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Number 13

The Transfer of Preachers For the Leading Charges

WHEN A PREACHER is admitted into the full connection of the traveling ministry, he becomes a traveling minister in the Methodist Episcopal Church, South. True, he is locally connected with the conference into which he has been admitted, but he enters the broader connexional ministry of the Church. For convenience sake he belongs to his conference, but his real membership is in the great Church at large.

Under our Discipline he lives and labors within the bounds of his conference, but he is eligible to an appointment anywhere in the connection. If he receives an appointment beyond the boundary of his own conference at the hand of the Bishop, because his service is needed in some other section or territory of the Church, then it is necessary for the Bishop thus appointing him to either transfer or have him transferred to the conference to which he goes in order to fill his new place of trust.

This transfer power is lodged with the Bishop, and the Church has not as yet placed any limitation upon his right in the premise. If he has a given field where he needs a special man, it is his province to look the Church over and find the man desired for the work, and then secure him for it. No Bishop rarely ever transfers a man from one conference to another without getting his consent, though he has the authority to do so. At this point our Discipline gives the largest latitude to the Bishop. As to whether this is wise or not, at this day and under the new conditions of the Church, we are not discussing. That this right and this authority are vested in the Bishop is a fact, and he has no restrictions imposed upon him in the exercise of this right.

In the earlier periods of the Church, the wisdom of this could not be questioned. Then the Church was young, her eminently prepared ministers were not so plentiful and the needs of the Church were very great. Under those circumstances there were certain men in the Church who were known as transfer men. They were carried from one conference to another by the Bishop to fit given conditions. One quadrennium in a conference was just about the limit of their connection with a given conference. They served the leading charges and then passed on to other conspicuous fields.

This arrangement was well enough and worked good results in those early days; but as the Church advanced our schools and colleges became established and young men entering the ministry largely had access to good advantages. It was not until there was a general improvement in the ministry. It became better equipped. Instead of having only a very few men to

fill the more responsible charges, each conference, in a large measure, had its own men prepared to take these places and to meet these responsibilities. Under the work of home talent other congregations began to grow into prominence and there was a forward movement all along the line, and today we have such a general leveling up of the ministry until the exceptional men who loom up head and shoulders above their brethren in the pulpit are becoming fewer and fewer. Most any average member of the conference is a very well-prepared man for his work.

We have now reached a period when the same necessity for bringing in special men to fill special appointments, only to pass out and on at the close of their quadrennium, no longer exists as it did in the earlier days of the Church.

The old and established conferences are becoming restive under a perpetuation of the old regime of filling their leading places with special transfers. This restiveness is developing into open dissatisfaction. As a result the most of our Bishops are exercising the arbitrary power vested in them with less and less frequency. Occasionally, one of them now and then will still select a man in some distant conference without consulting his cabinet or anybody else; but, fortunately, this extreme course is rarely adopted. As a matter of prudence and discretion it ought never to be adopted. If a Bishop makes up his mind that it is necessary to bring an outside man into the conference for a leading charge, he ought at least to put the question before his cabinet and discuss it openly and frankly with his advisers, and if in the end he finds it necessary to make the appointments even over the protest of his counsellors, he cannot be charged with having gone round them and made the appointment arbitrarily without first taking them into his confidence. This would, at any rate, relieve the situation of its harshness and imperialism and at the same time leave the Bishop free to follow his own judgment. In this day of growing democracy in Church and State absolutism upon the part of any one man, however good and true he may be, is not relished by the intelligent members of the conference.

There is no dissatisfaction with our transfer system as a whole. It is only with that feature of it that arbitrarily sets aside the worthy home men and in their place gives pre-eminence to new men brought in for special service, and this, too, without consulting members of the cabinet in any way whatever. It is meet and right and proper, for good and sufficient reasons, for men to transfer from one conference to another to become regular members of the same without expecting spe-

cial favors from the Bishop. This has always been true and will continue to be true. No objection has ever been brought against it.

All things being equal, the men in a given conference who have helped to develop it and make it what it is are entitled to consideration when its leading appointments are disposed of. To arbitrarily set them aside and give the preference to new men brought in for special places goes just a

trifle against the grain of ordinary humanity. Therefore, our Bishops have it in their power to allay this dissatisfaction by a very wise and discreet exercise of their authority in the use of their transfer power. Otherwise, that authority will grow into larger disfavor and out of such dissatisfaction may grow some innovation in the way of restrictive measures. It is not a theory but a condition that confronts us at this point.

The Minister's Patient Wife

THE minister himself stands out prominently in the public eye of his community. Every Sunday he is conspicuous in the pulpit, Wednesday evening he is leading the prayermeeting and in the week time he buries the dead and marries the young people. Everybody sees him, hears him and knows him. What he says in private and in public carries a weight not found in the words of the average man. He is a leader and a teacher.

But how is it with the humble wife of the preacher? Sometimes she, too, is well known; but this is not always the case. She lives largely in the quietude of the parsonage home. Most of the ladies of the immediate congregation, perhaps, know her and appreciate her; but many who know her husband well have no acquaintance with her. She is like the violet—modest, unobserved and yields her fragrance from an unseen place in life. Her influence runs through her husband's ministry and often she contributes largely to his success, but she does not figure in the public eye. The domestic circle is the sphere of her operation. Sometimes she is so situated that she can devote herself, in a measure, to some Church work; but this is not the rule. She has her home to keep, her children to care for and her husband's wants to meet. The home is her throne of power. It is from that secret place that her personality manifests her force as an agency of great helpfulness.

She ought not to be expected to belong to the public. Her husband does and the public has a right to his service. But she belongs to her home, to her children and to whatever she is able to do as a Church helper. The members of the Church ought not to expect her to devote much of her time to outside matters. When she does her duty in the parsonage she has largely fulfilled her obligation to the congregation. To keep a clean house, to clothe her children becomingly, to relieve her husband of the petty annoyances of the domestic quarters and impart a wholesome religious influence to her home circle is enough to occupy the head and the heart of most any woman. After these duties are faithfully discharged she has not much time to devote to other matters, for the entire congregation expect her to look well after these affairs, and if she fails in any particular she is the subject of criticism.

In all her delicate duties, as a part of her husband's ministry, she deserves the sympathy of the good people to whom he ministers. No woman or set of women ought to meddle with her concerns. She is entitled to all the rights of her own private home. It does not matter if she does live in a parsonage; it is her home while she occupies it, even as much so as if she owned it. If she keeps it clean and tidy and takes care of the parsonage furniture, it is not the province of anybody to drop in and suggest to her what she ought to do, or to look with a critical eye at how she manages her household affairs. That is her business exclusively, and for any busybody to interfere with unsolicited advice or suspicious insinuation is a piece of impertinence and meddlesomeness. Just let good women of the Church attend to their own business and let her alone in all matters of this sort.

We are not talking about that sort of a wife in the parsonage who neglects her home duties, lets the home run at loose ends, permits the children to mar the walls of the rooms, the carpets and the furniture, and who tries to be a leader and a boss in all Church work. We are speaking of the patient, refined, painstaking and devoted wife who is a homekeeper, a credit to her husband's ministry and whose good judgment guides her in all things wisely and prudently. Such a mistress of the parsonage deserves well of the members of the flock. They ought to see to it that all the ordinary facilities and conveniences of the home are supplied and that the domestic wants are provided. Such a woman in the parsonage is worth her weight in gold; her presence in any community is an unmixed blessing, and she is worthy of the esteem and love of the membership. She is entitled to delicate treatment and consideration from all the good women of the congregation.

We are now right upon that season of the year when hundreds of these good women are forced to break up their homes in certain communities and move to others; for this is the season of change in preachers' appointments. It is a trying experience. It is no small matter to sever the many endearing relations of two or three or four years' standing and move among strangers to begin life anew again. She ought to be received kindly, the par-

(CONTINUED ON PAGE 4.)

The Appointing Power of the Episcopacy

By REV. J. SAM BARCUS, Greenville, Texas

In a recent article under the above caption I ventured the opinion that if a plan limiting the appointing power of the episcopacy could be proposed on which those favoring further restriction could unite it would meet with sufficient favor in the Church to be enacted into law. This conclusion is not reached because of the belief that incompetent men are frequently elected to the episcopacy; for as a Church we have been almost uniformly fortunate in the choice of men to fill this important office. On the other hand, the conviction is that if men so worthy of being loved and trusted had not been chosen for this work, a plan so impractical and so out of harmony with the spirit of the age would have long since been relegated to the scrap pile.

The first objection to our present plan is that it is absolutely impossible to operate. It is only theoretically that the Bishops make the appointments. Nobody claims that it is possible for any one man to have intimate knowledge enough of the preachers and places of all the appointments to make an intelligent assignment. Bishop Hoss, after holding about forty Annual Conferences, wrote, in an article entitled "An Interior View of the Episcopacy" as follows: "The fact, nevertheless, remains that the appointments are and must be the joint work of the Bishops and presiding elders. How could the Bishop ever become sufficiently well acquainted with the men and places to make an independent adjustment of them? Let him be as alert as he may, he cannot compass the whole situation. Whenever he tries to do so inevitable confusion follows. There may be a few special cases in which he knows all the facts, and is, therefore, capable of forming an independent judgment on his own account. Even then, it is well for him to take counsel. Half a dozen heads are always better than one. In most cases, counsel is an absolute necessity. A Bishop without a Cabinet, or in contempt of it, or in opposition to it, is an unedifying spectacle."

Now, to attempt to operate a law that in the nature of the case cannot be operated opens the way for various expedients and abuses. To a growing extent it has resulted in a practical ignoring of the Bishop in what one called our leading appointments. An absolutely congregational system is springing up. The preachers and a few of the influential ones make the deal, and the Bishop simply gives his consent. The call and its acceptance is frequently given to the press before the conference meets. Dr. James Mudge, in writing of tendencies in the M. E. Church in "A New History of Methodism," says: "More and more they (the laity) assume to say who shall be their pastors, tendering 'calls' to the favored ones, which calls are, with rare exceptions, duly ratified by the Bishops, who still nominally have charge."

On the other hand there are many preachers practically unknown to the Bishop. They must depend for their appointment, not on the Bishop, but the presiding elder; not on the presiding elders, but his elder. The difficulty these men find in being satisfied with the appointment is that they do not believe the appointments depend on the knowledge of the legally appointing power, for to that power they are largely unknown quantities. The appointments do not depend upon the combined wisdom of the Cabinet, for custom has largely made it the duty of each elder to look out for his own men. They, therefore, feel that their fate depends, for the most part, upon the personal opinion of one elder and is further dependent upon this elder's ability to trade preachers with another elder. It is among this class of preachers that there is a growing restlessness. One correspondent, writing concerning my former communication, says that this restlessness is of "far

wider extent than Bishops and presiding elders realize." Another writes: "You are giving expression to the thought that lies deep in the heart of nine-tenths of the preachers." This is a discontent that does not get into the papers. These men do not see the Bishop and elder after the appointments are read and demand a new adjustment. It is very largely a dumb discontent. They think it is a species of disloyalty to talk about it. But they do talk it to a few friends, their wives, and their God. It would be unwise to write about it, if we did not expect to do something about it.

Surely there is some substitute for an absolute law. It is not necessary for it to be always thus. Notwithstanding the safeguard of a constitution that the Church has thrown around the episcopacy, a perfectly legal method could be adopted of discontinuing it. But the remedy does not require a destruction of our general superintendency, but a substantial modification of it.

One other fundamental objection to the present law touching the episcopacy is the life tenure. This objection does not need as a basis any fault-finding with the men who have been elected to that office. The practice is inconsistent with the democratic ideals of the age. Since our Church was organized, nation after nation has changed its form of government and has made its chief executive, not a king to rule for life, but a president elected for a limited term. To some of us who regard the episcopacy not as an order but an office, and that not Scripturally prescribed but simply a Church expedient, there appears to be no justifying reason for holding on to the undemocratic, un-American idea of electing our chief Church officers for life. The newer Methodisms, especially those bodies made by the coming together of smaller branches, either have no bishops or elect them for a specified term.

Possibly the best type of modern Church government is that adopted by the Methodist Church of Japan. It was organized a little more than six years ago and was formed by uniting the Churches in Japan that belonged to the Methodist Church, Canada, the M. E. Church and the M. E. Church, South. A commission representing these three Churches co-operated with the leaders among the Japanese Methodists to formulate this government. The modifications touching the episcopacy and the appointing power were marked. The Bishops were to be elected for a term of eight years, with the privilege of re-election. Presiding elders were to be appointed by the Bishops, after being nominated by the Annual Conferences, to hold office for four years, not eligible to re-appointment until after an interim of four years. These rules touching this important phase of Church, agreed upon by wise leaders of Methodism in Canada, the United States and Japan, point to a plan that it seems to me our Church could agree upon. The plan I suggest is as follows:

1. Elect the Bishops for a limited term, with eligibility to re-election under certain conditions.
2. Let the presiding elders be either appointed by the Bishop from men nominated by the Annual Conference, or elected by the Annual Conference from men nominated by the Bishop, such presiding elders to be ineligible for re-appointment until an interim of four years has passed.
3. Make the stationing of the preachers the concurrent action of the Bishop and a majority of his Cabinet.
4. Provide a legal way in which the individual charge and the preacher in charge may express wishes to the appointing powers.

The arguments supporting the above propositions have been made from the preacher's view point. Stronger arguments, if possible, could be made from the point of view of the layman.

The Pacific Conference And Else

By W. C. Everett.

Number Two.

The Pacific Conference met in our Church in Sacramento, October 11, Bishop R. G. Waterhouse in the chair. Rev. L. P. Shearer who served as secretary last year was re-elected. The conference is a splendid looking body of earnest consecrated men and the spirit of the conference throughout was very fine. There was nothing whatever to mar the pleasure of the conference and the entire proceedings lacked anything whatever that savored of scandal or trouble among the preachers. There were five young men, C. C. Payton, Jas. T. Allen and Fred R. Chenault who were received on trial and one young man, Earle R.

Nichols was discontinued. Two Koreans and one Japanese applied for admission on trial, the first in our history, but their applications were not drawn because of a desire to keep them all in the mission work around the Bay, and their reception into the conference might result in a tangle. The committee had some trouble in grading their sermons, as they were written in the language of the applicants. They passed them on, but it would be interesting to know how much the members of the examination committee really knew about the sermons. Those received from other conferences were Hal A. Burns from the East Oklahoma; Paul H. Tally, West Oklahoma; B. G. Vaughan, South Carolina; Thos. A. Ray, Montana; H. M. Brice, New Mexico, and W. M. Mc-

Clann from the Tennessee Conference. A. E. McKay came to us from the Christian Church. There was only one death during the year, Rev. W. A. Booher. The statistics are as follows:

Local Preachers	40
Members	8772
Infants baptized	150
Adults baptized	239
Number Epworth Leagues	46
Epworth League Members	1762
Number Sunday Schools	92
Sunday School scholars	7822
Officers and Teachers	833
Collected for Superannuates	\$ 1836.55
Collected for Missions	4629.14
Collected for Church Extension	1314.06
Collected for American Bible Society	114.26
For support Preachers and Presiding Elders	41,761.27
For support of Bishops	506.43
Number of Societies	98
Houses of Worship	89
Value of Houses of Worship	\$730,450.00
Indebtedness	13,053.00
Value of parsonages	140,200.00
Indebtedness	3271.85
Pastoral charges	75
Number of parsonages	69
Number of Districts	3
Number of District Parsonages	1
Value of District Parsonage	3000.00
Insurance carried	\$264,550.00
Premiums paid	2008.00
Collections on losses	890.62

The committees on memorials planned out a lot of work for the General Conference and if they are all thrashed out and passed as sent up it will make some decided changes. The list of memorials is as follows:

1. To increase the membership of the Annual Conferences to admit one layman from each charge, to be elected by the fourth Quarterly Conference.
2. To change the boundaries to include all of the territory in California in one conference to be called the Pacific or California Conference. This will eliminate the Los Angeles Conference and throw Arizona into the New Mexico Conference, provided the Los Angeles Conference approves of such action.
3. To change the order of business the Sunday School Superintendent and Epworth League President to submit report in person instead of through the pastor as at present.
4. To change the law to allow each Board a minimum of five clerical and five lay members. This is intended to strengthen the Boards in the weaker conferences.
5. To fix episcopal residence in various sections of the Church and assign the Bishops to the same.
6. To remove the time limit.
7. To change the name of the Church so as to give us a name that will mean the same anywhere as it does in the South.
8. To increase the membership of the Quarterly Conference to include the lay leader, the Missionary Committee, the President and Secretary of the Woman's Missionary Societies and the Secretary of the Sunday School and ten stewards from each charge.
9. To grant full rights of the laity to women.
10. To decline to receive any one into the traveling connection who uses tobacco.
11. To grant membership in the Annual Conference to lay members of the Conference Boards.

A memorial authorizing the pastor to appoint one or more laymen to assist in administering the sacrament when necessary was voted down.

The vote to change the name of the Church to accord with the vote of the General Conference at Asheville stood 57 to 6 in favor of approval, but believing this would be defeated by vote of all the conferences, a memorial was sent up to give the Church a new name that will mean the same everywhere. The Methodist Church seems to be the favorite name.

These memorials all deal with live questions in our Church politics and will insure that the General Conference will not be without grist in the hopper.

The delegates elected to the General Conference are, clerical: J. A. B. Fry and J. A. Batchelor; alternates: J. E. Moore and W. E. Vaughan; lay: M. T. Vaughan, lawyer, Santa Rosa; Jas. Sutherland, capitalist, St. Jose; alternates: S. L. Hisinger, farmer, Berkeley; J. T. Prewitt, farmer, Hollister.

