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## West Texas Conference

The fifty-third session of the West Texas Conference met at Laurel Heights Church, San Antonio, October 22, Bishop James Atkins presiding. San Antonio is one of the most interesting cities in the State. The last United States Census gave it the largest population of any of our Texas towns, just a couple of thousand more than Dallas, its nearest competitor. It takes in a very large area of territory in the county. It is the city of the Alamo, and that old historic building is still standing pretty much as it did when Travis and his brave men met their fate within its walls. The old mission buildings are still intact as reminders of the long gone years. But San Antonio is not only an historic city, rich in heroism and deeds of valor, but it has become a modern city. It has grown and developed until its splendid business houses tower up along its streets and its splendid residences crown its hills. In fact, no place in the State can boast of more beautiful and palatial homes. Its streets and sidewalks are paved and its wooded parks and plazas are in evidence, and the beautiful San Antonio River winds like a serpent through the city. It has a mixed population, made up of a variety of peoples; but among them are thousands of as fine and substantial citizens as can be found on the face of the earth. They are moral, liberal, enterprising and progressive. All you have to do to realize this is to visit the place, mingle with them, enjoy their hospitality, and behold their public buildings and industries.

Not long ago, San Antonio was largely a Roman Catholic city, and that Church is still strong. But Protestant Christianity is now a largely dominant force in the city. Our own Church has taken deep root and is to be reckoned with religiously. We were once only entrenched in the center, but we have spread out until our church buildings are numerous, elegant and imposing and our membership is strong and growing. Bishop Mouzon is our resident Bishop in the city. No city in Texas has had larger growth and prosperity in our Methodist movements than San Antonio. One of our virile educational institutions, San Antonio Female College, is located in this city. Dr. J. E. Harrison and his faculty are doing splendid work for the city and for the West Texas Conference in training our girls for the work of life. We have a virile set of men in our pulpits in the city. They are strong, well-trained and progressive in their several charges. And this has been one of the most successful years in the history of San Antonio Methodism. It was meet and proper then that the Conference should hold this session in San Antonio and in the magnificent church at Laurel Heights. On the evening before the session opened, a large audience gathered in the church to hear Rev. H. G. Horton, our "H. G. H.," on his recollections of early Methodism in the old Trinity Conference and the men who figured in the Church of that day. It was a thrilling and interest-

ing deliverance and greatly appreciated by the congregation. He has promised to give it to the Advocate, at a later date, and we will give our readers the advantage of it. Brother Horton is one of the oldest members of the Conference and he was active in the work more than fifty years ago.

Wednesday morning Bishop Atkins took the chair and called the Conference to order. The spacious auditorium was filled with the members and visitors. The singing was inspiring. The Bishop led the prayer, after which he read and expounded a lesson from the Scriptures. He did not indulge in lengthy remarks. He is a business-like presiding officer and is not given to much talking. Sterling Fisher, the efficient secretary, came forward and called the roll. He was unanimously re-elected to that position. At this juncture, Judge J. O. Terrell, one of the leaders in San Antonio Methodism, and one of the leading men of the State, was introduced and delivered the address of welcome. It was cordial and comprehensive; and he paid a striking compliment to the efficiency of the Church as an evangelical agency. The address made a felicitous impression and gave a pleasing note to the proceedings. Bishop Atkins made a brief response. Also Bishop Mouzon, resident Bishop, spoke with enthusiasm on the progress of San Antonio Methodism.

After this pleasant episode, the Conference got down to business. The presiding elders announced the committees and they were affirmed. The names of the presiding elders were called and they reported their districts. These reports showed progress and brought out an epitome of the enterprises projected and carried through during the year:

Rev. J. W. Cowan, P. E., Llano District: Good revivals in nearly all parts of the district. Over five hundred members received—most of them on profession of faith. We are growing on most all lines. One new church and one new parsonage have been built. Also a nice commodious and well located district parsonage has been procured in the town of Lampasas. This district parsonage has been paid for and furnished. Financially we are not in full, but in advance of previous years. Our people have responded liberally to S. M. U.

Rev. F. B. Buchanan, P. E., San Angelo District: The reports will show an advance on all lines. Four hundred members were received; six new churches and seven new Sunday Schools were organized; a vigorous campaign for Southern Methodist University placed the district second in the conference in the amount of money raised. A district parsonage and improvements on church buildings and parsonages and the payment of debts were among the good results for the year.

Rev. S. B. Beall, P. E., Uvalde District: The Uvalde District has contributed a little more than \$12,000 to S. M. U. Every pastoral charge in the district made a contribution. Every preacher is a subscriber to the fund. Every preacher in the district is a tither. Built one church and two others are in process of building. The debt paid on the Uvalde Church and

the Eagle Pass Church and both have been dedicated. All salaries and benevolences assessed against the charges were paid in full. A good revival in every charge.

Rev. J. H. Groseclose, P. E., Beeville District: There have been 410 conversions and 1559 accessions to the Church, with a net increase of \$82. Benevolences were paid in full. We have built ten new churches, organized seven new societies, reorganized three societies, built three new parsonages, and have raised for all purposes \$115,690, of which \$11,500 was for Southern Methodist University. Seven of the counties embraced in the district had complete crop failures.

Rev. V. A. Godbey, P. E., Austin District: For all purposes raised \$75,000; received on profession of faith about 400 members and a total by certificate included in the number on profession 900; built a new church at Smithville, and church property has been improved in all parts of the district. Good revivals have been held in nearly every charge. All finances in full, except a small deficit on one charge.

Rev. S. H. C. Burgin, P. E., San Antonio District: The year has been one of much activity throughout the district. About 1000 accessions on profession and by certificate. Five new churches, two new parsonages. Collections for all purposes large, including \$21,000 for Southern Methodist University.

Rev. Thomas Gregory, P. E., San Marcos District: In splendid condition. About 900 additions to the Church. Assessments for preachers' salary increased \$2000. Notwithstanding every preacher in the district paid in full, all Conference claims paid in full, and an excess on missions and Orphanage, and specials for missions and other purposes. District parsonage improved by expenditure thereupon of \$600; two parsonages built; one building bought for church purposes and plans on foot to remodel it. Collections for Southern Methodist University in the district amount to over \$1300.

Rev. John M. Alexander, P. E., Cuero District: About one thousand additions; three new churches built, and three new parsonages; and a great deal done in paying off old debts on church property. Salaries and collections, except in the overflowed district, are either full or running over. Seventeen out of twenty have paid out all the Conference collections; several over-full and fifteen have paid the salaries in full or over. The majority of charges increased the assessments for pastors' salaries.

Dr. J. D. Hammond addressed the Conference in the interest of our educational work among the colored people and received a voluntary offering. This brought the Conference to the hour of adjournment.

Rev. J. H. Groseclose, of the Beeville District, entertained his preachers and five visitors with a delightful luncheon at the St. Anthony Hotel. In the afternoon, the good Methodists of the city gave the Conference an auto ride throughout the city and it was greatly enjoyed. At night Dr. E. B. Chappell, our Sunday School Secretary, preached to a full house.

Thursday morning came in bright and invigorating. It was a typical San Antonio day. It made the brethren fell glad that they were alive and ready for service. Religious exercises were conducted by Rev. G. C. Rankin.

The roll was called and corrected and its futher call was dispensed with. A number of connectional brethren were on hand, among them Dr. A. J. Lamar, Dr. E. B. Chappell, Dr. T. N. Ivey, Dr. J. D. Hammond, Dr. Jno. M. Moore, L. Blaylock, A. C. Matthews and perhaps others. The Bishop took up the call of the preachers, heard their reports and passed their characters. The members of the Cuero District made exceptionally fine reports. They had a goodly number of accessions, good meetings, built some churches and the finances good, despite the fact that this territory was in the flooded section. Sunday Schools in good case. The Advocate found well in this district.

The San Angelo District preachers gave buoyant accounts of their year's experiences. They are out on the rim of the Conference. Rev. N. E. Bragg was granted a superannuated relation, after many years of useful service in this Conference and also in the New Mexico and Oklahoma Conferences. This district has eighteen parsonages. Only one work without a home for its preachers.

The San Antonio preachers made a fine showing under the leadership of Dr. Burgin. Their charges are geographically well located. They have good buildings, some of which are among the best in the State, and the work generally good. Laurel Heights under Rev. C. H. Booth, had 100 net increase, 400 in the Sunday School, and raised, for all purposes, more than \$20,000. Prospect Hill, under Rev. Nat. Read, brought up everything in full, and his Sunday School equals his Church membership. Rev. S. B. Johnston, at McKinney Avenue, made one of the best reports. Raised, for all purposes, nearly \$7000. Alamo Heights, under Rev. Gaston Hartsfield, did a splendid work, and so did Rev. Emory Hawk, at Travis Park. In fact all these charges did well.

Windrow Payne, of Ozona, did a noteworthy act. He contributed \$75 to each one of the Conference claimants, amounting in the aggregate to \$4000. That is a worthy record for this splendid layman, and it speaks well for his good heart. Such a deed is worthy of record. Dr. W. W. Pinson, Missionary Secretary, put in his appearance and was greeted by his old brethren. He was formerly a member of this Conference and he is held in high esteem. Dr. Harrison reported well of his work at the San Antonio Female College; also he spoke of his work with the other Church brethren in the city. He aided originally in securing the site where the Laurel Heights Church is now located. The College is in its twentieth year of service, and it has on its alumnae list 150 members, all graduates of the institution. A great many others, who did not finish the entire course, did also get their training in this school and they are blessing the Church and the world, and the school is now recognized as one of the most efficient factors in the educational work of this West Texas country.

The preachers of the San Marcos District evinced enterprise, efficiency

and successful results in the reports of their charges. Rev. Sterling Fisher gave a fine account of Coronal Institute. He has twenty-five young people taking a special course in training as Sunday School teachers. He has a good attendance and the school is in a flourishing state. This institution is of splendid history and its results make up a fine heritage. For years it has made its contribution of trained young men and young women to the Methodism of the Conference.

The Austin District preachers uniformly had good reports along all lines. They wrought systematically and the results showed good success. They had the facts and figures well in hand and stated them accurately and luminously.

Dr. T. N. Ivey, of the Nashville Christian Advocate, was presented to the conference and spoke entertainingly of the great work done by that excellent journal. He is giving the Church a fine paper. The Bishop followed with many words of commendation of the Nashville Advocate as a helpful agency in the work of the connection. And both Dr. Ivey and the Bishop spoke kindly of the Texas Advocate, its editor and his work. Dr. John M. Moore spoke in behalf of the Quarterly Review and its great work. Dr. Alexander was not able to be present. He is giving the Church a great Methodist Review.

Rev. R. A. Burroughs, of the Orphanage Home, was introduced and he spoke of its status and work. We have no more important work in our Texas Methodism than the Orphanage.

At three o'clock Rev. L. C. Matthis delivered an exceptionally fine sermon and it was followed with a spiritual demonstration. At night great congregation filled the auditorium to hear Rev. R. P. Shuler and he gave them a remarkable sermon. It was replete with thought, earnestness and evangelical ardor.

Friday morning was another typical West Texas day. The religious exercises were conducted by Rev. A. L. Scarborough.

While the minutes of the previous session were being read, Dr. Harrison and about one hundred girls from the San Antonio Female College filed in and took their seats. They presented a beautiful scene, showing that the college is splendidly patronized.

The reports of the preachers were resumed and the preachers' characters passed. The entire Llano District's preachers all reported progress, and some of them were most encouraging.

Dr. H. A. Boaz arrived and was given a welcome. The members of the old guard were called and passed. Only a few of them were present. They were not able to attend; they are old and feeble and broken. A number of them sent their greetings to the conference. The few present spoke a word of gratitude and good cheer.

(Continued on page 4)

### Shall We Know Each Other There?

By REV. W. H. HUGHES

The sweetest pleasures of this life are found in the association with the wise and good whom we love. These enjoyments are marred on earth by time and distance and are always ended by death. Therefore the question, Shall we know each other in the life to come? becomes one of special interest. Sometimes we trouble ourselves about things which are not revealed in the Scriptures, which our faith might well leave to the love and wisdom of our good Father, resting assured that what he wills is best. It may be that the Bible does not reveal on this subject all our curiosity might wish, yet we are warranted in believing that we shall not only know each other there, but that our knowledge of each other will be far more perfect than it is here. It is enough for us to know that nothing will be left out that might add to our perfect happiness.

The religion of the Bible is both reasonable and intelligent, and was primarily intended for the betterment of the soul of man, and as the spirit in man's nature is the thinking and intelligent factor which elevates him above the brute, and makes him the only immortal earthly creature, we may logically conclude that the spirit will retain its intelligence when soul and body are separated. Now, as the soul in man is the intelligent factor, by which he thinks, reasons and knows things in this life and the spirit is the part of man which is to survive when the soul and body are separated, it is reasonable and logical to conclude we shall not be less intelligent in heaven than we are on earth. Therefore, we shall know each other there.

Some facts are so patent upon the very surface, that it becomes unnecessary to state them in so many words. This is true in both the physical and spiritual world. It would be superfluous to say to an intelligent man the sun shines, or that there is a God, because all things with which we are acquainted, conspire with one accord to teach every man that these are facts. Therefore the Scriptures nowhere announce the abstract fact that "there is a God." This fact is sufficiently taught by every word in the Bible as well as in nature's book. Such is the universal recognition in the Bible of the increased intelligence of the disembodied spirit, that the statement of the fact is superfluous. These glorified spirits are so refined and wise that our Father God uses them as mediums of communicating with earth.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The force of these facts cannot be broken by the fact that some of the angel messengers were of the unfallen angels, because Paul says they "all are ministering spirits." And the Book tells us Samuel appeared to King Saul and Abraham talked to the rich man, and Moses and Elias with Christ, and the apostles on the Mount of Transfiguration.

But to further prove that the disembodied spirits retain their intelligence and identity by which they know each other, take the case of the rich man and Lazarus. In this case the power of vision was so increased that Dives saw Lazarus in Abraham's bosom clear across the impassable gulf and clear talked with him at that great distance, and so perfect was the recognition that they called each other by name. And it shows the increased ability of these disembodied spirits, both good and bad, to recognize with absolute certainty persons they never knew in this life. The apostles never knew Moses nor Elias in this life and yet they knew them on the Mount. The rich man never knew Abraham here, but knew him there, and called him by name in the spirit land.

From the above facts we gather two lessons: First, this increase of vision and intelligence which we gain when we drop this earthly "veil through which we only see as through a glass darkly."

The rich man saw what he forfeited by sin, and realized he had plunged himself in the torment of flames. On the other hand, Lazarus, the beggar, by the increase of ability, was able to see the travail of his soul and be infinitely happy. Indeed, there is not an instance on record in the Bible where a spirit, good or bad, was ever mistaken or at fault in their knowledge. The evil spirits knew Christ on all occasions and when the seven sons of one Sceva, commanded the evil spirit, in the name of Jesus, whom Paul preached, to come out of the man, the evil spirit answered: "Jesus I know, and Paul I know, but who are you?" and leaped upon these hypocrites and overcame them and they fled out of the house naked and wounded. But finally to establish spirit recognition we point to the organization of the Church in both the old and new dispensations, in which angels took a prominent part. When God organized the Church in the old dispensa-

tion angels were present, and Abraham entertained angels before the destruction of the cities of the plains. In this dispensation we have the preparatory work for the final development of the perfect Church in Christ Jesus.

In the fullness of time Christ came, who was King of the new dispensation, and his birth is preannounced to the Virgin Mary by an angel. And when he was born angels with glad hearts bore the good news to the shepherds who watched their flock by night. He is to be prophet, priest and king to his Church. In other words, he is to be all and in all to his people. His infinite knowledge of all things present and future make him prophet. He was initiated into the priestly office by his baptism.

Now, his coronation as King of kings to his Church is to be accomplished on the Mount of Transfiguration. Christ is now to become in his own person, prophet, priest and king. It is a grand occasion. The Son of God is to be crowned, and become all things to the Church. The preparation for the glorious hour had been in progress for centuries. The dark war cloud of Sinai thundered forth the law which threatens death and destruction, accompanied with numerous priests and hecatombs of bleeding sacrifices, all of which was to herald the crowning of the Lamb of God as the King of Peace. And as the dark cloud on Sinai foreshadowed the severity of the law, so now the bright cloud on Tabor indicates the gentle and merciful reign of King Emanuel, "God with us." Now, Christ is crowned king, the old dispensation is merged into the new, the penalties of the law into mercy and the morning star of hope, heralds a brighter day to a fallen race. The relentless demands of the law are now substituted by words of love and pardon. This was the grandest festive occasion on earth. It is the first and only time when Christ, angels and men, in visible form, ever composed a congregation of worshippers. Christ is crowned king, and the spirit of Moses and Elias and the apostles with ecstatic joy sing—

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all."

Peter was so delighted with this, the greatest of all meetings, that he

wanted to build three tabernacles to perpetuate its memory forever. The newly crowned King grasps the reins of government and makes his proclamation: "All power in heaven and earth is given unto me," and then offers royal amnesty to all in the tenderest words, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

From the above facts we get the following lessons germane to the question, Shall we know each other there?

1. The immortality of the soul is demonstrated by the presence on the Mount of Transfiguration of Moses and Elias, who had been glorified many centuries.

2. Every disembodied spirit spoken of in the Bible retain their personal identity, which differentiates them from others, and even called in the spirit land by the same name they were called in this life.

3. Their knowledge is infinitely increased after they drop this mortal coil. This is true of the wicked as well as of the righteous. The recognition of Lazarus and the rich man was mutual. Without intelligence there could be no joy in heaven or punishment in hell.

4. The wisdom or knowledge of disembodied spirit approximate the infinite. Moses and Elias who had been in heaven more than a thousand years before the incarnation and who could not have known Christ, in the way we know each other, yet such was their knowledge that they knew Christ, and knew where to find him, away up in the secluded mountain.

5. A peculiar feature in spirit wisdom is the power of knowing each other on first sight. Moses and Elias knew Christ and the apostles, though they had never seen each other. Old Dives knew Abraham clear across the impassable gulf, and called him by name.

6. Finally, Paul, speaking of sainted spirits, says: "They are ministering spirits sent forth to minister to them that are heirs of salvation." Angels ministered to Christ after his temptation. So we are warranted in the belief that our dead may not be so far away after all, but it may be they encamp round about us as ministering spirits to help us on in our perilous journey toward a wiser, safer and better life.

We shall know even also as we are known.  
Dallas, Texas.

## To the Golden Gate and Back

### Remarks by the Way

By W. C. Everett.

#### Number One.

From Dallas to Sacramento, California, the seat of the Pacific Conference, is a long, lonesome trip, especially if made without the sight of a single familiar face, as has just been my experience. Ex-Governor Glenn's story of the North Carolina mountaineer, who, in answer to a question as to how he employed his time, said, "Usually I set and think, but sometimes I jest set," told the experience of many a long trip like this one. Some good magazines, a great variety of scenery always changing, and an occasional chat with a traveling companion enabled me to live through it.

I left Fort Worth at the close of an oppressively hot day, and it was with a feeling of relief that I saw from the car window in Colorado Springs the second morning a heavy white frost. Pike's Peak and other high mountains in view were covered with a heavy snow that glistened in the morning sun and overcoats and heavy clothing were in demand. The Royal Gorge, which we passed during the day, has been written up so often that I need not tarry here to try to describe it. Brother George Wyatt, on his recent trip to Yellowstone Park, saw everything in the Gorge and wrote it up for the Advocate in his usual happy style. The powerful engines, as they pull the heavy trains up these steep mountain grades are always interesting to me. As they puff and snort and sputter and strain every piece of their machinery to move their big loads they command our admiration. When they way a big black plume of defiance and give expression to a whistle, that, in these canyons, sounds like the deep sullen growls of some huge, wild animal, we can not withhold our expressions of sincere admiration when the top of the hill is reached.

Tennessee Pass by moonlight is a view that one gets once in a life time. As the great peaks covered with snow glistened and sparkled in the white

light of the silvery moon, our thoughts are turned to the sublime and beautiful and pure and a real inspiration and uplift is experienced. At least that is the way it appealed to me, but two men sitting in a corner of the observation car were having a heated discussion as to the relative merits of various methods of feeding alfalfa to cows. The sublime beauty and eternal glories right in range of their vision did not even cause them to stop their discussion of alfalfa and cows long enough to look up. But there is a great variety of people in the world, and one meets some interesting types on railroad trains.

#### Salt Lake City.

Salt Lake City has many points of interest to the traveler. It has probably 100,000 population, the streets are very wide and many of them are well paved and the residence section is in advance of the average city of this size. Indeed, residences that cost from fifty to one hundred thousand dollars, and even more, are plentiful, while hotels and skyscrapers and other big buildings that indicate wealth and solid business conditions are plentiful. The State University is located here, and Fort Douglass, with several companies of United States soldiers, is located just outside the city limits. The State of Utah is erecting a State Capitol at the head of a prominent street in an elevated and commanding position that will add much to the attractiveness of the city. Four million dollars have already been appropriated to construct it and doubtless other appropriations will be made as they are needed to finish this magnificent building.

The Mormon Church and its various buildings and activities are the center of attraction to the more than 200,000 tourists that pass through this gateway every year. I wanted to spend an entire day worshipping with these Mormon Saints, but a delayed train caused me to miss all except the regular 2 p. m. service in the Tabernacle. There is no regular service Sunday evening, as services are held in each ward—about forty of them—and the Mormons are

required to worship in their own ward meeting places.

I was misinformed as to the time the service began and was a little late in arriving. The preliminaries were over and the preacher, a Mr. Robinson, President of the California Mission, was just opening the pulpit Bible to begin his part of the sermon. He read from the King James translation copious extracts from Isaiah, one of the Psalms and Ezekiel. I happened to get a seat in a patch of noisy babies, and in addition to this two women who sat right back of me were evidently behind on local gossip and had chosen this occasion to catch up. Then I had to get up several times to let late comers pass who wanted to get further into the meeting than I did. Altogether the confusion made it impossible to hear all that was said. The sermon though, so far as I could hear it, was a straight clean gospel sermon and nothing whatever in it to criticize. The speaker, of course, lauded the work of his particular Church and interpreted some of the prophecies to apply to the glorious future that awaits the Mormon Church. Of course, I expected this and under the circumstances could not criticize it. He concluded with an earnest appeal to all Mormons to lead pure, clean lives, that they might, in the end, attain unto the rest that awaits a chosen people, and his appeal to sinners to forsake their ways and turn to Christ and seek his favor was as clear cut and forceful as any heard in our own Churches. No one need worry if they live up to that kind of preaching. Several Church dignitaries sat in the pulpit around the preacher. One wise, solemn, classic, benevolent looking old gentleman looked exactly like Horace Bishop. He had the highest seat and must have been the biggest man there. There were probably 2500 people present which is about one-third the seating capacity of the Tabernacle and they seemed to be almost wholly from the middle and poorer classes.

I took time to get some authentic literature that would give me some idea of the Mormon Church from their viewpoint, and I found much of interest. Of course, it is, I assume, an undisputed fact of history that the Mormon Church was first organized, then built upon lying, deception, fraud, immortality and everything low and dirty. Such statements are made and proven in standard literature that is scattered broadest over our land, and would be challenged in the courts if they were not true.

Their creed is as follows:  
Articles of Faith.  
1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.  
2. We believe that men will be punished for their own sins, and not for Adam's transgression.  
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.  
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.  
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.  
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.  
7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.  
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.  
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.  
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent, that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.  
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.  
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.  
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all MEN; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things."

The twelve articles of faith are fully explained with Scripture references cited as their authority in "Mormonism, Its Origin and History," one of their own publications.

#### Temple Block

Temple Block is a ten acre square in the heart of Salt Lake City, surrounded by a stone and adobe wall twelve feet high and three feet thick, with a gate through the center of each of the four sides. In this enclosure is the Bureau of Information where visitors are asked to register and have opportunity to purchase souvenirs and Mormon books and literature. Here parties of tourists are provided with guides to take them through the buildings and grounds. The Sea

Gull Monument, built to commemorate the fact that way back in the forties a swarm of crickets was devouring the crops, which meant probably starvation, when sea gulls by the thousands unexpectedly swooped down and devoured the crickets, thus saving the crops of the early settlers. The Assembly Hall with seating capacity of 22,000 is used on occasions when the large Tabernacle is not needed.

#### The Tabernacle

The Tabernacle is an immense structure 250 feet long, 150 feet wide and 80 feet high, elliptical in shape and seating 8000 people and costing \$200,000. It was built when there was no railroad west of St. Louis, and not a nail or piece of metal is used in its construction. It is put together with pins. Its acoustic properties are the wonder of all who have seen a test made. A favorite "stunt" of a guide is to drop a pin on the floor in one end of the building which can be heard in the remotest corners of the building. It is claimed that Brigham Young designed the building under divine direction.

#### The Big Organ

Costing all told, \$125,000, is probably the last word in organ building thus far. It is 30x33 feet and 48 feet high with 110 stops and over 5000 pipes ranging in length from one-fourth inch to thirty-two feet. It has been my privilege to hear it on several occasions and I believe I voice the general opinion of all who have heard it that it is capable of producing the finest effects and greatest variety, and never fails to thrill and delight with its marvelous tones.

#### The Temple

Is the holy place of Mormonism and only select Mormons in good standing can ever see the inside of this building. They claim that the Holy Place in Solomon's Temple was open to a select few and very little is said about what occurred in there, which to them means that everything that occurs in the temple must be kept a profound secret. It is a magnificent structure, costing four million dollars and requiring forty years to build. From their books we learn that several

#### Ordinances

Are performed in the temple and all baptisms occur in this building. The baptismal font is said to rest on twelve brazen oxen, similar to the one spoken of in 1 Kings 7:23-25. They not only baptize the living, but baptize the dead, by proxy—that is a living person can, for the time being, assume the name of the dead person desiring baptism and operates as if the dead person had been baptized in this life. For authority they refer to 1 Cor. 15:29. They also perform various rites for the dead and cite 1 Peter 3:18; 1 Peter 4:6 and John 5:25-28 as authority. All baptisms are by immersion.

#### Marriages

Are also performed in the Temple, and all Temple marriages are for time and eternity, while all marriage ceremonies performed outside the Temple are for this life only. All family ties, if sealed in the Temple, are eternal in their duration, but if performed outside the Temple are for time only. The ordinance of marriage is also performed for men and women who are dead, through proxies, similar in this respect to the ordinance of baptism referred to above. I have carefully examined all the literature I have, and find only one reference to

#### Plural Marriages

which reads, "Plural marriages have not been solemnized since the issuance of the manifesto by the President of the Church in 1890." I assume that is about the time Uncle Sam passed some laws relating to the practice. I talked with a Mormon in middle life, who told me his father had five wives, who lived in five separate homes in as many cities in Utah and had a total of thirty-two children. He said the family re-unions of all these wives and children three or four times a year were great occasions for the kids and to him those were the good old-times for which he sighed. He further said: "This kind of life had its advantages. For instance when things did not go to suit father he could pack up and pull out and go to one of the other homes. In these days I am tied down to one wife and one place. The good old way has these new-fangled ideas beat a city block."

#### Organization.

Salt Lake City is divided into thirty-five wards and each ward is in charge of a bishop and two counselors. These three are supposed to visit and keep in touch with everyone in their ward. They look after all the Church interests, such as collecting tithes, check up their manner of life, and on their report determines whether they are eligible to the Temple. Each ward has a building, or hall, where services are held every Sunday

night. All are supposed to go to the Tabernacle for the day services.

The Tithes.

The tithes can be paid to the ward officers, or they can be paid to proper clerks at the business offices, a large four-story building on a prominent street. These tithes are used in the promotion of the Church activities as no preachers receive any pay for their services from the people direct. No one knows how much this fund has accumulated, but it is said the Mormon Church owns stock in large blocks in many great corporations and industries, and much of the best property in Salt Lake City belongs to them. In fact, one argument some times used against tithing is this very tendency toward cold commercialism. No public collections are taken, and no reference to money is ever made in any of their meetings. They depend entirely on the tithes.

Missions.

Their manner of sending out missionaries is unique. They pay no salary whatever, but they must pick up a living in any respectable way they can. They are furnished with books and tracts to distribute, but must account for them all. These missionaries are under the control of a Board, which superintends all their operations.

This, then, is Mormonism, as they preach it, and claim to understand it, and is written up in this way simply as information. I have tried to be accurate in every statement and will keep for reference the books quoted. There seems to be many sincere, good people among them, who believe in their religion and lead correct lives. The younger generations of them, who do not know of the adulterous, dirty practices of the early "Saints" and who see only the good in their religion may ultimately develop into a Church of spiritual strength that will be respected at home and abroad.

From Salt Lake City to this place is a most interesting trip. For some four hours we traveled through an alkali desert and for some twenty miles we rode through a solid bed of salt,

said to be fifteen feet thick. Various parties were gathering this salt for shipment. After taking up the crust, probably a foot thick, they took out the real article by the carloads. There seems to be enough salt in this bed to last the world for all time. Crossing this desert I saw some of the most beautiful

Mirages

I have ever seen. The forces of nature in some mysterious way seem to gather up the traveler's perspective of plain and mountain and desert and weave them into fantastic illusions that fascinate and puzzle and please beyond anything of the kind I have ever seen. Now, it is a lake of pure water bordered by green trees, with children playing in the shade and the white sails of an occasional boat fluttering in the soft South breeze. A lurch of the train and we see another lake of dark, clear water with mountains on three sides, their evening shadows reflected back from the placid basin of this beautiful body of water, offering an interesting and pleasing prospect. A turn in the road and we look again through the heat waves dancing gleefully in the barren, desolate plain, and turn away in disappointment. It is significant that the beautiful, happy bride and the handsome, radiant groom, sitting right in front of my chair, looking reflectively and intently on the scene, as I saw the change of expression on their faces as they sat silently studying the illusion, I thought I could see them making application to their own lives, believing that it would be a rose-scented pathway all the way, and that they would, at last, find their goal at the end of the rainbow. May all their dreams come true.

The route through the Sierras to this point is the wildest and most interesting mountain scenery I ever traveled through. It is a succession of changing, shifting views, each more wonderful than the last. But this is already too long. Conference opens tomorrow morning and next week I will write you something about it, if I get time.

Sacramento, Cal., October 14, 1913.

The Law Of God

By Mrs. V. C. Billingsley.

A lawyer, tempting Christ, said: Master, which is the great commandment of the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Because these two commandments are full and complete and all that has ever been thought or written cannot go beyond, neither come up to the wisdom and justice of the perfect law of God. But this law has been broken and dishonored. The strength of the law is sin, for the law has no power over the innocent or guiltless. But Adam sinned, and the law condemned him. The strength of sin is death, therefore in Adam all men are made dead.

