.—J. R. Flanary was born January 26, 1859, in Coryell County, Texas, while he was yet a child. He moved with his parents to Arkansas, living there seven or eight years; then moving back to Texas, stopping on Steele's Creek, near where the little town of Fowler now stands. After staying there a few months the family moved again, settling on Flag's Branch, in Bosque County. He was married to Miss Ann Childress, July 19, 1882. To this union were born eight children. All, with his widow, survive him. All of the children who have reached the age of accountability are on the road to heaven. Uncle Jim was converted in an early day, and a few years later joined the Methodist Church with his wife. For the last several years he had been a great sufferer with lung trouble, yet he bore it without a murmur. Uncle Jim was a good man. It was the privilege of the writer to be closely associated with him. I always found him cheerful. How often I've heard him testify to the saving power of God, and as his body grew weaker his spirit grew stronger. It was privilege of the writer to be with him at the last. He was conscious that his time had come. Death had no fear for him. On January 18, 1912, at 9:15 p. m., his spirit took its flight. We laid his body to rest on January 19 at Odem Chapel Cemetery to await the judgment morning. While it was sad, we can look beyond this vale of tears to that home where there will be no more parting, where tears shall forever be wiped away. I would say to his loved ones, "Your father's and husband's suffering is over, and is to-day enjoying the sunlight of God's love." One by one our loved ones are crossing over. Thus it makes heaven more real to know that they are waiting for us, and the hands of loved ones are beckoning for us to come on. Take fresh courage, mother and children; be true to God, and bye and bye you shall see him again. His nephew,

J. H. CHILDRESS.

PERKINS.—Mrs. Debbie Perkins (nee Massingil) was born near Burke in Angelina County, Texas, September 10, 1878. She was the daughter of John A. Massingil and wife. She was married to J. W. Perkins in the Methodist Church by Rev. J. R. Ritchey in 1897. Sister Perkins was raised in a Christian home where God was loved and worshipped. She was converted and joined the Methodist Church when a child, and from then till she went home to heaven she lived a consistent Christian life. A good woman has been taken from us. She loved her family; she loved her Church, and she loved her Savior. Nothing delighted her more than to do something to help some one else. The writer was her pastor for two years, fourteen years ago, and often he has seen her shouting the praises of God, and often trying to lead some one to Christ. She loved to talk about what God had done for her, and how much she loved him. The greatest desire of her life was to see all of her loved ones in the service of God. I held a meeting at the town where her husband has charge of a large saw mill last May. I found her the same gentle, loving wife and Christian I had known fourteen years ago. Three boys had come to bless their home, and how anxious she was to live to raise them for God. But the messenger called for her, the call was sudden, about 11 o'clock on the night of January 21, 1912; there was no time for preparation, but she was ready. She leaves a father, mother, husband, three little boys, and a number of brothers and sisters, besides other relatives, and a host of friends. May God in his goodness comfort and keep them. We cannot bring her back, dear friends, but through faith in Christ we can go to her.

W. W. NUNN.

Luling, Texas.

HODGES.—James Elbert Hodges, infant son of Mr. and Mrs. Willie Hodges, died February 13, 1912, age seven months and thirteen days. Little James was sick five weeks, but not seriously until ten days before he died. The home is sad, but a sweet memory of this little babe will linger in the hearts of father and mother, grandparents and all their friends. We carried his little body to Tencha, and laid it to rest in the city of the dead. We sang the song, "Asleep in Jesus," and read the comforting words of Paul, 1 Cor. 15:19-26 and 35-52. We offered a prayer to our Heavenly Father, then Rev. W. S. Easterling, pastor at Tencha, made an appropriate talk, and we turned away from the new-made grave, our hearts filled with sadness, but glad for the hope of the resurrection in Jesus Christ. We can't always understand the ways of God, but we do trust him. Just patiently and trustingly wait, father and mother, little sisters and friends, you will see your sweet little babe and friend again.

C. F. MCKINNEY.

Gary, Texas.

EMERSON.—Elizabeth Savannah McCuller was born August 26, 1837, in Alabama; was married to Benjamin Hugh Emerson, 1857. To them were born eleven children, of whom six are living; five have preceded her to the better world. She was married in 1861, and for four years she and her little children were without husband and father. She was left a widow in 1897, and she spent the rest of her days with her children, but let me say here that so far as the pastor was able to discern no mother ever had more devoted children. She died at the home of one of her sons, Wiley, in Clay County, Texas. All the children got to the funeral, some being unable to see her before death. We buried her in the Blue Grove Cemetery, February 8, 1912. She was a good woman, a good neighbor, a kind and faithful mother and grandmother, had lived a Christian life for forty-five years and a member of the M. E. Church, South, her membership being at Deer Creek Church, Blue Grove charge, when she died. The pastor and Church have lost a good friend and member, but we bow in submission to the will of God. May God bless her children and grandchildren. Her pastor,

