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## Has The Beginning Of The New Year Any Meaning To You?

What does the New Year mean to you? The question is worthy of a serious answer. It is personal and addresses itself directly to every one of us.

1. It means that God is accentuating his goodness to you. He has permitted you to live through the year that is gone, and in fact through all the years of your past life. During this time, you have seen many of your loved ones and many of your personal associates pass from your sight and disappear into the world beyond. You knew them well and loved them dearly, but they had to bid you adieu and start on a long journey to that land whence no traveler returns. But, in the goodness of God, you have been spared and today you are still among the living and feel the throb of life in your being. What a mercy to be permitted to live in the flesh amid the royal opportunities of this marvelous age!

2. It means that God has work for you to do, a special task for you to perform. Life is not an idle dream through which we are to sleep. It is an atmosphere in which opportunities

are to be embraced involving obligations to be discharged. It may be your last year. The time of your departure may come to you before you reach the end of the months of this year. You have no time to waste, or to fritter away on trifles. You want to be about your Father's business. There is some troubled heart you can comfort, some broken spirit you can bind up, some tears in sorrowing eyes that you can dry, some aching soul you can soothe, some hungry mouth you can feed, some naked back you can clothe, some wayfaring pilgrim you can turn toward the light. Oh the good we all may do while the days are going by!

3. It means that you ought to take an inventory of your stock in trade, get rid of the shelf-worn articles and add fresh wares to your supplies. As the months have passed us, you have had collisions with your brethren and neighbors, may be; hard feelings and misunderstandings have been engendered, and your heart has been ruffled toward some of them. Perhaps you have said severe things; or indulged in an ugly temper, or

done that which has wounded some sensitive spirit. Out of all these experiences you have treasured up ill will, not to say malice. Then, you ought to blot all this from your heart and mind and not carry any of these things over into the experiences and work of the New Year; and thus start out with a clean balance sheet. You will need a conscience void of offense toward God and all men, and in order to reach this experience it will be necessary for you to rid yourself of all hindrances to your piety, your fellowship, and your general attitude toward Jesus Christ and the brotherhood. They are not only useless as a part of your equipment, but they are hurtful to your peace of mind and to your efficiency.

4. It means that we ought to remember all the good that has come to us and coin these manifestations of loving kindness into the currency of the heavenly realm. In other words forget all the snubs, all the little flings made at you, all the offences intended for you, and in their stead fill your memories with the good that you have done to others, the good that others

have done to you, and the innumerable benedictions bestowed upon you by a beneficent Father. Let our memory be sweetened by these things and then there will be no room for bitterness or injured feelings. As a result God will be on speaking terms with you and you will be on speaking terms with him and your neighbors and brethren. This experience will start you out on the New Year with peace and blessedness.

5. It means that you ought to become more consecrated in your personal life and more devout in your experience. We can only be of service to others as we grow in grace and increase in the knowledge of Christ. Progress in his Kingdom is the law of life, and to become more like him is to develop and expand in all virtue, in all knowledge, in all love, as well as to become larger in our fidelity to the trusts committed to us. If, therefore, we enter upon the duties of the New Year with convictions and purposes of this character, then its opportunities will be pregnant with useful meaning to us as its days and weeks and months pass by.

## The Christlikeness In Human Conduct

Some people have an idea that to be Christlike we must be sweet, gentle, unresisting and passive. While it is true that Christ was the sweetest, the gentlest and the most patient human being who ever lived in the world, yet he was infinitely more. He was the most red-blooded man who ever lived in the flesh. He was preeminently human in his instincts, his thinking, his sensibilities, and his manner of life. No man ever possessed such stalwart manhood as Christ showed to the world. He was capable of righteous indignation and on some occasions he showed it most aggressively and vigorously. When he found certain people turning the temple of God into money markets and thus changing it from a house of prayer into a den of thieves, he gathered up a handful of thongs and thrashed them out of the sacred precincts into the open courts. Yes, he actually gave them a good, sound beating!

If some people had been present on that occasion who now try to make a virtue out of his life and conduct, they would have held up their hands in holy horror and said, "This is not the spirit of the lowly Nazarene; it is contrary to the gospel! He ought to have ruled those unfortunate men either with love or moral suasion. That is not Christlike." Yet it is exactly the way Christ treated those arrant hypocrites. It was no time for him to waste love or sympathy on them. They

needed welts raised on their backs and he proceeded to raise them!

And on one occasion he said to one of his impertinent disciples, "Get thee behind me, Satan! Thou savorest not the things that be of God." Yes, he actually called one of his followers a devil and bade him take his place in the rear. And he went so far as to call some of the high Churchmen of his day, "hypocrites, blind leaders of the blind, saying, ye compass land and sea to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves; ye fools, ye strain at a gnat and swallow a camel; ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all corruption, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Had some of our soft saints of today been present and heard these awful denunciations, they would have doubtless raised their brows and opened their pious eyes two inches wider and said, "Who ever heard such harsh and un-Christian language? It is absolutely shocking and altogether unbecoming a minister of the gospel! It really borders on to profanity. He will never win men with such horrible outbursts of severity as that." Yet, Jesus Christ, the lowly Nazarene and the meek and loving Savior of men, permitted these words of tremendous import to burst

from his lips like thunder blasts! They were intended to scorch and burn those hard-hearted and impenitent hypocrites to the very marrow, because words of tenderness and love did not fit their cases. In fact, whenever Christ found it necessary to deal with such characters he used words with long, sharp teeth in them and they bit till the blood came. As a result they took him out to Calvary and crucified him on the cross!

While Christ came to preach a gospel of peace and love, nevertheless whenever he found it necessary he rose to the sublimest heights of denunciation and severity. He was no soft-shelled evangelist, with a simpering smile always playing upon his lips, or a holier-than-thou symbol upon his sleeve. He was a robust man among men and he spake not as the Scribes and Pharisees, but as one having supreme authority. He never smirked or shed needless tears over

the persistent hypocrite; he flayed them alive with his righteous indignation. But he was all tenderness and love toward the poor penitent, or the unfortunate one looking for genuine sympathy and needed help. He had a heart full of sympathy toward any man or woman tired of sin and disheartened with the world and looking for a better way. "How all such he exclaimed, "Come unto me all ye that labor and are heavy laden and I will give you rest." "He that cometh to me I will in no wise cast out." "If ye love me keep my commandments and I will pray the Father and he will give you another comforter." But he never uttered such words to the carping and double-faced hypocrite who went about finding fault with his message. He literally cut him in twain with the scalpel of his truth. How little some would-be exponents of Christ know of his real manhood!

## Problem Of Getting The People Converted

We sometimes hear it said that it is "the business of the preacher to get the people converted and then they will conform themselves to right living and even vote right on all moral reform movements." In a restricted sense this is true, but generally speaking it is true only to a limited extent. Of course to use all means with which to bring people to Christ through repentance and regeneration is a fundamental duty incumbent upon the

preacher. There can be no Christianity in the heart or the life of any man until he is converted by the power of the truth under the operation of God's Spirit. Every preacher must labor to that end and his ministry must accomplish that result, else his ministry will be an unfruitful ministry.

But when he has held his revival and gotten the people converted, his

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## The Preacher and Modern Evils

By REV. R. P. SHULER

(Article One)

The man who thinks the modern preacher has a soft snap ought to try to snap it once. In fact the man who occupies the pulpit today is surrounded by an unorganized but not less powerful host of perplexing difficulties. With whetted beaks and itching talons they are ready at every turn of his ministerial pathway to devour his usefulness and rob him of his power. He is in the very midst of a labyrinth of tangled notions as to what he ought to do and say and what he ought not to do and say. Advice is everywhere and as opposite in its nature as it is plentiful. And, strangest of all, the advice often comes from the man who never did what he is so persistently telling the other fellow how to do. Once I was forced to keep myself from laughing outright for a half hour while I listened to one preacher who had never had fifty conversions in his whole ministry tell another preacher who had seen five thousand led to Christ in half that time, how to reach a man and win him to Christ. Verily, it is a puzzle. And the puzzle is not in going forward and doing your work as a minister as God directs. The puzzle is how to follow all the advice of this generation, especially since one-half points exactly in the opposite direction to the other half.

The need of all this advice seems to come because of a sudden change in things with which the preacher finds himself confronted. The old time Methodist preacher needed but little advice. His whole job was preaching the gospel, which consisted in a declaration of the awfulness of sin and the greatness of our Christ to save. But we are living in a new age and in a day when the preacher is given to understand that perhaps sin is not so sinful after all, and even if it is, it may not be good policy to stand up and say so. In fact, the preacher is advised today that all this plain and pungent rebuke of evil, that was at one time thundered from the pulpit, might, in this more scholarly and cultured age, result, if repeated, in the driving of some man from the Church, or in the hurting of some man's feelings who might otherwise join the Church. In this day of painless dentistry, it seems to be advisable that men be born again with as little pain as possible.

Behold all things are become new. The time was when the preacher was authority on moral and religious questions, and he spake as authority. Today, he must speak only on the sweet side of religious things and must eschew moral questions altogether lest he be accused of dabbling in politics. When it comes to civic matters, in which his advice once weighed much, he must now vote with shut mouth, and, with a kind of heavenly look, remain spiritually minded. There was a time when the minister, from the Bishop to the mission preacher, rebuked sin until the multitudes trembled. There are men yet alive who heard Bishop Pierce use his master invectives against worldliness and other evils until men groaned and women screamed! Then sin covered and whined, as it heard its true name called by the man of authority. But in our day sin shows its teeth and growls back and we are advised to deal with it tenderly. In those days, men held sin up and thrust it through, whether found in or out of the Church. Today, the preacher is nominated a crank, with narrowed vision, if he speaks plainly, and he is accused of having other than a Christian spirit, when his mouth dares utter burning admonitions. Woe be that preacher, who today declares, "scribes, pharisees, hypocrites." It is not wise now to refer to the man "who devours widows' houses," lest he be present and quit the Church. The day when the preacher was thought of as a warrior, fighting to the last ditch for right, contending with every evil in his path, armed with truth and unafraid, is no more; for, lo, this age demands that he wear himself from his battle axe and his helmet of steel and hang himself upon the back door of the community as a kind of spiritual thermometer, registering the temperature of the thought and life of the people among whom he happens to be and becoming cold or hot or neither, as seemeth good to his surroundings. Once, like a proud ship, this man of God sailed the sea and cried out with unuffled voice that the rocks were there and the reefs yonder. But amid the blaze of this newer day, a corsair seeks to chase him from those waters and bids him play within the rifles of the river's mouth. The pulpit master, who yesterday dominated his surroundings, and spake the truth until the mountains gave back the echo, has vanished. The strategic, policy-mailed, careful, prudent, tactful, adroit, popular, wise-as-a-serpent minister has arrived.

In the midst of this transition we

hear many warnings against politics. From without the Church, the warning has become a howl, a veritable howl of rage. From within the Church, the warning is a mild rebuke and a bidding toward caution. We are informed that we must "hands off" of the living, burning, vital questions of our age, the questions that are red with the blood of our brother man. We are advised that it is not best for the good, little, harmless, loving, tender minister to shout out that the devil is the devil and a bloody one at that. But what is politics, please? If this soft stepping, oily, salving pacifying, aimless, appeasing, conciliatory policy, that is today tempting the Church is not the quintessence of politics, I am unaware of the meaning of the term. God grant that the world may melt with fervent heat long before the minister of God be forced to approach with cat-like softness the damnable sins that today are tearing men's souls asunder. Any living, burning, vital question is the preacher's question, and he need apologize to no man for throwing his warm, bold heart into the very midst of it.

