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G. C. RANKIN, D. D., EDITOR.

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Number 7

Pay Your Preacher's Assessment in Full

THE conference session is approaching. Already the fourth Quarterly Conferences are being held. The settlement with the preacher will soon have to be made. It is time for all stewards to get busy. Maybe that they have neglected to make prompt collections and the amount is some month or two behind. It will take good work, prompt work, industrious work and systematic work to raise the amount the next few weeks. The salary ought to be raised in full, first, because the preacher needs it all to pay his bills and meet his obligations. He has his monthly expenses, his table must be supplied, clothing purchased and his children have to go to school. These expenses demand money, and his salary is all that he has to depend upon. If he does not receive it, then he will either have to borrow money or leave his bills unpaid. But he ought not to be required to borrow money, however good his credit may be in the community where he has labored. And by no means ought his debts to go unpaid. This will leave the impression that he is not honest, and such an impression will injure him and the Church to which he belongs. But if he is paid his full salary, neither one of the alternatives will loom up before him. He will meet his obligations and hold up his head like a man of honest heart and good intentions. There will be no afterclaps when he is gone.

In the second place, it ought to be paid because it is an honest debt contracted for service rendered or to be rendered. He has done his part. He has ministered to his people, visited them in their homes, been among them in their troubles and preached to them regularly every Sunday. He has done his duty, not turning aside to anything else to make money with which to supplement his income. He has been faithful all the year round. The Church owes him all that it has promised him, and he is just as much entitled to it as is the man who worked your farm, or clerked in your store, or kept your books. In other words, it is a just debt, justly contracted and justly owed. Hence let every dollar of it be collected and paid

over to him before he leaves his charge for the seat of his conference; and when his name is called at that gathering he can answer in good heart that his people have met all their just obligations to him and to the Church.

In the third place, it is not good for a station or a circuit to acquire the reputation for not making its assessment in full. It makes a bad impression upon the Bishop and the Cabinet. They are loath to send a faithful, hard-working preacher and his family to such a charge. They know that his household will have to suffer. Therefore the charge suffers in the esteem of the authorities of the Church, and there is not much heart to put a man and his family on it when it is known that he will have to make sacrifices to serve it. But when the salary is paid in full and the preacher is not oppressed and disheartened, the presiding elder and the Bishop are not put to straits to find the right sort of a man to send to it. They know that he will be taken care of by the people and that he can do the work of the Church without oppression and want. As a matter of fact, it is of supreme importance to the appointment to let it be known that when it receives a pastor it will make ample provision for his support and then be prompt in attending to it. It is not much trouble to find a good man for an appointment like that one. The conference is always ready to send him and he is always glad to go.

And these arguments do not mean that the preacher is a lover of money for the sake of money. He is not a money-lover. If he were he would not be in the ministry. But he simply has to live, clothe and educate his family, and he must have reasonable support in order to do it. Instead of being a man devoted to money, he devotes the whole of life to his calling and turns his back upon all inducements to make money. He loves God, is a follower of Christ, and his one and only one object in life is to save men and build them up in righteousness. Now while he is doing this let the Church support him and cooperate with him and the largest results will follow his labors. Pay the preacher every dollar of his salary before he leaves for conference.

A Bishop for Southern Negroes and Mountain Whites

At the late General Conference of the Methodist Episcopal Church a strenuous effort was made upon the part of the negro members to secure the election of a negro Bishop whose function it would be to preside over the negro conferences of the Church. But it required two-thirds of the members to elect such a Bishop and he failed largely of success. Then the negroes turned their effort toward the election of some special white man who would pledge himself to the one work

of looking after the interest of the negro conferences and devote himself exclusively to that one department of their work. They essayed to find him in the person of Dr. Thirkield, and they proceeded to throw their influence to him and secured his election after many tedious ballots.

Since his election some meddlesome gossips up that way have put out the report that the Bishop, having been elevated to the office, was inclined to regard himself a Bishop in all the Church and one whose

function is not to be exercised over the negro conferences alone. And this gossip rumor has led our excellent brother of the Western Christian Advocate, Dr. Levi Gilbert, to write the good Bishop an "open editorial," in which he says many good things to him. Among other things, he says:

"With a real and a permanent and not merely nominal and transient residence at New Orleans, he can operate from that strategic center in every direction and among a vast negro population. He can reach up also further North and include in his activities ministrations to a section of adherents among neglected white communities of the mountain regions of the Central South, where the necessity of inspirational guidance for religion, education and social advance is as great, perhaps, as in the Black Belt."

Again our good editor says: "We have known Bishop Thirkield for a considerable period. We do not propose to let his present rank divide him from us one foot. We have frankly, and in the spirit of a friend and brother, put it to him squarely whether he means what he says and intends to hold by it, not for some four or eight years only, but for the entire term of his office, and have received a positive affirmative which is sufficient answer to all contrary suspicions and cynical suggestions from any others."