J. A. Batchelor was admitted into this conference on trial twenty-five years ago and has been presiding elder of every district in the conference and in his official capacity has visited every charge. He does not look to be over thirty-five. M. T. Vaughan, a lay delegate, is a lawyer living in Santa Rosa. He was born and brought up in California and has never been outside of the State. His trip to Oklahoma City will be his first trip across the border. Brother Sutherland gave

Dr. McMurry a substantial amount for his loan fund, and Brother Hisinger, who is a member of the Church Extension Board and lay leader of the conference, promptly gave his check for \$350 in a Board meeting to make the collection to that fund in full and for the first time in the history of the conference the Board appropriated money to pay every application in full. Dr. McMurry likes this conference. Bro. Fry who heads the clerical delegation, is a North Carolinian and has done a monumental work in Berkeley. He would take rank as one of the strongest men in any conference.

Dr. G. L. Pearson, District Superintendent of the Sacramento District, delivered an interesting address bearing paternal greetings from the M. E. Church and Dr. J. E. Moore was appointed to reciprocate this courtesy at the next session of the M. E. Conference covering this section. Rev. J. E. Stout of the Colored M. E. Church, spoke and sang to the conference and took a collection for his work. He insists that his Church was not "set off," but was "set up" by our Church. As showing the active trend of things out this way the University of California has planned a "Minister's Week" in December and is arranging a program of experts to discuss problems of sociology and economics that will help the preacher to understand the people and to get their viewpoint of things. No tuition will be charged and a tent city will be erected so the price of entertainment can be reduced to the minimum. Our conference cordially accepted the invitation to attend. The preachers are expecting an intellectual feast at that time.

Rev. Wm. Acton who has charge of the Oriental work around the Bay is doing fine service among these foreigners. He gave a stereoscopic picture review of his work that was intensely interesting to a large audience. He is ably assisted by his consecrated wife and they are doing a work that will abide. Many incidents worthy of record were brought out in the conference. One will suffice. At Dinuba at the close of a morning service a little girl six years old walked up and told the pastor, Brother Pope, that a new church was needed and she wanted to offer the contents of her penny bank, \$1.06, as the first subscription. That started something, and the subscription list was opened at once and the congregation moved into a beautiful new \$12,000 church before conference.

Harold Govette, a former member of the North Texas Conference, is just finishing four years at Fresno, a city of 40,000 population, and made a most interesting report. He has 632 members, 99 received this year, 63 of them on profession of faith. He baptized twenty babies and married ninety-four couples, but sighed as he said he missed quite a number. His Woman's Missionary Society raised \$1322 and his total collections for all purposes during the year were \$10,022.95. The church is located on one of the best down town corners, worth now probably \$75,000, and they are wisely staying with it; ours is the leading Church there.

Among the other Texans here are W. J. Sims, who came via Oklahoma and is doing a great work in Oakland; Hal A. Burns, A. E. Prince, R. E. Nunn, Geo. M. Gardner, Mallory Flanagan, W. A. Goodpasture, J. W. Horn, W. H. Nelson, J. M. Weems, J. D. Randall, J. T. Farris and Simmons, and there may be others. It has been a most delightful session in every way. The business of the conference is all done and at this writing the preachers are awaiting the reading of the appointments. The next conference goes to Modesto.

This conference entertains itself and all are stopping at one large first-class

PEEPS INTO The PARSONAGE HOME

I was born in a humble parsonage home in one of the oldest settled counties in the great empire State of Texas some years ago. I did not "curse the day I was born," but they tell me I maintained the proverbial record of a "shouting Methodist."

My advent into the world seems to have brought great trials and tribulations to my precious mother, for scarcely had I got well started on the road of life when that dread disease of childhood, "chicken pox," ceased upon me and for weeks it was not certain whether I should remain here or be gathered to my Father's home in heaven.

Then following the anxiety and long suspense and nights of sleeplessness and ceaseless toil and care, came the criticisms of those who did not know, as to "why the preacher's wife don't come to Church." Then when my mother did venture with me to the house of God and I cried and had to

hotel. This it seems, to me, is an ideal arrangement.

The Women Vote.

In California when they were given the ballot two years ago many expected a complete revolution that would rid the State of all that was bad and unclean, while the general moral tone has moved up some, the results have been somewhat disappointing. In local option elections it is estimated that sixty per cent of them vote dry. Usually in rural districts or small towns they poll a heavy dry vote, while in the cities the majority of them vote wet. This is explained by the fact that there is much home drinking in the cities and they look on local option as curtailing their personal liberties. Where increased taxes are a possibility they vote the ticket that will cost the least after election, and unlike men cannot be reached with argument, so an old campaigner advises me.

Local Option.

Local option is a live question in California. The unit in these elections is the supervisory district, each county being divided into five, and the incorporated cities, where this law was passed two years ago there were about 200 towns and villages dry, now there are 781. In that time 1250 saloons have been voted out in 109 supervisory districts and more than half the territory in the entire State is free from the saloon. A well informed man told me he expected to see California dry long before some of the old States succeed in putting the saloons out. The great Exposition to be held in San Francisco in 1915 will be the first one ever held in the world without a plan to buy intoxicating drink at retail. The only possible exception, if it really be such, is the German Building in which wine and beer can be served with meals in the cafe, and this is in the heart of a city that boasts 3200 saloons. Sacramento is a beautiful city of sixty or seventy thousand people situated in the heart of the Sacramento River Valley. It is the capital of the State and the capitol, a stately magnificent building, is located in one end of a twenty-one acre park right in the heart of the city. This park contains 227 varieties of trees and flowers of all sizes, colors and shapes, and altogether is considered one of the finest parks in the whole country. The city is well laid out, the streets are wide and well paved and the main business streets are unusually well lighted. The business houses are far in advance of those found in cities of this size and the entire appearance is pleasing. The old Settler Fort built in 1839 is the one historic show place and contains many sights and reminders of early days. It was named for John A. Settler on whose ranch some sixty miles away gold was discovered in 1848 by John W. Marshall while he was digging a mill race. The visitors, guide is Mrs. Allie Bailey who claims to be the last surviving one of the forty-three nurses officially appointed to serve on the battlefield during the Civil War and claims to have seen active service in sixty-seven battles, some of them the greatest battles of the War. The Sacramento River is navigable for 100 miles above and freight and passenger boats have regular schedules to and from San Francisco. This, with the railroads and trolley lines, affords fine transportation facilities. A delightful climate in winter, though hot in summer, but altogether I imagine a delightful place to live. The Catholics predominate here but of the Protestant Churches ours stands well up toward the front, easily second in influence and members. We have an adequate, modern church building on a prominent corner, and a splendid congregation.

Sacramento, Cal., Oct. 20.

As memory, the sheriff of conscience, goes back and brings before me the "scenes of my childhood." I am forced to again review some bitter experiences growing out of the fact that I was the son of a Methodist preacher.

It was my first day in school. I was as timid as timid could be. In fact, I was timidity itself. When I tell you that often I would come in from recess at the noon hour without getting a drink of water because I wouldn't push in and grab for a cup, and then would sit till the afternoon recess with my saliva turning to cotton, rather than pop my fingers and ask to be "excused," you would have some

idea of recall I pass I am a is the in side, a foot of finger blous gam ther sation being As I t eyes upon to go other that I would have that "kid" pound loud tire J er's b had so cedn their me th and r "Prea Nov ask, Took Supp know would boy h hear the C mark tell h "It's j cal n and l the so the fa inquir is inv And to the have of w way t er's l comm caus muni anyw; wrou he is It is l of "I son e Merri with just heroe recall was Why about and s comt No ful fi weari tears epith won't my c tions, "Wha preac "Is a other Th num selve; child

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idea of how thin I really was. As I recall the trying ordeal through which I passed on that eventful day, which I am about to relate, the wonder to me is that I lived through it. But to the incident—I was standing off to one side, as usual, all by myself, with one foot crossed over the other and one finger twisted in the front of my blouse. I was too bashful to enter the game with the balance. Presently there stole over me the peculiar sensation which seemed to tell me I was being watched, or rather looked at. As I turned my eyes met the deep blue eyes of a lad who had set his gaze upon me with such force as seemed to go through me. Turning to another lad near him he said, "Who is that kid," and pointed to me. If he would have shot at me it wouldn't have frightened me much worse. But that was only a starter. For the "kid" to whom the question was propounded answered in a tone of voice loud enough to be heard by the entire group, "Why, he's the preacher's boy." That simply put me to bad so far as self-composure was concerned and my embarrassment was their amusement. Gathering around me they would punch me in the ribs and run off and holler, "Preacher!" "Preacher!" "Preacher!"

Now, gentle readers, I pause to ask, "what would you have done?" Took a club and broke their heads? Suppose I had done that, Don't you know that the whole town before night would have heard that "the preacher's boy had a fight the first day." I can hear some old long-tongued sister in the Church as she catches a few remarks about the affair, go over and tell her neighbors and then remark, "It's just as I expected, that little rascal never was controlled at home and here he's had the first fight of the school." No, it never happens that the facts in the case are told or even inquired after, when a preacher's boy is involved.

And just here is a splendid answer to that old slander under which we have all had to struggle, and in spite of which we have had to forge our way toward manhood, namely, "preacher's boys are the worst boys in the community." People think so because if trouble arises in the community and the preacher's boy is in anyway involved, either right or wrong, his name heads the list and he is the one most often mentioned. It is in his case like it was in the case of "Heroine" Hobson. This gallant son of the seas went down with the Merrimac in the Santiago Harbor, with a number of others who were just as brave, and to my mind real heroes, but I challenge my reader to recall even one of their names. Why was this? Hobson was an officer. Why was the preacher's son talked about? His father was a public man and stood high in the Church and the community.

Now in the afternoon of that eventful first day in school, as I trudged wearily homeward and wiped the tears from my eyes, and the terrible epithets, "Preacher! Preacher! He won't fight!" kept ringing in my ears, my child mind began to ask questions, "What made them do that?" "What's the difference between a preacher's boy and any other boy?" "Is a preacher not as good as any other man?"

These questions and others too numerous to mention crowded themselves in rapid succession through my child brain and I cried and cried and

trudged on home. Finally my tears were dried and I walked more briskly and lifted up my head and felt better. I didn't know then, but I know now what brought about that transformation.

Deep down in my soul the passionate struggles of anger and the bitter spirit of resentment had, for the first time in my life, taken possession of me. Then and there a resolution was born in my heart, and it was this, "Never again will I take such treatment without physical resistance." Do you blame me? Could I have done less? Who was responsible for it?

Then when in later years, as my father was engaged in a public debate with a dirty-mouthed anti-prohibitionist who hurled at him all kinds of slanderous epithets, do you blame me for resenting the same and that almost to the point of taking the life of my fellow man?

But memory brings before me another scene in the parsonage home which reminds me of another experience through which we were called to pass as sons and daughters of a preacher. The time was just before Christmas. It was in the evening after supper. The entire family of father, mother and six children were seated around the family room. We had been talking about Christmas and Santa Claus and the things we wanted. But father remarked: "I am afraid our Christmas will be rather dull this year, children." "Why so, father," we all spoke at once. "Because," he went on to say, "the Church is about \$300 behind with my salary and even if we had it all it would take the most of it to pay our debts." Then and there my confidence in the Church was shaken and my respect for it was almost shattered. As I thought of the wealth of the community and the Church and of the magnificent homes many of them lived in and the hundreds of dollars they were spending on themselves, I said to him, "Father, quit the ministry, anyhow." This was the most cruel suggestion I ever offered my father, but I did not know then that the true minister of the Gospel "labors not for the meat that perisheth," and that his "meat and drink is to do the will of Him that sent him."

Gentle readers, do you think such experiences as these are calculated to develop a boy's spiritual life and produce in him a wholesome respect and abiding love for the Church and for Christian people? Do you wonder that some preacher's boys do become perfectly disgusted with the Church and lose all respect for God's great Kingdom when he is on the inside and sees all the little and low-down and mean things that people will do, even in the Church?

This writer is glad to be able to say that through the godly influence of a true father, who is also a true minister of the Gospel, and a precious mother who likewise, while suffering in silence, has borne the battles of life with a true Christian fortitude, I was safely guided through these trying experiences and today, though a preacher's son, I also am a preacher and doing my best to walk worthy of the vocation wherewith I have been called. With a prayer that the public, especially the Church, may be less inclined to criticize the erring son of a preacher, and the father and mother who raised him, I am, Yours truly,
N. W. UTRER.

A Plan To Improve Church Extension

By REV. C. H. MORRIS, Wimsboro, Texas

As one of the lay members of the W. E. Church, South, and for the past twenty years Treasurer of our Church Extension Board of the North Texas Conference, I deeply feel an interest in the success of the Church Extension movement, therefore I write this article thinking that, perhaps, I might suggest something that would cause our pastors and members to take more interest in this great work.

The demands for loans and donations are very numerous and the collections made each conference year do not amount to one-half as much as we are called upon for, therefore this is conclusive proof that the Church is moving forward and that we must adopt some plan to meet these demands, or our great Church will go backward, and other denominations will take the field and reap the benefits of our labors.

I would like for our delegates to the next General Conference to think about a plan I have in mind, as I believe that it will be a solution of the problem confronting us.

I think that our Church laws should be amended in such a way that the General Board of Church Extension, through its Corresponding Secretary, should have the power to issue interest bearing bonds, payable in either twenty or forty years, interest coupons

attached, the interest payable semi-annually, sell these bonds, and use the money to lend to the trustees to build places of worship. I believe that this would go a long way toward meeting the demands made upon us. Of course some people will say that moneyed people will not invest in these bonds; but I am sure they will find that such is not the case. I had much rather invest in bonds of this kind than in either railroad or municipal bonds, for every one knows how railroads go into the hands of receivers, and some municipal bonds deteriorate in value, but bonds issued by the great Methodist Episcopal Church, South, will never deteriorate, as we already have more than one half million of dollars in the loan fund. This would be a margin of security to investors, and then each loan made would be additional security on the bonds. Even if the Church had no margin of security to offer investors, its moral obligation would be sufficient.

A great many people are glad to place their money in savings banks at a low rate of interest, and I am sure that a large number of them would prefer investing in bonds of this kind, and receiving interest semi-annually, and their money would be safer than in savings banks, as the great Church would be back of it.

Men of wealth are glad to place their money where it will bring them

as much as 5 per cent annually, as it is better than short loans at a larger rate of interest. For instance, a man has \$500 he wishes to put out on interest and some friend borrows it for six months, paying him 10 per cent interest. This money is repaid at the end of that time, and it may be six months before he is able to place it again, so you see that if he had his money invested in our bonds at 5 per cent he would have realized as much per annum, and would not have had to worry about placing it every six months. He could draw his interest semi-annually, his money would be perfectly safe, and besides he would be helping a worthy and needed cause.

I have great faith in the safety of the bonds. I have already placed \$1000 in the Memorial Loan Fund, this paying me 5 per cent per annum, the interest payable every six months. The Church pays this interest as long as either myself or my wife shall live, and after our death all goes to the Church Extension Board.

I took this \$1000 certificate as a memorial to my son, Cleveland Morris, and I consider this act of mine towards his memory far better than the erection of a great monument.

I am deeply interested in this great Church extension movement, and I trust that our pastors and members will place the matter before the public more in the future than they have in the past. This is a progressive age and our great Church must keep up with this progressive movement.

I would like to hear from some of the members and pastors in regard to this, and perhaps by a combination of ideas, we may find a solution of the problem confronting us.
Oct. 29, 1913.

"THE METHODIST CHURCH."

How does this strike you for our name instead of "The Methodist Episcopal Church, South," or "The Methodist Episcopal Church of America?" "The Methodist Church," as a name is right to the point, comprehends the full meaning of our organization, says just enough and no more. The millions of Methodists only know their Church by that name now. Why not get down to business and cut out all superfluous words and give our body of people a name that is world-wide in meaning. The little tots would even know their Church. Now, but few adults know the full name of our Church.

Why carry the word Episcopal when the constitution of an organization takes care of the government of that body of people? The thousands of elders and deacons have no word in the name to designate them.

Our Northern brethren won half the battle over us by calling their organization by the name of "The Methodist Episcopal Church." This step made them a world-power and put them in a position to encompass the earth, but the retained the word Episcopal, which is superfluous and will be a stumbling block in their progress, some day. Let us profit by the wisdom of the ages and only use the words in our name that our constituency or members will know and use.

Why not take two steps by cutting out the words Episcopal and South and be just what the world knows us to be—"The Methodist Church?" The name "Methodist" spells more in Protestantism and National life than any other word in the language, except "Christian." When the boys at Oxford spoke that name in derision of Wesley and his fellow students, they did not have the faintest idea that they had touched the button that turned loose the most wonderful dynamo of National and Christian light that the world has ever known.

There have been two great days in the world's history that have done more to mold the nations into the Kingdom of God than all other things put together. The first great day was when the scorers at Antioch called Christ's followers "Christians." The other great day was when the light-hearted students called Wesley's followers "Methodists." The nicknames, "Christian" and "Methodist" are the cream of all of the progress of the world's history. No doubt, the name "Christian" is to be the universal name of all people, finally, and "Methodism" is to be the system, or plan to get this Christ-life to every highway, byway and hedge.

If we retain the name "The Methodist Episcopal Church of America," we will be forced, naturally, to merge into some other great body or loose our identity altogether, in the space of a generation or two.

Why not fix this matter while the road is wide open and give our Church a name that will stand the test of all the ages. If we will call our organization "The Methodist Church," in my opinion, in that one act will we win two-thirds of the battle, for this is what the multitudes know us by, anyway.

