

# TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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

Volume LIX

Dallas, Texas, Thursday, October 31, 1912

Number 12

## Some Observations Of The West Texas Conference

Elsewhere will be found full reports of the proceedings of the West Texas Conference, and also other items of interest suggested by these proceedings. Here we wish to make a few general observations.

First, the personnel of the conference has greatly changed since we first met with that body. That territory is healthful and as a result a large number of preachers as well as people have gone there because of affliction either in person or in their families. Many of these have been disappointed and their stay was not permanent. They have come and they have gone, and thus the membership has changed from year to year.

But there is a tendency now toward permanent membership in the conference. Health conditions are not so dominant now as a few years previous. Men are going into that conference for service and expect to spend their lives there. It is really a strong conference intellectually. It has a large number of vigorous and well qualified young men. They are college-bred, have laudable ambition and they are consecrated to their work. And they are bringing forth permanent results.

In the second place that country is developing rapidly. The ranch idea is giving way to farming interests and people are flocking into much of its territory. Towns are growing, churchhouses are being built, schools are prospering, and those once arid wastes are being cultivated. The people are there and these strong young men are there with them to bring them into the kingdom. As we sat from day to day at a vantage point while the proceedings were in operation we could not resist a feeling of admiration for that body of men. They presented a sturdy determined purpose. They looked like men born to conquer. And the time is not distant when Methodism is going to be strong and aggressive throughout all that region.

In the third place, our admiration for the old guard was wonderfully enhanced. One of them said: "Bishop, when I heard the report from Uvalde my heart leaped for joy. Fifty-four years ago I was there when there were but few people and the Indians were skulking round. Now we have a great Church there, and I am glad I did my part to lay the foundation. Then, sir, when I heard the pastor make that fine report from Beeville, where we are now assembled, my heart again leaped for joy. I traveled over this country in the long ago when nobody dreamed of a Beeville such as we have today. There was no semblance of a town. The people were far and few and we had to find them the best we could. Now look at this splendid Church and see what we have. I am a happy old man, sir." Yes,

those noble old men, the most of them now gone, labored amid trials and difficulties to pre-empt that country for Methodism and for Christ, and they succeeded admirably with their undertaking. Had it not been for their sacrifices we would have nothing there today. They left a splendid heritage for their younger brethren.

In the next place it is an heroic body of men. They are not afraid of service. They have tough material in their texture. They know how to bear burdens, how to meet difficulties, how to live on small salaries and dress well and live well. They are God's noblemen. They are investing their talent, their time, their strength to cultivate Emanuel's land throughout West Texas, and out of their labors will come large things in the not remote years. When their appointments were read, though many of them were changed and will have to take long and expensive moves, yet we are told there was but little complaint. Every man, for the most part, moved out like soldiers to their fields of conquest, happy that they were accounted worthy to serve the Master in that fruitful territory.

They have a great opportunity. The field is white to the harvest. Consecration, self-denial, economy and persistent labor will route the enemy and bring forth an abundant harvest. May the good Lord go with them and breathe upon them life eternal!

### ONE OF THE DRAWBACKS TO OUR COUNTRY WORK.

While we are discussing the problems of the rural Church there is one serious matter we ought not to overlook. In other days when our country work was prosperous we had but few towns, and they were small in population. Our strength was in the country and not in the town. The people lived in the rural section and their membership was largely in the country Church. But conditions have changed. In late years towns and cities have developed and we are confronted now with a town and city population rather than a country population. Large numbers of men own extensive estates in the rural districts; they let these to tenants and they, themselves, live in the city or the town. Many of these tenants are colored people, and many more of them are a migratory population living only a year at a time on rented farms. True, some of these tenants are permanent and they are prosperous, but not so with the majority of them. They are a transient people with no permanent abode. They are here this year and somewhere else next year.

As a matter of fact these people need the gospel whether they are permanent or temporary in their local abode; but they

do not add much toward the support of the gospel. It requires a great effort to keep up with them and to keep the gospel in touch with them. All we can do is to try to save them with the gospel, but a great many of them do not become abiding in their Church relations. When one pastor goes to conference and reports them as members, the next pastor finds them gone when he arrives.

The trouble, therefore, with the rural work is with the men who own vast sections of it and live in the towns and cities miles and miles away from their possessions. They derive revenue from their belongings, but they do not develop permanent citizenship in the rural communities. But few churchhouses are built, and only indifferent schoolhouses. Hence, under such conditions it is almost impossible to establish the Church in some localities and next to impossible to support it when you do establish it. And this condition will continue just as long as men own large country places and move their families to the towns and cities. It takes permanent residence to develop a community morally, religiously and intellectually. It takes homes to make men and women. The man who rents does not and cannot feel much interest in his rented surroundings when he knows that his residence is only temporary. When a man owns his own home and expects to spend his life in it, and bring up his family for life there, he wants a good church and he wants a good school. And he is willing to pay money to secure such advantages. But not so when he is only a tenant for a short time.

If the men who own vast ranches and large farms would either live on them, or divide them up and sell them to good settlers and thereby develop a permanent citizenship in the country districts this would solve the problem. But will they do either of these wise things? The answer is not favorable. And, therefore, we see no immediate solution of the problem of our rural work. It will have to drag its slow length along until these conditions change. And when this will be we cannot tell.

This is one of the reasons why our Mission Boards are putting the most of their missionary money in the towns and cities, and it is why they are putting strong men on these town and city missions. They see permanent results in this distribution of it, and this is the explanation of the apparent discrimination in favor of the town and city mission charges and against those in the country. Experience of recent years has taught them that a few thousand dollars spent in these fruitful mission fields bring in large returns, and establish permanent Church work. Such, for the most part, is not the case in most of the country charges.

But it is well to remember that these transient people living in the rural sections have souls to be saved and they

have claims upon us as such. The spirit and the aim of the gospel are not only favorable to the permanent results in the city and the town, but this same gospel contemplates the salvation of the poor, the outcasts, the neglected, and whether they live in the country or the city they are Christ's own and must not be neglected. May be we cannot make a permanent Church organization out of them; nevertheless we can save them and turn them toward the kingdom of God. And since the aim of the gospel is to save the people, we must not neglect the poor in our rural sections. We must take the gospel to them if they do move from place to place. At the same time we must anchor our Church permanently wherever we have an opening and thereby strengthen our Zion. In this way we will become stronger and better able to take care of the poor.

So that there are two sides to this question, and our Mission Boards must look at both of them. We must not neglect our opportunities in the city, but we must have an eye to the needs of rural districts. If our rich men who own these extensive estates will not live on them, and if they will not divide them up and sell them for permanent homesteads, but keep migratory tenants on many of them, then we will just have to obey the gospel injunction and follow these people up and in some way give them the gospel.

### THE RIGHT KIND OF CONFESSION.

The value of confession lies in reformation based on repentance. A man confesses that he is a miserable drunkard and yet continues to drink so that his confession is of no value.

One must not confess to be forgiven in order to start afresh in the same kind of sins, but should confess, repent of and forsake his sins in order to be accepted by the Lord.

The seventy and seven times of granting forgiveness upon confession, spoken of by our Lord, is not contrary to this proposition. "Bring forth fruits meet for repentance," is the keynote to the new dispensation. A confession of unworthiness is becoming and may properly be repeated from time to time as a reminder to ourselves of the infinite holiness of God and of our inability to attain to that holiness here. This is in keeping with Christ's instruction, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants."

But to appear before God and confess that we are not living right and yet at the next service to confess the same thing indicates that the confessing is perfunctory and not real, because if we know we are not living right and wish to live right and know God's will in the matter and keep on following the natural desires of the heart, then we need to make one whole-souled confession that will lead us into a better life.















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OUR CONFERENCES.

Northwest Texas, Bishop Atkins,	Nov. 6
Abilene	.....Nov. 6
Central Texas, Bishop Atkins, Cleburne	.....Nov. 13
Texas, Bishop Mozzoun, Marshall	.....Nov. 20
North Texas, Bishop Mozzoun, Dallas	.....Nov. 27

DEATH OF REV. J. M. ADAMS.

Rev. J. M. Adams, of the Texas Conference and preacher in charge of Calvert Station, died last Sunday after an illness of several months. He was buried on Monday in Calvert, Rev. I. F. Betts, presiding elder, conducting the service.

Rev. James Martin Adams was born in Montgomery County, Texas, June 19, 1860. His father was Cephas Adams and his mother was Louise W. Adams, both good sturdy people. He was converted under the ministry of Rev. W. F. Compton, pastor of the Blue ridge charge, Falls County, in 1876 when a mere lad. He was licensed to preach on the Bremond charge in 1884. Rev. Fred Allen, presiding elder, and Rev. T. F. Dimmitt, pastor. He was admitted on trial in the Texas Conference at Houston in 1887, Bishop W. W. Duncan presiding. In 1888 he was ordained a deacon, as a local preacher, at the conference session at Huntsville, and he was ordained an elder by Bishop Fitzgerald at Austin in 1891. He began and spent his life in the Texas Conference.