So Dr. Gilbert sets at rest all these "suggestions" to the contrary, that the good Bishop is going to devote himself to the negro conferences just as assiduously as though he were a negro Bishop. But, in passing, the thing that surprises us is that Dr. Gilbert is even willing to have the Bishop divide any of his time and service with the negroes and devote it to the "mountain whites of the Central South." As to whether the "mountain whites" will regard Dr. Gilbert's kind proffer a compliment is another question. But it seems that to them if Bishop Thirkield was elected with the distinct promise upon his part to devote the whole of his Episcopacy to the "negroes of the Black Belt," it is asking too much of him to take part of his time and give it to these "mountain whites." It seems to us that the negroes, under the circumstances, are entitled to the whole of his time and service, and that some white Bishop might take these poor "mountain whites" under his Episcopal wing. It will be just as difficult for Bishop Thirkield to mix the negroes and the mountain whites as it would to take a negro Bishop and mix him with the Northern whites.

It seems to us that the wise thing for that Church to have done long ago was to follow our example and set their negroes off into a Church of their own, giving them all the aid from time to time necessary to develop them into a self-sustaining body. Or having failed in this, it would have been wiser to have elected for them a negro Bishop and given him supervision over their own conferences.

No white Bishop, however good his intentions, can adapt himself to negroes. He cannot live exclusively among them, sleep in their homes, eat at their tables, make his children their daily associates, and board at their hotels. Even the negroes do not want this. But a negro Bishop could do all these things and make himself free to do them; and he has a fellow-sympathy with his race that no white man can have. And his connection with the Episcopal College would bring the interest and sympathy of the Church into direct application to the needs of the negro race. It would also encourage the negroes to believe implicitly in all the protestations of love and friendship for the negroes that our Northern brethren manifest up North and in their theory are constantly teaching.

But since they have failed to give the negroes a Church organization of their own, and since they have discredited their intelligence and loyalty by failing to give them a negro Bishop, we presume that they have done the next best thing, as a sort of a third alternative, by electing Dr. Thirkield a Bishop for the negro work. He is a son-in-law of the late Bishop Gilbert Haven; he has had many years of experience in the work of negro education, and he is a man of high training, lofty character and splendid parts. He will come just as nearly doing his duty by the negroes as it is possible for a man with a white skin and of the Anglo-Saxon race to do it. And he will find no obstruction put in his way by the Southern Methodist Church. We are the friend of the negro, and for many long years we have been doing our best to aid them in their efforts to become good and intelligent Christian citizens. We point to our work among them before the Civil War with pride, and also to the Church we organized among them and the support we are systematically giving to it. Anything that the Northern Methodist Church, through Bishop Thirkield, can do for them in this direction will be hailed with pleasure by our Church.

The signs and fruits of inward life are the outcome of long, slow-working causes, running back through all our years, including all that we dreaded and bewailed, as well as all that we welcomed and enjoyed, including also the outward and inward life of our struggling ancestors and the long and broad evolution of humanity. We must follow the hint; we must make each step an onward one. We must not interrupt our own progress.—Charles G. Ames.

The ministry is made up of men with frailties just like other men. Among them we find now and then, a man who proves himself unworthy, just as Christ found one such among his chosen twelve. But take them as a class and they are the purest and noblest set of men upon the face of the earth.

Water and Regeneration

By Rev. H. M. DuBose, D. D.

The controversy over the mode and efficacy of water baptism is persistent and perennial. Between the Romish and ritualistic dogma of baptismal regeneration and the immersionists' claim for an exclusive mode there has been provoked enough sinister feeling to keep a large section of the people of the Churches at war. It is to be remarked, too, that heresies and errors concerning water baptism have been the chief sources of confusion in the Christian body. Cleavage and exclusiveness have largely followed the lines of belief determined by acceptance of, or opposition to, these. To a large and growing body of Christians, however, the controversy no longer yields an interest. Viewed from the technical side, this seems well, but viewed from the spiritual side, it is suggestive of a hurtful indifference. The effect has been to leave the ordinance of baptism undervalued in many minds, as it is unduly appraised in others. The same observation applies to a certain growing attitude toward the Lord's Supper, a sacrament whose uses in the life of grace belong in the same category with those of baptism. It is the peril of evangelical Protestantism that it should sometimes miss the spiritual uses of ordinances in its zealous and proper concern to duly subordinate the letter thereof.

Occasionally, however, evangelical Protestant interpreters are found (as did one of your correspondents recently) surrendering their cause to the ritualists and the baptismal regulationists. I have been particularly struck with the uniformity of this surrender in connection with the treatment of John iii:5: "Jesus answered: Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The word water in this passage is the crux, the stumbling block, and yet, as here used, it has no direct reference to, nor indeed does it in any indirect way implicate, the ordinance of water baptism. As used by the Master, it described a transcendent spiritual potency which water baptism was afterwards to symbolize in the Christian Church; but to reason as though the ordinance itself were involved is to build on anachronism and sophistry.