The "soft snap" of the preacher of modern times is about as soft as the face of a diamond. Indeed, if he is to have any snap at all, it seems necessary that he reconstruct himself in some important particulars. He must swap ends as it were. His heavy convictions and his prophetic deliverances must be well seasoned with a proper regard for the feelings of his congregation. He must consult them first. He must find a truth to fit them, rather than try to force them to fit their lives into the truth. If he can not make them garments to order, he must seek other fields and permit them to get an ecclesiastical tailor who can do the job to their liking. It has become a kind of necessity, with which the preacher finds himself faced. If he would go head in point of place, it may be necessary for him to go foot in point of conviction and conscience. For instance, I know of four Churches in Texas that were openly on the hunt, during our last conferences, for preachers who would not mention the prohibition question in the pulpit. There may have been others. I know of the instance of one large and fashionable city congregation in our Church that, hearing that there was some possibility of a certain man being sent them, commissioned a kind of spy, whom they sent to the city in which that man was then closing out his fourth year, to find out how he had there treated the subjects of dancing, card playing, drinking and other evils. Upon finding that the preacher in question had delivered himself with boldness upon these issues, this Caleb the second informed certain citizens of that town that they could not use such a preacher in their fashionable Church, since many of their best payers danced, played cards, voted the anti ticket, and did other things that they did not care to have mentioned in the pulpit. I know of another downtown congregation that worked ardently to avoid the appointment of a man to their Church, using as their only argument against him the fact that he had relentlessly attacked the drink evil. I also know that the removal of one of the strongest men in Texas was sought at the meeting of his conference on the ground that he had spoken plainly and to the point with reference to the liquor traffic.

And so it would seem that the "soft pedal" is becoming more than a convenience and is about to become a necessity to our progress. There seems about to be a law within our Church against exceeding the speed limit, and it appears possible that the limit may be determined by the wishes of certain people rather than by the word of the living God. If that should come to pass, the preacher would at once proceed to swap ends. He would become a kind of pusher, an ecclesiastical backstop, a spiritual pigtail, a mascot with a long coat on. No longer would he lead the van and no longer ought he to. When he permits himself to be placed in that position, then he will bring up the rear and there is where he will belong.

It is the preacher's business to decide and he will have to do it in spite of his advisers. The reason for that is the fact that his advisers are of every variety and the counsel is as varied as its source. On one side stand those members in the Church, and an army outside, who indulge freely in their sins. They advise in a commanding fashion that the preacher permit them to continue in the peaceful possession of their idols and the full enjoyment of their lists. Some of them support the Church and some of them might be induced to. What is the preacher to do? He is advised that it will be well to agree to their demands and win them by love. Let tenderness and compassion constrain them. Indeed, this is a beautiful advice.

But it is not what it seems to be. The worldly church member will hide it and rebuke the man who tells him of his sin, when indeed that man is acting out this very love. The doctor who loves his patient who has a cancer will cut it out. He will not cut it out with a soft instrument. He will cut it out with a knife. The operation will not be painless, but will be performed in spite of the pain. The Church is in the greatest danger of going to seed on softness. We are trying to do with a tack hammer what our fathers did with a sledge. I have lived to see a combination Sunday School and dance hall build by the Church on this downy philosophy. I have read the reasons for a saloon conducted by the Church, which argument was full of this love and tenderness theory. I know a man who publicly invites all young people who wish to dance and play cards to join his Church, and he, with a face that grows almost angelic, pleads for tenderness, compassion and forbearance. But does it really work? I recently read of a young minister who entered a saloon with some boys, remarking as he did so, "I am going in here with you boys that I may win you." Immediately one of them responded with a wink at his fellows, "It looks to me like we won you first." In fact, I have never known a preacher that followed this policy to win his crowd from their sins. I have known him to lose his power, the real respect of all men, good and bad, and perhaps his own self-esteem. And yet we are told that we must not rebuke, must not warn with burning words, must not cry against sin and spare not, must not call out fiercely as did the prophets, as did St. Paul, as have the men of every age, who have turned the multitudes toward Christ and away from their sins. Why? Well, now, that is another question. Perhaps it would not be discreet.

Anyway, the men who today defame the temple must not be driven forth with platted whips. If there be whited sepulchers among us, let us not dig them up and expose the dead men's bones that are therein. A loving monument would be more in keeping with present day inclinations. And if perchance you find some human serpents and a generation of two-legged vipers about, speak not of the damnation of hell to them, as such language is harsh and unkind. In fact, the time seems to have arrived for the preacher to have indeed the ability to cast out devils without destroying the hogs, lest he be invited out of the coast and informed that his place is preferred to his presence. When the modern Ahab, with blood on his hands, steals and defies God, the Elijah of our day must not thrust his index finger in his face and tell him that his blood shall be the food of dogs for his crime. He must somehow hug him out of that vineyard that he has stolen. The John the Baptist of modern Methodism must not be too rough with Herod, lest his head be served in a charger. And amid it all, there are a few preachers who stubbornly persist in spite of impending disaster.

### OUR PENITENTIARY SYSTEM, REFORMS, CONDITIONS, SUGGESTIONS, ETC.

Forasmuch as many have taken in hand to set forth the conditions of our great penitentiary system, which are surely believed among us, and of these conditions, the writer has been an eye-witness, and having had good knowledge of these matters, it seems well for him, also, to write, in order that the good people of Texas may more perfectly understand these things.

Let the tax payers and legislators of our State give close attention to these statements and suggestions.

If the contents of this article are verified by the facts and conditions stated therein, it ought to be crystallized into law at an early date.

Having been in the employ of the State for a number of years and having given close study and observation to the existing conditions, we are in position to write with clearness and accuracy concerning the workings of our penal system.

There has been a marvelous improvement in the treatment of our State convicts during recent years.

The time was when all manner of cruelties, tortures and abuses were carried on with a high hand, and wholly unknown to the public.

We are thankful to say that the dark ages of our penitentiary system is now passed and a brighter day has dawned. Today the prisoners are well clothed, fed and cared for.

We verily believe that the reforms along this line have reached the high-water mark. What is now needed is wise, expert and business-like management and fully carrying out all of the demands of the law.

We have had official relations and close acquaintance with many of the managers of the State farms, and have always found them to be kind and pleasant and humane in their treat-

ment of the convicts. Moral tone of the prison camps is excellent. We very seldom heard an ugly or profane word from anyone.

The convicts work well as a rule, and always seem cheerful and happy. There is no doubt but at least 75 per cent of them could be worked on their honor, or with but very little guarding. We heard one manager say, that he could easily work forty or fifty of his men by himself and do just as good or better work than when more closely guarded. Our State prisoners ought to be self-supporting and more, and there is no good reason why they should not be. If a man while he is free can make a good living for himself and family, why can not he when a prisoner, and furnished with all necessary equipment, make as good or better returns? He certainly can. Without any question our State farms and the entire penal system ought annually yield a handsome net income over and above all expenses. This surely can be done without working a hardship on our State wards. We believe in granting them every privilege, pleasure and holiday recreation consistent with good service and discipline. Sunday work should be absolutely abolished. It is unnecessary and will yield no good results. Instead of the system being self-supporting, it has received nearly every year since its establishment in 1849, large appropriations of the people's taxes, but now, marable dictu, the penitentiary system is burdened with more than a million dollars of debt. Why cannot our State farms, each manned with four or five hundred average men, and well supplied with horses, mules, cows, implements and all necessary equipment, and on the best lands in Texas, yield good returns each year?

Citizens of Texas, stop and ponder this question well: any good, capable business farmer with such a plant as his own would make a fortune in a few years. Verily, many would gladly seize the opportunity. We have often heard it said that the stringent financial condition of the system was caused by the ravages of the boll weevil and destructive freezes in recent years.

These calamities are indeed severe and hard to overcome. We, by no means, wish to treat them as trifles, but private owners of large plantations adjacent to the State lands, paying high prices for labor and meeting with the same calamities, have made good profits from year to year. How can you explain this? Many say that under the new law the convicts will not work as they did under the old law, so, therefore, they cannot now make as good crops as they formerly did. Our observation is that the convicts work much better than free hired labor. As proof of this lessees under the contract system always made money, paying the State \$31 per month for the men, and regretted to give them up when their contracts expired. Some of these private owners are now cutting up their plantations into small tracts and selling them, as they cannot profitably work them with free labor.

Some say that the contractors overworked and maltreated the convicts. This, doubtless, was true in the past years, but was not true under the new law. They were just as well treated there as on the State farms.

Of course there are some convicts that are mean, dangerous, and contrary and will not work. These, of course, must be dealt with in a positive and sometimes severe manner. This class, however, is not large.

Now, about the great debt and the causes for its existence. Study well the following facts: Many men are employed as secretaries, bookkeepers and assistants in various departments, nearly all of which work could be done by competent and well qualified convicts, who can always be found in the system. Such a horde of employees was never on the pay roll as we find there today.

All needed and substantial improvements that are required by the new law are proper and right, but the expenditure of large sums on the fine residences of the higher officials is not wise and conservative, in view of the financial stringency that is well known to exist. Most of this expenditure is wasteful extravagance. Neither is the riding in automobiles at \$10 or more a day and the putting up at expensive hotels the proper thing to do, especially when the farms can be reached from Houston on the Southern Pacific and other railroads for 75 cents to \$1.50, where special apartments and splendid entertainment is always provided, and carriages and drivers await the command of the officials. What do the taxpayers of Texas think of this?

Why should many expert mechanics have to be brought in from various parts of the State to erect buildings and repair machinery when among the convicts there can always be found a number of skilled laborers who could have done all this work

with no extra cost to the State? Many thousands of dollars have been thus uselessly expended. Why cannot economy be exercised in public affairs as well as in our own private matters? A great deal of the transferring of prisoners from one place to another is very expensive and often unnecessary. The walls and the State farms should all be supplied with a sufficient and proper number of men at the beginning of each year and thereafter there should be as little changes as possible. The herding of men in chains from place to place is a public nuisance and embarrassment to the men, damaging to the management and all work of reformation and a constant drain upon the resources of the State. It is now being agitated that the next legislature will be asked to provide for the issuing of bonds to the amount of a million dollars or more, to pay off the great penitentiary debt. This will make taxes higher. Where will the thing end? We are writing for the enlightenment of the people. Get your eyes open and ears to the ground and listen. This is no wolf story or "nigger in the woodpile." We are dealing with the real thing. Recently an amendment was adopted making the official term of the commissioners six years instead of two. These men should be elected by the people of Texas and not appointed by the Governor. The office of Commissioner of the Penitentiaries is just as important and responsible as any other position in the State. Let the aspirants for this office come before the people upon their merits and records. We elect the Agricultural, Railroad and Land Commissioners; why not elect also the Penitentiary Commissioners? As long as the position is a piece of pie to be handed out by the Governor the rankest partisan politics will characterize the entire system.

By all means make the office elective. Let it be a slogan in the 33rd Legislature. This is a progressive age. Our penitentiary system must keep step. A centralized form of government with large appointive power in the hands of the chief executive is not pure democracy. The people must and will rule. Citizens, what do you say? As near as possible, permanency of official organization should be the policy of our penal system. No employes should be removed without good cause. They should be continued during good behavior and faithful performance of their duties. Partisan politics should play no part in this work. When the servants of our people cannot hold and express their honest convictions without danger of removal from their office, then our government is in a deplorable condition. Whenever an attempt is made to suppress free speech and a free ballot, then a death blow is struck at the foundation of free government. Employes of the government should always feel a fair degree of confidence and assurance, and not be forever in dread of a political earthquake.