He filled the following charges: Zion and Bedard, 1888, had twenty conversions; Milan and Wellborn 1889, and had thirty conversions; Kosse Circuit in 1890 and had one hundred conversions; Rockdale Station in 1891 and had one hundred and six conversions; Madisonville in 1892-94, and had two hundred conversions; Wheelock Circuit in 1895 and had eighty conversions; Patison Circuit in 1896 and had sixty conversions; Alvin Station 1897-98, had ninety conversions; McAshan and Harrisburg in 1899, and had thirty conversions; Flatonia in 1900 and had fifty conversions; Navasota in 1901-1902 and had sixty conversions; Center in 1903, and had fifteen conversions; Mount Pleasant in 1904-06 and had fifty conversions; Gilmer 1907-0 and had seventy-five conversions; Rockdale again in 1909. This is where the record stops as he prepared it. During the time just sketched he built two church-houses, one at Brookshire at a cost of \$1500 and one at Midway at a cost of \$1000. It will be seen that at all his appointments he had conversions, showing that his ministry was at all times a fruitful ministry. He was a truly consecrated man full of faith and the Holy Ghost. He died in great peace.

Sorrow and suffering make men sincere in their sympathies.

CONFERENCE NOTES.

Bishop Atkins' presidency of the conference for the third time gave great satisfaction. He is a skilled executive, and at the same time he is courteous toward all and personally a man of genial spirit. The brethren not only respect and honor him, but they love him.

Rev. A. L. Scarborough and his good wife are popular in the Beeville country and their removal under the statute of limitation is regretted by all. The preachers of the district remembered them with a splendid silver water service.

Beeville gave the conference an open-hearted and open-door welcome. Every member thought he had the best home in the city. Brother Boyd and his committee rendered valuable service and they received the thanks of the conference. Beeville is a wonderfully hospitable community.

Mr. W. O. McCurdy, of the Beeville Bee, perpetrated a stroke of genuine enterprise in that he issued a conference daily during the session, and distributed it gratis among the brethren. It contained a full and complete report each day of the conference proceedings. And the Daily was a creditable sheet all the way through.

Dr. Stonewall Anderson preached a delightful sermon on Thursday afternoon, and the large audience appreciated it very highly. He is not only a competent connectional man, but he is also a preacher of excellent ability. He has the gifts and graces of a public speaker.

Only two presiding elders and two pastors had served out the full term of their four years. Rev. A. L. Scarborough and Rev. N. B. Read finished their four years on district work, and Rev. J. M. Lynn, of Cotulla, and Rev. W. L. Barr, of Nixon, finished their terms as pastors.

Rev. Simeon Shaw, of the Northwest Texas Conference, and Rev. R. P. Shuler, of the Central Conference, were received by transfer. The former was at one time a member of the West Texas Conference and only returned to his first love. Brother Shuler has always been a most popular member of the Central Conference, educated and efficient.

W. H. Laws, of Beeville, is an earnest layman in the Church, and one of the most intelligent and successful bee men in Texas. In fact, he is an authority on bee culture. He has some twelve hundred stands of bees, and it was our pleasure to visit with him, his colony for queen-raising. It was supremely interesting, for we have a weakness for bees.

Eight young men were received on trial into the conference. Rev. W. L. Wall, of the Cumberland Presbyterian Church, was received into the conference. He is a strong and efficient man.

Rev. Nat B. Read finished up a most successful quadrennium on the Austin District. He moved up all the interests of the Church, in co-operation with his preachers and laymen, and leaves the work in the forefront of the districts in the conference. His successor will come into a goodly heritage.

Rev. D. E. Hawk did a splendid work at University Church, Austin. He reduced the sum of the debt on his church, paid the interest on the principal, added largely to the membership of the Church, and made it possible to add the help of an assistant to look after the special student work.

Rev. H. G. Horton, our felicitous correspondent, was on hand as bright and optimistic as ever. He traveled through this Beeville country when there was not a house in this expansive prairie. It was the far frontier

country then. He, with others now gone, helped to lay the foundation of Methodism in all this wide section. And he lives to see of the travail of his soul and is satisfied. Read in this issue his spicy contributions.

Rev. W. H. H. Biggs is one of the old guard still on the effective list. He has closed his year on the San Marcos District and his labors are still abundant. He is a clear preacher, a wise executive and one of the purest and best men in the membership of his conference. He is loved and appreciated by his brethren. May his years of effectiveness continue for a long time yet.

Judge J. O. Terrell of San Antonio made a delightful impression on the conference in his entertaining speech inviting the conference to meet at Laurel Heights next year. He used to live in Kaufman and has been a staunch Methodist all his life and he is one of the dominant forces today in San Antonio. He is a big-brained, warm-hearted man and the preachers all love him.

Rev. Robert Paine, one of the tall men of the conference, closed out his second year at Llano Station and he brought up one of the best all-round reports of the conference. He is a nephew of the sainted Bishop Paine, has much of the stuff in him coming from a noble ancestry, and he is in the list of registered Methodists. He is a delightful preacher, a faithful pastor, and he stands four-square on all great moral issues. In prohibition work, no member of the conference has spoken out in stronger terms and ringing tones than Brother Paine. You know where and when to put your finger on him three hundred and sixty-five days in the year.

Rev. Z. V. Liles, formerly a member of the North Texas Conference, closed out his third year. During his third year he has built a church at a cost of \$25,000, paid \$22,000 of it, and only owes \$7,000 on the property for the remainder of the debt, the furniture, equipment, etc. He has three hundred and thirty-two members, has received two hundred and six members during his term of service, has three hundred in Sunday School, and Prospect Hill in San Antonio is looming up conspicuously as one of the coming charges of the conference. Brother Liles is one of the enterprising members of the body.

We went through the elegant and brand-new courthouse, located on the public square of Beeville. It was planned by Mr. Weldenfels, a young man born in the community and educated at the A. & M. College. His father was an architect before him and drew the plans for the old courthouse now replaced. The new structure cost \$75,000, and it is one of the most attractive and complete public buildings we have ever seen. It is of brick, trimmed in stone, and the front is supported by a series of massive columns. Its front elevation is harmonious and pleasing. Its whole interior, including three floors, is wainscoted in variegated marble, and every room and office is modern and up-to-date, and safety vaults are a part of the equipment. The district court room is a fine auditorium and the whole structure is a thing of usefulness and beauty.

The conference now has a total membership of thirty-five thousand three hundred and thirty-one, an increase of nearly one thousand this year. The statistics showed an increase in nearly every department of the Church. A little over one thousand gain in Sunday School scholars, makes something over twenty-nine thousand.

Rev. S. H. C. Burgin, of the San Antonio District, is one of the militant leaders of the conference. He is young, well qualified, full of enthusiasm, wide-awake, and at all times on

to his job. He is doing an admirable work and is a wise leader in that great city, and things are coming to pass.

Rev. M. K. Fred rendered good service at Edna, not only in Church matters locally, but for the Advocate. He is one among our good workers and the Advocate always fares well in the charges where he labors. And he brought up a good report along all lines.

Rev. R. H. Lewelling, who served the Kempner charge in the Llano District last year, sent twenty-seven subs to the Advocate and brought up a fine report all along the line at Beeville. He does things wherever he goes.

We have never witnessed a session of this conference where there were so many changes made in the appointments. It was wide-spread and general. But this was deemed wise by those entrusted with the work.

This scribe was delightfully entertained at the good home of Brother and Sister J. C. Hull.

A SUNDAY IN SAN ANTONIO.

I left the seat of the West Texas Conference Saturday afternoon in company with Rev. V. A. Godbey to spend Sunday with him and his people at Travis Park Church. I had delightful entertainment in the parsonage. Sunday morning I looked in on the Sunday School and it is a live organization. During the year its attendance has run up about twelve hundred. Brother J. W. Woodson is the Superintendent and he has an active set of officers and teachers, and they are doing things with those active young people of that charge. At eleven o'clock the large auditorium and gallery were filled to their capacity and I have never seen a more devout and attentive congregation. It was an inspiration to preach to them. And at the close of the service, scores of them came round to shake hands and assure me of their sympathy and cooperation. There is no nobler band of men and women than those who compose the large membership of Travis Park. I went out and dined with Dr. Harrison and the San Antonio Female College friends. The school continues to grow. The buildings have been added to and enlarged since my last visit and the plant is a stately, majestic improvement. It looks every inch like a college. It is constantly progressing. It has a fine faculty, a thorough course of study, and it has ninety odd boarders and as many day pupils, making nearly two hundred. It has a splendid location and everything is conducive to the development of a fine girl's school for that part of the State. Dr. Harrison is a superb business man and he has wrought marvels since he started that school. He also has a fine boy school with one hundred and nineteen pupils and this is under the charge of Dr. J. T. Curry. It is a block or so away. The two schools are doing an admirable work.