The simple truth is that the words "of water" (ex hudato) in this passage are used metonymically—that is, in a secondary and suggestive sense. It is evident from the grammatical structure of the text that the substance for which the word "water" stands is on a parity with the Holy Ghost—"of water and of the Spirit." From the first statement of this formula by Jesus (John iii:3) "Except a man be born from above" (another), it is also plain that the spiritual element in regeneration is the only essential factor, and that the concomitant directly described under the symbol of water is either a non-essential incident or else an all important factor, the effect of which in regeneration is coincident or identical with that of the Holy Spirit. I had long matured this view before I discovered that Dr. Adam Clarke went a paragon further and positively identified "the water" and "the Spirit" in the passage as a unity. "The phrase," he declares, "is an elliptical form of speech for the Holy Ghost under the similitude of water." The variation of view which I submit better

comports with the Scriptures, as I believe. When the gospel record both in the synoptical and Johannine segments, is regarded, it appears that the factor typed under the word "water," and coupled with the Spirit in the work of regeneration, is none other than the life and personality of Jesus himself. Aside from the life of the Father, it is the one parity of the Spirit in the universe. Nor is this conclusion a venture, or the interpretation supporting it, fanciful.

In the prologue to his gospel, St. John describes the life and personality of Jesus by the use of the metonym "Light." Similarly, John the Baptist in the synopsis of St. Matthew, declares that Jesus, shortly to appear, should baptize "with the Holy Ghost and with fire." To unify, by means of an ellipsis, "Holy Ghost" and "fire" in this passage would be a gratuity. The Life that is the light of men in their sanctification is fire in their regeneration. Moreover, the word water as a symbol of purification and generation is used interchangeably in the Scriptures with the word fire. In the conversation with Nicodemus, Jesus characterized his own work as the Author of salvation—the Birth and Life of men—by the use of the metonym, "water." He is "the water of life." To the Samaritan woman he said, "Whoever drinketh of the water that I shall give him shall never thirst." To the Jews he said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "But this he spake of the Spirit which they that believe on him should receive." From this last, particularly, it is clear that the parity of the Holy Spirit in the office of regeneration is with this Living Water, the Christ Life. Jesus called himself "the Bread of Life," when in conversation with the Jews concerning life eternal. Precisely the same subject was under review when to Nicodemus, and to the Samaritan woman, he described himself under the metonym, water; and precisely the same subject is implicated in the Johannine Prologue where the Logos is called "the light of men."

Regeneration is equally ascribed to the Christ consciousness and to the office of the Holy Spirit, the one being the primordial and basic life, and the other the quickening agency. "Begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3.) "Being born again by the word * * * Logos of God which liveth and abideth forever" (1 Peter 1, 23.) "Every one that doeth righteousness is born of him" (the Son) (1 John ii:29).

To associate the word water in the Lord's formula of regeneration with the ordinance of baptism is to invest that ordinance with the importance claimed for it by the ritualists, and even more: it is to give its uses equal merit with the work of the Spirit. This is clearly to restrict the course of the Spirit to a channel of priestly handicraft and manipulation. Jesus, speaking in the first person, and of himself, in the conversation with Nicodemus made the occasion an institutional one, and set the doctrine of regeneration in the language in which he would have it go to the ages. Born of the Spirit through Christ is the order of life unto salvation. This order is in the Master's words: "Except a man be born of water and of the Spirit." Water baptism belongs to another order of intellect, as to another category of theology.

FINISHING UP THE WORLD

VENICE—The Queen of the Adriatic.

By Dr. W. B. Palmore—Article Sixty-Nine

We left our readers in our last letter at the gates of Venice, a city, as we said, around which history, art, romance and song have clustered such undying charm. As you alight from your train, instead of being encountered by a clamorous mob of hackmen, you see a long line of gondoliers beckoning you to their novel and graceful gondolas. We name our hotel and step into one of these strange and fairy-like carriages, with Brussels carpet and Morocco-covered cushions. We move off with rhythmic throb that is noiseless and unique. There is a soft silence or quiet which will awe as well as charm you. The quiet or stillness of Pompeii as is the silence of the cemetery, but here is a great city in motion, and yet comparatively noiseless! Not the hoof of a horse or rattle of a wheel to be heard anywhere. You are inclined to ask yourself the question: "Am I in a real

city or in the midst of a splendid dream?" For here we were in the storied gondola of Venice. The fairy boat in which the princely cavaliers of the olden time were wont to cleave the waters of the moonlit canals and look the eloquence of love into the soft eyes of patrician beauties, while the gay gondolier, in silken doublet, touched his guitar and sang as only gondoliers can sing.

After supper in one of the historic hotels we launched out for a ride down the Grand Canal, which is the Broadway by day and the Fifth Avenue by night, of Venice. Along this canal are most of the historic places and grand palaces. Here is the scene of

Shakespeare's Othello.