The root is the life of the vine, sending its sap into its branches to bring forth fruit, but if the vine is cut loose from the root its source of life is severed and it cannot bring forth fruit of itself and its certain doom is death. God is our source of life, and cut loose from him we are lost and ruined. Will God permit Satan's evil work to triumph over us? No, never! Without, first, giving us a chance to make good. For He will overcome Satan's evil with greater good to mankind, provided they co-operate with His wonderful plan of salvation. How can God who is holy and just, save and forgive those who have broken his law and trampled his commandments under their feet? While God cannot look upon sin with the least degree of allowance and must punish it, yet in justice to himself and in mercy to sinners, he must find a being without sin, who is able and who is willing to fulfill his perfect law, so as to honor God, and who must also be willing to suffer its penalty of death to satisfy his justice. "For without the shedding of blood there can be no forgiveness of sins." God so loves the sinner that he sends his own beloved Son into the world to represent the sinner in his sight, in righteousness and in sin and in death. Therefore God's great work for man centers around the cross, which to the Jews is a stumbling block and to the Greeks foolishness, and to the greater part of the world not needful, but to us, who believe "it is the power of God and the wisdom of God." Jesus Christ went down into death for us, but being free from sin, death had no power to hold him in its strong grasp, therefore he conquered death for us, and arose from the dead, and in him all the dead (in Adam) are made alive! This is one of the two-fold mission of Christ: first, to redeem us from death;

second, to be our Savior from sin. God, in tender mercy, gives us this little "space of earthly time," as "our day of salvation," in which we have the precious opportunity to "lay hold on eternal life, through Jesus Christ our Savior; or refusing to do this, we remain with "the children of men" who refuse to accept God's overtures of mercy in the Lord Jesus Christ. Eternal "life" is the precious jewel Adam lost—and Christ came to bring it back to us, for he is our "life," our "pearl of great price," the "one thing needful." For "whosoever hath Christ hath life and shall not come into condemnation, but is passed from death into life." "But whosoever hath not Christ, hath not life," but is condemned already, because he does not take Christ for his only and all-sufficient Savior. Christ fulfilled the law perfectly for us, so that we are no longer under the law, but under grace, and those who have taken Christ for their Savior are "kept by the power of God through faith unto salvation." God does not save us on the low plane of earth, but must raise us to a higher or spiritual plane of existence, and we must be born again to enter this spiritual kingdom of God, which is invisible to man, because "our life is hid with Christ in God." Paul describes this invisible life when he says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." The children of the world and the children of the kingdom walk side by side on the earth, and each class shall live forever and forever! But with this great difference—the Christians are living the everlasting, imparted life in Christ Jesus but the sinners are living the everlasting dying death outside of Christ. God will not force us, but he says, "I put life and death before you; therefore, choose ye: self or Christ, death or life! God says, "My people perish for lack of knowledge." God's plan is, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast!" And it does seem like, if they understood the fact, that salvations hinges on these two essential virtues: that they would seek to find these two gifts of God. What is faith? It is a channel or tube or instrument of belief, as it were, that unites lost man's heart back to God. And "without faith it is impossible to please God." Because even as we cannot have light from the powerhouse in our homes only as it is sent through electric wires, in the same way faith is the essential instrument, or means, through which man is connected with

God. What is grace? Grace is the very saving blessing, but needs this channel of faith to bring its presence to us—for grace is the virtue (or life) of Christ that flows into the heart of man through faith—as sap flows into the vine, imparting a life that makes man the living, growing child of God, enabling him to bring forth fruit to the honor and glory of God. "For it is with the heart man believeth unto a righteous life." But never with the head alone. Faith is a powerful force and its effect is instant and spontaneous, where it has perfect freedom of outflow, but it can be hindered. The sick woman did not waste any precious time trying to make herself "good enough" to come to Christ, but she sought to "lay hold on him through her faith." Christ felt the sick woman's touch of faith, instantly, through its spontaneity. He said, "Some one hath touched me, for I perceive that virtue (or life) hath gone forth from me." The woman was healed instantly. To her he said, "Daughter, be of good comfort, thy faith hath made thee whole. Go in peace." Christ came to earth and took our flesh upon himself to represent us before God, and he must represent the sinner in every phase of his life: in righteousness, in sin and in death. He lived the law of God perfectly for us making a beautiful, righteous life, in our stead; which God gives back to us as our very own righteousness on the only condition that we accept it, in Christ Jesus, our substitute, as the God of heaven does. Is there any room for pride, or boasting, under this condition? No! But there is a whole world of room in which to love our God with all our heart and soul and mind, and to worship him forever for "his goodness and mercy to the children of men;" and a world of room in which to obey Christ's command, "Son, give me thine heart." Because, "if ye love me, ye will keep my commandments." Christ suffered the penalty of the broken law for us, going down into the grave to conquer death that we might be set free from his strong grasp. If we are living in Christ, our "House of Refuge," we are as precious in God's sight as is his beloved Son! But if we do not take Christ for our Savior, then outside of Christ "our God is a consuming fire unto us." And some day we shall "call on the rocks and the mountains to fall on us and hide us from the face of the living God." Because we have neglected in this world "our day of salvation," which means to get out of self into Christ, and be saved forever! It seems to me a note of deepest sorrow when Christ, representing a phase of the sinner's life before God as he hung upon the cross, exclaimed, "My God my God, why hast thou forsaken me?" Oh if we could believe this vital truth that out of Christ we are forsaken of God, surely we would hasten to return unto God, through Christ Jesus. If we still refuse to come when "time" shall be no more, then we, too, shall languish in our everlasting dying life, as the rich man in hell who cried, "Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." But there was a great gulf fixed that neither could reach the other. Perhaps memory, made more acute hereafter, is "their worm that dieth not," for the rich man in hell said, "I pray thee, therefore, Father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Abraham said, "They have Moses and the prophets, let them hear thee." Christ says, "Hear, and your soul shall live." But we hear not the and "dead in sins and trespasses." But this enlightened age of the world has not grown the vital truths of God's Holy Bible, for the pendulum of the world's clock has swung far away from God's word, but it is coming back and ere long the voice of the pulpit shall cry in clarion tones: "Awake, thou that sleepest, arise from the dead and Christ shall give thee light." And like Paul they will say, "For I determined not to know anything among you save Christ and him crucified." "Ask and ye shall receive" is one of the blessed promises of God. Does God always answer our prayers as we ask? No; not unless it is the best thing for us. He did not answer Paul's prayer to remove the "thorn," but gave him sufficient grace to endure. Perhaps the thorn was necessary lest Paul should be exalted above measure. He did not answer Christ's prayer to let the "cup of woe pass," because it was necessary for the salvation of the world that he drink it. God sent an angel to minister unto him. Does not God say, " whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them"? Yes. He also says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Then it seems there are wrong as well as right things to ask for? Yes, self is a powerful instrument in Satan's hands whom he can influence to ask for "the work of the flesh."

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God does not answer such prayers. It is right to ask for the fruits of the Spirit, for God wants us to bear much fruit. Why is it that sometimes when we pray the heavens "seem as brass above our heads," and God does not answer our prayers? Perhaps he does not hear us. David says, "If I regard iniquity in my heart, God will not hear me." At the grave of Lazarus, Christ said, "Father, I thank thee: that thou hast heard me and I knew that thou hearest me always." Why did God always hear Christ? Because he always fulfilled the conditions of the law of faith, for his channel of faith was never choked by doubts or fears or any other evil things, but was always clean and pure and open, ready to receive. If our hearts were kept clean and pure we should hold sweet communions with God. God does not send answers through a faith choked full of self and Satan and the world. Christ's remedy to keep the faith in right working order is constant use. "Pray without ceasing." If the life of Saint Paul was given us as an inspiration or incentive to profit by, then we can see that never was a man more "wretched than was Paul as long as he lived under the control of self as his master. At last he caught a vision of the Christ, and was converted—and never was a man's life so completely changed, for he who once persecuted Christians now preached the faith which he once destroyed. Self was from henceforth his kept-under and controlled servant, while Christ was enthroned in his heart his Master and King. For Paul was now in the school of God, and obeyed Christ's command to "love your enemies and pray for them which despitefully use you and persecute you, and say all manner of evil against you falsely." He also learned this great truth: That God's balances are just and true, and they weigh our own judgments of our neighbor as the exact figure of our own worth of character in God's sight on his scales of justice. For between humanity and its sins stands their God, who can read the heart and its motives and he alone can judge righteous judgments. Therefore, to each individual God says, "Judge not that ye be not judged, for with the same judgment ye judge ye shall be judged; and the same measure ye meet shall be measured to you again." "Forgive and ye shall be forgiven, but if ye forgive not, neither will your heavenly Father forgive you." God's model prayer makes us ask the very same proportion of forgiveness from him that we accord to our neighbor. The Christian is saved in Christ Jesus; let us always rejoice in this blessed truth, but let this other truth make us watchful and prayerful, for some are scarcely saved, or "so as by fire," while others are "abundantly" saved. This difference being that we are judged and rewarded "according to the deeds done in the body." And God is no respecter of persons, but is a great respecter of character.

than we watch our neighbor. We shall study to obey God's command to "keep thy heart with all diligence, for out of it are the issues of life." Christians are soldiers of the cross in the enemies country, and must always be on guard for their safety. Saint Paul said at the end of his journey on earth, "I have fought the good fight, I have kept the faith." And we too must fight our battles with evils every day. For this purpose God has put into our keeping powerful weapons of warfare for our defense against the world, "the flesh and the devil." We have the sword of the Spirit, "it is written," and prayer and faith and trust as our fighting outfit. But woe to us in our disgraceful warfare if we tie these instruments of power in a napkin of neglect and allow rust to consume their keenness, for then we shall dishonor God by being overcome in every conflict with evil, until God in tender love and mercy must send his grindstone of affliction to sharpen these instruments for active service once more, so that we shall be overcome of evil and honor God by our daily behavior. Afflictions are not always just and due punishments for neglect of duty, however; far from it, for God knows whom among his believing children he can dare to trust to honor him in having "fellowship with the sufferings of the Master." And the believer's patient, uncomplaining endurance of affliction is working out for him "a far more exceeding and eternal weight of glory hereafter." Paul, who was always learning, taught this great truth, "Though I speak with the tongues of men and angels and have not charity (or love) I am become as sounding brass or a tinkling cymbal. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity (or love) it profiteth me nothing." Love is the highest classic that graduates us in the school of God because "love is the fulfilling of the law." And when we practice love in our hearts and lives, as did Paul, then "God's will will be done on earth as in heaven."

Marlin, Texas.
God prohibits vengeance and resentment, but he does not prohibit the remembrance of the meanness as that prohibits a recurrence of the crime.

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WEST TEXAS CONFERENCE.

(Continued from page 1)

Rev. J. J. Morgan, of the American Bible Society, mingled pleasantly with the brethren. A good class of young men were admitted on trial, after many words of commendation concerning them.

The Uvalde District's preachers made buoyant reports. Rev. J. E. Morgan at Dilley and Millett reported more than 100 subscribers to the Advocate. This is the youngest district in the conference, but under the leadership of Rev. S. B. Beall, with the cooperation of his devoted preachers, is to the front as one of the live districts of the conference.

The class of five young men for admission into full connection were called to the bar of the conference, the Bishop addressed them and propounded to them the proper questions, and they gave satisfactory answers to them, and they were voted into the conference membership.

The order of the day was the election of delegates to the General Conference, and on the first ballot Rev. W. D. Bradfield was elected one of the clerical delegates and G. G. Johnson lay delegate. On second ballot, Rev. T. F. Sessions, Rev. S. H. C. Burgin and Rev. V. A. Godbey were elected clerical delegates, completing the clerical list. No laymen were elected on the second ballot. On third ballot, the laymen elected were W. M. Carter and J. W. Robbins delegates. On the fifth ballot M. M. White was elected. Lay alternates: W. N. Hagy and M. A. Childress.

Rev. T. F. Sessions made a fine report for Corpus Christi. He and his people have built and furnished a \$40,000 church building. During the year they paid for all purposes something over \$26,000.

The Beeville District made good progress along all lines under the lead of Rev. J. H. Groseclose. This is a large and difficult field, with a growing population, and the outlook is most promising.

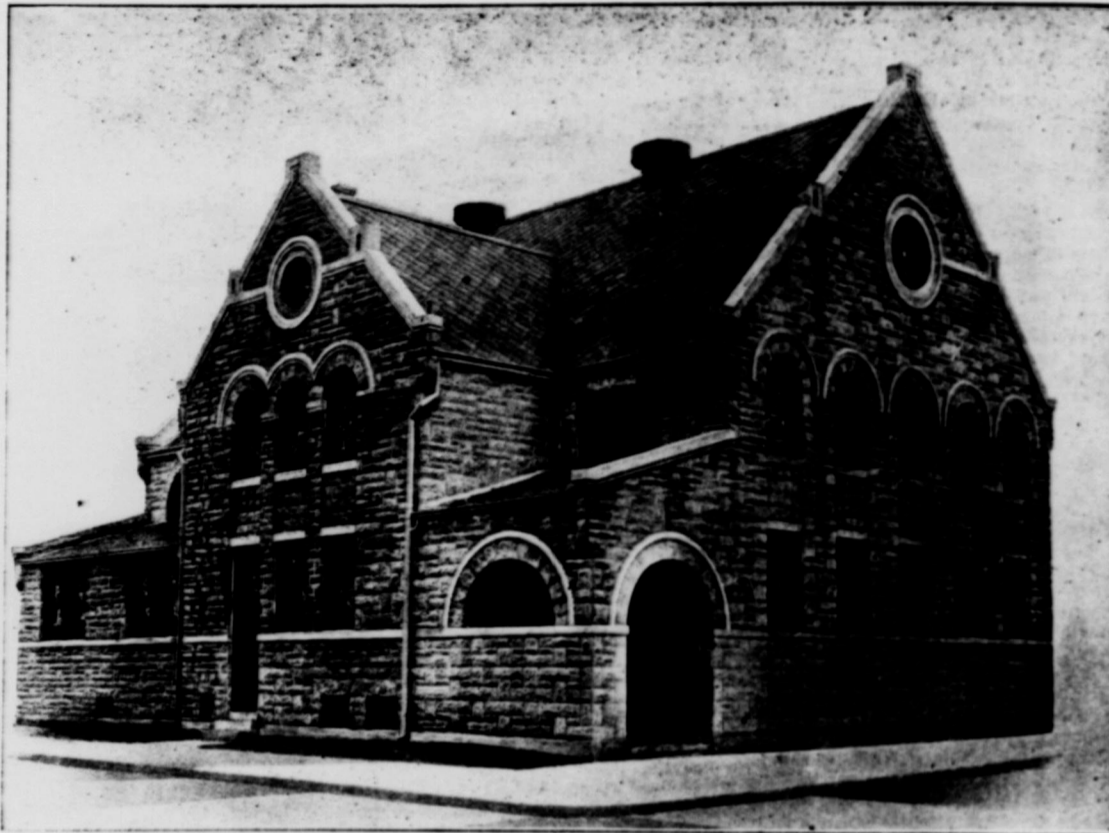
Rev. J. D. Dorsey, of Mercedes, had nothing when he went there. Now he has a splendid church, with ninety members.

The report of the Vanderbilt episode gave forth no uncertain sound. It appears in another place in this issue.

The conference was opened Saturday morning with impressive devotional exercises by that loved and honored old veteran of Texas Methodism, Dr. H. G. Horton. For more than fifty years Brother Horton has been a familiar figure in the councils of our Church in Texas. He is a grand old man. As soon as the opening services had been concluded, the members got busy and flooded the conference with reports, resolutions, motions and addresses. Much important business was dispatched. The announcement that Dr. J. M. Alexander, the presiding elder, had been elected clerical alternate to the General Conference completed the delegation.

Dr. H. G. Horton reported for the Board of Church Extension. The Board asks the General Board for \$34,250 to be used in aiding and building churches and parsonages. Of the total conference assessments, \$5830, made by the last conference the sum of \$5462 was collected. The sum of \$546 was contributed to the Washington City Church. This year's assessment in the aggregate amounts to \$6950. It is apportioned among the districts as follows: Austin, \$880; Beeville, \$850; Cuero, \$760; Llano, \$700; San Antonio, \$850; San Angelo, \$670; San Marcos, \$680; Uvalde, \$660.

C. C. Walsh, Conference Treasurer



WOODLAND HEIGHTS M. E. CHURCH, SOUTH HOUSTON, TEXAS.

REV. H. M. WHALING, JR., PASTOR.

The society was organized on the first Sunday in January, and the new church opened on the second Sunday in September. The building cost, with the furnishings, about \$13,000, and if you don't believe it is the prettiest and best arranged of any of the smaller churches, you are invited to come and be convinced. The membership now stands at 200. The rapid success of this new enterprise is a tribute to the power of connective Methodism. The City Mission and Church Extension Society got under the undertaking with a large gift. A layman, Mr. E. C. Lamb, who lives down in the city, put his membership in the new church for the sole purpose of helping where he could render the greatest assistance. He gave largely in money to the building fund, and besides prepared the plans and supervised the construction. Another layman, not a Methodist, made a handsome gift to the building fund. Thus supported from the outside, the members of the congregation gave three times as much as the best of them thought they could. The result is a splendid structure, complete in every detail. As a Methodist Church very properly may be, this new church was opened with a revival meeting. Dr. Geo. S. Sexton preached eight days, and then my father and mother came for the remainder of the two weeks. The result has been many conversions, a united congregation, and 76 additions. The Sunday School is running over 220 in attendance. The people were delighted with the strong evangelistic preaching that they have heard. Dr. Sexton is too busy with that great task which the Church has laid upon him to hold many meetings, but he has been getting money for the Washington City building in Houston, and besides, he had pledged our Texas Conference Board of Missions to give what help he could to proposed congregation when the matter was under consideration at the last session of the Annual Conference. Large congregations heard him preach the very heart of the gospel. It is a joyous thing to know that men noted for church building are able to preach a good old-fashioned Methodist revival. The other preaching was also from the riches of the glorious gospel and very acceptably done. It is a pleasant thing to record that the more the cross and the Savior figured in the preaching during the entire meeting, the more the people liked it. Woodland Heights is a Methodist Church sound in the faith. The Woman's Missionary Society goes about its work with an intelligent zeal that I have not seen excelled. We have also fine Leagues.

reported that the total sum of \$52,569.71 had been received and disbursed by him during the year. In making his report he stated that between \$5000 and \$6000 had been collected and gone direct to the beneficiaries of such collections without passing through his hands. He also stated that through the dereliction and failure of two or reports, the money collected would have to be carried over to this year's account. He was reelected with a vote expressing the thanks of the conference for his accurate and loyal services.

Rev. A. B. Davidson reported for the committee on the San Antonio Rescue Home. The report, which was adopted, recommended Rev. J. D. Scott, on a salary of \$1500, for Commissioner, and the following Board of Managers: R. P. Shuler, Z. V. Liles, T. F. Sessions, F. B. Buchanan, E. E. Swanson, C. B. Cross, A. B. Davidson, W. M. Carter, A. A. Hughes, J. B. Flannery, W. N. Hagy.

Rev. J. W. Pittman made the report for the committee on the Orphan's Home. The sanitation of the home and the condition of the buildings are splendid. During the year 297 orphans have been sheltered and protected in the home; 156 are in it at present. Homes in good families have been secured for many of them during the year. Rev. R. A. Burroughs, the manager, and his assistants were highly commended for their efficient management.

The proposition to change the name of the Church by dropping "South" and substituting "in America" was overwhelmingly defeated, but a memorial to the General Conference recommending that the name be changed to Episcopal Methodist Church was carried by a vote of 75 to 44.

The report on temperance and Sabbath observance, made by Revs. Theophilus Lee and J. S. Bowles, was a strong document, bristling with a relentless war against the saloons and their attendant vices and crimes. It shows that most encouraging progress is being made in the promotion of anti-saloon sentiment among the masses.

Resolutions, signed by Theophilus Lee, G. G. Johnson, Cullom H. Booth and J. D. Scott, congratulated and heartily commended the success of

the work which the good people in Austin have accomplished in eliminating the scarlet district from our Capital City where more than 3000 students come annually to secure an education.

Mayor Woodriddle was highly complimented, and his determination to enforce law and order in Austin was thoroughly endorsed.

The conference voted to establish a Social Service Commission of Texas Methodism. Each of the Texas Conferences are invited to co-operate in this movement. Each will be allowed two members, and the German mission, the Mexican Border Mission, and the New Mexico (that part in Texas) Conferences will be allowed one vote each. Dr. W. D. Bradfield and Dr. S. H. C. Burgin were named as West Texas Conference members of the commission. A failure of any conference to co-operate will not vitiate the plan. The commission shall do everything possible to apply Christian principles to our social life, and to keep before the Church the urgency of her social life, especially in connection with the State Conference of Charities and Correction, provided, however, the Church shall be held responsible for the acts of the commission only so far as the Church has spoken as a Church.

The report of the Board of Missions, presented by Rev. C. W. Godwin, shows that collections were made during the year for special missions \$1779.92, foreign missions \$582.27 and domestic missions \$15,579.99.

The report of the Board of Education, read by Dr. D. E. Hawk, reports all of the Churches, schools, colleges and universities in a flourishing condition. The plan of raising \$300,000 for buildings and endowment for the benefit of Southwestern University was endorsed. The request made to the General Board for classification of this institution as an A grade college was approved.

The most encouraging progress was reported from Southern Methodist University and its plan to launch a campaign to raise another million dollars for its benefit was unanimously endorsed in the adoption of the report.

The San Antonio Female College, Coronel Institute, and Cherokee Junior College are reported as doing most gratifying work. The Board recom-

mended the assessments for the ensuing year:

For Educational Extension.....	\$1900
For Southwestern University.....	2875
For Southern Methodist University.....	2300
Commission.....	250
San Antonio Female College.....	800
Coronel Institute.....	800

Judge C. A. Wilcox and Rev. J. M. Barcus were elected trustees for Southwestern University. All the other boards and standing committees made their reports.

Sunday afternoon at three o'clock, the memorial session of the West Texas Conference was held at the Laurel Heights Methodist Church. Reverend A. J. Pledger led the opening prayer and the audience of ministers sang lustily, "Blest Be the Tie that Binds." After the prayer Rev. Crutchfield sang The Good Shepherd. Then followed the sermon by Rev. T. G. Woolls and when his name is mentioned the preachers have learned to look for the cleanest type of eloquence. The text was Ephesians 3:16. "From whom the whole family in heaven and on earth is named." The theme was, God's family in heaven and on earth, their character and prospects.

The minister gave seven characteristics of the members of this family. (1) They look alike. Made in the image of God, all are like him. There are minor differences, but all love God and their fellows with the full measure of their strength. (2) They all love alike. (3) They all speak the same language—the language of love. (4) This family has a common secret that is known only to the regenerate. (5) All members of this family have an inheritance, incorruptible and that fades not away. Their trustee is Jesus Christ and he holds title and assurance is doubly sure. This seal makes a good title. (6) This is a joyous family. To them the fountain of joy is ever open. (7) This is a royal family. Its earthly members are now in exile, but by and by they will be recalled, enthroned and crowned.

Rev. Woolls is one of the aged men of the conference but has the ring of true eloquence in every word he speaks.

Memoirs were adopted for the following who had died during the past year: Rev. B. W. White, Rev. H. J. Holland and Mrs. S. H. C. Burgin.

Bishop Atkins, with the assistance of certain elders, ordained the following men elders: Revs. S. M. Hull, H. Clark, C. E. Wheat and T. N. Renfro.

The next session goes to Austin.

CONFERENCE NOTES.

H. G. H.

San Antonio is the oldest and finest city in the State.

In the hearts of the resident portion of the city stands Laurel Heights Church where Conference is being held.

It is by odds the finest church I have ever seen, simply magnificent.

Great palatial residences stretch for miles in every direction, and the entertainment is princely.

C. H. Booth was our host at Austin, then at San Marcos, and now at Laurel Heights.

Conferences were held here in 1860, 1865, 1875, 1884, 1890, 1895, 1901.

The brethren sang with warmth Ray Palmer's great hymn, "My Faith Looks Up to Thee," a favorite of Queen Victoria.

H. G. H. spoke Tuesday night on old days in the Rio Grande Conference and sketched the lives of many of the pioneer preachers.

By resolution of the Brotherhood, these sketches were requested to be printed in the Advocate.

Dr. Hammond made his usual plea for the negroes and took up a collection.

Judge J. O. Terrell made a pleasant speech of welcome and the brethren were responsive.

There was but one man present who was a member of the Rio Grande Conference in 1858, the writer of these notes.

The day was when San Antonio was a Catholic city, now it is distinctly Protestant.

The old Catholic Orphanage, burned a year ago, has been reconstructed down at Mission Conception.

The free auto ride of the members of Conference over the city was a delightful feature of the occasion.

Growth in membership, parsonage and new church buildings was a marked feature of reports.

The number of applications for church extension help in the erection of churches was unusually large.

Dr. Lamar, of Publishing House, stated that not only were all books cheaper, but they expected the volume of business this year would reach \$1,000,000.

The first Protestant Bishop who ever visited San Antonio was Geo. F. Pierce in 1859 on his way overland to California.

This writer greeted him as he passed through Uvalde on his way to the Far West.

In his opening prayer, the Bishop prayed for the newspapers of the land. Well, they need it and the brethren said, "Amen."

The Bishop brought a gravel with him from New Mexico said to have been from an apple tree planted in 1680.

Austin district had 1000 additions and raised for all purposes \$60,000.

Beeville District had an increase of 1559; erected ten new churches and raised for all purposes \$115,990.

Cuero District reported an addition of 900 members and built three new churches and three parsonages.

Llano District reported an addition of 500 members.

San Antonio District reported 1000 conversions, five new churches and three new parsonages.

San Marcos District reported 100 conversions and 850 additions. Austin District raised \$6000 for Southern Methodist University.

Fifty-two charges paid assessments in full.

The Germans proved large material help in the La Grange charge.

Smithville paid \$12,000 for all purposes.

Rockport raised \$1000 and built a new church.

Twenty thousand dollars was spent for church purposes at Bishop.

Two hundred and sixty-one dollars were contributed by the preachers to a hard-run preacher and his family on the Beeville District, Sterling Fisher giving \$50.00.

No song sounds so full and rich at a Methodist Conference as "Jesus, lover of my Soul."

A sheep man up near Arizona gave \$75 apiece to all the superannuates of conference and sums of money to all the claimants of the conference. A vote of thanks was tendered him.

From 1852 to 1913 the General and Conference Boards have helped to build 8692 churches and 2261 parsonages, an investment of \$3,966,441.76.

Thanks were tendered C. C. Walsh, Treasurer, for his faithful work, and

NEW FEATHER BEDS ONLY \$6.50 Full weight 26 pounds. New, clean and odorless. 6-pound Pillows \$1.08 per pair. Satisfaction guaranteed. Write for FREE catalogue. Address SOUTHERN FEATHER & PILLOW CO., Dept. 1023 GREENSBORO, N. C.

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Eagle Pass paid off the church debt and paid \$55 per capita on all collections.

Pearsall raised over \$9000 for all purposes.

Uvalde raised \$8450 for all purposes. The conference set in motion a plan to pay off the indebtedness on the University Church at Austin.

Lampasas raised \$4940 for all purposes and there are 400 in the Sunday School.

he was re-elected for the ensuing four years.

The proposed change in the name of the Church was defeated by a large majority. "America" is as local as "South."

Next conference goes to First Church, Austin. Dr. O. Fisher, Homer S. Thrall, John Haynie and H. V. Philpott were once pastors of this Church.

SOME SNAP SHOTS.

R. L. McIntyre, Star Circuit, reported seventeen accessions to the Church, the organization of a new Church and the building of a parsonage. Financial conditions were reported in good shape.

W. N. Beatty, San Saba Circuit, reported an excellent year's work, good financial condition and a goodly number of accessions to the Church membership.

H. E. Draper, San Saba Station, reported eighty conversions, a Church membership of 354, Sunday School of 476 pupils and good financial conditions.

J. T. Tracy, Richland Springs Circuit, reported three good revivals, fifty-one conversions, 296 members, a Sunday School with double that number of pupils and financial conditions a little behind what they should be.

J. H. Clark, Mullin, reported twenty-five accessions to the Church, successful revivals and excellent financial conditions.

N. G. Ozment, Marble Falls Station, reported the best year in the history of the station. There were big revivals with more than 140 conversions. The Sunday School has 231 members and most of the money needed for a new church has been raised.

H. B. Owens, Mason, reported good revivals, but not many accessions to the Church. The net gain in membership was small. Fourteen babies were baptized and the financial condition is good.

J. T. H. Miller, Lometa, reported a rather backward financial condition and the Sunday School membership double that of the Church.

J. R. Robinson, Llano Circuit, reported collections in full, fifty-three new members and fifty-five dismissals. The total Sunday School enrollment is 171 and two new Sunday Schools were organized. More than \$800 was raised for all purposes.

J. F. Lawlis, Llano Station, reported 114 accessions to the Church, seventy-eight of them coming from the Sunday School. The Church membership is over 300 and financial conditions are good.

Z. V. Liles, Lampasas Station, reported twenty-five received into the Church, bringing the membership up to 359, while the Sunday School has 425. Collections for all purposes amounted to \$4,901.

R. D. Moon, Kempner, reported a net gain of forty in membership, the building of a new church, excellent revivals and a small deficit in the finances of the charge.

R. S. Pierce, Goldthwaite Station, reported thirty-two accessions to the Church and the membership of the Church and Sunday School practically the same. Finances are all full and \$2881 was raised for all purposes.

M. P. Norton, Fredonia, reported two successful revivals and a net loss of four in membership. The Sunday school enrollment is 300 and finances a little short.

C. H. Doak, Cherokee, reported two revivals and sixteen added to the Church roll. Financial conditions are good.

J. T. Weems, Center City, and E. L. Edgar, Johnson City, reported a fairly successful year and finances in good condition. The Sunday School and Church memberships are about the same.

R. B. McSwain, Burnet, it was reported, had given up his work and it was taken over by M. T. Allen, who reported a successful year. Mr. McSwain's name was referred to the committee on supernumerated relation.

Henry Brandon, Blanco, reported a fairly good year's work, but asked that he be allowed to discontinue, and it was so ordered.

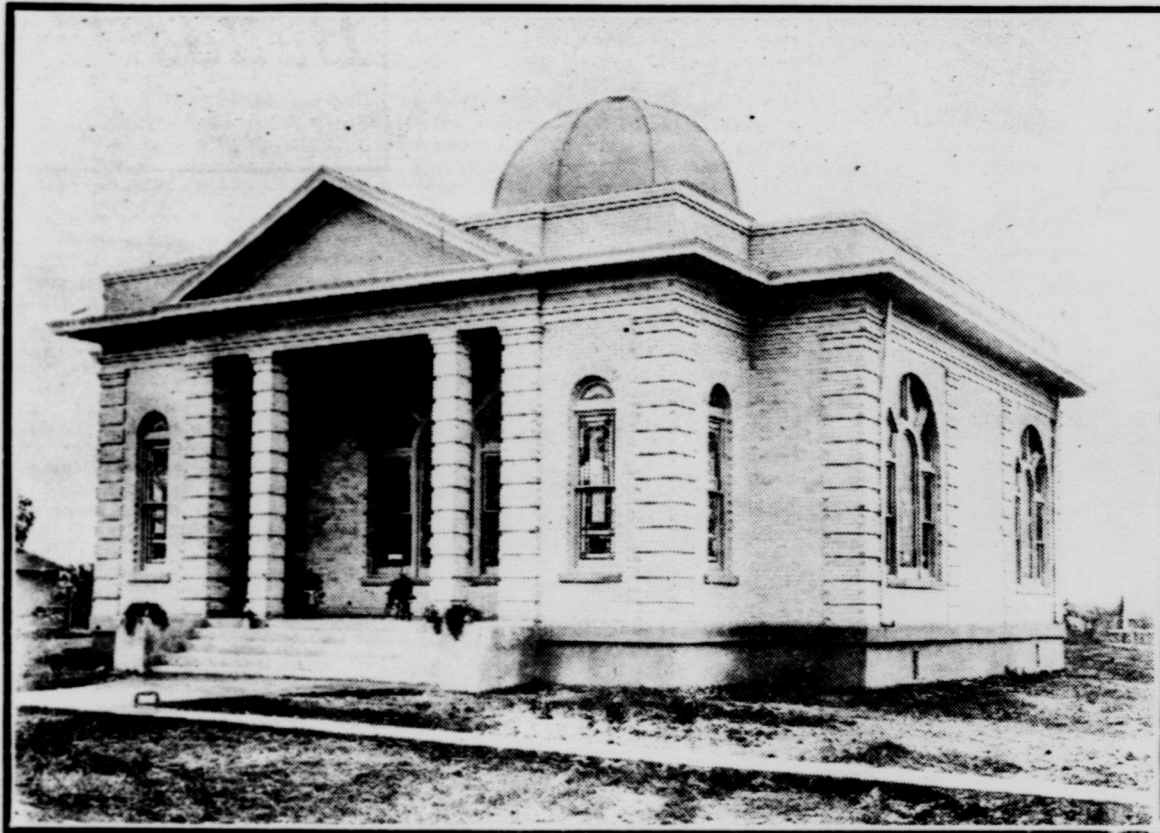
A. B. Chapman, Bertram charge, surrendered his credentials and was dropped from the roll.

W. B. Simmons, Marble Falls Circuit, was discontinued at his own request.

C. E. Wheat, Carrizo Springs Station, reported a good year's work with all financial claims paid. Robert E. Parker, Batesville, and T. G. Woods, Asherton, made reports of a similar nature.

T. N. Barton, Cotulla Station, reported a good revival and a net increase in membership; also a satisfactory financial condition.

W. N. Vernon, Crystal City, reported a good year, a fine revival and twenty-nine conversions. The Sunday School enrollment out-



METHODIST EPISCOPAL CHURCH, SOUTH, BAILEY, TEXAS.

REV. C. P. COMBS, P. C.

This church is solid brick with concrete foundation to rock. Has bowl floor, oak pews, assembly chairs for choir; seating capacity about 400; has modern arrangement for Sunday School work. It was built in the fall of 1912, at a cost of about \$7000, and was dedicated Sunday, October 19, 1913, Dr. G. C. Rankin officiating.

numbers the Church membership. The Church raised \$1950 for all purposes.

J. W. Allbritten, Del Rio Station, reported the best year he has had, with thirty-one additions to the roll and a membership of 221. The Sunday School has enrolled 264 and all the Church societies are in good working order.

J. W. Long, Devine and Lytle, reported two good Sunday Schools, thirty-eight accessions to the Church and an excellent future outlook on account of the Medina dam.

J. E. Morgan, Dilley and Millett, reported forty accessions, a large Sunday School enrollment and finances in good shape.

J. W. Black, Eagle Pass Station, reported a decrease in membership as a result of industrial conditions. The church debt has been paid off and \$55 a head raised.

M. K. Fred, Hondo Station, reported a good revival, the building of a \$7000 addition to the church and a good year.

Beverly W. Allen, Laredo Station, reported collections full, twenty-nine net increase in membership and an increase of 30 per cent in the Sunday School. A site for a church has been purchased.

W. G. Callihan, Moore Circuit, reported a fine year and four successful revivals.

E. E. Swanson, Pearsall Station, reported sixty-three additions to the membership roll, a new parsonage nearly completed at a cost of \$3000 and a good financial condition.

W. L. Barr, Sabinal Station, reported an excellent year, a good deal of mission work done, the organization of two mission Sunday Schools and the building of a mission church. Fifty-four members were received into the Church and \$4600 was raised.

A. L. Scarborough, Uvalde Station, reported a fairly successful year and a thorough organization. All assessments and the final debt on the church have been paid. The amount raised for all purposes was \$8804.

J. W. Stuckey, Utopia Station, reported a membership of 132 with ten accessions. Finances are in good shape.

J. A. Pledger, Tehuacana and Frio Town, reported thirty new members, a large Sunday School and all conference claims and other obligations paid.

George L. Keever, Rock Springs Circuit, reported twelve accessions, excellent financial conditions, a new church under construction and a Sunday School enrollment much larger than the Church membership.

Scott Randle, Spofford Circuit, reported effective work and a successful year.

T. F. Sessions, Corpus Christi, reported a great year's work and the expenditure of \$20,500. V. J. Thomas, junior preacher.

W. W. Nunn, Falfurrias and Premont, reported good progress and a satisfactory financial condition. G. M. Boyd, Floresville Station, and A. T. White, Harlingen, made similar reports. The latter reported holding the first real revival ever held in the Rio Grande Valley.

W. A. Hart, Karnes City, reported good organization work and collections in full. W. L. Brandon, Kennedy and Couch, reported increase in the work along all lines.

O. F. Hatfield, Kingsville Station, reported over 100 accessions, church debt paid off and good financial conditions generally.

R. L. Flowers, Mathis Circuit, reported a fairly good year.

J. D. Dorsey, Mercedes and La Feria, reported a fine year's work. He built two churches and received into them ninety members.

W. R. Keathley, McAllen Circuit, reported the building of a church, good financial conditions and an increase in membership.