At night I spoke to a large company of Leaguers in their service. At eight, preached again to a good audience, and Brother Wester hastened me in his auto to the nine o'clock train. So I had a strenuous, though a pleasant day.

Twenty years ago when I first visited this city, we had but little in the way of Methodist interest. But today, San Antonio is becoming one of our great Methodist centers. Church buildings dot all the eligible places, and many of them are stately and prosperous. The Laurel Heights Church is only three years old, but it is far to the front in its building and equipment. Rev. J. D. Young did splendid service there, and having finished his job he comes to the Northwest Texas Conference. West End is a good organization with good property. Rev. Thos. Gregory goes from its pastorate to the presiding eldership of the San Marcos District.

Rev. V. A. Godbey, after a strenuous pastorate of two years at Travis

Park, requested to be relieved, and he goes to the presiding eldership of the Austin District. He and his good wife did earnest and successful work in San Antonio and their influence will abide. Rev. N. B. Read, after four years of fine work on the Austin District, goes to one of the San Antonio charges and he will soon have the harness of the pastorate fitting finely. Travis Park people, it is known, bought a couple of years ago a splendid property adjoining them, known as Harmony Hall. They paid \$50,000 for it and today I am told that it is worth \$75,000. They have the money mostly in hand in subscription and cash to pay for it. Dr. Burgin projected this enterprise while he was pastor and he has continued to cooperate with it as presiding elder. San Antonio Methodism is a dominant and vital force in that city.

G. C. R.

Rev. G. S. Wyatt, of Childress, recently preached a strong sermon in his Church on the importance of the lodges and Church organizations getting together in one common work of charity in the community, and concentrating their efforts and contributions in such manner as to make them count for something; also to work in harmony and mutual concern along all lines of intellectual, moral and religious endeavor so as to give the largest benefit to the largest number of people. The local papers made special mention of the discourse.

Er. W. F. McMurry, General Secretary of our Church Extension Board, was in the city last Friday and had a meeting with the local Board of Church Extension in which definite arrangements were made for holding the next annual meeting of his Board in Dallas. The date of this meeting will be the last week in April and the Board of Education has already determined to hold its annual meeting here just preceding the date of the Church Extension Board. A committee was appointed to extend an invitation to the Sunday School Board and the Board of Missions to hold their annual meetings here immediately following the meeting of the Church Extension Board.

A METHODIST OF THE OLD TYPE.

At the recent session of the West Texas Conference there was a noted old Methodist present as a delegate, and the Dallas News reporter got hold of him and pulled some interesting facts out of him about his early life and experience. We reproduce the same for the benefit of our readers:

Free Green, of Fairfurnias, accompanied by Mrs. Green, is here as a delegate. He was the first child born into the family after the battle of San Jacinto, a battle which made Texas free from the domination and oppressions of Mexico, hence his father and mother christened him with the given name of Free. He was born at Orange, August 3, 1837. Mr. Green is a plain and unassuming "old timer," and it is interesting to hear him talk of pioneer days. He knows what real "hard times" mean, he having himself taken a thorough course and graduated from the school of "hard times." But we will let him do the talking and quote from him a paragraph or two: "I served three years in the Civil War, in the Twenty-fifth Texas Cavalry. After the cessation of hostilities I returned to Liberty County in which I had been reared, only to find our slaves free with poverty and disorganization broodings over our once fair and prosperous Southland. I had a wife and two little children, and under the conditions then prevailing it required strenuous hustling to get food and raiment for my family. In 1871 I went to Victoria County, reaching there with a wife, two children, a hack, 3 ponies and \$30 in cash as the sum total of my earthly possessions. I knew only one man in the county. I spent \$25 of my \$30 for a cooking stove and a wash pot. I rented an old dilapidated farm for \$50, the rent to be paid at the end of the year. I made a bedstead from some old scantling which I found about the yard, and made a mattress out of shucks. The bedstead was about twelve feet long and the mattress was made to fit it, so that all of the family could sleep in it. I used a lot of old bee gums which I found on the premises for chairs. I then found employment as a "cowboy"



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at fifty cents a day. At the end of two months my wages were raised to \$1 a day. These were slim wages for supporting a family. While running cattle I also did a little farming—making three bales of cotton with the help of a little orphan boy whom I had picked up. After the first year or two I began to prosper and finally made a fortune, but I began to deal too heavily on cattle speculations and soon lost the greater part of my accumulations. About twenty-five years ago, while working on the ranges on good wages the Lord wanted me, but I did not want Him. Finally, however, I was converted at a camp meeting in Goliad County, and I have tried to stay with Him ever since. I am now living in Falfurrias, and on September 18, a year ago, myself and wife celebrated our golden wedding and had all of our children and grandchildren with us."

**PERSONALS**

M. D. Disart, of Polytechnic, was a pleasant visitor recently.

Brother J. S. Terrell, of Haskell, called to see us recently.

Brother J. M. Ferrell, of Denton, was a pleasant visitor this week.

S. S. Cole, of this city, called pleasantly on us during the past week.

Mrs. F. W. Theists, of Cleburne, was a pleasant visitor to this office recently.

Brother Pool, of Forrester, found time to visit the Advocate while at the Fair.

Brother M. D. Farness, of Mesquite, gave us the benefit of a call the past week.

Rev. Leonard Rea, of Tyler Street Church, this city, was a pleasant caller this week.

Brother J. R. Miller, a good layman of Paris, was a pleasant visitor in this office recently.

Brother J. M. Starnes and his four children looked in on us recently. They are members at Mesquite.

Rev. W. R. McCarter, of Lewisville, was to see us the past week. He is closing out his third year with good results.

Brother and Sister B. H. Butler, of Jacksonville, brightened up this office by making it a good Methodist visit the past week.

Rev. J. W. Rowland, of Runge, sent in a big list of subs to the Advocate and reported everything in full from that charge. He does his work systematically and keeps his hand on all departments of his work.

Rev. H. B. Owens, of Mason, one of the few members of the West Texas Conference who return to their former charges, was to see us this week. He had business in this city and from here he went to his home.

We are sorry to announce the critical illness of Rev. J. F. Clark, a superannuate member of the North Texas Conference. He lives in Oak Lawn, this city, and for some weeks he has been a very sick man. Owing to his age and enfeebled condition there is not much hope for his recovery. He is one of our most popular ministers and his life has been devoted to the Master. The brethren will read this notice of him with pain, and they will remember the aged veteran in their prayers.

Love, liberty and truth are all embalmed in song, and a people without poetry is a people without a history.

**REPORT FROM GALVESTON IMMIGRANT HOME.**

As the approaching round of Annual Conferences calls for a general accounting of stewardship, the superintendent of the Galveston Immigrant Home begs herewith to submit his report. This institution, now closing its fifth conference year, has made substantial gains over former annual records. During the year 2775 immigrants have been our guests. There were \$105 visits of seamen to our reading rooms, involving the various forms of helpful activity connected with that department of the work. The earning capacity of the Home has also exceeded that of any former year, amounting to \$7744.40. Employment has been found for nearly 400 individuals.

The Woman's Home Mission Societies have shown increasing interest, especially those of the Texas Conference. A number of boxes and bundles containing valuable supplies have been received. To the Texas Conference Woman's Missionary Society the Home is also under obligations for a generous donation in cash. Many of our missionary ladies have visited the Home this year to the joy and encouragement of those who are in charge.

Harmonious relations with the representatives of the U. S. Government, the immigrant ship line and the railway companies have not only been maintained, but the ties of confidence and co-operation have been strengthened. The newly landed have been protected from the vampires that always infest the immigrant ports. The rights of the immigrants have been forced into public recognition, while timely warning and helpful counsel have been freely given to the immigrants themselves. The sorrows of the hundreds of "detained" cases committed to us were shared until the joyful day of release and even the bitterness of deportation has been assuaged. Our seemingly harsh immigration laws were explained to those who suffered under them as designed for protection, not only of the American Nation, but of the immigrants themselves. The hope of return, whenever possible under legal conditions, has been held out to those who were ready to despair.