There near the Rialto bridge which arches the Grand Canal, is the scene of his Merchant of Venice, and there stands the veritable house of Shylock still stands, near where the first bank and first newspaper of the world were

started. Yonder the house of Desdemona, who married a Moor. In that palace on the other side is where Byron wrote the Two Foscari Marino Faliero and also the Fourth Cantata of Childe Harold. Here, too, is the scene of Cooper's Bravo and Schiller's Armenian.

The architecture on either side is an epitome of all epochs and a wonder of wonders in richness and variety; though mouldy and yellow, still rich, as Ruskin has said "In graceful arches, gleaming walls veiled with azure, fretted with white sculpture, like frost when forest branches turn to marble." The energy of the Lombard architecture is said to be wedded to the spirituality of the Arabic and the beauty of the Romanesque. It was in vain that a

sounds. As they passed away and turned a distant bend they seemed as if they were a

A Swarm of Fireflies.

tangled in a silver braid, or like a vast garden of many colored flowers that the blossoms were never still. They were ceaselessly gliding in and out and mingling together, sending you into the bewildering attempts to follow their maizy evolutions. It was soon out of sight, and almost absolute silence reigned again, broken by the light dip of the oars of some passing gondola, or the voices of fishermen letting down their nets far away on the lagoon.

The center around which the fashionable, social, political and religious life revolves is Saint Mark's square, which in the ancient days was doubt-

ture of pleasure-loving Venice. The wealthy from all parts of the city gather here, leaving their gondolas to nod and wait like carriages driven at an American party. Mothers come with their daughters dressed as if their ethereal, gossamer garments were woven from the ocean's spray. You would think they were all brides or bridesmaids, dressed in white, which will not soil as much here in a week as in one day in the average American city, for there are no wheels, hoofs or earth to make dust. Thousands may be seen during an evening sitting around little tables, sipping a frozen mixture of fruits and syrups some what akin to ice cream, served by men in swallow-tail black coats and white kid gloves, in the open air, with the shining sky above



M. E. CHURCH, SOUTH, MOOREVILLE, TEXAS.

REV. C. W. IRVIN, PASTOR.

The above is a good cut of the handsome new church recently erected and dedicated at Mooreville, Falls County. It was built on the old site where a Methodist Church has stood for a half century, and where many noted people, now gone, worshipped. Rev. C. W. Irvin is the excellent pastor and he has a strong hold on the community. The church was built largely by a few families representing the old guard of that section. Some of them live in other localities, but wanted the church as a memorial to those who have long since passed to the better land.

New York friend tried to impress us with his analysis of the different styles, for we were so taken up with the general effect that a condensation to minor details became unimportant. However, when you come to inspect these old palaces by the disenchanting daylight the poetic glamor is sadly absent. You see no cloth of gold hung from the windows, nor Venetian ladies decked with barbaric gems gazing out, as when the Republic welcomed home their victorious galleys laden with Eastern spoils.

Many of these old palaces are now hotels where any plebeian, unregistered in the Golden Book, can luxuriate. This book was burned by Napoleon in May, 1797, and a new motto given to Venice: "The rights of man and of civilization," which was not the least of the good things done by

The Famous Corsican.

On the front balcony of one of these old palaces, whose steps lead down into the Grand Canal, we met an old friend quite unexpectedly, of the days that are past and gone. During the evening from this balcony we witnessed one of the grandest and most thrilling displays of which Venice is capable. It was ten o'clock at night, the moon had just risen in a mist of cloud, with more of promise than supply of her silvery splendor. Around the distant curve in the canal a great volume of music was borne to us, as if every wave of wind and water were freighted with melody. Our excitement increased as the music drew nearer. The eye, as well as the ear, was soon to take a part in the enjoyment of the entertainment. For a single gondola to pause under the balcony of some rich belle, with a serenade, of only a few voices or instruments is a very ordinary occurrence. But this was a serenade extraordinary.

Slowly turning the bend with a great fleet of hundreds of gondolas crowded together with their shimmering sheen of lighted lamps. These gondolas were drawing after them what the Venetians call the "Serenata," a great flat and floating ship of the most gorgeous and fantastic appearance imaginable. It was lighted by a thousand, more or less, of variegated lanterns, besides flames of green and Bengal fire! On board of this was a combination of bands probably aggregating one hundred instruments, making music of a most exciting and thrilling nature. In the rear were hundreds of other gondolas in which the multitudes were drifting and drinking in the concord of sweet

less the finest square in Europe. There is the cathedral on one side with its columns of alabaster and African marble from Solomon's Temple. The old Campanile or tower of Saint Mark's, 330 feet high, on which Galileo exhibited and used the first telescope. Up on the top of this old tower Napoleon rode on horseback. In recent years the old tower fell and the new one has just been completed. From the top of this you can look down upon buildings that stood when Scotland trembled under the usurping rule of the sanguinary Macbeth, and on the tides of lagoons that bathed the walls of a city, even then, numbered its age by centuries! From this point the eye or vision can range to where the sea and sky lose individuality in the tranquil bridal embrace, taking in its sweep all the islands of the lagoon which lie upon the sparkling waters like a group of wild fowl, reposing after a weary flight.