J. N. Renfro, Mission Station, reported forty-four accessions and general collections excellent.

L. A. Alkire, Oakville Circuit, reported two new Sunday Schools and a good revival. There

were seventeen conversions and a net increase in membership.

J. T. King, Pharr Station, reported going to his charge without any members. He now has thirty-five, which is the largest percentage of gain reported at the conference.

W. M. McKinney, Robstown Circuit, reported a good year, with seventy-four accessions and a fine Sunday School. The amount raised for all purposes was \$3196.

H. M. Ratliff, San Benito, reported a year of progress and a net increase of twenty-eight in the membership. Financial conditions are good and \$3500 was raised for all purposes.

W. N. Carl, Sinton, reported a net gain of fifty-five in membership, old debts paid off, a parsonage built and over \$6000 collected.

C. G. Hill, Taft Circuit, reported a net increase of thirty-three members and general progress.

C. B. Cross, Curro, reported a net increase of sixty in his Church. A new parsonage was built and collections for all purposes amounted to \$5300.

M. L. Darby, Edna Station, reported 108 accessions to the Church, which now has a membership of 323. There was raised for all purposes \$8366.

D. A. Williams, El Campo, reported the purchase of a new parsonage and collections for all purposes totaling \$2969. The year was a successful one.

R. G. Flummer, Ganado and Louise charge, reported thirty-one received into the Church and the amount of money raised short of the previous year, or a little over \$1800. His district suffered on account of floods.

J. E. Buck, Goliad and Fannin charge, reported thirty-two accessions to the Church and an increase in the Sunday School membership of 40 per cent. Woman's work in his charge is well organized and bringing excellent results.

N. W. Carter, Hallettsville, reported fifty-one new members received, the total membership now being 284. Over \$1500 was raised for the year.

A. T. Cooke, Provident Circuit, reported encouraging work in a difficult field.

J. A. Foster, Lavernia Circuit, reported an excellent year, good revivals, splendid financial condition and a large accession to the membership.

S. H. Yockey, Midfields Circuit, reported finances a little short, but an excellent year in general work. His charge was also in the flooded district.

J. W. Rowland, Nixon Station, reported excellent Sunday Schools and a large membership. A new parsonage was built and paid for last year and there were seventy-four additions to the Church membership.

A. Guyon, Nursery Circuit, reported a good financial condition, and his charge, generally speaking, in the most flourishing condition in its history.

B. A. Myers, Palacios, had a great year, with eighty-four accessions to the Church, a big Sunday School and successful missionary work among the Mexicans.

J. P. Chambers, Pandora, reported successful revivals and a good year. There were 103 accessions to the Church, and there are now 310 members on the Church roll. The Church raised for all purposes \$1194.75.

W. F. Weeks, Port Lavaca and Traylor, reported eighty-two accessions to the Church membership, and his charge in good condition financially and otherwise.

A. J. Coburn reported that Port O'Connor had an excellent year and had raised \$5040. There was a large number of additions to the Church membership, a denominational Sunday School was formed to take the place of the union Sunday School and a good deal of organization work was accomplished.

J. M. Lynn, Runge Station, reported sixty-one accessions to the Church, twenty-six of whom came from the Sunday School. He wanted to know what was meant by an "adult"

when it came to receiving persons into the Methodist Church. He received a girl 5 years old and she was so bright he had put her down as an "adult." Bishop Atkins said he believed that some children at the age of 5 years are far better fitted for Church membership than many men of 60 or 70 who have been sinners all their lives.

E. G. Hocutt, Smiley, reported a good year and \$1726 raised for all purposes. There were many accessions to the Church membership, several of whom came from the Sunday School.

E. W. Morton, Stockdale, reported a splendid year's work, successful revivals, excellent Sunday School and many additions to the Church membership.

J. F. Pennybacker, Victoria Station, reported seventy-three accessions to the Church, a fine Sunday School and \$6454 raised for all purposes.

Joe F. Webb, Yoakum Station, reported 100 accessions to the Church, a fine Sunday School and a satisfactory condition of the finances.

I. T. Morris, Brady Station, reported a well-organized charge and a successful year, with a satisfactory financial condition.

N. E. Bragg, Eden, reported his charge was nearly out of debt and that the Sunday Schools under his charge are prosperous.

J. H. Maxwell, Eldorado, reported thirty accessions to the Church, 120 pupils in the Sunday School and \$2185 raised. His parsonage, he reported, is one of the best in West Texas.

J. P. Watson, Garden City, reported a good year, 152 accessions to the Church and collections amounting to \$1115.

C. W. Rylander, Junction Circuit, reported excellent work for the year, including paying off a church debt of nearly \$3000.

R. R. Cumby, Lohn Circuit, reported a fairly good year, though there was but one conversion. He raised \$350 for building a church. Bishop Atkins remarked that one of the best revivals he ever knew made but a single conversion, but that man became a famous preacher and afterward was the instrument of the salvation of many souls.

W. L. Wall, Menard, reported a good year despite the fact that in his district there is "more antagonism to the Christian religion to the square inch than any other place in West Texas."

J. S. Bowles, Midland Station, reported fifty accessions to the Church, a Sunday School of 220 members and \$8981 raised for all purposes.

J. F. Simpson, Miles, reported an increase of 142 members and \$2308 collected for all purposes.

W. M. Crutchfield, Ozona Station, reported an excellent year's work and satisfactory conditions at this time.

R. S. Adair, Paint Rock, reported fifty-two accessions to the Church and an excellent financial condition.

O. M. Cole, Rochelle Circuit, reported sixteen accessions to the Church, the organization of one Sunday School and good financial conditions.

A. J. Weeks, San Angelo, First Church, reported a net increase of fifty in membership, bringing the roll up to 864. In the Sunday School are 650 pupils and the Church raised nearly \$15,000.

C. W. Hardon, San Angelo, Chadborn Street Church, reported forty-five accessions to the Church, a parsonage bought and paid for and excellent financial conditions.

J. D. Worrell, Sonora, reported many additions to the Church, a good Sunday School and over \$3000 raised.

J. D. Redmon, Sterling City, reported an increase of thirty-nine members in the face of the fact that the population of his county has decreased the past three years. He raised \$3300.

J. W. Shoemaker, Government Hill Church, reported difficult work and marked progress along some lines. The Church raised over \$4000 and the young people are well organ-

ized and cared for. There has been a reduction in the membership because of a pruning of the roll.

S. M. Hull, Sherwood Circuit, reported forty-two accessions and forty-one dismissals and the holding of the most successful revival he has ever held. His Church has 228 members and a Mexican mission and Sunday School.

T. M. Lane, Water Valley, reported a good year under hard conditions.

A. N. James, Alamo Church, reported 184 members on the roll, an increase of thirty-one. The Sunday School has a membership of 183. The Church has raised over \$14,000 this year. It was dedicated May 11. His report showed a splendid condition of his charge.

Cullom H. Booth, Laurel Heights Church, reported 136 accessions, or a net gain of 101. In the Sunday School 405 are enrolled besides those in the Mission in Los Angeles Heights. The Church finances are in good condition and the year was a prosperous one.

Nat B. Read, Prospect Hill Church, reported an excellent year and successful work.

F. M. Jackson, South Heights Church, reported 230 members and 300 in the Sunday School. The Church organized a mission Sunday School and built a new chapel.

S. B. Johnson, McKinley Avenue Church, reported 402 members and \$95 in the Sunday School. The Church raised \$6567 for all purposes. There were many accessions for the year.

Gaston Hartsfield, Alamo Heights Church, reported seventy accessions, a big Sunday School, sound financial conditions and a successful year.

Dr. Emory Hawk, Travis Park Church, reported 159 accessions and a slight falling off in the Sunday School attendance. He explained this was due to the organization of Sunday Schools in other Churches of the same denomination. The membership of the Epworth League has grown from 80 to 187 and the financial sheet is clean. Dr. Hawk remarked that he often preached to two strangers and one member, proportionately speaking. Bishop Atkins was glad the latter clause of the sentence was added.

L. E. Booth, West End Church, reported a good year's work, an increase in membership, good financial conditions, a fine prayer meeting and Sunday School.

S. L. Batchelor, San Antonio Circuit, reported a net increase in membership and splendid work on the part of the Woman's Missionary Society and other Church organizations.

J. H. Meredith, Bandera, reported a net gain of sixteen in membership, making a total of 150. The Sunday School has 165. The finances are good.

Robert W. Fischer, Boernic, reported eight accessions to the Church, an increase in the Sunday School, good financial conditions and an encouraging year's work.

R. E. Duke, Center Point, reported a good year. The membership is 268, a net gain of eleven. All departments are well organized.

J. L. Burns, Fairview Circuit, reported many additions to the roll of members, an excellent Sunday School.

W. A. Manley, Fowlerton, reported a large increase in both Church and Sunday School membership. Five hundred dollars was expended on the church the past year.

R. H. O'Barr, Harper Circuit, reported 118 on the Church roll, six additions to the Church, forty dismissals and two Sunday Schools organized.

S. W. Kemmerer, Jourdanon, reported all departments well organized, a new parsonage built and \$3267 raised for all purposes. He had a successful year.

S. J. Drake, Kerrville Station, reported an excellent Sunday School with a membership double that of the Church. The financial condition of his charge is satisfactory and the past year was a good one.

George F. Ryan, Medina, reported a small net gain in membership and finances in good condition.

Presiding Elder Burgin made a favorable report for F. A. Grimes of Potter, who on account of a break in health was forced to go to Mississippi. Dr. Burgin also made a favorable report for S. C. Dunn of Pleasanton Station, saying he has done excellent work.

At this juncture in the proceedings J. E. Harrison, President of the San Antonio Female College, addressed the conference on the work of this institution. The college is in its twentieth year, said he, and has graduated 160 girls. Eighty of these are married and there has not been an intimation of a divorce. "We are teaching against divorce," he said, "and so far results have been most gratifying."

J. T. Curry, principal of the Marshall Training School, also addressed the conference briefly and extended an invitation to visit the school and see what it is doing.

Presiding Elder Burgin spoke in glowing terms of the work of the San Antonio Church Extension and Missionary Society, declaring it has done much good and is still doing much to make Methodism a potential force in the community. Much of its success, he said, was due to the fact that the preachers are back of it and the laymen are behind the preachers.

W. D. Williamson, Belmont Circuit, reported the drought and food did not hinder the work in his charge. Finances are in good condition.

Sterling Fisher, speaking of Coronado Institute, of which he is President, said there was a strong spiritual interest between the Church and the work of the institution. He spoke of the completion of the new Methodist Church.

(Continued on page 16)

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REV. F. O. MILLER.

McKinney has recently had an important accession to her citizenship in the person of Rev. F. O. Miller, agent for Superannuate Homes, North Texas Conference, M. E. Church South. This work embraces a territory amounting to about one-fourth of the entire State of Texas. The work consists in raising funds with which to buy homes for old, worn-out preachers and for the widows and orphans of deceased Methodist preachers. Rev. Miller with his own means purchased a good residence in northeast McKinney, moving his family here on account of the central location of our city in his work and the excellent facilities for getting in and out to every part of his working territory. He is a preacher of ability, whose excellent business qualifications, caused the Bishop to choose him for this special and very important work, which has prospered under his aggressive leadership in such a manner as to be second among all of the entire Church, the North Alabama Conference only being ahead of it.

F. O. Miller was born in Calloway County, Kentucky, in 1853. He moved to Texas with his parents in 1861.

His father, J. C. Miller, was county judge and county treasurer of Rockwall County for twelve years, then resigning for health reasons. He was converted and joined the Church at twenty. In 1879 he was licensed to preach. He received a High School education, but continued his studies after being grown. The Quarterly Conference that recommended him for license contained only two men in it that could write—the presiding elder and the applicant. Therefore, the presiding elder had to both preside and act the part of secretary, writing his minutes on paper lying on the bottom of a water bucket used as a substitute for a table. Rev. Miller's early ministry was mission work among cattlemen of West Texas. He organized the Methodist Churches at Wichita Falls, Bowie, Bellvue, and at other important points. His first year as pastor was on the Wichita Falls Mission where he received for his year's salary the meagre sum of \$35. Ten years later, he was returned to Wichita Falls Station at a salary of \$1000. He began on missions, but constantly advanced to circuits, stations, districts and now is on Conference work. He has filled pastorates at Plano, Clarksville, Farmersville, and other points, and served as presiding elder on the Dallas, Terrell and Bowie Districts. There are two superannuate homes in Collin County—one at Frisco and the other at Nevada. Others are in contemplation. The work is under the management of a board composed of all the presiding elders of the Conference. Dr. C. M. Harless, of Greenville, is president of it. Rev. Riddle, of Decatur, is secretary, and Rev. Chas. A. Spragins, of McKinney, is treasurer. The nature of the work appeals to the sympathy and liberality of the people. Preachers, who have given their active days to the Church and are now worn out should be cared for. Comfortable homes are built for them and deeded to the Church. In this manner, superannuate parsonages are springing up all over the conference. Rev. Miller is devoted and enthusiastic in his work. His qualifications as a business man are valuable to him as a leader in the work and inspires the Church with confidence in his ability to guard the interests of the Church and its dependent old preachers and widows and orphans of deceased pastors. McKinney extends a cordial welcome to Rev. Miller and hopes that he may be able to establish two or three more Superannuate Parsonages in the county during the next year. McKinney would appreciate getting one of them herself and will heartily cooperate with Rev. Miller in case he decides to locate one in this city.—Daily Courier-Gazette.

Springs in the afternoon. We find that the General Matron, Mrs. McCarthy, has preceded us, which is an assurance that things are in right shape for our entertainment. Soon we are in our quarters, lunch is announced, appetites are satisfied, some fishing tackle is secured. "All aboard" is heard, and we are now hurrying away to look upon some of the most enchanting scenery of the journey through the Park. Rustic Falls engages your attention, not because of the mightiness of the Falls, but because of the most beautiful and lovely Bridal Veil, formed by the mist of the falls, upon which the eye ever rested. These falls are at the west end of Golden Gate Canyon, which, only a mile in length, is one of the most picturesque drives in the Park, passing between the base of the lofty elevation of Bunsen Peak and the southern extremity of Terrace Mountain. Now we are in this region of the dead. The hoodoos are everywhere, here, yonder, all around you, the Devil's Slide down the great Bunsen Peak, the Devil's Horse, close enough to the road for you to touch it; and the most weird region all about you that makes you feel that you are in a country where nothing moves, or speaks, and then it is only in a whisper, except amid the darkness and gloom of the moonless and starless nights. The thought of the beautiful, exquisitely shaped white bridal veil, upon which your eyes rested with such a thrill of pleasure, still lingers with you when you are suddenly ushered into this dismal and dreary region. You cannot help but think, "is it possible that this is the region of darkness and death into which the persons of unhappy marriages enter so soon after the bright and joyous hour indicated by the bridal veil that only so short a time ago filled so many hearts with delight and gladness? Could the veil be lifted and the real facts be understood regarding the condition of those who have married in hate that they might have the sorrow of repenting at leisure, no doubt it would be enough to break the heart of any one who loves his fellows.

Now we are at Mammoth Hot Springs under the direction of a guide, who is disqualified for the job he has in hand because he is just recovering from a severe attack of sickness, but he does the best he can under the circumstances, and the immense crowd is tolerably patient with him. The springs are at an altitude of 6275 to 6575 feet, and they and the terraces occupy several acres on the slope of Terrace Mountain. Narrow Gauge Terrace is a ridge some 250 or 300 feet long, and it is said when active is filled with miniature geysers and springs which deposit the most brilliant coloring. The largest terrace of the entire group is Jupiter Terrace just beneath which is Pulpit Terrace. Two large springs of boiling water fully one hundred feet in diameter supply these two terraces, which present the most delicate coloring from the lightest cream to deep shades of yellow, orange predominating. The abandoned portions of the deposit are a glaring chalk-white, and you will find the coloring only on the active terraces. It is said that in winter when the water is cooled to the mouths of the boiling springs that the coloring disappears altogether. Our guide told us that the crust had been broken through, and a sounding line let down to depths of five hundred feet without reaching the bottom of the lake of water beneath. My, couldn't you hate to fall through into that scalding water? That would not only take all of the hair off of your head, but the skin off of your body. You cannot but feel trembly walking over the ground, as the deposit crackles under your feet. You are about as glad to leave as you were to come.

We are now back in Swan Lake Camp where we are to spend the last night in the Park, and the performers have arranged one of the best entertainments that we had around the campfire during our sojourn in the National Reserve. As Brother Knickerbocker had not fully recovered from having to pay the nickel prize at the entertainment at the Lakeshore Camp, I agreed to act as chairman for him. There was more wit and humor perpetrated than Mark Twain, Eli Perkins, Bob Burdette, or Josh Billings ever got off at one time. Glenn Flinn, the editor of the Great Daily, A. J. Weeks, the President of the Scientific Society, and Mr. Lawrence Thomas, the writer of the personals for the Great Daily, in their deliverances brought cheer after cheer from the great crowd that had gathered for the last night around the campfire. Then came, as the final and most pleasing climax to the evening entertainment, the red headed Irishman, J. W. Hunt, as the leader of a quartette in the rendition of a song, composed by the leader for the occasion. It is needless to say that it was rich both in its composition and rendition. I have never heard Hunt preach but if he

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makes as good in preaching as he does in his efforts to entertain on special occasions he is a hummer. It was at this camp, where we had ice cream made of snow taken from a pile of snow some fifteen feet deep on the 14th of July, 1913. Our people in Texas were writing us that they were burning up with the hot, dry weather, and here we were sleeping at night under three blankets and a comfort, and eating snow, and drinking ice water dipped up from the spring or the running creek.

We are now being crowded into our vehicles by the official loader, Rev. A. D. Porter, and many are the hearty laughs that ring out on the air, as the official cries out in a stern voice, "Oh, get in." "Sit down." "Please put your feet in." "Brother Morrison, take your ear in that Davidson bit off." "Don't you sisters stand there, like statues. Get in." "Dr. Boaz, please let your wife get in first." "Glenn Flinn, you have delayed the procession for nearly thirty minutes. Why don't you hurry? Don't tramp on your wife's feet that way. Get in, and sit down." "J. D., stop your head, till your feet catch up." "Hold on there, driver, till Young gets his left foot in." And the whole crowd moves off in a high state of good cheer.

**DOMESTIC MISSIONS IN EASTERN OKLAHOMA.**

In your issue of September 25, my good brother, S. W. Babcock, gave us a delightful article with reference to the foreigner in our midst, and this is to add a line on the general question from East Oklahoma, proper. I have not preached at Arkindia yet. (The name is indicative) but I expect to do so before conference. If there be such a thing, this scribe come over to this country by accident the first of last July and found plenty of work that needed to be done, and he is here yet. Just the other day a lay member of the District Conference remarked that our Church is doing nothing off the railroads and anybody can see that the principle railroad hugs the State line of Texas very close. Really two points on the railroad were unoccupied, to wit, Haworth and Bokahoma. The latter, your readers may remember, is a mill town that burned about a month ago, destroying about \$500,000 worth of property. I am glad to state that they are rebuilding and it gives me special pleasure to state that the Sunday School and Church services kept up their regular services all the while. As to Haworth it is the simple truth to say that towns of its size in other countries have been known to support a station and do it nicely. It is no exaggeration to say this is a very good

country—valuable improvements are going on all the time both in the country as well as the towns. Health is good, having splendid water for the most part, the population is good and getting better all the while.  
W. W. GRAHAM.  
Haworth, Okla., Oct. 9.

**SOME MEMORIES.**

I began as a Methodist pastor in 1879. All who went in with me have fallen out of the pastoral work, and I am to retire at conference on November 5th. I know it is hard to have to begin now to make my own living with no shelter for my family, and having spent thirty-four years of my life for others, having lived on short pay and shorter promises. Not many charges want old men either in business or Church work. I would love to make my home in Palmer for a while, but where? I must now follow some other line the rest of my life and live by the sweat of my face. I have led men to Christ who are worth their thousands and live in ease, while the clouds of adversity gather about me. I held funeral services over two old people once whose son had corn to sell, and I needed it and didn't have any money, but not an ear for me. I could not help feeling it. If I had the shortage on my salary for thirty-four years I could now get a home and be comfortable. The physicians have been my most generous helpers; so ready to respond to a call and no charge. The preacher is one man who must pay up, or his standing is ruined. His members may refuse to support him and nobody takes it to heart, but he must pay up. If he just borrows from one to pay another. What a struggle to keep above the quicksands! I have some personal friends in Palmer who have shown me kindness. I don't know how I could have kept afloat without them. God will reward them. I hope I am not a complainer. My stewards, as a rule, have tried to do their duty; a noble set of men. If I am not paid in full, even this my last year, I shall not complain, but suffer it as I always have done, and try to be honest. I have tried in some way to console the broken-hearted, to visit and pray with the aged and infirm, to bear with the poor fellow that's down, to bury the dead without regard to Church, to counsel the young and to win the love of little children for Jesus's sake. I feel sure some will welcome me at the beautiful gate, some whom I have helped. I have no desire to add a straw to the burden of any one, but my prayer is that God may abide with you and lead you to richer joy and higher plains of peace and happiness.  
W. H. CRAWFORD.  
Palmer, Texas.

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**The Trip To Yellowstone Park**  
By REV. G. S. WYATT

Number Four.  
If it is ever again possible for me to take a trip to Yellowstone Park, and can spend but seven days in the Park, I intend to spend five of them observing and studying Yellowstone Canyon, but owing to prearranged line of visitation, we are compelled to leave the Canyon after a little over one day for seeing and studying it the best we could in that short time. Since writing my last article I have re-read very closely Dr. Wayland Hoyt's description of Yellowstone Canyon, and find that I was in error in stating that no writer that I had ever read, giving a description of this marvelous Canyon, used the name of God. But Dr. Hoyt, in speaking of the walls of the Canyon, uses this expression: "Mark the sculpturing of God upon those vast and solemn walls." I am glad to make this correction, for I did not see then, and do not understand now, how any man can look upon such grandeur and majesty, and not have God in his thoughts all the time. Early Monday morning we are in a bustle and hustle to get ourselves ready for the trip to Swan Lake.

trembling in every nerve, hearts playing ragtime, we said to one another in pious tones, "We had better go down." And down we went with much more haste than we had gone up. I have often thought since performing that feat of bravery and daring, if that mountain had volcanoed while we three were on its ash side, what would have become of our wives and children? Porter and I, I am sure, were fully prepared for as sudden call as that would have been, but Creed had broken the rule of his life on the trip, and contrary to all precedent, had talked some on the trip. I do not know how a man would fare on a sudden call, who had been guilty of such a breach of a life-long habit. But let this be said, a person who has ever looked upon old Roaring Mountain, with its multitudinous steam escapes and heard the deep-toned, cavernous sounds that fall upon his ears as his heel lightly taps its rocky surface, will never forget it; its gloomy face, its steam and smoke-covered sides, its ghostly sounds, are memories that linger.

The first thing of striking interest that attracts you in a peculiar way is Roaring Mountain beneath the surface of which, judging from the countless steam vents here and there over its desolate and barren side, is a seething, hissing, boiling lake of hot water, while at its base near the roadside are greenish, milky pools supplied by streamlets of sulphur water from the springs. With our boyish curiosity running high, Porter, Creed and I, daring, but full of fear, determined to explore the sides of this appalling monster. When about fifty or one hundred feet up its side our ears caught, in a very distressing way, the muffled sound of escaping steam. We stopped, listened, gently tapped the formation beneath with our heel, and the intonation that quickened the movement of our hearts was like that of a fathomless cavern right under us. White in the face,

BISHOP MOUZON ON METHODISM'S GREAT MESSAGE AND WORLD-WIDE MISSION.

By Rev. John L. Williams.

I was just thinking out some things when there came into my thoughts some other things of which I would like to give expression. It was my great privilege to be in the city of Houston at the time of the meeting of the Presiding Elders of the State and to hear a great sermon by Bishop Mouzon at our First Church. The Bishop took as a text that great passage from I Cor. 16 Chap. and 9th verse, "For a great door and effectual is opened unto me, and there are many adversaries." I would say that the theme of the Bishop's discourse might logically be stated: "Methodism's Message and Methodism's Mission." He dwelt somewhat upon the gospel of Methodism as the gospel of personal salvation. He spoke of Paul, the great apostle having an open door to the great cities of his day and that his gospel was a personal message to the people and generation of his day. There were great cities in Paul's day, Ephesus, Corinth, Damascus and Rome. The Bishop said John Wesley as well as Paul was a city preacher and his message contained the personal element which has characterized Methodism from its history in the beginning. The remarks of the Bishop upon that occasion has provoked some thought concerning the fact, that there is a general tendency through the South, as well as the North, to move towards the great centers. This has particularly been true of the large cities in the North. Take as an illustration the increase in the population in New York the last ten years; the increase was 30 times that of the 20 years preceding. The city of Chicago has grown from a population one hundred and fifty thousand to nearly two and one-half million people.

In our Southland and especially in Texas, our larger cities, such as Dallas, Houston, San Antonio, Fort Worth, and possibly, Waco, the populations have grown from forty thousand in one case, to the number of one hundred and fifty thousand in another case. And all this marvelous growth has been practically within the last ten or twelve years. (And praise unto our Father, our Methodism has kept pace with this wonderful progress).

The Bishop suggested in his sermon one special thought to which I wish to give emphasis, that Methodism's message to the masses was one of a personal salvation, the primary idea is that of experience. Let us think for a moment. What was it that led the Methodists to lay special emphasis upon experience? Going back before the days of Wesley, back to the Reformation, we find its final significance was the protest of individualism against the excessive solidarity characteristic of the medieval world.

In the Roman Church the individual had little or no place. His salvation was conditioned from first to last in belonging to the corporation in whose privileges and functions he shared; through whose sacraments his life was nourished, and whose saints shielded him by their merits, intercessions and prayers.

It could be said that some of the results of the Reformation were the elimination of the individual in the claims which were established. John Calvin, of Genoa, did not emphasize the personal element in his work of reform and therefore his work as a reformer was short lived.

In the early years of the eighteenth century, a popular wave of "Deism" spread over Europe and America. Certainly where all was decree and foreknowledge, miracle is of necessity impossible, the life and atonement of our Lord, at best a work of supererogation. But against this materialism and deism thundered the gospel of Methodism. John Wesley destroyed materialism and deism not by publishing books, but by the emphasizing the personal element in our holy religion. It was the great Pauline truth: "The life that I now live, I live by faith in the Son of God, who loved me and gave himself for me."

John Wesley made his appeal to human experience, the doctrine of assurance was the greatest contribution that the Christian world had ever received up to that time from the days of the Reformation. The question of forgiveness and ones vital relation to Almighty God, even the existence of the Trinity itself, was answered by

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an appeal to ones own consciousness, not the universal consciousness of men, but the enlightened consciousness of the few.

This perfect consciousness of the soul's relation to the Father, Son, and Holy Ghost, was often expressed very crudely but correctly, by such individuals as John Nelson, the mason, and Olivers, the cobbler, common soldiers, and the ignorant miners of Kingswood, all gave expression in their own way to the work of grace within. Often times they would sing:

"How happy are they Who their Savior obey, And have laid up their treasures above; Tongue cannot express, The sweet comfort and peace, Of a soul in its earliest love."

But never before in the history of the Christian Church since the days of St. Paul had the doctrine of assurance been so clearly enunciated.

The religious philosophy of these poor benighted people, crying out for salvation and unconsciously singing:

"We know by faith, we surely know, The Son of God is come, Is manifested here below, And makes our hearts His home; To us He hath in special love And understanding given, To recognize Him from above, The Lord of earth and Heaven."

This is the message which Methodism brings, a message of a personal experience.

II

In the second place I should like further to say a word in regard to the progress and worldwide mission of Methodism.

The doctrines of Methodism are the great facts in Church history.

Methodism has now existed in form and history one hundred and seventy-four years. Can you think of any other system that has spread itself so widely in an equal period of time?

During the first century of the history of the Christian Church, the Christian religion sprang up in Judea, Galilee and Samaria. Churches were organized at Antioch, in the beautiful Isle of Cyprus, in the neighboring provinces of Pamphylia, and Pisidia, and Lycaonia, and Galatia, Phrygia and in fact throughout Asia Minor in general. Berca, Philippi, Thessalonica, Athens, Corinth, and other cities in Greece were visited by the apostles. Christianity then spread through a large portion of the Roman Empire and reached as far as even Lyons in France.

This was a marvelous success, you will say, but as it represents geographical extent, the spread of Methodism is a greater wonder. The Roman Empire embraced the whole of the above places mentioned. It was three thousand miles in length and two thousand miles in breadth, and comprised the most fertile and best civilized of the known world. Its limits were the Atlantic on the west, the Rhine and Danube on the north, the Euphrates on the east, and the desert of Arabia and Africa on the south. This was certainly a magnificent area; but compared with that, over which Methodism has spread, during the last one hundred and seventy-four years, it is comparatively small.

Methodism exists today in Great Britain, France, Germany, Switzerland, Italy, Spain, Denmark, Norway, Sweden and Africa, and, passing to other countries, which the Romans never trod, it has long since entered India, Ceylon and passed into China, Korea, Japan and the Islands of the Sea. In our own country, Methodism has built Churches, from the most remote settlements in Canada on the north, to the Gulf of Mexico in the south, and from Nova Scotia in the east to the golden shores of California in the west.

III

Let us take another interesting period of Church history. The Reformation begun by Martin Luther in 1517 A. D. This great revival of godliness and truth, in the midst of a corrupted Church, established itself in many parts of the German Empire, where it continues to this present time. It was conducted in Sweden by the great Reformer Olaus Petri.

In Denmark it was spread by Martin Reinard and Carlostadt. In France it found a patroness in Margret, Queen of Navarre. In Sweden John Calvin, the great Predestinarian, became famous as a great teacher.

It made considerable progress in Spain, Hungary, Bohemia and Poland. In the Netherlands upwards of one hundred thousand persons were cruelly put to death, because of embracing it. In all the provinces of Italy, but more especially in the territory of Venice, Tuscany and Naples, a great number of people of all ranks were led by it to express an aversion to the Papal yoke.

In Spain, not a few embraced it, and

even Charles V, himself, is presumed to have died a Protestant.

In England, Henry VIII unintentionally helped it along by usurping the chair of Church Supremacy hitherto occupied by "his holiness the Pope" while his only son, King Edward VI was its brightest ornament, and in some respects its most effectual support. In Ireland, Arch Bishop Brown, of Dublin, pulled down images, destroyed relics, and purged the Churches in his diocese from superstition and ungodliness.

In Scotland, John Knox, a disciple of John Calvin, launched his thunders against the Vatican, until it trembled, and at last Queen Elizabeth by an army put an end to Popery in the whole of the Caledonian Kingdom.

This was a glorious and widespread work, the results of which will be felt for generations yet to come.

But compare it to Methodism and tell me that if you think in the same number of years it has surpassed the rapid progress of Methodism?

As to extension and territorial area, Methodism, in comparison with the Protestant Reformation, suffers no disparagement, but Methodism is pre-eminently its superior.

"See how great a flame aspires, Kindled by a spark of grace, Methodism's love the nations fires, Sets the Kingdoms on a blaze." Wharton, Texas.

JUST ONE THING AFTER ANOTHER.

By Gulliver.

If Rev. I. N. Crutchfield ("Uncle Ike" as he is affectionately called by those who are closest to him) were to die, I should attend his funeral and place as many flowers upon his grave as possible. Many others—thousands, no doubt, would do the same, "for he hath been a succorer of many and of myself also." But, alas! he could neither hear my voice, see my tears nor inhale the odors of my floral offering. For "Flattery can not soothe the cold, dull ear of death, Nor words unkind bestir the silent heart."

It is better, therefore, that while he lives and knows, I contribute, ante mortem, what I have to give.

Now why all this round about talk? Just this: for the first time in many years, "Old Ike" is near me for a few days—preaching for our missionary in North Wichita Falls, in a protracted meeting, and coming over every day to talk with me about the Kingdom of God and else. As they say over in the good old State of Georgia, Ike "is a plumb sight." Time does not drag when he is around. He goes laden with "high life," and a single individual or a congregation of people "gets a move on" when Ike appears. There is an atmosphere about him that seems to be laden with electricity and when you come within its radius you begin to jump about. He can "dig up" any community that speaks the English language, if he can get before the people. I do not know—no one seems to know—how he does it. Most people can prove that he can not do it; but about the time they have finished the argument Ike "has gone and done it," and there you are!

Now what does all this mean? Is it because Ike has more religion than other people? Is it because he is better educated? Has he been trained by wise and thoughtful men in that much talked-of science of "How to reach the masses?" I think not. True, Ike is a religious man, an unquestioning believer in the truth of his message; but in this he is not different from many other men—especially in the Methodist ministry. If he was ever inside of a University or even a College, I never heard of it. He could not state the first principle of forensic discourse. He knows little or nothing of any theory of psychology. And yet, if moving men to "come your way" is the object and goal of the orator; if to strike at the so-called "psychological moment" and get results is the end and aim of studies in that field, Ike can give points to Cicero, and make old Richelieu ashamed of himself! As I see it, the whole mystery is solved in the statement—he knows and loves men! The first he got in generation—it was born in him—the second in regeneration, when he was "born again." It is personality afire with God! Speaking of guns makes me think of shooting. I am stronger and stronger every day in the belief that real "gentility" is born in a man or it can never be in him. The true "gentleman," like the poet, "is born, not made." We have books on etiquette that tell us just how to do under any and all circumstances, and if such books should be followed carefully, one can "act the gentleman" all the time and everywhere. But he is just "acting." It is analogous to the morality of the old Jews: those

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who studied and followed the law were exceedingly correct; but the Master said to his disciples that unless their "righteousness exceeded the righteousness of the Scribes and Pharisees they could in no wise enter into the kingdom of heaven." He taught men to be good, and then they would do good. Make the tree good, and its fruit will naturally be good. So it is about politeness and gentility. For, the first principle laid down in all the books on good breeding is "unselfishness, and a deference to the wants and wishes of others." The world "plays like" it means this; but the real Christian does not "play it;" he is it and does it. The difference between the Law and the Gospel is the difference between true and manufactured. The real gentleman does not need books to teach him the art of social success, any more than the poet needs them to teach him the divine art of inspired expression. The greatest scholar on earth could never learn how to write like Burns; and yet Burns never studied the art. Lord Chesterfield was the "politest man in England" according to all witnesses in the case; and yet we now know that he was one of the most selfish and corrupt men who ever lived in any nation. He was a manufactured gentleman; and while he played the part in great perfection and thus palmed himself off on his contemporaries as "the real thing," down in his heart, the seat of all reality, he was a coarse, licentious old brute. He was a social and moral hypocrite. And his descendants are living and numerous. We meet them every day. Such hypocrisy is one of the "tricks" of every trade. But, "though all things foul should wear the brow of Grace, yet Grace must still be so." Hypocrisy is only the counterfeit of truth; and the very existence of a counterfeit proves the existence of the real and original currency of truth.