Steam, electricity, modern machinery and the aeroplanes, in a little while,



Test This Splendid Piano One Year

I have just come into the office this morning from a hasty visit to the big, new steel and concrete Epworth Piano Factory we are building on Fullerton Avenue near beautiful Lincoln Park. We are very proud of our splendid new plant and extend a hearty invitation to you all. Visit us and see how Epworth Pianos are made. But now comes the moving—so I want to reduce the finished stock quickly and have arranged a SPECIAL REMOVAL SALE on all these splendid pianos now finished and ready for shipment.

Removal Discount—Easy Terms

I will ship you any Epworth piano now in our factory, that you may select, with gear and stool as a free gift, freight prepaid, for an absolutely free trial for 30 days in your own home. At the end of 30 days if you decide to keep the Epworth piano, begin paying small payments. If after you have had the Epworth Piano in your home for one full year you find it is not all claim for it you are privileged to send it back to me at my expense of freight. I have told our men to make special concessions both as to price and terms of payment for this special removal sale and to close out every finished piano possible before moving day. Send your name on the coupon or postal card and I will mail our new catalog with prices and full information about this special sale and easy terms of payment.

Send Name on Coupon or Postal For Special Offer On all EPWORTH Pianos at Old Factory

No matter if it seems an impossibility for you to get one of these special bargain pianos it will only cost you a postal or a stamp to write me and find out how much I am willing to help you.

If you want to take Old Piano or Organ in Exchange, Describe Your Instrument on Margin Below.

H. B. WILLIAMS, Vice President and Sales Manager, Williams Piano & Organ Co., 14 W. Washington St., Dept. 403 Chicago, Ill. Offer with Free Catalog and book of 2,000 letters. I will like the Catalog about..... (Say which—Piano, Player-Piano, Parlor Organ or Church Organ)

My Name.....
Post Office.....State.....

will wipe out North, South, East and West and there will be no islands of the sea, or continents, no ocean, but the land, water and air will become alive with the surging and whirling humanity from every nook and corner of the earth. At this juncture, we can afford to call our Church a name that it's import is world-wide.

Procrastination is the thief of time and lost opportunities, as a rule are irreparable. This will be our lot if we fail to give our Church a name that will perpetuate it for the generations to come, and it will be a lasting injustice to our organization.

If all the delegates to the General Conference could serve charges on the borderland of the two great Methodist Churches, they, no doubt, would vote unanimously to change the name to read, "The Methodist Church."

If we remain "The Methodist Episcopal Church, South," our nickname will be "The South Methodist;" if we change it to "The Methodist Episcopal Church of America," our nickname will be "The American Church." Put it "The Methodist Church," and we will live to the end of time.

Sincerely,
T. S. JOHNSON,
Pastor Methodist Church, South,
Woodward, Oklahoma.

Missouri Letter

Bishop Hoss' presidency was a benediction to the three Missouri Conferences. I saw him in St. Louis the day after the St. Louis Conference adjourned and he was evidently stronger than when he began his work in Missouri at St. Charles about four weeks earlier. There was a small increase in membership in the Missouri Conference—net quite 300. In the Southwest Missouri Conference the increase was 770. I have not seen the statistics of the St. Louis Conference. All three conferences gave a majority vote for the change of name but not a three-fourths vote. The vote as published in this week's Nashville makes it clear that the plan to change our name is as dead as Hector before the walls of Troy. We are not going to change a long name for one that is still longer.

The Missouri Conference memorialized the General Conference to grant lally rights to women but the Southwest Missouri tabled the whole matter. The Missouri Conference sends ten delegates and the Southwest Missouri eight to the General Conference.

One clerical and one lay delegate from each conference were members of the last General Conference. Two of the three clerical delegates from the St. Louis Conference were members of the last General Conference but the lay delegates are all new men. Of the twenty-four delegates from Missouri only six were members of the General Conference at Nashville. Of the seventy-six delegates reported in the Nashville Advocate, thirteen clerical and five lay delegates were members of the last General Conference while twenty-five clerical and thirty-three lay were not members at Asheville. Bishop Hoss appointed me to St. Joseph District for

the third year but two weeks later offered me a good station in my old conference, Southwest Missouri, an offer I was very willing to accept. So I am once more back home and am stationed at Sedalia where the Missouri Pacific and Missouri, Kansas & Texas have large shops and where our Missouri State Fair is located. We have a good Church and a good parsonage built only a little over four years ago. The financial support is better than I received on the St. Joseph District and the work is much more to my liking. Here I began station work forty-two years ago when only twenty-two years of age. I found nineteen members and left forty-five at the close of my year's work. My predecessor reports 526 members. Of the nineteen members I found here forty-two years ago four are still members here and I know of one other member who is still among the living. I began my pastoral work this week and have reached about fifty homes.

The first day I was in ten homes and I found three who are practically "shut in." One was an old lady too feeble to walk to Church, one an invalid, and the other a mother with two babies to care for, the older of them only two years old.

The preacher who thinks he can succeed by his work in the pulpit, and sneers at the idea of pulling door bells and wearing shoe leather going from house to house has no business trying to be a Methodist preacher. The great majority of our people are poor and among them are many who rarely reach the house of God and know our ministry mainly as we find them in their homes.
C. H. BRIGGS,
315 West Fourth St., Sedalia, Mo.

SPEAKS FOR ITSELF.

Experience of a Southern Man.

"Please allow me to thank the originator of Postum, which in my case, speaks for itself," writes a Fla. man. "I formerly drank so much coffee that my nervous system was almost a wreck." (Tea is just as injurious because it contains caffeine, the drug found in coffee.) "My physician told me to quit drink it but I had to have something, so I tried Postum. "To my great surprise I saw quite a change in my nerves in about 10 days. That was a year ago and now my nerves are steady and I don't have those bilious sick headaches which I regularly had while drinking coffee. "Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee drinkers is to try Postum and be convinced."

Name given by Postum Co., Battle Creek, Mich. Write for copy of the little book, "The Road to Wellville." Postum comes in two forms: Regular Postum—must be well boiled. Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds. "There's a reason" for Postum.

(CONTINUED FROM PAGE ONE.)

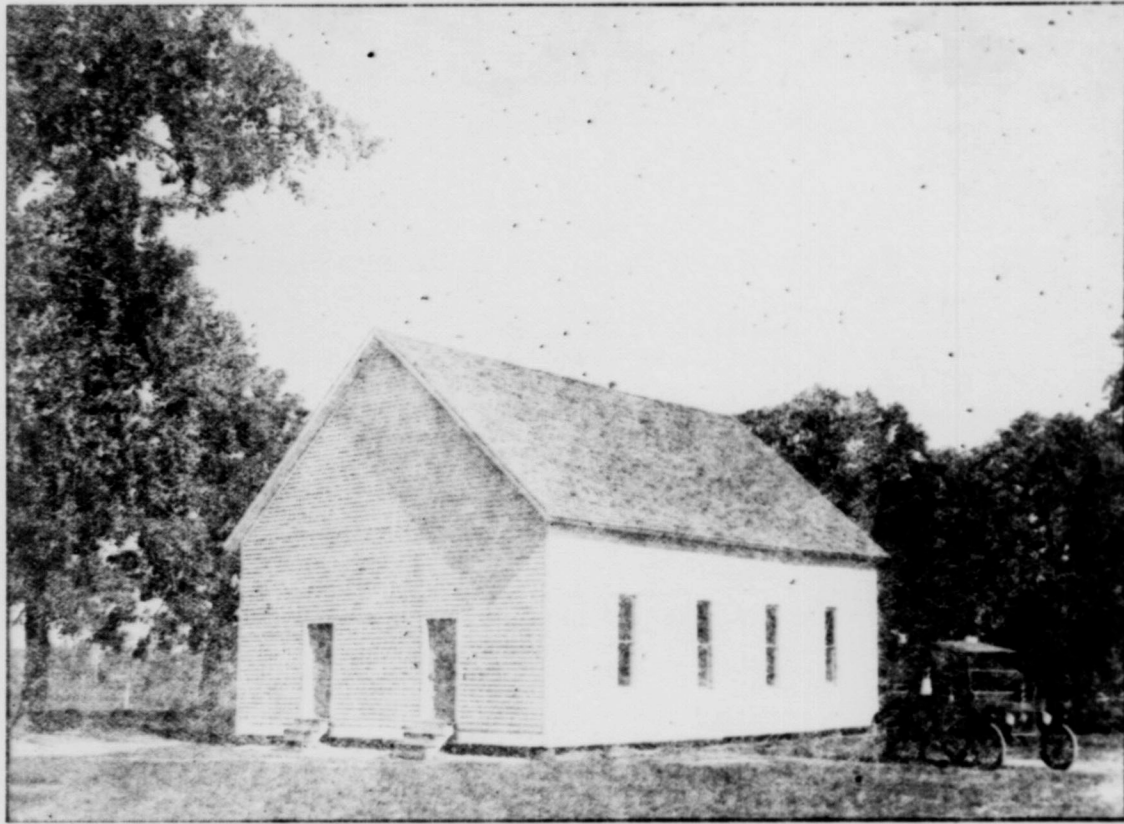
sonage ought to be put in good condition, there ought to be a good fire kindled in the stove or the fireplace, a meal ought to be on the table and a committee of good women ought to be there to receive her and to give her a warm welcome. How her heart will bound under such treatment! She will feel at home the very moment she crosses the threshold of the place; and she will be inspired to do her

best to make her husband's ministry effectual and uplifting in his new charge.

Do not view her, then, with a critical eye. She has been traveling either privately or publicly, maybe for a day or two. She is tired and not at her best. Give her time to recover her normal self, after she has had a few days of rest, before you make up your final estimate of her. When you learn to know her well

you will love her well and she will love you. She will then be prepared to give her very best service to that home and to make it a place that you will be delighted to visit and to appreciate. Many of these good women are already, or soon will be, changing parsonages in this way, and until they become settled they will be anxious and solicitous; but let them live in hope, for they will find good people just

like those they are leaving and in a few days other friends will rally round them and help make life smooth and encouraging. May the good Lord bless the faithful wives of our devoted preachers as they move from place to place, and may the Church accord to them a royal welcome. We have no better class of women in the world than the patient and faithful wives in our parsonage homes.



BRUSHY PRAIRIE CHURCH'S FORTY-YEAR RECORD.

Forty years ago Brushy Prairie Church was organized on October 13 by Rev. John J. Farmer, L. D. The first protracted meeting was held in a log schoolhouse; Brother Farmer was assisted by a Cumberland Presbyterian minister, Rev. James Johnson, resulting in a great revival in which many were converted and thirty-five members received into this new organization, known then as O. K. K. Grove. The cattlemen long before had named the prairie surrounded by timber Brushy Prairie. Hence, Brushy Prairie. In 1874 a box house, 30x35 feet, was built, and in 1892 the present church was built by Rev. J. M. Baker, pastor, and during present year has been overhauled and remodeled and presents quite a respectable appearance. There are only three surviving charter members on the roll—W. D. French, Sarah French and Mary J. Bounds, wife of Rev. Jno. J. Farmer, deceased. The writer knows of nine more of the charter members living—Joe M. Berry, Alice Pruitt, Taylor Pepper, Mollie Pepper, S. A. Stokley, T. L. Lummus, Ben Olliver, Erastus Dorris and Henry Wilson. These last mentioned live in different parts of Texas and Oklahoma, and are in the evening of life's pilgrimage. Surely we are gathering one by one. Brushy Prairie has been connected with the following circuits since its organization: Dresden, Milford, Irene, Dawson, Blooming Grove, Frost, Mount Zion and Harmony, and Harmony Circuit at present and expects to be placed with a new circuit next year, to be known as Emmett Circuit. So you see, we have been mixed up with many church pastors: In 1874, Rev. R. C. Hendrix; in 1875, Rev. W. L. Kestler; in 1876, W. M. Vaughn; in 1877-8, Rev. R. C. Armstrong; in 1879-82, Rev. E. L. Armstrong; in 1883-4, Rev. C. S. McCarver; in 1885-8, Rev. N. A. Keen; in 1889-90, Rev. F. M. Winburne; in 1891, Rev. W. D. Bass; in 1892-3, J. M. Baker; in 1894-5, Rev. R. A. Keen; in 1896, Rev. J. R. Hixon; in 1897, J. T. McKeown; in 1898, Rev. A. T. Culbertson; in 1899, J. J. Canafax; in 1900-2, Rev. R. E. L. Stutts; in 1903, Rev. L. E. Riddle; in 1904-5, Rev. S. P. Nevill; in 1906, Rev. N. E. Gardner; in 1907, Rev. R. B. Young; in 1908-10, Rev. Walter Griffith; in 1911, Rev. H. B. Landrum; in 1912, Rev. H. B. Urquhart; in 1913, Rev. J. F. Tyson. Brother Tyson has had great success on our work this year. We have had a fine revival at "Brushy," resulting in twenty-five conversions and about the same number of accessions during the year; about 100 conversions on the circuit, 135 additions and 40 infants baptized. We have a good prayer meeting and Sunday School, far in advance of the past with Sunday School enrollment much greater than our Church enrollment. The Lord has blessed us greatly. We trust of the hundreds converted in our Church during its existence many are rejoicing in glory today. Again, the writer knows of eighteen ministers who were either converted in Brushy Prairie Church or were members of it who today, if living, are preaching the gospel. One young man this year acknowledged his call to the ministry. The revival in the little log house forty years ago, held by a faithful local preacher, preaching without a dollar of remuneration, has not been in vain. Indeed, bright will his crown be with other worthies of the past. Who can rejoice in a record like the above! The present membership should take courage and gather new inspiration to press the battle in the future for a greater victory for homeland, God and heaven.

Brushy Prairie, Texas, October 29, 1913.

MRS. HOOD FRENCH.

Notes From the Field

Emberson Mission.

As I have not said a word about Emberson Circuit, I will say we had a very pleasant year. Fourth Quarterly Conference over and it was great, fine crowd, big sermon, everybody in good spirits, everything in full. Ready for conference, notwithstanding salaries were raised two hundred dollars. Conference claims raised, but all up, big list of Advocates. Coming back, well, yes. Pounded, no, forgot how, but a great big circuit, but a greater in heart are the people.—J. D. Hudgins.

Childress.

Childress Station has had a most excellent year. Fifty conversions, eighty additions, two great Sunday Schools, two fine Leagues, an unsurpassed Woman's Missionary Society and finances all in full. Rev. A. W. Hall assisted us in our revival meeting and did first class work. He preached twenty-five or thirty of the greatest revival sermons I had ever heard. The Texas Christian Advocate is very much appreciated in Childress.—J. T. Griswold.

Avoca and Bethel.

The conference year is at its close, and nothing has appeared among the field notes from this charge—not because we were idle, for such is not the case. Maybe the nearly four thousand miles of travel and about two hundred services held "made us a little tired," and consequently somewhat derelict. We have

had about thirty conversions and seventy-two accessions. Quite a number have been dismissed by letter, so that there is but a small net increase. Owing to the greatest crop failure in the history of the charge, the finances are distressingly behind. We have raised over \$1300 for Stamford College, and between \$300 and \$400 for S. M. U. This Church has some as fine men and women as one could wish, true to all the interests of the Church and faithful in her service. But for the unprecedented crop failure everything would have been full and the parsonage remodeled.—M. L. Moody, P. C.

Blue Grove Charge.

This is our fourth year on Blue Grove charge and is fast coming to a close and the preacher has got to give up a people that have been kind, for others that he hopes will be. As we look back over the four years past we have to confess that the results have not been what we hoped for, yet we have made some progress along all lines. The people have been kind to us from the beginning to the end. We have tried as best we could to make them a good pastor, but confess we have fallen short of our ideals. It is common to pound a pastor when he comes on the work, but these people have done both when we came four years ago and just before we are to leave they have expressed their appreciation of us. So we commend them to our successor and assure

him that they will stand by him in whatever is right. While it is sad for good friends to separate, yet experience and long practice in our Church has found that four years are long enough for a preacher to stay with one people. So we submit to the host. A loyal Methodist preacher surrenders his right of choice, as to his appointment and a loyal charge surrenders theirs, and the preacher goes where he is sent and the people receive him as though it was their own choice. Let both be true Methodists.—P. S. Warren.

Copperas Cove.

We have not reported our work this year, and there is so much to thank God for that we feel it our duty to him and the good people of this charge to report the work. We have held four protracted meetings on this charge this year. We had Rev. J. N. Vincent, of Rising Star, with us last winter, and his preaching was a power for good in the town. There was not many conversions, but the influence in the Church was great and his sermons on the doctrines of Methodism placed the Church on a firm basis and will bear fruit to the glory of God and the honor of Methodism. Thank God for men who can preach doctrine and be religious. We had the greatest meeting at old Pideoke camp-ground they have had in years, possibly ever. A co-operative meeting with the Baptists. Brother Bowen, the Baptist pastor, and the Methodist pastor did the preaching and the Churches got down to work and God saved altogether near one hundred. Nearly thirty-five united with the Methodist Church and about thirty united with the Baptist Church. Never in all our life have we seen so much direct answer to prayer. The effect is prayer-meetings going

three times a week. Advocate subscriptions increased 100 per cent, family altars erected, enemies made friends. The pastor did his own preaching at Topsy and souls were saved every service in spite of rain and cold. We have just closed a co-operative meeting here at Copperas Cove with the Baptists. The same pastor, Brother Bowen, one of the sweetest-spirited men we have ever worked with, and Methodist pastor did the preaching again. He loves God and the souls of men with a passion that will bring results every time. Brother A. C. Fisher and wife, of Fort Worth, led our singing to the delight of all and the salvation of many. The results visible will be some forty or fifty conversions with a large per cent entering the different Churches. We would not forget to mention the good help of our brother pastor, G. C. Brannies, of the German Methodist Church. He preached several times and all were delighted with the gospel he preached. All in all, God is good to give victory and power and we carry a full report to Temple and leave behind one of the best circuits in Texas.—J. F. Adams, P. C.