Within a stone's throw is the Doge's Palace, the old prison and the "Bridge of Sighs," a juxta position of

Glory and Shame,

of beauty and horror! In the palace entrance we saw the lion's mouths into which anonymous accusations were dropped like letters in a post box, during the darkness of the night. In a few days the accused disappeared forever from business and society without even his family ever knowing his fate. In the old prison, which is in direct connection with the Doge's Palace, we went into the cells where men used to lose their memory and mind in one perpetual night. In one of these cells Byron suffered a voluntary imprisonment for 24 hours, to gain inspiration. On the bridge, connecting this old prison and the palace, Byron stood, when he composed lines which will doubtless outlive the city of Venice.

"I stood in Venice on the Bridge of Sighs, A palace and a prison on either hand. I saw from out the wave her structure rise As from the stroke of an enchanter's wand: A thousand years their cloudy wings expand Around one, and a dying glory smiles O'er the far off time when many a subject land Looked to the winged lion's marble piles. When Venice sat in state throned upon her hundred isles.

From eight to ten o'clock at night Saint Mark's square is a brilliant pic-

ture of pleasure-loving Venice. The wealthy from all parts of the city gather here, leaving their gondolas to nod and wait like carriages driven at an American party. Mothers come with their daughters dressed as if their ethereal, gossamer garments were woven from the ocean's spray. You would think they were all brides or bridesmaids, dressed in white, which will not soil as much here in a week as in one day in the average American city, for there are no wheels, hoofs or earth to make dust. Thousands may be seen during an evening sitting around little tables, sipping a frozen mixture of fruits and syrups some what akin to ice cream, served by men in swallow-tail black coats and white kid gloves, in the open air, with the shining sky above

The crystal goblet that we drain Will be forever dry, But he who sips and sips again And leaves it to the open sky, Will find it filled with dew and rain."

To fully realize and fully enjoy the splendid dream of Venice it should be visited only in mid-summer, and never seen in the disenchanting daylight. Sleep during the day.

"And the night shall be filled with music And the cares that infest the day, Will fold their tents like the Arab And silently steal away."

Venice, says Ruskin, is a ghost upon the sands of the sea, so weak, so quiet, so bereft of all but her loveliness that we might well doubt, as we watch her faint reflection in the mirage of the lagoon, as to which is the city and which the shadow.

"Though it is all but a dream at the best And still when happiest soonest o'er, Yet in a dream to be blessed, Is so sweet we can ask for no more."

Some dreams are so horrible that we fear to sleep again for fear we will re-dream them. But the dream of Venice is such that we hasten to sleep again in order that we may dream again.

"YE MUST BE BORN AGAIN."

Adam was happy in the beautiful Garden of Eden, as God intended he should be. His nature was righteous, and his pure heart saw God, and they had sweet communion together.

Satan has lost none of his wicked pride, nor unholly ambition since he was cast out of heaven for these crimes. Desiring to become ruler of this earth, he entered the home of Adam, and began his work of temptation, which was successful and fatal: God saw the great havoc Satan had wrought. The world is beautiful still, but full of evil. The children of men are fascinating and beautiful, although cheated out of their birthright of a "Divine Nature," through Adam's fall. Yet there are traits of loveliness to be admired in their characters. Their morality is commendable and their good works are as beautiful as if they had "life." Adam is ruined; his pure heart is now filled with fear, that like a black thunder cloud of storm, sepa-

Our Letter From Georgia

By Rev. Geo. G. Smith

In my last letter I drew a sad picture of the repeating in the twentieth century of the same things which blackened the religious sky of Judea three thousand years ago. It was painful to see the exact resemblance of the sins and to foresee as equally certain the same penalty. The sin of godlessness we are obliged to see; the penalty daily visited in godlessness we fail to see, but it is visited by God withdrawing Himself, and in the sheer misery that comes to godless men and women who seek in mere physical gratification, in the lust of the flesh, the lust of the eye, and the pride of life, to supply the place of God; but there are other than godless people now as there were then and the prophet's voice is not all of doom, but of comfort and cheer. As we found practical atheism in all its attendants in Jerusalem three thousand years ago, and as we find practical atheism in all lands today, so we find that all was not evil; then, as now, there were a multitude who were the special care of God. The prophet was no pessimist. He was very faithful, and his words are very fearful, but no man ever spoke more hopefully or cheerfully. There was a Deliverer, one who had borne our sorrows and carried our griefs. There was forgiveness for scarlet sins; there was comfort for sorrowing hearts; there was refreshment for hungry souls and a way of holiness where no lion walked.

There is much sin; there is much suffering; but there are rich sources of peace and joy which are free to us all. The people of this day have the same wants and the same needs as the people of the days of Isaiah, and the sources of supply are as rich now and even richer than they were then.