P. S. WARREN.

GREGG.—Bro. Harmon Gregg was born in Franklin County, Texas, in 1849. Moved from there to Hopkins County, and settled at Birthright, where he spent the remainder of his life. His first marriage was to Miss Jennie V. Birthright, who died some years later, and on November 16, 1892, he was again married to Miss Mollie Pludworth, a sister of this writer. To this union were born three children—Frank, Fred and Grace. These, with their mother, still survive to mourn their loss. Brother Gregg professed religion in 1898, about fourteen years ago, and joined the Methodist Church at Birthright, and lived a useful Christian up to the day of his death, which occurred November 9, 1911; caused by pneumonia. Brother Gregg had accumulated a handsome estate by honest toil and trade. He was not a public man in affairs of Church because of his late conversion, but with his wife's help he was useful in his relation to whatever office the Church placed upon him. He was a friend to the poor, the bereaved and the sick; in fact, he was a great man in his community. This writer preached his funeral, assisted by his pastor, Rev. Kirkpatrick, of Sulphur Bluff, to a concourse of sympathizing friends, after which he was interred in the Tyrie Cemetery by the Odd Fellows of Sulphur Springs and Sulphur Bluff, of which he was a member. His wife and fatherless children know where to find him, and must only wait till the resurrection morn for the meeting.

W. J. BLUDWORTH.

**Ask Your Doctor**  
You may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine at hand. Your doctor's approval of its use will certainly set all doubt at rest. Do as he says.

WASHINGTON.—Clarence Washington died near Flomot, Texas, February 11, 1912. Brother Washington was a Woodman, Odd Fellow and a Mason, and as such was true to the teachings and requirements of them all. Though devoted to those secret orders, and held in high esteem by all the members of those fraternities, yet his characteristics were more fully displayed in his loyalty to his country, his Church and his God. He was a valuable man to any community where he lived—unpretentious, steady in his habits, confided in, loved and respected by all who knew him. As a member of the M. E. Church, South, was consistent, and as a professed Christian he possessed a well-rounded character, and was consecrated. He was unsurpassed in his devotion to his wife, and his four little ones. Thirty-three years, six months and eighteen days this good man lived, but he is gone, and we, with Flomot Church and his bereft family and relatives together, mourn his departure.

D. C. ROSS.

WATSON.—Dr. William Watson was born in Troy, Alabama, on December 9, 1861. He was early brought to Christ and united with the Church. He was married to Miss Mattie Robbins on December 1, 1889. There were born unto them three children who, with the wife, survive him. He was most of his life an officer in the Church. He was the preacher's friend; his home was the preacher's home. He was a faithful, pure, good man. The writer never heard anyone speak of him except in the highest terms. Gentle, kind, loving; in a word, a genuine Christian. He came to Uvalde about five years ago. As long as his health would permit he practiced his profession. In the sick room he was all that could be desired, both from the standpoint of a professional man, and a sympathizing friend. Many are the homes that have found comfort in his visits! He was sick for several years, but the end came unexpectedly. After supper he was around about as usual, and suddenly the summons came. He was ready. His many friends were shocked to learn that the end had come, although none expected him to ever regain his health. A great company of people attended the funeral in the Methodist Church on Wednesday afternoon, 24th inst. We shall meet him by and by.

J. H. GROSECLOSE.

PHILLIPS.—On January 19, 1912, Rev. H. B. Phillips was called to his reward on high. He was born in Tennessee in 1837. He came to Texas in 1852 with an older brother, and was educated in part in McKenzie College, and during that time was licensed to preach. He joined the Confederate Army in 1861, and served in Hood's Brigade until he was discharged on account of failing health. He afterwards served in Walker's division this side of the Mississippi, and was private, lieutenant and chaplain. He joined the East Texas Conference when there were but two conferences in the State, and served Millam Circuit and Palestine and Crockett Stations. During the third year of his ministry he married Miss Laura Lee Joost, and located at the end of that year, but he preached frequently, and was a faithful and devoted Christian and friend of the Church until his death. Having been his presiding elder and subsequently his pastor, the writer is not dependent upon the statement of others for information concerning his piety and relation to the Church. He spent his closing years in the Confederate Home in Austin, Texas, and his life in that institution was a blessing to the old men, and he was an inspiration to many in the services of the First Methodist Church, where he held his membership. He was buried in Palestine, Texas, the writer conducting the funeral ceremony. He was a good man, full of the Holy Ghost and of faith, and under his labors and the influences of his life many people were led to Christ. V. A. GOBBEY.

GAFFORD.—Little Docia Irene, infant daughter of Brother and Sister D. J. Gaffard, died January 6, 1912, age five months. We laid her little body to rest in the Indian Creek Cemetery, there to await the resurrection morning. The little one was taken away suddenly; only sick a very short time. It is useless to say that her parents and loved ones were heartbroken, but Jesus had need of the little one, so called her away from this world of sorrow and disappointment to one of eternal bliss, where sickness and death cannot enter. Put your trust in God, dear parents, knowing that bye and bye you will meet your darling again where partings are no more and sadness is unknown.

MRS. B. F. ALSUP.



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