To sum it all up: the world is trying by art and make-believe to put forth the very things for which the Gospel stands. It is one of the strongest possible endorsements of the pre-eminence and power of truth. It is an acknowledgement that the "best is better than the worst." To be, that is society, so-called.

How wonderfully the sanitary idea has come to the front in the last twenty-five years! It has many ramifications. It has to do not only with wiring against the mosquito and "swatting" the fly, but it gives attention to the care of the body. Bathing and teeth-cleaning, doctoring the feet and manicuring the hands—all these things are considered now necessary to the decent "keep" of the body of the ordinary man and woman. I can remember when "snaggle-tooth" people were as common as they are uncommon now. A woman thirty-five or forty years old was set down as "old," and as a rule she looked the part. And a man fifty years of age was thought to be standing with one foot in the grave. And he looked the part, too. His old, shaggy, grey beard, his toothless mouth, his few wisps of iron-gray hair, companioned well with his shabby coat, his baggy breeches and his rough, unpolished shoes. He generally began to carry a stick about that time, and, if he were a Christian, he was considered a "ripe sheaf," ready to be garnered.

All this is changed now. What with the work of the dentist, the modiste, and the druggist, the woman of today may be anywhere between twenty-five and seventy, and strangers are none the wiser by looking at her. And then the man of sixty, with his new derby, his tailor-made clothes, his polished boots, his gold teeth, his

trousers pressed into creases almost sharp enough to shave with, and his habit of shaving every morning; why, man, you can't tell anything about the age of such an old duck; he may be anywhere between forty-five and seventy-five—no one knows who has not access to the family register. He walks about with his head in the air, his hat on one side of his head, with a diamond stud in his bosom, and a big seal ring on his finger—who can tell about him? Things have certainly changed!

And the change is all for the better. What is the use of looking like an old "hant," and raising goose-pimples on the hide of everybody you meet, when just a little attention to person and toilet would make you a pleasant and welcome companion everywhere? It is a sad fact that some people seem to think that there is a vital and intimate connection between dirt and duty, and rags and righteousness. Not so. It is a true saying that "cleanliness is next to godliness," and if Paul is right in saying that the body is the "temple of the Holy Ghost," then it goes without saying that the temple should be kept clean.

Talking about clean temples, reminds me of some places of worship I wot of which are not fit to shelter cows in. I know of some Churches in communities where the members of the Church are well-to-do, which in keep and equipment are sufficiently "ramshackled" to disgrace the "negro quarters" of an ante-bellum South Carolina plantation. No sexton or janitor has charge of the house. The floor is covered with dirt, the doors stand open half of the time; cows walk about the building and hogs sleep under it. And yet such people expect the Lord to bless them, and when he does not, they indicate to the "elder" that they think a change of preachers necessary. Well, I don't know but what they are about right in this; for a preacher who will stand for such filth in and around the House of God ought to be changed, only he should be changed from a pastor to a cleaner and duster of livery stables. In its last analysis, most of the backwardness and shiftlessness of our congregations are due to the fact that the pastor will stand for it. If a man can not get a move on his people to the extent of putting the place of worship in order, he is not likely to move them to endeavors in higher matters.

But lest some one may think that I have on a grouch, perhaps I had better ring off. But I am not a grouch. I believe—yes, I know, that matters are far better now than they were twenty years ago. We have better Churches, better Sunday Schools, better preachers, better music, better everything; and yet our children—especially our grandchildren—will look back to our days and to our equipment and smile at the primitive simplicity of matters as we now have them. We are "going on to perfection;" and we are headed that way, whatever Old Man Grouch may say to the contrary. The fact is, Old Grouch has lost his grip. He is getting old. Fault-finding is a sure sign of spiritual sterility, or approaching senility. I hope to get younger as the years go by; and I devoutly pray, that before I reach the period of grouch, the Lord may call me from labor to reward.

Light, in every realm, is but fire minus the heat and the smoke.

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### JUST ONE THING BEFORE ANOTHER

G. C. RANKIN, D. D. . . . . Editor

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#### OUR CONFERENCES

##### BISHOP ATKINS, Presiding.

Central Texas, Temple, Nov. 5  
Northwest Texas, Vernon, Nov. 12

##### BISHOP MOUZON, Presiding.

Texas, Nacogdoches, Nov. 26  
North Texas, Clarksville, Dec. 3

The editor is indebted to Mrs. D. L. Collie, good wife of the pastor at Arlington, for a large selection of beautiful roses. Evidently she is an adept in rose culture if these were samples. She is not only a success at raising roses, but equally as much so in helping to make her husband's work a success as preacher and pastor.

Rev. Charles P. Martin, of the North Texas Conference and stationed at Byers, has been transferred by Bishop Mouzon, at the request of Bishop Waterhouse, to the Pacific Conference and stationed at Salinas, San Francisco District. He is one of our brightest and most successful young men and we regret to see him leave us, but the brethren in his new field will find him capable and a real contribution to their work.

Rev. J. W. Blackburn, of Paris, in a recent note informs us that his eldest son, G. P. Blackburn, who last year went out to Tacoma, Washington, to practice law, has been selected by the Board of Trustees of the Tacoma Methodist University to become active head of the law department of the university, succeeding Prof. David Cushman, who becomes Federal Judge for the Western District of Washington. Mr. Blackburn received his master's degree from Fort Worth University and is a graduate of the Lebanon Law School of Tennessee.

Rev. E. S. Hursey, one of our North Texas Conference evangelists, is closing out a year of hard work. He has been busy with meetings, had about six hundred actual conversions and he has received about \$500 for his services, and his traveling expenses have come out of that amount. He has held meetings in a number of places where the people have not been able to contribute anything to his expenses, but he has no complaint to make. We had the pleasure of a brotherly visit from him recently and he is bright and cheerful and happy. He goes next week out into the Archer City vicinity to hold a meeting.

#### A HOUSEHOLD NECESSITY.

I cannot keep house without the Advocate, as I subscribed for it the day I married, March 17, 1893, and it has come regularly ever since. I am a poor man and have a wife and ten children to support, but we all love the Advocate. K. N. JAMES.  
Mertzon, Texas.

The situation in Mexico is unchanged. The election last Sunday was not short of a farce, and the voting was so scattering that no result has been accomplished. The present status of affairs will continue, and that is exactly what the Provisional President wanted. This was his adroit way of getting round the demand of President Wilson. A Congress was elected and this will be subservient to President Huerta and he will continue to run things with a high hand. General Felix Diaz, who has just returned from Europe to Vera Cruz, has fallen under the ban of the Provisional President and he now fears for his life. He has taken refuge under the American flag at the American Consul's station. Things look ominous for Mexico.

So far as we could see at the West Texas Conference there were no slates set up with reference to the election of delegates to the General Conference. If so they were kept so strictly in the background that they were not visible to the naked eye. We mingled with the members, generally, and promiscuously, but we heard but little discussion of the matter. And when the first ballot was taken only one delegate was elected from the clerical ranks and one from the lay. Dr. W. D. Bradfield forged beyond the required majority and was elected, also G. G. Johnson, layman. Several others bunched close round the majority line, but did not cross over it. On the second the other three delegates went over—Revs. T. F. Sessions, S. H. C. Burgin and V. A. Godbey. It took several ballots to finish the lay delegation. Several good men ran splendid races, but only four clerical and four laymen could be elected. The delegation is a strong one and very representative.

The Progressive Prohibition Democrats held an enthusiastic meeting at the Woodman's hall in this city last Saturday to take some steps looking to the elimination of all pro candidates from the race for Governor, except one. There was a large attendance,

#### CONFERENCE NOTES.

We were at a disadvantage in reporting the sessions of the conference on account of the fact that we were late arriving and had to leave before adjournment; but we have used the daily press reports in San Antonio liberally and among them the reader will find much matter about the conference.

We had two Bishops at the conference. Bishop Atkins had charge and right well did he conduct the affairs of the body. He did not make many changes in the appointments this time and the business generally ran smoothly. The presiding elders signed a resolution of appreciation of his work at the conference and it was unanimously adopted. Bishop Mouzon lives in San Antonio and was so situated that he could be present and take part as one of the hosts of the conference.

When the vote on the change of name of the Church came up, the Bishop explained the matter, giving a history of the effort, and when the vote was taken, it was 85 against and 22 for it. Then the Conference voted to memorialize the next General Conference to propose a change in the name of the Church from Methodist Episcopal Church, South, to the Episcopal Methodist Church. And this ended that feature of the work.

Judge Walsh, Conference Treasurer, did some fine work in his department. He has a plan now by which money is sent to him during the year, and \$36,000 went into his hand before the conference met. At the conference he was through his work by Sat-

and they unanimously adopted a resolution calling for each precinct in each county to hold prohibition rallies some time in March to select delegates to a county convention to follow soon; and this county convention is to elect delegates to a State convention in Dallas early in April to indicate a suitable man as their candidate for Governor before the July primary. Any Progressive Prohibition Democrat is at liberty to put in his claims about it and accept the result as final.

Beware of the proverbial brother who makes it his business just about conference times to give out information about changes in appointments. He assumes to know who will be taken up from one place and appointed to another and he seems to carry such an air of mystery about his secret knowledge that he adds a feature of real solemnity to his oracular utterances. But when you come to think about it, he knows nothing more than you do concerning such matters; except he has devoted his time so assiduously to such pastime that he has become an expert guesser—but it is all guess work. If such a brother would only devote his time and strength just as assiduously to the details of his work as he does to assuming to know how the appointments are going to be disposed of, he would be happier himself and make others happier also. Only the Bishop and his cabinet know about these things, and occasionally some of them do not know everything about the appointments.

Hon. Charles Mills, son of the late Roger Q. Mills, of Corsicana, has announced as a candidate for Governor. He says he is an anti-prohibitionist, but wants the prohibition issue eliminated from the race; yet he devotes quite a section of his platform to that issue. He says nothing about the saloon. He makes the fifth on the anti side to announce his candidacy. They all want prohibition eliminated, but devote much of their platforms to prohibition.

urday night, having handled a little more than \$52,000 of the funds of the conference. He is a very systematic and careful business man and the brethren appreciate his work very highly.

The proposition sent out by the good women of the Church to have the next General Conference so change the Discipline as to grant laity rights to the women came up and after many good things said in their behalf, it was voted down by a large majority. So the delegates elected from this conference to the General Conference are instructed how to vote on that question next May.

Rev. Theophilus Lee made one of the best reports of his life at the conference. He has had progress in all departments of his work and has increased the subscription to the Advocate to about one hundred. He looks faithfully after all the affairs of his charge and has his hand on the entire situation when he makes his annual report.

Laurel Heights people, aided by the other Methodists, did themselves proud in the entertainment given to the conference. True, they had to scatter the brethren a little, but every man and his wife were well provided for. No conference was ever given a more royal welcome. This editor was entertained by Mrs. Jot Gunter, at the magnificent Gunter Hotel and he had everything that could be desired to make him comfortable. Her nephew and niece, Mr. and Mrs. Ford, were at the hotel to receive us and give us the right-of-way. It is one of the cleanest,

most modern and best served of our Texas hotels. And it is a mammoth building, too.

Rev. A. S. J. Haygood, of LaGrange, has one of the difficult charges of the conference, but had a fine year's report to make. He has some as faithful and loyal men and women as can be found in Texas and they are Methodists of the finest type. They have given to him their hearty co-operation and the results show up well. There have been conversions, accessions and a general forward movement, and the Advocate is well taken among them. He goes back there and we predict for him another good year.

Rev. A. B. Davidson, of Gonzales, made a fine showing this year for the Advocate. He had a report that made the heart of the bookkeeper rejoice. Miss Ragsdale has charge of this department of the Advocate at Conference and she places emphasis upon the work of Brother Davidson. And not only the Advocate prospered down that way, but the other features of Church work also.

Dr. T. N. Ivey, of the Nashville Christian Advocate, visited for the first time, this conference. He was given a cordial welcome and in his address to the conference he was heard gladly. The good paper he is making is popular over that way, and its editor will always be greeted with brotherly love. Dr. Ivey is a well-equipped man for his position and it is well for us that we had so wise a head in charge of the central organ during the storm provoked by the majority of the Vanderbilt Board.

Dr. Jno. M. Moore was at home at the conference. He put in four strenuous years at Travis Park and left visible evidence of his successful work. It was under his vigorous pastorate that this Church moved into its larger province as a down-town plant. Dr. Moore ran over to Dallas and spent last Sunday in the Dallas pulpits. He is popular among the Dallas Methodists.

Judge John O. Terrell, the big-hearted layman of Laurel Heights Church, gave a suitable function to the pastor and ex-pastors of the Travis Park Church at his elegant home during the conference session. Several of them were present—Drs. Chappell, Moore, Godbey, Hawk and Bishop Mouzon. They had a royal time and many things of a reminiscential nature to discuss. Judge Terrell was for many years a member of Travis Park, but is now at Laurel Heights.

Rev. J. A. Foster, of Lavernia charge, did one of the finest year's work in the history of that appointment. He had conversions, accessions, all collections in full and a good excess. He largely increased the circulation of the Advocate and had things booming. He is a man of energy and vim and he knows how to bring things to pass. He is a valued worker in his conference.

Rev. Cullen Booth made an ideal host for the conference. He was careful to look after the needs of all the delegates and visitors. And his patience and brotherly kindness never failed him. He was ready at all times to contribute in all ways to the comfort and entertainment of everybody. And he had good aid in the local pastors and the Church people generally.

There is a very genial pastor in the West Texas Conference who prepared a good article recently for the columns of the Advocate. In the make-up some of the article was placed on the obituary page. This was bad enough, but the harrowing part of it lies in the fact that the brother's good wife stoutly maintained that it was properly placed, for it was "dead enough for burial." He does not agree with her, nor do we. We would speak Rev. J.

H. Meredith's name aloud, but the preachers of the West Texas Conference might learn thereby who the writer was.

The publisher of the Advocate enjoyed an evening at the home of Mr. and Mrs. A. K. Ragsdale, in San Antonio. He highly appreciated the company on that occasion of Brother and Sister A. J. Weeks and also his old-time friend, Rev. J. M. Perry. The publisher asserts that he never looked upon a finer specimen of babyhood than the black-eyed "grandson" of Brother and Sister Weeks.

Rev. S. L. Batchelor sowed down San Antonio Circuit in Advocates and was first in his district to put all his stewards on the Advocate list. He has made a record every year of being a live wire.

Rev. J. W. Rowland, of Nixon, made his usual full report. It is his regular custom.

Dr. R. S. Hyer and Frank Reedy of Southern Methodist University were present and mingled with the brethren.

#### WEST TEXAS PERSONALS.

Rev. E. G. Hocutt had a fine year at Smiley and the Advocate fared well at his hand. He helped it and it helped him.

Rev. I. T. Morris had a good year at Brady and his report showed good results along all lines. He stands by the Advocate and his people are reading it.

Rev. E. W. Morton, who goes to Nashville this year, brought things to pass at Stockdale and he put the Advocate in the hands of his people. He is a promising young man.

Rev. W. G. Callihan, of Moore, is a new man in the conference, but he got down to business like a veteran. His Advocate report was exceptionally good.

Rev. A. Y. Old, of Manchaca, came up bouyantly for he had figures and cash to show for his investment. He and the Advocate are the best of friends and work hand in hand.

Rev. J. F. Simpson, of Miles, gave a good account of himself at the Advocate table and at other tables as well. He had a great year and had a right to feel gratified.

Rev. S. J. Franks, Webberville, brought up a big Advocate report as he always does, and everything else prospers in his hands proportionately.

Rev. R. L. Flowers, Mathis, has a fine Advocate record and we always depend upon him and are never disappointed. He does everything in good style.

Rev. J. D. May, Leesville, who went to the West Texas Conference from the Northwest last year, gave a good account of himself. He had one of the best Advocate reports in the conference.

Rev. M. K. Fred. Hondo, had everything in full and the Advocate was at the head of his list. He is an ardent worker and does things.

Rev. L. W. Walker, Lytton Springs, is a live young man traveling for the time being as a supply, but will come into the conference later. He is zealous for the Advocate and made the Miss Ragsdale smile.

Rev. J. M. Lynn, Runge, is among a loyal band and he and they worked together in great harmony. The reports showed excellent service. The Advocate always gets good returns from him.

Rev. S. M. Hull, Sherwood, is far out west, but he evidently had a good people. They read the Advocate and do things. The two results always go hand-in-hand.

Rev. J. T. Redmond, Sterling City, came up smiling, and had a right to. He had done a good year's work and had the evidences of it about him.



**Knees Became Stiff**

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The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years. It kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

The Advocate table received him gladly.

Rev. R. G. Rader, West Point, reported well on all lines, especially the Advocate. He has learned that the paper is his best helper and he puts it among his people.

**A SUNDAY AT CADDO MILLS.**

Yes, I spent a Sunday at Caddo Mills. Went there to dedicate their neat, new church. Got there early last Sunday morning. It began to blow and the norther got worse and worse. Then it mixed a large quantity of cold rain with it, and by the time the services ought to have begun, it was too disagreeable for anybody to get out to church. So we put in the disagreeable day with the pastor, Brother Huckabee, at the parsonage, and at the good home of Brother Stephenson and family where I dined. But we had no service, did not even go to the church near by. This is twice that the dedication has been defeated. The next time we hope will be the charm. But I had a good day with those excellent friends. Brother Stephenson is known to our preachers, for his home is their home at all times. Brother Huckabee is very much improved in health. There was a while that it was feared he was impaired for life, but he has rested and had the care of good physicians and he is about himself again. In the meantime his good wife, who is a trained Church worker, has kept in touch with the work and Brother Harless has looked after it also; and matters will be in substantial shape for conference.

The Caddo Mills community is a good one. Our people have built a handsome church at a cost of \$2200, and with lot is easily worth more than \$2500. It is a beautiful structure and commodious and modern. We hope yet to be with them at a later date and take part in its dedication.

**REV. J. H. CHAMBLISS IS DEAD.**

Rev. J. H. Chambliss, of the Northwest Texas Conference and stationed at Goree, is dead. He died very suddenly last Friday, the news of which we gathered from the daily papers. This will be a sad announcement for his brethren to read, for he seemed in good health and had promise of many years of service.

Rev. John H. Chambliss was the son of John J. and Betheny B. Chambliss, and he was born in Montgomery County, Tennessee, July 17, 1849. He was converted in a meeting held by a Baptist minister near his home and joined the Methodist Church June 4, 1871, at Mt. Carmel, Tennessee. He was licensed to preach June 10, 1871, by A. Migill, P. E., October 4, 1871. He joined the Tennessee Conference at Lebanon, Bishop McTyeire, presiding. Was ordained a deacon at Franklin, by Bishop McTyeire, October 12, 1873, and an elder by Bishop Wightman, at Fayetteville, October 10, 1875. He was transferred to the Texas Conference in 1877, which met that year in Galveston. In 1889 he was transferred to the old Northwest Texas Conference which met at Belton. During his long and useful life he traveled the following works: 1871-2, Rock Circuit; 1872-73, the Nashville Circuit; 1873-74, White's Creek Circuit; 1874-77, Celina Circuit—all in the Tennessee Conference, 1877-79, San Felipe Circuit; 1879-80, Anderson Circuit; 1880, located, but in 1881 was readmitted and sent to Bedias Circuit; 1882-85, Cold Springs Circuit; 1885-87,

Maysfield Circuit; 1887-89, Calvert Station; 1889, transferred to the Northwest Texas Conference and was sent to Sweetwater Circuit; 1891-93, Dublin Station; 1893-95, Colorado Station; 1895-97, Cisco Station; 1897-99, West Circuit; 1899-01, Morgan Circuit; 1901-03, Rising Star; 1903-07, Haskell Station; 1907-08, Baird Station; 1908-09, Albany Station, and since then, we believe, his work has been in Goree, where he died. When the old Northwest Texas Conference was divided he fell into the New Northwest Texas Conference.

He was married to Miss Angie Hall, August 9, 1877, who has stood by him faithfully to the end of his pilgrimage. He often said that if he had any success in his ministry, it was largely due to her fidelity as a Christian wife. He kept no record of the churches built or improved, or of the conversions and accessions under his ministry. But doubtless these statistics would show up well were we able to record them. He was a man of more than ordinary mind, he was studious, he was an intelligent reader of good books. He knew the doctrines of the Church and preached them faithfully throughout his long ministry. Brother Chambliss was a true man in his friendships, in his convictions, and in all the elements of his character. He stood on the right side of all great moral issues and sounded no uncertain trumpet when the battle was joined. You could always depend on him. He was never known to betray a confidence or to desert his post. His face was always toward the foe. We know he died in peace and has gone to the Church triumphant.

**PERSONALS**

Brother H. Chesin, of Illinois Bend, gave us the benefit of a visit recently.

Brother John D. Mitchell, of Cleburne, dropped in to see us the past week.

Brother Tom C. Swope, of Houston, brightened this sanctum with his presence recently.

Rev. J. A. Smith, one of the local preachers in San Antonio, was a pleasant caller this week.

Rev. L. N. Lipscomb, Haskell Circuit, was a pleasant caller at the Advocate office this week.

Brethren C. F. McIntyre and C. M. McIntyre, of Kemp, were pleasant callers at this office recently.

Brother Montgomery, of Archer City, called on us last Monday and looked through the Advocate plant.

Brother O. W. Alexander and son, of Wellington, were pleasant visitors recently. He has been reading the Advocate thirty-five years.

Rev. John R. Nelson, of the Corsicana District, made us a brotherly call the past week. He is busy rounding up for conference next week.

We had the pleasure of a visit from Brother and Sister E. R. Tremble and their little son, of Carbon, this week. They are devoted to the Advocate and to their Church.

**THE 100 PER CENT ROLL.**

And still it grows! The following have been reported this week:  
Austin, Tenth Street—Rev. W. D. Bradford.  
La Grange—Rev. A. S. J. Haygood.  
Fairview—Rev. J. L. Burns.  
Batson and Saratoga—Rev. E. J. Harris.  
Harlingen—Rev. A. T. White.  
Covington—Rev. J. W. Head.

The Advocate comes to all my Official Board and it has been my helper and friend. E. J. HARRIS.  
Batson, Texas.

**GERMAN MISSION CONFERENCE.**

The German Mission Conference of the M. E. Church, South, convened on Thursday morning, October 16, at Castell. Bishop Kilgo presided. Most of the reports were very encouraging. An increase of members was reported. The Sunday Schools were all in fair condition and growing. The value of the church properties had increased by thousands during the past year. Most of the assessments were full and running over. And about \$1000 was collected during the conference for educational and other purposes.

Bishop Kilgo captured our people by storm. His democratic ways, his joviality and his smiling face were irresistible. Yet, he used a very firm hand in the direction of the conference affairs.

Rev. Vaughan, representative of the Southwestern, was also in our midst. He spoke to a very attentive audience. Georgetown always had a warm place in our hearts. We also had the pleasure of listening to Rev. W. W. Watts. His discourses were intellectual treats.

Bro. McCain, of the Orphanage, relieved our pockets of a nice little sum. Unanimous vote was cast in favor of retaining our present Church name.

The conference also indorsed the action of the Bishops on the Vanderbilt question.

The following were elected delegates to the General Conference:

- REV. E. A. KONKEN.
  - CHAS. BENECKE.
  - Alternates:
  - Rev. P. H. Hensch.
  - Phil. Stantenberger.
- The appointments are as follows:
- EASTERN DISTRICT.**  
H. W. Weise, Presiding Elder.  
Houston, Bering Memorial—E. A. Konken.  
Houston, Ebenezer—G. W. Muennink.  
Blattis—To be supplied.  
Bellville—H. O. Launch.  
Grassville—D. G. Harlt.  
East Bernard—W. F. Buss.  
Cuero—F. Mummie.  
Elm Creek—O. W. Benold.  
San Antonio—P. H. Hensch.  
New Braunfels—D. Schrimpf.  
New Braunfels—J. F. Koch.  
Yancy—J. G. Mueller.  
Editor Mission Freund—J. A. G. Rabe.

- WESTERN DISTRICT.**  
C. A. Lehberg, Presiding Elder.  
Mason—F. W. Radetzky.  
Llano—Robert Moerner.  
Fredericksburg—W. D. Wiemers.  
Harper—R. Gammethaler.  
Bartlett—Alvin Vetter.  
Cherokee, Junior College—C. A. Lehberg, President.  
Commissioners of Southwestern—F. W. Radetzky, H. O. Launch.  
H. O. LAUNCH.  
New Braunfels, Texas.

**LET'S KEEP THE ORPHAN CHILDREN WARM.**

Notwithstanding the time is so near the Annual Conference; in fact, they are meeting, and thus attention is naturally turned to the finishing up of the year, still the money is coming in daily for the Orphanage Furnace Fund.

This stream of money is a rivulet of sunshine. Come friend, to orphan children, cast in your gift and cause another ripple.

Amount previously reported.....\$723.37  
The following is the list for last week:

- Mrs. R. R. Temple, Chilton.....\$ 5.00
- Mrs. J. W. Yates, Longview..... 50.00
- Jr. Mission Society, Sabinal..... 1.50
- W. H. M. Society, Miles..... 2.50
- Palestine S. S., Powderly..... 5.45
- Dr. J. J. Pendergrass, Leonard..... 10.00
- "Mother Barcus," Waco..... 5.00
- Miss Annie Hodges, White Deere..... 1.75
- Roy Tribble, White Deere..... 2.00
- Seal's Chapel S. S., Nixon..... 2.00
- R. B. Rylander, Cameron..... 5.00
- M. M. Society, Cresson..... 6.50
- Mr. Bishop, Waco..... 1.00

Who will be the next?  
Yours for the Orphanage Furnace Fund.

A. D. PORTER.  
Morrow Street, Waco, Texas.

**RESOLUTIONS.**

Resolutions adopted by the fourth Quarterly Conference, Gatesville Circuit:

Whereas, Our presiding elder, S. J. Vaughan, has been with us for years, and

Whereas, By the law of the Church, he will soon cease to labor among us, and

Whereas, The Gatesville District has been faithfully served during his tenure of office; therefore be it

Resolved, That we hereby express our appreciation of his loyal service and pray God's blessings upon him wherever the Church may send him.

Resolved, Second, that a copy of these resolutions be furnished the Texas Christian Advocate and Gatesville Messenger for publication.

L. B. Sawyers, P. C.; W. B. McQuire, S. C. Folsom, J. R. McClellan, C. M. McGehee, R. P. Walker, J. W. Kearney, O. B. Beard.

**STATE SUPERINTENDENT EXPLAINS.**

Relative to the paragraph on the "Development of Man" found on page 369 of the "New Physical Geography," by R. S. Tarr, permit me to say that this reading will be found only in the first edition of the text mentioned. Soon after being inducted into this office, my attention was directed to the paragraph in question; and, after having carefully considered its wording myself, I referred the matter to the revision committee with my recommendation that the paragraph be re-written so as to do justice to orthodox faith in a Divine Creator, and without neglect to scientific fact. The committee acted favorably upon the matter at once, and the publishers readily agreed to comply with the committee's report without unnecessary delay.

Probably, I should state here also that the Textbook Law enacted by the Thirty-second Legislature very wisely provides that the President of the College of Industrial Arts, the President of the University of Texas, and the State Superintendent of Public Instruction, shall constitute a Board of Revision for the entire time of the adoption authorized under the provisions of this act, and may require such changes, amendments or additions to the book or books adopted as in their judgment will be for the best interest of the public schools of this State; and contracts for books under the provisions of this act shall be made upon the distinct condition that the Board of Revision provided for in this section may, during the time for which books are adopted under this act, upon giving one year's previous notice to the publishers thereof, order such changes, amendments, and additions to the book or books so adopted as shall keep them up to date and abreast of the times.

In making the adoptions each member of the Textbook Board voted with the distinct understanding that the text in question should be subject to such changes, amendments or additions as the Revision Committee might require; and, as State Superintendent, I shall endeavor to uphold this provision of the law which authorizes such revisions as are regarded for the best interests of the public schools of this State.

W. F. DOUGHTY,  
State Superintendent.

**I SHALL VOTE FOR THE CHANGE OF NAME, AND WHY.**

By the blessings of God a call that is world-wide is brought to Southern Methodism. She ought therefore to assume such a name as will consort with her wider field, and that will not restrict by the suggestion of provincialism. Is it not a divine imperative?

Provincialism was a true issue in 1844 when the Methodist Church, South, as a distinct organization, was born. The struggle was between the province of the North and the province of the South in the United States of that day over the inviolability of constitutional safeguards. The issue was not the slavery question, as some do vainly talk, but the perpetuity of an inviolate constitution. Swayed by an overweening sentimentalism respecting slavery, the North, fanatically blinded to every other consideration, with a sweep of the hand would brush aside the constitution; but the South, true to its natal governmental instincts, saw in this attitude of the North the nullification of every governmental right and therefore took its inflexible stand for the sanctity of the constitution. Upon this issue the Church divided itself into two independent jurisdictions.

With points here and there to the West, the operations of the Church at that time were largely in that territory east of the Mississippi River. The contest over the issue was necessarily a contest between the two sections of the Church, each provincial in nature. In assuming their name, it was highly becoming in the societies of the South that they should take to themselves such a designation as would stand for that for which the term South was regarded as the concrete expression: to-wit, the sanctity of the Constitution. Hence the Methodist Episcopal Church, South. It was purely a provincial inspiration.

But Constitutional Methodism has passed from provincialism, so that Southern Methodism is now a factor in world activities. Why retard her greater work and limit her influence by a provincial name? I am persuaded that he who will put aside all lower sentimentalities and will give ear to the higher and nobler will not favor such limitations. Every nobleman of the old Southland loves her past; but likewise every such nobleman who heags the world-call to his Church of the South for her quickening evangelism, if he loves her truly, will strike from her impeded form her swaddling clothes and fit her for the achievement of a future whose glories shall

be more abundantly radiant than the bright shining of the past.

The Church of the South has wrought wonderfully under the old name, but may she not now achieve still more wonderfully under an apter? The world, not as in the former day, is now her parish. Emblazon upon her banners "sanctity of law," but let those banners bear a name like unto the magnitude of her divine call that shall not sing of provincialism. Let that name comprehend the whole world.  
H. B. URQUHART.  
Morgan, Texas.

**MARRIED.**

Russell-Hudson—At the home of the bride's parents, ten miles north of Dexter, Texas, October 9, 1913, Mr. Robert L. Russell and Miss Nettie Hudson, J. W. Cannon officiating.

Craft-Stockard—At the home of Ben Wells, near Crafton, Texas, October 19, 1913, Mr. Ernest Craft and Miss Annie Stockard, Rev. J. S. Sessums officiating.

Mason-Fleming—At the home of the bride's father, eight miles southeast of Clarksville, Texas, October 19, 1913, at 3:30 p. m., Rev. Jesse J. Mason, of White Rock and English charge, and Mrs. Leona Fleming, Rev. L. L. Naugle officiating.

Wright-Hudson—At the home of the bride's parents, near Thornton, Texas, October 15, 1913, 8:30 p. m., Mr. Tom Wright and Miss Katie Hudson, Rev. J. O. Jordan officiating.

Gamble-Debra—In the County Clerk's office, Fort Worth, Texas, October 16, 1913, Mr. S. M. Gamble and Nora Debra, Rev. Thos. Reece officiating.

Akers-McDearmon—In the County Clerk's office, Fort Worth, Texas, October 16, 1913, Mr. M. O. Akers and Miss Susie McDearmon, Rev. Thos. Reece officiating.

Porter-Webb—At the home of the bride's parents, Petrolia, Texas, October 17, 1913, Mr. H. L. Porter and Miss Bessie May Webb, Rev. J. D. Thomas officiating.

Cone-Mercer—At the residence of the bride's parents, October 9, 1913, Mr. Rufus T. Cone, of near Martindale, Caldwell County, and Miss Cloma Mercer, of near Kingsburg, Guadalupe County, Rev. W. A. Scott officiating.

Gamble-Switzer—At the home of the bride's mother, Mrs. Tiny Switzer Blanket, Texas, October 19, 1913, Mr. Addison Gamble and Miss Nellie Switzer were united in marriage. Rev. W. T. Jones, officiating.

**Jamaican Converts in Cuba.**

I have one service per week for the Jamaicans. Among our membership of 97 here in Guantanamo, 37 are Jamaicans. They attend very regularly, and the congregation averages about fifty. Their contributions are larger by far than those from the natives. This year I have received by certificate and order of Church Conference 12 Jamaicans. With the \$265 that Brother Baker has given me for repairs on the church and parsonage, I have put the whole property in excellent condition, and it is every bit of five hundred dollars better off. I was able to save quite a good deal by overseeing the work myself and also being one of the laborers.—W. M. Mullen, Guantanamo, Cuba.