A commodious and comfortable chapel should be erected on each State farm at the most convenient point for assembling all the men for services on Sunday. This would insure a good service under proper arrangements. A good Sunday School should be organized, and a good library established and maintained. A literary school should also be conducted for the benefit of such prisoners as need instruction. This work could be done on Sundays and at nights. In fact the men on the farm should have the same advantages and opportunities as are given the men in the walls. A chaplain should be employed for each State farm, where there are as many as 100 men or more. The salaries of the chaplains should all be equal. Each should be furnished with a comfortable home, and all privileges granted them as are commonly given to other officials. A chaplain at the walls with comfortable and convenient conditions should receive no greater salary than one that is employed on the farms with less conveniences and often serving a much larger number of men. The qualifications for a chaplain should be a good moral character, good preaching and teaching ability, and literary attainments equal at least to that of a first-grade school teacher. He should be a white man and a minister in good standing in some branch of the Protestant Church. This is a white man's country and a Christian Nation. No Chaplain should play the role of spy or detective. He should always command the love, confidence and respect of the men. He should always encourage good discipline, by public speech and private actions. A service each Sunday should be conducted for the benefit of the officers, guards and their families. These are usually deprived almost entirely of all religious privileges. The duties of the Chaplain should be to preach, teach, visit the sick, bury the dead and constantly assist in building up a high-toned moral atmosphere for the entire community. In this article



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next important work is just begun. The work of nurturing and training the converts is only second in importance to their conversion. The duty of maternity is to replenish the world with children. They must be born before life can begin with them. But the work of motherhood begins properly when the newborn child is placed on her bosom. Suppose she cast it off either to die or be brought up by some one else? What sort of a mother would she be? It only requires a few months for the gestation and birth of the child, but it requires many painstaking and aching years of training to make the child a useful member of the family and of society. And without this training it were sometimes better had the child never been born!

The duty of spiritual maternity upon the part of the Church is to bring forth spiritual children, but after this the duty of the Church is none the less sacred and imperative to train those children and nurture them for service in the Church and to humanity. The evangelist whose business it is to hold meetings and do his utmost to get people converted, after his work is done, can pass on to other fields; but not so with the pastor. He is to gather the converts into the Church, teach them, give them something to do, and guide and lead them into paths of righteousness. Otherwise, their conversion will amount to but very little except in rare cases. They must be indoctrinated in the faith and in the doctrines of right living; and the moral side of their re-

ligion must be strengthened and developed until they become grown men and women in the knowledge of Jesus Christ. If this is not done, the Church only gains in them a membership of weaklings with imperfect ideas of life and religion. Such members yield but little of the "peaceable fruits of righteousness." You cannot depend upon them to stand and face a great moral issue in times of stress; and this may be the explanation of the fact that many Church people flicker and fail us when we need them to bear responsibility and do their duty not only as Church members, but also as true and tried citizens as well.

And we are not so sure but that the duty imposed upon the preacher to thus care for and establish his con-

verts is almost equal to his duty to secure their conversion. Too many of them are turned out to do the best they can in an ungodly world without proper nourishment and without proper guidance and development. And the Church has too many of undeveloped converts in its membership today, and it is suffering more on this account than because of the open enemies of Christianity. Therefore, let every preacher and pastor get the conviction in his mind and heart that it is not simply his duty and calling to get people converted, but that it is equally his duty and calling to take care of these newborn babes when they are converted; and then the Church will multiply its power in the world an hundred fold.

### Speaking In An Unknown Tongue

On the day of Pentecost, when the disciples were filled with the Holy Spirit, they spake "with other tongues as the Spirit gave them utterance." But it was in a language known perfectly to some people in the gathering. The only object in view was to preach the gospel to that multitude "from every nation under heaven," so that each one could hear the truth in his own tongue "wherein he was born." It was not to conceal the meaning of their speech but to make known the gospel to all present on that occasion.

Paul, in his First Epistle to the Corinthians, 14th chapter, inveighs against the use "of unknown

tongues" in prayer and public speech; and he does it on the ground that it is not "edifying" to those who do not understand the language being used. He knew, as all intelligent people know today, that the object of public prayer and of public speech in worship is to be understood and to be helped by it. And when delivered in an "unknown tongue," no one present is helped spiritually or otherwise by public prayer or public preaching. To the one using the "unknown tongue" his language is perfectly intelligible, but to no one else.

But what are we to say of the ignorant jabber indulged in by certain wild fanatics of our day in their so-

called public worship? Well, we are not in possession of words sufficiently expressive to give vent to our disgust when we even think about it. They do not even pretend to speak in a language intelligent to themselves or anybody else. It is nothing but the empty cackle of senseless geese! It is effervescence of ignorance and gabbling nonsense. It is a reflection upon the intelligence of true religion. The Holy Ghost has no more to do with it than with the idle hooting of some weird night bird. To hold religion responsible for such vaporings upon the part of these "tonguers" is to bring it into disrepute and to turn sensible people away from it with contempt. But why should our holy religion be held responsible for the

claims of such ignoramus? If Christianity has one more distinguishing quality than another, it is its intelligence and robust common sense. It appeals to the best and the noblest in the human mind and heart. It never makes fools of this type out of any set or sect of people. It transforms humanity and trains them in works of righteousness. It never makes them foam at the mouth and jabber in ignorant prattle, and it never makes them wallow in the dirt like animals, or writhe like serpents. Away with such outbursts of ignorance and presumption! Christ and the Apostle Paul would have been shocked at such exhibition in their day; and sensible people are more than shocked at it in our day.

## Notes From the Field

**Eliasville.**  
Waiting with an anxious heart to hear a charge called and my name following, I heard the above stated place, Eliasville. Having only five minutes to catch the Cleburne-Fort Worth car I hastened, and by eight o'clock p. m. I was at home at Mineral Wells to tell parents of my success. Being so anxious to enter the new field I soon was ready to meet people on the charge for the first time as a pastor. What do you think? I am serving partly the same people that Bro. M. M. Smith (the man that baptized me in infancy) served his first year. We have raised our orphanage assessment and a portion of the salary paid. Now this doesn't look big, but it is for this charge, as everywhere else down-stricken. I have met most of the people and visited them. We expect great things to be accomplished for God this year.—Marcus M. Clemm.

**Rosebud.**  
Well, here comes Tower, of Henderson, jumping on Gulliver for his "gas mistake!" What's the matter with Tower? His blunder is less pardonable than that of Gulliver. The only difference I can see is in Gulliver's favor. He thinks "gas" is worth something and he puts a price on it that would command the attention of a business man of large vision. Tower's "gas" is so cheap that nobody is much attracted by it. The difference between four cents per foot and four cents per thousand feet is some difference. Is the difference in the men or in the quality of gas? I give mine away. Even with that, there is but little difference between Tower and myself. We never received a more cordial reception and welcome than since we came to Rosebud. We found a splendid parsonage, most as good as can be found in the conference and well furnished with first-class goods. We found one of the most beautiful church buildings this writer ever saw for the money spent; finished and furnished. I repeat, for beauty, utility

and dimensions its equal for the price one rarely ever sees. A finer spirited people would be hard to find. The Church is well organized and at work. The official board, a body of progressive, devoted men, after increasing the pastor's salary \$200 over 1911, unanimously increased another \$300 over 1912. All in all, Rosebud is one of the most desirable appointments in the conference. This preacher is taking to the work with the full intention and expectation of making this the best year of our history. We join with Smith & Lamar in using January 19 as Good Literature Day. Two things will have special attention on that day. The Methodist Library and the Texas Christian Advocate. Will report later.—A. A. Kidd.

**Bartonsite.**  
November 20, at 7 p. m., we found ourselves at the parsonage door in Abernathy. Things were not very inviting at first appearance, but Bro. J. C. Arnett (a steward) was soon on the ground and took us in charge and made us feel very much at home. A few days were spent in adjusting ourselves to our new quarters. Our predecessor, Rev. J. P. Calloway, had left the charge in good working order and we had very little difficulty in launching our boat for another year's voyage. In a few days after our arrival the Board of Stewards met at the parsonage, organized and elected their president, secretary and treasurer, and with commendable zeal and level-headedness discussed the financial needs and plans for the year and went out with renewed enthusiasm to enter at once upon their work. The financial figures at the first Quarterly Conference indicated faithful and successful work on their part. Besides taking care of the salary question these people are promptly paying off a debt of \$123 on the parsonage and providing nicely for the conference collections, the orphanage being first in their minds. \$15 already having been received for \$11 more in hand for other claims. Our forces are strengthened by the addition of thirteen new members to date. We are ordering literature and will open a new Sunday School at Barton Site the first Sunday in February. Oh, say! Talk about poundings in royal style, due and ancient form, etc., etc! Well, ours has been coming along from the first until now, and the whole charge seems vying one point with another, on that

line. New Year's Day was especially notable in the pounding business and the gathering crowds at two or three different times that day taking us by surprise, almost took our breath. But we still survive and hope to make good in our year's work. Such tokens of appreciation on the part of any people is enough to call forth the best service one is capable of rendering. Many souls won to Christ is the motto of both preacher and people.—D. C. Ross.

**College Mound.**  
Considering the inclemency of the weather, we are starting our new year on the College Mound charge pleasantly. Our presiding elder, Dr. A. L. Andrews, has made us his first visit, and held our first Quarterly Conference. The weather was fair and the occasion proved to be a very pleasant and profitable one. We find him to be a whole-souled man, a good preacher and a man of care about the business of the Church. He won the hearts of my people. We have as fine a folk as I have met anywhere. They are indeed kind and considerate in every particular. A higher class of young people I have not found. Were they but religious, we feel assured that we could accomplish great things this year for our Lord and King. To this end I am hoping and praying for a revival of religion at every point on the pastoral charge. May we not ask an interest in that which we are so much in need of and in that which we covet: an interest in your prayers.—N. W. Oliver.

**Overton.**  
Guess it might be profitable for the people to know some changes that have been made. I was appointed to school and to serve the Gallatin charge also. But since conference Brother Smith sent me to serve Overton and Arp, these two places having been taken from the Troup work. Troup becoming a three-Sunday appointment. I came to this place about a month ago and was received very royally. Brother Henry Barton, Jr., taking charge of me and introducing me to the brethren of the town. I am here and have been working every day that would allow my getting out. We have started off real well. This promises to be a great year. Two Sundays each will be given to Overton and Arp. We have a very noble class of people to serve. They are loyal, big hearted, hospitable, generous. Well, just fine people. I spent a day at Redwater last week with that big man, A. M. McDaniel. I went in unexpectd, but they can treat you just like they had been looking for-

ward to your coming. I served Red water last year. I have found no truer man and woman than Brother and Sister McDaniel. They see after a preacher's needs. Well, I had a big dinner with them, and Brother McDaniel and their new pastor, Brother McCrary, and I went out over Brother McDaniel's farm in the afternoon and had a very pleasant trip of it. I would boast of having the finest charge and the finest class of people anywhere if I only had them here. I need them to make my work complete. I am visiting my members and collecting conference money and preaching and holding two or three prayer-meetings a week. We have fine prayer-meetings and good Sunday Schools. They are missionary. One of them use the graded lessons. The Church is pretty well organized. I believe that this will be a great year. Our motto is, "Best Sunday Schools, Liveliest Church, Full Collections, Revival in Every Home." There is here and at Arp the finest class of young people I have seen in quite a while. They go to Church, go to the choir, they sing, lead prayer-meetings, do any kind of work put upon them. We are going to try to put the Advocate in every home. Two other Churches in both towns besides our own, and they have new preachers for the year and they are young men, so we are going to pull together and be in harmony. May this be a great year for the Advocate. I remember my many friends through the Advocate. I cannot write you all, but I think of you. May God's blessings be upon you and upon our great Zion, selah!—L. Frank Jewell, Jan. 8.