Reily Springs Circuit.

Have built a nice new church house at Reily Springs; no common thing, but a dandy. I claim the distinction of being the only preacher in the North Texas Conference that ever built a church without a public collection or a dollar's indebtedness at any time. This has been done and the church is complete and will be dedicated the fourth Sunday in November. Rev. J. B. Goher, of Sulphur Springs, will preach the dedication sermon. All former pastors are invited. Last, but not least, that generous-hearted building committee has dressed the P. C. in a nice suit of clothes—no common hand-me-down stuff, but tailor-made, all-wool and yard-wide, \$26.50-cut. Nuf sed.—Alex Hubbard, P. C., Oct. 29.

Atlanta Station.

The writer was transferred from the Missouri Conference last November, and appointed to this charge. We found warm welcome in the hearts of this good people and a very pleasant home in which to live, and rejoice in a most profitable and pleasant year, in many respects the best in our ministry. Most of the year has been spent in preparation for a deeper work, in arousing the consciences to a sense of deeper need, and bringing our people to a more intense desire for a revival. Thinking the time had come for it, October was chosen as the time to make the effort for a revival. In spite of the busy season, my people were anxious for it. Fortunately for us, we found that Brother A. P. Lowrey, of Fort Worth, Texas, who was holding a meeting at Owen City at the time, could be secured and arrangements were made accordingly. Everything seemed to adjust itself providentially for us. We even secured a tent for the meeting, expecting to use it for the services. It arrived too late to use, but even this proved to be providential ultimately. Brother Lowrey and his wife, and Rev. Thomas Bonware, their singer, came on October 11th, ready for work. They remained with us until October 28th, and we are rejoicing in a signal victory. The preaching was simple, direct, pungent, soul-searching and convincing. Sin was routed out of its most secret hiding places, brought out into the light, and most unsparingly condemned. Only two classes of folks were re-

ceived, the sinner and the true saint. Church membership showed no safe "hiding place," nor did mere "professorship" receive any mercy. While the preacher spoke so fearlessly, so plainly, and at times, seemingly, so personally all opposition and win the unqualified approval of even the worst among his hearers. It was a time of heart-searching, of deep religious conviction, and of manifestation of the Divine Power. Some of the services presented scenes of glory never to be forgotten by those present. Something like fifty adults professed living faith in Christ, or were reclaimed and pledged their faith anew, while more than that number of children gave their hearts to God. Every Church in the town took part in the services, and all will receive large spiritual uplift from the meeting. It is the general opinion that, in spite of all the hindrances the enemy seemed to throw in the way, it was the most spiritual and successful revival Atlanta has had in several years. Brother Lowrey and his helpers have a warm place in the hearts of all Atlanta.—D. Watson, Pastor.

Colorado.

Our quadrennium here is rapidly drawing to a close. We have faced some very trying and discouraging difficulties during these four years. We came to the charge at the beginning of the four years' drought. Many of our strong families have moved away during the time, and many who have stayed by the staff have keenly felt the financial pressure. However, our people, for the most part, have stood loyally by our cause here and the records show more money paid on the general enterprises of the Church than at any former quadrennium in the history of the Church. In many regards this has been the most pleasant and the most satisfactory year of the four. I shall leave this good people with many pleasant memories. The outlook for advancement in another year is very promising. The fine rains throughout this section have in a great measure restored confidence in the country. This is a fine country, good soil, a delightful climate and a splendid type of people. I wish to add this closing word with reference to Colorado Station: The new preacher will receive a warm welcome and he will also find a Church fairly well organized for work. He will find an intelligent, aggressive Woman's Missionary Society, one that will be ready to co-operate with him in every good work. I am really sorry that my time is up, but I am aware of the fact that it is according to the regulations of the Church and I cheerfully fall into line and no doubt some good brother will take my place and do a work for these loyal people that I have not done or could not do even if I were permitted to remain longer.—W. E. Lyon, P. C.

Harrisburg.

When the Bishop read me out for Harrisburg I must confess I had some grave misgivings. It was my first year in the conference and I was wondering what my future field of labor would be like. Also, a young man with matrimonial prospects is naturally anxious about what sort of appointment he receives. I came here the first of December. Early the following March a movement was started for a parsonage. It was quite an undertaking for a place as small as this. However, by earnest effort and the promise of aid



NEW PARSONAGE, LORENA, TEXAS. REV. CHAS. W. IRVIN, PASTOR.

It stands on the site of the old one. The old house was all moved away, and now this beautiful building is the preacher's home on Lorena Circuit. The building contains six large and pretty rooms; a splendid hall; a fine bath room, with tub and fine artesian water on tap; a screened porch in rear, and a fine porch in front. The entire building is beautifully lighted with acetylene gas, and heated from two open grates, and other necessary flues, and partly furnished with heavy furniture. It cost, together with the nice iron fence, something more than \$3000, and is pretty enough, and convenient enough for any Methodist preacher to make home in. CHAS. W. IRVIN.



FIRST M. E. CHURCH, SOUTH, HILLSBORO, TEX. REV. JNO. R. MORRIS, Pastor.
We are in receipt of a photograph corresponding with the above plate, and on the reverse side is the following:

HILLSBORO NEEDS YOU
and Wants You
IN 1914
1000 HILLSBORO METHODISTS
INVITE YOU
THE NEW FIRST CHURCH
Seats 2000 on First Floor
Has Fourteen Large
Committee Rooms
Besides Two Auditoriums and Twenty
Class Rooms
Steam Heat, Four Shower Baths
Gymnasium
Dr. J. A. Rice of Fort Worth Dubs It:
"Most Complete Thing in Southern
Methodism."
WON'T YOU PLEASE COME?

from the Board of Church Extension, the foundations were laid early in April, and the work went steadily on. The writer worked here with his own hands from the laying of the first brick until the building was completed. We have a building valued at \$1600, which has cost us in actual cash a little over \$700. We expect to send the Advocate a picture of it soon. My wife and I, on returning from our wedding trip, began housekeeping here early in July. Needless to say we appreciate the labors of these good people in providing this pretty home for us. Sunday, October 28, we brought to a close our two weeks' meeting here. Brothers Goforth, Tharp, and LeClerc, of Houston, preached once each for us. The writer did the remainder of the preaching. We had one week at Harrisburg proper and one at Smith Addition. At the latter place we received thirteen into the Church, and baptized ten children. Rev. G. S. Brown, a local preacher and superintendent of our Mission Sunday School, has done a noble work here. Our fourth Quarterly Conference meets soon. We have about all on conference collections. We are still behind some on the salary. We expect, however, to give a full and favorable report at Nacogdoches.—R. E. Ledbetter, Pastor, Oct. 28.

Canyon.

Seeing no report yet from our good meeting just closed, nor from this work, in fact, this year, I will venture a short mention at least of our recent meeting. Our pastor, Brother Neal, has been giving us some splendid preaching throughout the year, but more especially would I speak of some six or seven sermons he preached during the summer on, "The Power of the Spirit-filled Life," using as his text, "Ye shall receive power after that the Holy Ghost has come upon you." My! How he did preach, and the Holy Ghost put his seal of approval upon his word, too. These sermons were indeed very helpful and soul-stirring. Even the preacher himself was greatly encouraged. You preachers know how it is sometimes, how you wrestle in prayer until your own poor soul is fed of the heavenly manna, then you go forth to meet your membership in the public congregation only to find them cold and indifferent; how it tries the fervor of your soul! Well, no doubt, in my mind but that often Brother Neal came forth to preach feeling that today the good Lord will bless us with His presence, then to find us all so lean in soul, and slow to hear that it rendered it very difficult for him to retain his ardor and faith. God bless Frank M. Neal, he is as true as you ever find men. So not being satisfied for us to live "at this poor dying rate," he jumped right into a protracted meeting three weeks ago, and ran two weeks, he doing all the preaching and Brother Poulter of Amarillo leading in the music. Well, the music was just fine. Brother Poulter is a success as a leader of good spiritual singing. He knows how to enlist all in this part of the worship. Then his solos were fine and numerous. His two brothers and a Mr. Roll also were very kind to us in that they came down the two Sundays and gave us some very fine quartet selections, which were greatly appreciated by the large crowds in attendance. There were some twenty odd professions and reclamations, and perhaps thirty joined the Church. Broth-

er Neal gave us some of the best plain, soul-searching, sin-condemning sermons it has ever been my pleasure to listen to. He insists upon a clean life, having done with sin, must live a godly life, declaring that "you must separate from your sin, or, from your God, it matters not what your profession has been, nor whose Church you may belong to. God will not tolerate sin in you just for your accommodation." Then he would always clinch his position with a clear passage from the Word. And, of course, some would become offended, as is usually the case where the whole truth is preached. Frank M. Neal lives the high standard he preaches, and is as fearless as a lion in declaring the demands of God's Word. Teaching it always with the Scripture. This kind of a revival will abide. I repeat, his manner of preaching is to shoot with an aim, striking to the spot, and demanding by the word of God, a clean life; clean in body, mind and soul; pure thoughts, becoming words, and an exemplary life. And I am glad to repeat—Brother Neal lives that kind of a life. "He don't use 'backer, nuther." And why should any preacher of the Gospel? Especially, a young itinerant Methodist preacher! I have my very serious question, as to the righteousness of a young Methodist itinerant preacher who is on mission money, taking that and spending it for tobacco, and fool himself into believing that it's nobody's business! But here I must not be doing this way, I will get into trouble! Then, too, I just started out to report our meeting. Well, it was a good one. The Christians greatly built up, sinners came to the altar in the old fashion way and were saved. To God be the glory. Amen!—John A. Wallace, L. D.

SUGGESTIONS TO GENERAL CONFERENCE DELEGATES.

By George J. Irvin.

It is our wish only to re-emphasize some suggestions already made and to offer a new one, or perhaps more than one. In this progressive age of ours, the General Conference becomes increasingly important. If we are not in the lead we are impatient, if our tardiness is the expression of an unamended law, others may mock, the world suffers loss, while we can do nothing but await another quadrennium. A wise delegate will welcome a suggestion from whatever source.

I.—Our Ministry.

Have we as many bishops as we should have? If not, increase their number. The bishops should be able to travel at large throughout the entire field allotted to them, spending at least one week in each presiding elder's district each year, preaching at as many places in the district as he may feel able to do. The preachers need to be better acquainted with their chief pastors, and they should more definitely know the men on the firing line. It will stimulate the preachers to greater effort and to a

more studious habit, thus materially strengthening our ministry. It will also quicken to greater activity our laymen.

The itinerancy would not suffer if the presiding elders were appointed for a quadrennium, and the pastors for two years instead of one year as the law now has it. Certainly if it is wise to elect our bishops for life, it would not be a very hazardous experiment to appoint the presiding elders for four years, and it will doubtless greatly strengthen the usefulness of our pastors to have assurance that they will not have to move at the end of one year. I would also suggest that if we do not return to the Quarterly Conference the duties of licensing preachers that the presiding elders, during the second quarter of the Conference year, be charged to preach upon the call to the ministry, and to emphasize the increasing demand for a more efficient ministry in the Church, thus to stimulate or else discover those who may be called to preach, stirring them up to attend the District Conference, and possibly to enter the ministry. Has our duty been well performed at this point?

II.—The Laity.

Let the district lay leaders be ex-officio members of the Annual Conference. Let them be chosen with great care and let them hold office four years. Membership in the Annual Conference and the tenure of office will assure a much more efficient and painstaking service from our lay leaders, an office as it now is, most difficult to fill and so unpromising of results that our strong laymen hesitate to give to it serious thought.

I would also have you give the privileges of the laity to women. Make them eligible to hold any office now the privilege of laymen from the Church Secretary to membership in the General Conference.

Also, let the office of trustee be regulated so that our trustees shall be elected annually, making it necessary that they undergo an annual review of official character. If a trustee shall refuse, as the agent of the Church, to carry out the will of the Church, upon information, let the next Quarterly Conference declare his office vacant. If from seeming indifference, any trustee shall not attend as many as two Quarterly Conferences during the year, let that seeming indifference affect his eligibility for reelection to office as a trustee.

III.—Financial System.

Put a good, strong treatise on the subject of tithing in the course of study for our preachers, and make it the duty of the preachers in charge to preach each year upon the subject of money and of the duty to support the Church with material things as the word of God declares. In this re-

spect our people are destroyed for the lack of knowledge. It is amazing the ignorance of the people on the subject of financial obligation to the Church, and as wonderful the reticence of the ministry. Let us have relief here by General Conference action. Also let us have a definite system of finance, looking to a weekly offering to the support of the claims of the Church, both the benevolences and the salaries of the preachers. Give us a uniform set of books for the stewards, providing a weekly systematic collection—a uniform plan encouraging system and persistence. We have a uniform plan for our Annual Conference reports, why not have a uniform plan for our stewards? Our lack of system invites defeat.

IV.—Our Hymns.

The suggestions of the Rev. D. H. Tuttle in Christian Advocate (Nashville) of October 24th, are wise. Give us such a revision of the hymn book as will reduce its size and cost, retaining the favored hymns of the Church, and let it be used in

the Sunday School and all other meetings of the Church. This do or else we will lose this valued asset of the Church to which we owe no little of our glorious history.

A CORRECTION.

I wish to call your attention to a slight error, in connection with your report from San Marcos District, on first page, in issue of October 20. It should read, "\$13,000 raised for Southern Methodist University," instead of \$1,300. According to statement published in Advocate July 3rd, by Frank Reedy, San Marcos District was second in the list, from West Texas Conference, Gonzales, alone, has subscribed about \$5000. Yours truly,
A. B. DAVIDSON,
Gonzales, Tex., Nov. 1, 1913.

POST OFFICE ADDRESS.

Rev. J. T. Bloodworth, 608½ Austin Avenue, Waco, Texas.
Rev. C. M. Cagle, Norwalk, Calif.

Seventh Day Adventism Refuted in a Nutshell

TEN PAMPHLETS BY D. M. CANRIGHT
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EXTRACT FROM
THE DEMOCRAT (Daily)
Nashville, Tenn., August 13th, 1913

BOOKS BY THE CARLOADS

Orders For 35,000 Copies Received by Southern Publishing Company.

An order for one of the largest consignments of books ever received by any of Nashville's publishers has just arrived at the offices of the Southern Publishing Association of this city. It calls for a shipment of two carloads of books, about 35,000 copies in all. This shipment is now being prepared by the local house, and in order to fill it the plant is being crowded to its utmost capacity and all of the employees are putting in extra time.

The order was received from the Western Branch of the Southern Publishing Association, located at Fort Worth. This branch has a large number of evangelistic colporteurs working constantly in the territory of Texas, Arkansas, New Mexico and Oklahoma, and the volumes in this two carload shipment are required in this territory to fill orders taken by these colporteurs.

The Southern Publishing Association is one of the thirty-seven publishing houses operated in the interests of the denominational work of the Seventh Day Adventists. It has for its field the entire South, and its colporteurs have done such splendid work that they are now shipping their products to many parts of the country.

Aside from the big order, from the Fort Worth branch, this house is shipping large orders into other parts of the Southern territory, as well as making heavy consignments to the Pacific coast, and numerous Eastern points. Its large list of orders will require its plant to run to its full capacity, and calling for much overtime work on the part of its entire force. In addition to the orders mentioned another order has just been received for a large edition of books, the contract calling for the early delivery of several thousand of the books.

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A DREAM OF MOTHER.

By Rev. W. W. Adams.

Long years ago, when but a boy, I dreamed a dream of mother. The next day, in pensive mood, I sat, enwrapped with thought of her—an orphan in the wide world adrift, with no mother's love, no mother's prayer, no mother's arm of tender care, and as I sat, thus I mused:

Sweet mother love, in your home above,

On the Heavenly Father's throne; Who gave to me a redeeming love And bade us welcome home?

Sweet mother love, in that home above,

A land of peace and rest, Where weary pilgrims are loath to roam, And all mankind are blest;

Is it a home of joy, peace and love? Are the snow-white angels there? That you taught me of so often, As I bowed my head in prayer?

Hark! What voice is that I hear? 'Tis a voice I know so well, 'Tis mother's voice, from whence art thou— From Heaven or hell?

Then came a voice from Heaven above,

Which seemed to speak to me, Of Jesus, and His redeeming love, Who died on Calvary's tree.

And these are the words she said to me,

As the night was drawing near; As I sank upon my weary knee, She urged me not to fear.

"Have no fear, it is you mother, dear, Who speaketh now of Jesus, Who, stainless from strife, he gave his life, For the sin of you and me."

Sweet mother, dear, your voice I hear, But you I cannot see; You've gently bade me not to fear, Sweet mother, is it thee?

"Yes, 'tis your mother, my darling boy, I came from the throne above To bring you tidings of heavenly joy, And also to bring you my love.

"That home above is a land of love; There are snow-white angels there,

That I taught you of so often, As you bowed your head in prayer. "Yes, that home is so lovely and bright,

That sorrow is never known. Turn from the way of sorrow and sin And seek the heavenly home.

"Turn your eyes to that haven of rest, And seek the forgiveness of sin, And pray the Savior your soul to bless That you may enter in.

"Go, seek the paths of truth and love, Oh, let virtue be thy shrine! That you may reach that haven of rest To be forever thine.

"Go, my boy; I'll bid thee now farewell, Oh, may your soul be blest, Remember the words of Him, who said: 'Come unto me and rest.'"

Then by wondrous sight And inspiration given, I saw her spirit take its flight And fly away to Heaven.

A PRESIDING ELDER IN THE PANHANDLE, ONCE UPON A TIME.