Regular religious services have been held with evident token of spiritual blessing. The immigrant class are naturally reticent, but there are frequent and hearty expressions of gratitude for the service rendered. Not infrequently a letter follows the immigrant's safe arrival at the point of destination. The following extracts taken at random from such letters, will illustrate. A young French lady, who had been detained in the Home writes from the Pacific Coast: "Let me thank you again for your kindness toward me, for your good help in the hard times I have gone through in Galveston. My friend here had been very anxious and was much relieved to see me arrive. I think very often about the evenings I spent in the meetings. I enjoyed them so much, especially as I needed them then." The following is from a German girl who went to El Paso: "I regret that I had to be of so much trouble to you, but this you will kindly excuse. My intended has not yet arrived, but meantime I am happily cared for by his friends. The circumstances which detain him will soon be changed, and then there will be nothing in the way of our wedding. Again accept my heartiest thanks for all your kindness." A man, whose aged mother had come out to him, writes from Gonzales County: "Many, many thanks for all the pains you took to help our mother. Through your kind offices she had no difficulties in landing. The telegram you sent was received in time. Again, many thanks and friendly greetings." Another writes from Brenham: "This will inform you that we arrived safely, and through the help of the party to whom you recommended us we obtained employment for this year. He has shown us every kindness, and we will try to prove ourselves worthy of it. We thank you heartily for your services, and when we come to Galveston will express our gratitude in person.

For the benefit of any who may still be undecided as to the wisdom of our Church in making this missionary investment, I beg the privilege of giving the enterprise my unqualified endorsement. Space forbids any detailed argument, and the above statement will have to be taken at the readers own valuation. The fact that I had no part in planning or establishing the enterprise may add some weight to the endorsement.

Many will be asking when the new immigration station, which the Government has erected here, will be open and what effect it will have upon our Immigrant Home. From one cause or another the opening has been delayed, and the date is still uncertain.

It is generally understood that the station will not be occupied until the first of next January, and circumstances may cause a still further delay.

With reference to the change which may attend our activity in this port I have no authority to speak. It is understood, however, that the work in behalf of immigrants will be continued, subject only to such modification as the change in the situation may render necessary. Whatever the future may bring, the satisfaction should remain that our Church has administered a noble benevolence in a most neglected field. This enterprise has been conducted along the line of a National awakening to America's peril and America's opportunity. The bread so bountifully cast upon these alien waters will follow God's law of increase to him that scattereth. A. E. RECTOR.

**GERMAN MISSION CONFERENCE.**

The German Mission Conference closed a most delightful session on Sunday evening, October 27, 1912, at Bering Memorial Church (German), Houston, Texas.

We had Bishop E. D. Mouzon with us for the second time and he proved a blessing and an inspiration to us.

We also had with us as welcome visitors and close friends Dr. J. M. Moore of the Home Mission Department; Dr. W. F. McMurry, Secretary of Church Extension; Dr. Stonewall Anderson of the Educational Department; Dr. R. S. Hyer, President of Southern Methodist University; Prof. F. C. A. Lehberg of Southwestern University; Rev. J. J. Morgan of the American Bible Society, and many other brethren, mostly of the Texas Conference.

Our conference is still short on men. There were none admitted and one dropped from the effective list and placed in the supernumerary relation.

We were called upon to mourn the departure of one of our honored superannuates, Brother John A. Schaper, the last of the old "pioneer guard" laid down his armor and went home to receive his crown on October 8, 1912, at Seguin. Our Brother E. A. Konken, of Bering Memorial, was sorely bereaved during the year by the death of his beloved wife. May the Lord sustain him.

O. W. Benold and D. G. Hardt were received into full connection and elected and ordained deacons. J. F. Koch and R. Gammethaler were ordained elders.

M. D. Fields of Houston was elected conference lay leader; C. F. Schulz, the leader of last year, had been called home to heaven.

Repairs on church property were made in different places. The new church at New Braunfels is in the course of construction.

Quite a number of laymen were in attendance and on Sunday afternoon they had an enthusiastic meeting in the church under the leadership of the new conference leader, M. D. Fields.

The characters of all the preachers were passed without a "hitch." Miss Dina Jordan, who has been doing home mission work at San Antonio for several months past, was employed as Conference Missionary.

The conference is greatly indebted to the members of Bering Memorial and their pastor, Rev. E. A. Konken, for their royal entertainment. Dinner and supper were served in the Sunday School room next to the church, and this social feature was greatly enjoyed by all and was helpful both to the hosts and the guests.

The next session goes to Castell on the Llano charge. Very few changes were made in the appointments. They are as follows:

- EASTERN DISTRICT.**  
H. W. Weise, Presiding Elder.  
Bering Memorial, Houston—E. A. Konken.  
Ebermeier, Houston—H. W. Weise.  
Bellville, Peters and Sealy—J. G. Mueller.  
Grassville Circuit—D. G. Hardt.  
East Bernard—W. F. Buss.  
Cuero—F. Mumme; C. H. Waltersdorf, supernumerary.  
Immigrant Home, Galveston—A. E. Rector.

- WESTERN DISTRICT.**  
P. H. Hensch, Presiding Elder.  
Mason—F. W. Radetzky; H. Jordan, supernumerary.  
Llano—R. Moerner.  
Fredericksburg—W. D. Wiemers.  
New Fountain and Telamcana—J. T. Hoch.  
Elm Creek—O. W. Benold; C. W. F. Lehberg, supernumerary.  
San Antonio—G. W. Muenink; J. C. Winkel, supernumerary.  
Cibola and Landa—J. A. G. Rabe.  
New Braunfels—H. O. Lanch.  
Bartlett and Beversville—R. Gammethaler.  
Editor Der Missionsfreund—J. A. G. Rabe.  
President Cherokee Junior College—C. A. Lehberg.  
F. W. RADEZKY, Sec.

**THIS WILL INTEREST MANY**

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7041 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success. (Advertisement.)

**Notes From the Field**

**Sun, Louisiana.**

Have just closed meeting at Sun. Ran eight days; forty-three joined our Church and ten the Baptist Church. I go to Anguilla, Mississippi, from here.—E. L. Whiddon.

**Stephenville.**

Stephenville has had a revival—the genuine article. It began on Sunday, September 22, and continued for twenty-two days, coming to a close on Sunday, October 13. The preaching was done by Judge M. J. Thompson, our own beloved fellow citizen, who was for ten years a practicing lawyer in this town and served for four years as county judge. As a lawyer and as a citizen he maintained a Christian character above reproach. A little more than two years ago he gave up his law practice, took a license as a local preacher and entered the evangelistic work. From the first he met with great success in his new field of labor. The people of Stephenville watched his career with much interest.



JUDGE M. J. THOMPSON

and when he began the revival campaign in his home town he found a large number of his fellow citizens ready to co-operate with him and follow his lead in the great work of saving souls. Brother Thompson's preaching was of a very high order. It gave evidence of careful thought and preparation, was practical and was attended with spiritual power. He did not hesitate to attack sin—in the concrete, sin within the Church and sin outside. He preached a very high standard of Christian living and was quite successful in getting Christian people to do personal work in the congregation. Brother Thompson knows how to handle people; he uses propositions wisely and effectively. Our singing was under the direction of Rev. Albert C. Fisher and wife. Mrs. Fisher presided at the piano and showed herself to be an accomplished artist in her work. Brother Fisher is a big success in organizing and directing a large choir and in securing fine singing from both the choir and the congregation. He is also a musical composer of high standing. Some of the most popular music used during the meeting was his own composition. Brother Fisher's solo work is entertaining, spiritual and effective. He knows how to sing the gospel. The Fishers are something more than musicians. They are elegant, refined people of real personal force and are all-round helpers in a revival. Mrs. Fisher superintended very efficiently some organized work among the women. Brother Fisher superintended some organized work among the men, did much personal work, both in and out of the services and conducted three great services for boys and girls. These boys' and girls' services were the best of the kind that I have ever seen. They reached not only the small children, but also the larger boys and girls. There were more than one hundred professions of conversion at these services and many of them were by boys and girls between the ages of twelve and seventeen years. In addition to the conversions at the boys' and girls' services there were about twenty conversions and reclamations of adults; but these numbers do not by any means represent the force and effectiveness of the meeting. Many of our Church members who were cold and indiffer-

ent were quickened to renewed zeal and activity. A number of professed Christian people whose Church membership was in other places were so revived that they have placed their membership in the local Churches. On the last day of the revival we received into the Methodist Church sixty-four new members, nearly half of these being adults. We shall yet receive several more members as a result of the meeting and about fifty will be received into the other Churches of the town. We thank God, take courage and press on for greater things.—Ernest L. Lloyd.