**Bunyan.**  
The first Quarterly Conference of Bunyan charge convened at Owens Chapel January 3, 1913. A good representation was present. Rev. M. K. Little, the presiding elder, preached a New Year sermon that would rank among the best and was indeed ap-

propriate and practical. Dinner was spread by the good people of the Church and was both bountiful and luxurious. The session was full of interest and everything suggested hope for the New Year. We are putting in our plea for the Advocate and the Methodist Library.—Mac. M. Smith.

**Pine Hill.**  
We were made glad indeed when at the Texas Conference held at Marshall we heard for the fourth time our name read out to Pine Hill. This being the only charge this writer has ever served, and he being the only pastor that has ever served the charge, it seems not out of place to tell of some of the things going on down here, not that we wish to blow our own horn, but that it is due to these good people that the Church know something of their faithfulness and loyalty. It's a common statement you see in the Advocate that "no man ever served a better people." Pretty strong statement this is, but surely it can be as constantly applied to the people of Pine Hill charge as any other. For "by their fruits ye shall know them." Three years ago when Brother C. A. Tower was presiding elder of San Augustine District, one Church was taken from each of three circuits and grouping them together Pine Hill Mission was formed. Prior to this arrangement the sum total paid by these Churches was \$250 to pastor and presiding elder. This year the assessment for pastor's salary is \$500. A splendid parsonage, with yard, garden, lot and barn has been built and paid for. Two churches, Pine Hill and Clayton, have been pointed inside and out and at the former place the old benches have given place to a beautiful set of pews and just since Christmas the old organ has been rolled back into the corner and its place adorned with a magnificent pipe-tone cathedral organ. A

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**CHANGES IN THE MEXICAN CONFERENCE.**

Please announce that owing to disturbed conditions of travel the Northwest Mexican Conference will be changed from Chihuahua, Mexico, to El Paso, Texas, and will meet Thursday, February 27. The Mexican Border Conference meets at Monterey on February 6, and the Central Mexican Conference meets at San Luis Potosi, Mexico, on February 13.

E. R. HENDRIX.

**RAISES THE NUMBER.**

This is my twentieth new subscriber. Sorry to see Brother Kincheloe pitched such a low tone. I hate to stop, so guess I'll try 30. I'm asking the question at every home: "Have you a Discipline and do you take the Texas Christian Advocate?" I'll take my hat off to Venus for the present.

E. V. COX.

Seventh Street, Temple, Texas.  
Brother Cox must remember that Brother Kincheloe is following himself (Kincheloe) and to add twenty new subscribers to those already sent by him last year is an achievement. But we agree with Brother Cox that the pastor who sends twenty new subscribers gets a running start that may run him up to thirty or more. The 200 club is not limited in number.

**Joins the 200 Club.**

Inclosed find payment for six new subscribers. I have set our mark at twenty new subscribers; will get it I think.

J. F. LAWLIS.

Llano, Texas.  
The official Board of College Mound, Terrell District, are all subscribers to the Advocate.

N. W. OLIVER.

Every member of Nixon Board of Stewards, Cuero District, now takes the Advocate.

J. W. ROLAND.

**Fills the Need.**

The Advocate is almost like a personal visit to a good friend from home; we have some delightful one-sided conversations every week. The need for a religious weekly undoubtedly exists and the Advocate is filling that need admirably.

JOHN A. SICELOFF.  
New York City.

Dr. Boaz, Rev. L. S. Barton, and Rev. J. D. Young, commissioners for Southern Methodist University, are three of the busiest men in Texas. There is no grass growing under their feet. And upon their work depends, largely, the greatest single interest of Texas Methodism. Are they going to succeed? Of course they are. That is not an open question.

**BISHOP JAMES ATKINS IN THE CITY.**

Bishop James Atkins spent a day or so in the city last week in the interest of Southern Methodist University and he and Dr. Hyer, Dr. Boaz and Rev. L. S. Barton reviewed the situation and discussed plans for the further work of Commissioners in connection with this great institution. The Bishop and Dr. Boaz spent last Sunday in San Antonio and canvassed the situation with good results among the brethren over that way. The Bishop is greatly interested in the progress of this work and he avails himself of every opportunity to throw himself fully into its plans. He has been identified from the beginning with the movement, and his genius has helped to plan its success thus far. His presence, therefore, is always hailed with delight by the friends of the institution, and his work always is a factor in its movements. He is broad, intellectual and aggressive and he leaves his impress wisely on the interests of the Church under his care. He is a man of vision and he throws into it his practical knowledge of affairs.

**A DELIGHTFUL SUNDAY IN HARROLD.**

Since the adjournment of conference at Abilene, I had been under promise to Rev. L. B. Tooley and his people at Harrold, to visit them and spend a Sunday with them. But I dreaded a Sunday in the winter-time that near the Panhandle. I never fail to go to that section in the winter-time without stirring up the worst side of that climate. I have been trying it for fourteen years and my experience in this matter is uniform and unchangeable. But the case was an urgent one at Harrold, and I was induced to make a date for the second Sunday in this month. So last Saturday, before it was daylight, I arose and walked a mile to get the Fort Worth interurban in order to get the eight o'clock over the Denver out of that city. It was a raw day and disagreeable, but I made the connection. On the train I met with Brother Switzer, of Tolbert, on his way from Comanche, where he had been to attend the funeral of his dear old father, William Capers Switzer. This venerable and saintly man was well known to the old Northwest Conference brethren, for he rarely ever failed to attend its sessions. He was a meek, consecrated and devout man, full of faith and of the Holy Ghost. He loved the preachers and he was devoted to the Church. We last saw him at Cleburne at the conference. And though beyond his fourscore years, he looked bright, vigorous and hopeful. But since then he was not well and died early last week. He leaves a large family, and among them is one preacher, Rev. W. Y. Switzer, now connected with Clarendon College. He was also an older brother of Professor Switzer, of Itasca, a noted teacher of girls.

By the time the train reached Wichita Falls, a blizzard was coming in full blast from the direction of my destination, and of course, I was not disappointed; for such is always my experience with that climate. I thought of Gulliver as I took dinner at that station, and of his experience with the Advocate and with the natural gas of that region. And I am sure that if the gas is an aid to him in his work he has large help, for it flows up in wonderful abundance. However, it is not my impression that it flows very freely at the public services when Gulliver is in charge. He only uses it for domestic purposes!

At Electra I looked out and was amazed. The town has grown completely out of my knowledge. A few years ago I was there and there was nothing but a flag station and some stockyards. Beyond the fact that it was largely used as a shipping point for large consignments of cattle, there was nothing at Electra. But, my, what a change has come over the spirit of the place! It looked to me last Sunday that several thousand people are now living there. I saw brick busi-

ness houses and good dwellings everywhere and the people looked as thick as blackbirds. There was something of a city air about it as I viewed it from the train.

What has happened to Electra? Why, it is now one of the heaviest oil producing fields in Texas. The face of the earth, as far as I could see, was dotted with derricks and pumping stations. It looked like the ocean with its ship spars looming up in every direction. They tell me that the oil wells have already gone into the thousands and they are still bringing them in. And the field is continually expanding and the end is not yet. Our Brother Preston is doing a good work there as preacher and pastor.

I reached Harrold at two-thirty. It is a thrifty community of several hundred, located in Wilbarger County, some sixteen miles from Vernon. I was there in a local option campaign some eight years ago, and at that time Harrold did not amount to much. After speaking, I had to go three or four miles into the country to find lodgment with the good family of Brother Cobb. But since then, the town has taken on a sort of a second growth and it now presents a pleasing appearance. They do a good business and the people live well. They have built two churchhouses, and one a union church, and the other one is ours, brand new and modern.

Brother Tooley lives in the parsonage at Vernon, but he was at the train to welcome me, and it was not long until I was installed in the good home of Brother and Sister J. O. Stroud. They are Grayson County people, but they have been up there four years. Sister Stroud was Miss Nannie Lathrope, before her marriage, and quite a Church worker at Collinsville. She is a Kidd-Key student and it is not necessary for me to say any more about her. That explains everything. These Kidd-Key girls stand out conspicuously all over Texas. They have two interesting boys and James, the younger, is making all his arrangements to go through Southern Methodist University. The other one is sixteen and already prepared for college. He is a bright, promising boy.

Yes, the weather was cold and forbidding. I am prepared to pit the Panhandle weather with that of any other section. But toward night the wind somewhat subsided and the sun came out. The night was bright and cold. Sunday morning came in with a bright sunshine, and even the cold is not severe when the sky is clear and the sun is brilliant. The people began to gather early and by service hour the commodious Church was filled with as intelligent and as hardy a set of people as one would want to meet. They looked like people who are able to do things. And that beautiful church, built at a cost of some two thousand dollars, is the result of their liberality and enterprise. A year or so ago they had a comfortable little structure on the same site and had it paid for, but a cyclone came along one evening and completely demolished it. But the little flock, nothing daunted, began at once to prepare for rebuilding. There was only a handful of them, and none of them rich people. But they were determined and consecrated, and you cannot keep that sort down. They have one of the neatest and most conveniently arranged houses of worship to be found in any town of that size in the State. It shows good taste and splendid judgment. And their membership has now reached sixty-odd. They also have a good Sunday School of about one hundred. Rev. J. G. Miller, the faithful and wide-awake presiding elder, was on hand to take part in the service. They all love him up that way, and he never fails to keep in touch with his people and preachers, giving them every encouragement. Brother Tooley is a master workman and had things well in hand. His people love him very devotedly, though he is still new with them. He is an energetic pastor and an earnest preacher. He gets around among his people. The singing was good to the use of edifying. It was of the old sort and the

people took part in it. I preached to them to the best of my ability and they were attentive and responsive. After the sermon, we had to raise a debt of \$300 and the officials and the pastor looked to this with some dread and a great deal of interest, for those people had strained every nerve to get the enterprise that close to the landing. I presented the matter to them with many encouraging words, and inside of fifteen or twenty minutes they had put down \$365. The good preacher was not only surprised, but elated. Several of the good, substantial people from the Colony appointment, eight miles in the country, were present and aided in this part of the service. It was a red letter day for our little flock in Harrold. I proceeded to dedicate the beautiful structure according to the ritual of the Church, and thus ended one of the best day's work in the history of the Harrold Methodists.

At the close of the service, I met many of the good people. They take the Advocate and gave me a warm welcome. Sometimes in this office, under the tax of its druggery, I get lonesome; but when I get out among the good people and they give me the glad hand, I thank God and take courage. Just here I want to add, that Rev. Leon Henderson, the former pastor, helped to put this new enterprise agoing. He was three years on the work. At night we had another good congregation and a spiritual service. I slept three hours, caught the 1:40, a. m. train, curled up in a berth and finished my rest by the time we reached Fort Worth; and by eight-thirty I was in the office writing this account of the day's work.

G. C. R.

**REV. W. B. NANCE IN THE CITY.**

Rev. W. B. Nance, of our China Mission, spent some days last week in this city visiting his friend and brother-in-law, Rev. Nathan Powell. For sixteen years he has been devoting himself to the religious and educational work of our mission in that far-off field, and this is a needed rest that he has had for the past few months. But he is now on his way back to his loved employ. While here, he was accorded courtesy by a number of friends and schoolmates. Mr. R. E. L. Saner, a prominent attorney of the city, was his associate in Vanderbilt University in the long ago, and he gave Dr. Nance an informal reception at the lunch room of the Dallas Club one day last week, and among the guests present were Revs. G. M. Gibson and Nathan Powell; Mr. Lombardi of the News, and the editor of the Advocate. It was a delightful occasion, and we learned much from Dr. Nance of the situation in China. On Sunday morning he preached on the subject at First Methodist Church, to the delight of that congregation, and also at Oak Lawn, at the evening service.