The 7-K Ranch is located in Lipscomb County, the northeast corner county of the Panhandle, ten miles west of the county seat of the same name, and thirty miles north of Canadian City, on Wolf Creek. It is one of the first ranches established in that country. Mr. McMorde, from Round Rock, Williamson County, was its manager. It was one of the preaching places on Mobeetie Mission, and W. L. Harris was serving his second year as pastor in 1888.

A few members had their names put here as a sort of center of attraction, or point of fellowship with the Church. They were scattered abroad, and some at sublime distances. The second Quarterly Conference had chosen to hold its next session at this place, and July 21 had been appointed as the time. Weatherford was the base of operations of the presiding elder, and from there to the scene of action on Wolf Creek he must travel five hundred and sixty-five miles or more, by rail, buckboard and two-horse wagon, straight going. It required two days and a half, and two nights' time, for the journey. Saturday found him at the place in due time, and a happy greeting from the

whole-souled pastor and the few who had gathered for the occasion met him. All were merry.

The place of meeting was some half a mile above the headquarters, or residence of the manager, in a curve of the creek, near a small fountain of water flowing out of the bank of the creek. Services were to be twice a day, at 11 o'clock a. m. and at night, with dinner on the ground. Conference was called in due form and Joe. C. Turner, local preacher; W. A. Brewer, Wesley Morton, J. T. Sedgwick, J. H. Dodson and G. A. Biglow responded to roll call.

Under question eight, Timms City reported \$1, Hansford \$5 and Creswell \$1—seven dollars all told, for the past quarter.

These places were all north of the Canadian River, and, in esse futurum, county seats of the upper line counties, provided the winds were fair on that subject. The appointments to the further south and west made no report. This sum had already been exhausted by the preacher in charge, and the elder contented himself on their love and thanks, notwithstanding the trip cost him about forty-five dollars.

Sunday came in full loveliness, and all the people gathered together cheerfully. To provided shade to protect the congregation of perhaps fifty people, a wagon sheet was stretched between some small trees over a grassy spot, and seats were made of hack cushions, spring seats, provision boxes and the dozen or more cowboys were content to occupy the grass, and, grouped near the preacher, took joyful part in the song service. (A large part of the cowboys of today are of good families and read liberally of the poets and other classic literature.)

The day passed delightfully to all. At night two lanterns lent their kindly aid to the moon and stars to give us light. The elder was at himself, in prime humor, the scene was particularly unique and interesting, and the Holy Ghost gave him liberty; and, to lend additional novelty, the moon entered into eclipse during the services; and as the preacher told the glad tidings of salvation two women opened their hearts to the message and received the grace that giveth salvation as they sat on a box in front, who, after a mighty prayer by the pastor, responded to the opportunity to join the Church. One of them had not been baptized, and as the preachers were all to leave next morning, and chances slim for the future, she insisted upon being immersed then and there. The preachers were perplexed, as they did not suppose there was enough (deep) water within fifty or more miles of the place to accommodate her. However, as a song was being sung they counseled, and Brother Harris took off rapidly into the shades of the creek in search of "much water," while the elder engaged the attention of the audience by a talk on the Church, its rules, etc. After quite awhile Brother Harris returned and said he thought he had found a possible chance. The fact was announced, and now with lanterns in hand all followed him to the place. It was a pool in the creek, under a bluff of perhaps thirty feet high on the opposite side, fringed with brush and grass and a few trees, while on our side there stood several elm trees overspreading. The sand was white in the bed of the creek, but the water looked dark and dreary under the bluff in the shade of the trees. By this time the moon was nearly hid in eclipse, shedding only sufficient light to produce a weird, magical appearance to everything, and the lanterns in the midst of the company added strangeness of cross lights in feeble streams between the people. Silence reigned supreme as death. Of course, the elder was far from home, with nothing but his Sunday clothes, so it fell upon the big pastor to do the last rites in the premises. He had on a long white linen duster, suiting well to the occasion, and, after a song, led the candidate slowly into the dark pool under the bluff, amid breathless silence, while the elder stood alongside to indicate the danger lines. Presently he said, "Stop, Brother Harris" and there was no hesitation about stopping, you may be sure.

Now the scene was intensely romantic, beyond the possibility of description by word or pen. It was awfully so. The moon had so far hid her face as to be peeping at us from behind the earth, and it was about 11 o'clock at night, the lanterns affording only sufficient light to reveal the forms of the two as a spectre in the pool, while the bluff sent every sound reverberating in awful echo, as if coming from everywhere, and as the baptismal announcement proceeded in solemn and measured tones repeated by the echo broad and deep, no human imagination can picture the sublimity and romance of the scene. The splash and spray of the down and up had a sound and scene all its own, as in the silence of the mighty deep, climaxed by the solemn and full-

rounded amen from the man standing by the side of the pool.

The parties returning to friends and a more pleasing situation, all were baptized with the sweet and beautiful benedictions of another song of praise to the Father above. The curtains closed down slowly over the scene and we were soon at the place of preaching again, and, after announcements, the doxology and benediction, we took leave one of another silently, and never did an assembly of people separate so noiselessly as that group did, in the daze of a scene, an occasion, never occurring before, and never to be repeated.

Monday morning we bade Mr. McMorde and family good-bye and southward bent our way. Passing Canadian City a few miles, encamped for the night. Next day we found the preacher's dug-out on the slope by the margin of the limpid Washita, all well and happy. Brother Harris had brought his family up during the previous fall, and had made (dug out) a hole in the slope of a hill, and following the ancient custom, put a few cottonwood logs around the top edge and overhead, and put the dirt back on them for a roof. That is a dug-out. And as he was a trifle selfish and had a large family, had made it large enough for two rooms. And all the more picturesque was it for it opened in full view of the majestic mein of the plains, some six or more miles to the westward. Nor was there a stick amiss about his earthly possessions; for the face of all that land is clean shaven of timber, except along the streams a thin margin is found.

Well, resting now the remainder of that day, arrangements were made for a fish fry for the next day on the Gageby, a small flowing stream near by, full of fine fish. Early, quite a company found way to the place and soon an abundant supply of the finny tribe graced our efforts, and a full-fledged fish fry was a gratifying fact. Dinner, now past, all gathered under the wings of a friendly old cottonwood and began a service of song (Harris is never so happy as when singing), then a prayer and spontaneously a sort of old-time class-meeting opened up, when the unctious of the overshadowing and approving Holy Ghost came upon us all in old-time power and glory and the glad praises responded loudly. We had a camp-meeting day, indeed. It was glorious. They called it a camp-meeting fish fry.

After a few more days the tired, but happy, presiding elder found his way to the home-place of his wife, at Weatherford.

JEROME HARALSON.

"THE HOLY CATHOLIC CHURCH."

That the word "Catholic" was originally a Greek word meaning "general or universal, surely goes without argument.

The word occurs in connection with five of the New Testament Epistles, namely: I and II Peter, I John, James and Jude. For example it reads: "Petros Katholika Epistola Prota," translated "The First General Epistle of Peter."

These Epistles were so-called because they were not addressed to any one particular or individual Church, but to Christians in general. Now, if some of the brethren are so fond of the Greek word "Catholic" why do they not read it "The First Catholic Epistle of Peter?" Why translate every word except this one?

"Catholic" was first applied to the Church by the Apostolic Father, Ignatius and his successors, meaning that the Church of which they constituted a part, comprised the main body of believers, as it was designed to be universal, so they entitled it.

The Latin fathers translated the Greek word "Katholika" into the Latin "Catholicus." But we have brethren these days who are not in favor of translating either the Greek or the Latin word into the English word "general or universal."

Where does this desire to retain the old Greek and Latin originate. It is not a kindred spirit to that of the Roman Catholics, when they desire to, and do hold on to the Latin even in their songs and prayers and sermons?

Brother Anderson says: "The words, I believe in the Holy Catholic Church, are the words of the Apostles' Creed, and if we adopt the Creed let us adopt the words."

Yes, in the third century, when the Apostles' Creed was written, the expression "sanctam ecclesiam catholicam" occurs. So why not retain the untranslated words "sanctam" meaning "holy," and "ecclesiam" meaning "Church, just as well as the Latin word "catholicam" meaning "universal"?

Rather singular to have the entire Apostles' Creed translated into English except this one word, is it not?

Brother Anderson further says: "I prefer the words of the Creed because they are the words of the Creed."

Great reason indeed! Then why

Help for the Hair Not satisfied with your hair? Too short? Falling out? Rough? Uneven? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for these hair troubles. Does not color the hair.

not retain "sanctam ecclesiam?" for they are also in the Creed.

The expression "he descended into hell," also occurs in the Apostles' Creed. So I suppose Brother Anderson thinks the framers of our Discipline should not have left that expression out for "if we adopt the Creed let us adopt the words."

During the eighth century, when the separation between the Greek and Roman Churches took place, the Western Church retained the word "Catholic" as one of its appellations, while the Eastern Church was content with the word "orthodox," which is still used to designate the Greek Church.

Does it not seem then, that the word "universal," untainted by all these centuries of wrangling and contention, may be more properly employed by the Protestant branches of Christ?

In the sixteenth century, when Protestantism separated their communion from Rome, on being accused by the Papal Church of being without the "Catholic pale," denied by refusing to surrender the word "Catholic." And so the term "Catholic Church" occurs in the English Liturgy. But there is an explanatory clause thrown in, namely: "All who profess and call themselves Christians." Hence the Anglican Church can not use the word "Catholic" without explaining.

An 1850 edition is the oldest copy of the Book of Discipline of the M. E. Church, South, that I have ever been privileged to see. In it on page 114 the term "the Holy Catholic Church," occurs, accompanied with a footnote which explains, "By Holy Catholic Church is meant the Church of God in general." And just so long as we Methodists, or any other body of Protestants, use the word we shall be found, as has always been the case, explaining.

Brother "H. G. H.," says to leave the word "Catholic" out would be simply catering to ignorance.

Well, our Church "catered" once by taking it out and leaving it out for about half a century. In 1906 it was placed back in the Discipline and so the same old explaining began.

Is it not as well to "cater" by leaving the word out, as to "cater" by a continual explanation?

If either Brother Anderson or Brother "H. G. H." can show wherein the word "Catholic" is superior to the word "universal," if they can make plain why the expression "the Holy Catholic Church" is more significant than "the Church of Christ" or "Christ's Holy Universal Church," very well; but if not, why then may not we Methodists be allowed to use an expression which we prefer?

But they say we are as much entitled to the word "Catholic" as anybody, and if we cease to use it, it will appear that we are making a concession. What a petty contention! Let it be the real essence, brethren, for which we contend and not for an old untranslated Greek or Roman word.

A. D. PORTER. Morrow Street, Waco.

"THIS, THAT AND THE OTHER."

A good lady, the other day in making excuses about her dinner, said, "All I have for dinner is this, that and the other," and having some things to say it seems to me a good way to say them was just "This, That and the Other."

I do not want the name of our Church changed. I always did like the song, "Away Down South in Dixie." The word "South" sounds good to me. Why don't those who do not like our Church go join the Church

of their choice? The name, "Methodist Episcopal Church, South," is as beautiful to me as "Apples of Gold in Pictures of Silver." I never could learn to use any other name if I lived one hundred years. If I had my way money could not buy our name, and I would not even drop the word "South" for any price; and more than that, I believe it is all a trick of the devil. Others than our best friends are advocating the change of name.

BEN CROW.

MARRIED.

McClelland-Sourance—Mr. R. T. McClelland and Miss Edna Sourance, in the home of the bride's parents, October 31, 1913, all of Thornton, Texas, Rev. J. O. Jordan officiating.

Marrible-McWilliams—At the home of the bride near Martin's Mill, Van Zandt County, Texas, October 15, 1913, at 4 p. m., Mr. Thomas E. Marrible and Miss Paralee McWilliams, Rev. Frank Everitt officiating.

Wright-McPhail—Matthews-White. —At Colfax, Van Zandt County, Texas, October 26, 1913, at 4 p. m., Mr. E. A. Wright and Miss Vada McPhail and Mr. E. B. Matthews and Miss Tillie White, all of Colfax, Van Zandt County, Texas, Rev. Frank Everitt officiating.

Ogletree-Rhodes—In the home of J. O. Jordan, Thornton, Texas, on the evening of October 25, 1913, Mr. Henry Ogletree and Miss Willie Ethel Rhodes, both living near Thornton, Texas, Rev. J. O. Jordan officiating.

Knight-Hawes—Hawes-Knight.—On October 26, 1913, at the home of Rev. T. A. Knight, of O'Donnell Circuit, Mr. Knight and Miss Lillie Hawes and Mr. Clinton Hawes and Miss Dona Knight, Rev. Geo. B. Killough officiating.

Though you be as eloquent as an angel you will please ignorance and vanity better by listening than by talking.

Deserve rather than demand respect for what men are is more forceful than what they say.

Health like wealth is appreciated most by those who have the least.

Weak, Cold Spells

Wilmington, N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches and blind dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.

EDUCATIONAL

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STATE SCHOOL FOR JUVENILES.

A certain man had two sons; and the younger of them (the elder one having been sent to the penitentiary) said to his father: "Father, give me the portion of goods that falleth to me." And he divided unto him his living. And not many days after, the younger gathered all together, bought a brand-new span, up-to-date automobile and made ready to take a "joy ride" into a far country. And in the region round about a certain man had two daughters, and the younger said to her father: "Father, that younger son goeth on a joy ride into a far country where the bear dance and bunny hug go merrily on. Pay for my new hat, the dressing and the split skirt that I may accompany him. He is so neat and nice and smart and cute." And he said: "Go, my daughter." And not many nights afterwards, they departed to spend their substance in riotous living. And there arose a mighty famine in the land whither they went, for verily, verily, I say unto you the famine never fails to show up hard and strong, and they began to be in want of cash and respectability. And it came to pass that divers and sundry pranks, thefts and burglaries were noised abroad. And it came to pass that certain men and women said to probation officer, "Go to, now; why should society suffer thus and thus." And the probation officers said, "We will appeal unto Caesar, and send this younger son to Gatesville and teach him a better mode of life." And there were others who rose up and said, "What will Caesar do with that girl?" And it was determined to prepare a school for her separate and apart from the school for boys. For it must needs be that in these days of the automobile dispensation, when everybody is moving toward and the country is being depopulated, society must after some manner protect itself from riot, rot and ruin.

School, did I say? Certainly, and not only in name but in fact. Four Rs in course of study—reading, rithn and rithmetic, and righteousness. Moreover they are taught to take hold on useful life in a practical way. The idea of books and nothing more is nonsense in a practical age like this. By the way, the smokestack of our powerhouse blew down. We did not send to Philadelphia or elsewhere to get somebody to put up another one. We did it ourselves with the help of fifty or sixty boys, and it stands sixty feet high and secure.

Our superintendent is a practical and sensible man, very kind of heart and firm in hand. A loving heart and a weak hand makes an unfortunate combination. God Almighty is loving and kind and gentle, but He is never weak in hand as witnesseth the history of this world.

Riots, rows and runs are no more, and our dogs part of our amusement. Sometimes the prodigal comes to himself. We hear good news about most of the pardoned, paroled and time served-out boys.

When a boy volunteers the information that he will shed penitential tears while he prays at his mother's grave, I have great hopes and few fears for him; and when a boy so comes to himself that he despises the far country and all connected with it, and who loves God's Book and carries it in his pocket to read as opportunity offers, and when a pastor and a Church, knowing of his real conversion, stand ready to put up the money to educate him for the ministry in a Church school: "Barkis is willing." I mean to write another letter before long.

J. A. STAFFORD, Chaplain.

TO THE PREACHERS OF TEXAS.

Anon and ever—about once a year—some peripatetic oriental, robed in cleric attire and a dirty collar, drops in on me, enquires, with a ghastly grin, if I be "da reveran docta." Introduces himself by some unpronounceable, unspellable name, solemnly unfolds an oilcloth-covered document of uncertain age and loud-smelling odor, and thrusts it under my offended nostrils with the added explanation that he wants muh plunka—by way of aiding and abetting another Armenian massacre, Turkish outbreak or somethin-or-other! Usually I dig up instantan, write him a testimonial, breathe benedictions on his woolly head, and send him forth in high fettle—to fleece muh flock! But last week, when one of these wanderers came along on his annual merauding expedition, I proceeded to get wise (For I had lately been "reading up" a little on his line of work!) And when he had exhibited his age-worn document, reeking with the usual oriental smells, written in the purest English, stamped with a curious sort of figure or oriental design (which stamp is the supposed Seal of the ecclesiastical dignitary alleged to have sent the spoffer forth), I enquired

what further proof he had of his authority for this filibustering expedition. But he was "loaded." He produced a pocketful of assorted kinds and lengths of testimonials, usually beginning, "This is to certify that, after an exhaustive examination of Brother Gita-de-mun's document, it is my solemn conviction that he is duly and well qualified to jar any mud-made mortal loose from his shekels in about the 'steenth fraction of a jiffy," etc., etc. (I have made a free translation!), signed by neighboring Methodist Preachers!! "How long," I enquired, "have you been gathering in this fund?" "About year half," he answered. "How mucha da mun you get?" I asked. "Bout tree thousand dolla," he said. "And how mucha da mun you senda home?" quoth I. "Tree thousand dolla," spake he. "Show me your receipts!" demanded I. That staggered him. "Me losta da receipta!" he stammered. "Yes," murmured I, "and I have just about losta confidence in the claims of some of your kind!" Whereupon I advised him he had my permission to vamoosa instanta! But he piteously plead, "An' you letta da pore offen da chilla an' za veemen do starva I gitta no mun?" To which, supposing he had reference to his personal domestic circle, "That is about the sum and substance of my decision!"