**Decatur Circuit.**

Just one more round to the five Churches and the third year of a pleasant pastorate will have ended. During these years, in most respects, and taking the charge as a whole, we have made gratifying advancements. Despite some heavy losses in membership, we are doing more now, in a financial way, than ever before. Our meetings have not been as fruitful in conversions as we desired, but we serve a very busy people, and they only gave us two months, July and August, in which to hold five meetings. Thus about the time we began to get to where we could do the Lord acceptable service, we must close and go to another meeting. The community that can have a successful revival in less than fourteen to twenty days is an exception. Yes, closing too soon has become a habit. At Shiloh we were assisted in our meeting by Bro. Riddle, our presiding elder, and we were all delighted with his strong and touching sermons. Rev. J. L. Gage, of the East Oklahoma Conference, came to us and rendered very faithful and helpful services at Sweetwater. Rev. A. R. Nash, our close neighbor, stationed at Decatur, rendered us very helpful services in our campmeeting at Sand Hill. Also Revs. H. D. Wilson and I. F. Burton, our local preachers, were with us in this meeting and did some good preaching. At Oak Grove, another campmeeting, Rev. J. W. Tincher, of Aubrey, assisted. Yes, he "hewed to the mark," and great were his services. Those people love him next to their pastor. Finally, we had with us at Oliver Creek Rev. E. H. Coburn, of Justin and Roanoke Circuit. This was a fine meeting and those good people say that when the present incumbent shall have finished up his quadrennium they want this brilliant young man to succeed him. Stay another year. Well, I think so—not too sure; have just stayed till we love these good people till we shall not seek to be parted from them. Yes, this is a mutual affair, for they have us really believing they all love us more and more the longer we are co-workers together. So, we expect to be re-appointed and have the best year of all in 1912-13; build a new parsonage, among other things, on one of the nicest acres of ground in town. Then you can come here.—Jno. L. Sullivan, P. C.

**Leonard Station.**

Our fourth Quarterly Conference is a thing of the past. Brother Gober was with us, preaching in his revivalistic way. The stewards reported the preacher's and presiding elder's salaries in full; in fact, I have been paid the first of each month the entire year. Sunday School and Woman's Missionary Society have done excellent work this year. This has been the best and most satisfactory year of my ministry. The man who serves this people may consider himself fortunate. We wish a happy conference to all of the brethren.—Minor Bounds.

**Central Church, Texarkana.**

On the night of October 20 we closed a meeting of two weeks' duration in this Church which resulted in great good in various ways. A large part of the membership was refreshed and revived, numbers who had become backslidden were reclaimed, and a goodly number added to the Church. About twenty-five members were received, all of whom were on profession of faith excepting four. Others gave names for membership in other Churches. I had with me my brother, Rev. M. S. Hotchkiss, of Mineral Wells, who did the preaching, and my brother, Rev. O. T. Hotchkiss, the presiding elder of the district, whose presence and help was felt and appreciated. These, with their wives, gave us an invaluable service, greatly enriching the Church, and endearing themselves to our people. Incidentally, their presence in my home made something of a family reunion that was delightful to us. Brother and Sister Fisher, of Fort Worth, led our music in a very acceptable and effective manner.

(Continued on page 12)

## 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.

### EFFICIENT WORK.

Nowadays every large manufacturing establishment has its efficiency expert, whose business it is to increase the quantity and improve the quality of the output and at the same time reduce the cost of manufacture by improving the machinery and teaching the operatives how to get the desired results with the minimum expenditure of time and muscular energy. One such expert says that he works by four rules: Standardize, instruct, measure and reward. He ascertains the quantity and quality of work a given piece of machinery is capable of producing and thus fixes a standard for the workman operating that machinery. Next the workman is shown how to help the machine do its best. Then careful tab is kept upon the output of each workman; and last the employe who comes up to the standard is substantially rewarded in addition to his regular salary. And the man who goes beyond the standard and finds means of reducing expenses or increasing production is put in line for rapid promotion and given room for the full display of his abilities. Would not the four rules above named prove helpful to our Sunday School work? Our leaders have given us a standard of excellence, which we print in this issue. Let the pastor and superintendent study this standard until they know it by heart. Let the other workers be instructed as to what this standard is and the best methods of attaining it. Then let the work of each officer and teacher be carefully noted; for there are as many degrees of efficiency—and inefficiency—among Sunday School workers as in factories. Finally let the mead of praise be cheerfully bestowed where it is honestly deserved, and let the most efficient workers be given the largest possible scope for the exercise of their talents. The merited commendation freely spoken has cheered many an earnest worker to stronger endeavor and largest achievement. To commend and reward efficiency is much more effective than to merely scold inefficiency and neglect.

### OUR STANDARD OF EXCELLENCE.

From time to time inquiries come to this editor as to what it takes to constitute a standard Methodist Sunday School. Also we find schools that have taken as models the standard of the International Sunday School Association. We have no objection to that standard, but for Methodists we think our own is better; and we are sure it is simpler, for, whereas the International standard has twenty points, each rating five per cent, our own has only ten points, each rating ten per cent. But our ten points cover substantially the same ground as the twenty points of the International standard. Below we give our own standard as it is issued from our Publishing House and furnished to any school that will ask for it.

### STANDARD OF EXCELLENCE FOR OUR SUNDAY SCHOOLS.

1. Cradle Roll, including all children under three years old.
2. Home Department, for those who cannot or will not attend the regular sessions of the Sunday School. The organ of this department is the Home Department Quarterly.
3. Wesley Adult Bible Class. Full particulars about this department will be furnished by our House on application. Its organ is the Wesley Adult Student. Sample copies will be sent on request.
4. Teacher Training Class, or Students. For information concerning this department send to Rev. H. M. Hamill, D. D., 810 Broadway, Nashville, Tenn.
5. Graded Instruction and Use of Our Own Literature. Two kinds of literature are issued for the graded school, the uniform series and the graded lessons.
6. Missionary Instruction and Offerings. For full information concerning this work write Rev. E. H. Raw-

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7. Definite Decision for Christ Urged. The purpose of the school is the winning of the scholars to Christ.

8. Annual Observance of Children's Day. This is made mandatory by our Discipline.

9. Good Records. Must be individual and the following points or their equivalent marked: Attendance, punctuality, offering, Church attendance, daily Bible reading or Bible brought, lesson study or hand work, and below the intermediate department hand work.

10. A session every Sunday in the year.

Any school measuring up to the above standard will be recognized as a standard Sunday School and will be entitled on application to the Sunday School Department to a certificate of recognition issued by the Sunday School Board. These certificates cost twenty-five cents.

### DENOMINATIONAL LOYALTY.

There is a point of some importance which a somewhat artificial straining after religious liberalism and a defective appreciation of the deeper social significance of institutional life have prevented us from fully recognizing. While the religious life is in an important sense something homogeneous and fluid, it necessarily specifies itself, especially in a democratic society, into a number of institutional forms, through which it expresses and realizes its life and characteristic ideals. The question which is sometimes asked whether a person can be a Christian without being a member of the Church is an academic and unprofitable one. It has about as much significance as the question whether a man can be a citizen without belonging to a political party, or a soldier without belonging to the army. The obvious answer is, of course, that a man could possibly be a Christian, or a citizen, or a soldier, of some sort, but that he could probably not be a very good Christian, or citizen, or soldier, if he insisted on perusing the ends—religion, or soldiership, or citizenship—alone. Now the point that I am anxious to emphasize is that a person can probably not become a loyal and efficient member of a particular Church without an intelligent appreciation of the traditions, ideals and usages of that particular Church, any more than a man can become a loyal patriot unless he has some knowledge of the history and ideals of the Nation of which he is a member. The neglect of this important truth doubtless accounts largely for the feeble attachment and lack of loyalty which many persons show toward the Churches to which they belong, and for the migratory Church habit which is one of the most unattractive features of American religious life. May we not, therefore, raise the question whether denominational loyalty, inculcated through the study of denominational history, ideals, rates and usages, is not a legitimate object of religious instruction? It goes without saying that such studies should be carried on in a spirit of scholarship, and with a broad and sympathetic outlook over the entire field of religion, under whatever name, auspices or outward form it may appear. Even with this qualification the suggestion is sure to be met with hostile criticism. I venture to suggest, however, that there is only one way of meeting the proposal for more or less denominational teaching, and that is by advocating the complete unification of religious organizations. Such federation of religious bodies would doubtless have advantages, as well as some disadvantages. Until it is accomplished, however, the responsibility to make denominational life just as intelligent and effective as possible is one which cannot reasonably be evaded.—Wilm.

### TRUE MANHOOD.

"Be strong therefore, and show thyself a man."—1 Kings 2:2.)