There never has been a time since the first bird sang in Eden that hopeless gloom had settled over the entire world. Although there is so much misery in this world, there has always been a fountain of happiness in reach of every man. The day may be very dark, and the prophet may feel he is alone, but there are always seven

thousand who have not bowed the knee to Baal.

The day was very dark when Jesus came, but there was the good Anna, the holy Zacharias, the saintly Elizabeth, the brave and glorious John the Baptist. There was a dark day when the disciples forsook the Lord and fled, but there was the rich Joseph and the wise Nicodemus, as well as the faithful women at the sepulchre.

Where one studies the history of the Church, he sees much to deplore, but he never finds all hope has gone. In the darkest days are gleams of golden sunshine. During the reformation the brave little monk fights the devil at Wurzburg alone, but the great unseen Captain stands by and gives him the victory. When Thomas Bilney told of God's blessing to good Master Latimer, things were very dark in England, but when the same good Hugh was burning at the stake a fire was kindled which never went out. The live coal which touched the lips of Isaiah touched the lips of Whitefield and Wesley and Edwards.

The prophet of evil, led by the Second Adventist Russell, who speaks in joyous terms of the hopeless decay of the world, speaks falsely; things are better now than they were then, and they will grow better. We may have to pass through fires, and we will. A fearful account will have to be rendered, but out of it will come a better world.

The jubilant tones of the prophet sound sadly out of place in the midst of such wickedness, but God is watching over all, and the day of victory is surely coming.

The same God who marched before the exiles from Egypt and fed them in the wilderness, who cheered Nehemiah as he led them back to Zion—the God of Paul, of Luther, of Wesley, of Asbury—is still our God. Jesus has no form or comeliness for the irrationalist, but He's our divine Redeemer—the Captain of our salvation, and like Thomas, we can say, "My Lord and My God, and go in His strength. Awake, awake! The day of victory is soon to dawn!"

Macon, Ga.

cessful, and the salient feature of the problem is this, that they can sell boxes of these matches at one-fifth of a cent each. The vanishing of the timber led us to the use of barbed-wire. Concrete posts are in use instead of wooden posts.

SOME WORD-HISTORIES.

Disaster has a strange history. It is built up from the Latin prefix, "dis," which carries the idea of separation from, parting from, and "astrum," a star. It is pronounced "dis-as-ter." It literally means, therefore, separation from a star or, pluralized, separation from the stars. But the meaning is not yet clear. The word is of astrological origin. The word "stars," unmodified, usually meant stars of good omen. Hence, by an easy figure, separation from good stars meant misfortune.

Demijohn is queer. It is strange that a word which means half a John should really mean Lady Jane, but such is the case. The word is from the French, "Dame-Jeanne," Lady Jane, which is, however, a corruption of the Arabic word, Dam-Jana, and this is perhaps ultimately from Dam-ghan, the name of an old Persian town once famous for its glass works, and here we get the idea of demijohn, as we have it.

Dengue, the name of a disease, is pronounced Den-gay. When the disease first appeared in British West Indies, it was called "The Dandy Fever," because it made its victims grow so stiff as to look haughty. The Spanish mistook the word for their word Dengue (den-gay) denoting prudery, and from this incident this word became the name of the disease. The word, originally, is doubtless of French origin.

The word Delta means the V-shaped mouth of a river, or the territory embraced by its several mouths. The contour thus described very much resembles an isosceles triangle. But this shape is also precisely that of the fourth letter in the Greek alphabet, called Delta. Hence the application given to it.

THE LETTER OF AN ITINERANT.

Permit me to give a few dots on one of the most pleasant trips in life. On the morning of July 25th, at 6:30, I started for Mississippi, leaving Carrollton at 10 a. m. I reached Memphis the next morning at 9 o'clock, too late for the eastbound Frisco train, so I took in the city for a while, ate dinner and called up Rev. T. W. Lewis, of First Church, who insisted that I come to his home. I boarded a car and soon was in conversation with him about old times, and those of my parishioners of other days. Brother Lewis was converted August, 1877. The night he was converted was most peculiar to any service I ever saw; only