**DR. GROSS ALEXANDER IN DEMAND.**

We clip the following paragraph from the Central Christian Advocate, Kansas City, Mo.:

It is a pleasurable note to announce that Garrett Biblical Institute has called to its chair of Church History no less a person than Dr. Gross Alexander, one of the leading intellects of the Methodist Episcopal Church, South. Dr. Alexander is a voluminous writer, and among the best editors of the time. He is the editor of the Methodist Review of the Methodist Episcopal Church, South; he will continue in that capacity, of course, editing it from his new residence in Evanston, Ill.

This appointment will give great satisfaction, even when debatable questions are subjects of study.

**ARE YOU THE ONE IN TEN?**

One person in every ten has Gallstones? Are you that unlucky one? You probably are if you have any decided symptoms of chronic Stomach or Liver Troubles, for such ailments are nearly always due to the presence of Gallstones.

There is but one certain remedy for these afflictions and that is Gall-Tone. It is not a quack medicine, in fact, most of the ingredients of Gall-Tone are standard medicines used by Physicians in every-day practice for Liver-Gall complaints. Send for our book containing hundreds of testimonials and full particulars concerning this wonderful remedy. Gallstone Remedy Co., Dept. 632, 219 S. Dearborn St., Chicago, Ill.

# Epworth League Department

GUS W. THOMASSON, Editor  
5115 Victor Street, Munger Place,  
Dallas, Texas.

Address all communications intended for this department to the League Editor.

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Next Place of meeting, Greenville, June, 1914.

### CORRESPONDING SECRETARIES

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:  
Central Texas: Rev. W. T. Jones, Blanket.  
North Texas: Rev. W. B. Douglass, Forney.  
Northwest Texas: Rev. W. Y. Switzer, Clarion.  
Texas: Rev. T. R. Morehead, Palestine.  
West Texas: Rev. C. B. Cross, Cuero.

### DALLAS DISTRICT JUNIOR WORK

Never having contributed anything to your part of the Advocate, I thought it would not be amiss to write up our last Junior League Union Meeting, especially since it was my last meeting with the children as District Superintendent. I am turning the office over to Miss Ella Nash, of St. John's Church, so that I may have full time for the North Texas work.

It has been four years since we organized the City Junior League Union. As District Superintendent I felt the need of bringing the children (of the Dallas Leagues at least) together once a quarter. A few times we have had visitors from Grand Prairie and Lancaster, and once from Lewisville. The Union has had its ups and downs, but it has never died; even in the year I was away at school it was kept up under Miss Susie Teal.

We met at Forrest Avenue Church last Sunday afternoon. There were 121 present. Three of the Leagues, Oak Cliff, Trinity and Forrest Avenue, had over 100 per cent. Forrest Avenue having nearly 200 per cent present received the Union banner.

The entire program was furnished by the Forrest Avenue Juniors, and it was an excellent one. Their leader, Miss Ethel Fisher, is a very capable and efficient worker.

We regret so much that three Churches, Ervay, Grace and First Church, had no rep-

resentative. The children at those Churches are waiting for a leader. We had special prayer that by the next Union meeting they would all be organized and enjoying the benefits of association with the other Leagues in the Union.

In taking up the work as North Texas Superintendent I am interested vitally in every district in the conference, and I know that some of them are going to have to work if they stay ahead of Dallas District, for Miss Ella Nash is a live wire.

We want some Junior League to win that North Texas Banner at Greenville next year, too. Perhaps some of the children do not know that they are competing with the Seniors for the best average attendance at the devotional meetings throughout the conference year.

I shall be glad to write or visit any of the district or local superintendents. Please feel free to command me.

(MISS) PEARLE WALLACE,  
4034 Travis St., Route 10, Dallas, Tex.

### FIRST CHURCH LEAGUE, HOUSTON, AGAIN TO THE FRONT

Last summer our League, of the First Church (Houston), made such a delightfully successful affair of a railroad party until I thought perhaps some of the other Third Vice-Presidents in Texas might like to know of it and use our plan.

We arranged the chairs in the basement of our church just like they are on a chair car, the train carrying a conductor, a "butcher" and a brakeman, who looked after the wants of the passengers. Our crowd was so large that additional "coaches" had to be added to accommodate the more than 100 tourists.

The "butcher," of course, dispenses the refreshments, which consisted of the things usually carried on trains. This can be used effectively in a money-raising entertainment, or for purely social purposes, as we did.

The tickets, which are quite lengthy and afford the most amusement are too long to here reproduce; however, anyone interested may obtain a sample copy by addressing the writer.

There is, of course, a ticket office with an agent, a patron, and the depot master, and when the scheme is well worked up, it affords unusual enjoyment and pleasure. As the stations are reached, the young men progress—that is, move up one seat and chat with the young lady in the "seat ahead," thus every one becomes better acquainted, and so on.

JESSIE BRIDGES,  
Third Vice-President,  
608 Pierce Ave., Houston, Tex.

### RIVIERA EPWORTH LEAGUE

At the recent election of the Riviera Epworth League the following officers were elected: O. D. Lawson, President; Miss Della Myers, First Vice-President; Miss Ella Burge, Second Vice-President; Miss Birdie Stoops, Third Vice-President; Miss Nannie Harrison, Fourth Vice-President; McCrary Moody, Secretary; Benjamin Poteet, Treasurer; Miss Vernon Todd, Era Agent; Miss Minnie Lee Turner, Organist.

I am sorry to say that the League has not done the work they should have done the past year, but with the help and guidance of the Father we are going to do better work this coming year.

The League expects to give a series of entertainments this winter, and the proceeds will go towards helping pay out the church, which has recently been finished.

O. D. LAWSON, President.

ference to see to it that the pastor is doing his duty toward the Sunday School. He is the key to the situation. If he is a live, up-to-date Sunday School man, the school will go. He names the superintendent, and has a large part in formulating the Sunday School and in carrying it out. If the pastor is doing the nine things, faithfully, as indicated in paragraph 247 of the Discipline, he will certainly make the school move along. Happy the school that has a pastor of that sort. And it is the business of the Quarterly Conference to see that he is doing these very things.

5. The Quarterly Conference can, perhaps, render its greatest service to the school by putting its best men into the superintendency. This is a great responsibility, and should be met with the best interest of the Kingdom in view. No man ought to be put into this high and holy office merely because he is popular, or is kin to a multitude in the community. I once knew a man to be elected (not in our Church, of course,) as superintendent by carrying his pockets full of candy and treating the children on all occasions. He had no qualifications for the position; but he was popular.

"Is he religious?" and "Is he competent?" are the two questions that should govern in this important matter.

6. I would suggest that the superintendent be asked and urged to make large supplemental reports to the pastor. Let the superintendent be notified beforehand that he is expected to make said report.

Then let full and free discussion follow. These reports, by pastor and superintendent, should be discussed in the light of modern and up-to-date methods and organizations, which look to higher educational and spiritual work. This plan will give a new inspiration and encouragement and give proper recognition to the work of the Sunday School.

7. "What further can be done to advance the interests of the Sunday School in the community?" should be asked at every Quarterly Conference. This will give opportunity for suggestions as to what new and necessary features should be inaugurated. If there is no Cradle Roll, no Home Department, no birthday offering, no teacher training, no missionary policy, then let these be discussed; and ordered, by resolution, that these items be made a part of the school.

Some equipment, some addition to the building, some more apparatus for the teachers, may be needed. Let the conference take cognizance of these things, and pass upon them officially.

8. After all, and before all, and all the time, let the Quarterly Conference pray for the Sunday School.

### A LETTER

Pilot Point, Tex., Oct. 30, 1913.  
At a meeting of the different Sunday Schools, held at the Central Christian Church in this city on Friday night, October 17, it was decided to form a Sunday School Association, and five out of the seven Sunday Schools in the city united. Those remaining out were the First Baptist Church and the Non-Progressive Church. A complete organization was perfected with W. A. Cobbs as President and Miss Annie Pierce as Secretary.

The organization will meet at the different churches and will hold its meetings once a month.

The prime object of this organization is closer fellowship and to assist one another in anything where the benefit will be felt by all. Another thing is to bring about a general reading of the Bible, not only among the young, but the older people as well. We hope to be able to devise some means of getting more of the older people into Sunday School and perhaps get more of the younger people interested in Church work.

WM. A. COBBS, President.

### THE SEEING EYE.

Moses passed by the burning bush as perhaps he had done a hundred times before, but never before had he really seen this bush. He saw in it now the presence of the Great Jehovah, the Lord of Heaven and Earth, and he stopped to wonder and tremble at the fearful sight. While God is not so fearfully manifest in all his works as he manifested himself in this flaming bush, yet to the eye that is alert to see, he is yet to be found in all his works. The whole earth is full of his glory and if we look about us, beneath the outside appearance of things, we still may see the soul-entrancing vision for "every common bush is afire with Him." He shines in every sunbeam and trembles in every wave of ether. He glistens in every dewdrop and makes glorious every bow that hangs from the clouds. He is around us and about us and knoweth our down-sitting and our uprising. If we say the darkness shall cover us, even the night shall be light about us. Yea, the darkness hideth not from him but the night shineth like the day, the darkness and the light are both alike to him. If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his hand lead us and his right hand hold us. He is the very air and atmosphere of our being, for closer he than breathing and nearer than hands and feet; for it is in him that we live and move and have our being.

But our poor mortal eyes see but dimly and are only adapted to the uncertain light of this world. We have among the fogs and shadows no

long that we are unprepared for the rending epiphany of the glory of God. The gloss of novelty for awhile attracts us, but attracted by another and so seeing all things, we see nothing. How many of us poor mortals are in the condition of the non-observant fellow who went through a forest and saw no firewood. Visions of loveliness have been passing in a gaudy pageant before our eyes all our lives, but we have not seen them; notes of entrancing sweetness have wakened the morning and made sweet the evening, but we have not heard them. In the sky above, in the earth around us, and in the sea beneath, are wonders untold, and though plain to our vision, eye hath not seen, nor ear heard, neither hath it entered into the heart of man what half of the riches of God's great universe is.

But not in the depth of air, nor yet in the dark unfathomed caves of ocean, are to be found God's greatest wonders, but in the depth of the human heart. There vice and virtue have fought their battles. There grief has plowed its furrows and sorrow poured out its floods. There gladness has its springtime and the flowers of love appear. Sometimes in the halls of the human soul joy pours forth its sweetest song and grief its soul-wrung threnody of woe. There God walks in his glory and holds high converse with conscience, reason holds his royal court and will send forth its high decrees. He who can pass ear-gate or eye-gate and reach at last the city of man-soul shall find wonders beyond compare. In the galleries of memory hang many a picture and in the workshop of the imagination are the finest fancies wrought. But who has entered into the deep recesses of even his own soul and learned the high possibilities of its eternity and the grandeur of its connection with God?

We pass it by as a commonplace thing, as we do all the rest of creation. What then is it that lifts men and things out of the dreary realm of the commonplace and sets them apart from their fellows? Search as we may in the things themselves, we cannot find save excellence. The music of the aeolian harp does not lie in the wind, but in the harp chords that are tuned for the free winds of heaven. It lies in mute silence till the evening breezes wake the slumbering melodies and it pours forth its soul so the modest violet grows by the hedge in silence, till one day the poet comes by, his eye alert for the beauties of nature and his heart in response to its beauties. Hear him then as he breaks forth in song:

"A violet by a mossy stone,  
Half hidden from the eye;  
Fair as a star when only one  
Is shining in the sky."  
A hundred eyes had no doubt seen that selfsame violet but had passed it by as commonplace. It took a soul enraptured with its beauties to see the glow of God within. The poet does not tell what is not in the flower, but the measure of the true poet is that he tells only what you yourself can see, after he has pointed it out to you. He only interprets a part of the boundless story of beauty in the little flower, then along comes the artist and tells another part of the same story, then the naturalist, and all the rest; yet after all the half has not been told.

What can be more commonplace than a mouse? Only a poor, timid little mouse, that shuns the approach or gaze of men. But the poet plowing his fields, turns one out with his plow and stops to pity its plight, and as we look at it through the poet's eyes, it becomes a heroic figure in a vast drama. There it nestled so cozily, without a thought of coming danger until the cruel plowshare cut right down through the nest and the "cowrin', timorous beastie" was flung out into a hostile world. How like some sad tragedy which we all have in mind. Some happy home with peace and contentment, till death's cruel plowshare cuts through the home-ness and the helpless, timid ones are thrown out into the cruel world:

"The best laid plans of mice and men  
Gang aft agley,  
And leave us nought but grief and pain  
For promised joy."

If a mouse is not the most commonplace thing in the world, can you think of anything more commonplace than a marsh? A muddy, malodorous, disagreeable marsh. The farmer sees no good in it and his first thought is to get some tiles and drain it. The traveler hates it, for it interferes with his journey. The lover of beauty doesn't like it. He prefers to sit by the seashore or look at a mountain. A marsh? Who can say any good thing for a marsh. But wait. Let Lanier sit for awhile on the edge of the marsh and watch the tide come in like the bounty of the Infinite God,

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flooding the every nook and cranny of that marsh and pouring through every mesh and vein. Yonder in the flags and rushes he sees the nest of the marsh hen that a moment before was winging its way through the limitless sky, but now resting securely hidden in its nest in the mire and rank weeds of the marsh. What joy and peace flow over his soul as he looks.

"As the marsh hen secretly builds on the watery sod,  
Behold I will build me a nest on the greatness of God.  
I will fly in the greatness of God as the marsh hen flies  
In the freedom that fills the space 'twixt the marsh and the skies.  
By so many roots as the marsh grass sends in the sod  
I will heartily lay me abold on the greatness of God.  
Oh, like to the greatness of God is the greatness within  
The range of the marshes, the liberal marshes of Glynn."  
JAS. H. GRIFFIN.

How nice a rich old aunt looks—yes, in her shroud.

There is less excuse today than ever before in the Church's history to fail in a world-wide campaign of aggressive evangelism for Christ. Everything invites us!

### Effect of One Bottle

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

## THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

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

### WHAT MAY THE QUARTERLY CONFERENCE DO TO HELP THE SUNDAY SCHOOL?

By Rev. W. J. Moore.

It can do much in many ways. We can suggest only a few in this brief paper.

1. The Quarterly Conference, first of all, should take an intelligent, enthusiastic interest in the Sunday School and its work. This interest should be manifested in many ways. The members of the conference need to get a vision of the possibilities and opportunities of the Sunday School. Without this vision not much will likely be done to help the school.

2. The Quarterly Conference can greatly help the school by seeing to it that every man is a member of the school. The members of the Quarterly Conference should recognize the fact that their relation to the Sunday School is more than a mere official relationship—it is one of individual responsibility as well. The motto should be, "If you believe in it, chime in with it."

I would suggest that the presiding elder ask the question, "Are all the members of this conference know what a school is or what it Sunday School?" It would be a little personal, but it might wake somebody up to his duty of helping the cause.

Again, how can the members of a Quarterly Conference know what a school is or what it needs or how to help it unless they get into it heart and soul? They cannot do it. But they can get into some department of the

Sunday School, if it is only the Home Department.

3. The members of the Quarterly Conference need to know what a modern, well-organized, up-to-date Sunday School is. They need to know much and many things about it. The conference is "a Board of Managers having supervision of all the Sunday Schools within its bounds," etc. See Discipline, paragraph 246. It is also made the duty of the Quarterly Conference "to superintend all the interests of the Sunday Schools and the instruction of the children." See paragraph 83.

How can a Quarterly Conference begin to help a school if the members of that conference do not know what a school ought to be? The conference needs to see to it that our own literature, and it only, is used in our schools. See paragraph 245. The conference can do much toward strengthening the hands of the pastor and the superintendent who are trying to put irresponsible publications out of the school.

As a "Board of Managers" and as "superintendent" of the general and special interests of the school, the members of this conference should get in touch with every teacher and ascertain his or her fitness for this high and holy task of teaching. Yes, the members of the Quarterly Conference need to know as much about the Sunday School as possible; and then will they be able to place an intelligent hand upon it and guide its destinies to the glory of God.

4. It would be well for the Quarterly Con-

# Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

## YOUR CHOICE FOR GOVERNOR.

You may be just an average school boy or girl, but one of your solemnest duties as well as most precious privileges is to consider carefully the claims of all men who present themselves before the people for office. Office does not belong to any man. It is the people's property. The man who holds office simply holds it for the people. Any other view of any office misses the truth.

You may not be able to vote, but you are able to think, and whatever your age or condition you are a part of the civic life of your State and country for good or evil. You cannot neglect a consideration of political matters without harm to yourself and to your State. Whenever a man offers for office, you are at once appealed to to weigh his claims and to pass upon his relative worth and fitness as compared with some other candidate.

Not only so, but if he be the only candidate it is the business of every citizen to consider whether he be the proper man for the office, and if he is not, then it becomes the duty of good citizens to make a canvass of the field and select a good man. Popular neglect of these matters has done more harm politically than all other causes combined. And the reason why grown men and women neglect their civic responsibilities is that while they were children they were never taught or encouraged to consider these responsibilities as a necessary part of civilized life.

The fact that you are just boys and girls is only another way of stating that you should now begin your life-work of taking a thoughtful and active interest in every public matter. Unprincipled men and women can carry their schemes into execution politically while their indifferent neighbors neglect their civic duties, and thus a minority of bad men can control the State's public affairs against a majority of good men who are willing enough to see purity in politics but who are neither thoughtful nor aggressive in defending their convictions at the polls.

The daily and weekly papers bring to your home a mass of information about all the candidates in any campaign. There is no excuse for ignorance about men and offices. If all men were indifferent to civic good our civilization would go to pieces. We could not fail to return to barbarism. Accustom yourself to study public men and public issues. You can be a powerful factor in our civic life if you will do this. A boy, before his majority, can wield great influence by discussing the right side of public matters with his friends. A girl may do as much. A woman is not powerless because she cannot vote. Voting at the ballot box on election day is not the only or the greatest influence in our politics. It merely tests the ultimate mould of public opinion, and women may privately do far more than publicly in this matter.

But all this is to preface the question: Who is your choice for next Governor among all the candidates thus far announced? If you have not chosen the best man, as you view it, go to work to study the men and their platforms when announced, and learn all you can of them, and then decide. It is an interesting study. Do not believe every evil thing you hear of any man. It is always easy to start a lie and to keep it going. But you can learn to eliminate scandal and judge deliberately from what seem to be facts. What reason have you for wanting a certain type of man in the Governor's office? What is your ideal for such a position? Upon what basis will you make up your mind when you finally decide upon your candidate? Does any man in the field justify your ideals? Of the several big questions now before the people, on which side must your candidate stand in each case? The boys and the girls in any community may do much to aid in bringing about purity in politics and the highest general welfare in the administration of public office.

## HOW A GOOD CAUSE CAN BE DEFEATED.

If you study the politics of this State you will find numerous instances where the successful candidate for nomination for Governor did not receive the majority of the votes of the people in the primaries. If we are really a Republican State, that is a Democratic State, for the meaning is here the same no matter which word we use, we ought to elect only when we give a majority of the votes of the people. If we have six candidates in the field, three representing one side of some great issue and three representing the other side, then we

can scarcely hope to give to any man a real majority of the votes, because the vote will be so split up as to make such a desired end well-nigh impossible.

If the votes are about evenly given, then each of six candidates would get about 100,000 votes, all parties in the State voting, and yet it would require over 300,000 to make a majority. Do you believe in any system of selecting or electing candidates where the choice rests upon the fact that one-sixth, or one-tenth for that matter, of the voters may determine the final election? In view of the fact that a candidate may be chosen in the primaries to represent the Democratic party in the final Fall campaign if he gets only a small fraction of the entire voting strength of the State, do you believe it is wise to select a candidate by a mere plurality?

What do you think of having a preliminary vote to choose some one candidate to go before the primaries? If we put up five men and the opposite party puts up only one man how can we hope to elect any of our men? The voting strength in Texas on the prohibition question is about evenly divided, that is, there are about 300,000 pros and about 300,000 antis. If the antis enter the primaries with only one candidate and 300,000 voters to support him, and the pros put up or permit five candidates with only 300,000 voters to support all five, how can we hope to choose a pro candidate in the July primaries? What would be your plan for eliminating all but one candidate for the pros?

In a recent gubernatorial campaign if the antis had had only one man in the field he would have been chosen in the primaries by an overwhelming

## The Public School System And Moral Education

By Rev. Lawrence L. Cohen.

There has come a realization in recent years in the minds of all thoughtful educators that the object of public instruction should not be solely to impart knowledge, but the formation of character and habits of life and thought; that there should be a dominant ethical tendency in the whole process of the child's training. This idea is becoming world-wide, and yet, one of the anomalies of our American civilization is the attitude of those who pose as the defenders and custodians of the inalienable prerogatives of the common people, irrespective of their religious or irreligious belief, against the question of moral instruction in our public schools. The very fact that the voice of sectarianism lifts its tragic cry above the weeping and smothered lamentations of the millions of morally illiterate children of America, seems to be sufficient warrant for preventing the State from incorporating in its curriculum of public instruction text books on the fundamental moral and spiritual verities of life, prepared by a Council of Religious Representatives from every denomination in the State.

This Council could prepare a course of instruction embracing, says Bishop James Atkins, all that is essential to the high moral and religious character of the children in such a way as to leave out all doctrines and sectarianism. A system of elemental instruction inculcating truthfulness, honor, sincerity, kindness, generosity, patience, mercy, patriotism, justice, modesty, consideration for the rights and opinions of others would exert in our humble judgment an incalculable influence upon the lives of future men and women. The very absence of such teaching in our public schools along with a conservative, non-doctrinal and un-sectarian course in the Bible—setting forth its moral, spiritual and ethical worth, as well as its historical, poetical and literary value, impresses the children with the fact that the home and the Sunday School are wrong! Only a few years ago England inaugurated such a movement as this, having for its object the introduction of ethical instruction in the elementary schools of the country. It has since been perfected and is known as "The Moral Instruction League of London." The movement, however, has spread until now an active interest along the same lines has been aroused in Germany, France, Norway, Sweden, Denmark, Italy, Austria, Hungary, Belgium, India and Australia.

The anomalous condition obtaining in America relative to this matter is the gravest calamity that a free people can suffer when a remedy at once so feasible and adequate lies so close at hand. It is our profound conviction that the decadence of public morals is due, if not entirely, in a large measure to the failure of the

majority, because the pros had several strong men in the field, too. And this fact that the pros had several candidates in the field gave to an anti candidate a plurality of votes and thus made him the chosen standard bearer of the Democratic party for the Fall election. If the pros in this last election had had only one candidate in the field there is not the remotest doubt that he would have been chosen as the Democratic candidate for the Fall election, and that he would have been elected. But several candidates split the pro vote until the leading anti candidate got a plurality.

Because of this history, so recent that the memory of it is a rebuke, ought the pros to permit a multiplicity of candidates to divide up their voting strength till the antis will have every advantage again? Is the lesson worth anything to us now? If it is, what are we going to do about it? You boys and girls have a right to discuss these problems, and in so doing you may accomplish much good. Once more we ask, what do you think of some plan for settling positively upon some one candidate and clinging to him before all others in order to obviate the certain condition of a divided vote and an almost sure defeat because of that division? This is now a vital matter in our State politics, and every boy and girl in the State ought to study and discuss the question. No boy can live up to his highest rights as a future voter if he postpones his political thinking till after he is twenty-one. No girl can wield her power so forcefully after she has grown up and married, if she has failed to study the popular issues that make or mar the home life, and this question of prohibition is one that strikes straight at the home life, either to bless it with sobriety and peace or to blight it with debauch and poverty.

public schools to teach morality. This is the

## Moral Tragedy of Our Secular Educational System.

Blind as pagan Japan is, she long ago realized the potent power of public instruction and through her public schools today she teaches the Japanese boys and girls not alone reverence for old age, obedience to parents, but in some sections of the country the very requirements of their religion. In our country the quick statesman and political demagogue become the willing servants of sectarian bigots, who blinded by their narrow outlook on life, with uncious concern discourage the introduction of moral and religious instruction in the public schools, for fear forsooth their children may become indoctrinated. There seems to be a wider and deeper animosity against a real constructional curriculum in morals than any other character of instruction. This alone perhaps, because parents are like the fabled Argus whom Shakespeare describes as pur-blind—"all eyes and no sight." Parents seem incapable of realizing that even doctrinal instruction would be far better than a curriculum barren of all spiritual and moral power. However, we are not an advocate for doctrinal or sectarian instruction in our public schools, but to the contrary are unalterably opposed to such. Our plea is for the introduction of text books on the fundamental moral and religious truths that underlie all true life and character, prepared by a Council of Religious Representatives from every denomination. Benjamin Franklin, long ago declared that "When you want anything introduced in the Nation, you must introduce it through the Nation's schools." Here is the State in miniature. Here and here alone are to be fought out the problems of future civilizations. Here is congregated in embryo the citizenship of world forces, undergoing grooming and training for grappling with the principles and problems that undergird the perpetuity and stability of the home, the State and the Nation. The Public Free School System is one of the three great constructive forces in human development. It is not an anti-social force but in the highest sense a social-force of the most structural and cultural type. With the home and Sunday School it makes up the triune agency that prepares under providential guidance the equipment of child life for efficient, ethical and industrial usefulness in the world. "Public instruction," says Prof. Paul Hanus, in his report of inquiry concerning the Public School System of New York, "aims at the social welfare and social betterment of the individual. It aims to arouse and develop all the worthy interests and corresponding powers of each individual, in or-

DR. C. J. DOWELL'S BANTHANOLIN. SLENDILLY equipped with all modern appliances for the treatment of Chronic Diseases. Specially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the South. Conducted by a physician of twenty-five years' experience.



der that his life as an individual may be as full and rich as possible and that no artificial obstacles may stand in the way of his spiritual and material development."

## Why Teach Morality in the Public Schools?

Because to fail to do so, will imperil not alone the child's future but be inimical to the perpetuity and maintenance of free government and a Christian civilization. Reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principles, declared George Washington in his farewell address. Mere culture of the intellect, writes Herbert Spencer, is hardly at all operative upon human conduct. Plato says, the most gifted minds when they are ill educated become pre-eminently bad. The verdict of the recent Sociological Convention held in France was, "that mere intellectual and physical education will not lessen crime." Moreover—Thomas H. Huxley affirms that "any system which attempts to deal with the intellectual side of a child's nature alone and leaves the rest untouched will prove to be a delusion and a snare; just as likely to produce a crop of unusually astute rascals as anything else." We are on the high road of discovery after all these centuries of abortive public instruction in the realization that the office of education is not alone to prepare men for an efficient citizenship capable of realizing industrial ideals and translating abstract theories into deeds of heroic service for the social good of the whole, but that the supreme end of education is, as Plato puts it, "to make men better—not simply more intelligent but more moral." Even the Roman moralist, Seneca, held that "the office of education is to correct the evil tendencies in the child." That is, to correct the moral vagaries, reset life's ideals, and implant positive and heroic virtues in the mind of the pupil. In the highest sense the end and aim of education, writes Plutarch, must be the virtuous man. That is a false supposition, whoever may hold to it, that morality can be best maintained in the home and Sunday School in this eclectic age of ours, and that our public schools should be relieved of the burden of mothering and fathering the child-world that crowds the four walls of the free schools in the great social centers of our country. We hold it as an axiomatic truth that as morality cannot be maintained without religion, neither can the great fundamental moral and religious truths that underlie all true human greatness of character be maintained in this blighting world of materialism unless text books of the nature already described are incorporated in the curriculum of studies prepared for public instruction. The shame of it all is, that for these many centuries sectarian bigotry and intolerant narrowness have too long shut moral instruction out of the public school rooms and permitted every kind of a degree-mitered pedagogue with unbridled license to hold up pure learning to the almost complete assignation of moral and religious truth to the junk-heap of dead matter and decadent traditions.

## The Questionnaire Hurlled at America Awaits An Answer.

If the Board Schools (as the Public Schools of England are called) have incorporated moral and religious instruction in their curriculum of study, why can America? If in Germany the religious courses are a considerable part of popular education, what's wrong with America? If semi-pagan France can afford to give one day in each week as a holiday in which all pupils who desire it may be taught in the elements of religious truth, why can't America? If in Asia, particularly heathen China and Japan, children are taught by their public instructors, obedience to parents, reverence for old age, and often the requirements of their religion, we repeat, what's wrong with America?

What a moral tragedy! What a commentary! What a supreme comedy we as a Christian (?) Nation are enacting out before the world! Is the explanation of it all this, that gross materialism has swallowed up America in a seething whirlpool of deadened moral and spiritual insensibility? No, for we are in a measure looking after the child, in fact we look after every side of the child's life, except its religious side. We have child welfare exhibits, child labor laws, children's bureaus, playgrounds, guilds and societies; we are interested

in child hygiene, child psychology, child saving, child study and child literature. Our crime against the child is not this, but the fact that we pay no regard to its moral and religious nature!

In spite of Josiah Strong's stinging challenge that "the supreme need of the American child is moral education," we are wantonly and criminally neglecting to provide it. The great Greek historian, Thucydides, made it a proud boast on behalf of Attica, that while other lands were noted for their corn, their wine, or their oil, the celebrity of his native state was derived from its men. Can America boast of the same? No! Why? Because the same ignorant fear that the language of our public school rooms would become the language of the merchant, store-keeper, tradesman and machinist, for decades has prevented our boys and girls from receiving constructional and well as structural lessons in domestic science, manual training and the allied branches, along with their cultural instruction. Only in a recent article in the Outlook, Theodore Roosevelt condemned this spirit of the cloistered pedagogue. Prompted though by the mad fear that our whole educational system would thus become a "slaughter of the innocents" to the insatiable Moloch of commerce and industry our degree-mitered Horatios have sought to defend the bridge against the intrusion of vocational guidance into the school room, and have sought to stuff of system of public instruction with the "dry bones of text books and the sawdust of pedagogues." In spite of this, vocational guidance has won the day, and now an important side of secular instruction is to adequately and efficiently equip our boys and girls for social and industrial usefulness.

The world today is waking up to the fact that there is something radically wrong, and consciously lacking in the elementary schools of the country and that if crime is to be lessened and the public morals of our Nation purified and obedience and reverence for authority in the home is ever again to find a place in the character of the future boys and girls of America, then moral and religious instruction of the most constructive type must be made a part of the curriculum of study in our great system of free public instruction. This can be done, and we need fear no impairment by this structural in education of the present relationship existing between the Church and the State. Daniel Webster says that such fundamental virtues (as we have named) can be taught and that, too, without our children's minds being perplexed with the clashing doctrines of sectarianism on the one hand and bitter religious animosities on the other. Such realizable ideals can be made a part of every liberal course of study in our public schools, without causing so much as a ripple upon the water of ecclesiastical controversy. In planning for such a change however, we can do with less narrow and bigoted demagogues, and more with broad, sane, conservative and religious thinking men.

Whitesboro, Texas.

A clear sense of justice and a love of equity is both the hope and the safety of both the individual and the Nation. Outside of this ark all is deluge and death.

CHURCH SUPPLIES. BOWLDEN BELLS Sweet Tone Far Sounding Durable. BLYMYER CHURCH BELLS. CHURCH FURNITURE. The Best Way. The use of the INDIVIDUAL COMMUNION SERVICE. 274 E. Grand Avenue St. Louis.

## Woman's Department

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

We are very glad to announce that Mrs. Virginia K. Johnson, whom we all love, is improving in health, though it will be some time, probably months, before she is able to resume her active work. We wish every auxiliary that knows and loves her would send a generous contribution to her on the twenty-thousand-dollar debt. While calling on her last week we met Mrs. McKnight and Mrs. Spivey of the Texas Conference with their husbands.

One of the gentlemen was so enthused about the Home and surroundings he handed Mrs. Johnson a check. If more of our women would bring their good husbands to see the Home and Mrs. Johnson we dare say the debt would be paid very soon. Now while Mrs. Johnson must remain at home, bring the husbands with the checks, or get up a large number of checks and mail to her. She says the money must be raised. Help her, good women.

### SAD NEWS FROM CENTRAL TEXAS CONFERENCE.

Not only Central Texas Conference, but our missionary women of the entire Southland will be grieved to learn of the grave and serious illness of the mother of our beloved Sister J. H. Stewart, Publicity Superintendent of Central Texas Conference.

About a year ago Sister Stewart's mother suffered a severe stroke of paralysis and has been in a serious condition since.

Sister Stewart has with great anxiety and touching tenderness watched over her precious mother day and night. Last week the second stroke of paralysis came, with dreadful results, leaving the patient in a death stupor in which she has since continued, and the physicians say the end is not far off.

Sister Stewart is our "ideal Publicity Superintendent," for she is pronounced ideal not only in Texas, but from the Council floor, at our last Council meeting, she was pronounced the most ideal Publicity Superintendent of the Connection of the Southern Methodist Church. It is wonderful to think that while giving her mother constant, hourly, tender care for the past year she has at odd seconds kept up her work as conference officer without any part of the work suffering the least neglect. Under all these conditions what a strain this year has been to her, but she is trying so hard to be brave and bear her affliction. She has the love and sympathy of all our women in whose hearts she is so dear. But, sisters, let us give her not only our prayers, but send her loving letters of sympathy, now while she needs them.

May God bless her now and ever.  
MRS. S. HUNDLEY  
Asst. Pub. Supt. of Cent. Tex. Conf.  
Moody, Texas.

### GOLIAD'S LINEN SHOWER.

A "linen shower" and an afternoon with the "Missionary birds," was given by the ladies of Goliad Auxiliary, Cuero District, West Texas Conference some weeks ago. The miscellaneous shower was in response to a call for household supplies for the Laredo Seminary. List of articles sent: Six pairs of plain towels, two pairs linen towels, two pairs bath towels, six pairs plain pillow cases, one pair linen pillow cases, half dozen napkins, one sheet, one kitchen apron. Box valued \$8.00, prepaid.

The special feature of the afternoon was entertaining and instructive. A novel bird pie, with necks of birds protruding was served. Each guest drew a bird on which was written a question regarding our work, and went in search of the answer on other birds which were scattered about the room in convenient places. Quotations on the feathered tribe added much to the program. A "literary menu" concluded the delightful entertainment at the home of our Third Vice-President, Mrs. W. M. Seeliger. MRS. R. R. LEMASTER, Pres. Goliad Auxiliary.

