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

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Number 9

EVILS OF PARTIALITY.

Partiality is dishonesty. It is, in fact, a refined method of stealing. It gives to one that which by right belongs to another, and the immoral quality of the act is not removed by the fact that the letter of the law has been evaded, and the effect on society is not different from that of the more flagrant violation of property rights. It is always selfish in its nature and is condemned in the Scriptures in a class with hypocrisy which generally exists with it. James describes the wisdom which is from above as being "without partiality and without hypocrisy."

It is common in our day. So common, indeed, that many well-meaning men seem to think of it no longer as a sin and a crime against society. In politics the ring, the combine and personal influence is used to the limit in boosting the favorite. The baleful effects of favoritism is seen everywhere. If the deserving man and the man of merit is turned down to make room for the favorite or the man with a pull, few take it really to heart or feel that justice has miscarried.

Nor is the Church free from it. It was a common evil in apostolic times, and it is altogether too common in the present day. Too often preference is shown to the rich and the cultured while the honest poor are neglected, and the charge so often brought against the Church that laboring people have not had proper recognition has in it, doubtless, an element of truth.

Nor can we say that the ministry is absolutely free from it, and perhaps nowhere else is its effects so baneful. The conference "ring" is not common, but it is to be feared that there are occasional inner circles of very bosom friends who are sometimes slow in discovering the merits of those who, unfortunately, do not share this intimate relation, and too ready to believe each other qualified for the most prominent places. It is possible that here and there the brilliant young man is placed in the way of opportunity and marked as a "coming man," while one not quite so but equally as gifted and deserving is shoved into a place that requires heroism and self-sacrifice. The one is advanced rapidly and the other is left to struggle on without commendation; and the result too often is that the one is hurt with egotism and the other with discouragement.

Partiality is often effective in destroying confidence in religion and true fellowship among brethren, and where it is practiced even to a limited degree in the Church the results are disastrous to spirituality. It is absolutely inconsistent with the Spirit of Christ, and it is a temptation and a danger that requires constant watchfulness to avoid.

Paul gave Timothy, his son in the gospel, a most solemn warning against it: "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring

one before another, doing nothing by partiality. If Timothy needed such a charge there is much greater danger to those in our day who in the Church of Jesus Christ have the great responsibility of judging among brethren. For the Church is growing in wealth and popularity, and the questionable methods of business and the corrupt methods of politics are liable to creep into it. The ministry may be above reproach, but it is not above temptation, and the dangers along this line were never greater than at present, and the Church must set the world an example of absolute justice between man and man.

When the Titanic went down the officers of that ill-fated steamer, according to report, did not prefer one man before another, but, true to their duty and to the law, they were sternly impartial. The millionaire and the scholar stood on the same plane with the humblest man aboard. It was a question of life and death, and one man had as much right to life as another. The only preference was shown to womanhood. Such loyalty to duty and to law should put to everlasting shame the miserable favoritism in many of the pretentious walks of life. Their acts reflected the somewhat stern command of the text, "I charge thee before God and the Lord Jesus Christ that thou observe these things without preferring one before another, doing nothing by partiality."

"THUS SAITH THE LORD."

Did God speak by the mouth of the prophet or did the prophet speak out of an earnest and honest heart and mistake his own heart-throb for the voice of God? It is remarkably strange that all of the prophets should make the same mistake and be affected with the same hallucination. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

This passage places the word spoken by the prophets and the word spoken by the Son on equality. God spake by the prophets and God speaks by the Son.

Christ prayed: "Sanctify them through the truth; thy word is truth." That which was spoken by the prophets and that spoken by the Son constituted the word of God and Jesus declared that God's word is truth.

In the first chapter of Hebrews quotations from the Psalms are given and in each instance God is the speaker and the Psalmist is lost sight of. There is creeping upon even some Methodist preachers the idea that the Scriptures are the expressions of thought, recollection and judgment of godly men, and that these writings are to be accepted as the very highest expression of truth possible to men in the times when they were written.

The notion is that Luke collected information concerning the life of Christ and did his best to make a perfect record, but it was simply Luke's best effort. Luke's collecting of material is not incon-

sistent with the inspiration of his gospel, but that his gospel is not inspired is inconsistent with the expressed utterance, in many places of the Holy Scriptures, concerning the origin and authority of the books of the Bible.

To say that the writings of the Bible are but the best aspirations and thoughts and recollections of good men contradicts the men themselves and charges falsehood to later Bible writers. Paul specifically states on one point in one of his epistles that he speaks on that particular matter of himself and not from the Lord, but that he thinks he has the mind of God, yet he is not absolutely certain because on that point God did not speak by him; yet preachers presume, out of their own incompetency, to say that the writers of the Bible did not speak as the mouthpiece of God. We have observed that as preachers lose faith in the Bible as the Word of God they lose power in their pulpits, and that, other things being equal, it is the preacher who relies upon the Scriptures as the sword of the Spirit and who wields it with the arm of faith that is mighty in winning men to Christ. The man who eliminates and modifies as he teaches the Holy Book is sending men adrift rather than attracting them to the Christ.

AN IMPORTANT QUESTION.

Let us consider together a very serious matter. It involves a great deal to each of us personally and something to God's cause on earth. The question we should each ask individually is, "Can God use me for his work as I am now living?"

The preacher who is living an indolent, studiousless, unspiritual or despondent life must answer the question in the negative. The man who, though a member of the Church, has his mind and heart absorbed wholly in worldly things so that he cannot go to Church Sundays or give time for reading the Bible and prayer, must also find that God cannot use him.

That Church woman who has her heart set on the pleasures of worldly society, who finds more enjoyment in the ball-room than in the prayer-meeting and who delights more in progressive eucure than in training her children, cannot be used by the Lord for his work on earth.

Another serious question follows. If God cannot use you, of what account are you in this world?

No genuine Christian can be contented with living a life which God cannot use for his glory and for carrying out his purpose in the world.

PUBLIC PRAYER.

In a book of humorous happenings it is stated that an enterprising reporter for a daily paper sought out the doctor of divinity who was to offer the opening prayer for a State association of physicians and requested in advance the salient points of the prayer. It was considered funny, rather than impertinent. It may have been impertinent, but it certainly was not

ludicrous. If a preacher has been requested to offer prayer at a public assemblage and has several hours or days in which to consider the matter, is it right for him to go upon the platform without some definite petitions on his heart and mind? Is it treating his congregation rightly for the pastor to offer public prayer without premeditation? Why should the same words and thoughts constitute the Sunday morning prayer for weeks or months? It becomes "vain repetitions." Why not make use of public prayer for taking the people up to the throne of grace to receive blessings then and there? This can be done only by the man who spends much time in secret praying for himself and for the people. If he prays all the week in secret he will go into his pulpit Sunday with a very definite public prayer.

CHEMICALLY-PRODUCED LIFE.

God is the giver of life. He made life. Without him nothing can live. It is not anything new for an announcement to be made, as has been made lately, that science will soon be able to produce life in the laboratory by chemical action. That statement has been iterated and reiterated so many times that we feel inclined to say to the men professing so much for science: Produce laboratory animal life, and stop talking so much about it until your experiments bring forth a living result!

The Bible seems to place the power of producing life in the hands of God alone. We feel that the Bible account, correctly translated, is the true account of any matter concerning which it makes an explicit statement; and we are not going to begin changing our teaching concerning the origin of life because some experimenter says he believes that the laboratory will yet produce life.

Darwin said over two hundred times that "we may well suppose" that man is the product of evolution from the lower life. Because Darwin said "we may well suppose" preachers of the gospel accepted the Simian origin of man, ignoring the Bible statement, "God created man in his own image," and turned from the plain words of Scripture to accept a mere hypothesis as truth.

Truth is omnipotent and it will ultimately triumph over all obstacles. It is occasionally slow in its progress and almost imperceptible in its development; but it constantly moves on and perpetually grows. Now and then it seems to meet with obstruction, but give it time and it will sweep everything out of its way. When the heathen captured the Ark of the Covenant and put it beside their god, Dagon, in the temple, it was not long until the idol tumbled down, but the Ark stood upright in its place. Expound the truth and error will flee before it, or fall down and be crushed by it.

FINISHING UP THE WORLD

POPERY:--On the Potomac and Tiber

By Dr. W. B. Painore--Article Sixty-Three

When a Unitarian President, Senators, Congressmen and Cabinet members on the Potomac attend High Mass and kiss a Cardinal's hand it is time for free Americans to study the last half century of Popery on the Tiber in Malta, Ireland, Spain and East Canada! The careful study of such a question now, may in the future obviate the necessity in America of a Garibaldi, and in Washington of a street named "The Twentieth of September!" An Irish Bishop once said: "I for one never desired the overthrow of the Pope's temporal power; for as long as that lasted, the world possessed in Italy an object lesson of the degradation to which a dominant Roman Catholic Church reduces a country and people."

Ruskin's father said: "I take my stand on this, against all agitators in existence, that the Roman religion is totally incompatible with the British Constitution." It means a kingdom divided against itself, and our Lord has said: "Every kingdom divided against itself is brought to desolation." This is why no Romanist can ever be President of the United States. He cannot be truly loyal to a monarch on the Tiber, and to a government on the Potomac at the same time. Doctor Arnold of Rugby, speaking of Italy before September 20, 1870, when the people's power was broken, said: "Italy, the garden of the world, the home of all art yields and nature can decree, was a land of the dead, a garden of Eden without the tree of knowledge and without the tree of life." Adolphus Trollope said: "The punishment inflicted upon the country with gibbets, crowded the gauleys with prisoners, filled Europe with exiles and almost every other home in the papal states with mourning."

Count Cavour Said:

"Misery crushed out every generous instinct as sacrilege or high treason." Baron Risicalli, who was premier in 1866, described the Papal Court as "an abominable and rotten hier." William E. Gladstone said it was an outrage upon religion, upon civilization, upon humanity and upon decency. English and American travelers were watched lest they should infect the people with liberal ideas, and any reference to England, as a land whose institutions were models to be copied, was treason. A catechism, founded on Bossuet, was burnt because it contained a reference to love of country. Men were lashed for singing patriotic songs. It was forbidden to teach Italian history in the universities and schools. Any one at any time was liable to be arrested at the nod of a priest and thrown into prison without warrant or warning.

Vills were invalidated which did not contain leeches to the Church. And once a fat leoney was secured the priest often took care the sick person should not recover to remind it. Men were dosed with belladonna so that they might betray themselves unwittingly. As Mr. Stillman says, they were given drugs which produced delirium in the patient, whose ravings were recorded as evidence or testimony against him. Gavazzi, who was the first to enter the dungeons of the Inquisition in the castle of St. Angelo, after Garibaldi's entrance to Rome, September 20, 1870, says, that he saw there all kinds of instruments of torture and of death--irons, hooks, ropes, quicklime, trap doors over caverns and shafts seventy feet deep, with the remains of human victims of all ages and of both sexes. After Jaaez cut streets through the monasteries of Mexico, he photographed similar scenes where nuns with their

Bastard Babies

in arms had been walled up and buried alive! Rome, a city of celibates, had more foundling hospitals, it is said, than any three cities in Europe combined, and that nine out of ten of the infants in them died of starvation! Sismondri says, all Rome wore either the tonsure, or liver, or rag. Lord Macaulay said: "It is hardly an exaggeration to say that the population consists chiefly of foreigners, priests and paupers."