These are the words of King David to his young son, Solomon, whom he had just caused to be anointed King of Israel in his stead. Together with the solicitude of a king for the integrity of his realm, they contain the tender solicitude of a father for the rectitude of a beloved son. And the fathers of all ages are likewise solicitous that their sons become strong, and show themselves men. The call of this age, as well as that of King David, is, "Give us men!" It is heard from every pulpit, and platform, and forum, and counting room, and shop. All the callings, and professions, and

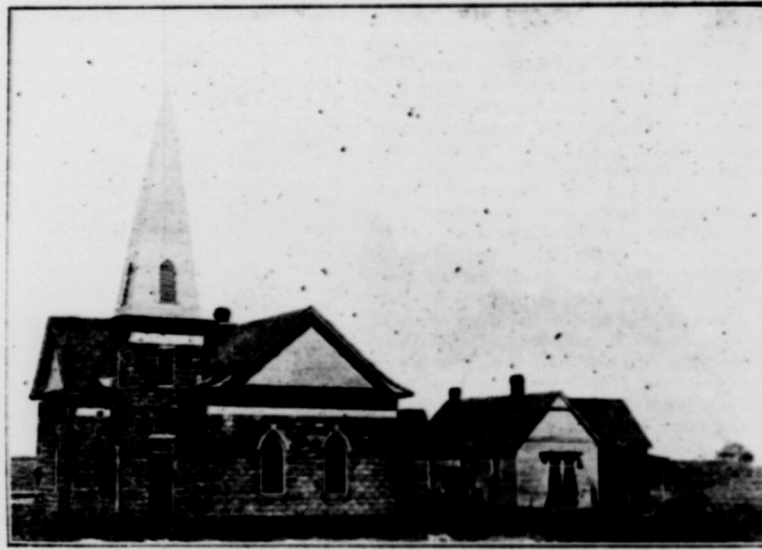
trades, and pursuits, have lighted their lanterns, and, like Diogenes of old, are going about in a universal search for men. And, so intent are they upon their search, that even the youngest lad must be called from tending the sheep for their inspection; and, still, the crown of the kingdom is not too good for him who is found worthy. However, with all this hue and cry, in the search for men, the slumberous contest of the unworthy is not disturbed.

But the call for men today is not so much to occupy thrones of political power as to become kings and priests unto God, in the noble realm of manly character. Men, true men, noble men, kingly men, in the humble walks of common life, are the great need of the age. Men with sound bodies, developed minds, and clean characters, and, above all, men who recognize divinely enjoined obligations, are needed everywhere.

A man's place in this great age demands a physical vitality undepleted by sinful dissipations. The cigarette fiend, with his mind dulled, his body poisoned, and his strength wasted, is incapable of filling a man's place in any endeavor. If it be so with the cigarette fiend, what shall we say of the drunkard, the gambler, the reveler, and the libertine, who barter sound health, and physical vitality, for the satisfaction of sinful pleasures, and lustful appetites? These all are wasting their physical substances in riot-

parents, but, if you fail to honor them, and to provide for them, to the limit of your ability, you are forever barred from a just claim to true manhood. This writer was once called upon to visit the poverty-stricken home of a poor widow, who was making a bare living over the wash tub, and after leaving, was told that somewhere in the broad world she had two brawny and able-bodied sons, who were apparently indifferent to their mother's dire need. All the logic known to man could not convince me that those sons were entitled to the needs of true manhood. Again, I am under obligations to live before, and act toward my neighbor and my fellow-being, wherever situated, so as to bring out and develop the best of which he is capable. By so doing it is possible for me to make a more trustworthy citizen, as well as to "Save a soul from death, and hide a multitude of sins." If I deceive him, he will approach and deal with the next man he meets as a deceiver, also; and only a few such deceptions will bring him to the natural conclusion that "All men are liars." The old world is full of miserable beings, who have lost confidence completely in their fellows; and the reason there are any is that somebody has not had the manhood to be the best neighbor possible to them. Universal manhood must precede the golden age of the "Brotherhood of Man."

But the men to whom the world is



The above is a picture of the Methodist Church at Groom. This building and furnishings have cost the membership about \$5800. The last indebtedness was paid this year, and the church dedicated for worship on the 11th of August by Rev. Henry M. Long, our pastor, of Clarendon, Texas. The structure was begun five years ago under the pastorate of J. C. Carpenter. The Church is joyful over its release of burden from indebtedness and now has a growing membership of forty. Groom charge feels she has much to rejoice over in an increase of membership of thirty-five with a new congregation added to them at Eldredge with nine members and a Methodist Sunday School at Olive Branch, while at Allenreed they have a new Church coming up and a faithful membership of thirty-five with a W. H. M. Society to encourage, consisting of twelve members. How is that? And collections going to be paid after heavy subscriptions to S. M. U. and Clarendon College. Some great and good men have preached in the bounds of this charge this year. Only in eternity will be recorded the good that has been done. We did not count all the conversions, but these men wrought well. We paid on this charge this year \$275 and over to our visiting brethren. May the good Lord bless their labors.

L. JACKSON.

ous living, unfitting themselves for the place of manly sons, and becoming servants—"hewers of wood and drawers of water"—for their more worthy fellows.

He, who would fill a man's place in this age, will be at a decided disadvantage without a developed and disciplined mind. Sad, indeed, is the plight of him, who, having arrived at man's estate, still thinks as a child. However, great may be his stature, he who brings to the solution of life's problems only a puerile mind, is only possessed with a child's ability; for, "As he thinketh in his heart, so is he." The most intellectual training in the best of our educational institutions, is not more than an adequate equipment for a proper discharge of the responsibilities of true manhood.

But, as the guest without the wedding garment, so is he in the palace of true manhood, without a clean character. O, for men who can sit in the banquet hall of kings, and fear the intrusion of no accusing ghost; whose countenance falls before the gaze of no earthly, or celestial being; who is free from the taint of all illicit crime. He is truly equipped with the "Breastplate of Righteousness" who brings to the battles of life the armor of a clean and spotless character.

Beyond all else, the aspirant to true manhood must not hesitate in the recognition of divinely imposed obligations. True, we may not be, and rarely are, able to discharge, to their fullest, the obligations that rest upon us, but we must recognize them as just, and discharge them to our best ability. You may never be able to discharge the obligation you owe your

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tion resting upon you, and begin now to discharge it to your very best ability? Kneel down and tell Him of your failure, and "Show thyself a man." You may show yourself a man in every other relation in life, and, if you fail here, it will profit you nothing.

But no true man is a self-made man in the strictest sense. There are some necessary aids to the highest attainment in manhood, and not the least of these are implanted ideals. No man has ever climbed higher than the original God-increased-ideal of manhood. But this ideal having become veiled and obscured by man's sin, it must be re-revealed to the soul through the regenerating process of the Holy Spirit. For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by the Spirit." He will climb highest who has the clearest vision of the goal. Fortunately, indeed, is the seeker after manhood's honors, who has received and cherished, parental training, that aids and abets the work of the Spirit.

Another necessary aid is a Perfect Pattern. No high ideal can be worked out by an imperfect pattern. If the ideal is to become the real in manly character, no other pattern, save the perfect character of the Son of Man will suffice. For by this, and this alone, does the Spirit gauge His work. "He shall not speak from himself—for he shall receive of mine, and shall show it unto you."

However, in addition to these other aids, if you would scale the utmost height, there must be the subjective aid of "An Unknown Companionship with the Divine." Manhood is attained in just the degree that the soul communes with its God. Just to the extent that the model fills the mind and heart of the sculptor will perfection crown his labor. As continual association with, and unceasing living in the benevolence of the great stone face, moulded the features of the humble, consecrated villager into its own image, so the daily companionship of the Divine will eventually mould this marred human clay into the crowning splendor of perfect Christian manhood. My friend, let this be the undimmed ideal of thy soul, and the undiminished effort of thy life. "Till we all come unto a complete man, unto the measure of the stature of the fullness of Christ."

J. T. HOWELL.

Dumas, Texas.

Many will say, "I can find God without the help of the Bible, or Church or minister." Very well. Do so if you can. The Ferry Company would feel no jealousy of a man who should prefer to swim to New York. Let him do so if he is able, and we will talk about it on the other shore; but probably trying to swim would be the thing that would bring him quicker to the boat.—Ram's Horn.

Mrs. Regstaff: "Did your husband ever try his hand at sustained fiction?"

Mrs. Percollum: "Did he? For at least ten years he's been trying to make me believe he likes my cooking."—Chicago Tribune.

Johnny—"Papa, would you be glad if I saved a dollar for you?"

Papa—"Certainly, my son."

Johnny—"Well, I saved it for you all right. You said if I brought a first-class report from my teacher this week you would give me a dollar; but I didn't."—Selected.