### SHERMAN DISTRICT MEETING.

The District Meeting of the Woman's Missionary Society of the Sherman District convened in the M. E. Church, South, Collinsville, Texas, Sept. 23. Mrs. R. S. Fulton, the new District Secretary, was on hand for the opening service and presided throughout the entire session. Though new in the work, Mrs. Fulton seemed perfectly at ease and guided the proceedings of the conference with all the skill and tactfulness of an experienced parliamentarian.

Tuesday morning Mrs. Paul Jones,

Conference Fourth Vice President, conducted a round table discussion on "The Social Life of the Church." Pertinent questions were asked and answered and everyone entered heartily into this feature of the discussion.

Other conference officers present were Mrs. P. C. Archer, Conference Corresponding Secretary, whose wide experience and perfect familiarity with all the details of the work contributed largely to the success of the conference.

We must also mention Mrs. Frank Bennett of Pottshoro and Mrs. Bryant of Whitewright, our two Conference Treasurers, whose words of commendation and good cheer are always a delight to us.

Mrs. Dora Bowman of Plano, was with us and read a most excellent paper on "The Needs of the Foreign Field."

It was the sense of the conference that the terms "Home" and "Foreign" were distinctions that were purely arbitrary and artificial and that they ought to be dropped out of our missionary terminology. With this in view the conference adopted a memorial presenting their views to the General Conference.

The hospitality of the good people of Collinsville was gracious and ample. Notwithstanding the fact that there was a good attendance, many homes that had been opened to the delegates and visitors were without guests. Brother Kerr, the local pastor, did everything possible for the comfort and convenience of the delegates and visitors.

Brother Mood, our "beloved," was present throughout the entire session and rendered the conference great assistance by his helpful suggestions. Brother Cohen of Whitesboro, and Brother Wages of Sadler, were made to feel at home and entered heartily into the various discussions.

Next year the conference meets at Sadler. MRS. E. L. EGGER, Secretary.

### CISCO DISTRICT W. M. S.

The Woman's Missionary Society in the Cisco District held its annual meeting at Carbon, on Wednesday and Thursday, August 21 and 22, with Mrs. S. W. Kimble, the newly appointed and most efficient District Secretary, presiding.

The meeting was delightful and profitable, and above all the spiritual atmosphere was an inspiration to every one present.

The program as a whole, was well prepared and rendered.

The first afternoon was given to organization and reports of auxiliaries, which showed a remarkable growth throughout the District.

There have been more Junior Societies organized in this than in any other district of the conference.

During this afternoon some poster work was presented by Mrs. C. L. Cartwright. The Windmill poster was much appreciated, as it gave us a plan to raise the Conference Expense Fund.

The Wednesday night session was devoted to addresses by Miss Wood, our deaconess, at Thurber and Mrs. C. L. Cartwright, Conference First Vice-President.

Miss Wood, in presenting the work at Thurber, made us to feel indeed that the foreigner was our brother who is looking to us for help. Miss Wood is doing a noble work, and to hear her speak and look into her face is indeed an inspiration, and we heard her felt a deep purpose of heart to do our best in the Master's service.

On Thursday morning a very interesting and profitable institute on children's work was held, many delegates stating the greatest need locally was the organization of the children's work.

One of the most interesting and helpful features of the meeting was a paper on "How the Auxiliaries May Help the District Secretaries," by our former District Secretary, Mrs. W. H. Hagerman, of Ranger.

Indeed every phase of the work was ably presented and discussed.

Cisco District readily accepted her apportionment for missionary salaries, and adopted the birthday plan to raise the money, each member on her birthday to put as many cents as she is old into the birthday box.

The district is doing things and will be heard from more and more in good works.

The district is doing things and will most spiritual consecration service, and every delegate returned to her home feeling that it was a blessed privilege to be present.

The welcome and hospitality of the people of Carbon was such as to make us fall in love with those good people. Everything for the comfort and pleas-

ure of the delegates was done. Chief among them was the reception tendered to the visitors on the first afternoon, at which delicious refreshments were served.

Among the visitors who added to the interest of the meeting were Revs. E. M. Wisdom, of Thurber, and W. T. Singler, of Carson; Mrs. C. E. Lindsey, of Cisco; Miss Wood, of Thurber, and Mrs. C. L. Cartwright, of Comanche. The meeting will go to Ranger for next year.

MRS. C. L. CARTWRIGHT.

### BOWIE DISTRICT MEETING.

On Monday, October 6, at 2:30 p. m., the Bowie District North Texas Conference convened in the M. E. Church, South, Bellevue. Our beloved President, Mrs. L. P. Smith, was present and District Secretary, Mrs. T. A. Fleming, presided. There were sixteen delegates and preachers present during conference. After devotional exercises, led by Mrs. L. P. Smith, Mrs. I. N. Crutchfield gave an address of welcome, which was responded to by Mrs. L. P. Smith. She then gave us the first of a series of lectures from "The King's Business," a book teaching efficiency of Christian workers. Next on program, each delegate on "Why we attend this conference." Adjourned until 8 p. m.

Brother Beck, of Archer City, conducted devotion. Rev. Howell, of Bowie, preached on "The Church: Its Possibility and Commission." Adjourned to meet Tuesday, 9:30 a. m.

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## Notes From the Field

### Forreston.

Saturday last Brother Whitehurst held the Fourth Quarterly Conference for this charge. It was a fine conference, full attendance, every official of the charge being present. We are closing out well. Pastor's and presiding elder's salary overpaid \$42, not considering a gift of \$96 given the pastor in the summer. Our conference collections are full and a few dollars over for good measure. Have had 85 additions to the Church, 72 on profession of faith. Baptized eight babies. A good year. —S. L. Culwell, Oct. 27.

### Eleventh Avenue, Corsicana.

Our work briefly summarized: Church building repaired inside and out, \$700, and paid for; salaries advanced \$200 and paid in full; conference assessments advanced \$50 and paid in full; new fence around entire premises, \$100, paid for; subscriptions given for local Y. M. C., \$1200; subscriptions for S. M. U., \$680; incidentals, \$287; no debts left; winter coal paid for; sexton, \$96, paid to date; Sunday School out of debt and money in treasury; Epworth League ran all the year; seven conversions at regular services; splendid revival, 15 conversions and 14 additions; total additions for year, 80; all departments well organized and active. Rev. G. F. Winfield, President of Meridian College, did the preaching in our revival meeting and it was edifying, uplifting, soul-stirring and effective. His ministry was indeed a blessing to the Church and led many to an acceptance of Christ. His work shall abide and we shall ever remember him most kindly.—Neal W. Turner, P. C.

### Murchison Circuit.

Our fourth Quarterly Conference is now a thing of the past. Brother Turrentine, our beloved presiding elder, was on hand and preached for us three of his best sermons to the delight of all and they did us good. All the places in the charge were represented but one. The faithful stewards had good reports: paid the presiding elder \$32.35, preacher in charge \$250.80. This is our fourth year. Wife and I or getting ready to move. The work has advanced on all lines. We are some behind on the finances, but the brethren say it will be paid. We have a good preacher's home valued at \$1500, completed this year, with only \$110.15 indebtedness. We hope to carry with us a clean sheet to conference and leave the charge in good condition for the next man. We regret very much to leave behind many good, true and tried friends, besides the brethren who have been so kind to us. They will always have a warm place in our hearts. We commend them to the loving care of our Father in heaven who cares for us all. We pray the blessings of God on the next preacher and hope the people will give him a warm reception.—G. M. Fletcher.

### Batson and Saratoga.

Batson and Saratoga have made some progress during this year. Early in the year a revival was held at Saratoga under the leadership of our conference evangelist, Brother Bell, and some sixteen members were received into our Church. Later, revival services were held at Batson. Brother Charles Doak, of the West Texas Conference, did the preaching and he did it well. There was a general spiritual uplift in the Church and fifteen members came into the Methodist Church. Altogether forty names have been added to our Church roll during the year. The Saratoga people have built themselves a new church and the Ladies Home Missionary Society of that Church has furnished it at a cost of \$450. This congregation is now very comfortably housed. The Ladies Home Missionary Society of the Batson Church has seated their church anew and made other considerable improvement on their house of

Brother F. A. Crutchfield led devotional. Mrs. Fleming called for reports. Delegates from Wichita Falls, Bowie, Ringgold, Nocona, Iowa Park, Archer City and Bellevue responded. These reports called forth many lively speeches along different lines of work. Committees on memoirs, plans, resolutions and auditing were appointed. Meeting adjourned until 2 p. m.

Devotional, led by Mrs. J. P. Hatfield. Mrs. Smith continued lecture on "The King's Business." Mrs. Butcher, of Iowa Park, read a paper on "Higher Ground," that was so scriptural, followed by a paper by Mrs. Beck on "Duties of Christian Stewardship (Third Vice-President's work). Adjourned to meet at 8 p. m.

Devotional, led by Rev. I. N. Crutchfield. Paper by Mrs. Fosshee, Nocona, "Does the Woman's Auxiliary Increase Spirituality in Church?" Mrs. Hopkins, of Henrietta, also read a paper on "The Necessity of Training Children for Missions" (First Vice-President's work). Then came the climax of our helpful spiritual conference in the address on "Missions," by Mrs. Smith, after which we adjourned to meet 8:30 a. m. Wednesday.

Devotional, led by Mrs. Fleming. Report of committees read and adopted. Nocona selected as place of the meeting next year.

Memorial to General Conference for laity rights of women presented by Mrs. Smith, adopted. Benediction by Brother Rosser. MRS. CROZIER, Press Reporter.

various Churches are even saying this long after the meeting closed. Certainly many reasons could be given concerning difficulties we had to encounter, and hindrances which had to be swept out of the way of a more signal victory; but stating them would be of little or no value as to the future, for all these would prove to be the result of local environments—local conditions—and would not be applicable to other localities. We are grateful for the effect upon the body of the Churches of our little city, for results have certainly accrued that will abide. The heaven is still working, and doubtless will continue until in the conflict we feel is coming—must come—complete victory will be won.—G. V. Ridley.

### Collinsville and Tioga.

The fourth Quarterly Conference of the Collinsville and Tioga charge of the Methodist Church, held in Tioga, October 4 and 5, proved to be a splendid session, notwithstanding the inclement weather. Strong sermons were delivered by the presiding elder, Rev. R. Gibbs Mood, of Sherman. This is the last conference of the year, and both pastor and officers of the charge had encouraging reports. The pastor's salary was either paid in full or provided for. The membership has had a net increase of twenty-five members. The following stewards were elected for the ensuing year: Dr. E. D. Hughes, J. H. Hollingshead, F. M. Robertson, F. P. Varley, J. R. Ivey, A. E. Ragsdale, W. M. Blair, W. W. Curry, D. R. Lockett, R. E. Spears, Prof. A. E. Dickson, W. L. Riggs, Ernest Matlock and T. B. Allmon. P. G. Beauchamp and J. M. Bosley, who have been faithful and efficient stewards for many years, were dropped from the board by their request. The following resolutions were passed by the conference:

"Whereas, The Rev. R. S. Kerr, our present pastor, has faithfully discharged all the duties of a pastor and is able and earnest Gospel preacher and loved by the people generally, therefore be it

"Resolved, That we request our presiding elder to use his influence with the Bishop of the Annual Conference to have him returned to us for the conference year of 1914.

"Whereas, The Rev. J. M. Thrasher has lived and labored among us for the past year and his fellowship has been both pleasant and profitable, therefore be it

"Resolved, That this conference express to Brother Thrasher our confidence in his ministry, and our deepest appreciation for his efficient service so faithfully and generously rendered."—Tioga Herald.

### Leonard Station.

We are like the other preachers, getting ready for the Annual Conference. We are closing out two years of profitable work with these good people. The Leonard Methodist Church has in the last few years made wonderful development. We have the best Sunday School we ever had. This school is managed by Brother Blann, the superintendent, and Mrs. Pendergrass, primary superintendent. The prayermeeting and the Home Mission Society are far above the average. We had our revival in the summer and it was a good one. There were fifteen additions to our Church. Bro. J. A. Old did the preaching and it was the best and most satisfactory preaching we ever heard. The charge is paying the preacher \$100 more than it paid when Leonard was three-fourths' station. With our fine church property and loyal membership, this place will soon rank with many of the stations of the conference that have many more people in their town. Our presiding elder is in high favor with us and we look forward with pleasure to his visits. We wish every preacher a fine closing out and a great beginning.—Minor Bounds.

### Ferris.

One of our members, who reads the Advocate, said to me the other day: "Say, you never write anything about us to the Advocate." Well perhaps I ought. We owe it to our people, especially when they are doing well—improving. We are closing out our third year at Ferris, which is the best of the three. Have received more members than the other two, and lost fewer. The collections on the assessments made by the Annual Conference have been doubled each year, and this year we expect to pay them in full. Our people have built a splendid five-room bungalow for a parsonage. The women have repaired and recarpeted the church. Have replaced the old rattle trap of a piano with a \$1100 vocalion pipe organ (when new). Have a splendid Sunday School—All departments working well, increasing in members and interest. Women's Missionary Society (united) more than doubled in membership and work; Epworth League sprouting, and prayermeeting, yes. We are hoping for improvements there next year. Most of us like the preacher and the preacher likes the people.—C. V. Oswalt.

### Lyons.

My first year as a traveling preacher is almost up. Am I satisfied with the year's work? Yes, and no. No, because there is so much more to do than we have done, so many souls need to find Christ, so many need to have visions of the needs of others. Yes, because we have seen some of the fruits of our labor. We have accomplished some things through the Spirit's help. I have held four meetings in which I was assisted by Bro. C. M. Myers, Lexington; Jno. E. Green, Houston; Geo. F. Harris, of the West Texas Conference. I held the fourth meeting myself. These brethren are men who know God and walk daily with the blessed Christ. Their preaching was of a high order and they did not compromise with sin. As a result of the year's work we have added twenty to the

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Church, nine by baptism, eight by vows and three by letter. Baptized seven infants and will baptize several more before conference. We organized a W. H. M. Society and it has done good work. Through their help we have been able to paper, paint, refurnish and carpet the church at Lyons. It is now one of the prettiest little churches in Brenham District. We now have a prayermeeting here, a thing that I was told could not be kept going, meeting every Wednesday evening with an average attendance of twenty. Do I want to come back? I have been asked this question scores of times, and I always give the same answer, yes, if my presiding elder thinks best. No, if he thinks otherwise.—Geo. E. Kemp, Oct. 25.

Blum.

At the session of the Central Texas Conference last fall, Brother H. C. Gordon was admitted on trial and appointed to the Blum charge. Early in December he was very happily married to Miss Ila Hurst of Burleson, Texas. Miss Hurst is a young woman of charming personality and splendid equipment for the work that will be expected of her in the Methodist itinerancy. It was the writer's privilege to receive her into the Church when she was a little girl. Of course it was a pleasure to be present on the occasion of her marriage to a young Methodist preacher and officiate on so important an occasion. The wedding service was at the home of the bride's parents, Brother and Sister J. H. Hurst. A great many friends and relatives were present. The happy young couple received many very beautiful and valuable presents. Burleson was also the home of Brother Gordon. So that Church is honored by sending these two, as well as others, of its young people into the itinerancy. Brother and Sister Gordon have had a very successful year in their work. There have been fifty accessions to the Church, Sunday Schools and Leagues have been organized and resuscitated. Rio Vista church has been paid out of debt and was dedicated last Sunday. The financial report will be in full. They have a great hold on the young people of their charge, and of course, this pleases and enlists the fathers and mothers. Both of these young people were educated at Polytechnic College and are well prepared for their work. They have already demonstrated that they are successful. It was a very great pleasure to me to be in their beautiful little home and share their hospitality. May the good Father give them great victory and use them for the accomplishment of great good.—G. F. Winfield.

First Church, Shreveport.

As a young man away from home and loved ones often feels the tugging of heartstrings to say a word to those whom he has left behind, so the writer, who spent ten years in Texas, often feels constrained to send a word of greeting and good fellowship to that great fraternity in Texas known as Methodist preachers, many of whom I know and all of whom I love. We are glad to say to you that on the 28th of September we formally opened our new church building. Bishop H. C. Morrison was the preacher of the occasion, and with remarkable physical vigor, clearness of thought, forcefulness of diction and spiritual power he delivered a truly great sermon, which profoundly impressed the audience, and he took a collection as only Bishop Morrison can. Our new church is located at the head of Texas Street, on the most commanding eminence in the city, and every street car passes the front door of the building. With due regard for all of our splendid church buildings in Texas and with due allowance for the gratification that a pastor and his people feel in regard to any of their own achievements, yet I believe that our Texas brethren, if they knew our building, would concur in the opinion that this is the greatest church plant in the Southwest. Of course, I know Dr. Packard, Dr. Hay and Dr. Sexton would hardly believe this statement and will be very much inclined to precipitate an argument on the question, but before they do so, I want to invite each of them to come over here and preach for me some Sunday morning and evening, and see how well Shreveport people can feed a preacher and how delightfully they can listen to him, and if they will do this, we feel sure that they will also concur in the opinion of the excellency of our plant. Six magnificent stone columns adorn the front of the building, each of which is 4 feet in diameter and 32 feet in height. Between these and the front wall of the building there is a portico 65 feet in length. On entering the front door you pass through an entrance to the auditorium that is 15 feet in width and 35 feet in length, finished in marble. This admits you into the main auditorium, which is large, elegant and thoroughly satisfactory. In this building there are thirty-four recitation class-rooms for the Sunday School, each of which is an outside room and

each of which is as private as an office. The sub-story has a large Sunday School assembly room, which also can be used for many other gatherings. A number of our Bishops and other leading men of the Church have expressed themselves as being greatly gratified at our magnificent location, the external appearance and the interior arrangement of the entire plant. During these months of construction we are thankful to say that our congregations have held up well while we were in the city hall, and that in spite of our building enterprise, the Church has constantly grown in numbers and interests. I want to invite all of the Methodist preachers in Texas to come to see us and preach for our people when they have occasion to do so, but on their part it might be too risky for them all to come at once. On October 19 was our Rally Day in our Sunday School and we had 2001 in actual attendance. With love to all the brethren, and highest regards to the Texas Advocate.—G. E. Cameron.

**A YANKEE VETERAN'S STORY**  
"My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease, and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 93 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample, postpaid.

**FORT WORTH METHODISM.**  
The meeting opened with prayer by Rev. D. L. Collie. The pastors made a brief summary of the year's work as follows:  
Rucker: "Sixty-three additions, indebtedness on church raised."  
Collie: "One hundred and twenty-five conversions, about 100 additions."  
Bickley: "Seventy-five conversions, ninety additions."  
Culver: "Two hundred and two additions, fifty-six on profession of faith."  
Dosier: "Twenty-one additions and sixteen professions during time to have been in charge at Diamond Hill."  
Evans: "Thirty-five additions, net gain of eighteen."  
Thompson: "Sixty conversions, 100 additions."  
Crawford: "Fifty conversions and fifty additions."  
Alsop: "Forty conversions, 100 additions."  
Boaz: "Have raised or assisted in raising about \$220,000 for Christian Education."  
Brother Boone was present and reported having a good day at Arlington where he preached to the old folks since he had met with us last.  
W. E. Hawkins made a short talk touching upon the work of the Sunday School and the Layman's Movement.

The association recommended Rev. Lester Blackstock, a deafmute preacher, to the Mission Board of the Central Texas Conference as a suitable person to be appointed missionary to the deafmutes of Texas.  
One applicant for license to preach, Edgar R. Scarlett, appeared before the Licensing Committee Monday morning. He was granted license.  
Since the last report to the Advocate Rev. W. B. Vaughn has been appointed assistant pastor of First Church, and Rev. W. E. Hawkins, Jr., assistant pastor of Central Church.  
Brother Knickerbocker has done earnest, faithful and effective work on the district. Cheerfully and unselfishly has he given his services to the general work of Methodism throughout the district as far as the interests of his pastorate would allow. The brethren appreciate what he has done for the Church and in behalf of Sister Duncan and the children.  
J. E. CRAWFORD,  
Secretary.

**C. E. BROWN AND SUPERANNUATE HOMES.**  
Eight years ago at Hillsboro a set of resolutions was introduced by the writer and passed by the Northwest Texas Conference, inaugurating the movement to secure homes for our superannuate preachers and the widows and children of our deceased brethren, and C. E. Brown was appointed agent. It was a most fortunate appointment, as the work accomplished demonstrates. He did the work without compensation, except probably, the first year. Charley Brown loved everybody, but in his loving heart there was a specially warm place for the old brethren and the women and children upon whose lives the shadows had fallen. For this reason he was unwilling to appropriate to his own use any funds coming into his hands to build homes for this honored company. His death carries sorrow to the hearts of all who knew him, and to none more than the occupants of our superannuate homes.  
At the time Brother Brown died he was preparing a brief history of each of these homes in the Central Texas Conference to be printed in the next Journal of the Conference. It is doubtful if he finished this work. I am very anxious to get this history. Will the occupants of these homes please write me at once giving answer to the following questions: Location of home (town); amount of land; cost of house; number of rooms; by whom donated; when built; present occupants? I shall be greatly obliged.  
W. B. ANDREWS,  
Waco, Texas. Secretary Board.

**NORTHWEST TEXAS.**  
All persons expecting to attend the coming session of the Northwest Texas Conference at Vernon are urged to time their departure so as to arrive in Vernon on one or the other of the day trains, as the night train arrives at 1 a. m. and 5:40 a. m. At these hours no homes will be open. A. W. HALL, P. C.  
All preachers who intend bringing their wives to the coming session of the Northwest Texas Conference at Vernon will please notify A. W. Hall of their intention at the earliest possible date, that entertainment may be provided for them. A. W. HALL.  
The class of the second year will meet at the church in Vernon, Texas, November 11, at 2 p. m. Bring your grades and reports from Georgetown or the Correspondence School with you. J. M. SHERMAN, Chairman.

**NORTHWEST TEXAS—THIRD YEAR.**  
This class will meet Tuesday morning, November 11, 1913, at the Methodist Church in Vernon, at 9 o'clock. Let every one that has certificates bring them along, and the sermon also. A. L. MOORE.  
Stamford, Texas.  
**NOTICE OF RATES—NORTHWEST TEXAS.**  
The railroads in our territory have granted the usual conference rates of one and one-third fares, on sale Monday and Tuesday, good to return through November 18. Ask the agent ahead of time, so if he has not re-

RESOLUTIONS.

Resolution on Rev. O. P. Kiker, passed unanimously by Amarillo District Conference in session, Canyon, Texas, May, 1913, J. W. Mayne, Secretary.  
Whereas, our beloved presiding elder, Rev. O. P. Kiker, is finishing his third year as presiding elder of the Amarillo District; and Whereas, he has been eminently successful over the district, painstaking in all his efforts for the advancement of the kingdom in this district, approachable by the humblest, energetic and undaunted in the face of great difficulties and  
Whereas, he is so well qualified in body, mind and heart for the arduous duties of this large and growing district, and so well acquainted with its present peculiar problems, and is loved and held in high esteem throughout the district generally; be it  
Resolved, That this District Conference now in session in Canyon Station express our high appreciation of Brother Kiker for his wise council and good works, and furthermore, be it  
Resolved, That we express our desire for the Bishop to return him another year to finish his quadrennium on this district. Respectfully submitted.  
F. P. Works, Champ Traylor, Tom Holmes, J. R. Henson, W. E. Garrison, Chas. R. Thomas, P. G. Huffman, G. B. Carter, F. M. Neal, J. P. Patterson, B. J. Osborne, Z. B. Pirtle, J. W. Mayne.

Bad practices are generally too light to be noticed till they are too heavy to be borne.

What other people say of us amounts to nothing but what we think of ourselves amounts to everything. Self-respect and a clear conscience form a great fortune.

ANNUAL CONFERENCE NOTICES

CENTRAL TEXAS.

Class of first year will please meet committee at First Church, Temple, Tuesday morning, 10 a. m., especially those who need to take the examination. Z. L. HOWELL, Member of Committee.

A rate of one and one-third fare has been granted by the railroads to those desiring to attend the Central Texas Conference at Temple. JNO. R. MORRIS, Sec.

The Class for Admission will meet the Examining Committee at First Church, Temple, Nov. 4, at 9 a. m. Candidates will come prepared for a written examination. Sermons can be handed to me.  
E. HIGHTOWER,  
Chairman Committee.

CENTRAL TEXAS CLASS OF SECOND YEAR.

If there are those who desire to take the examination at the Conference session, will you please let me know immediately? It will be less trouble for you to send your sermons to me before Conference, also your grades from the Correspondence School or Summer School, if you have them.  
NEAL W. TURNER,  
Corsicana, Texas.

CHURCH EXTENSION.

Let all those expecting to apply to our Board for aid procure blanks from Rev. C. R. Wright, Corsicana, Texas. Having procured the blank, follow its outline thoroughly and answer every question accurately. Give special attention to the "trust clause." Failure to conform to these simple rules has sometimes delayed the granting of aid for a whole year. Do not work this hardship on yourself.  
J. J. CREED, Pres. Board.

The presiding elders of the Central Texas Conference are requested to meet in Temple, Tuesday, November 4, at 2 p. m., at such place as the preacher in charge of Temple Station may designate. HORACE BISHOP.

Fourth year class—If you desire to take the course by correspondence, please send self-addressed stamped envelope. If not, I will hold the examination in Logic first afternoon of conference. Send your sermons now and save time.  
E. V. COX,  
712 So. 7th, Temple.

Members of the class of the fourth year, write C. R. Wright for questions on Fisher's books. Write me for questions on Davis' Ethics and Tigert's History. Write E. V. Cox for questions on Logic. All members of the class will mail sermons to E. V. Cox. Those who have passed in Correspondence School or Summer School of Theology, please notify me.  
JAS. CAMPBELL,  
Chairman Committee.

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CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

**AGENTS WANTED.**  
AGENTS—Novelty Knives and Razors are lightning sellers. 100 per cent profit. Exclusive territory. Goods guaranteed. NOVELTY CUTLERY CO., 178 Bar St., Canton, Ohio.

**GARTSIDES IRON RUST SOAP CO.**, 4654 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

**AGENTS WANTED**—Article sells in every home. Salary or commission. Write B. F. GILBERT, Fort Worth, Texas, Box 285.

1000 Agents wanted to sell a self-heating sad iron. Labor and fuel savers. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Ladies make good representatives. IMPERIAL SAD IRON CO., Ft. Worth, Tex. Box 285.

BUSINESS OPPORTUNITIES.

**FREE FOR SIX MONTHS**—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2,200. Write NOW and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

CONFERENCE EVANGELIST'S NOTICE.

I am ready to slate meetings for the ensuing year. If you desire my services, write me at your earliest convenience, naming probable date. J. C. WILSON, Alpine, Texas.

IMPORTANT NOTICE—LAY LEADERS.

We are also expecting Wm. T. Ellis, of Swatmore, Pa., to address a Laymen's Missionary Movement meeting during our Northwest Texas Conference session at Vernon, having practically perfected arrangements to that effect, and are anxious for our laymen to be so advised. F. P. WORKS, Conference Lay Leader.

TEXAS.

All members who plan to bring their wives to Conference are requested to write me at once (or not later than the 31st instant, if possible) so that all plans may be duly made for their entertainment. S. S. MCKENNEY, Nacogdoches, Texas.

The Committee and Class of the Second Year will please meet at the Methodist Church in Nacogdoches at 9 a. m. Tuesday, November 25, 1913. Members of the class who have completed the work at Georgetown, or the Correspondence School will please notify me at once, at Crockett, Texas. D. H. HOTCHKISS, Chairman.

NORTH TEXAS.

The railroads traversing our territory have made a rate of one and one-third fares for the round trip, selling tickets December 2 and 3, final limit December 10. When you go to buy your ticket, if your agent has not received instructions as to above rates, get a receipt for the fare paid and this will entitle you to the reduction on the return trip.

The presiding elders of the conference have appointed the following district auditors: Bonham District, Minor Bounds; Bowie District, J. W. Beck; Dallas District, C. A. Long; Decatur District, R. B. Moreland; Gainesville District, S. M. Black; Greenville District, J. O. Davis; McKinney District, R. B. Wilkes; Paris District, H. E. Anderson; Sherman District, E. A. Maness; Sulphur Springs District, W. L. Tittle; Terrell District, J. H. Scrimshire.  
At the recent meeting of the presiding elders it was recommended that the district audits of each district be made responsible for the whole work of preparing the statistics of his district for the minutes, so that I will ask

**CHORUS DIRECTOR**  
Dates open November 1st. Secure competent help for your Holiday meetings. Best of references. Temporary address, Garland, Texas. B. R. ELLIS.

**HELP WANTED.**  
ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

MALE HELP WANTED.

**LOCAL REPRESENTATIVE WANTED**  
Splendid income assured right man to act as representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All on spare time only. This is an exceptional opportunity for a man in your section to get into a big saving business without capital and become independent for life. Write at once for full particulars. National Co-Operative Realty Company, L-551 Marlen Building, Washington, D. C.

MISCELLANEOUS.

**BROTHER**, accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

TREES.

**PLAINVIEW NURSERY** has the largest and best stock of home-grown trees they have ever had. Hardy and strictly free from any disease. An experienced nurseryman wanted. L. N. DALMONT, Prop., Plainview, Texas.

These auditors to collect the statistics of his district during the first session or by noon of the first day and then meet at the close of the session to divide the conference convenes, so I hope all the delegates, as well as the preachers, will start so as to arrive at Clarksville not later than Tuesday. Let all the Presiding Elders send in a list of delegates, preachers applying for admission on trial, transfers or others not on the regular roll of the Conference so they may have homes provided for them. All preachers who are coming by private conveyance also write me so their horses may be provided for. If any of the preachers are expecting to bring their wives, you will please let me know in due time. We can not promise entertainment for those who do not notify us of their coming. I would be glad if those brethren who are on committees or who will be before committees and who will have to come on Monday, to notify me so your host will expect you.  
JAS. H. GRIFFIN  
Clarksville, Texas.


**BROTHERHOOD CALL CENTRAL AND NORTHWEST TEXAS CONFERENCE.**  
Rev. Chas. E. Brown, an active and honored member of our Conference Brotherhood, was called to his reward on October 20. The funeral services were held at the residence of his wife in Dallas, Texas, on October 23. In the confusion incident to going to and returning from conference you might forget it. To be safe, send it now.  
JNO. M. BARCUS,  
Sec.-Treas. Central Texas Conference.  
C. BRUCE MEADOR,  
Sec.-Treas. N. W. Texas Conference.

It is the desire of Bishop Mouzon that we have a great Sacramental Service on Tuesday night before the conference convenes, so I hope all the delegates, as well as the preachers, will start so as to arrive at Clarksville not later than Tuesday. Let all the Presiding Elders send in a list of delegates, preachers applying for admission on trial, transfers or others not on the regular roll of the Conference so they may have homes provided for them. All preachers who are coming by private conveyance also write me so their horses may be provided for. If any of the preachers are expecting to bring their wives, you will please let me know in due time. We can not promise entertainment for those who do not notify us of their coming. I would be glad if those brethren who are on committees or who will be before committees and who will have to come on Monday, to notify me so your host will expect you.  
JAS. H. GRIFFIN  
Clarksville, Texas.

**POST OFFICE ADDRESS.**  
Rev. J. C. Wilson, Alpine, Texas.

**IF THE BABY IS CUTTING TEETH**  
Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement)

Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured. We ship direct to your station, freight prepaid—  
**THE ADVOCATE MACHINE**  
for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$25.50  
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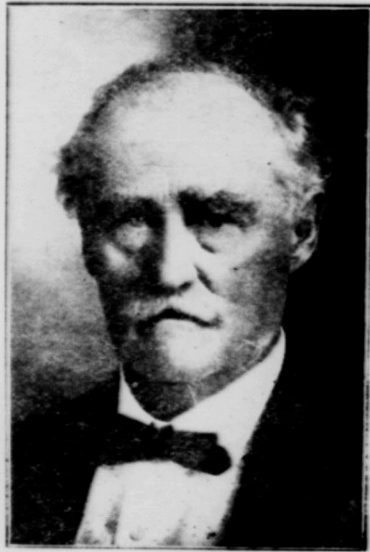


# Obituaries

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### Poetry Can in No Case be Inserted.

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WILLIAM RUSSELL MURRAY.

On May 17, 1913, death called home to his eternal rest Brother William Russell Murray, member and Trustee of the Allison Chapel Church on the Beckville Circuit. Brother Murray was born in South Carolina June 25, 1822. He removed to Texas at the age of seventeen and, after a year spent in Rusk County, settled in Panola County in the old home where he breathed his last. At the age of twenty-five he was married to Miss Martha Jones, the daughter of a Methodist preacher, and shortly after his marriage united with the Methodist Church, of which he remained a faithful and consistent member to the day of his death. His wife died in 1892, after which he made his home with his children in the old home place. Four sons and three daughters were born to this union, and every child became a member of their parents' Church. Several sons are or have been at times officials in the Methodist Church, and all are active Church workers. Brother Murray was a loving and affectionate father, a constant and intelligent listener to the truths of the Gospel, a brother to his preacher always, and a friend to all who needed a friend. The Advocate was a constant visitor in his home, and through its columns he loved to look out upon the wide fields in which his Church served God by serving his fellow men.

WALTER G. HARBIN.

**COPPEDGE**—Mrs. Sallie B. Coppedge was born April 22, 1849, in Cass County, Texas. She was the daughter of J. S. and Elizabeth Nash; was reared and educated in Eastern Texas, principally at Murray Institute and Gilmer; was married to J. J. Coppedge April 30, 1871, and died at Lone Oak, Texas, September 4, 1912. At seventeen she was converted and joined the M. E. Church, South, and lived a life of devotion and loyalty to the Church and to God. She died with the happy assurance that she had not trusted the Savior in vain. She was, indeed, the most thoroughly trustful and consecrated Christian I have ever known. She was always ready, in the most modest manner, to contribute to the relief of the suffering and destitute.