Pope and priest were united in the unholy alliance with brigands! The monasteries often afforded the brigands shelter, and were their depots for arms and ammunition. A hunted brigand has been known to rush into a church and when the police entered a few minutes later he was nowhere to be seen. The priest had hastily thrown over him his saintly garments, and yielded to him his place

at the altar, so that his pursuers failed to recognize him as he stood there, saying mass. Bolton King says: "Brigandage was the fatal symptom of the rottenness with which all the fabric of Papal government was struck." Prof. Nitti says, that the monks of Venafro prayed during the day and did not disdain at night to infest the roads to assail and rob travelers. Some brigands are said to have had such tender consciences that they have been known to pray to the Madonna to melt the heart of a traveler, that he might deliver up his purse, and save them from the sad necessity of having to shoot him

Giovanni Tolu,

a famous brigand who died some years ago, has left us an account of the pious way in which he, as a "good Catholic," went about the murder of his victims. He says: "As we walked together, I prayed inwardly to the blessed Virgin that she would illuminate my conscience, and reveal to me if my companion deserved to die. My conscience told me "yes," and I was tranquil. I then recommended my own soul to the Lord, in case I might be overcome. I have never neglected these religious practices during the whole course of my life. Having killed Salvatore Moro by blowing his brains out, my first care was to reload my gun, leaning the butt end of it upon his fallen body. I then recited an Ave Maria and a requiem for the deceased. Having recited my prayer, I took hold of the dead body by an arm and dragged it a little distance, and then let it fall into a crevice of a neighboring rock. After this, with a tranquil mind, I continued my journey alone. Although a bandit, I never neglected my religious offices. I recited the prayers for morning and evening, I prayed for the dead, and I frequented the Church and the Confessional."

Doctor Howard Crosby said: "I have seen with my own eyes Gasparoni, the brigand chieftain, with his band of three hundred men, come down out of the mountains to get absolution, and then go back to their nefarious occupation. Afterwards, when he was put in prison, it was said that it was because he refused to divide longer with the Pope. I had a talk with Gasparoni myself. He told me he had killed seventy-one men with his own hand in cold blood. Holding up his own cross before him, I asked him if he knew what that meant. He said it meant that he was a Christian. But," I said, "how can you be that if you have murdered seventy-one people?" "Oh," he said, "but I did not kill any of them on a Friday." All these brigands strove to make a pilgrimage to Saint Peters, once a year. At Easter, when they confessed, and shared their spoils of robbery and murder with the Church. For what? For the Pope's absolution, patronage, protection and fatherly blessing. These things were given them, and thus the yearly balance between the

Church and Brigands

was struck and settled, and they were sent back again to their mountains and their forests to pursue with a clear conscience and a happy mind their infamous business.

Such is a brief sketch of that state of Italy and that of the Italians under a dominant Pope and a dominant Roman Catholic Church. Such are the main features of the Irish bishop's "Object Lesson," which Italy, or at least the Papal parts of it, presented to the world, up to September 20, 1870.

That the Papal Church is different now in Italy, or indeed in any other country where it exists, is not because it has changed, but because its power to reveal itself in its true character is more or less checked. A proof of this, so far as Italy is concerned, is afforded by the words of the Hon. Guiseppe Zanardelli, the Premier of Italy. Addressing his constituents at Brescia, he said: "The Church appears better than it once was. Has this improvement come about because the Church is really growing better? Nothing of the kind. It is because the strong arm of the law checks the villainy of the priests." The two forces which have contributed so much for Italy's redemption were

Garibaldi and the Bible.

There is only one Church that burns the Bible, and that is the Church which burnt the men who gave us the Bible. The Premier of Italy, in a public speech recently, said: "Woe to the Roman Catholic Church when my countrymen get hold of the Old and New Testaments, then they will know the difference between Jesus Christ and this so-called Vicar." Happily for Italy, but unhappily for the Papal

Church, whose ultimate destruction, according to the forecast of the Italian Premier, is bound up with it, the Bible is circulating and being read by the people.

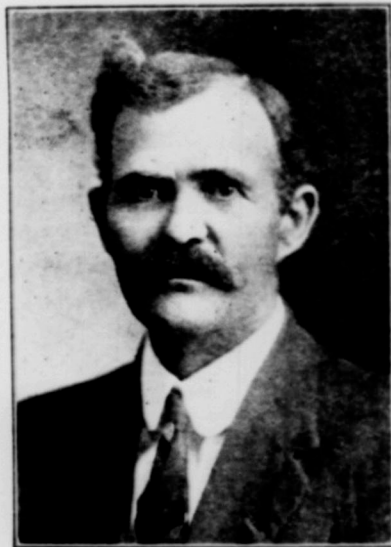
The very day on which the temporal power of the Pope was broken or destroyed, saw the people of Rome itself put into possession of what is emphatically the people's book. On the 20th of September, 1870, when Garibaldi and his army entered Rome by a breach which they made in the walls near the Porta Pia, a cart laden with Bibles, driven by a Roman convert and accompanied by a colporter of the British and Foreign Society entered with them. The old driver still lives in Rome, and speaks of that day, as he well may, as the proudest of his life. Italian troops were the pledge of the material liberty of the people. The Bible was the pledge of their intellectual, moral, and spiritual liberty. Popery seems to be waxing on the Potomac but waning on the Tiber!

AMARILLO DISTRICT.

Rev. O. P. Kiker.

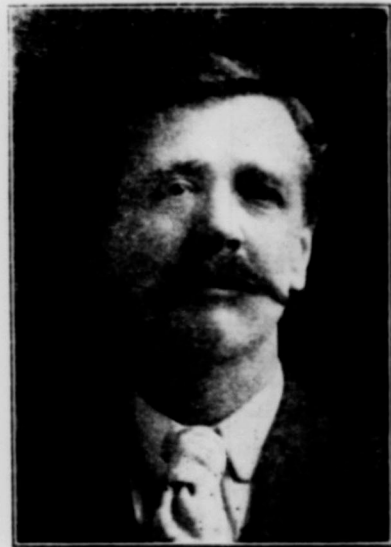
Stratford Station.

The little town of Stratford, on the Rock Island Railroad, lies upon the plains about 30 miles northeast from Dalhart. The people are a cultured and refined class. They have given much attention to the building of nice and comfortable homes, and have not spared themselves in regard to the building of good churches. They have a most excellent school, which draws patrons from all the surrounding country. The school this year is under the direction of Prof. S. Sheffey and Royalty, superintendent and principal. Both are staunch Methodists. We have a splendid Church organization here. I think the Conference Journal shows that this Church was organized by Rev. W. B. McKeown about twelve years ago. Our property, church house and pastor's home, is out of debt, and in good repair. Rev. A. W. Waddill gave four years of very efficient service to this Church. Rev. J. W. Mayne was pastor last year, and the present incumbent is



Rev. J. P. Lowry.

These men have all wrought well, and under their wise guidance the Church has come to a prominent place among the Churches of this country. The Church is well organized, and every service is enthusiastically rendered. Brother T. J. Noland is superintendent of the Sunday School, and is one of the most effective laymen in the district. Besides being superintendent he is Steward and Trustee and District Steward. He knows how to run a bank and at the same time give valuable service to his Church.



T. J. Noland.

The good women are organized and have done much work, both connectional and local. Brother Lowry has done a faithful work among his people this year, and besides has rendered very valuable service to his brethren, helping in meetings.

Texline Charge.

Texline is the last word in Texas to the northwest. It is quite a railroad village. Here the Fort Worth & Denver ends, and the Colorado & Southern begins. One system, of course, but different names. All cars and train equipment from Texline on to the northwest bears the C. and S. mark, while to the south it is the Fort Worth & Denver. All train crews, both freight and passenger, make this a stop. Few of these men live in Texline, and so a great railroad hotel has been provided, where these men rest and eat and sleep between runs. The town, as to a business point, serves three States in part. It is on the line between Texas and New Mexico, and not far from Oklahoma to the north. Here we are strong in quality but weak in quantity. Few members have we, but no finer people are to be found, and very hospitable. We have a good parsonage but no church house. We are sorely in need of a church building. There is no more critical situation in my district. In spite of the lack of building we have a good Sunday School and Junior League, besides good attendance upon the preaching services. The official roll of the Texline Church is about as follows: Messrs. Sherwood and Bingham, Gill and Garret, Wood and Condon, Powell and Span, Love and Reed.

We have an organization at Coriena, and a very choice folk they are--prosperous and pious. Brothers Noland, Parker and Menoher constitute the Official Board here.

At Ware we have a small class with Brothers Wallace and Geil as leaders.

At Texline we have a very faithful band of women organized to do the work of the Woman's Missionary Society. Among the many faithful ones none are more so than Mrs. Cornelia Timmons, whom many of the pastors will remember as Miss Cornelia Jewel of Graham, Texas. The Jewels have been a most highly respected and loved family in the history of the Church in that section of the State.



Rev. Z. R. Fee.

The pastor is Rev. Z. R. Fee, a most earnest and faithful young man. He will enter college after Conference. He has done a good work.

Texline is in sight of the Rockies, and it is an inspiration to look against the faraway peaks as they come suddenly to view in the far northwest. The soil is adapted to fruits, vegetables, grow crops and in some portions well adapted to grain.

Channing Charge.

One time was Channing the best town in Texas north of the Canadian River. But from her borders people have been going away and few have returned. What was once one of the best stations in this portion of the State is now a scant number, fearing a more depleted condition. The town can make but little bid for a continued existence. It is a ranch headquarters town in fact, and not easily reached by any of the farming portions of the plains country. The great X I T, or Syndicate ranch, and the Matadors make Channing headquarters, and this gives it always a prosperous and western tone. Fine people are they who stay and insist upon the town, yet holding against the seeming odds. It will always be a prosperous village and choice in which to live, but its ambition to make a town has been killed by the cruel hand of fate. We have a good property here. The very best parsonage, save one in Texas, north of the Canadian River. Brother

T. E. Graham, the present pastor, is serving his second year.



Rev. T. E. Graham.

He is a hard student and a resourceful pastor. He has a good future.



H. M. Horn.

H. M. Horn, leading merchant of the town and man of fine business ability, is the Sunday School superintendent and District Steward.

Here we have a band of earnest women, who are not only faithful to their own local interests, but are the very first to respond always to connectional needs.

WILL WE REACH IT?

John M. Moore, D. D.

Will Texas reach the goal in missions that was set last fall? All the conferences set seventy-five cents per member, and West Texas went to one dollar. No one thought then, or thinks now, that the goal was high. Texas is rich and great. Methodism is 300,000 strong, or as large as the entire Southern Presbyterian Church. That Church has set one dollar per capita as its goal for Home Missions alone. It actually raises for Foreign Missions annually more than one dollar and a half per capita. Texas Methodism might get a new stimulus by entering a friendly rivalry with a body of its own size. Let no man rise up and explain away the other man's success and then fall back in the old rut of semi-activity. Texas Methodists can raise annually seventy-five cents per capita, or \$221,000 for missions, and they should do it.