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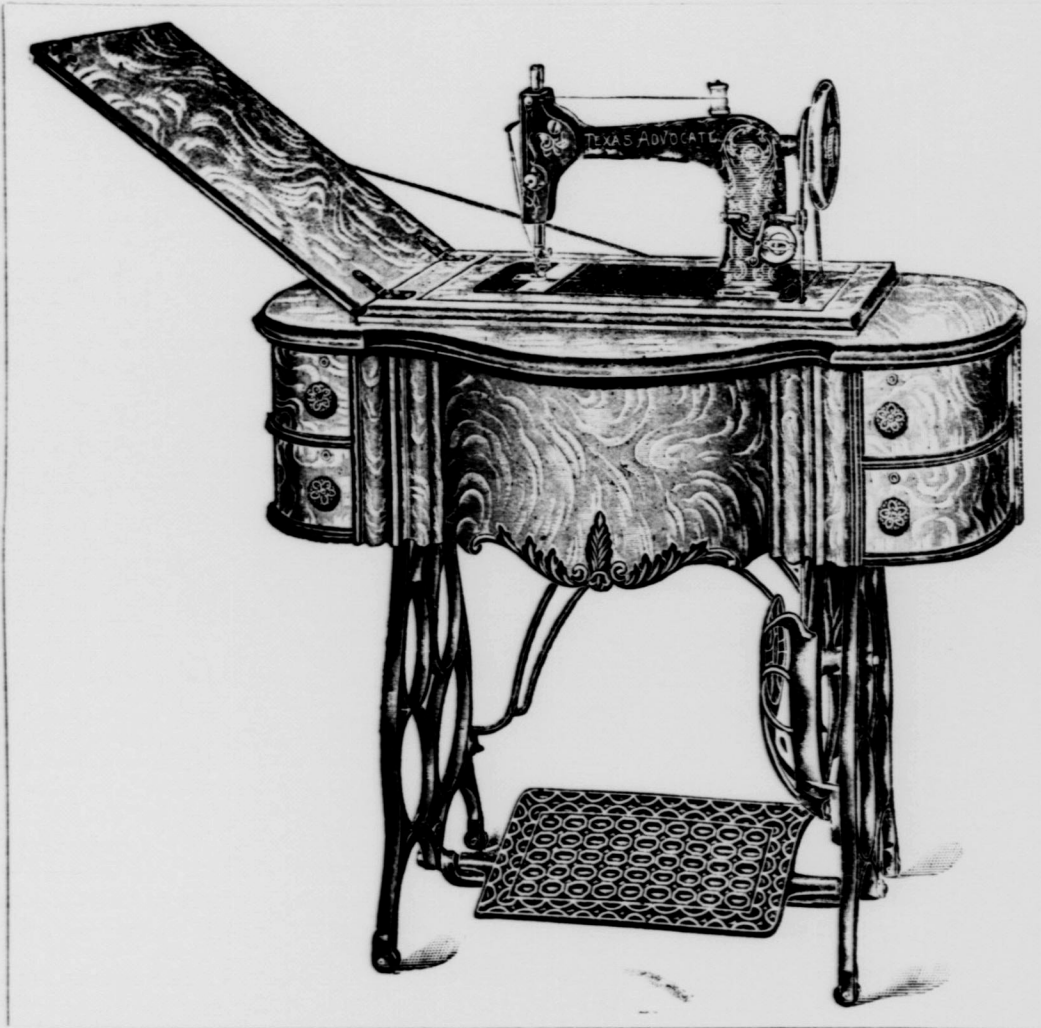
**In General**—We take more than usual pride in the very handsome model shown. This model, although moderate in price, is, we honestly believe, the most magnificently equipped and the best finished sewing machine the present market affords.

**The Sewing Head**—The Sewing Head forms the reliable and time tested double lock stitch. It has an extremely high arm and in every respect it is modern and well equipped with improvements and labor-saving devices as the following list will show: Improved Disc Tension with automatic release, Steel Forged, Double Width, Positive, Four-Motion Feed, Steel Capped Needle Bar and Presser Bar, Improved Automatic Stitch Regulator on face of arm, Automatic Bobbin Winder, Positive Cam Driven Take-up, Gear Releasing Device, Self-Threading Shuttle, and oil hardened Bessemer Steel Working Parts.

**The Case**—The Case of this new model is decidedly superior in construction and different in appearance from any and all others. As cut shows it is built on very beautiful lines, which immediately appeal to the eye of the discriminating. Each drawer is fitted with lock and key by means of which the four full length side drawers and their contents are secure from loss. The beautifully curved drop front piece—the compact construction—the easily operated, tested steel cable automatic lifting device and the hand rubbed mirror finish of the entire quarter-sawn case are excellent features not incorporated in any other machine.

**The Stand**—Our New Ball Bearing Stand (just out) is a marvel of simplicity, noiselessness and speed. The accurately ground steel balls are encased in improved retainers where they revolve independently of each other. The New Steel Pitman has non-binding, easily adjusted connections at either end. The automatic Belt Replacer is a wonderfully ingenious device and one of much merit. It eliminates all the fussing and straining incident to belting machines not so equipped.

**The Attachments**—The Steel Attachments are packed in an elaborate, velvet lined metal box. They are very complete as the following indicates: Tucker, Ruffler, Braider, Under Braider Slide, Binder, Four Hemmers of different widths, Shirring Slide, Feller, Quilter, Cloth Guide, Six Bobbins, Twelve Needles, Two Screw Drivers, Filled Oil Can and illustrated Book of Directions.



In addition to the guarantee of the Factory you have ours. Thus you assume no risk whatever. If the machine does not do all we claim for it and is not what we represent it to be we will cheerfully refund the price. You have lost nothing. Could you ask for anything fairer?

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## Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

### AT THE WEST TEXAS CONFERENCE.

The representatives of the University who had the pleasure of attending the West Texas Conference in session at Beeville last week were much gratified with the interest manifested in Southern Methodist University. One of the chief topics of conversation was the University at Dallas, and in the conference sessions also anyone would have been impressed with the prominence given this new factor in Texas Methodism.

But as usual in this conference, word and works went hand in hand—the University endowment fund was increased by several thousand dollars. Last year at San Marcos a large number of the members of West Texas Conference subscribed to the University; this year at Beeville a number of others followed suit. Eliminate this conference from the support accorded S. M. U. to date and the enterprise is very materially weakened.

One thing that impressed itself forcibly upon the University officials was the interest manifested by the young people of that section. Numbers of bright, ambitious boys and girls served notice that they were making their plans to attend S. M. U. in 1913, and they were most anxious that the University be ready to open at that time.

Brother G. M. Boyd is to be congratulated upon the magnificent preparation and arrangements made to handle the session of his conference. Everything moved like clock-work, and in no instance was there anything lacking, and especially pleasing were the arrangements for the treasurer and secretaries for the handling of the business affairs of the conference. This is a most important item, but one that is often overlooked.

Judge C. C. Walsh and Rev. Thos. Gregory were elected trustees of Southern Methodist University. Judge Walsh, whose services as treasurer of this conference were so highly commended, is also a member of the Auditing Committee of the Commission of Education. This committee's report on the business methods employed in handling the records of S. M. U. is given below.

### EXTRACT FROM REPORT OF AUDITING COMMITTEE.

We beg to report that we have made a careful, diligent and detailed examination of the books and files of Southern Methodist University, together with the itemized statements furnished us by Frank Reedy, Bursar of said institution; that we have examined into the system of bookkeeping, issuance of vouchers, itemized accounts, checked up the trial balances, and in all things find said books and accounts in proper condition, accurately and correctly kept and shown by the report hereto attached, marked Exhibit A, and made a part hereof. We find that there are no discrepancies of any kind whatsoever, the system of accounting being up-to-date, practical and simple, and that the records are so kept as to be easily understood. The statement accompanying this report gives in minutest detail every item of receipt as well as disbursement. It contains complete lists of all written pledges, by virtue of which the signers thereof have become obligated to the University fund. We submit also in this connection that a number of oral pledges have been made to the Commissioners in the field which in our opinion are absolutely good and will be paid in accordance with the conditions of these oral pledges should the parties live and retain their present interest and enthusiasm in the building of Southern Methodist University. But as a commercial pledge this Auditing Committee has not been able to accept these pledges as legal and binding obligations against which the University can enter a charge, for the reason that oral promises of this kind cannot be hypothecated, nor is there any written form or memorandum by the terms of which they can be counted as valid subscriptions. All of the other written pledges are taken on the regular forms prescribed by the Commission, and we consider them binding obligations against the parties signing the same.

We wish to commend Mr. Reedy and his corps of co-workers for the painstaking, careful and complete manner in which the books of the University have been kept and records prepared. In our opinion these records are above criticism of any kind.

C. C. WALSH,  
O. S. THOMAS,  
J. W. BLANTON.

### FROM SUBSCRIBERS TO S. M. U.

Mrs. Joe R. Gillespie,  
Kaufman, Texas.

I am enclosing draft for \$250.00 in full payment of five notes. I am deeply interested in the progress of the university and am only too glad to contribute my small mite.

It is pleasing to note the fine success that you are having. Methodism is great.

Mr. J. A. Kunkel,  
Clarksville, Texas.

Enclosed find check for \$50.00 in payment of my note. I am glad to note that you are getting on so nicely with the enterprise. I would be glad to give more but since we Baptists have troubles of our own I guess I can't.

Mrs. S. H. Nance,  
Cedar Hill, Texas.

It would be a great pleasure to me to pay the amount of my bond several times over in cash. I am heartily with you in this work and hope every member of the Church will help in this great cause, if it is only a small sum. I wish you great success.