**AN IMPORTANT MEETING.**

Plans for a campaign to raise an additional \$200,000 to complete the \$1,000,000 building and endowment fund of the Southern Methodist University were made the 10th instant, at a meeting in this city, when Bishop James Atkins, of North Carolina, Dr. R. S. Hyer, Dr. Boaz and Rev. L. S. Barton of Dallas met with the district commissioners of North Texas. The sum of \$800,000 is already pledged for the university fund but \$200,000 of this amount, which is to come from the General Board of Education, is conditioned on the university officials' raising \$800,000 by July 1. Of this latter amount \$600,000 has been pledged and to secure the \$200,000 from the host, it will be necessary to raise another \$200,000 between now and July 1.

The meeting was held in the university quarters at 1308 Commerce street and continued practically all day. At noon the members in attendance were guests of local officials of the university at a luncheon. Attending the meeting with those mentioned were these district commissioners: Rev. J. B. Davis, Dallas; Rev. C. L. Bounds, Greenville; Rev. W. L. Tittle, Como;

Rev. I. S. Ashburn, Brookston; Rev. L. L. Cohen, Whitesboro; Rev. John E. Roach, Gainesville; Rev. Finis Crutchfield, Bellevue; Rev. R. E. Porter, Bryson; Rev. C. C. Young, McKinney, and H. E. Anderson, Paris.

The campaign to secure the additional \$200,000 will be conducted along the line of district meetings with the ambition to secure a contribution from each Methodist in North Texas. Such meetings are to be held in each district with the district commissioner in charge. Calls for the meetings will be issued by the bishop and presiding elders, and efforts will be made in each district to have in attendance the largest possible number of both preachers and laymen.

**A COURAGEOUS OFFICIAL.**

The antis on the Arkansas side of Texarkana have surrendered. They thought that when they had gotten a majority of the people on that side of the line to a petition, the bulk of them negroes, that they would certainly get liquor back into Texarkana. The pros took it into the courts, but the district judge decided against them. The antis were jubilant, but they had to reckon with County Judge Paul J. Cella, for after all, under the laws of Arkansas it is optional with the county judge to grant or refuse license to saloons. He promptly notified the antis that during his two year's term they would get no license to sell liquor in Miller County, Arkansas. He based his decision on the ground, that (1) The liquor business is morally indefensible, an injury to mankind, and violative of every interest of humanity. (2) That a majority of the people on the petition asking for the return of the saloon were negroes, and that while he had the kindest feelings for all law abiding negroes, he would not permit that race to impose saloons on the whites and the blacks of that county. This settled it, for none of their threats and bluffs moved the judge. So the antis have had to accept the decision; though they are threatening political destruction to the man who has the temerity to stand up against them and in favor of moral sentiment. But he gladly accepts their threat as a challenge and says that he will never yield one inch to the men on that petition to ruin the homes of Miller County with saloons. Good for that judge! He has the right sort of stuff in his makeup, and he will be heard from in that section later on.

**VERY REFRESHING IF TRUE.**

The St. Louis Advocate says—  
Bishop Jas. H. McCoy, the youngest in the College, has the distinction of not being able to find out that he is a Bishop as fast as the people are finding it out. So says the Central Methodist.

We have never seen Bishop McCoy operate within the jurisdiction assigned to him by his colleagues; but if the above statement is true, he will become a very popular Bishop. After all, a Bishop is only a Methodist preacher, invested with office by his brethren under certain restrictions, and we see no reason why he should discover that he is a Bishop. The moment it is discovered by others, as the result of his assumed superiority, he becomes discounted in the esteem of other Methodist preachers. We hope, therefore, that if what the exchange above quoted says, concerning Bishop McCoy, is true, that it will be a long time before he gets his innocency of mind disabused. Simplicity of manner and humility of spirit are commendable traits in Bishops and in Methodist preachers in general. And these traits are found in the most of them. In any event, let us all strive to cultivate them, and our peace of mind will be largely enhanced and the esteem in which our compatriots hold us, will become greatly enlarged, and our sphere of usefulness will be wonderfully widened.

In a private letter from Bishop Candler he adds, "I love Texas." Yes and Texas loves that big-hearted and good-natured Bishop, too. He is one of the most interesting members of the Episcopal College, and when-



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ever they see fit to assign him out this way there will be nothing but the glad hand for him.

This makes eleven of the twenty new subscribers. It's "dead easy" when you try. **JESSE LEE.**  
Madisonville, Texas.

A movement has been inaugurated at Meridian to raise \$50,000 for the benefit of their District Training School, and the sum is to be used for the erection of other needed buildings. Rev. W. B. Wilson, until recently pastor at Meridian, has accepted the financial agency of the institution to raise the amount. Brother Wilson has had large experience in such matters and no doubt but that the work will prosper in his hands.

### METHODIST LIBRARY.

The above is the label placed upon ten live books by our Branch Publishing House. We have those ten books before us and for years we have been familiar with the bulk of them, and we want to urge our readers to supply themselves with those ten volumes. They are placed at a nominal price and thus come within the reach of everybody. They are ten specially selected books of something over three hundred pages, written by our leading and most representative men on subjects like the following: Bible Dictionary, Man of Galilee, Can It Be False? Methodist Armor, Bible Tools, A Circuit of the Globe, etc., and they constitute a library within themselves. If you are not specially interested in them, you ought to get them for your boys and girls. They will be a real contribution to the literature of the laymen of the Church. And the price of them is a mere trifle. Think of getting more than three thousand pages of good literature in book form, from men like Haygood, Galloway, Granbery, Sam Jones, Candler, and the like, for a mere song. No Methodist home can afford to be without them.

### PERSONALS

We got a glimpse of Rev. T. H. Morris at Bowie the other day the "beloved" of that district, but was not close enough to commune with him. They say up that way that he is moving things and that he is in high favor with his preachers and people.

On the train last Saturday we had the pleasure of meeting that devoted local preacher who travels over the Montague country as a supply a great deal, Rev. Bob Patterson. He is now at Sunset. Everybody knows and loves Brother Patterson in that section.

Bishop Walter R. Lambuth has finished his visit to his family on the Pacific Coast, and he has returned to Nashville, and from there, as a base of operation, he will devote himself to Church work. He has the African Mission very much on his heart.

Mrs. Caroline E. Bell, the mother of Mrs. D. F. Fuller, of Howe, died January 3 at the home of her daughter, Mrs. George Yarbrough, at Preston, Texas, just past her eighty-fourth year. She had been a Methodist more than seventy years and her life was singularly pure and good to the end. She leaves a beautiful record and she went home triumphantly. She leaves two sons and four daughters, and a large company of grandchildren and

friends to mourn her departure, but they mourn only as those who have hope. The world is better because she lived in it and wrought for it.

Rev. C. C. Young, of McKinney, was in the city this week. He has a firm hand on his charge and is beginning his second year with every indication of success. Brother Young is one of our best equipped young men in the conference.

We saw in the News of last Saturday that Miss Ruth Clifton, daughter of Rev. and Mrs. J. W. Clifton, of the Sherman Circuit, was thrown from a buggy and severely injured. We trust that she will soon recover from the shock and that nothing permanent will result from the accident.

Mr. I. S. Ashburn, Jr., son of Rev. I. S. Ashburn, of the North Texas Conference, is making quite a record at the A. & M. College. He is now the Publicity reporter for that institution, a place of high honor. Preachers' sons usually stand at the front when honors are at stake.

Rev. L. G. White, of Glenwood Church, Fort Worth, is moving things in his charge. His Sunday School has added forty-nine to its membership in the last month, and twenty-one have joined the Church. Plans for a new Church are in the hands of a Building Committee, and he wants to begin his Advocate campaign at an early date.

The oldest son of Rev. H. H. Goode, who has been at work at Electra for some time, has been quite ill at Fort Worth for a few days. He is employed by the Fort Worth and Denver road and the company had him taken to Fort Worth for special treatment. He is improving and it is hoped that he will soon be well.

Mrs. Nannie Buchanan, wife of A. C. Buchanan, of Temple, died Wednesday morning after several weeks of illness. She was a sister of the late Rev. D. H. Dickey, of the old Northwest Texas Conference, and a woman of splendid life and character. This writer knew her years ago in Tennessee, and we extend to her devoted husband and family our sincerest sympathy. Brother Buchanan and his noble wife have long been leading members of our Church in Temple.

### Secular News Items

A thirteen-year-old boy in Waco the other night broke open mail boxes and extracted checks and drafts to the amount of many thousands; but he threw many of them down on the floor and the next day he tried to cash a small check or two and was apprehended.

For several weeks Judge R. W. Archibald, of the Commerce Court, Washington, D. C., was under trial before the Senate on impeachment charges. He was accused of using his high position for personal gains and to the detriment of the general public; and last Monday the Senate, by a large majority, found him guilty as charged and deposed him from office and in the sentence forever barred him from holding office under the United States Government.

The Texas Legislature is considerably stirred over the election of a successor to the short term created by Bailey's resignation. Governor Colquitt appointed R. M. Johnston, of the Houston Post, to fill out the term, ending March 4. In the meantime the Legislature has met and it devolved upon that body to either reject or confirm the appointment of Johnston. Many of the members are opposed to him and it is now a dominant issue before the House.

A resolution providing for the submission of the question of suffrage for women was introduced last week in the New York Legislature by Democratic leaders in the two houses.

Last week about 150,000 garment workers in New York City went out on strike. They want better conditions of labor. They demand the abolition of child labor, and an increase of wages with a minimum wage of \$10 a week for women, and \$16 for men, overtime to be paid at time and a half rate. They also ask for clean



REV. C. D. WEST.

The above is a cut of Rev. C. D. West, now at Claude, in the Northwest Texas Conference. He was licensed to preach at Palo Pinto, Texas, April 5, 1890, and was admitted into the old Northwest Texas Conference at Abilene in November of the same year. His first charge was Taylor Mission. After one year of excellent service he was sent to Holland Mission and remained four years. After that he was at Big Springs, Rising Star, Pisgah, Walnut Springs, Carbon, Snyder, Hamlin, Kule and other points. He is an earnest, evangelical preacher, a faithful pastor and of all-around success. He never fails to bring up good reports. During his ministry of more than twenty years he has probably had a thousand conversions, built eight church houses, repaired a goodly number, and looked after the parsonage interests. He is one of our very best Advocate workers, and we want to pay this little tribute to him while he is still active and among us. May his years continue for a long time to come in order that his usefulness may be multiplied in the charges to which he is yet to be sent. We love him for his own and for his work's sake.

and Sanitary workshops. Recent reports of factory inspectors show that in America's greatest city women and children are employed in garment-making at two cents an hour. The work done in the poor homes of the city is estimated at about \$10,000,000. There are 125,000 home workers, and of these 75,000 are under 16 years of age. We say the home work must stop, but what then? Will it be transferred to the factory?

On the 4th of March President Taft will retire from the office of President and he will accept a professorship of law in Yale University. In this he will follow the example of ex-President Cleveland, who located at Princeton. Woodrow Wilson will succeed Mr. Taft in the White House.

The only cabinet information that President-elect Wilson has thus far given out is that he will appoint only eminently fit men and that they will be well known progressives in politics. It is his purpose to try to carry out all his pre-election promises. Much interest centers in the men yet to be announced for cabinet places.