The Texas Conferences assessed themselves this year \$132,250 for missions of all kinds. Of this amount \$54,200 is for Foreign Missions, \$17,000 for Home Missions and \$61,050 for Conference Missions. The Home Department of the General Board of Missions is expending \$17,000 in Texas this year, or exactly the amount assessed for the Home Department. That surely will be a strong argument to every Texan to raise that assessment in full. Who is it that does not know the urgent needs of every conference in the State? Not one dollar should be wanting of the full assessment for Conference Missions in any conference. Every charge, and even every Church on every charge, should meet this call for its own conference. The assessment for foreign missions is too modest to be denied. All these assessments are not large enough to cause a legitimate murmur. The Southern Baptist Convention asks Texas Baptists for as much for Home Missions alone--not including State Missions--as Southern Methodism asks her Texas members for Home and Conference Missions.

Now, as to the surplus: Central Texas Conference has 76,949 members. Seventy-five cents per capita would be \$57,711. Her assessment for Foreign

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Notes From the Field

Mount Pleasant.

The closing year is suggestive as usual. We hope to close out well, and if we do so, somebody must lay down. Sometimes some folks lay down in a crisis. What a pity. This year we have read some and thought more, and one thing has been clearly thought out, suggested by numerous expressions like this: "Oh, he is a good fellow to build churches, raise collections, etc., but a poor stick after all for the reason, etc." When a majority of our Church believes and says that a hoop-de-doodle-doo blowout and a sensational hullabaloo which tickles the minds of some and then evaporates with a few weeks is better than the building of new churches and meeting Church obligations, my credentials will be promptly placed in the hands of the conference and I will retire from the ministry. In the meantime I do not think our Church is committed to such a thing.—J. A. Stafford, Oct. 2.

San Benito Station.

As the conference year will soon close, we write a short account of the progress of Methodism at this place. The work of Brother R. L. Pyle is a good foundation to build upon. When we came we had eighty-five members. We have received one hundred thirty-one and had twelve removals, leaving as a net gain of nearly 150 per cent. Our Sunday School here is in good shape. We have used the graded lessons in the primary department all the year, and will install them for the whole school. We have a good League, and, according to the minutes, we have the second best Missionary Society in the West Texas Conference—that is, from a financial point of view. We have organized two Methodist Sunday Schools in the country, which are moving along well. Our conference collections will be paid in full, and the stewards are working heroically to pay salary in full. The Lord has been good to us this year. To him be thanks.—W. N. Vernon.

Beaumont.

I am very busy winding up my year's work but will take time to say a few things in behalf of Evangelist Rev. E. L. Whiddon and his work with me in my mission territory. He came here and pitched his large tent on Live Oak Street, in North Beaumont, and began to preach and continued for two weeks, preaching three times a day the first week and twice a day the second week. As result of which we received twenty-eight members into our Church and many went to other Churches. He organized a W. H. M. S. and Epworth League. Prospects for building a chapel or Church in North End seems favorable at this time. Bro. Whiddon is uniting in his labor with the young people, as well as the old. Our conference is very much in need of such men as Bro. Whiddon to build up the mission territory in our conference. He is a hustler as well as an earnest, clear, practical, fluent, rapid preacher. This meeting has resulted in much good to the North End. He made a real good impression on those who heard him. He had a large, attentive congregation up to the very last service. I predict a bright future for Brother Whiddon in the evangelistic field.—W. J. Johnson.

San Marcos.

Last Sunday, September 29, was "Rally Day" at the Methodist Church in San Marcos; and a rally day it was. At the Sunday School hour we had a special service which was attended by more than seven hundred people, our offering amounting to \$23.45. This is the largest Sunday School attendance San Marcos Church has ever had. At the eleven o'clock hour, we had four ten-minute talks. Our pastor, Rev. C. H. Booth, in a talk on "Our Sunday School," urged a member of the Church a member of some department of the Sunday School. Mr. G. G. Johnson, in a talk on "What Our Sunday School is doing for Missions in Cuba," spoke of his personal observations of the work done there by the missionary whom our Church is supporting. Rev. Ramon Lopez, pastor of the Mexican Methodist Church at this place, whose salary is paid by this congregation, spoke of the progress of his work. He reported that having begun with a membership of three, he hopes to close the year with a membership of fifty. Rev. H. C. Launch, pastor of the German Methodist Church in New Braunfels, spoke of his work in that place, and of his urgent need of funds to help complete their building. At the close of his talk, an opportunity was given for the congregation to help him. An inspiring scene was then enacted, as all over the large auditorium anxious hands were going

up indicating a desire to help. Within about ten minutes, nearly \$150.00 was subscribed. This, with a previous offering from the Church to the same cause, makes about a thousand dollars this congregation has invested in the New Braunfels plant. The day was fittingly closed with a sermon by Rev. New Harris, who, for four years was pastor of this Church. It was altogether a great day, and was a great impetus to the Church as we are entering in earnest into our fall and winter work.—David Peel.

Glen Rose.

I closed my fifth Sunday meeting suddenly 28th ult, to come home to our long-suffering son, Willie, who has cancer in nose. Yes, the last was a fine meeting; fire fell, people shouted. Sheriff of the county joined our Church, but I had to give up and come home. Have been compelled to cancel several other urgent calls. We thought Willie about well, but, alas, he relapsed. We have been silent sufferers, but I now speak out and assure all good people we need and crave your prayers and sympathy in this crucible through which we are so long passing. God and our immediate family alone know how much he and us have suffered. People are kind, but such is his nervous condition none but his mother and sister can wait on him. We must "be still" till our loving Father sends relief His will be done. Again pray for us.—F. M. Winburne and Family.

Pottsboro.

We have just closed a two weeks' meeting in Pottsboro which promises to be very far-reaching in its results. Our pastor opened the meeting, preaching some fine sermons. Then our well beloved presiding elder, Rev. A. L. Andrews, came and for ten days he preached twice a day, strong, tender, helpful, spirit-filled sermons which aroused the Church membership out of the distressing lethargy into which it had fallen, brought deep conviction to young and old; healed old sores, recovered old backsliders, and left pastor and people strengthened, encouraged and happy. The visible results were twelve accessions, young people and children, and a genuine revival among the Church people. The invisible results, who can estimate? The last service of the meeting was a powerful one. The presence and power of the Holy Spirit was felt by every one present and thirty persons, men and women—some of them grown gray in the service of Satan—came up and gave their hands for prayer. After years of internal dissensions the little Church here faces the future with a reunited membership and a fresh inspiration for service. Bro. Andrews spent himself freely for our people, even against the advice of physicians, and we gratefully acknowledge that to his unceasing efforts and prayers, we owe the immeasurable blessings which came to us in this meeting. As a token of our appreciation, in addition to the collection, we loaded a spring wagon with canned fruit, vegetables, groceries, etc., and sent it over to District Parsonage in Sherman. To the Methodist Church in Pottsboro it was a great meeting.—A Member.

District Evangelist Report.

We have already reported the result of six of the meetings held. Before leaving Humble, fifty-three members had been added to the Church and three hundred and four dollars have been collected on preacher in charge and presiding elder's salaries. Forty-three dollars and sixty cents on conference collections, one hundred and fifty dollar tent presented to pastor; wife made present of trip to Mississippi. Poundings and fifty-five dollar suit of clothes, and many other nice things presented to the pastor before he left the Humble charge. Since leaving Humble we have had one hundred additions to our Church and many others have gone to other Churches. We have just concluded a meeting in North End, Beaumont, for Dr. Johnson, which resulted in about thirty-five additions to the Churches, twenty-eight of whom came to our Church. Plans laid for the organization of a North End Methodist Church, one W. H. M. S. and an Epworth League was organized; some lumber has already been donated for the building of a chapel in North End which will commence immediately. I find that Dr. W. J. Johnson is much loved by his people here in Beaumont he has had one hundred and fifty-eight additions to his Church, and that with out having had a protracted meeting during the year in First Church. Dr. Johnson has associated with him a deaconess, who is also much loved by the people of Beaumont. Last Sunday Dr. Johnson had his Sunday School



LAUREL HEIGHTS M. E. CHURCH, SOUTH, SAN ANTONIO, TEXAS. REV. J. D. YOUNG, PASTOR.

AN HISTORICAL SKETCH.

Two years and ten months ago, during the session of the Northwest Texas Conference at Stamford, Texas, Bishop Key said to me, "I want you for Laurel Heights, San Antonio, West Texas Conference." Reluctantly I agreed to be transferred and to the appointment. After the appointment was announced, the Bishop said to me, "I send you to a mere possibility, for the express purpose of organizing and building a great Church." From that day, so far as I was concerned, the congregation was organized, and the church built.

I arrived in San Antonio November 21, just one month after the adjournment of the West Texas Conference. Having no church, no parsonage, and not a single church member, Judge J. O. Terrell and I. A. K. Ragsdale rented a parsonage, in which we organized a Church Sunday morning, November 28, with thirty-two members, and a Sunday School with thirty-seven members. During the next week we let a contract for a temporary tabernacle building, costing \$1500, in which we worshipped for the first time Christmas Sunday.

Many loyal Methodists lived in this the choicest and most beautiful portion of the city, but most of them belonged to Travis Park Church. The only hope for a Church at Laurel Heights was to get them to leave the "mother Church," and set up shop for themselves. To persuade them to leave a comfortable, well organized Church, whose pastor was exceedingly popular with all, and to follow a strange leader into an unoccupied territory, was no easy task for either the pastor or the people to perform. However, by persistent effort "morning, noon and night," and with the full support of Rev. S. H. C. Burgin, pastor of Travis Park Church, and a few loyal men and women in the vicinity of the proposed Church, by January 31, 1910, our charter roll contained about one

Rally with an attendance of six hundred and twenty-eight. Dr. Johnson has a large prayer meeting and a very large W. H. M. S. with about one hundred members. This year there has been installed a public library, which stays open to the public at all times. Dr. Johnson has found time to build up two mission Sunday Schools in Beaumont. I don't believe I have ever seen a pastor who was better loved than Dr. Johnson, but their love causes him to work for them day and night. Dr. Johnson preaches in an Institutional Church that is worth about one hundred and twenty-five thousand dollars. One feature of this Institutional Church is that the parlors of the church are open to the city as well as the ladies from the country at all times. Many avail themselves of this privilege when they come to the city. Another feature of this church is that the working girls use the kitchen for the purpose of preparing

hundred and fifty names. All departments of a real vigorous church were organized, and soon we began to look forward to a church building in keeping and commensurate with the demands of the locality.

In March, a building committee was elected by the second Quarterly Conference. After many meetings, and the destruction of many plans, a general plan was agreed upon. After the architect had consumed the best part of that year in his studies, the plans were at last ready, and accepted, May 1, 1911. I had the honor of turning the first shovel of dirt, and on June 23, Bishop E. D. Mouzon laid the cornerstone. The building was completed in due time, and was formally opened for public worship last Easter Sunday, April 7, Bishop Jos. S. Key, D. D., delivering the sermon. It is by far the most handsomely proportioned and elegant church edifice in the West Texas Conference, and has few superiors in the State.