two penitents at the altar; both were converted and then a general Pentecost seemed to exist. Every one in the house was either rejoicing, talking to penitents, or down on their knees praying, and many were either converted or reclaimed that night. His father is one of the oldest Sunday School superintendents and stewards in the North Mississippi Conference, and his Grandfather Lewis was one of the most useful local preachers I ever knew. His uncles, Thorn and Jack Foster, were itinerant preachers and two others were local preachers. No wonder Thorn is a success! After spending a while pleasantly, and going through his Church and seeing how his Sunday School work was arranged, I took the train for Myrtle, Mississippi, reaching there at 7 a. m. I was met by Brother Cunningham, pastor of the circuit, and my nephew, Ed Miller. I rode out seven miles with my nephew and stopped on the way to see one of my members of forty-two years ago, who was taken suddenly ill that morning with paralysis, and died the following Tuesday. On Sunday my nephew drove me over to Bethlehem, where I found Brother Cunningham in the midst of his sermon, as I was late. I spent six days with him, doing all the preaching except one service, with six accessions to the Church, on profession of faith. I preached to numbers of my first pastorate of 1879, and dined with Dr. Parnell and wife, whom I married 29 years ago. Their children were all grown and married, and they had nine grandchildren. A school teacher started to say she remembered me, but seeing how old it would make her appear, she remarked that father and mother had talked so much about me that it seemed she could remember me. Brother Cunningham is a fine man, and a good preacher, and loved by his people. On Friday I left for Shannon, stopping over at Tupelo and took dinner with my niece and reached Shannon at 4 p. m. Here I met with Brother Wagoner, who for eleven years was a Campbellite preacher, but is now a very popular pastor in our Church, and in charge of the Shannon Circuit. He is a brilliant fellow and a deep thinker but wanting in acquaintance with our customs; this he will overcome, for he is very zealous. I was with him in two meetings. The first was at Pleasant Grove, where I joined the Church in 1866, under the pastorate of Rev. A. C. Allen. Very few are there now who were there in 1866. Mr. Whit Parchman was one of the first I met with. He had been shot through the head by a minie ball, passing directly under the optic nerve, entering the temple on one side and coming out on the other, causing one eye to be blind and the other nearly blind. I taught him his lessons in 1866 in school. Perhaps no one was more glad to see me than he. The

most interesting crowd of young people I have ever preached to met me there. Rain interfered greatly, but we had four accessions by profession of faith. From there we went to Center Point. There I found one whom I had received into the Church in December, 1874—the Sunday School superintendent—one who heard me preach from John 5:17, in 1874. He requested me to preach it again, which I did. Rain also interfered with us there. One night we were kept at the church until near midnight. We had some soul-stirring services, but only two accessions by ritual. At either of these points our meetings ought to have run on another week and the result would have been much greater. On my return to Shannon I spent one more night, then went to Tupelo. On Sunday I had the pleasure of hearing the pastor preach an excellent sermon. And at night I filled the pulpit at the Baptist church, it being a union service. Here I met a schoolmate I had not seen for forty-five years. Before leaving my nephew drove me out to his store and fitted me up with two shirts, collars, cravat and a new suit of clothes, which I greatly appreciated, as well as a nice hat at Shannon. I went from there to Fort Smith, Arkansas, to visit my brother, whom I had not seen but once in thirty-five years. Fort Smith is a beautiful town and has a macadamized and oiled road of some twelve miles driveway. It is the finest road I ever saw. I drove to Van Buren on this road with my brother and his daughter. I returned home by way of Hugo, Durant and Denison, having been gone just four weeks.

While the trip was one of labor, it was greatly enjoyed, and my health improved all the way. On returning home the excessive hot weather has nearly overcome me. My return home was equally pleasant.

S. W. MILLER.

THE FAILURE OF EXCUSES.

When we have failed, it is not well to add to the failure by trying to explain it away. Such an excuse Mr. Stifler recently quoted in these columns: "An excuse is the statement of the circumstances under which we did not do our duty. Inasmuch as no one is ever excusable for not having done his duty, excuse-making is poor business. On the other hand, we can wrest success from any failure and take from it much of the sting when we frankly admit that it was our fault and that we have no excuse to offer, and at the same time express our purpose not to fall in that way again. The world is quick to forgive the man who does not ask to be excused. God can forgive us on no other terms, and God's forgiveness is the only way to assured victory over failure.—Sunday School Times.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

ABOUT THE CONSTITUTION.

Question: What was the baptismal name of our country? Answer: The United States of America.

Question: What is the history of this name? Answer: The Colonies had confederated under the title of the United Colonies, but this was under the British authority. But when Congress issued the Declaration of Independence the colonies were no longer a federation under the British Empire, but an independent country, and the name was then changed from the United Colonies to the United States of America.

Question: Can you name the original thirteen Colonies or States? Answer: New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

Question: What document next followed the Declaration of Independence? Answer: Articles of Confederation and Perpetual Union between the States of New Hampshire, etc., naming the thirteen.

Question: Can you give briefly the articles, I, II and III of this document? Answer: I. the style of this Confederacy shall be: "The United States of America." II. "Each State retains its sovereignty, freedom and independence, and every power, jurisdiction and right which is not by this Confederacy expressly delegated to the United States in Congress assembled." III. "The said States hereby severally enter into a firm league of friendship with each other for their common defense, the security of their liberties and their mutual and general welfare."

Question: What great International transaction followed the independence of the Colonies? Answer: Treaties were made with England and France. Do you know with whom, on our part, these treaties were made? They were made with the States as separate Republics. Each State was named. King George III signed the document reading thus: "His Britannic Majesty acknowledges the said United States, namely, New Hampshire, etc. (naming the thirteen), to be free, independent and sovereign States." Do you know who drew up this treaty? It was

John Jay, who served as minister to Spain, Peace Commissioner at Paris, Secretary of Foreign Affairs, Special Minister to Great Britain, and was the first Chief Justice of the United States Supreme Court, 1789-1795.