Mr. H. T. Gaines,  
Bellevue, Texas.

Am enclosing bond for \$50.00 together with a check to cover first installment. I only wish I felt able to contribute more to this worthy cause. Hoping and praying that you may be able to raise the remaining \$25,000 (for North Texas dormitory) before conference, I am, yours very truly.

Mr. Eugene Black,  
Clarksville, Texas.

I confidently hope that the plans for the great university will not be disappointing in any manner, but that even better than the most sanguine expect may be realized. This is a time of great achievement and Southern Methodist University is one of our great opportunities.

Mrs. A. S. Kindred,  
Waelder, Texas.

I feel sure God's blessing will rest upon such an institution, and that many boys and girls will turn from its doors to bless humanity. With every good wish to all interested in this grand work, I am respectfully,

### NOTES FROM MERIDIAN COLLEGE.

All of the friends of our Church schools will be glad to know that Meridian College is in the midst of a very successful term. A new stone dormitory for girls will be ready for occupancy in a few days. Although all of the grade work below the seventh grade or sub-academy has been discontinued, the enrollment is greater than at this time last year. It is a source of great satisfaction to us and I am sure will be to all who are interested in seeing a great system of Church schools in Texas, that the commission has taken an interest in this secondary school. We haven't another secondary school in a hundred and fifty miles of there; and there are very few public and high schools. There is, therefore, a great field for this splendid young school.

### DR. CULVER IN ATLANTA.

Rev. F. P. Culver, D. D., president of Polytechnic College, on invitation of the pastor, came to Atlanta on Saturday, October 19, to deliver a lecture on "The Supremacy of Character."

His audience was made up of our best citizenship. He pleased everybody.

Sunday morning a large and appreciative audience greeted him in our Church. His sermon was up to the highest demands. All agreed it was the product of a master in Israel.

On account of a protracted meeting at Presbyterian Church, we arranged for him to preach at Queen City at the evening hour. Many of our people drove up to hear him and another fine audience awaited him. His sermon was intensely evangelistic and we had a good time religiously.

I've never been more surprised in the style of any man's preaching than of Dr. Culver's.

I thought him to be an idealistic preacher, but I've not heard in Texas a more practical gospel preacher than he. His style pure, his diction aesthetic, his delivery energetic, while the most profound spiritual

thought and feeling permeated both masterly sermons. If there is not Bishop timber in this splendid gospel preacher then I'm no judge of men out of which Bishops should be selected.

No man would draw a larger congregation from all denominations in attendance at a future announcement than Dr. F. P. Culver. His easy, brotherly manner disarmed and drew the people to him.

THOS. G. WHITTEN,  
Atlanta, Texas.

### ORPHANAGE NOTICE.

As I am to retire from the Orphanage on the first of December, I am very anxious to collect the amounts yet due us from the Conferences and leave everything in good shape. About one-half of the assessments is yet due, and should this amount be collected at the round of the Conferences, it will enable us to meet every financial obligation, with a nice balance to our credit. We have everything in nice running order, property in good repair, and our enrollment larger than ever before. We only need the assessment in full, in order to leave no debts behind, and something to our credit for the new year. Don't fail us brethren.

JNO. H. McLEAN.

### WESLEY COLLEGE NOTES.

Dr. Rankin was misinformed as to the cost of the two dormitories, also as to their capacity. The cost as per contract was \$54,600, instead of \$40,000. The capacity is 265 students, instead of "nearly 200."

That Greenville Methodism is rallying to the support of Wesley College is being attested in many ways. A private library of over 200 volumes has been donated to the college. Many others have given from one to ten volumes. The Woman's Missionary Society of Wesley Church has raised funds to furnish the library room. The Mission Study Class is furnishing the Presidents' office. The Kavanaugh Society has taken the dining room, and Lee Street Society the guest room.

These societies gave the college a fruit shower of over 200 jars of preserves, jelly and fruit. The college has been the recipient of a cow shower, also. Friends of the institution have donated three Jersey cows. Improvements about the buildings and grounds go steadily on. The electric light and steam heat equipments are giving entire satisfaction. The two buildings are now connected by a concrete sidewalk, six feet wide by four hundred and ninety feet long. Everything possible is being done for the health and comfort of the students.

C. L. BOUNDS,  
Greenville, Texas.

### RESOLUTIONS.

We, the Fourth Quarterly Conference of the First Methodist Church, in view of the fact that our pastor, Rev. R. P. Shuler, is soon to be taken to another charge by the law of the Church, which provides that a pastor shall serve only four years in any one charge, offer the following resolutions:

Resolved, 1. That Rev. R. P. Shuler has served this pastorate for four years loyally and faithfully, and the best wishes of our people and the abiding confidence of his Church will go with him to his future work.

2. That the Board of Stewards commend him for his untiring efforts for the public good and declare their confidence in his integrity and their sincere hope for his future prosperity.

3. That he will be missed in the fight for better moral and civic conditions in our county, in which fields he has been active and has done a work that has been county-wide and will abide long after he has gone from us.

4. That we not only commend him for his work as pastor and preacher, but that we thank him for the battle for righteousness that he continuously and with boldness and courage carried on through the First Methodist Church Bulletin.

5. That copies of these resolutions be sent The Texas Christian Advocate and The Temple Daily Telegram, for publication, and copy be sent to Rev. R. P. Shuler, and a copy be entered upon the minutes of the Quarterly Conference of the First Methodist Episcopal Church of Temple.

The above resolutions were adopted by a unanimous vote by the Fourth Quarterly Conference of the First Methodist Church of Temple, Texas, October 21, 1912.

W. H. VAUGHAN,  
Presiding Elder.  
JAMES E. SPEER,  
Recording Steward.

If you worship gold, your deity will turn devil some day.

### WHAT I MEAN TO DO FOR MY SUCCESSOR.

Rev. J. F. Clark.

In case of my removal to another charge, I will leave for my successor a complete record of my charge. This record will embrace the following items and all others that would properly go to make up a complete report of the charge, which I have served for the past year, and which pastorate I must vacate, if the wheel of Methodism whirrs me into other quarters of the Conference for another year.

The items are the following:


1. The headquarters of the charge and how reached.
2. The parsonage, if any; its size, condition and furnishings; whether there is a barn, garden or other out-buildings.
3. The names and number of the Churches on the charge, their location, distance and direction from headquarters, and the time of preaching appointment at each.
4. The Official Board which includes the Stewards, Recording and District Stewards, Sunday School Superintendents and their postoffices, the Board of Trustees, the local preachers, exhorters, the Church secretaries and Epworth League Presidents.
5. The assessments for ministerial support for the whole charge, and for each individual Church for the closing year; and the amounts paid by each.
6. The assessments for the connectional claims and amounts paid by them.
7. The membership of the charge by Churches, and any other item that might be of interest to the incoming pastor.

Now, why do I do this? Because the Discipline demands it in part; because the pastor of a new pastorate needs and greatly desires this information on his first arrival on his new field of labor; because it will enable him to take up the work where the old pastor left off, and at once give him a knowledge of his new charge which is almost indispensable to his success in his new year's work. This serves as a working basis for the new pastor.

Why do I write this for publication? Because I have been a pastor for more than thirteen years and have never had anything that approached a complete report of the data of the new charges to which I have been assigned; because I have always been badly handicapped for the lack of the information referred to; because this has become a habit with me from the beginning of my pastorate; and because I have always received the thanks of my successors and have heard them give expression to their most grateful appreciation of my kindness and consideration for their information and success.

The above refers to circuits and missions. There would have to be a few changes made for the station wives.

Family still makes men contemptuous of their contemporaries, and few men are heroes to their own wives.



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work. Some items in the above others would be added to suit the em- would be left out altogether, while others would be added to suit the emergencies of the case.

But some pastor is ready to object because he says he will not be moved, and that all the work above referred to would be a work of supererogation. Now Brother Pastor, listen to me for a minute. The matter of your removal is a very uncertain quantity. The wheel of Methodism has many hooks on its rim. When it revolves, one of the hooks above referred to might catch you by the nape of the neck and hurt you across the conference, and if your predecessor has failed to leave you a record giving complete data of the charge, it may take you four months to learn what you would otherwise learn from the record in thirty minutes. So do this for his sake who fortunately or unfortunately happens to be your successor. On your part make your successor feel that he is fortunate in having you as his predecessor.

Stephenville, Texas.

Health as well as wealth depends on labor.

Present woes conduct us into future joys, as the storm and cloud bring on the sunshine and the rainbow.

Nothing does so much honor to a woman as her patience, and nothing does her so little as the patience of her husband.—Joubert.

If you would keep your friend's man- age to keep them pleased with themselves.

Family still makes men contemptuous of their contemporaries, and few men are heroes to their own wives.

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