The building is of superior pressed gray brick, elaborately trimmed in Cedar Park stone, with gray slate roof. The extreme dimensions of the building are 115x57 feet. Architecture, English gothic. Interior finish of wood work, select quartered oak. The plant represents an outlay of \$92,000 as per the report of Board of Trustees. It has all of the modern conveniences and compartments. The first floor contains main auditorium, Sunday School auditorium, pastor's study, ladies' parlor, choir room, choir chamber, cloak room, primary class room, lavatories, etc. The second floor contains the gallery, Sunday School class rooms, Baraca room, Philathea room, dining room, kitchen, lavatories, etc. The two auditoriums and gallery may be easily converted into one great auditorium, seating capacity of one thousand. The plant has steam heat throughout.

The pews and the grand pipe organ, the costliest and largest instrument in this section of the State, given by the Woman's Missionary Society, are of select quartered oak, the lines and

color being in exact harmony with the interior finish of the building. The art glass is most pleasing in effect. Of special design by the church architect, the same scheme and coloring being in each window. The hardware and electrical fixtures are of solid bronze, cast especially for the building. A feature of the building is a large loggia that connects the two immense towers; this is laid with hand cut tile, of antique art pattern. The building from final to foundation, sidewalks and lawn, is complete and handsomely furnished, and so far as I know, this is the only church projected in this way, built in this time, occupied on opening day complete in every detail.

The Board of Stewards have passed resolutions, and will extend to the West Texas Conference at Beville a cordial invitation to hold the next session of the conference in this great church. We can comfortably provide for the work of the committees and the conference in the building, and will assign every delegate and member to the best home in the city.

The building is a thing of beauty, one of the show places of San Antonio, and the pride of our people. To you Mr. Editor, and yours, to all the brethren, especially in passing on your way to conference at Beville, we fling out the invitation to come out and see us, either Monday or Tuesday. We keep open house.

In conclusion let me say, it was generally understood when I left my old conference that I would return to the same after I had finished my job here. That job is complete, and while my sojourn with the brethren of the West Texas Conference has been pleasant, I am longing for the fellowship and communion of my first loved conference, to which conference, at my request some months ago, Bishop Atkins agrees to transfer me, at the approaching session in Cleburne, Texas, November 13, at which place I received my first appointment to the pastorate in 1885.

J. D. YOUNG.

Britton Circuit.

This has been a good year with us in many respects. Our Sunday Schools are fairly good. The regular attendance in the Sunday School is eighty

per cent out of our membership. We have had good revivals all over the charge. We began at Webb; had a very fine meeting. The Church was revived. God's great gospel reached the hearts of the people and conviction came to them. They cried "to God to burn out the remaining sins. God's favor fell upon them, as it does at all times when his people are desirous and put themselves in the proper attitude. From there we went to St. Paul, the old Mother Church of this country. We had for four days Bro. Jas. A. Walkup who did the preaching. He only had a few odd days. We were very proud to have him with us. Dr. Walkup is the best all-round evangelist in the entire connection, but there is no use of our paying any enlogy to him, for he is better known than the writer. After Dr. Walkup left, the meeting took another step forward. Strong young men were converted, old men cried to God for mercy, mothers fell in the altar and

surrendered their lives to God. The Church was stirred from side to side. God was with us in great power. From there we came to Britton and closed our campaign for this charge. We had Prof. Nelson Gilreath, of Polytechnic, Texas, to conduct the singing. Brother Gilreath is the very best I ever saw or heard in these services. He is religious, clean and up-to-date. He traveled with Bro. Sam J. Jones and Rev. Joe J. Jones for fifteen years, gives him a great experience. Also we had Rev. C. F. Vance of Riverside, Fort Worth, as a personal worker. Now, he is a gem. He always meets the sinner with the proper argument that soon convinces him. He is great help. God bless him wherever he goes. I also highly recommend Bro. Gilreath as a singer worthy of any place or congregation. Our meeting was great in most respects. We had a number of conversions; all joined the Church. So now we are rounding up for Jerusalem. We are coming up in full. This is a good charge. They are figuring

on a raise in the salary for another year. There are great possibilities here for this to be the greatest work in the State. Methodism is on top here now to remain. Our district will have a new presiding elder. Brother Armstrong is completing his quadrennium. We regret that we lose him. We pray God's blessings upon him for he is the best. Every subscription to the Advocate will be paid at this session of the conference.—W. T. Singley.

Abilene, First Church.

We have not written thus far to the Advocate, largely for the reason that we very much prefer writing of what has been done, rather than what we are going to do. In writing now we wish to make grateful acknowledgment of the work of those who have gone before and whose faithful labors made our work possible. They wrought well and are held in grateful memory by the good people of Abilene. We were received with every

evidence of good will by our First Church people, and our year's work among them has been most delightful in every way. When we arrived in Abilene we found our church building both inadequate in size and in a most dilapidated condition. A severe hail storm had visited the city and all the windows on two sides of the building had been beaten out. We patched up as best we could and by March 1 had everything in readiness for remodeling our building. Today we have a beautiful, modern and in every way up-to-date church plant. Our auditorium is a thing of beauty and will accommodate about 1000 people. We have individual class rooms for the Sunday School, a large social room with kitchen and a commodious pastor's study. A fine heating plant is now being installed in the basement and a handsome pipe organ will be put in by November 1. We have a large and growing Sunday School, good attendance at all the services and expect to report everything in fine condition when the conference meets in Abilene, November 6.—A. W. Hall.

Nash.

We are now rapidly closing up our second year on this charge. When we came to this work, nearly two years ago, we found them the worst discouraged people it has ever fallen to our lot to serve. We found six congregations, or societies, but only one house to worship in, only as we would worship in schoolhouses. But we have now three houses in which to worship that we can call our own, and have several three others lots on which we are planning to build soon. We have bought a new corner lot in the little town of Nash on which we are planning to build a three or five thousand dollar church. We also have secured five acres of land at Red Springs on which to build a church and establish a camp ground. This is one of the oldest organized societies in Bowie County, yet they have never had a house they could call their own. They will very soon, we are sure, have a nice church house in which to worship and be at home. There are some obstacles to be overcome before this charge can be all that might be desired. We think there is a future for this work, if it is properly looked after, that means something. I wish to say our increase in membership this year has been small, but we have had some good meetings. We have been assisted by several of our very best pastors: Rev. B. C. Ansley, Rev. T. B. Vinson, Rev. J. E. Morgan, Rev. D. H. Hotchkiss, Rev. W. W. Adams and Rev. W. W. Gollighugh. These brethren all did the very best preaching and service possible, it seems to me, and yet our numerical increase is small, but we feel sure much good has been done. We are behind at present on our finances, but we expect to have everything in full by conference. To God be all the glory.—J. H. Westmoreland.

Wallis.

A great deal has been said of late about taking in new territory and giving the gospel to the rural regions, and as we had a place of that sort between Wallis and Pulshear, I decided to take it into my charge and see what could be done for the people in that vicinity. Simonton is a small village on the Sap Railroad in Fort Bend County, and I have been preaching there occasionally for about four months. We held a protracted meeting there embracing the third Sunday in September and continued a week. We believe that much good was done, and hope that the gospel seed sown will produce fruit in the days to come. There is no Church of any sort there, but there are people who have belonged to the Baptists, Campbellites and Episcopalian Churches. With a few Methodists in the community, we think that it will not be long before we can organize a Methodist Church, if we can get enough people to justify us in so doing. They have a nice new schoolhouse, and a good school going on there. It is said that they have there the finest land for Irish potatoes in the world, and the farmers made a great deal of money off of this crop this year. Think of it! Some of them cleared from \$75 to \$150 per acre this year on their potatoes. The land is valued at from \$75 to \$250 per acre, and some have refused the latter price for their land. If we had the money to build a good church there it could be made a fine community. This land is in the Brazos bottom, and is in the hands of a few rich men who refuse at present to sell it. It is in farms of from four to eight hundred acres and if it could be divided up and sold into farms of from fifty to two hundred acres, and settled by good substantial people it would be one of the very finest sections in the State of Texas. I expect this will be done in the future, but they are not ready for that yet. They make so much money that each man wants to hold on to what he has and get rich quick. I am sure too that

Despair and Despondency

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangements of the delicate and important organs that are distinctly feminine. The tortures so bravely endured completely upset the nerves if long continued. Dr. Pierce's Favorite Prescription is a positive cure for weakness and disease of the feminine organism.



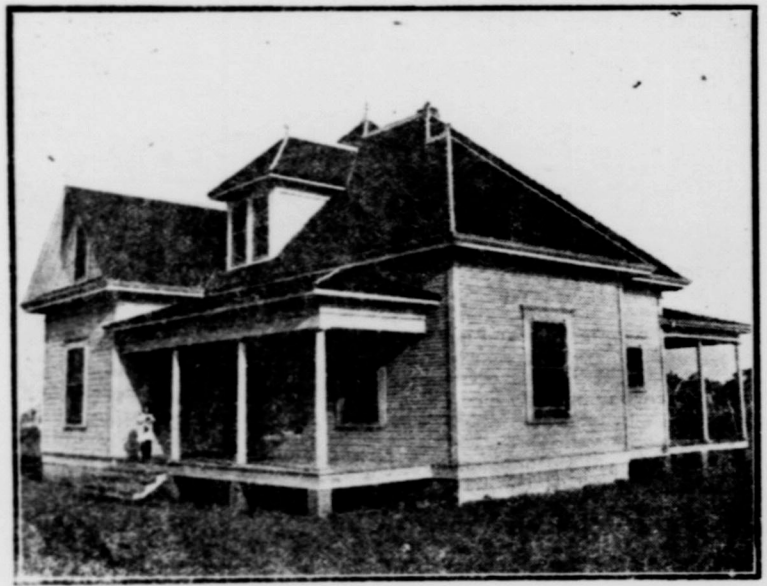
IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

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M. E. CHURCH, SOUTH, AVERY, TEXAS.
Rev. Clinton L. Bowen, Pastor.

This is the picture of our new church at Avery, Texas. It is valued at \$3000.00. It is modern in all of its construction. The main auditorium is 36x54, with an addition 19x30 in front, also a pastor's study at the rear of the pulpit, which is 10x10, with a door opening directly into the pulpit. The front addition is cut into two Sunday School rooms, used for the Primary Department. The old church that stood in the place of this one, was an old dilapidated building that looked more like a barn than a church.



METHODIST PARSONAGE, CROWELL, TEXAS.

Herewith is cut of the new Methodist parsonage, Crowell, Texas. Laura Ruth, our five year old baby stands on the front gallery, with her kitten. The committee did nobly. This is an elegant home.—G. J. Irvin.



METHODIST PARSONAGE, BLANKET, TEXAS.