The court at Memphis, Texas, has completed the trial jury in the case of the State against B. B. Epting, charged with complicity in the assassination of Al Boyce, Jr., by Beal Snead, in Amarillo some weeks ago. The defense made every effort to have the case continued, but the court overruled all motions to the end and put the case on trial.

The efforts to end the war between Turkey and the Balkans by peaceful negotiations between the belligerent forces seem discouraging. The allies contend for the surrender of Adrianople, the ancient capital of Turkey, as a condition to peace, but the Turks are stoutly resisting the demand. It is still an open question as to whether the contending parties will get together.

Ninety-eight thousand two hundred and twenty-five dollars was spent by Harvard undergraduates last year on cigars and cigarettes, while \$73,250 was consumed in liquors. It should be added that \$71,250 was expended for books. Some may term that higher education; others might be inclined to call it higher obfuscation.

Dr. Alexis Carrel, of the Rockefeller Institute for Medical Research, who received the Nobel Prize for Medicine in 1912, is the first to announce a great scientific discovery in 1913. In the current issue of the Journal of Experimental Medicine the official organ of the Rockefeller Institute, dated January 1, he predicts, as the result of a series of experiments which have been

in progress since 1907, the possibility of healing a cutaneous wound in less than a day and the repair of a broken leg in four days.

New Year's Day was officially celebrated in China on January 1 instead of February 6, as the government of the republic has adopted the Gregorian calendar. Two thousand New Year's callers visited President Yuan Shih Kai at Peking. In Canton all the government offices were closed, and a number of Chinese graduates of American and European colleges, with their wives, celebrated New Year's eve, though the people generally declined to recognize the new date.

New York killed 532 persons in its streets during 1912. Of this number, 230 were children, of whom 103 were run over by automobiles. The total number of automobile fatalities was 221, the trolley cars killed 134, and 177 were run over by wagons. During 1911, the number of fatalities was 423.

Serfdom is finally at an end in Russia, by virtue of a law adopted by the council of the empire last week, following its passage by the duma. Although most of the serfs were emancipated in 1861, the Caucasus region was excepted from the scope of the rescript because of special conditions prevailing there and transitional measures of a supposedly temporary nature were adopted, but only after the lapse of more than fifty years was the transitional stage terminated. Thus passed another relic of ancient barbarism, but even at this late date it is reported that opposition was encountered when the premier urged its abolition.

The announcement of the Postmaster-General that the parcels post can not be used for the transportation of liquors is very unwelcome to the dealers in these ardent spirits; but so far their protest and appeals have effected no revision of the decision, which is evidently reasonable and in the interest of good morals, good government, and the good of the general public.

The New Hampshire Legislature, by a combination of Progressives and Democrats, elect W. J. Britton, Progressive, Speaker of the House and Samuel D. Felter, Democrat, Governor of the State.

Last Sunday night, the 12th, while Dr. J. R. Stuart, a prominent physician of Houston, was crossing a bridge some miles from the city, in a large auto with several companions, the machine struck a wagon, plunged off the bridge and the Doctor and one young lady were killed outright and others were dangerously injured.

Portugal is in a state of chaos politically. On January 5 the President accepted the resignation of the Cabinet and instructed Antonio Jose Almeida, leader of the Conservatives, with the formation of a new ministry. The press of the country is pessimistic, and the people protest that promises made during the Republican propaganda have not been kept. A coup d'etat and military dictatorship are openly predicted.

German scientists in convention during holidays declared that man at the age of fifty was at his best. He was most reliable, steady, with a ripened intellect and experience, which ought to place him at his highest valuation. Men do their best work between forty-five and fifty-five and give the results of their mental maturity after sixty.

The Legislature is now in session, having met Tuesday, the 14th. After a heated contest, Chester Terrell, of San Antonio, was elected Speaker over W. C. McKamy, of Dallas. A number of prohibition members deserted their side and voted for him, and this with the solid anti vote gave him the position. In the Senate B. W. Howerton, of Austin, defeated Bob Barker for Secretary of that body; and this is as far as the two branches are going thus far.

The imprisonment of three newspaper men in Idaho for publishing Mr. Roosevelt's criticism of the court's decision in the "electoral ballot case" has drawn from the Progressive leader a telegram of sympathy to the convicted men, in which he remarks: "I am confident that I express the feelings of every decent American citizen when I say that I am outraged and indignant beyond measure at the infamy

that has been perpetrated in Idaho." A popular subscription of one penny from each individual to pay the fines imposed on the prisoners has been started.

Eighteen branch pension agencies distributed throughout this country are to be closed with the end of the month. After that the entire pension business is to be handled from Washington.

Italy has followed Egypt in placing orders for her railroad coal with American mines. The Italian railroads have hitherto been supplied from Wales, using 2,000,000 tons a year, which has been shipped from Cardiff.

The report of the former commissioner of Indian Affairs, Robert G. Valentine, which was made public on Monday, suggests that the Indians be given the full rights of American citizens as soon as possible. Mr. Valentine believes that the Government should cease being a guardian of the red man, and that he should be put on an equal footing before the law and in all things with his "fellow Americans."

Galveston, Tex., Jan. 8, 1913.  
Dear Sir and Brother:  
I received the Sewing Machine in fine shape, and my wife is, so to say, more than pleased. It does fine work.  
I also receive the Christian Advocate, and enjoy it like my wife does her machine.  
Cordially,  
J. E. REIFSCHNEIDER.

### DEATH OF GRANDMOTHER MILLS.

"Grandmother" J. W. Mills, aged eighty-four years, died today, January 13, at three p. m. She has been sick and gradually failing for several weeks. She is widow of Rev. John William Mills, of the old East Texas Conference, mother of Rev. J. M. Mills, and grandmother of Rev. J. Walter Mills. She died in perfect resignation and in great peace. She leaves several children, and a host of grandchildren. C. B. GARRETT, Center, Texas.

### BROTHER KNICKERBOCKER AND THE EDITOR.

Rev. H. D. Knickerbocker, of Austin Avenue Church, remembers the editor in characteristic style, and we will let him communicate the fact in his own way. Suffice it to say that we have appropriated the gift with much relish, but his kindness and his words of appreciation weigh more with us even than the gift, as rare and as precious as that is. But read what he says:

I enclose my check with which you are to buy the finest, fattest turkey there is in the market and the "fixins" to go with him. Before you cut his head off let him gobble a few times and translate his gobble as a love message from me. If all who love you and appreciate you for your work and for your genuine manhood would send you a turkey, they would dance the "turkey trot" from the courthouse to the Southern Methodist University. I do not send you a goat, because you have "gotten the goats" of so many anti-prohibitionists in Texas that I'm sure your ears are replete with their bleatings!

On with the battle!  
HUBERT D. KNICKERBOCKER.

### A Splendid Tonic

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

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# THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, T. X. 18.

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

## IN A COTTON MILL VILLAGE.

Olympia, S. C., is a typical cotton mill town. The story of the work of Dr. C. E. Weltner of the Lutheran Church, as told in the Literary Digest, shows that the "poor whites" of the South respond to Christian sympathy as does all the rest of the world. Dr. Weltner is blind. Also he teaches in the Lutheran Theological Seminary in Columbia, S. C. We let Dr. Weltner tell his own story:

"Around the mill there is a mill community, land and improvements thereon being owned by the company. The management of this company is in the hands of men who have done and are doing a great deal for the mental, spiritual and physical uplift of their operatives. The company also supplements the salaries of the various ministers working in the communities. In this district there are four churches—Baptist, Methodist, Lutheran, Episcopalian. They have an aggregate membership of about 750. About ten years ago the South Carolina Synod planted a mission in this community, and in 1901 erected a neat church of brick. The Lutheran constituency in this district is not large, hence the present membership of St. Luke's is small, about 65, with a Sunday School of 175. In March, 1906, we found about twenty in the Sunday School and a dozen at the morning service. Of those in the Sunday School only a few could read, and that was a painful performance. Naturally this state of affairs suggested the necessity of teaching the children to read. Accordingly, half a dozen children of the neighborhood were gathered by the pastor and his wife and taught during the summer months. The number of those willing to learn soon grew, and by October it became necessary to conduct a night school in the Sunday School room of St. Luke's. The teaching force consisted of three volunteers and a regular teacher. The latter was paid ten dollars a month for three evenings each week. The pupils, all workers in the mill, paid fifteen cents a week for the teacher's salary, and furnished their own books. The average attendance during the first winter was forty. Soon the Columbia Board of Education became attracted to the work and suggested that they would furnish professional teachers if the company would provide the equipment for the night school. This agreement was reached during the summer of 1907, and in the fall of that year the night school started under new conditions with 150 pupils, taught in three grades, provided by three efficient teachers, the founder of the school being retained as principal. The following year the school grew to 250, next to 300; then a second night school was started in another part of the district. At present the Central Night School has an attendance of 150 and seven professional teachers. The branches taught are reading, writing, spelling, arithmetic, geography, history, grammar and civics."

Under the guidance of Mrs. Weltner classes are taught in cooking and sewing. There is also a weekly musical rehearsal for the young people, and from time to time mothers' meetings. Young people "willing to do something are sent out to attend to the Sunday School Home Department or Cradle Roll Department. Dr. Weltner adds: "The most hopeful feature of the work at present is the increasing thirst for education. St. Luke's Sunday School is supporting a young man at Newberry College. This young man is at present in the preparatory department, but he is not allowed to take a short cut, and some day, please God, he will enter the theological seminary. A scholarship fund has been provided to assist those who desire to climb high-er attending academies and high schools. Some of them have in view teaching, nursing, kindergarten work, office or general commercial work."

We publish the above account of what a blind Lutheran pastor has done in a cotton mill village because of what it may suggest to others. Where faint hearted pastors would have seen only insuperable difficulties he saw a

great opportunity, and it will take eternity to reveal the good that shall accrue from his work.

Dr. Weltner displayed wisdom in leading his school to do something for others. Out of their poverty one of their number is being educated for the ministry. Others are being fitted for higher places than are possible to the rank and file of the Sunday School. Such movements can but react in blessings on the school itself. Many a Sunday School movement has been allowed to die of dry rot because its plans did not reach beyond itself and its teaching found no expression in deeds. If your school languishes get its members to thinking and planning for others. One of the best possible plans for reviving a languishing Sunday School is to introduce missionary study and giving. And the scholar who brings another into the school will by that service double his own interest.

When Dr. Weltner found that his Sunday School scholars could not read the Bible he proceeded to teach them to read. So did Robert Raikes and John Wesley. And Alexander H. Stephens got his first literary education and the ideals and inspiration that shaped his life, in a Sunday School. There are many points in Texas where just such work as Dr. Weltner undertook is needed and could be done. True, our State does not allow young children to work in factories and makes some provision for their education. But experiment has shown that there are among us many boys and girls, compelled to eat their bread in the sweat of their faces, who would gladly embrace an opportunity to attend a night school. In Dallas, Waco, Temple and other places the school boards are operating such schools to the advantage of hundreds. Where there are no such schools some good man or woman who loves his fellows and is willing to begin as modestly as did Dr. Weltner and teach a "little scrub class" might do a work that would make the angels smile.

### EDITORIAL NOTES.

"The entrance of thy Word giveth light. It giveth understanding to the simple." Wherever the gospel is heeded, men begin to lift their heads and ask questions of the universe. As a result of his Sunday School Dr. Weltner notes an increasing thirst for education. Perhaps for a hundred years the people among whom he labors have had no thought of progress. But the moment the Bible is made real to them the thirst for knowledge is awakened. It is always so. Many of our most useful citizens got their first inspiration from a circuit rider who brought to some remote home a taste of the knowledge of the wide world. The teacher who stands before a class of boys or girls may be losing tremendous forces and starting a ferment of ideas which shall change the courses of human history. "Who is sufficient for these things?" "Our sufficiency is of God, who hath made us able ministers of the New Testament."