Did Congress make laws before the Articles of Confederation were ratified? No, they only "resolved." The articles were formulated by Congress July 8, 1778, and ratified by the State March 1, 1781. Do you know the origin of the word Congress as applied to our great law-making body? It was suggested by England when that country propose to unite the Colonies for common defense and provide a general Congress. The Colonies rejected the idea of being united by England, but retained the name of Congress for their law-making body. Did you know that almost every State contributed something to the Constitution? It is true. "Senate" was taken from Massachusetts, New Hampshire, New York, Maryland, North Carolina, South Carolina and Virginia. "House of Representatives" was taken from New Hampshire, Massachusetts, South Carolina, Pennsylvania and Delaware. Senatorial reaction was taken from New York, Pennsylvania, Delaware and Virginia. The requirement that all bills appropriating money shall originate in the House was taken from the Constitutions of New Hampshire and Massachusetts. The methods of impeachment from New York, Vermont, Massachusetts, Pennsylvania, Delaware and Virginia. The idea of the President's message to Congress is derived from New York; his oath from Pennsylvania. The veto power came from Massachusetts Constitution of 1780. Filling vacancies came from North Carolina. The words, "President and "Vice-President" came from New Hampshire, Pennsylvania, Delaware and South Carolina. The Bill of Rights is practically taken from State Constitutions.

MATCHES MADE OF GRASS.

It is a fact that lumber for making matches has been consumed till it is a coming problem as to what shall be used hereafter to make them. In British India they have adopted a unique idea of making matches of grass grown there. The manufacture of matches from the grass is no longer an experiment. It has proven suc-



HOW About It?

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PUTTING A HEAD ON A WORD.

In our leading article in the Advocate of September 12, the type maker says the exact opposite of what we were trying to say...

RELIGIOUS CULTURE.

Religious training is a cultural process. In producing flowers or fruit or crops there must be patient waiting for results...

THE EDITOR'S BOOK SHELF.

"Studies in the Life of John Wesley," by E. B. Chappell. To all who are familiar with our Sunday School literature...

Reaching Across Seas; The Militant Apostle of Liberty; Philanthropist and Social Reformer; Personal Traits and Private Life...

THE SUPERINTENDENT'S PARALLEL.

An officer in a corporation is selected for three particular things: 1. He is to use his very best influence for the benefit of the institution...

A NEWSPAPER BIBLE CLASS.

The increasing interest in Bible study is emphatically manifested in The Sun office, Baltimore, Md. Where can there be found a life more tensed than that of the men who are engaged in creating that daily miracle...

TOO GREAT TO SERVE?

A certain young minister, serving in his first parish, was hard put to it to find teachers enough for the Sunday School...

questioning, the young minister found courage to call upon the judge. "I have come to see you," he said...

"What! I take a class of boys in the Sunday School!" "Yes, sir. You could hold the boys. They all respect you greatly...

"I have called to say that—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse...

OUR METHODIST ORPHANAGE.

I have been very much interested in the articles recently published concerning our Orphanage. I am very much interested in the work of the Orphanage and its inmates...

Moses the Great Legislator.

A recent writer, in giving a list of the greatest men of history, places Moses in the first place, because he gave the world its most remarkable system of legislation...

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents...

AGENTS WANTED. Honey for Sale. Land for Sale. Chorism Director. A soloist and chorus director. I have open dates for October and December...

They may be sent to other institutions where they can be fully prepared for their life work...

(MRS.) IDA BEAMER. MARRIED. Story-Williams.—At the residence of the bride's parents...

STATE FAIR OF TEXAS. In line with its policy to encourage all exhibits of an educational nature, the management of the State Fair of Texas has secured for the coming exposition...

Moses the Great Legislator (continued). A recent writer, in giving a list of the greatest men of history...

State Fair of Texas (continued). The Fair Association offers rich premiums in the cotton division...

Moses the Great Legislator (continued). According to Milman, the historian, Moses "has exercised a more extensive and permanent influence over the destinies of man than any other individual in the history of the world."

Moses the Great Legislator (continued). Sir Matthew Hale asserts that to the Mosaic legislative system England is greatly indebted for its laws...

Moses the Great Legislator (continued). Professor Huxley, the agnostic, said: "There is no code of legislation ancient or modern, at once so just and so merciful, so tender to the weak and poor as the Jewish law."

Moses the Great Legislator (continued). Henry George declared that no intelligent student of economics who investigated the Mosaic code could fail to be impressed with the excellence of its provisions...

Moses the Great Legislator (continued). Alex. Sanger, director of the Ladies' Textile Department, announces all arrangements have been made to receive articles of women's handwork...

Moses the Great Legislator (continued). Infidels have had a great deal to say about the "mistakes of Moses."

Moses the Great Legislator (continued). Now, let Texas Methodism awake to her opportunity, and so enlarge and equip the plant that both boys and girls can be kept there until they reach more mature years...

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