This beautiful, commodious, residence was projected under the pastorate of Rev. J. C. Lee, while Rev. J. A. Whitehurst was presiding elder. It is a modern up-to-date building with seven rooms complete besides the basement which is designed for three rooms. Credit is due Blanket Methodists and especially the efficient board of trustees: S. R. Switzer, Dr. I. H. Turney, Clifford Smith, W. A. Low, Wilmot T. Smith, W. T. Jones, P. C.

this money-loving spirit that prevails so largely among the people was one reason that they were so hard to reach with this gospel. Now a word about another matter. On yesterday the people of Wallis ascertained that it was the thirty-fifth anniversary of our wedding and concluded that they would give their pastor a shower. So, about five o'clock without giving any warning, the good ladies began coming into the parsonage and we thought that just a few of them had come to call on the mistress of the manse. But they kept coming until we had a lively crowd here. Then a buggy came with a freezer full of good, rich ice cream. Then a delivery wagon came with divers and sundry good things to eat; and we found that it was a regular shower. We take this method of thanking the good people here for their kindness and pray that the choicest blessings of God may rest upon them all. Wife and I were married in Cass County Texas, at the residence of Mr. Robert Lewis, by Rev. M. C. Blackburn of Jefferson Station, October 3, 1877.—W. W. Horner, Oct. 4.

Sunset.

We began our revival meetings at Sunset Circuit, at Salona, July 14, 1912. This was a union meeting of Presbyterians, Cumberland and Methodists. Revs. Morris and Reed assisted here in the preaching. The attendance here was small, owing to the cotton chopping season being on, and some sickness. We had one conversion and the Church very much benefited. Our next meeting was held at Dry Valley, July 26 to August 4, Rev. Diar, our M. P. preacher at Dry Valley, helping. We had a fine meeting; fourteen converted or reclaimed. The old-time conviction was realized after a week's preaching and ten were converted in our last service. The heavy rains came and closed our meeting. We opened up a ten days' campaign at Rock Hill, August 16 to 26; assisted by Revs. Tompson and Smith. We preached earnestly and received good attention; were warmly received in the homes, but did not realize the spiritual uplift we labored for. The next meeting was held at Fruitland August 28 to September 5, Rev. Sweeton, of Bowie, helping me. Rev. Sweeton preached able sermons, filled with

the Spirit, and received a good hearing. Two were converted and two added to the Church. The spiritual condition of the Church here much improved. Our last meeting at Sunset, September 15 to 22, was held by Evangelist Atticus Webb, of Fort Worth, who proved at Sunset his ability as a sound gospel preacher, and we feel delighted over his faithful efforts. Brother Webb uses a fairness that commands respect of all the religious people, thus getting hearty cooperation. There were ten members received in the Church at the last service, and the Church blessed and brought closer together. I find a true, loyal people in Sunset, and they do not hesitate to give freely of their time and means to help in a religious cause. The Sunset brethren have been active in the building enterprise and have completed a new parsonage with six rooms, well arranged, furnished tastefully and painted snow white. The parsonage joins our church property and is beautiful. Rev. T. H. Morris, our presiding elder, did our work valuable service this year by preaching two doctrinal sermons at third Quarterly Conference and sending Reverends Webb and Sweeton to help in our revival work. Our conference claims and reports promise fair for November.—C. M. Clark.

Sweetwater.

Our work goes well. Have had two hundred accessions this year. We have succeeded in building our church, expected to complete the work by conference, except the basement. The cornerstone was laid August 9, by Rev. J. T. Griswold. How is that for quick work for a modern church, beautiful pressed brick and stone trimmings. With floor space sufficient to seat 2500 to 3000.—A. M. Martin.

Mart Station.

Last night we had eighteen of the nineteen stewards present at a call meeting of our chairman, and the absent steward was detained by sickness. This Church is in the best condition of its history. Notwithstanding the salary was raised to two thousand dollars, they will pay it without having to double up. The Board already sends enough money to pay every dollar (Continued on Page 12.)

America's Great Fair
AT DALLAS
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More and Better Exhibits, Greater and Grander Displays, Larger Prizes, More Spectacular Special Features, Bigger Variety of Amusements, More Things to See and Hear, Better Accommodations for all, More Fun for Everybody, Fine Music and More of It Than ever offered before.

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WONDERFUL EXHIBITS.
The Poultry Exhibit will be almost a whole show in itself with many rare and wonderful specimens of all the noted strains of chickens, ducks, geese, turkeys and guinea fow. The Implement and Vehicle and Machinery Department will be an exemplification of the progress of the farm industry, and in which will be found an exhibit of up-to-date machinery, engines, threshers, graders, planters, road machines, farm wagons, vehicles of all kinds and automobiles.

MAMMOTH LIVESTOCK SHOWING.
The Livestock Department will contain a magnificent exhibit of the finest breeds of cattle, sheep and swine, and will interest all and give some one for their visit. Every stock raiser will learn something to his advantage. Horses for general purposes, coach horses, saddlers and die horses, pedigreed draft horses, matched teams, stallions, colts, ponies and mules in competitive classes.

RARE EDUCATIONAL FEATURES.
The Fair Association, the University of Texas, and the Agricultural and Mechanical College of Texas will conduct a very important series of lectures and demonstrations at the evening Exposition. The dairy exhibit offers a liberal education to any dairyman who will visit it for a few minutes each day or even spend a whole day there. Beginning with the mechanical milker, the process of handling milk entirely by machinery from the cow in the finished butter and milk will be shown. Feeding of silage to dairy cattle will be a special feature. Lectures and demonstrations will be given daily on matters of civic importance, home canning outfits, in making dairy cattle and testing milk, on silo work and fertilizer mixing, on building and grafting soft shell peans on hickory and native pear stock, seed testing and cotton classing. Mechanical printing of cotton and demonstrations of the newest devices in agricultural machinery will be special features.

GREATEST OFFERINGS IN HISTORY OF FAIRS—POPULAR RAILROAD RATES.
J. J. ECKFORD, President
W. H. STRATTON, Acting Secretary

THE SUNDAY SCHOOL

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

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

QUALITY RATHER THAN QUANTITY.

Recently while this editor was out in the field where his young sons were picking cotton he rediscovered what he had known in his boyhood and forgotten, namely, that it is not always the cotton stalk with the largest number of bolls that is worth most to the farmer. He noticed precocious stalks that had developed early and produced a large number of bolls, but the lint was inferior and nappy, the bolls small and what should have been seed was merely a collection of moles. Other stalks had grown normally and developed fewer bolls, but what they lacked in quantity they more than made up by the quality of their production. The enterprising farmer never allows the quality of his product to suffer, for the sake of quantity. Rather he studies to increase the quantity while maintaining the quality. The fact above stated suggests many reflections. For instance, it is not always the precocious child who makes the most useful or brilliant man or woman. Like the first bolls of cotton the final product of much infantile precocity is away below the average. Proud parents who dote upon the brilliancy of young children and encourage them to show off on every possible occasion and tax their minds to the limit by pushing them in their studies are inviting disaster. Such a course will not result in intellectual and moral giants, but more probably in intellectual runts and moral freaks. It is better to restrain a tendency of the mind to outgrow the body than to encourage it. Also it is usually the best not to pamper the egotism of children by having them make a spectacle of themselves at every opportunity. And let them be children until the full time comes for them to be something else. Young children can be sincere Christians, and many of them are, but it is the extreme of absurdity to have them mumbling their blessings and making a catalogue of their experiences and going into the psychology of conversion, as is some times done. If they give evidence that they love God and are trying to please him, it is wise to let it go at that and not be forever quizzing them about their spiritual state. Many a soul has been dwarfed because some over zealous parent or teacher insisted upon a profession and statement of experience clear beyond the capacity of the child. The way to help God make a rose is to give the flower proper soil and sunshine and shower and leave it to come to maturity in its own time. The fingers that pluck and tear open the immature bud arrest the progress and ruin the flower.

The Sunday School worker has much to learn from the farmer and his cotton. There are too many schools where the leaders seem to take it for granted that if they can have the quantity the quality will be right. More important than securing new scholars is the task of giving proper Christian nurture to those already in the school. The wise superintendent emphasizes both quality and quantity, but places the chief stress on quality. He does not lower the moral or educational standards of his school even for the sake of securing a new teacher or enlarging a class.

WHERE BACKBONE IS NEEDED.

The last words in the above paragraph remind us that many situations come up in the conduct of a Sunday School which calls for grace, gumption and grit on the part of the superintendent. One of his greatest trials is frequently the well meaning but misguided individual who wants to help solve his problems. This pestiferous person will either volunteer to teach or invite some other person to do so without first consulting anybody who has a right to be consulted. So the superintendent finds himself under the necessity of dealing with people who want to help him out, but who are morally or intellectually unfit. A superintendent destitute of tact will snub such people and alienate them from the school. A spineless superintendent will submit to whatever is suggested, and soon the result will be a spineless Sunday School. The wise superintendent will deal gently but firmly with the situation and do whatever his prayerful judgment dictates. In the words of an old saw he will "hew to the line, let the chips fall where they may."

ONE WAY TO IMPROVING THE SUPERINTENDENT.

E. A. Fox says, "Whatever I am in the Sunday School work I owe to a

beloved pastor of mine who, when I was a careless, indifferent superintendent, had interest enough in me, and in his Sunday School of which I was superintendent, to raise money and send me to an International Sunday School Convention. There I got a vision of the work that filled my heart with joy, and that has grown broader, and brighter, and more glorious as the days have gone by. I shall never cease to be grateful for the privilege for which my pastor alone was responsible." Here is a suggestion for many pastors. If your superintendent is dull, unresponsive and non-progressive—if he shows a disposition to camp right where he is in Sunday School work—get him off to a Sunday School Conference or Convention. If he refuses to attend such a meeting maybe the problem calls for a new superintendent.

THE SUNDAY SCHOOL SESSION.

By John R. Pepper.

The first thing to be thought of in the Sunday School session is its program; and every superintendent should have a program written down beforehand. May I be pardoned for giving personal experience? I have been superintendent of one Sunday School just about thirty years consecutively. For nearly the whole of that time I have had a written program for every Sunday's work; and I have quite a number of books laid away now showing what was done on a given Sunday for all those years. My plan is to allow nothing unless absolutely unavoidable to interfere with Saturday night's work, so that I may carefully mature my plans for Sunday. I then write these down in my little book, which I call my Sunday School program book, putting down first of all the title of the lesson and the golden text, the numbers of the songs to be sung, then the particular announcements that are to be made for the day, or for the week to come. If we have all this matter definitely before us it can readily be seen that there will be no loss of time whatever, but every minute can be used to profit, allowing the teachers every moment possible for their work, which is certainly the most important; that is to be done in the school. Having the program ready the superintendent should certainly be in his place not less than thirty minutes before opening time. In all my experience as a superintendent, I do not remember having been a minute late but twice, and that was caused by sickness in my family. There is no surer way to destroy the efficiency of a school than to have a lazy superintendent, who has no adequate idea of promptness, and whose habit is to begin "about" half past nine, as one told me some time ago, which some of his teachers said amounted to when he got there, and that was very near ten o'clock, and of course preventing the teachers doing their best work, at the same time teaching a most disastrous lesson to the school. Such slipshod, careless work on the part of the superintendent will disintegrate any school in a short time. Such service dishonors God; and the Scriptures say there is an awful curse pronounced upon those who do the Lord's work negligently. The superintendent, having arrived at the school before the opening time, should begin on the minute, no matter who is or who is not there. If he has only one person, and that himself, he should open school with its regular services; and he may be sure that the officers, teachers and scholars will very soon be quickened in their pace. The superintendent gives step to the school in every thing.