If you are using the uniform lessons this year in your school you will need maps. On New Year's Day a superintendent asked this editor where Jesus lived while here on earth. Our people know very little about New Testament lands and times, and even less concerning those of the Old Testament. Write to our Publishing House at Dallas for price list of Bible maps. If you cannot interest the superintendent and get him to order a good set of maps for the whole school, invest fifty cents or a dollar in a good map which you can take with you to and from the school and use with your class. Make the Old Testament story real to your class by acquainting them with its geography.

Do not be afraid to spend a little money on your Sunday School. "There is that giveth and yet increaseth; there is that which withholdeth more than is meet, but it tendeth to poverty." The best way in the world to get your school out of debt and make it pay expenses is to increase the interest in its work by giving it the necessary equipment. Dog-eared song books with the backs and part of the contents missing are a poor advertisement for a school. To say that you cannot afford a few maps and charts and the necessary literature is to advertise to the world that your work is a failure. No successful business man fears to spend money for modern equipment. Whatever is good business sense is also good sense in the work of the Church.

### A COLUMN FOR LADS AND LASSES

The editor of the Sunday school Visitor is devoting a column on the editorial page to the Wesley Intermediate and Wesley Senior Bible Classes. The column will be conducted by Rev. Charles D. Bulla, Superintendent of the Wesley Bible Class Department. The introductory article in this column for lads and lasses contains the following paragraph:

"Over the entrance gate to a certain playground in London are the words: 'No adult allowed to enter unless accompanied by children.' Now the passport to this cozy corner of the Visitor, if you are not a boy or girl, is a youthful spirit and a genuine sympathy with the young."

### SEEKING COMPANIONSHIP.

Boys and girls of the early and middle teen years have the get-together impulse. Boys club with boys, and girls with girls. Boys, who a few years later will go across a continent at the command of "doves' eyes," now seek companionship with boys. They will find other boys next door, across the street, in the alley, on the playground—somewhere. A boy can't play ball alone; and whoever heard of a boy running a mile to dive to the bottom of the swimming hole or fight a hornet's nest by himself? A boy wants to lock arms with somebody who understands him, and talk matters over. Now, there is mother at home. She is the dearest friend he has, and when the day is done he goes to her for the healing of all his hurts—and for something to eat.

### The Boy's Father.

But a boy is interested in things that he will not talk over with mother. He is on his way to manhood and he needs his father. But father is almost wholly taken up with business. Do not censure him too severely. A father worthy of the name loves his home. His children are dear to him.

## Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

### WOODROW WILSON.

Woodrow Wilson was born in Staunton, Va., in 1856. He is therefore 56 years old. He is the son of a Presbyterian minister. He graduated from Princeton University in 1879. He graduated in law in the University of Virginia in 1881, and practiced law in Atlanta in 1882-83. Then took a special course in history, jurisprudence and political science in Johns Hopkins University. He was then professor of history and political economy in Bryn Mawr College. Then in same capacity at Wesleyan University in 1888-1890, then professor of jurisprudence and politics at Princeton University until 1902, at which time he was elected first lay president of that institution, terminating this service in 1910. In 1910 he became Governor of New Jersey, contrary to the policies of the Democratic party and of the Republican party alike, he caused the enactment of laws more liberal than either party could subscribe to in the following measures: A direct primary and election laws; a workman's compensation act, a corrupt practice act, a public utilities bill, and other laws. He believes in the Oregon laws sustaining the initiative and referendum, but opposes the recall of judges, and favors tariff revision. He has written a number of works on political science and history, including a history of the United States, a history of the American people, a biography of George Washington and a constitutional history of the United States.

In November last he was elected to the Presidency of the United States by a plurality of a little over 2,000,000. It is singular that there were more than fifteen millions of votes cast, and yet, though Wilson got only six and one-third millions, he was elected. In other words there were more than nine millions of people who voted for somebody else, yet Wilson was elected on about two-thirds of that number. The reason is that there were six leading parties—Democrats, Republicans, Progressives, Socialists, Prohibitionists, Socialist Labor Party, and all these carried nine million votes. The only candidates reaching the million column in votes were Wilson, Democrat, 6,303,063; Roosevelt, Progressive Republican, 4,167,564; and Taft, regular Republican, 3,439,529.

You understand the difference between a majority and a plurality. The majority of the votes cast would require more than half of the total of 15,041,655, and no candidate received anything within a million of it. But Wilson had nearly two million votes more than Roosevelt who was second best man, and hence Wilson had a plurality of more than two million votes

He wants to provide well for them; he knows how important it is to give them proper training for lives of usefulness. This costs a great deal, and, as a rule, he must make a heroic struggle to succeed. The average father has very little time for home life and so he is not chummy with his boy—more's the pity. Besides, it has been so long since "daddy" was a boy that he has forgotten how it feels to be a boy. He no longer enjoys the things that boys like. He may "make out" that he does on birthdays and Christmas and the Fourth of July, but there are a lot of days in a boy's calendar. He has all the time there is, except the early morning hours, and something must be doing all the time.

### Boys Will Organize.

Even if the relation between a boy and his father is all that it should be, still a boy wants the company of boys and he should have it. Boys meet and find out each other's names, ages, homes, and the like. They separate and come together again in congenial groups. Soon a leader is discovered. Some boys want to lead and others want a leader, so they organize themselves into something. They will soon work out a program. What will the program be? That depends upon the character of the leader of the gang and the home and Church influences surrounding the boys. When the leader is a bad boy and his influence is not counteracted by healthful home and Church life, the community will likely have boy criminals to deal with as a result of such organization and leadership. There are many pitfalls for a boy during the storm and stress period of his teens. He is inexperienced and his will is weak. It is at this time that the devil makes his strongest attack. But fortunately at this very period the forces of good can be brought to bear with greatest success upon the life of a boy. In the vast majority of cases definite commitment to the Christian life is made in the adolescent years.—Sunday School Visitor.

over the next highest man. According to our system of voting Wilson was elected, though an overwhelming majority of the people did not want him. That is, they voted for other men. It will be noted that the Socialist vote is almost a million, and the growth of that party in recent years makes it certain that it will have to be reckoned with in the future politics of the country.

### ABOUT THE CONSTITUTION.

Do you know how many States had to ratify the Constitution to make it effective? Nine are required by the Constitution itself. How many names were signed to the Constitution? Forty, including the Secretary. Do the people as a mass vote on amendments to the Constitution? No. They vote by States as units. Otherwise the populous States could carry an amendment over twice the number of less populous States. As it is, Rhode Island is as powerful as New York.

What was the first amendment? That no law should ever be passed establishing a religion or prohibiting a free exercise of worship according to the dictates of conscience. Also that no law should ever abridge the freedom of speech, or the press, or the right of the people to assemble peaceably to petition for redress of grievances.

Where is the original Constitution? In the library of the State Department in Washington, together with the resolution of the Convention submitting it to the several States for ratification. The room in which it is kept is a specially built, fire-proof receptacle.

Do you know if this document has ever been taken away from Washington? Yes, it was taken to the World's Fair, Chicago, under guard of officials and United States soldiers. This Constitution was written with a goose quill pen on five sheets of paper. It has been greatly damaged by much handling, and it is not at all likely that it will be handled at all in the future.

### CHARACTER THE FOUNDATION OF BUSINESS.

One of the most remarkable contentions of this or any other age is that of J. P. Morgan, the great financier and multimillionaire, who testified before the money trust investigators recently. An attorney asked: "Isn't credit based on money?" "No," Mr. Morgan replied, emphatically. "Money has no relation to credit." "No, sir," again Mr. Morgan replied. "It was an astounding claim. 'You know men who borrow without any money back of them—without security?' the lawyer inquired. 'I do,' Mr. Morgan declared. 'They borrow money because moneyed men believe in them.' 'You mean that they bor-

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Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful That Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives or What Stage the Disease is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today For The Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4433 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

... row regardless of financial backing?" the persistent lawyer went on. "Very often they do," was the answer. "And a man might not be worth anything?" the attorney asked. "Certainly, not have anything. I have given my check for a million dollars to men who did not have a cent." "There are very few of them," the lawyer suggested. "No, there are many," the financier declared. "But that is not business," the lawyer maintained. "It may not be good business," Morgan admitted. "Then, commercial credit is based on the possession of money or property?" the attorney insisted. "No, sir," Mr. Morgan emphatically affirmed. "The first thing is character." "Before money or property?" once more the lawyer shot back. "Before money or anything else," Mr. Morgan answered with equal assurance. "Money cannot buy it. If a man has bonds galore and money in abundance and property all over the country, he borrows on his character. A man I could not trust could not get money from me no matter how much money or bonds or lands he has. It's character that counts. Character is the fundamental basis of business." There is here food for profound thought by every boy in this land.

### Convalescence.

Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's. (Advertisement.)

### THREE GATES.

"If you are tempted to reveal a tale someone to you has told About another, make it pass. Before you speak, Three Gates of Gold.

Three narrow gates—First, "Is it true?" Then, "Is it needful?" In your mind Give truthful answer. And the next Is last and narrowest, "Is it kind?"

And if to reach your lips at last It passes through these gateways three, Then you may tell the tale, nor fear What the result of speech may be."

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## Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar  
EDITORS

One Million Dollar Endowment Campaign Is Now On

## The Knickerbocker Special

Not a limited train to take you to New York, but a new leader for a personally conducted party of 100 who are going to close the campaign for \$1,000,000 for Southern Methodist University by contributing the last \$100,000.

A telegram from Dr. Boaz and Conner Young, says:

### The Telegram

Frank Reedy,

Southern Methodist University office,  
Dallas, Texas.

Well received in San Antonio. Full report later. Rev. H. D. Knickerbocker wires acceptance of work of finding one hundred men who will give \$1,000 each. He heads the list. You must call it "The One Hundred Thousand Dollar Knickerbocker Special." Notify my wife and the Advocate.

Signed: H. A. BOAZ,  
J. D. YOUNG.

Such is the only word that we have received since Vice-President Boaz, and Commissioner J. D. Young, went to San Antonio last week, where Bishops Atkins and Motzson are already in charge of a few days' campaign for the University.

If this telegram is a symptom of what they are doing down there, what will the full report be? When Brother Knickerbocker contracted to find *ninety-nine men who would join him in taking care of the last one hundred thousand dollars of the two hundred thousand needed for the campaign* it simply means that the "Knickerbocker Special" is already a success. God bless Brother Knickerbocker in this work!

### COMMISSIONERS OF NORTH TEXAS PLAN CAMPAIGN.

Rev. L. S. Barton, Commissioner of Education, and the District Commissioners of North Texas held an all-day conference, in Dallas, last Friday. Every district of the conference was represented except one and District Commissioner G. J. Bryan of the Corsicana District was present. The President, Vice-President and Bursar of the University, Bishop James Atkins, Dr. G. C. Rankin and Rev. O. F. Sensabaugh, attended the conference and interspersed the meeting with timely suggestions and addresses relative to the University and the campaign for funds. Dr. Hyer gave encouraging reports concerning the plans and buildings for the University. Work on the main building, Dallas Hall, is going steadily forward and the contracts for the dormitories have been signed and sealed and work will soon begin. Bishop Atkins addressed the meeting with wise and timely words. He emphasized several features, among them, the educational value to those conducting the campaign for funds; the present opportunity of doing something that is really great, in helping to found Southern Methodist University; and the importance of seeking large gifts, as well as getting an every-member contribution. Dr. Rankin gave encouragement by telling of the universal spirit of optimism that prevails among the people. He offers every possible service the Advocate can render, in behalf of the University and this will be a telling factor in the campaign, as the paper goes to all parts of the State and Southwest, heralding the good news of progress, as reports come in. Brother Barton is wise and practical in plans and tireless in his efforts and zeal, to secure the \$200,000, the amount that must be raised to secure the \$200,000 from the General Board of Education. Other Commissioners are striving toward the same end, in other parts of the State. The central office offers every possible aid and is seeking to maintain both the maximum of efficiency and economy. With these combined agencies, mark my words, Mr. G. B. of Ed. will be called upon to pay his bill about June the first.