My beloved fellow-gullibles of the itinerancy, whose hearts are as tender and true as our hands are liberal, who would not, and could not if you would, turn a deaf ear to the cry of distress and persecution, whether it come from jungle or desert or elsewhere, hear me just once: Some of us are being flimflammed in the name of those children of the deserts, and it's time some of us were exercising a little more caution in our hand-outs! Some of these suppliants are all right, but some are all wrong! Let's be a bit more careful in our investigation of their cause and authority. WM. DEAN WHITE, Navasota, October 18, 1913.

REIGN OF THE SPIRIT.

By Rev. W. P. Wilson.

Number Seven.

Let us study the reign of the Spirit in and over the Church in this article. That men have often thwarted the purposes and plans of the Almighty is too patent to be asserted here. That the Divine Father has from the beginning been intensely in earnest in his endeavors to reconcile sinful men to his benign government is true beyond question, and yet the progress has been wonderfully slow, especially in view of the fact that Omnipotence has all the while been in and behind the movement. A man of the world, and a leading citizen of the State as well, put this question to me not long ago. He referred to the phenomenal spread of Christianity in the first three centuries. He said, "God was in the movement; now, why did he not stay in it?" I said, "The question is much easier asked than answered. The whole philosophy of God's plan of salvation is involved in that answer. In the first place, there never was a day since the great Pentecost when God, the Holy Spirit, was not in the Church. By the Church is meant those united to the living Christ; nor has there been a time when the Lord could not have found thousands holding vital connection with the living Christ. And yet the great mass of so-called Christians allowed themselves to be seduced from the guidance of the Spirit and fell into divers errors and then into gross immorality. The cardinal principle underlying God's method of government, at least of this world, seems to be couched in the brief statement, "There is no virtue in forced obedience." It is likely this policy holds good in the whole dominion of the Divine Being. This excellent idea of government is seen in the difference between a pure autocratic government and a pure democracy. Men have always wondered why God does not force men to serve him. That he could bring every man and woman in the world to their knees there is no doubt but even from a human standpoint this would not be wise. Oftentimes men in great danger have gone to their knees, but the danger over, they were deener, if possible, in wickedness. If the Church had stayed by their guns as faithfully in the fourth and following centuries, as they did in the three preceding centuries, the history of this world would have been very different. Such an enormity as Mohammedanism is, doubtless, had never reached beyond Medina. The Roman hierarchy, with its long and cursed trail for a thousand years, would have been an impossibility. The dark ages, setting back the civilization achieved in the early days of the reign of the Spirit many centuries, causing men to forget the most sacred and glorious things of the past, and leading men into all sorts of unwise expedients to retrieve the lost glories of former times. As a sample of this unwanted endeavor, think of the crusades, the tragedies of all

and especially what is called the children's crusade, the tragedy of all tragedies.

Mechanical Versus Spiritual.

The enormities cited above were the legitimate fruits of men's presumption assuming to run the Church without due respect to the prerogatives of the Spirit of God. Early in the fourth century we see unmistakable evidence of the decline of spiritual force in the Church. Alexander, Bishop of Alexandria, Egypt, and Arisus, a presbyter of the same Church, fell into a most bitter wrangle over a question that none of the apostles thought of raising. One party claimed that the Father and the Son were of the same essence; the other claimed that the Son was different in some respect—a purely metaphysical question and one that had nothing to do with preaching and teaching the blessed Gospel of the Son of God to dying, sinful men. This controversy led to calling the Council of Nice in 325 A. D., at which three hundred and eighteen bishops met from every part of Christendom. They wrangled for days. Much bitter feeling was engendered. The Council decided, and those who were in the minority, at least the leaders, were banished from their homes and flocks. Now it can be said with utmost confidence that the Holy Spirit had nothing to do with that gathering, and moreover if he had been consulted in a true and worshipful spirit and his leading taken could have been averted. Those 318 bishops ignored the injunc-

tion of Paul to Timothy and Titus to avoid vain babblings and disputations about immaterial things. In a word, the trouble is that men have transposed that blessed offer of Divine goodness to take us in as collaborators with him in bringing the world to our blessed Christ, and now if the Spirit works at all he is to be a co-worker with us. The Spirit has had a most uphill strife to hold a minor place in the work. In fact the Spirit has had the burden of a Christian Church to carry through all the ages. Our Lord selected his apostles and gave them power to do the work. It was understood that Spirit in his regal sway in the Church and over the Church should select the men whom he would have to teach the glorious Gospel to sinful men. It is possible that no greater harm has come to the struggling Church than by man-appointed preachers.

In countries where the Church is supported by the government the temptation to seek the ministry has ever been great.

Hence parents have been prone to select their promising sons for the sacred calling, knowing their bread and butter would be sure. A fair sample of this is seen in the father of Gibbon, author of the "Decline and Fall of the Roman Empire." The elder Gibbon did his best to make a preacher of his son. One who reads much biography will be astonished to note the number of notoriously ungodly men who were called by their parents to the ministry.

Dallas, Texas.

NEWS FROM THE MISSIONARIES

Chinese Building Their Own Churches.

Since writing last, accompanied by Mrs. Hawk and our two children, I have made a visit to one of the out-stations on the work. There I saw my first real country church. It was erected largely by the few members and adherents in that community and it did one good to see it even though its floors were of dirt and its benches backless. It was in keeping with the homes and that is more than we can say to the credit of some of our communities in the States. In the town not far away and in this country community Mrs. Hawk and I were both struck with the contrast between those who had come in touch with the gospel and those who had not. This is, of course, true everywhere, but here it seems to stand out so plainly that it was even more noticeable than is ordinarily the case. Oh, friends, if you could only see some of these marvelous changes that take place in the looks and in the lives of those people then you could see that your money and your prayers are not misplaced, but are being used of our Father to bring to pass his kingdom here on earth, yes, here in old, no not old, but new China. —John C. Hawk, Changchow Ku, China.

China's Extremity Our Opportunity.

The people of China need us, and our help now. May our one Father help us to give them the kind of help and encouragement they ought to have. Patient, peace-loving, kind, hard-working, diligent, with a capacity for mental acquisition that is surprising anywhere; they are a great and wonderful people. As a practical proposition for helping them as we can—not having the governmental influence—we are doing the best that I can think of in helping educate their leaders, both as preachers of the gospel and as leaders in every other field. You know under the old system China had neither courts nor lawyers. She cannot have a constitutional form of government without both. I wish I had the power to help them make lawyers—Christian lawyers—for their judges and for their bar. But, as yet, we have no law schools of any importance and must work as best we can, where we can. We need a great law school of commanding influence to make, to train the lawyers who alone can see that China has a government that will give them liberty, for they only can give to them courts.—Chas. W. Rankin, Soochow, China.

Football in Brazil.

We have matriculated 78 students this year. One young man has been converted and joined our Church. At midday we have our worship, and at this hour I have an opportunity to speak to the whole school on matters of interest and importance to young people. Then on Saturdays I have a meeting with the boarders, who are all boys, in which I can school them in plainer language. On Sunday morning at 8 o'clock we have Sunday School with the boarders. The boys like our hymns, and have learned to sing a lot of them with good effect. A neighbor school invited our football team to play them on September 7, which was Sunday. Our boys accepted the invitation for Saturday. The paper of the town to which they went spoke in highest terms of their game and manly conduct. I tell them the football or basketball field is a mighty good place to prove the practical value of the Master's words, "Do unto others as you would have others do unto you;" and that religion is worth nothing if it can't get outside the doors of the Church into every battlefield through which we have to pass.—W. B. Lee, Union College, Cataguazes, Brazil.

Revival Methods Succeed in China.

We held a meeting in a little village about ten miles from Changchow in June. More than one hundred became probationers. The services were over two hours each in length morning, afternoon and night. Multitudes attended.

We hope to organize a Church at that place ere long. That meeting was followed by one at the chapel near our door. More than sixty of our neighbors who had before shown scarcely any interest in the Church enrolled their names as probationers, and their attitude towards us since has been altogether different from what it was before the meeting. Our day school has continued. We have 25 pupils, as many as we can accommodate in the little building. The teacher is a splendid man, a Christian and very capable. If we had the means—that is, grounds, building and missionary to take charge of the work here, we could have a large, prosperous school. The demand is great. I wish we could meet this need.—A. C. Bowen, Changchow, China.

Steady Progress at Central Institute, Rio.

The work of the People's Central Institute has progressed steadily during the quarter. There have been no manifestations but a constant onward progress. The enrollment has not been so large this year up to date as last but we have a much more gratifying condition in the school. Heretofore we have had a large matriculation but a small and fluctuating average attendance in comparison. But this year Miss Richmond has enforced the rule rigidly that pupils absent more than a certain number of days successively lose their places and others are admitted at once from the large waiting list of applicants which we always have. The boys' night class is the most difficult and unsatisfactory of all our school work, but this year I am glad to say that the active roll contained the majority of those who have matriculated. The religious work of the Institute advances steadily. During the conference year I received twenty members into the Church and have a number of candidates in preparation.—Chas. A. Long, Rio de Janeiro, Brazil.

China Leading in Christian Union.

There is a great tendency in the Protestant Churches of China towards union. There is manifest a great desire for co-operation along all lines of Church work, to recognize members of all denominations as brethren and

members of the Church of Christ, and a willingness to receive all such without requiring them to be rebaptized or to take again Church vows. Emphasis is being laid upon Church comity as never before. The Churches are realizing that the essentials of salvation are accepted by all in common, and that nearly all, if not all, of their differences result from cleaving to the non-essentials. They are thus seeking, and, I believe, wisely, to bring Protestant Christendom into one grand union, leaving, in the course of time, to the Church of Christ in China a unified system of doctrine and polity. It is remarkable what a gracious spirit of unity exists among us. We are coming constantly closer together and, we believe, the time is not far away when there will abide only the spirit of unity, co-operation and mutual helpfulness.—A. C. Bowen, Changchow, China.

RESOLUTIONS OF RESPECT.

Whereas, under the law of our Church, this Fourth Quarterly Conference, being the last conference of his fourth year, the Rev. J. T. Smith cannot serve us as presiding elder the ensuing year; and

Whereas, his services for the quadrennium has been faithful, earnest, consecrated and efficient; the affairs of the Church throughout the district, in all departments, having prospered under his wise leadership; and

Whereas, his "how still abides" in mental vigor, spiritual zeal and physical strength; therefore be it

Resolved by the Fourth Quarterly Conference, Athens Station.

First, That we hereby express our sincere regrets that he cannot serve us as presiding elder the ensuing year.

Second, That we tender to him our heartfelt thanks for the interest he has always manifested in the affairs of this Church, and the kindly consideration he has ever given her every request.

Third, That we are rejoiced to note the marked improvement in physical condition, especially during this last year, so that he has missed few, if any, appointments because of sickness; that his preaching has been fully up to (and in the judgment of many competent ones, above) the best of former years.

Fourth, That we assure him of continued love and confidence, and the prayer that God may bless his ministry yet many years.

Fifth, That we commend him to all brethren, whomsoever, and especially to those with whom it may be his lot to labor next year, as a consecrated Christian; a splendid, practical, spiritual preacher; a wise counsellor; a sympathetic, zealous pastor, and a true, conscientious friend.

Sixth, That these resolutions be entered in the record of this Quarterly Conference, and a copy thereof furnished the press for publication. (Signed)

J. J. FAULK, W. L. FAULK, G. M. SCROGGINS, And Many Others.

The foregoing resolutions were adopted by the Fourth Quarterly Conference, Athens Station, October 6, 1913 by a unanimous rising vote. PAUL JONES, Sec.

NOT PRESENT.

It was in one of the colored schools in Baltimore, and the teacher was an inexperienced one. There was talking among the little negroes before her.

"I want absolute silence," she said severely.

Still the talking continued.

"I want absolute silence," she repeated again.

At the third demand one very small girl spoke up boldly:

"Assalute Silence ain't hyar," she said. "She's got de toofache."—Lippincott's Magazine.

DROP A PEBBLE IN THE WATER

Drop a pebble in the water, just a splash, and it is gone
But there's half a hundred ripples, circling on, and on, and on;
Spreading, spreading from the center, flowing on out to sea,
And there ain't no way telling, where the end is going to be.

Drop a pebble in the water, in a minute you forget,
But there's little waves a-flowing, and there's ripples circling yet,
And those little ripples flowing, to a great big wave have grown,
And you've disturbed a mighty river, just by dropping in a stone.

Drop an unkind word, or careless, in a minute, it is gone,
But there's half a hundred ripples, circling on, and on, and on,
They keep spreading, spreading, spreading, from the center as they go,
And there ain't no way to stop them, once you started them to flow.

Drop a pebble in the water, just a splash, and it is gone,
But there's little waves a-flowing, and there's ripples circling yet,
And those little ripples flowing, to a great big wave have grown,
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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 MEXIA CORNER STONE LAYING.

We boarded the Central "Hustler" last Thursday to be at the laying of the corner stone at that place, but the "Hustler" did not hustle. It pulled out on time, but stopped a mile out for half an hour, then traveled a short distance and made another provoking stop and we knew it would reach Mexia long after the services were over—and so we disembarked and took foot passage back to the city. But the exercises at the time took place at Mexia. No one man is absolutely essential to the work of the Church. If he can not be present and take his part, the work goes right on. A great crowd gathered at the Church site and the day was ideal. The Masonic Lodge had its membership out in full and they took a prominent part in the exercises. That Lodge, like nearly all good Masonic Lodges, is made up of devout, Christian men, and they rendered a valuable service on the above occasion. Their beautiful ceremony was carried out in fine order and form. Several of the pastors present made short and appropriate addresses, the music was appropriate and the event passed off splendidly. This is the beginning of one of the handsomest enterprises in the way of a Church building in that part of Texas, and when completed will be an honor to the Church and a monument to the liberality of the Mexia Methodists. Rev. E. P. Williams, the earnest pastor, and his co-workers, deserve great credit for their wisdom and energy in planning such a movement. Our Church there has always been strong and vigorous, but they have needed a new Church for some time. Now that they are about to realize their one need, Methodism will take a long step forward. We congratulate the pastor and his people on this splendid exhibition of enterprise and generosity.

The Lockhart Register says: "The Methodists of Lockhart and the citizens of the town in general, regardless of church affiliations, are pleased that the Methodist Conference has returned Reverend Theophilus Lee as pastor of the Lockhart Methodist Church. Reverend Mr. Lee is very popular here and the appointment has the approbation of our entire citizenship."

JUST ONE THING BEFORE ANOTHER

The Advocate has influence in Texas. When it speaks the people listen and many of them heed. Recently we fired a broadside into that paragraph in Tar's Physical Geography advocating the theory of man's evolution from the lower animals, and the editorial hit the mark. Recently one of the publishers of this book called on us and submitted that paragraph for revision, saying that they were just getting ready to issue a new edition of the book of 20,000, and that they wanted to eliminate the objectionable matter. We went over it with him and agreed to its elimination. We found him to be a Christian gentleman, not in sympathy, himself, with that objectionable paragraph. So that otherwise good text book will henceforth be unobjectionable to the Christian sentiment of the State.

It is being suggested by a number of brethren that the time has come when some competent man be requested to write a popular history of Texas Methodism, and Reverend J. W. Hill has been indicated as the man to undertake that sort of a task. We do not know how that would strike him, for it will impose a heavy burden on any one who undertakes that task, but he has the qualifications for a work of that character. He was born in Texas, was reared and educated in Texas, he knows the leading men in the Church in Texas, he is in touch with the sources of information necessary to equip him for such an enterprise, and he is eminently gifted as a writer. Somebody ought to put his hand to this herculean task and supply the long felt want. How does the suggestion appeal to the brethren? How does it appeal to Brother Hill? The answer to these two questions ought to settle the matter one way or the other. It is humiliating that a State so rich in Methodist history has not a complete and satisfactory popular history of the Church in Texas. Methodism has been a dominant force in this State for nearly three-quarters of a century, and yet we have no history worth the mentioning of Methodism in Texas. Let's wake up!

The late Adolphus Busch, whose death in Germany we recorded recently, has been extolled for his great acts in charity. This led us to watch the probate of his will to see what he would do for benevolence with some of his vast fortune. His will was probated in St. Louis last week and he bequeathed \$50,000,000 to his family and \$210,000 to charity. Where do these figures show any great concern for charity? Why did he not leave a huge fund whose interest would for all time be devoted to the widows and orphans of drunkards? His revenue came largely from sources of this character and it seems to us that he owed something to those unfortunates. But not one dollar went to that worthy purpose. He gave \$50,000,000 to his family and not quite a quarter of a million to charity! Wonderfully benevolent man, was the late Adolphus Busch! With him charity began at home and came very nearly remaining within that sacred precinct. However, one thing is absolutely certain—he never took even a quarter of a cent of his vast belongings into eternity; but many of the results of his work in this world have already followed him into the world beyond.

What a bauble is earthly fortune! A few years ago John W. Gates rose rapidly in the scale of this world's wealth. He was not particular as to his methods of making money. He made it and he made it in large quantities. He reveled in wealth. It came to him from all sorts of sources. He rode in private cars, visited the old world and traveled all over the new; but one morning the papers announced that he was dead! Since then we have heard but little about

John W. Gates. However, his son, Charles, inherited his father's knack at making money and he inherited all that his father had accumulated. He figured in the public eye considerably, and followed his father's methods of gathering money. But the other morning the papers announced that he was dead and left no successor. Thus ends the house of the American Gates! They lived, made money and died. Was the world made better or worse as they passed through it? We would rather stand beside William Monk, the old preacher, in the day of judgment than with the Gates and the Busches! He never made money, but he has made the world better because he lived in it.