There is a great deal in the way a school is handled by its superintendent as to how it impresses those who listen. I have seen some superintendents who seemed to have a perpetual spell of being tired, and their motions were such as to make everybody else tired who observed them. Now, if the program has been prepared beforehand and he is ready to stand before the school, knowing just what he is going to do, there should be no hesitancy whatever, but he should go right at it with a vim, which will naturally impress everybody that he understands what he is doing, and it is one of the natural instincts of humanity to love to follow those who knew how to lead. Every great general has had such an element in his character, and thus the enthusiasm of following such a leader has been thoroughly contagious.

The opening services of the school should be short and quick. Do not try to sing every verse of a hymn if it has five or six verses in it, but pick two or three of the most appropriate

and, if possible, bearing on the subject of the lesson for the day. The prayer should be brief, touching mainly immediate wants, which will often be indicated by the text of the lesson. There can be no week's experience without new blessings; hence it seems most natural of all things that our thanksgiving and prayer should contain new phrases. If so the same old smooth prayer will not be made every Sunday, but as on Saturday night, as we think over the cares of the week, such as absent scholars, the sick, the sorrowing, the destitute, yearning for the salvation of special ones, or driving home the many truths of the lesson in hand—all these thoughts and many others that will naturally come to head and heart, will enable the superintendent, out of the depth of his heart, to touch on those thoughts and petitions in prayer, giving life and animation to the prayer, and expressing the actual needs of the school whose mouthpiece he is in coming before the Lord their God in prayer.

The prayer being over, there should be given as much variety as possible to the reading of the lesson, and I have found it an exceedingly good plan to often change the manner of reading: the superintendent reading the first verse, all the school the second, calling upon one special class to read the third, maybe all the females to read the fourth, all the males to read the fifth, all the school to join in the sixth, perhaps the officers and teachers in the seventh, maybe some individual the eighth, and so on right through. A great advantage in this is that no one knows who is going to be called on at any moment, and, therefore, they are all bound to be on the alert, which greatly assists in securing the attention of the school. There is nothing that we should be so careful and reverent about as the reading of God's Holy Book, and the superintendent should strive to read aloud and distinctly, so as to be heard clearly, not mumbling the words so that there is no interest in this part of the service.

After a short, crisp opening service the teachers should be given their classes and every minute possible allowed them; no one being permitted to disturb them while they are trying to drive a nail in a sure place. With a warning of five minutes before closing recitation, the superintendent should be ready to promptly take the school and conduct such closing exercises as he has planned in the program; maybe a very short review of the leading thoughts of the lesson, asking for the title and golden text for the day, and maybe all the lessons of the quarter up to that time, calling attention, probably, to one or two of the leading thoughts of the lesson, especially emphasizing some important truth which he desires to fasten



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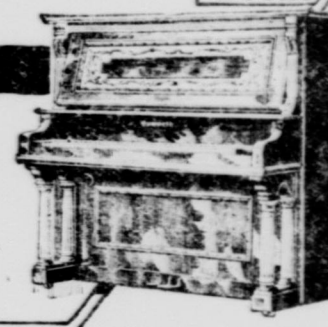
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OUR CONFERENCES

Table of conferences: New Mexico, Bishop Atkins, Las Cruces, Oct. 9; West Texas, Bishop Atkins, Beeville, Oct. 23; German Mission, Bishop Mouzon, Houston, Oct. 24; Northwest Texas, Bishop Atkins, Abilene, Nov. 6; Central Texas, Bishop Atkins, Cleburne, Nov. 13; Texas, Bishop Mouzon, Marshall, Nov. 20; North Texas, Bishop Mouzon, Dallas, Nov. 27

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet at the Methodist Publishing House, 1308 Commerce Street, Dallas, Texas, Tuesday, October 15, 1912, at 10 a. m. T. S. ARMSTRONG, JEROME DUNCAN, Sec. President.

WANTED.

The address of M. E. Jones who wrote us recently, but failed to give his postoffice.

BLAYLOCK PUB. CO.

THE GREAT DALLAS FAIR.

This industrial institution, the greatest in any single State in the Union, will throw open its doors next Saturday and thousands of people will flock to it. Governor Colquitt will deliver the opening address and set the Fair to going. There is no similar institution that means so much to Texas; and its objectionable features have been gradually eliminated until now there are fewer of them than heretofore. When they exclude the sale of intoxicants and otherwise tone down some of its crude points, it will be all that the best people can desire. But its good features at present are very superior and it is adding much to the industrial welfare of the State. This is said to be the best annual opening that the Fair has ever had. Money and labor have not been spared to make it a great success.

A bloody affair took place in Greenville last Sunday afternoon. Two men from Lone Oak were in the city riding in a buggy, and one of them was drinking. The officers tried to arrest them without trouble, but one of the men drew his pistol and said that he would die before submitting to arrest. He opened fire on the officers, one a policeman and the other a deputy sheriff, and killed both of them on the spot. Then another officer shot and killed him. When he fell to the ground a bottle of whiskey fell from his pocket and that told the tale. With Dallas so close to Greenville, it is no trouble for a man to obtain this key and the three deaths are the result.

Jim Wells County voted local option last Saturday, adding one more dry county to the list--one hundred and seventy-four in all. So local option is forcing its way down into the Mexican voting vicinity. By and by we will get the State. On with the battle!

BISHOP ATKINS IN DALLAS.

Last Sunday Bishop Atkins happened in Dallas and he was pressed into service for the opening sermon before the faculty and students of the Medical College at Grace Church. A large audience greeted him and a lengthy excerpt of his sermon appeared in the Dallas News. It was a great sermon viewed from every standpoint. We are sorry that we did not get to see the Bishop but he left the city just as suddenly as he entered it, and but few of the brethren got to meet him. He is a very busy man and his conference work is now beginning to press him.

SUNDAY NIGHT AT BROWNWOOD.

After my arduous day at Zephyr, an auto driven by Brother Park, with his good family, arrived at the Church to convey me to Brownwood for a service that night. Brother Park is a grandson of the late Mrs. S. S. Park, known to all of Texas Methodism as a great worker in the missionary department of the Church. Her grandson and his family are also good workers in the Church at Brownwood. I was received by Dr. W. E. Boggs, the pastor of the Church, in his elegant parsonage. It is one of the handsomest in the State. Was built under the pastorate of Rev. C. R. Wright at a cost of \$10,000. It is palatial. It occupies a site next door to the Church. Now when those Brownwood Methodists take into their hearts to put up a church structure in keeping with their parsonage, they will have one of the best plants in Texas. They are needing an enterprise of that sort, for their old church has about served its day. But one drouth after another has interfered with their plans. They hope to build just as soon as circumstances become a little more propitious. After an hour or two of rest and good supper with Brother W. A. Waldrop and family we repaired to the church and found a full house ready for the service. Brother Waldrop is the Sunday School Superintendent and also chairman of the Board of Stewards. He is a most useful man in the Church.

I was glad to stand before that Brownwood congregation. Myself and the Advocate once upon a time in the years gone by got into some law trouble over there because we defended the good women of the town against what was alleged to have been an insult aimed at them by the anti. Then it was that we tested the mettle of those people and we found it without alloy. We have ever since found them reliable and true. It is like going back home to visit them. I know many of them personally and it was good to look into their faces and grasp their hands. In the congregation was the Hon. William Mayes, recently nominated by a large majority for Lieutenant Governor, and the prize came to him almost without his making a canvass. He is an able, modest man, a member of the Press Association of the State, and the first newspaper man to be thus highly honored by the franchise of Texas. He is a Methodist and stands right on all moral questions. I predict for him a successful career as the presiding officer of the Senate.

The music of that Church is good and I enjoyed the singing. I had close attention and the service was, I trust, helpful. At the close I met many of the good people and received their cordial greetings. Rev. J. H. Stewart, the efficient presiding elder of the district, was present. He has a large territory under his jurisdiction, but he is robust and energetic and he is looking after it well. The dry weather over there has interfered greatly with the finances of the work, and there will necessarily be some shortage in the collections. Otherwise, the work is greatly prosperous. Brother Stuart has done and is doing a most helpful work. He is a good preacher and a painstaking executive.

This is Dr. Boggs first year. He has received something over seventy-five members thus far and has good congregations. He has a fine membership and they appreciate his able pulpit work. He is one of our most scholarly

preachers, and he is one of the most elegant Christian gentlemen that one can meet. His preaching is strong, well prepared, and helpful spiritually. He is held in high esteem by his people. I have known him for fifteen years and we have no abler and truer man than Dr. Boggs.

We have a large list of readers in the Brownwood congregation and they keep up with the progress of the work in Texas. They are intelligent and progressive Methodists and hold large possibilities. Whenever that section has the return of the early and the latter rain, it will flourish like a garden and then every department of Church work as well as of business will go forward. G. C. R.

A SUNDAY IN ZEPHYR.

Last Sunday was a great day in the town of Zephyr. It was the occasion for the dedication of their new church building. Zephyr is known as the community which was blown away in a terrible cyclone some two or three years ago. It is a place of some four or five hundred people, and the calamity struck the town about midnight, from the west, and it cut a swath through it as clean and distinct as if a surveyor had laid it out and followed his lines with precision. There was nothing left in its wake. The people had no preliminary warning. It came like a flash of lightning and was through with its work of destruction in two minutes. Every house, business and residence, school and church, was swept from the face of the earth. Thirty-four people were left dead in the twinkling of an eye and some others died later as a result. More than one hundred thousand dollars' worth of property was blotted out and the scene was something appalling. It looked like the community was ruined beyond repair.

But the people for scores of miles came to their relief and it was not long until the work of rebuilding was begun. Today you scarcely see any reminders of the disaster. Better business houses, better residences, a better school building, and by far better church edifices have taken the places of those destroyed. It is wonderful how those people have rallied, and particularly since they have scarcely had a good crop year since the cyclone. The Methodists, the Baptists and the Presbyterians have all built elegant houses of worship and the large brick school building is credit to the enterprise of the town.

Our church is a model. It is built of dimension stone, modern in architecture, beautiful in finish and furnished in fine style. It will seat, with the Sunday School room, four hundred people, and it cost \$5,250 in cash and every dollar of it paid. Had it been built anywhere else it would have cost a couple of thousand more, but all the building material is right at their door and all they had to do was to get it out, prepare it and put it in shape. It is a thing of beauty and an enterprise that a town of three times that size might be proud of.

The building was projected by Rev. G. W. Harris, who was then pastor and carried forward to approximate completion before his health gave way and he had to retire. He was present Sunday to take part in the dedicatory exercises. In fact the service would hardly have been complete without his presence. He is now looking well and doing some active work. Of course there was considerable debt left on the building and when Rev. J. F. Tyson came to the work last fall he set himself to the task of raising this encumbrance. Dr. W. S. Wren spared neither time nor money in his help to remove the burden. The membership co-operated manfully and by last Sunday every dollar of the debt was raised. It was a time for rejoicing.