The following is a digest of the discussions and plans adopted at the conference Friday:

1. Each district of the conference will hold a central district meeting, exclusively for the University. At this meeting, delegates from every Church in the conference are to be chosen.

2. The place and time of these central meetings to be left to the presid-

ing elders and the Conference Commissioner of Education.

3. Every effort to be made to secure the attendance of all the pastors and as many laymen as possible. It is distinctly understood that no collection is to be taken at these meetings.

4. The District Commissioner, through the pastor, to secure the appointment of a committee for each Church in his charge. Said committee to co-operate in the every-member canvass, get reports, etc.

5. Commissioners and pastors to exchange pulpits at times and present the cause clearly to the people; explain the Founder's Club medals; theroom endowment feature; advertise the great Educational Rally to be held in the city of Dallas; distribute literature, etc.

How is this for a program: Agitation, education, donation, celebration?  
C. C. YOUNG, Secretary.

### SOUL WINNING.

Have Methodists lost, in any measure, the art of soul-saving? It is an art, beyond doubt, in which our fathers, lay and clerical, excelled. Time was that very many Methodist laymen were as active and successful in leading men to Christ as were the preachers. And time was that nearly all Methodist preachers were pastmasters of soul winning. In the congregations and along the streets and highways, in the prayer meetings and at the fire-side, wherever they had a chance publicly or privately to speak to sinners they sought to save—and succeeded. It is probable that there are not now as many laymen, comparatively, who distinctly set themselves to save men, and, possibly, fewer preachers are extraordinarily gifted in awakening and guiding the lost. It seems that the laity has largely left this work to the preachers, and some preachers have turned over much of it to be evangelists. We have no objection to the use of our faithful evangelists—no, no, if anything we should use more freely those who are aflame with love for souls and alive with genuine loyalty to the Church. But no layman is enjoying his best privileges who is not seeking the conversion of men, and no preacher dare leave to others his highest duty as an ambassador for Christ—calling sinners to reconciliation with God.

Would it be hoping for too much to expect each pastor to pray and work to bring into the Church and into a satisfying experience, one soul per month? Is it too much to dream that in addition to this, each Church officer and Sunday School teacher should bring to Christ and His Church one soul during the whole year? Surely

these are not unreasonable expectations of those who are the leaders of the Church, which Church exists only for the salvation of men. And yet if these only—out of all the membership of the Church (and every member should seek to save)—were to bring in the above mentioned sheaves, even the great gain of 1912 would be more than quadrupled!

We are not urging any new or untried effort. The religious history of the world is full of examples. About ten years ago, Dr. (now bishop) Bashford, of the Northern Methodist Church, wrote as follows in the North Western Advocate:

Surely you can begin praying for one, two, three, or a dozen personal acquaintances whom you already love and who are not yet members of our Church. After praying for a person sufficiently you will perhaps desire to speak to him in regard to an open confession of Christ. You will be surprised to find how tender and receptive your friends are. Even if they do not accept your invitation, they will always honor you and love you for giving the invitation to them. Some of them will surely accept. You may always count upon the Holy Spirit going before you to help you prepare the way and tarrying after you have left, in order that He may impress your words upon the heart of your friend. The most blessed work on earth is to win souls for Christ and anybody who loves people can do this work.

Last July a noble layman, some seventy years old, with a saintly face and gracious manners, asked me to call upon him and he gave me \$3000 for the university. I had known of his gifts of thousands of dollars to other causes and in the conversation following his gift, I said, "Bro. H., how were you converted?" He smiled and said: "I was beyond fifty when the great change came to me. A man whom I did not feel drawn to personally at that time spoke to me one day as I was coming out of the Church and asked me if I would not join the Church and openly help them in Christian work. I saw he was embarrassed and that he was making an effort to speak to me and I answered him courteously. I had thought many times that I ought to be a Christian, but had never reached a definite conclusion. This brother's words haunted me and brought me under conviction. Three weeks later he spoke again and asked if I had not made my mind. I nearly broke down myself and told him I would like to talk with the pastor. This soon led to my conversion and union with the Church and I have always loved that man because he first loved me."

I told Bro. H.'s story at the Central Ohio Conference last week and Bishop Warren arose and told the story of his conversion through a Saturday's walk with a junior in the college when he was only a freshman; that through that junior's invitation to him he openly confessed Christ. Bishop Nindé was present and told the story of his conversion through a personal invitation of a friend when he was a boy. The best fruit is always hand-picked.

I am sure that in connection with every Church in Methodism we can find two persons who are not members of the Church for every person who is a member. These persons who are outside of the Church may be husbands or brothers or sons or daughters, young people in the Sunday School or persons who simply attend the Church services. Either we must bring these personal friends to Christ or they will be lost. We can have literally thousands of souls during the next eighteen months if we will pray earnestly and then work systematically and hopefully for the results.

Rev. William I. Fee, the greatest evangelist and, I am inclined to think, the greatest man the Cincinnati Conference ever produced, measured by the divine standard, led over 10,000 people into the Church and led 150 into the ministry of Jesus Christ; and he said repeatedly that the secret of his success was prayer to God and personal work with individuals. I think the very first person whom Dr. Fee ever helped was Randolph S. Foster. Dr. Fee was sixteen years old and Randolph Foster was a year younger. What an abundant entrance Dr. Fee must have had into heaven when he was called home last year! Will not each one of you who reads this article strive earnestly to secure stars not simply for your own crown, but for the crown of your Redeemer? You need not necessarily talk about religion in your first interviews with your friends. Invite one to a prayer meeting, another to the Sunday School, another to a preaching service, another to an Epworth League rally; say an encouraging word to some struggling soul, visit a sick friend; you will find a score of ways of doing personal work for Christ, if you at once set about helping him win the hearts of your friends.—Southern Christian Advocate.

### THE ORPHANAGE.

We have started the second month at the Orphanage well considering the bad weather and other disadvantages which have attended us.

We were in debt to begin with to the amount of eight hundred and eighty-three dollars, but at the end of the first month, by the good liberality of so many good people we were enabled to pay everything, together with the money which we had to borrow, and had a small balance to the credit of the Home, and if the friends of the Home will send in money right along we will be able to move right along, and keep out of debt.

I very much hope that the brethren will send in the assessment as fast as possible, so as to keep us out of debt.

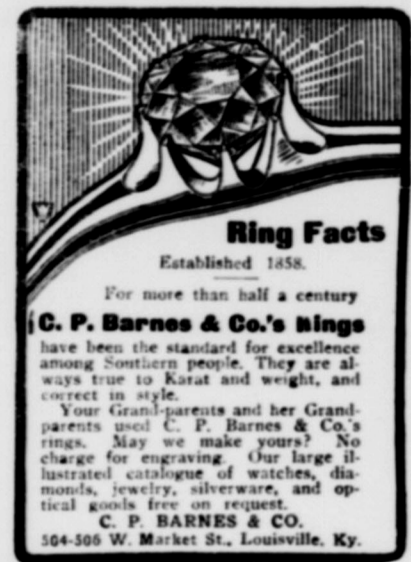
We are having a great deal of work done on the Home, and when it is finished we will be in a good sanitary condition, and the health of the children will be safe so far as any local cause is concerned.

We have received a large number of valuable gifts in the way of clothing, shoes, hats caps, and besides this Santa Claus came to the Home and left some twenty or more boxes of choice fruit and candy, and besides this he left a great cartload of toys for the children, and if any one doubts that we had a great time Christmas, you are just mistaken. The children had all the fruit and candy that they could eat for more than a week, and they said that they had enough for one time. Then if you could have seen the number of turkeys and chickens which were sent to us, and could have seen the children devour them, that is that part which have been devoured, and could see the good supply we have on hand now, it would do you good, that is if you had anything to do with making our Home so happy on this Christmas tide. May God's richest blessings be upon each one who contributed to this good home which is the pride of all Texas Methodism.

I want to say that in the multitude of work, and in the rush of boxes during the few days before, and just after Christmas, some boxes perhaps came and receipt of same may not have been sent to the party or parties who sent them; if so you will please accept the hearty thanks of the manager, and all the helpers in the Home as well as all the children.

I want to make this suggestion to friends who wish to send clothing to the Home: It is so often that clothes and shoes are sent that will not fit any child in the Home, and as a result we have to dispose of such garments to disadvantage. Now this is my suggestion, let each person, or society, of Sunday School, or League, first write to the manager for the name of a boy or girl and get the size of same and send clothes for that one.

I am sure that any Church or society would be glad to clothe one child for at least one year. Now if you will write to me I will give you the name of a boy or girl, also the size of same, and that will be your child to clothe during the year, and unless you write at once, all will be taken, for already we have a number who are doing that very thing. It looks to me like every child in the Home could be provided for in this way, and save the Home of great expense, and that would bring the Home more closely



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to the Church, and it would help us to tie the child on to the Church.

We want to make good men and women out of the children that shall be committed to us. I earnestly ask an interest in the prayers of the Church in the State at least. Come to see us, and learn more about the Home of the orphans.

R. A. BURROUGHS, Mgr.

### HERE AND THERE.

After my superannuation (I am not sour) at Dallas, wife and I came from South Texas to our little home at Gatesville. She is there, and I am making headquarters at Dallas for the present.

Brother Chappell, our new pastor, is a brother to our Sunday School editor. He followed Brother Ruffner, who is loved by all our people. Brother Chappell is a fine preacher and has already gotten hold of his work. Think of 75 people at prayer-meeting on Christmas night. Nothing sensational. He stands on the solid rock. The salary is increased and a Building Committee elected for a brick church.

Brother Vaughn is a live wire in the presiding eldership. He keeps his eye on the district and throws himself in the forefront of every forward movement. The people regret this is his last year.

Spent the first Sunday in Denton. Bad weather, but a good congregation. Delightful communion service, and Brother Cooper gave us a good sermon on the Seven Sayings of Christ on the Cross. He is much loved by his people. His wife was called to Cleburne Sunday afternoon and Brother Cooper Monday to the bedside of her father.

The Advocate grows in favor with our people. I find its readers are not confined to Methodist or prohibitionists. The Baptist and Presbyterian like it because they love Dr. Rankin and the anti take it to see what he says about them. G. F. BOYD,  
Dallas, Texas, Box 621.

Contentment and peace from a throne and a crown, while both a crown and a throne without these are a husk without the kernel or a casket without the gem.

## To Encourage a Hope for Reward Without Labor

Is pardonable when your thoughts are on the purchase of Dallas real estate. Start now toward acquiring that comforting old age fund by buying a small piece of close-in revenue property in Dallas. It is the most used method; it must be the best. The business section of Dallas will grow many times faster in the next ten years than it has in the past ten. A very small purchase now may be business property then. The years go by quickly. Take advantage of the opportunity; frequently it only requires a small amount of cash.

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