Commissioner Blaylock of this city has served notice on all Sunday theaters that their Sunday work must stop instanter, that six days in the week is enough for them to run their business. We commend him in this determination. What right has a company of people, with headquarters in New York, to set up a Sunday business in Texas contrary to the laws of God and man? They seem to have no respect for Christian sentiment in this State, and in order to swell their weekly income they openly and impiously keep their business going on Sunday. They need to be taught that when they are in Texas that they will obey Texas laws or suffer the consequences of their high-handed disregard of law. Mr. Blaylock is eminently correct and the sentiment of this country will sustain him in his action. He has charge of the police department of this city and he is the custodian of its law enforcement. That he will do his duty, in co-operation with the county authorities, goes without saying. We will not have any more Sunday theaters in Dallas under his administration.

Our College of Bishops held their fall meeting in St. Louis last week. This fall gathering is not so important as the spring meeting, because of the fact that the latter, the Bishops are assigned to their respective fields of labor for the ensuing year. But it is an important meeting in that they review the work of the Church for the months preceding and outline plans of operation for the months following. We noticed in the daily press that the Bishops went on record unanimously as opposed to granting laity rights to the women of the Church. We did not learn whether this was the result of interviews with them by reporters, or some formal action. However, the good women never discontinue their efforts when they begin a campaign until they secure the end sought. In other words, they never know when they are defeated. The last General Conference turned them down, but they are just as busy now about this matter as they were then, and their efforts are just as strenuous.

The moral sentiment of Dallas has triumphed in the elimination of the segregated vice of the city. The old reservation is no more. On the third of this month, the time agreed on, the county and the city authorities served notice on the women of the underworld to vacate and before ten o'clock their houses were tenanted and their abodes were dark. Scores of them left the city, and it is said that others of them moved to other locations in the city. Before they were required to break up, a committee of Christian people visited every one of them and offered them homes where they would be protected and where they would find employment, with the opportunity of beginning life over and try to regain their lost womanhood. But what was the result? Out of about three hundred of them, less than five accepted the offer. In fact there was but one who really accepted the offer. The committee was given to under-

stand that they did not want to forsake the ways of sin and lead good lives. This is the trouble. They want to dress fine, drink wine and beer, indulge their passions and have what they call a good time frolicking round in riotousness. But the people who have been rolling up their eyes in mock piety and asking the good people, "What would the meek and lowly Nazarene do for these poor unfortunates were He in Dallas?" can erase from their faces this assumed pious look; for the good people offered these women everything in the way of homes and help, and the offer was spurned. Therefore, they are no longer objects of sympathy; the law ought to deal with them just as it deals with other offenders.

DEATH OF MRS. G. M. GIBSON.

Mrs. Gibson, devoted wife of Rev. G. M. Gibson of First Methodist Church, this city, died last Friday at the home of her brother, Dr. Allen, at Troy, Mo. She went there on a visit to her mother and her brother's family less than a month ago, and it was about time for her to return home when the intelligence of her serious illness was received in this city. Dr. Gibson started at once for her bedside, but she had passed to her reward before he reached his destination. Her three children, Miss Kate, Miss Maude and George, all left this city to attend the funeral. The news of her death was a great shock to her family and to the First Church congregation. She was universally popular as the wife of Dr. Gibson. The entire congregation held her in the highest esteem.

Mrs. Gibson was born of religious parentage in Troy, Mo., just forty years ago. There is where she professed religion and joined the Church, and later it was there she was married to Rev. G. M. Gibson some twenty-odd years ago. It was a singular Providence that took her back to the scenes of her childhood and young lady life to die and be buried with those of her mother's family who had gone before. But what a sorrow to her household and a large circle of friends. We have never known a more beautiful Christian character than this good woman. She was beautiful in person, and beautiful in all that goes to make up a lovable personality. As a wife she was devoted, as a mother she was unselfish and affectionate, as a Christian she was true to her convictions, and as a friend she attracted people from all the walks of life to her. To know her was to love and admire her. And while she will be missed in the home circle and in the work of the Church, she has gone to a happy reward beyond this life of tears and sorrows. Peace be to her sacred dust and rest to her triumphant spirit.

A PLEASANT DAY IN ANSON.

Last Sunday was the day set apart for the dedication of our handsome new church in Anson. I left over the T. & P. by way of Abilene last Saturday night and reached my destination at 8:30 next morning. Anson is between Stamford and Abilene on the Wichita Valley road and it is the shire town of Jones County. This is one of the finest counties in that part of the West. It has fertile land, a splendid population and a prosperous people. I was in Anson some ten years ago, but the town has grown greatly since then. At that time it had no railroad; now it has two. It had but a small community, but now it has a thrifty population of more than two thousand. Then we were worshipping in rather a small wooden church of meager pretensions, but now we have as handsome a brick church as you will find in any community of three times that size. Then, the membership was of little consequence, but now it reaches nearly three hundred and the Sunday School enrollment equals the Church membership. There is a large new courthouse, a fine public school building and imposing brick business houses. The residences indicate pros-

perity and comfort. Jones County has the distinction of never having had a saloon within its borders and it is very sure that it never will have one. Children have grown up into their teens without ever having seen one. They have to go nearly two hundred miles from home to see such a sight.

Our church is eligibly situated, with an attractive parsonage nearby. It was projected and carried to practical completion under the ministry of Rev. Biggs and was finished under the pastorate of Rev. W. H. Terry. Others following helped to pay some of the indebtedness, but under the pastorate of Rev. Thomas Barcus the remaining part of the debt was provided for and preparation for the dedication made, Brother Barcus is serving his third year in that work and he is deservedly popular. He is a well-trained minister, like all the Barcuses, a good singer, a sound preacher and a fine mixer. He understands the work of organizing and directing the forces of his congregation. His people want him returned to them. I need not describe the new edifice, inasmuch as a picture of it appeared in the Advocate a few issues back with a sketch of its history and progress. It is a fine piece of architecture, well arranged in all its appointments, elegantly supplied with furniture and most attractive art glass windows. It will seat, with the Sunday School room thrown in, seven or eight hundred people and at the eleven o'clock service it was packed to its capacity. The Church and the furniture cost right close to \$20,000, but it looks like a \$25,000 structure. All the other congregations gave way and joined us in the service. It was an inspiring audience, attentive, responsive and intelligent. It was a glad day for our Methodist people, one toward which they had been looking for several months with interest. And though it looked a little threatening in the early morning, the clouds drifted away and the sun came out brightly for the service. The air was balmy and exhilarating. We had with us two of the fine old veterans of that conference, men who had served that charge in the earlier days—Rev. J. A. Hyder, at one time an active and devoted worker in that country; and Rev. I. L. Mills, one of the heroic men of the conference. He wrought all over that western section when the Indian bands were in evidence and he has seen service in defending those frontiers from their depredations. He is now advanced in life but the fire still burns in his bosom. To have two such men in the pulpit to take part in the service and to hear their hearty amens was a great help to their preacher. After the sermon the trustees presented the house and it was solemnly set apart to the service of Almighty God. It was an impressive event. After that I had the pleasure of receiving the cordial handshake of scores and scores of these good people, for they read the Advocate and were glad to see me. This is the sort of an occasion that breaks the monotony of editorial drudgery and imparts new inspiration to me. I was more than glad to meet a Brother Johnston, a man whom I knew as a boy back in Murray County, Georgia. His good old father, still living and eighty-odd years old, was in the Quarterly Conference that licensed me to preach at the Murray County campground more than forty years ago. While in the community I was delightfully entertained in the good home of Dr. and Mrs. Shapard. He has long been one of the leading physicians of that section. They are good Church workers. At night we had another full house and I preached to them again. I then boarded the train for Abilene and met Rev. J. J. Hamblen, of Knox City, on his way to the sick bed of his aged father, near Grand Saline. At Abilene I got a sleeper at 10:40 and at 7:30 next morning was in the office hard at work, having traveled more than four hundred miles and preached two sermons. This is "going some," but it is the usual pace of this editor.

G. C. R.

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Get it today in usual liquid form or chocolate tablets called Sarsatabs.

PERSONALS

Brother W. J. Bolton of Denison, called to see us last week.

Brother J. E. Brandon, an earnest layman of the Abbott charge, was to see us recently.

Brother D. W. Pollard, of Carlton, was a pleasant visitor to the office last week.

Brother L. P. Taffinder, of Texico, New Mexico, was over taking in the Fair recently and made us a call.

Brother E. L. Stillman, an old time reader of the Advocate and a genuine veteran of the Confederacy, was a pleasant visitor recently.

Rev. W. B. Kidd and wife, laboring with Rev. Lockett Adair, were pleasant visitors at this office recently.

Rev. E. L. Egger of Denison, brightened up this office with his presence the other day. He is now beginning to look toward Clarksville.

Rev. J. L. Rea of Cumby, dropped in to see us the other day. He has his reports about in hand for conference and will give a good account of himself at its approaching session.

Rev. W. F. Brown, of Midlothian, was a good visitor to this office recently. He is ready for conference this week at Temple. He is one of our good Advocate workers.

Brother J. R. Millsaps, of Paris, a devoted worker in the Centenary Church, that city, delighted us with a good visit recently. He reports things in good shape up that way.

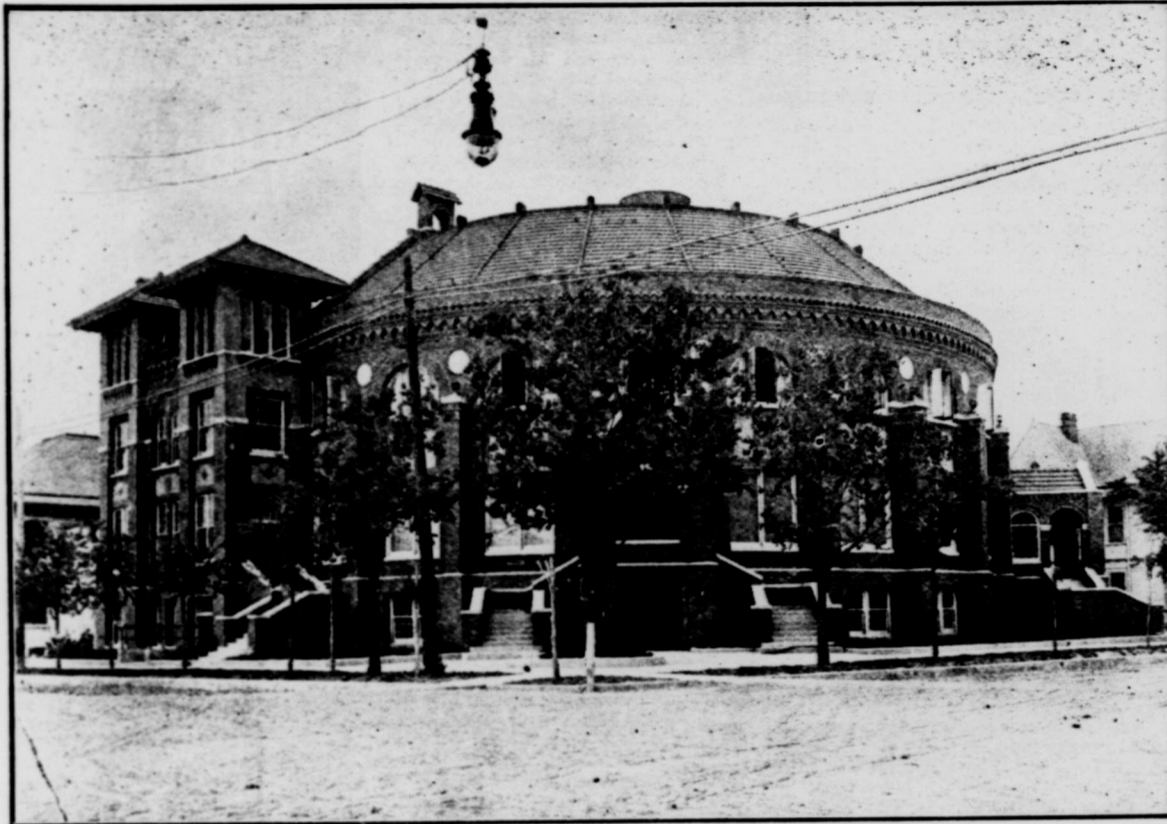
Rev. J. B. Turrentine and wife, of the Tyler District, were pleasant visitors to this office the past week. The work down that way is in good condition and everything is getting ready for conference.

Rev. D. L. Coale, the evangelist, now living in San Antonio, was a pleasant caller last week. He has been engaged in a revival service at First Church, Corsicana. He reports well for Brother C. R. Wright and his people.

According to the local papers, Rev. S. J. Drake has been kindly received by his old Kerrville charge. He has been there for some time and his work has been successful. No wonder they are delighted to have him and his family returned to them.

Rev. C. M. Woodward, of St. Paul's, Abilene, writes us that his good wife, who found it necessary, recently, to undergo a serious surgical operation, is just about fully recovered and he is at his post rounding things out for conference.

Reverend Herman Knickerbocker, of Central Church, Fort Worth, has closed out a most successful quadrennium. When he went to that charge it was only in a formative state, without any house of worship. But he leaves it a well-organized Church, with one of the most imposing houses of worship in the confer-



FIRST METHODIST EPISCOPAL CHURCH, SOUTH, TEMPLE, TEXAS, R. EV. E. A. SMITH, Pastor.

This beautiful structure replaces the one which was burned and in which the Conference of 1912 would have convened had it been completed. Cleburne kindly entertained the 1912 Conference and it was agreed to go to Temple for the 1913 Conference. This building is now entirely finished and is complete in every detail. The Church at Temple is justly proud in presenting this picture to the Methodists of Texas

ence. He will take up a good report along all lines, and he has been filling the place of presiding elder since the death of the lamented Jerome Duncan.

Rev. W. F. Packard, D.D., First Church, Houston, is closing out four remarkable years with that great congregation. The Church has flourished under his quadrennium of service, and the congregation securing him next year will be fortunate in a pastor and a preacher.

Brother D. M. Singleton of Cooper, and his three boys, P. W., G. T., and J. D. Singleton, were pleasant callers last week. Brother Singleton has three other boys, and the whole six are engaged in educational work. They all love the Advocate. This is a family worth while.

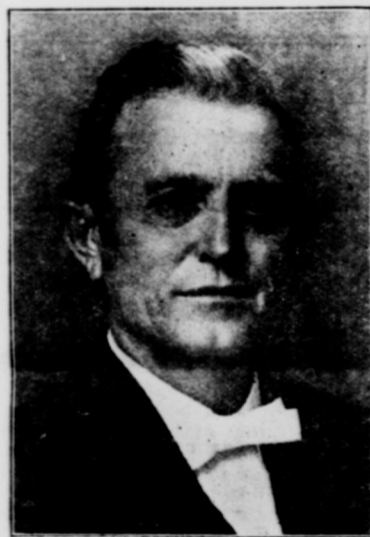
Rev. J. T. Smith, presiding elder of the Jacksonville District, the old Wheel horse of the Texas Conference, is rustling things all over his territory, and he is confident that he will have a fine showing at conference. He is, and always has been, one of the live men of Texas Methodism.

Rev. and Mrs. H. M. Whaling of Austin, have issued invitations to the marriage of their cultured daughter, Miss Nell, to Mr. J. Lee Hanchey, and the happy event will take place at the University Methodist Church, Nov. 15, 1913, Austin, Texas. May the richest blessings of heaven rest upon the worthy couple.

Reverend A. C. Pickens has been pastor of our First Church of Hugo, Okla., four fourteen months. In that time he has taken in more than a hundred and fifty members, provided for a lot of old debts and advanced the Church in every way. This is the best report Hugo has ever made. Everything will be in full at conference.

We are in receipt of an invitation to the marriage of Miss Rosina, daughter of Rev. and Mrs. John R. Nelson, to Mr. William Wellington Hughes, and the happy event will transpire Nov. 12th in First Methodist Church, Corsicana. The Advocate joins the hundreds of good friends of this excellent family in wishing for the happy couple all the joy that is possible to them.

Rev. Sam Rucker and his people at Mulkey Memorial, Fort Worth, had a great day last Sunday. They celebrated the deliverance of their



REV. E. A. SMITH, Host of the Conference.

elegant Church from all indebtedness and touched a lighted match to the mortgage and saw it go up curling smoke. George Mulkey delivered an address on the old Church and Judge Erskin Williams spoke of the new. It was a red letter day for Mulkey. Brother Rucker will carry a good report to conference this week.

H. G. H. writes that in Conference Notes of Advocate last week we put "Arizona" for "Ozona" and "Trinity" for "Rio Grahde."

BISHOP A. W. WILSON WRITES CONCERNING SOUTHERN METHODIST UNIVERSITY.

1601 Park Place, Baltimore, Md.
My Dear Dr. Hyer: I can write but little and only wish to say briefly that I am in full sympathy with you in your view of the situation and your efforts in behalf of the University at Dallas. You cannot afford to wait. You cannot afford to relax your labors. To do so would be to cripple the University for years to come. Your splendid beginning has put you under obligation to the people of Texas to carry on your work without ceasing until the doors are opened to any number of students and every department is fully organized and equipped for the largest service that can be required of it. From my point of view I would say that there should be a concentrated endeavor to provide fully for the Medical Department. There can be nothing of higher value and nothing that will give higher standing to the University. It is expensive and will become more so as medical science discovers and brings into service new and more effective agencies for overcoming that "flesh is heir to." But Texas Methodism is a big thing and rich and will

not let itself be daunted by the threat of a heavy draft upon its resources. After all, what is required is a bagatelle in comparison with the results to be obtained. It would disgrace our great Methodism in Texas to permit this branch of our undertaking to fall or be crippled.

I pray that all your hopes may be realized and your labors be crowned.
Yours,
A. W. WILSON.

THE 100% ROLL OF CENTRAL TEXAS CONFERENCE.