The auditorium was filled to its capacity, and I have never seen a more serious, devout and intelligent class of people. The town generally was present. The Baptist and Presbyterian brethren joined in the service. Those people all live in harmony and

brotherly love, and a better community would be hard to find. I preached to them the best I could and we had a time of refreshing from the presence of the Lord. At the close of the sermon the Board composed of Rev. J. P. Bently, J. A. Belven, Dr. W. S. Wren, J. W. Piller, assembled round the altar, and Brother Bently made a statement and then presented the church and it was set a part to the worship of God by the use of our beautiful ceremony. It was a stately, majestic, and religious occasion, and one that the people will remember for all time to come.

A basket dinner was served on the ground and ample provision was made for the large number of visitors. The social element in the gathering was fine indeed. It was good to be there. I met scores of Advocate readers and was given a whole-souled welcome by them. I was not received as a visitor or a stranger, but as a brother beloved. At two o'clock we assembled again and I preached to them. They would not let me off. It was hard work for a hot day, but the appreciation of the people more than compensated for the outlay of strength and energy. I met a good family by the name of Clark, and was entertained by them at breakfast. They were from Dogwood Valley, Ga., a place with which I used to be familiar. They have been living out here a good many years. Those old Georgians are a good type of Methodists and you find them in the harness whenever you meet them in Texas.

But I met a most remarkable man in the person of the venerable John G. Gibbons. He is in his ninety-sixth year, was born in a few miles of Dandridge, East Tennessee, close to the place of my nativity, and his mother was my grandfather Rankin's kinsman. The old gentleman has been a member of the Presbyterian Church for three quarters of a century--a characteristic of the Rankin tribe--and he has been an elder in the Church for nearly sixty years. It was refreshing to meet such a man and hold communion with him. I hope he will live to be one hundred before he goes hence. His health is good and his faculties are in excellent repair.

Brother Bennett is a local preacher and one of the standbys in that community. At present he is serving as a supply in the Dublin District, but he was present to take part in the dedication of his Church. Brother Tyson has been tireless in his efforts on the charge. He lives at Indian Creek and has several organizations on his work. He is deservedly popular with his people and is a most excellent preacher and pastor. I have known him for more than forty years. We lived in the same neighborhood in Murray County, Ga., when I was a boy. His father was in the meeting at Center Valley Church when I professed religion and joined the Church. In fact he aided me very much when I was a penitent at the altar. I love the Tyson name, and it was delightful to be with Brother Tyson at this service.

I wish to add that I was also shown much kindness by Rev. R. N. Shelton, and his good family. He is a useful local preacher and a former student of Polytechnic College. G. C. R.

COLLIER'S WEEKLY IS GETTING GOOD.

It will be remembered that a year or so ago Collier's Weekly, published in New York, pounced upon the Advocate and its editor in savage style because forsooth the Advocate essayed to publish advertisements of certain standard patent medicines; and at the same time this pious Weekly was laden with whiskey advertisements. We determined to even up with the official meddler and so we bided our time. We did not have to wait long, for soon after the above episode, Collier's Weekly came out in an editorial attacking the unfortunate Southern women who had become the victims of negro rapist fiends. It said that most of the claims of these women alleged to have been assaulted originated their attacks by these fiends in "hysteria."

and that others of them only made the charge in order "to cover up their criminality." We made haste to reproduce the foul slander in the Advocate and to denounce it as it deserved. And the surprise is that any Southern home would permit that sheet to enter its doors after such a villianous charge against certain Southern women.

The pious Weekly suffered largely in its Southern circulation after that, and it has been trying to make amends for its villianous insult ever since. We understand that it dismissed the editor who wrote the slander and it never ceases to poke taffy to the South. And now it has a special correspondent galavanting over the South writing up "distinguished preachers" in order to win favor with Southern congregations. Its scribber was in Dallas the other week nosing round right here where the Advocate is published, for the purpose of writing up one of the city pastors. This is better than slandering Southern women, but Collier's Weekly will never be able to restore itself to the respect and confidence of people down this way who remember its infamous course toward our women. And we are free to admit that the Advocate will continue to do its part to keep the remembrance of the Collier outrage before our readers.

The Methodist Review for October is before us and it is up to its usual standard. Dr. Alexander has a happy knack at securing the best and most expert writers for this influential periodical and it is filled with the best that the Christian brain can produce. We have not read it in full yet, but on one of our trips the other day we did read with great interest the contribution by Dr. George B. Winton on Thackeray. And we dipped into the learned article by Dr. Forsyth on "Faith and Mind," and found it good to the use of edifying.

A lamentable tragedy was enacted just beyond Arlington last Sunday night. The Cornelius family living at Palmer were in a big touring car returning from Fort Worth and had a collision with an Interurban car and all six of the family were instantly killed. It was a horrible catastrophe.

PERSONALS

Mr. and Mrs. W. M. Hooper, of Indian Creek, have issued invitations to the marriage of their daughter, Miss Ora Blanch to Mr. Finis Howell Herling, the event to take place in the church October the 16th.

Professor and Mrs. Joseph L. Pritchett, of Huntsville, have kindly sent us an invitation to the marriage of their daughter, Miss Jossie Lee, to Mr. John Edward Parish, and the wedding will occur at Huntsville October the 17th.

Brother W. E. Mangum was a pleasant visitor in this office last week.

Rev. and Mrs. William P. Garvin, of Haskell, announce the marriage of their daughter, Miss Flora, to Mr. George Ralston, and the happy event took place at Haskell September 23. They will be at home in Snyder henceforth.

In a note from Rev. P. B. Summers, of Liberty, we learn of the death of his dear mother. She passed away at Yellville, Ark., the first day of October. She was a devout Christian woman, full of faith and of the Holy Ghost, and her end was a triumphant exit from this world to the land of the good.

We note that Bishop Atkins has transferred Rev. J. T. Pinnell, of San Antonio, to Missouri, at the request of Bishop Dennet, and he is stationed at Joplin, Southwest Missouri Conference. Brother Pinnell is popular in San Antonio and has been the secretary of the Preachers' Association of that city for some time. He will leave for his new charge about the fifteenth of this month.

Every year of my life I become more convinced that it is wisest and best to fix our attention on the beautiful and good, and dwell as little as possible on the evil and false.--Cecil.

Obituaries

The space allowed obituaries is twenty to twenty-five lines or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.
Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

MRS. S. E. ABERNATHY.

On Friday, September 6, 1912, Grandmother Abernathy was called to her heavenly home. At the time of her death Mrs. Abernathy was with the family of her son, Ira Abernathy, who lives near Bruceville. The cause of her sudden departure was heart failure. She had eaten heartily and was assisting with the dishes when suddenly she fell. Mrs. Abernathy was born January 4, 1835, in Mississippi. Her parents were Mr. and Mrs. J. C. Shine. In 1853 she was married to Mr. E. B. Matchett. Five children honored this home—Mrs. P. A. Muckelroy, of Eddy, Texas; Mrs. D. D. Green, of Navasota, and Mr. C. E. Matchett, of Bay City. The other two children have long since passed on. In 1870 she was married to Mr. S. H. Abernathy. To this union were born three sons, Tilford Abernathy, of Dallas; Ira Abernathy, of Bruceville, and Hilary Abernathy, deceased. Mrs. Abernathy has been a Christian for more than sixty years and always a Methodist. She was all that "Christian mother" means—sweet, kind, loving, Christ-like. Her life was one of blessing. She was always happy and made others feel the warmth of heaven's sunshine. She was a good soul; her life well spent. She awaits our coming on Heaven's shore, and some day we will see her once more. Her pastor, S. B. KNOWLES, Eddy, Texas.

LASSITER.—Wm. Lemuel Lassiter, son of L. B. and Bettie Lassiter, was born September 17, 1852, in Jasper County, Mississippi; called to rest July 1, 1912, at the home of his brother, near Iredell, Texas. He suffered many days but bore it with patience. All that loving hands could do for him was done. He that doeth all things well has taken him from us. His remains were laid to rest in the Boggie Cemetery, to await the resurrection morn. He leaves one brother, three sisters, many relatives and friends to mourn his death. May God's richest blessings rest on us, and help us to be reconciled to His will, for our loss is heaven's gain. May we live in such a way that we will meet him in that beautiful city of the new Jerusalem. He died in great peace and went home to his God. Blessed are the dead which die in the Lord. His niece, IVIE OWEN.

VINSANT.—Mr. John Vinsant was born in Arkansas, April 22, 1839, and died at Bighill, at the home of his son, June 29, 1912. He was married to Miss Eliza Black, February 10, 1859. God blessed them with ten children, five boys and five girls. They came to Texas in an early day and lived happy together with their family to see their fiftieth anniversary, celebrated at their good home in Fort Worth, where they had lived many years. Seven of their children gathered there for the last time, for then dear father and mother were there. Soon after dear sweet mother was stricken with paralysis, after which they came to Bighill to make their home with one of their boys. Precious mother suffered, oh, so much, but she was so patient—not a word of complaint. On the 19th of March, 1912, she went to sleep in Jesus, her Lord, whom she had trusted since a girl of twelve years old. Dear father, then 73 years old, was in good health. He had lost the dear one he had spent his life with and for, and seemed to say, "I can't stay." Within just three months and ten days he turned to his son and said, "My son, mother is calling and I must go." Then, as though he were listening, he said, "I can hear the angels singing; there are one hun-

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dred and twenty in the room; I can see twenty miles, yes, I can see clear through to heaven and it is bright all the way." Thus from three o'clock in the morning he talked, and at 10 a. m., June 29, we had to give our dear old father up. Dear father and mother, we miss you all so much. You were so beautiful here; you are more beautiful there. Mother and father were members of the Methodist Episcopal Church, South, at Glenwood, Fort Worth, where their membership had been for many years. They were always friends to the pastor and every interest of His kingdom. No sacrifice that they could make was too great for them. No Church or pastor ever had a better friend. Their pastor was always the man sent from God. No family ever was blessed with a better and truer father and mother than we had. I am sure God gave them to us and He took them away, "blessed be the name of the Lord." They are gone but not forgotten. They are resting from their labors but their works will follow them. We, as their children, will try to be true because they were; we will know how to be good because they were so good. They taught us. We, by the help of God, will follow them until we join hands on the beautiful strand. We can't call them back but we can go to them. Father's sickness was short. He took a bleeding at the nose and bled three weeks (called by the doctor, hymafailure). We took him to his old church, Glenwood, where we had carried dear mother just three months and ten days before. There, with friends and a large family of loved ones to mourn his loss, the services were conducted by the pastor, Brother Dodson, and we laid his dear old body by the side of sweet mother's in the Greenwood Cemetery. Side by side they lived, now side by side they sleep in Jesus—precious ones now in heaven. Only by the eye of faith can we see you; some sweet day we will see you face to face. Their son, WALLACE VINSANT.