Her most constant and tireless attention to the afflicted at home and elsewhere, in fact she gave her very life in service to others. Being liberally educated and a careful and persistent reader, her superior acquirements, coupled with her ease and grace of manners, and the beauty and symmetry of face and figure, rendered her at home in the most cultured circles. She delighted to discuss those facts of history that unfolded the purposes of the Divine mind in the creation. She was fond of poetry and delighted in a study of the characteristics of authors. She was the most exquisitely honest and truthful of any whose lives I have known; ingenious, discreet, industrious and untiring in the care and training of her children. As a pastor's wife she was consecrated and judicious; as a physician's wife, brave, alert and always mindful of his interests. But her dominant passion was the love of the beautiful in both art and nature, and amounted to absolute worship of their proper adjustment. Her faith in God's promises secured to her the assurance that her enraptured soul would feast upon the harmonious and glented landscapes that are fixed in their perfection in that glorious home of the soul. Another was to write this, hence its delay.

J. J. COPPEDGE.

**HIGSMITH**—Miss Minnie Ella Higsmith was born in Dover, Tennessee, July 13, 1836. When she was but an infant her mother died and she and her twin sister were taken by her uncle and aunt, Mr. and Mrs. J. B. Barnes. In 1892 they came to Texas and settled at Stephenville. When she was but a girl a sad affliction in the form of a malignant disease came on her and this finally took her away on October 10, 1913. Miss

Minnie was converted and joined the Methodist Church when she was but ten years of age. She distinguished herself by her interest in the Sunday School and the excellence of her work in the preparation of the lessons. Later she became a very active and useful worker in the Epworth League. At all times she showed a very sweet Christian spirit and was much loved by those who knew her. Her uncle and aunt, Mr. and Mrs. J. B. Barnes, did the part of a father and mother by her. They spared no effort or expense to give her the best advantages within their power and to make her happy. She gave them in return the love of a dutiful daughter, and in spite of her affliction added a ray of sunshine to their home.

ERNEST L. LLOYD.

**GRUMBLES**—Roscoe Thwing Grumbles, the little son of Mr. and Mrs. Otto Grumbles, was born February 18, 1911; died October 2, 1913. Little Roscoe was a very sweet and devoted child, with a very bright and promising future ahead of him. He, together with his little sister, his mother and aunt, met their end very suddenly and unexpectedly when they were swept by the mad and rushing waters of Dry Berry as they came down shortly after midnight on the night of October 1. All that loving hands could do to save him from a horrible death was done, but to no avail. He, too, had to go. "Good-bye, little Roscoe, but not forever." Thank God, we will meet him some glad day. To the sorrowing father, we would say, look away from this dark and gloomy day to a day of glad reunion when you can meet with wife and the two little children never more to part. May you have the comforting influence of the Holy Spirit which is promised to all who will ask of Him who "Giveth to all men liberally and upbraideth not."

EARLY S. COOK, P. C.

**GRUMBLES**—Little Mildred Jane Grumbles was born February 14, 1913; died October 1, 1913, shortly after midnight. She was the younger child of Mr. and Mrs. Otto Grumbles. Most of her life she had suffered from affliction, but all that the skill and attention of the physician and loved ones could do had been done, and it seemed that she had entirely recovered from her suffering. She, too, met her sad end in the same way as her mother, brother and aunt. We commend the sorrowing ones to Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Her friend and one who loved her,

EARLY S. COOK.

**GRUMBLES**—Mrs. Bettie Grumbles (nee Williams), the daughter of Mrs. Dora Williams, was born March 4, 1893. She was married at the age of sixteen to Otto Grumbles. To this union God had given two sweet children—Roscoe Thwing and Mildred Jane. Mrs. Grumbles was converted and joined the Methodist Church at Weir at the age of fourteen. Her joining the Church in her youth was largely due to the early Christian training that she with the rest of the children received at home from the loving and devoted mother. Her life was a very consistent Christian life. She was a very devoted child to her mother. The duties of the day were never too many for her to either go to see or call her mother over the phone and talk with her. She had had her trials as a mother in the home, yet had borne them very patiently. The hand of affliction had been laid heavily upon one of the children, but she was very attentive and administered as only a mother can to the little one through all of its afflictions. She leaves a husband and companion to mourn and weep for her, also a mother and sister, together with numerous friends and loved ones. May we all strive to emulate her godly life. When last seen by members of the company, before she drowned she was holding the little one over her head to keep it out of the surging waters which were rolling beneath. Such is the love of a mother to sacrifice the life of herself for her children. God bless all of our mothers. How could we live without them? Sister Grumbles met her horrible and very tragic death on the night of October 1, shortly after midnight. May the great God of the universe comfort and bind up every wound of the sorrowing husband and loved ones. Let us so live in this life as that we may be prepared to meet her in that glad day when we will meet never more to part. In this sad hour and with a heavy heart we bow and say, "Thy will be done." Her pastor and friend,

EARLY S. COOK.

**MANKINS**—Mrs. Nettie Mankins (nee Williams) was born September 19, 1890; was the wife of Mr. John W. Mankins. She was converted and joined the Methodist Church at the age of fourteen, and lived a very devoted Christian life till the tragic end came shortly after midnight on the night of October 1. As a girl she was very devoted to her mother and the two sisters who, with the mother, had been left without a father and husband, her having met a horrible death some time since. Mrs. Mankins was a very devoted wife and companion. She always did what she could to make home a veritable "heaven on earth." She was very affectionate in her ways. As a Christian she was devoted to the Church, of which she was a member. She delighted to do the will of Him who died to redeem her. This writer remembers that when he was in her home that her conversation was chiefly about the Church and especially the Sunday School, of which she has been a life-long member. As a wife in the home, she will be missed; as a daughter and sister she will be missed; as a citizen and friend in the community she will be missed, but we look through our tears and to the glad day when

we will meet her. It is a sad time, indeed to all of us, but we bow in submission to the will of Him who "doeth all things well" and say, "Thank God, that she was prepared for this trying ordeal." We would commend the sorrowing husband and loved ones to the God whom Sister Nettie loved and delighted to serve. May God bless all the sorrowing friends and relatives. Her friend and pastor,

EARLY S. COOK.

**HENSON**—Andrew Samuel Henson was born December 12, 1859, in the State of Missouri, and died October 12, 1913, at his home in Cooleidge, Texas. His parents moved to Alabama when he was only five years old, and settled near Cherokee, at Maul, where he grew to manhood and was educated. He was soundly converted and joined the Methodist Episcopal Church, South, at eleven years of age, and never wavered in his allegiance to that Church during his entire life. September 24, 1882, he married Miss Cynthia Alee Kay, and four years afterwards they came to Texas, 1886, and settled in Dawson, where they lived for ten years, moving here in 1896, about seventeen years ago. Their union was blessed with five children. The eldest, Iva Pearl, died at about four years of age. The remaining four, with the faithful and devoted wife, were with him to the last, a devoted, consistent Christian and members of our Church. No man has ever been held in higher esteem than Brother Henson in Cooleidge. He was an honorable Christian gentleman, a model husband and father, and a pillar in the Church. His absence will be severely felt by the entire community. He suffered much in his last illness, but was never heard to complain. He was prepared to die. The heritage he has left the community in his Christian life and example, and in his good wife and four worthy children, is indeed a blessing.

C. W. MAC'NE, P. C.

Cooleidge, Texas.

**ODOM**—Mrs. Mary E. Odom (nee Howard) was born December 24, 1847, in Trinity County, Texas. Her parents moved to Johnson County in 1856, and to the homestead, which has been her home ever since she was nine years of age. It was in this home she was married, and from this home her children have gone, one by one, into the world or to Heaven; to this home has come her joys and sorrows; she has lived her life here, and this was her home when her spirit took its sudden flight, September 16, 1913, to her heavenly home. What a privilege it seems to this writer to be thus situated—what possibilities of real friendship, what ties are cemented as the years go by—and to live a life gracious and sweet so long in the same community, and where many shall rise up and call you blessed! She united with the Church when she was fifteen years of age and was a faithful member and a devout Christian to the end. Was a member of the Church at Grandview for about fifty-three years. She loved her Church and rejoiced in Christian fellowship; and it was a great deprivation to her in her latter years, because of afflictions that had come to her home, particularly to her loved husband, she was denied the privilege of constant attendance upon the services of the Church. She was married to Mr. John Odom, October 15, 1865, lacking only a few weeks of being married forty-eight years. This was a happy marriage, this was an old-fashioned home, this was a godly home—a home where the children were taught to honor God and his Church, and the result was, all of the children are in the Church, and two are preachers. Homes like this are the real homes of the Church. She leaves an aged husband whose failing health and mind make a pathetic picture, as he has been her constant care for more than two years. Her devotion to him was beautiful, and it was the ministrations of an angel. It was touching indeed when the old man was aroused and brought back to himself by the sublimity and the greatness of his loss. He cried, "Who will take care of me?" Six children survive her: Rev. J. D. Odom, Dallas, Texas, member of the Central Texas Conference; Mrs. J. J. Hill and Mr. Ham Odom, Grandview, Texas; Mr. Chester Odom, and Mrs. H. D. McMaster, Cleburne, Texas, and Rev. Otis Odom, Fort Worth, Texas. One daughter reached womanhood and was married to Mr. E. F. Brown, Grandview, Texas, but lived only a few months after her marriage, but the memory of her sweet life abides yet. Two little boys went away in infancy. Her life was a complete one, and there was crowded into those sixty-six years of home and Church life, joys, sorrows, shadows and glints of glory, and amid it all there moved a gentle daughter, a loving and devoted wife, a sweet and precious mother, a sincere and earnest Christian, a loyal and faithful member of the Church, a kind and helpful neighbor. And in the early days of Methodism in this county many a weary itinerant preacher found in her home food, shelter and rest—a Bethany indeed. And while there was no lingering call—suddenly and without warning—busy with life's duties, ministering to her loved ones and friends—the call came, but it found her ready, the lamp was trimmed and burning, and there was plenty of oil. May we not thank God that there was no day long with fever, pain and suffering, no agonizing farewells to fall on her loving ears? For we are sure that the Master met her at the gate and said, "Well done, good and faithful servant, enter thou into the joys of thy Lord." It is good by only for a little while—we shall see her again, not in suffering, not in grief, not in weariness, not in weakness, but in glory. Shall we not say, "Rest, mother; what is our loss is your gain; mother, we will meet you by and by?"

W. J. HEARON, Pastor.

Grandview, Texas.

## THAT "Blue" Feeling

When you feel discouraged and all the world seems to be against you—that's your system's way of telegraphing you that something is WRONG and needs HELP.

It may be that your liver is tired and refuses to work, or your digestive organs have had too much to do and need care. Perhaps you have been eating the wrong kind of food, and your blood is too rich or impoverished. What you need is a tonic.

### Dr. Pierce's Golden Medical Discovery

will give the required aid. Tones the entire system. The weak stomach is made strong. The liver vibrates with new life. The blood is cleansed of all impurities and carries renewed health to every vein and nerve and muscle and organ of the body. No more attacks of the "blues." Life becomes worth while again, and hope takes place of despair.

Insist on getting Dr. Pierce's Golden Medical Discovery. Sold by dealers in medicines.

*Dr. Pierce*  
President, World's Dispensary Medical Association, Buffalo, N. Y.

### CHARLES VOLNEY CYRUS.

The subject of this sketch was born in Giles County, Tennessee in 1841. When fifteen years old he entered Berge Academy in Lewis County and later Hampshire Academy in Maury County. In the two he spent four years and as he had an unusually bright mind, he acquired a better than ordinary education for that day. His parents moved from Giles County to Maury County in 1857. While yet a youth he was soundly converted and united with the Methodist Church. At the beginning of the Civil War he enlisted in Company E, Ninth Tennessee Cavalry, and was a commissioned officer in this company when the war closed. He was captured at Fort Donaldson in 1862 and was captured again in 1863 and sent to Fort Delaware in Pennsylvania. Each time he was exchanged after a short imprisonment and finally his company joined General Johnston's army and was with him when he surrendered at Greensboro, North Carolina. After the surrender he went back to his home in Maury County and resumed his life on the farm. On the first of September, 1869, he was happily married to Miss Ann M. Porter, with whom he lived an ideal wedded life for forty-four years. In 1891 he was elected to the Tennessee Legislature from Maury County and served with credit to himself and to his county. In February, 1896, he moved with his large family to Cleburne, Texas, and from this earthly home which was little short of an Eden, he went to his heavenly home on October 4, 1913, in his seventy-third year. His wife and eight children survive him. His five boys are all grown and religious and are occupying positions of usefulness. His three daughters are married. Susie is the wife of Rev. E. R. Barcus, of the North Texas Conference, and Jennie Hill is the wife of Rev. Oscar Cooper, of the same conference, and Roberta is the wife of J. Walter Pittman, of Corpus Christi, who, while not a preacher, is an excellent Sunday School superintendent. Judged by any legitimate standard, Charles Volney Cyrus was a good man, whether the emphasis be put on the word "good" or the word "man." Converted in early life his religion proved its genuineness by standing the rigid tests of the varying experiences of more than half a century. Such was his enthusiasm in Church work and so gifted was he in prayer and in public speaking that in his early manhood his friends predicted that he would enter the ministry. He was a man of great faith. He believed God when he said that the steps of a good man are ordered of the Lord and so he was a man of prayer. Around his family altar and in the secret place he daily sought and obtained divine guidance and sustaining grace. He loved the Church. Whenever a new preacher was sent to his Church he at once gave him a large place in his heart and if need be took him to his home. Whether he lived in town or country his home was always the preacher's home and many an itinerant in Tennessee and Texas can bear witness to his abundant Christian hospitality. He could always be depended on to fill his place in the Church services and to pay his part toward the support of its institutions. He was a brave man. He had that kind of courage that faced shot and shell on the battlefield without flinching and that higher kind that faced the financial wreck and ruin caused by the War and began the struggle for reconstruction without losing heart; and that still higher courage that enabled him as a private citizen to stand uncompromisingly for the right under all conditions. He had great love for his friends and especially his old comrades who, with him, wore the gray. At the time of his death he was an honored member of the Pat Cleburne Camp. He loved his family. His home was his castle. No knight of the olden time ever displayed more chivalric devotion to his lady than did he to his wife. He carried her always in his heart and her splendid Christian womanhood is largely responsible for the magnificent manhood he displayed. His children loved and held him in great honor while he lived, and will hold him in affectionate remembrance now that he is gone. He died in the early morning. The hour was typical, for in his case, the sun of life did not go down as the sun, in the obscurity of evening shadows, but rather as sets the morning star, which gently fades away into the brighter light of the opening day. His funeral was conducted in the Methodist Church in Cleburne by his pastor, Rev. W. H. Matthews and this writer, on Sunday, October 5, at three o'clock. The large church was filled with his fellow citizens from every walk of life. Their presence and tear-stained faces testified to the high esteem in which he was held in the community where he had made his home for nearly

twenty years. The verdict of all who knew him is: "Well done, thou good and faithful servant."  
JOHN M. BARCUS.

**WOODS**—Mrs. Annie Laura Woods (nee Sutcliff) was born in Franklin County, Mississippi, June 30, 1861; moved to Jackson Parish, Louisiana, with her uncle in 1879, and was married to John Wesley Woods in 1873; came to Texas with her husband in 1883, where they located in Milam County, in the Prairie Point community, near Milano. Has lived there ever since until the first of this year, when she moved with her husband to Milano and was living there when she died September 21, 1913. To this union were born five children. All are living and were present when the mother died, except one that died when six months old. Sister Woods joined the Methodist Church in 1875, and ever after remained a faithful and useful member of the same. Sister Woods was sick for quite a while, but in all her sickness was cheerful and hopeful and was never heard to complain. She was buried at Liberty Graveyard the following day, witnessed by a large number of friends and neighbors. The funeral services were conducted by the writer. May God's grace sustain the husband and the children and may they be faithful to the end.  
J. F. GARRETT, Pastor.

**SKINNER**—Mrs. Lissie Skinner (nee Sprauls) was born at Cedar Hill, Texas, March 7, 1868. From there she came with her parents to Hamilton County in 1876. She was married to Mr. A. R. Skinner August 29, 1885. To this happy union were born twelve children and ten survive. This good mother and two little girls departed this life, the latter in early childhood. Sister Skinner was converted at Gentry's Mill, under the ministry of Rev. R. R. Raymond, and united with the Methodist Episcopal Church, South, in 1886. She was ever faithful to her Church and her God. She was well posted in the Bible and loved to speak of the surety of God's Word. Just a few days after she had enjoyed herself in our revival meeting at Carbon she was taken very suddenly ill and departed this life September 24, 1913. She is gone, but not dead. The Christian life lives ever. May God bless and comfort this sweeping father and little children in this sad and lonely hour and until they meet again on the resurrection morning, when all will stand before the great white throne of God.  
W. T. SINGLEY.  
October 23, 1913.

**LOVELL**—William Timpson Lovell, son of John Nelson Lovell and Mahala (Reed) Lovell, was born in Timpson County, Kentucky, in 1845; married to Miss Gertrude Bennett in Paris, Texas. They lived near Honey Grove until 1889. To them were born seven children—Marvin W. (now Mayor of Hillsboro), Norborne N., Walter R., Gertrude I., Belle, Mary C. and George. The last named died in January. They moved to Belton in 1889, where Mrs. Lovell died in 1890. In 1892 he married Miss Laura Bennett, and they moved to Hillsboro, where he died August 27, 1913. Brother Lovell professed religion when he was seven years old, and soon after joined the Methodist Church, living a blameless life for sixty-eight years, and a consistent Christian for fifty-nine years. Quiet, modest, loyal, courageous, honest, he never forfeited by any act the love and confidence of the Church, or the people. A devoted husband, a model father, his family are all following his example. He dealt in cotton for many years, with no suspicion on his character or business. The Church in Hillsboro unanimously say, We have never lost a better member. He died without a stain on his character. His death was very sudden, without any warning, but no one doubts his safety.

HORACE BISHOP.

**HENDERSON**—On last Friday morning at 1 o'clock, the angel of death entered the home of Mr. and Mrs. J. M. Henderson, Daingerfield, Texas, and carried away little J. H., their son, who was only seven years old. J. H. was one of the best loved children, not only by his parents and relatives, but by everyone who knew him, that the writer has ever known. Well do I remember when his little life came into that home. He being the first boy, his presence was a great blessing to the home and family. The parents were truly devoted to him and as he grew and developed it soon became apparent that he was to be a great favorite among the people where he lived. He had a most winning way and sweet disposition. His depart-

ment was perfect and you needed no one to tell you that in his home training he was receiving the care and attention that causes children to grow up to be useful men and women. He was obedient, kind and loving to his parents and family, always ready and willing to obey them. His short life here was spent in very happy surroundings, his home being a home of plenty and a Christian home, and had he lived his whole life would have been one of pleasure, happiness and usefulness. It is hard to tell why God should have called for one surrounded in this life with such environment. A devoted father and mother, loving brother and sisters and relatives. Yet we know that the will of God is wisest and best. Therefore we bow in humble submission to his will. To the parents and family we would say, Little J. H. is not dead, but is now with God in Heaven awaiting your coming and as a jewel in Heaven will find you closer to God and make Heaven closer and dearer to you. When this life is no more you will meet J. H. with both body and soul redeemed, more precious and lovely than ever. His uncle, SAM. October 19, 1913.

MATHEWS—Mrs. M. J. Mathews (nee Wilson), was born July 10, 1848, and was married to Brother Mathews September 11, 1878. To this union two children were given. Brother Mathews died January 28, 1880. Sister Mathews was married to Brother Pierce November 17, 1890, and he died January 15, 1905. Sister Pierce died at Dallas under an operation July 2, 1913. She united with the M. E. Church, South, in her childhood days and lived a consistent Christian life until the summons came calling her home. She was one of the first members of the old Bellview Church, just south of Thornton, Texas. She leaves one sister and a number of connection and friends to mourn her death. Yes, we will miss her. She was laid to rest in the King Cemetery to await the resurrection morn. May the good Lord bless and comfort and keep the loved ones. J. V. JORDEN.

TADLOCK—Mrs. Mary M. Tadlock, whose maiden name was Ascherat, was born January 3, 1841. She was first married to William Bivens, in 1861, who died October, 1865, after having passed through the Civil War. To them three daughters were born, all of whom are now living. She was married to U. Tadlock, January 5, 1890, and died September 1, 1913. Sister Tadlock was a devoted member of the M. E. Church, South, lived an everyday Christian life and died in the faith of Jesus Christ. She and Brother Tadlock were visiting her daughters in North Carolina when she suddenly became ill, and, in a few days, passed peacefully away. Her last words were: "I am all right. I can't talk. I am ready to go." Brother U. Tadlock, a beloved and honored member of our Church at Crawford, Texas, is left to mourn his great loss; but he has, and richly deserves, the sympathy of the people who know him. Cheer up, dear brother; our home is above. We shall all meet again. J. D. HENDRICKSON.

ADAMS—Mrs. Ida Earlie Adams (nee Millican) was born at Millican, Texas, Jan. 15, 1873, and died at Calvert, Texas, Aug. 2, 1913. She was reared in the community where she first saw the light. From very early girlhood she was taught to love and serve God and so could not remember the time of its beginning. But under the ministry of Rev. J. F. Dimmitt she united with the Church at twelve years of age. As an attendant at Sunday School and later as a worker in both Sunday School and Church she took great delight until failing health compelled her to drop it about thirteen years ago. She was married to Rev. J. M. Adams on Dec. 1, 1889, a union that gave her inspiration and joy, as she entered heartily into the itinerancy and made it her own. The death of Brother Adams about a year ago was a great shock to her and while she stood up for awhile under it, her weakened condition and the loss of his constant care, coupled with the loneliness and sorrow, soon brought her to her bed. After a struggle lasting for some months she passed peacefully away on the date above indicated. The funeral services were conducted from the Methodist Church in Calvert. Rev. J. W. Bergin of Marlin, preaching the sermon, after which she was laid to rest beside her companion in the City Cemetery. Her only regret in dying was that her old mother, who is blind, would be left alone. J. D. F. HOUCK.

ADAMS—Mrs. Mable May Adams, daughter of Mr. F. M. and Mahala Malory, was born near Hawkins, Texas, December 23, 1877; departed this life October 3, 1913, being thirty-six years, eight months and eleven days of age. She was always a remarkably interesting character. Blessed with every advantage that a splendid Christian home could afford—kind, true and loving to rich and poor alike. She was converted under the preaching of Rev. L. A. Webb, while in tender years, and united with the M. E. Church, South, proving loyal and devoted to God and the Church she loved till death. She was married to J. W. Adams January 5, 1896, and to this union were born four children, one dying in infancy, and Frank Schlye, a noble-hearted sixteen-year-old son, blooming into young manhood, April 9 of this year. She leaves a husband, two sons, a mother, two sisters and a large circle of relatives and friends to mourn their loss. How dark and mysterious the providence which, under the guiding hand of the all-wise, loving Father, permits a tender, much-needed wife and heart to be so broken in health and heart until her "son" of a beautiful life seemed, to our imperfect, human way of thinking, to set while it is yet day. It was the sad duty of this writer to preach her funeral in

the parlors of the home of her widowed mother, in the same room where nineteen years before I stood and united them by our beautiful ceremony, which made them man and wife. When nearing the end she had no fear. The militant Church has lost a true member, the husband a devoted companion, the mother a faithful daughter, the children a tender mother, the sisters and friends a friend indeed. May God's grace sustain and comfort all hearts that ache and make you all an unbroken family in heaven. J. C. CALHOUN.

CANNON—Edgar Eugene, son of Brother and Sister W. P. Cannon of Boonsville, Texas, was born Jan. 25, 1898. Died Sept. 30, 1913. The funeral service was conducted by Rev. W. P. Byrd in the Methodist Church at Boonsville. A large congregation of sorrowing relatives and friends were present. Edgar was one of the best boys I ever met, had no bad habits, was humble and obedient to all, did not talk much, but always had a smile for every one he met. His parents say he never gave them any trouble, always ready to obey them in all things. Truly, his was a life worthy of emulation by young boys. Edgar was converted when a mere child, but had never united with the Church. He did not claim very much as a Christian, yet his life bore the fruits of a Christian life. Father, mother, brothers and sisters, weep not, for the Lord knows best. He will never chastise us except it be best for us. Look to God in this hour of sorrow. He alone can stay you, and safely pilot you through sorrow. Let that vacant chair be a reminder to you of the treasures you have up yonder. Your loss is Edgar's gain. This is God's method of speaking to you, and drawing you closer to Him. Let us lay aside every weight, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Be faithful and true to the end of life and He will reunite you again; then there will be no more sorrow, no partings, no good-byes, but all will be joy and peace through the endless ages. His pastor, W. W. BARNETT.

WOOTEN—Little Susie, infant daughter of C. E. and Nora Wooten, was born October 22, 1912, and died May 29, 1913. The little darling suffered so much before the good Shepherd called her home. Little Susie left earth with a sweet smile on her face that her dear father and mother might remember her. Oh, loved ones, we know it was hard to give her up, but we will meet her again where there will be no parting. Weep not, dear father and mother, for little Susie. We know that she is safe in the dear arms of Jesus. She only budded on earth to bloom in heaven. The Lord plucks the flowers wherever he will. Let us not weep for the little darling, but live so that we may meet her again. M. A. STOUT, P. C. Marysville, Texas.

CENTRAL TEXAS

Brownwood District—Fourth Round. Coleman Sta., Nov. 2, 3. Brownwood Sta., Nov. 9, 10. J. R. STEWART, P. E.

Cisco District—Fourth Round. Carbon, at C., Nov. 1, 2. Cisco, 7:30 p. m., Nov. 5. Scranton, at P., Nov. 8, 9. C. E. LINDSEY, P. E.

Cleburne District—Fourth Round. Morgan, Oct. 31, 2:00 p. m., preaching at 7:30 p. m. Blum, Nov. 1, 2. W. W. MOSS, P. E.

Corsicana District—Fourth Round. Big Hill, at Steels Creek, Nov. 1-2. Thornton Sta., Nov. 2-3. First Church, Nov. 9-10. Battle Cry—"Clean Sheet." JOHN R. NELSON, P. E.

Port Worth District—Fourth Round. Smithfield, at Oak Grove, Nov. 3. H. W. KNICKERBOCKER, P. E.

Georgetown District—Fourth Round. Temple, First Church, Oct. 31. Troy, at Troy, Nov. 1, 2. T. S. ARMSTRONG, P. E.

Gatesville District—Fourth Round. McGregor, Nov. 1-2. Valley Mills, at V. M., Nov. 3, 2 p. m. Crawford, Nov. 4, 2 p. m. S. J. VAUGHAN, P. E.

Hillsboro District—Fourth Round. Lovelace Charge, at Lovelace, Nov. 1, 2. Peoria Charge, at Peoria, Nov. 8, 9. HORACE BISHOP, P. E.

Waco District—Fourth Round. Morrow Street, Nov. 2. Elm Street, Nov. 3. Austin Avenue, Nov. 4. W. E. ANDREWS, P. E.

Waxahachie District—Fourth Round. (Revised) Red Oak, 2 p. m., Nov. 1. Waxahachie, 8 p. m., Nov. 3. (Fifth Round.) Bethel, 2 p. m., Nov. 3. J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round. Weatherford, at Coats, Nov. 2, 3. Weatherford First Church, Nov. 3, 4. Mineral Wells, Nov. 9. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—Fourth Round. Putnam, at Putnam, Nov. 1, 2. Baird, Nov. 8, 9. First Church, Abilene, Nov. 14, 15. St. Pauls, Abilene, Nov. 15, 16. C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round. Panhandle, Nov. 1, 2. Polk St., Nov. 4. Hereford, Nov. 5. B. and H., Nov. 6.

Vega, Nov. 8, 9. O. P. KIKER, P. E.

Big Spring District—Fourth Round. Post, Nov. 1, 2. Coahoma, at Vincent, Nov. 8, 9. W. H. TERRY, P. E.

Clarendon District—Fourth Round. Hedley Cir., at Navlor, Nov. 1-2. Quail Cir., at Ring, Nov. 8-9. Clarendon Sta., Nov. 15-16. J. W. STORY, P. E.

Hamlin District—Fourth Round. Spur, Nov. 1, 2. Jayton, Nov. 2, 3. Peacock, at Swenson, 11 a. m., Nov. 4. Vera, Nov. 8, 9. Knox City, at K. C., 4 p. m., Nov. 10. Rochester, at R., 3 p. m., Nov. 11. Sagerton, at Flat Top, 11 a. m., Nov. 13. Royston, Nov. 15, 16. G. S. HARDY, P. E.

Plainview District—Fourth Round. Quitaque, Nov. 1, 2. Matador, Nov. 2, 3. Afton, Nov. 3, 4. Kress, Nov. 8, 9. Lockney Sta., Nov. 9, 10. Plainview Sta., 8 p. m., Nov. 12. J. T. HICKS, P. E.

Stamford District—Fourth Round. St. John's, Nov. 5, at 8 p. m. Ward Memorial and Luaders, Nov. 12, at 11 a. m. J. G. PUTMAN, P. E.

Sweetwater District—Fourth Round. Loraine, Nov. 5. Fluvanna, at F., Nov. 2, 3. Sweetwater Sta., 8 p. m., Nov. 11. Business meeting at Snyder, 3:30 p. m., Nov. 3. J. M. SHERMAN, P. E.

Vernon District—Fourth Round. Chillicothe, Nov. 1, 2. Medicine Mound, Nov. 3. Quanah Sta., Nov. 4. Quanah Sta., Nov. 4. Vernon Sta., Nov. 9, 10. J. G. MILLER, P. E.

TEXAS

Brenham District—Fourth Round. Somerville, Nov. 1, 2. Wallis and Fulshear, at Wallis, Nov. 2, 3. Brookshire and Pattison, Nov. 5. Tanglewood, Nov. 8, 9. Rosenberg, Nov. 15, 16. Richmond, Nov. 16, 17. Brenham, Nov. 23, at 11 a. m. S. W. THOMAS, P. E.

Beaumont District—Fourth Round. Point Bolivar, Nov. 1, 2. Woodville, Nov. 8, 9. Warren, Nov. 9, 10. Sour Lake and China, Nov. 15, 16. Silsbee, Nov. 16, 17. Nederland, Nov. 22, 23. E. W. SOLOMON, P. E.

Houston District—Fourth Round. Cedar Bayou, Nov. 2. First Church, Galveston, Nov. 9. West End, Galveston, Nov. 9. St. Paul's, Nov. 16. Humble, Nov. 16. Angleton, Nov. 23. Columbia, Nov. 23. J. KILGORE, P. E.

Jacksonville District—Fourth Round. Elkhart, at Elkhart, Nov. 2, 3. Centenary, Palestine, Nov. 3. Cushing, at Linflat, Nov. 8, 9. Brushy, at Mt. Vernon, Nov. 14. Frankston, at Frankston, Nov. 15, 16. Jacksonville, Nov. 17. Busk, Nov. 19. Huntington, at Huntington, Nov. 22, 23. J. T. SMITH, P. E.

Marlin District—Fourth Round. Durango, at Durango, Nov. 1-2. Lott and Chilton, at Lott, Nov. 2-3. Leon Mis., at Pleasant Ridge, Nov. 8-9. Centerville, at Centerville, Nov. 9-16. Fairfield and Dew, at Fairfield, Nov. 11, a. m. Teague, Nov. 11, p. m. Bremond, at Petteaway, Nov. 15-16. Kosse, Nov. 16-17. Wheelock, at Hickory Grove, Nov. 18. Milans, at Gause, Nov. 22, 23. I. F. BETTS, P. E.

Marshall District—Fourth Round. Hallsville Cir., at Winterfield, Nov. 1, 2. Longview, Nov. 5. Elysian Fields Cir., at \_\_\_\_\_, Nov. 8, 9. Bettie, at Glenwood, Nov. 15, 16. Marshall, Summit St., Nov. 19. Marshall, First Church, Nov. 23, 24. F. M. BOYLES, P. E.

Navasota District—Fourth Round. Crockett Mission, at Shiloh, Nov. 1. Crockett Station, Nov. 2. Conroe Station, Nov. 3. Bryan Mission, at Millican, Nov. 8, 9. Bryan Station, Nov. 9. Cold Springs Mission, at Old Waverly, Nov. 15, 16. Oakhurst, at Dodge, Nov. 16. Montgomery Mission, at Montgomery, Nov. 22. Cleveland and Shepherd, at Fostoria, Nov. 23. E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round. Cookville, at Oak Grove, Nov. 1, 2. Mt. Pleasant (preaching) Nov. 2 night. Hardy Memorial, at Hardy, Nov. 4 night. Dalby Springs, at Dalby, Nov. 5, 6. Cornett, at Walker's Chapel, Nov. 8, 9. Hughes Springs, at H. S., Nov. 9, 10. Naples and Omaha, a Naples, Conf. 10 a. m., Nov. 14. Douglasville, at Union Chap., Nov. 15, 16. Linden, at Linden, Nov. 16, 17. Texarkana, Central, Nov. 18 night. Mt. Pleasant, Conference, Nov. 19 night. Pittsburg Cir., at Reeves Chap., Nov. 22, 23. Pittsburg Sta., Nov. 21-23. O. T. HOTCHKISS, P. E.

San Augustine District—Fourth Round. Melrose Cir. (Chireno), Nov. 1. Mt. Enterprise (Mt. Enterprise), Nov. 5. Livingston Cir. (Leggett), Nov. 8. Corrigan (Corrigan), Nov. 9. Hemphill and B. (Hemphill), Nov. 15. Garrison Sta., Nov. 19. Nacoches Sta., Nov. 21. Appleby Cir., Nov. 22. Timpanon Sta., Nov. 23. I. W. MILLS, P. E.