WRIGHT.—Christine, the little daughter of Brother and Sister James Wright, was born May 14, 1908, and died at Honest, Texas, September 12, 1912, aged four years, three months, and twenty-eight days. Between these two dates lies the history of the life of little Christine, the little life that bloomed like the beautiful rose in the midst of life's garden, only to fade before the storms had shaken the tiny stem that was opening its petals to the early days of the morning sun. Little Christine lived just long enough to entwine her little life about her parents and family and they can never forget that smiling face and those beautiful eyes. But while the darkening shadows settled down over the household, there was a happy, smiling face looking down from heaven and saying, "Papa, Mama, do not grieve, for I am at rest. Just wait a few days and come and live with me." Dear parents, in your grief-stricken and heartbroken home look up to God and promise little Christine that some day you will join her in that beautiful home above. God bless the father and mother, and grandfather and grandmother, who are heartbroken and sad. J. C. GIBBONS.

THURMAN.—Miss Frances Jane Thurman, born December 18, 1829, in Georgia; at one year of age went with her parents to Talladega, Alabama; in 1854 came to Texas and lived near Nacozdoches. At the beginning of the war, 1862, she moved to Larissa, Texas, where she lived and died. While quite young she joined the Methodist Church and was ever devoted to the interests of the Church. She was a great lover of the Bible and the Advocate. She knew, personally, many of the older preachers of Texas and through the Advocate, many others. She was eager to see the appointments of the Conference and to know where the preachers were sent. For many years she lived alone in a plain little cottage home in Larissa. Though poor and most dependent, yet active, she by some help from neighbors, worked her garden patch. She took delight in ministering to the poor, and to take some token of appreciation to the preacher's home. At high noon, July 17, 1912, her spirit passed to its reward and home above. Her body was laid beside her mother in the Larissa Cemetery to await the resurrection morn. W. F. BRINSON.

STEWART.—Mrs. Mattie Stringer Stewart was born in Georgia January 21, 1849; was married to Willie Stewart March 10, 1870; died July 13, 1912. There were born to this union three children—Tommy Stewart, Mrs. Alice King and Horace Stewart. The children are all living near the old place where they were all born. They are all members of the Methodist Church, and are among our best people. Sister Stewart, together with her husband, lived at Bryan's Mill at the time of her

death. Her name is a household word in all that country. I visited Sister Stewart during her sickness once, and that was the last day that she lived on this earth. She told me that she was ready and willing to go. I was back in the home a few nights ago, and it made me lonely as I watched Bro. Stewart moving around the place without his mate of so many years; but he, being a devout Christian fully understands the secret of all this mystery. Let me say to one and all who mourn Sister Stewart's death, let's be good and faithful, and after awhile we will join her on the other shores where there will be no more parting. Thank God. Her pastor, L. B. SAXON.



JAMES WILLIAM HOOPER.

James William, son of William M. and Ella Hooper, was born at Pleasant Ridge, Guadalupe County, Texas, February 16, 1880. Was baptized in infancy by Rev. A. C. Biggs. Brother Hooper was converted and joined the Methodist Episcopal Church, South, when nine years of age. He was married to Miss Lettie Coggin of Brownwood, Texas, formerly of Morristown, Tenn., September 23, 1903. Passed to his reward August 9, 1912, from Arlington Heights Sanitarium, where he was being treated for a complication of diseases that for twelve months had baffled the skill of some of the ablest physicians of the State. The funeral services were conducted by Rev. J. F. Tyson, the pastor, assisted by Rev. W. L. Brazdon and the writer at Indian Creek, Texas, August 11, 1912, where in the presence of a large concourse of relatives and friends his body was laid to rest to await the resurrection of the just. Bro. Hooper had a bright mind and was for a time a student in Polytechnic College where he made a commendable record. He had also received a very thorough Christian training in the home and the Church of his choice. He possessed a happy, cheerful disposition. This, together with natural gift and graces and a youthful consecration, all combined to make him a man of sterling worth, and efficient workman and trustee leader in the Church and community where he lived. For several years Bro. Hooper served his Church as recording steward, choir leader, Sunday School teacher, Epworth League president, and was also the lay leader of the charge to which he belonged. In each and all of these responsibilities he filled his place well. He took a special delight in always striving to do the best work possible. He felt that the cause of his Lord deserved the best that he was able to give. It was the good fortune of the writer to be associated with Bro. Hooper for three years as his pastor, and during that time I never heard him make an excuse or utter a complaint about any responsibility the Church placed on him, but with a glad hand and willing heart he sought to do the will of his Master. I have known him to leave heavy business responsibilities and go into revival meetings and for days sing and pray and never seemed happier than when trying to help some lost man to God. But his earthly pilgrimage has ended and it can be truly said that the world is better, brighter and happier because Willie Hooper has passed through it. So with bowed heads and sad hearts we move on, realizing that there comes a time in the pathway of human life when God in his providence is the sole answer to the heart's anguish cry. Such a time is the opportunity of faith. Our sight may be hidden but faith bridges the chasm, and so with confidence we wait and look for a time when we shall understand. To the sorrowing companion, bereaved loved ones and friends, I would say fight on till life's last summons shall come and you too can leave this earth with a smiling far-well and go to join the redeemed singer on yonder shore. LEE A. CLARK.

FITZGERALD.—Nancy Elizabeth Fitzgerald, daughter of Robert and Martha Ann Hubert, was born in the State of Mississippi July 10, 1828. At the age of ten she moved with her parents to Polk County, Texas; was converted and joined the M. E. Church, South, at the age of eighteen. In 1850 she was married to Wm. W. Fitzgerald. In 1854 they settled in then a frontier part of the State, Gonzales County. In 1863 her husband died, leaving her in those perilous times seven little fatherless children to raise. It would take many pages to tell all her trials and triumphs; through it all her trust in God was strong. On September 10, 1912, at the home of her daughter, Mrs. G. H. Cobb, Haskell, Texas, God called her to her reward. Her life's work was done, she had fought a good fight, and had for years been anxiously, eagerly awaiting the summons, "Come up higher." One of her granddaughters, writes, "The influence of her sweet, quiet, Christian life is a blessed heritage." She leaves four sons and two daughters and numerous grandchildren and great grandchildren to follow her. Dear, precious mother, we all know where to find you.

HER DAUGHTER-IN-LAW, Sweetwater, Texas.

SMITH.—Arthur J. Smith was born in Red River County, Texas, July 6, 1878. He removed to Dallas County with his father in 1884, where he grew to manhood's estate; was married to Miss Lona Huffman, November 20, 1898. To this union were born three children, one of whom preceded his father to the better land. Deceased was converted in young manhood, at Farmers Branch, and joined the M. E. Church, South, within whose pales he lived until the end of this life. For a number of years he was connected with the sheriff's office of Dallas County as deputy, where he rendered faithful and efficient service to the County and State. Several months ago his health began to fail and he went to Kerrville, Texas, in hope of gaining a new lease on life, but it was to no avail, as that dread disease, tuberculosis, had gained too strong a hold to be shaken off, and he fell asleep at Kerrville, September 22, 1912. His remains were shipped to Carrollton, Texas, his former home, and were interred by the side of his child amidst a multitude of sorrowing friends and relatives. Deceased was a nephew of Rev. L. P. Smith, our pastor at Cooper Station. May his soul rest in peace and may the blessings of the Father be upon his widow and orphans and upon all those who are bereaved. His pastor, G. W. WHISLER.

BLAIR.—James Wesley Blair was born in Tennessee, March 25, 1844, and died in Maypearl, Texas, Monday, September 23, 1912. When about 18 years old he joined the Confederate Army, and was wounded in the battle of Chickamauga. He was married to Miss Martha L. Stedman in 1856, who, with a number of children, still survive him. He professed religion about twenty years ago, but did not unite with the Church, because he was not sure he could always live right, and having neglected the means of grace he did not continue in the enjoyment of the assurance of salvation until a few weeks before his death, when he again found peace and assurance, and could rest in this precious hope while waiting for his release from suffering. His life, in many respects, was exemplary. He was chaste in conversation and had a high ideal of moral conduct, having a strong aversion to falsehood and impurity in speech. R. F. THOMAS, P. C.

HAMILTON.—Lettie, little son of Mr. G. P. and Mattie Hamilton, was born April 13, 1911; died September 20, 1912, after four months' suffering with stomach trouble. His little life bloomed like a flower in life's garden only to fade before the storms had shaken the tiny stem that was opening its petals to the early rays of the morning sun. Sweet little Lettie was as smart and bright a baby as I ever saw. It was not my privilege to be with him much only in his sickness, as he lived twenty miles away. Everything was done that skillful hands could do to keep him, but God knew best. So He took him to himself. No wonder God said, "Suffer the little children to come unto me, and forbid them not." The funeral services were held by Brother Stephens and Brother Stewart. They laid away his remains in Brookland Cemetery, the town where he lived. Look up, dear parents; your hope is brighter and heaven is nearer than ever before. May the God of all consolation deal tenderly with the beloved ones and lead them in the paths of submission till they join their little baby. Farewell, sweet little Lettie, for a while, for grandma will meet you bye-and-bye. HIS GRANDMA.

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RANEY.—Eva E. (nee Berry), oldest child of W. T. and Eliza Berry, was born near Rosston, Cooke County, Texas, September 21, 1864, and died May 3, 1912. She was married to John W. Raney August 5, 1885, who preceded her to glory thirteen years ago. To them were given six children, all but one of whom are living. Sister Raney professed religion and joined the Church when seventeen years old, and was ever faithful to the end. She loved the Church and its services; was ever anxious about its welfare. She was one of the best teachers in the Sunday School I have ever known. In 1906 she had about fifteen boys and girls in her class, and all of them were converted that year. No truer and more consistent Christian has graced the Church than she. She was a helpmeet indeed and in truth. She was a real companion to her husband; as a mother, devoted and kind; as a neighbor, ever ready to assist and help any in need. The departure of no other would be more missed from the home, the Church and the community than hers. She was sick more than four months, but was ever patient and uncomplaining. She was cheerful and spread sunshine instead of gloom over her attendants. Thus she glorified God in her last day. May her Heavenly Father, whom she loved and faithfully served, deal kindly with all whom she loved and at last gather with her in that eternal world all of them. For "To Him that loved us and gave himself for us, she has gone." A former pastor, C. B. GOLSON.

ATKINSON.—Mrs. R. W. Atkinson (nee Lottie Parks) was born in Williamson County, near Liberty Hill, Texas, April 20, 1870. Here she grew to young womanhood and was happily married to R. W. Atkinson, December 23, 1886. When 14 years of age she was converted and joined the Presbyterian Church, but soon after her marriage she joined the Methodist Church in Liberty Hill, with her husband, and became one of the most loyal and faithful members our Church has ever had in that community. To their happy home God gave eleven beautiful children, three of whom died in infancy. She was a noble type of Christian womanhood, gentle, unselfish, kind, spiritually-minded and devout. One scarcely ever meets a finer character. She loved the Church, its services and the Bible, and no lady in the Church was more loved and highly esteemed than was she, by both young and old alike. She rarely ever missed a Sabbath service during the four years the writer was her pastor, and her presence was always an inspiration to the service. She enjoyed the revival meetings and greatly con-

(Continued on page 14)

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