Tyler District—Fourth Round. Wills Point Cir., at Wills Point, Nov. 1. Wills Point Sta., Q. C., Nov. 1. Grand Saline Sta., Nov. 2. Edgewood Sta., Nov. 2. Garden Valley Cir., at Sand Flat, Nov. 4. Quitman Cir., Nov. 8. Mineola Sta., Nov. 9. Alba Cir., Nov. 15, 16. Tyler Cir., at Liberty Hill, Nov. 22. Tyler, Cedar Street, Nov. 23. Tyler, Marvin Church, Nov. 24. J. B. TURRENTINE, P. E.

26th ANNUAL MEETING OF  
**STATE FAIR OF TEXAS**  
AT DALLAS  
16 Days | October 18 to November 2 | 16 Days  
\$75,000 in New Buildings  
\$75,000 in Premiums and Purses  
Modern Livestock Barns  
Mammoth Automobile Building Superb Park Improvements  
Agricultural and Livestock Interests of Southwest Exemplified  
Greatest Racing Program in History State Fish Hatcheries  
Splendid Band and Other Entertainment  
Auto Polo, World's Most Sensational Sport  
POPULAR RAILROAD RATES  
J. J. ECKFORD, President W. C. MCKAMY, Secretary

**NORTH TEXAS**

Bonham District—Fourth Round. Bailey, at Bailey, Nov. 1, 2. Rector, at Savoy, Thursday, Nov. 6. Ravenna, at Mulberry, Nov. 8, 9. Honey Grove, Tuesday, at 7:30 p. m., Nov. 11. Petty and Whitecock, at P., Thursday, Nov. 13. Telephone Mission, Nov. 15, 16. Brookston, at B., Wednesday, Nov. 19. Leonard Sta., Nov. 23, 24. Bonham Sta., Nov. 25. Windom, Thursday, Nov. 27. Ladonia Sta., Nov. 30, 31. O. S. THOMAS, P. E.

Bowie District—Fourth Round. Megargal, at Megargal, Nov. 2, 3. Archer Sta., Nov. 3, 4. Sunset, at Sunset, Nov. 8, 9. Crafton, at Crafton, Nov. 9, 10. Dundee, at Dundee, Nov. 15, 16. Wichita Falls, Nov. 16, 17. Nocona, at Nocona, Nov. 22, 23. Henrietta Sta., Nov. 23, 24. Bowie Sta., Nov. 29, 30. T. H. MORRIS, P. E.

Dallas District—Fourth Round. Irving, West Dallas, Nov. 1, 2. Grand Prairie, Nov. 2, 3. St. John's, Nov. 4. Tyler, Nov. 5. Cochran and Maple, Nov. 8, 9. Oak Lawn, Nov. 9, 10. Ervay St., Nov. 12. Wheatland & De Soto, Nov. 15, 16. Cedar Hill & Duncanville, Nov. 16, 17. Cole Ave., Nov. 19. First Church, Nov. 20. Trinity, Nov. 23, 24. Grace, Nov. 23-25. Forest Ave., Nov. 26. Oak Cliff, Nov. 28. O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round. Justin and Roanoke, at Drop, Nov. 12. Argyle Ct., at Prairie Md., Nov. 2, at night and Q. C. Nov. 3, 11 a. m., Q. C. 2 p. m. Preaching at Justin, Nov. 3 at night. Rhome Ct., at Newark, Nov. 8-9. Boyd, at Boyd, Preaching Nov. 7, night and 9 at night, Q. C. 10. Mexican Ma. Preaching Nov. 13, night. Oak Dale, at Barton's Chapel, Nov. 15-16. Jacksboro Sta., Nov. 16-17. Bridgeport Mis., at Pleasant Valley, Nov. 22, 23. Willow Pt. Ct., at Booneville, Nov. 23, 24. Mexican Mis., Nov. 24. Decatur Ct., at Sweetwater, Nov. 29-30. Decatur Sta., Nov. 29 and 30, at night. S. C. RIDGLE, P. E.

Gainesville District—Fourth Round. Pilot Point Church, at Henning, Nov. 1-2. Aubrey and Oak Grove, at Aubrey, Nov. 8-9. Montague and Dye Mound, at M., Nov. 15-16. Valley View Sta., Nov. 22-23. Sanger Sta., Nov. 23-24. Era and Spring Creek, at Era, Nov. 25. Deaton St. Sta., Nov. 29-30. I. F. PIERCE, P. E.

Greenville District—Fourth Round. Campbell Circuit—Quarterly conference at Friendship, 2:30 p. m., Saturday, Nov. 1. Preaching at Twin Oak, Friday night, Oct. 31; at Friendship, 11 a. m., Saturday, Nov. 1; Casey, Saturday night; Campbell, 11 a. m., Sunday, Nov. 2; Smith's Chapel, 3 p. m., Sunday, Nov. 2. Commerce Station—Quarterly conference Wednesday night, Nov. 3. Preaching Sunday night, Nov. 2. Commerce Mission—Quarterly conference at Columbia, 2:30 p. m., Saturday, Nov. 8. Preaching at Mt. Zion, Friday night, Nov. 7; Columbia, 11 a. m., Saturday and Sunday, Nov. 8 and 9. Fairlie Mission—Quarterly conference at Fairlie, 10 a. m., Monday, Nov. 10. Preaching at Olive Branch, 3 p. m., Sunday, Nov. 9; Fairlie, Sunday night. Kingston Mission—Quarterly conference at Whitlock, 2:30 p. m., Saturday, Nov. 15. Preaching at Whitlock, 11 a. m., Saturday and Sunday; Ballard Grove, Saturday night; Kizer, 3 p. m., Sunday, Nov. 16. Wolfe City Station—Quarterly conference 10 a. m., Monday, Nov. 17. Preaching Sunday night, Nov. 16. Merit Circuit—Quarterly conference at Merit, 2:30 p. m., Saturday, Nov. 22. Preaching at Merit, 11 a. m., Saturday and Sunday; Antioch, Saturday night, Nov. 22; Alliance, 3 p. m., Sunday, Nov. 23; Bethel Grove, Sunday night, Nov. 23. Floyd Mission—Quarterly conference at Floyd, 10 a. m., Wednesday, Nov. 26. Preaching at Clinton, Tuesday night, Nov. 25; Floyd, Wednesday night, Nov. 26. Caddo Mills Mission—Quarterly conference at Caddo Mills, 2:30 p. m., Saturday, Nov. 29. Preaching at Caddo Mills, Saturday and Sunday at 11 a. m.; Union Hill, Saturday night; Hendrix, 3 p. m., Sunday, Nov. 30. C. M. HARLESS, P. E.

McKinney District—Fourth Round. Lewisville, Nov. 1, 2. Carrollton & Farmers Branch, at C., Nov. 2, 3. McKinney Cir., at W. G., Nov. 2. (Preaching) Wylie, at M., Nov. 8, 9. McKinney, Nov. 9, 8 p. m. Josephine, at J., Nov. 15, 16. Nevada, Nov. 16, 17. Anna, Nov. 16, (preaching). Blue Ridge, at H. C., Nov. 22, 23. Farmersville, Nov. 23, 24. Anna, at A., Nov. 25, 3 p. m. (Q. C.) Plano, Nov. 26, 8 p. m. (Q. C.) McKinney, Nov. 27, 8 p. m. (Q. C.) McKinney Cir., at W. G., Nov. 28, 11 a. m. (Q. C.) Renner, at Renner, Nov. 29, 30. CHAS. A. SPRAGINS, P. E.

Paris District—Fourth Round. Blossom Station, Nov. 2. Lamar Avenue, Nov. 2. McKenzie, at Bethel, Nov. 8, 9. Bogata, at Bogata, Nov. 9, 10. Avery, at Lydia, Nov. 15, 16. Bagwell, at Bagwell, Nov. 16, 17. Paris Ct., at Palestine, Nov. 22, 23. Depot Cir., at Lone Oak, Nov. 23, 24. W. F. BRYAN, P. E.

Sherman District—Fourth Round. Preaching Dates. Pilot Grove, at Pilot Grove, Nov. 1-2. Sherman Circuit, at Friendship, Nov. 8-9. Pottsboro & Preston, at Pottsboro, Nov. 15-16. Key Memorial, Nov. 23. Dates for Quarterly Conferences. Pilot Grove, at Pilot Grove, Nov. 1, 3 p. m. Sherman Cir., at Friendship, Nov. 8, 3 p. m. Pottsboro and Preston, at Pottsboro, Nov. 15, 3 p. m. Key Memorial, Nov. 19, 8 p. m. Whitesboro Sta., Nov. 20, 8 p. m. Van Alstyne Station, Nov. 21, 8 p. m. Whitewright Station, Nov. 24, 8 p. m. Travis Street Sta., Nov. 25, 8 p. m. Waples Memorial, Nov. 26, 8 p. m. Trinity, Nov. 27, 8 p. m. Harless Chapel, Nov. 12, 8 p. m. R. G. MOOD, P. E.

Sulphur Springs District—Fourth Round. Reily Springs Cir., at Shook's Ch., Nov. 1, 2. Sulphur Springs Sta., Nov. 2, 3. Yowell Cir., at Yowell, Nov. 8, 9. Winnboro Sta., Nov. 15, 16. Purley Cir., at Pine Forest, Nov. 22, 23. Brashear Cir., at Brashear, Nov. 23, 24. Birthright and Tira, at Tira, Nov. 26. Sulphur Bluff Cir., at S. B., Nov. 29, 30. R. C. HICKS, P. E.

Terrell District—Fourth Round. Elmo Mis., at Eden, Nov. 1, 2. Forney and Mesquite, at M., Nov. 2, 3. Hutchins and Wilmer, at H., Nov. 8, 9. Pleasant Md. Cir., at F. M., Nov. 9, 10. Scurry Mis., at Bethel, Nov. 15, 16. Crandall Cir., at C., Nov. 16, 17. Lancaster, Nov. 22, 23. Quislan Cir., at Williams Ch., Nov. 23, 24. A. L. ANDREWS, P. E.

Loss of appetite is an ailment that indicates others, which are worse—Glad's Sarsaparilla cures them all.—Adv.

He who inspires the love of justice does more for the safety of the individual and the State than all the manufacturers of locks, safes, guns, armor and jails.

**Worth Weight In Gold**  
Abingdon, Va.—Mrs. Jennie McCall, of this place, says, "I had been troubled with female complaints, for over ten years. I could not walk or stand on my feet and had been almost confined to the house for a long time. I began to take Cardui, the woman's tonic, and now I can walk anywhere I want to go. Cardui is worth its weight in gold." This is a high estimate on a plain, herb medicine, yet there are thousands of women who would gladly pay this price for a remedy to relieve their suffering. Cardui has helped others. Why not you? Try it. Your druggist sells it, in \$1 bottles.

WEST TEXAS CONFERENCE.

(Continued from page 5)

at New Braunfels where he has been preaching once a month, and said there was a most promising outlook for Methodism in that town.

W. H. H. Biggs, Kyle and Buda, reported a net loss in membership. The Sunday School has nearly 200 pupils and the finances of the Churches are satisfactory.

Harold Goodenough, Dripping Springs, reported a net gain in both the Church and Sunday School. A parsonage was built and \$1114 collected.

A. B. Davidson, Gonzales Station, reported forty-six accessions to the Church and a good year's work.

Donald Chism, Harwood Circuit, reported thirty new members and financial condition satisfactory.

L. W. Walker, Lytton Springs, reported forty additions to the Church roll and an increase in Sunday School attendance. A parsonage costing \$1200 was built and \$1800 for all purposes.

J. D. May, Leesville Circuit, reported forty-four additions to the Church roll and a sound financial condition.

Thophilus Lee, Lockhart Station, reported more than 400 conversions and 153 accessions to the Church, the membership now being 541. A Mexican missionary is employed by his Church.

Robert Paine of Luling Station and A. Y. Old of Manchaca, both rendered reports of an encouraging kind. At the latter place two Sunday Schools were organized the past year and there were a good many conversions.

W. T. Renfro, San Marcos, reported most excellent conditions in his Church. There were 170 additions to the membership roll the past year. The Church, he said, had reached more than 50 per cent of the student body of the city.

D. E. Carr, Seguin Station, reported an increase in membership and good conditions and successful work generally. There was a similar report from Marcus Williamson of Staples.

Dr. T. N. Ivey, editor of the Christian Advocate, addressed the conference in behalf of that publication and congratulated Methodism on the record it is making "in the vineyard of the Lord," iterating that it is not excelled anywhere outside of Texas. John M. Moore appeared before the conference in the interest of the Methodist Review.

R. A. Burroughs, superintendent of the Orphans' Home, reported \$11,000 of improvements made the past year by hard effort. There are 157 children in the home and last year fifty-seven were placed in good families. He appealed for better support of the institution and said the children could not be properly impressed with the importance of the Church if poorly fed and fitted out with frayed, cast-off clothing. The way to tie the children to the Church, said he, is to treat them as the children of the average family deserve to be treated.

A report made by the San Antonio Rescue Home Committee set forth that insufficient effort was being made to fit the girls and women of that institution for industrial independence; that not enough was being done to reform the women of the segregated district; that the work of reforming the "scarlet woman" and stamping out white slavery is hardly what it ought to be. Besides more thorough and concerted effort along these lines, the report recommended an Executive Board of twelve members of which the Bishop shall be chairman, to supplant the present Board of Directors. After brief discussion by the Rev. V. A. Godbey, the report was adopted. The Executive Board will be announced later.

The Rev. M. C. Wilcox, a returned missionary from China, was introduced to the conference. He will locate in Austin.

REPORT OF COMMITTEE ON TEMPERANCE AND SABBATH OBSERVANCE.

Dear Brethren: The agencies for evil are active and strongly entrenched. It is no purpose of theirs to give way to the forces of righteousness. Relentless warfare, a consciousness of the righteousness of our cause, and an unflinching faith in God is our hope of final victory.

Our Christian Sabbath, set apart as a day of worship and rest, is being prostituted into a day of revelry, and thus one of the fundamentals of the Christian faith is being destroyed. The pulpit and the private lives of our people should give no uncertain sound in warning against every form of Sabbath desecration.

In the Sabbath League of America we find a faithful ally. We commend it and that for which it exists.

In the manufacture, sale and use of ardent spirits as a beverage, we recognize a mighty foe to the human race. Its power to corrupt the fountains of our political life is everywhere evident. That it increases crime, insanity and pauperism is well understood. It cannot be manufactured, sold or used as a beverage without sin and peril. The State cannot be in partnership with the traffic and hope to be blameless of the evil consequences.

As a Church, we join forces with Christendom for the overthrow of this mighty evil, and shall never rest content until we enjoy the blessings of a Saloonless Nation.

Among the mighty forces to which we look for help to aid us in our work we gladly recognize the Texas Christian Advocate and its able editor, Dr. G. C. Rankin, the Home and State,

and the Anti-Saloon League. We commend each of these for the efficient help which they are rendering to our cause.

Signed: THEO. LEE, President. J. S. BOWLES, Secretary.

MINUTES.

Of the Forty-Fifth Session of the West Texas Annual Conference of the Methodist Episcopal Church, South, Held at Laurel Heights, San Antonio, Texas, Beginning October 22, 1913, Ending October 26, 1913, Bishop James Atkins, President; Sterling Fisher, Secretary. Postoffice of Secretary, San Marcos, Texas.

Question 1. Who are admitted on trial? Roy G. Rader, William N. Carl, Arthur M. Foster, Geo. G. Smith, Joseph P. Watson, William Garrett Callihan, G. Traylor Hester, Omaha Clyde Crow.

2. Who remain on trial? W. L. Wall, O. M. Cole, Robert W. Fischer, J. R. Robinson, Geo. L. Keever, R. L. Flowers, W. M. McKinney, H. M. Ratliff, Will S. Boyd.

3. Who are discontinued? Henry Brandon, at his own request; W. B. Simmons, as his own request.

4. Who are admitted into full connection? James Henry Maxwell, Lewis McVea, Robert Eugene Parker, John Fisher Simpson, Emmet Hillory Mays.

5. Who are readmitted? John C. Campbell.

6. Who are received by transfer from other conferences? U. S. Tabor, Denver Conference; L. N. Myers, Northwest Texas Conference; J. C. Simons, in class of second year, South Georgia Conference; S. F. Goddard, East Oklahoma Conference; A. E. Rector, German Mission Conference.

7. Who are received from other Churches as local preachers? None.

8. Who are received from other Churches as traveling preachers? J. H. Meredith, Methodist Episcopal Church; Wm. J. Briant, Methodist Episcopal Church.

9. Who are deacons of one year? D. A. Ross, A. T. Coker, W. F. Weeks, S. L. Batchelor, J. L. Burns, Geo. F. Ryan, Edwin A. Hunter, E. L. Edgar.

10. What traveling preachers are elected deacons? J. H. Maxwell, Lewis McVea, Robert E. Parker.

11. What traveling preachers are ordained deacons? J. H. Maxwell, Lewis McVea, Robert E. Parker.

12. What local preachers are elected deacons? J. Fisher Simpson, Chas. H. Doak, Geo. G. Smith, Robert W. Fischer, Shelby J. Estes, W. D. M. Ward.

13. What local preachers are ordained deacons? J. Fisher Simpson, Chas. H. Doak, Geo. G. Smith, Robert W. Fischer, Shelby J. Estes, W. D. M. Ward.

14. What traveling preachers are elected elders? Shan M. Hull, James H. Clark, C. E. Wheat, J. N. Renfro, L. A. Alkire.

15. What traveling preachers are ordained elders? Shan M. Hull, Jas. H. Clark, C. E. Wheat, J. N. Renfro, L. A. Alkire.

16. What local preachers are elected elders? None.

17. What local preachers are ordained elders? None.

18. Who are located this year? U. S. Tabor, at his own request; J. J. Franks, at his own request.

19. Who are supernumerary? J. T. Weems, F. J. Perrin, W. B. Moon.

20. Who are supernumerated? Wm. Monk, A. G. Nolen, T. G. Woods, C. W. Perkins, W. H. Killough, W. O. Shugart, W. J. Joyce, J. A. King, R. A. Holloway, H. T. Hill, N. W. Keith, J. T. Gillette, C. Williamson, J. M. Shuford, W. R. Campbell, H. G. Horton, V. V. Boone, F. A. Grimes, N. E. Braage, R. B. McSwain.

21. What preachers have died during the past year? G. W. White, H. J. Holland.

22. Are all the preachers blameless in their life and official administration? Their names were called one by one and their characters passed, except A. B. Chapman, who surrendered his credentials and withdrew from the ministry and membership of the Church.

23. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Members, 37,327; local preachers, 95.

24. How many infants have been baptized during the year? 609.

25. How many adults have been baptized during the year? 1591.

26. What is the number of Epworth Leagues? 95 Senior Leagues and 60 Junior Leagues.

27. What is the number of Epworth League members? 5138.

28. What is the number of Sunday Schools? 29.

29. What is the number of Sunday School officers and teachers? 2910.

30. What is the number of Sunday School scholars enrolled during the conference year? 35,010.

31. What was assessed by the last conference for the supernumerated preachers, and the widows and orphans of preachers? \$6994.

32. What has been collected on the foregoing account, and how has it been applied? \$6694.

33. What has been contributed for missions? Foreign, \$6329; Domestic, \$13,544; Special, \$2920.

34. What has been contributed for Church Extension? \$5310.

35. What has been contributed for the American Bible Society? \$879.

36. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$29,046; preachers in charge, \$140,048.

37. What has been contributed for the support of Bishops? \$1656.

38. What is the number of societies, and of houses of worship owned by them? Number of societies, 356; number of houses of worship, 277.

39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,004,040; indebtedness, \$177,690.

40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 166; number of parsonages, 141.

APPOINTMENTS.

AUSTIN DISTRICT.

V. A. Godbey, Presiding Elder. Austin, First Church—W. D. Bradfield, Hyde Park and S. Austin—R. A. Wall, trip, and one to be supplied. University Church—R. P. Shuler. Ward Memorial—L. C. Lilly. Bastrop Station—L. C. Mathis. Columbus Station—J. D. McWhorter. Eagle Lake—R. L. Pyle. Elgin—J. E. Lovett. Flatonia Station—B. W. Allen. Lagrange Station—A. S. J. Haygood. Liberty Hill and Leander—M. J. Allen. McAdoo Circuit—R. C. Aubrey. Manor Station—J. P. Garrett. Smithville Station—F. A. White. Weimar Circuit—G. T. Gibbons. Webberville Circuit—W. R. Keathley. West Point Circuit—Roy Rader. Walnut Mission—D. A. Ross. Garwood Circuit—Clint F. Stewart, Supply. District Missionary Evangelist—H. M. Whaling. Professor in Southwestern University—H. L. Gray. Conference Evangelist—J. C. Wilson. Secretary of Education—W. D. Bradfield. District Commissioner of Education—W. D. Bradfield.

BEEVILLE DISTRICT.

J. H. Groseclose, Presiding Elder. Alice—W. N. Carl. Aransas Pass—C. W. Godwin. Beeville—A. W. Wilson. Breclair—A. E. Forts, Supply. Bishop—N. Myers, Northwest Texas Conference. Brownsville—J. S. Bowles. Callen-Olton—G. F. Harris, Supply. Corpus Christi—T. F. Sessions. Falfurrias—J. H. Clark. Floresville—G. M. Boyd. Green—V. G. Thomas. Gregory—R. E. Parker. Harlingen—A. T. White. Karnes City—A. Y. Old. Kenedy—W. L. Brandon. Kingsville—O. F. Hatfield. Mathis—W. W. Nunn. McAllen—E. H. Mays. Mercedes—J. D. Dorsey. Mission—E. A. Hunter. Oakville—M. J. Foster. Pharr—J. T. King. Riviera—(To be supplied). Robstown—W. M. McKinney. Rockport—R. L. Flowers. San Benito—H. M. Ratliff. Sinton—E. Y. S. Hubbard. Skidmore—O. C. Crow. District Missionary Evangelist—S. F. Goddard. Student Vanderbilt University—Will S. Boyd. District Commissioner of Education—T. F. Sessions.

CUERO DISTRICT.

J. M. Alexander, Presiding Elder. Cuero—C. E. Cross. Edna—M. L. Darby. El Campo—A. Manley. Gantado and Louise—J. L. Burns. Goliad and Fannin—J. E. Buck. Hallettsville Station—D. A. Williams. Provident City—A. T. Coker. Laverna Circuit—J. P. Chambers. Midfield Circuit—L. A. Alkire. Nixon Station—J. W. Rowland. Norcross Circuit—C. Grayson. Palacios—B. A. Myers. Pandora—E. L. Edgar. Port Lavaca and Traylor—W. F. Weeks. Ruff Station—J. M. Lynn. Seadrift—N. W. Carter, and one to be supplied. Smiley—E. G. Hocutt. Stockdale—R. G. Plummer. Victoria Station—J. F. Pennybacker. Yoakum Station—J. F. Webb. District Commissioner of Education—J. F. Webb.

LAMPASAS DISTRICT.

J. W. Cowan, Presiding Elder. Bertram—R. L. McIntyre. Burnet—P. B. Summers. Center City—Geo. G. Smith. Cherokee—Geo. L. Keever. Frelonia—C. G. Hill. Goldthwaite Station—R. S. Pierce. Johnson City—M. P. Morton. Kempner—R. D. Moon. Lampasas Station—Z. V. Liles. Llano Station—J. F. Lawlis. Llano Circuit—W. B. Moon. Lometa—C. H. Doak, Supply. Mason—J. T. Tracy. Marble Falls Station—N. G. Ozment. Mullen—J. A. Foster. Richland Springs Circuit—Geo. L. Ryan. San Saba Station—H. E. Draper. San Saba Circuit—J. P. Watson. Star Circuit—L. N. Myers. Willow City Circuit—J. R. Robinson. District Commissioner of Education—H. E. Draper. Principal Cherokee Junior College—J. C. Simons.

SAN ANGELO DISTRICT.

F. B. Buchanan, Presiding Elder. Brady Station—I. T. Morris; J. T. H. Miller, Junior Preacher. Eden and Menard—W. L. Wall. Edith Circuit—Jno. C. Campbell. Eldorado—J. H. Maxwell. Garden City—A. J. Coburn, Supply. Junction Circuit—C. W. Rylander. Loda Circuit—R. C. Mumpe, Supply. Midland Station—J. M. Perry. Miles—R. A. Rowland. Ozona Station—W. M. Crutchfield. Paint Rock—R. S. Adair. Rochelle Circuit—O. M. Cole. San Angelo, First Church—A. J. Weeks. San Angelo, D. Chalborne St.—C. W. Hardin. Sonora—J. D. Worrell. Sterling City—Shan M. Hull. Sherwood Circuit—J. F. Simpson. Water Valley—J. S. Moore, Supply. District Commissioner of Education—W. M. Crutchfield.

SAN ANTONIO DISTRICT.

S. H. C. Bargin, Presiding Elder. San Antonio, Alamo—A. N. James. Government Hill—T. N. Barton. Laurel Heights—C. H. Booth. Prospect Hill—N. B. Read. South Heights—F. M. Jackson. McKinney Avenue—S. B. Johnston. Alamo Heights—G. Hartsfield. Travis Park—D. E. Hawk. West End—E. E. Booth. Hill Crest—S. L. Bateheler. San Antonio Mission—J. W. Shoemaker. Bandera—J. H. Meredith. Boerne—R. W. Fischer. Center Point—R. E. Duke. Fowlerton—J. T. Redmon. Gourdland—S. W. Kemmer. Kerrville Station—S. J. Drake. Medina—A. C. Gentie, Supply. Poteet—R. H. Obarr. Pleasant Station—S. C. Dunn.

President San Antonio Female College—J. E. Harrison. District Commissioner of Education—J. E. Harrison. Principal Marshall Training School—J. T. Curry. Commissioner of Mission Home and Training School—J. D. Scott. Conference Field Sunday School Secretary—A. E. Rector.

SAN MARCOS DISTRICT.

Thomas Gregory, Presiding Elder. Belmont Circuit—W. D. Williamson. Blanco Circuit—H. B. Owens. Dripping Springs—H. S. Goodenough, Supply. Gonzales Station—A. B. Davidson. Harwood Circuit—G. T. Hester. Kyle and Buda—W. H. H. Biggs. Leesville Circuit—J. D. May. Lockhart Station—Theo. Lee. Luling Station—Robert Paine. Lytton Springs—L. W. Walker, Supply. Manchaca—W. A. Hart. Martindale—Lewis McVea. San Marcos—W. T. Renfro. Seguin—D. E. Carr. Staples—Marcus Williamson. Waelder and Thompsonville—J. G. Forester. President Coronel Institute—Sterling Fisher. District Commissioner of Education—W. T. Renfro.

UVALDE DISTRICT.

S. B. Beall, Presiding Elder. Batesville—C. M. Rabe. Carrizo Springs and Big Wells—W. N. Ver-non. Cotulla Station and Aberton—J. W. Long. Crystal City Station—W. L. Hightower. Del Rio Station—J. W. Albritten. Devine and Lytle—C. E. Wheat. Dilley and Millett—J. E. Morgan. Eagle Pass and Safford—J. W. Black. Hondo Station—M. K. Fred. Laredo Station—W. A. Dunn. Moore Circuit—W. G. Callihan. Pearsall Station—E. E. Swanson. Sabinal Station—W. L. Barr. Uvalde Station—A. L. Scarborough. Utopia Station—H. H. Stuckey. J. A. Pedger. Rock Springs Circuit—W. J. Beant. District Commissioner of Education—J. A. Pedger.

WEST TEXAS CONFERENCE CHURCH EXTENSION REPORT.

At the March meeting the Executive Committee approved applications to the General Board for donations and loans amounting to \$34,250.

Table with 3 columns: Received from all pastoral charges by districts, Assessed, Paid. Rows include San Antonio District, San Marcos District, Cuero District, Beeville District, San Angelo District, Llano District, Austin District, Uvalde District.

Totals \$58,300 \$54,624.50. Totals last year \$53,000 \$47,214.50.

Table with 2 columns: Amount, Description. Rows include Retained by General Board, Retained by Conference Board, Paid to Washington City Church, Incidentals, Printing Minutes, Services of Conference Treasurer, Overdrafts to Conference Treasurer, Balance on hand, Assessment for ensuing year by Districts.

Total apportioned \$6050.00. Following donations and loans made at present session:

Table with 2 columns: Amount, Churches. Rows include Victoria Church, Bloomington Church, Kingsbury Church, Seadrift Church, Chesterville Church, Spofford Church, Richland Springs Church, Chadbourne and San Angelo, Aberton Church, Sabinal Church, Santa Maria Church, Poteet Church, Olom Church, Lone Tree Church.

Total to Churches \$1845.00.

Table with 2 columns: Amount, Parsonages. Rows include Lytton Springs, Bishop, Jourdanon, San Bonita loan, Alamo loan, Sinton.

Total to parsonages \$560.00. Following was adopted:

Resolved, That it is the sense of the Board of Church Extension of West Texas Conference that we assume \$2500 of the indebtedness of the University Methodist Church and that it be distributed to the various districts on a basis that shall be agreed upon by the presiding elders.

Resolved, That collection of said amount be left to the presiding elders, and that the campaign for the securing of said amount shall close with the last Sunday in March, which shall be observed as University Church Day by our preachers and people.

This resolution becomes effective when enough conferences of the State shall have taken similar action, so that the total amount thus assumed together with amounts of erwise available shall cover the entire indebtedness of said church.

THOS. GREGORY, Pres. H. G. HORTON, Sec.

THE WEST TEXAS CONFERENCE AND VANDERBILT SITUATION.

The West Texas Conference made and adopted its report on the Vanderbilt matter with emphasis. The following is its full text: "Whereas, The Executive Committee of the Board of Trustees of Vanderbilt University invited the gift of \$1,000,000 by Andrew Carnegie to the Medical Department of Vanderbilt University and suggested as a condition of such gift that the trustees if said university select or appoint for the management of the medical school a governing board of seven members, and that all members of such governing board shall be chosen without regard to denominational consideration; and,

"Whereas, Mr. Carnegie acceded to request of said Executive Committee, saying, 'I ap-

prove thoroughly your suggestion that the gift be conditioned on the appointment of a small board of seven persons to govern the medical school, who shall be chosen absolutely without reference to denominational consideration,' and saying further, 'I do not believe it is wise for any sect to control educational institutions, such as universities, whether the organization be a Methodist Conference or a Presbyterian Assembly, or a Catholic order; and

"Whereas, the plan proposed by the executive Committee involves the giving over to the said board of seven the buildings and sixteen acres of ground which now constitute the present equipment of the Medical Department of Vanderbilt University; and

"Whereas, the Council for the Church in the Supreme Court of Tennessee declare that, in their opinion, such giving over of our medical plant now valued at \$300,000 to the management and control of a body other than the Board of Trustees is (1) A deflection of the trust; (2) virtually an alienation of part of the campus of the university property, and (3) an abdication of the duty devolved upon the board to manage and control the Medical Department of the University; and

"Whereas, a minority of the Board of Trustees, viz.: W. R. Millsaps, John R. Pepper, E. B. Chappell and W. J. Young, protested against the acceptance of Mr. Carnegie's million on the condition suggested by the Executive Committee; and

"Whereas, the Bishops of the Church vetoed the action of the majority of the board in accepting the gift on the conditions as above named; therefore be it

"Resolved, By the West Texas Annual Conference in session at San Antonio, Texas, October 24, 1913:

"1. That we hereby express our hearty agreement with the sentiment and position of our Bishops as expressed in their veto and message to the Church at large, and of the minority of the Board of Trustees as expressed in their protest.

"2. That we endorse the editorials of the Nashville Christian Advocate and the Texas Christian Advocate, speaking in no uncertain terms on this subject of such vital importance.

"3. That we hereby pledge our sympathy and support to our Bishops and to the minority members of the Board of Trustees in the discharge of their duties in this and the whole Vanderbilt matter, praying that all may be done in brotherly kindness and in love.

"4. That we express to Bishop Hoss and others our appreciation of their unselfish labor for the protection of the interests of the Church and in giving to the press a plain statement of the relation of the Vanderbilt University to the M. E. Church, South."

Signed by J. H. Groseclose, Thomas Gregory, S. H. C. Bargin, John M. Alexander, D. E. Hawk, A. L. Scarborough.

The above resolutions were supported with strong addresses by Dr. W. D. Bradfield, Dr. V. A. Godbey and Dr. D. E. Hawk. The resolutions were adopted without a dissenting vote.

Bishop Atkins expressed in appropriate words his appreciation of the action of the conference in this matter.

The official board of Travis Park Church entertained the present and several former pastors of this Church at the St. Anthony Hotel. At this brilliant array of pastors of this Church were one Bishop and six Doctors of Divinity. They were Bishop Edwin D. Monzon, Dr. E. B. Chappell, Dr. W. Pinson, Dr. V. A. Godbey, Dr. John M. Moore, Dr. J. D. Scott and Dr. S. H. C. Bargin. Dr. D. E. Hawk is the present pastor.

Rev. B. W. Allen comes as the pastor from Laredo, with a good report of work accomplished in the borderland. He reports all of the conference assessments paid in full and a net gain of twenty-nine members. He says conditions along the Rio Grande are becoming quite oppressive and depressive to the material welfare of the country on both sides of the river. He says a number of Americans have been killed, and this country will never know what became of them."

Brazilians Pay Their Assessment.

Our conference convened about a week after our arrival, August 7. I think I have never attended a more spiritual and uplifting conference. The brethren brought in good reports and seemed to be encouraged by the results of the year's work. In a financial way it was a great year. Nearly every charge paid its assessments and quite a number acquired sites for churches. One congregation paid for all purposes about \$26 per capita.—S. A. Belcher, Rio de Janeiro.

Communion Service.

Now and appropriate drug. Make of the finest Quattruplo Silver Plate and will last for generations. Name of Church's Engraved on Plate on Top.

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