- Brownwood District:
 - Bronte—Rev. B. R. Wagner.
 - Goldbusk—Rev. W. L. Connell.
 - Winchell—Rev. C. S. Reese.
- Cisco District:
 - Breckenridge—Rev. J. H. Baldrige.
 - Carbon—Rev. W. T. Singley.
 - Cisco—Rev. K. P. Barton.
 - Desdemona—Rev. W. H. Whitworth.
- Cleburne District:
 - Anglin Street—Rev. H. F. Brooks.
 - Grandview Sta.—Rev. W. J. Hearon.
 - Venus—Rev. T. E. Bowman.
- Corsicana District:
 - Corsicana, Eleventh Avenue—Rev. N. W. Turner.
 - Corsicana Cir.—Rev. G. W. Kincheloe.
 - Frost—Rev. W. H. Harris.
 - Harmony Cir.—Rev. J. F. Tyson.
 - Purdon—Rev. T. H. Burton.
 - Rice—Rev. P. M. Riley.
- Dublin District:
 - Bunyan—Rev. M. M. Smith.
 - Tolar and Lipan—Rev. S. C. Baird.
- Fort Worth District:
 - Brooklyn Heights—Rev. J. W. Glance.
 - Boulevard—Rev. Ed. R. Wallace.
 - Glenwood—Rev. L. G. White.
 - Hemphill Heights—Rev. W. S. P. McCullough.
 - McKinley Avenue—Rev. J. E. Crawford.
 - Weatherford Street—Rev. C. A. Bickley.
 - Kennedale—Rev. B. F. Alsop.
- Gatesville District:
 - Clifton—Rev. W. J. Mayhew.
 - Corvill—Rev. L. B. Sawyers.
 - Evant—Rev. J. W. Bowden.
 - Moorhead—Rev. R. A. Walker.
 - Oglesby—Rev. A. C. Lackey.
- Georgetown District:
 - Hutto—Rev. J. E. Matlock.
 - Temple, Seventh Street—Rev. F. V. Cox.
- Hillshoro District:
 - Brandon—Rev. J. U. McAfee.
 - Coolidge—Rev. C. W. Macune.
 - Covington—Rev. J. W. Head.
 - Hubbard—Rev. L. A. Webb.
 - Peoria—Rev. R. T. Capps.
- Waco District:
 - Roseneville—Rev. O. C. Swinney.
 - China Springs—Rev. M. L. Lathan.
 - Hewitt—Rev. M. A. Turner.
- Wasahachie District:
 - Bethel Station—Rev. S. B. Sawyers.
 - Britton—Rev. G. F. Kornegay.
 - Italy—Rev. H. I. Munger.
 - Mansfield—Rev. S. A. Ashburn.
 - Maypearl—Rev. R. F. Dunn.
 - Midlothian—Rev. R. F. Brown.
 - Red Oak—Rev. Josephus Lee.
- Weatherford District:
 - Azle—Rev. J. M. Bond.
 - Eliasville—Rev. M. M. Chunn.
 - Graford—Rev. B. S. Cross.
 - Mineral Wells—Rev. M. S. Hatchkiss.

I am joining the 100 per cent list in this mail. I am sending you my Official Board. The Texas Christian Advocate is the strongest in the Advocate family and is the strong right arm of every Methodist preacher in Texas. Dr. Rankin easily ranks among the first in the editorial field in the South. Kennedale is closing one of the best years in its history.
B. F. ALSUP.

Kennedale, Texas.

THE 100 PER CENT ROLL.

- Kennedale—Rev. B. F. Alsop.
- Rosenberg—Rev. G. V. Ridley.

WEST TEXAS CONFERENCE REPORT OF COMMITTEE ON TEXAS CHRISTIAN ADVOCATE.

Giving the press of today its just due, we are compelled to acknowledge its tremendous power in our National, Church and home life, and the fact of its force tells its own story in the ideals and character of life of today. People are reading and from what they are reading their opinions are being formed and under the influence of these opinions lives are being blessed or cursed.

Thus it is incumbent upon the Church and especially is it a duty of the pastors of our Church to find out what our people are reading, and if not what it should be, to supplant the same with that which is uplifting and ennobling in the strengthening of the faith.

Various isms are circulating their tracts and other literature on our trains, in our street railways, leaving them in our mail boxes, in our vehicles upon the streets and even entering our homes with them; thus we see the imperative need to bestir ourselves and use as weapons of defense our own splendid publications, for no better or more effective can be had.

Among the greatest of these, and one that every Texas Methodist should be proud of is the Texas Christian Advocate. It is the pastor's friend and helper and we strongly commend it to our people as the paper of first importance to Texas Methodism. Its value is inestimable in counteracting the dangerous doctrines advocated by the heretics of today. We are glad to announce that the net gain of subscribers to the Advocate has been over 2500 and some 250 to 260 charges have the Advocate in the home of every official. We commend the worth of the Advocate and its editor, our beloved Dr. Geo. C. Rankin, to our people and urge our preachers to increase the circulation of the paper so that we may better protect our homes by having them become more intelligent Methodists and supporters of all moral questions.

Respectfully submitted,
L. E. BOOTH,
Secretary for the Committee.

LET'S KEEP THE ORPHAN CHILDREN WARM.

The Orphanage Furnace Fund is growing every day.

The rivulet of sunshine is flowing. From all sections of the State and even out of the State, people are thinking of the children of the Methodist Orphanage at Waco.

The amount previously reported is \$820.07. The following is the list for the week just ending:

Woman's Missionary Society, China Springs	\$ 9.00
Mr and Mrs. J. J. M. Harper, Frisco	6.00
Ben Witt, Frisco	1.00
Bethel Sunday School, Weatherford Circuit	10.00
Woman's Mission Society, Cochran's Chapel, Dallas	5.00
DeKalb Sunday School, DeKalb	7.66
Woman's Home Missionary Society, Sobinal	9.05
Mrs. Jas. P. Calloway, Tahoka	2.50
Sunday School, Gonzales	10.00
Mrs. C. W. Kennon, Troy	2.00
Adele Cure, Nixon	.10
Grace Cure, Nixon	.10
Bertha Cure, Nixon	.10
Rankin Waltrip, Nixon	.10
Dibrill Waltrip, Nixon	.10
J. B. Wright, Pilot Point	10.00
Mrs. Bell Campbell, Bremond	1.00
Home Mission Society, Abbott	5.00
Mrs. Emily Boschlin, Anadarko, Oklahoma	5.00

Making a total for these few weeks since the call was first made of \$902.78.

When conference is past and the new year begins the response is expected to be more rapid.

Yours in the name of the orphans under the care of the Methodists of Texas,
A. D. PORTER,
Morrow Street, Waco.

For nearly half a century C. P. Barnes & Co's rings, both plain and set, have been the recognized standard for excellence among Southern People. They are always true to quality, style, finish and weight. Our new illustrated catalogue of watches, diamonds, jewelry, silverware, optical goods, etc. free on request.
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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, Cleburne.
Texas: Rev. T. E. Morehead, Palestine.
West Texas: Rev. C. B. Cross, Cuero.

INVITES US TO FLORIDA.

Recently we had occasion to comment upon the work of Mrs. Maude B. Little, League Editor of the Florida Christian Advocate. Reproducing our editorial and making due acknowledgment of same, Mrs. Little adds this comment, viz.:

"We clip the above (referring to editorial) from the Texas Christian Advocate. The change of address which caused us a little inconvenience was the fault of our typo, who confused it with that of Mrs. Godfrey, our missionary editor. He, like other good typos, has rectified the mistake, and we gladly make note of it, for we are at home in Ocala ready and grateful for League news. We also state that the poem, 'Get Busy,' is ours only in sentiment, copied from some anonymous writer. We thank our brother editor and State President, Leaguer Gus W. Thomasson, for his encouragement, but feel that the success of our League page is due to our excellent League workers and not to the little done by its editor. Come 'down in Florida.' Brother Thomasson, and see what fine work our Leaguers are doing. We will profit by your inspiration and enthusiasm. The invitation is a standing one!"

Thanks for the invitation. When oranges are ripe let us know. We would greatly enjoy a visit.

QUESTION BOX.

(This department is edited jointly by the members of the State League Cabinet, according to the character of the information desired. Address inquiries to the League Editor, as usual.)

Recognition by the State League: Mr. O. D. Lawson, President-elect of the Chapter at Riviera, writes as follows, viz.: "Has the Riviera Epworth League been recognized by the State League and do we have to pay any amount to the State Department? I want the League here to get lined up so we can get to work right."

Answer: All chapters in Texas, as they are organized, automatically become a part of the State organization and no formal recognition is necessary. Dues were formerly on the per capita basis, but since the Assembly plan has been in operation the payment of dues has been suspended. Provision has been made through the General Epworth League Board for a collection on Epworth League Day (the first Sunday in May) to be prorated between the Central Office and the State or conference organization. A meeting of the Cabinet of the State organization is soon to be held, at which definite action will be taken regarding the matter of finances for the current year, due notice of which will be given through this department. G. W. T.

CHOON CHUN MEDICAL REPORT FOR 1913.

By Newton H. Bowman, M. D.

The Choon Chun medical work for nine months of this conference year is generally considered by both the foreigners and the Koreans to have been the best from every standpoint in the history of the institution. The attendance has been larger than ever before and the personnel of the work in general has shown marked improvement owing to increased facilities.

The appropriation for current expenses, including two helpers and a nurse, has amounted to \$530 per quarter since January 1, which has enabled me to meet all the obligations without

cramping the work. The native financial support has been limited and needs to be encouraged. The most encouraging feature of the work has been the increased interest, confidence and attendance on the part of the heathen population who have contributed fully 98 per cent of all money received for medicines from natives.

(2) The dispensary building has been remodeled into very accommodating quarters and equipped with a few new fixtures, which has greatly increased the opportunities for efficient work.

(3) The in-patient, or so-called hospital department was opened in January for the reception of all worthy applicants who came for medical and surgical attention. The in-patients have consisted largely of surgical cases and represent approximately 5 per cent of the total treatments. The after treatment of surgical cases has required the services of one man half of each day. The eye surgery has been a prominent factor in making this department profitable to the Koreans and has also done much toward advertising the institution. The Japanese officials, business men and soldiers from the government barracks have patronized us for eye work.

(4) The out-door or dispensary department represents 95 per cent of the total treatments. A great many people have been relieved both medically and surgically at a nominal cost to the institution and comparatively little sacrifice of time to the patients.

(5) The evangelistic feature has been one of if not the most prominent factor for good in our work this year. With the aid of my native helper the blind have been taught the commandments, the Lord's prayer and the Apostles' Creed. Some who could not read have been taught the native script, which has been the means of enabling them to read the Bible and other religious literature. In the absence of a native preacher for the men's

clinic the Church members were invited to volunteer to preach in the clinic each day, which they have done willingly, and the result has been most gratifying. The women's work has been represented by a Bible woman who has done much good by preaching, teaching and aiding the sick women and children while visiting the clinic. The volunteer service in this department has also been practiced, especially by one woman who has given half of each day to preaching in this clinic to the women as a recompense for medical services received and for the love of her benighted people who have not received the Word. The spiritual uplift to both of those who have volunteered their service and those who have heard has been appreciable; the work of helping to evangelize in the hospital and dispensary has created a stronger bond of Christian fellowship and unity of purpose between the medical work and the native Church than ever before.

(6) We left Choon Chun July 18 for health reasons and came to Seoul, where at the invitation of Dr. O. R. Avison and the consent of our Mission, I have been conducting the department of eye, ear, nose and throat in Severance Hospital and Medical College. This department is an important one and offers great opportunities for doing the Korean people a lasting good.

(7) The amount of work I have done this year in Choon Chun and Seoul has precluded all possibility of studying the prescribed course on the language. However, notwithstanding the fact that I have worked eight and ten hours a day during the greater part of the year, I have managed to acquire a fair speaking knowledge of the language and am able to conduct my work without the aid of an interpreter.

(8) Upon retrospection I feel grateful for the vast opportunity that has been offered me for mission work. My native helpers have been faithful and intensely active, with gratifying results in all that has been undertaken. Harmony of purpose, pleasantness and the spirit of good-will to all have prevailed throughout the year's work.

THE SUNDAY SCHOOL

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

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

WHAT THE WEST TEXAS CONFERENCE DID.

Cheering news comes from the late session of the West Texas Conference, it took an advanced position all along the line.

1. It honored itself by making Rev. A. E. Rector Field Secretary of Sunday Schools and guaranteeing his salary. We are not informed so far as to their financial plan, but knowing the men who led in the matter we are sure that whatever plan they hit upon will work.

2. They adopted every item of the report of the State Executive Committee. As we stated in this department a few weeks ago that report suggested the more thorough organization of the districts for effective and practical work, the maintenance of an office and a paid office secretary at Dallas, whose business it shall be to co-operate with the presiding elders and other Sunday School leaders in Texas in forwarding the interests of Sunday Schools, and a vigorous campaign to endow the Chair of Sunday Schools and Religious Pedagogy in Southern Methodist University.

Since no feature of the plans outlined by the State Sunday School Committee originated with the editor of this department, who, it happens, is also Chairman of the State Committee, we feel free to say that the action of the West Texas Conference marks a new era in our State work. And the fact that no member of the West Texas Conference was present when the State Committee prepared its plans renders the decision of that Board and conference all the more gratifying.

That Chair of Religious Pedagogy.

We are informed that the Sunday School Board of the West Texas Conference instructed Frank Reedy and the editor of this department to go ahead and endow the Chair of Religious Pedagogy in Southern Methodist University. Well, as both of us are poor men we cannot endow the aforesaid Chair without some outside help. We will gladly endow the Chair as soon and as fast as Texas Methodism furnishes the funds. And the funds will be forthcoming when our people find out just what the proposed department in Southern Methodist University is expected to accomplish. As for this editor making an active campaign for endowment, of course that is out of the question, for the reason that he already has his hands full in the pastorate; but these columns will be always open to Frank Reedy, or to any one else who desires to push along so good a work.

The First Fruits from Elgin.

Two or three Sundays ago Frank Reedy presented the endowment of the Chair of Pedagogy to the Elgin Sunday School and the response amounted to pledges of \$200. Now let each Sun-

day School in the State do as well in proportion to its ability, and the task of endowment will be completed.

Wide Awake in West Texas.

A friend who was present at the West Texas Conference writes: "The brethren have heard the call for trained superintendents and teachers as never before, and they are behind us to a man in that conference." That is just as we expected. A conference as wide awake as the West Texas could not long fail to see that the Sunday School is our greatest and most promising Church enterprise, and govern itself accordingly. Now, let the other conference catch the step so courageously set by our Western sister.

The Sunday School Coming to Its Own.

We have reasonable assurance that when our new sea coast encampment is established, no matter what location may be chosen, the Sunday School will have a large place in its plans. We are not surprised, but we are gratified at this assurance. With increased attention to religious pedagogy in Southwestern University, with the prospective Chair of Sunday Schools in Southern Methodist University, and with an annual school of methods at a convenient point on our Texas sea coast, we shall have begun to do our Sunday School work with the serious concern that its importance deserves.

TO BE SUPPLIED.

In its outline for the three years' campaign the current Sunday School Star presents a complete plan for efficient organization for training, through the Sunday School, in all lines of Church work and worship—except in one particular, and that among the most important.

There are superintendents of Daily Bible Reading, Evangelism, Social Effort, Grading, Missions, and other important details.

There is no provision for teaching worship in song.

This is "to be supplied." It is remarkable, too, that every detail of the Star's splendid program is omitted in some of our schools, and many of them in the majority of our schools. But the detail omitted from the Star's program is omitted in no school. Whatever else a Sunday School does or does not do, every Sunday School in the known world sings or tries to sing.

How is this universally essential detail of Sunday School work supplied? Often as follows: We buy several dozen copies of Tears and Trumpets and the superintendent says "Let's have a song." Then several of us flutter about the organ and there is consultation—maybe some argument—and a song is announced. Not always as bad as this? Thank heaven, no. And yet this represents our widespread



Ah!!

This is the syrup, that gives the sweet tooth a treat. Pour on plenty—it's a wholesome sweet—let the children eat all they want of it, it's good for them.

White Swan CANE SYRUP

is just as simple as it is good—just the pure juice of Louisiana Sugar Cane boiled down to the right consistency and canned without the loss of a particle of the sugar. Better than the law requires.

Your Grocer will be glad to recommend it because he knows you'll come back for more.

Waples-Platter Grocer Co.
Dallas - Denison - Fort Worth

mental attitude towards Sunday School singing. As to the book, it is too frequently of the whoop and hallelujah type.

When we graduate into the Methodist Hymnal is it remarkable that the solemn majesty of Silver Street, or the high, courageous notes of Belmont, or Merrial's velvet harmonies, or St. Catherine's shout of faith fall flat upon our ears, and are shoved aside for something like:

We shall rise (Hallelujah)
Above the skies (Praise the Lord).
With the chorus of the angels
We shall rise.

(Exclamation points omitted on purpose. They are unnecessary.)

If men will read as they are taught in childhood will they not sing as they learn in Sunday School, whether we have commissions of twenty-two or twenty-two hundred to exhaust their powers of taste and criticism to make us a hymn book?

Among our appointments in the Sunday School shall we always leave the singing "to be supplied?"

WALTER G. HARBIN.

THE ONE WHO WINS.

The rich young ruler "asks" what shall I do to have eternal life? What shall I do to win? Jesus did not tell him he had nothing to do, or had no work to accomplish. But he was to do as Paul tells us—make a sacrifice. Go sell all you have and give to the poor (that ye may be perfect), and come, follow me. Does not that fit us? "Follow Jesus." He said, I am the light, and the way of life, and they that follow him shall not walk in darkness, but shall walk in the light, as he is the light; shall not be as sheep without a shepherd, or an army without a captain—Jesus will be our Captain and we shall surely win. No matter how dismal or dark the way looks, we shall conquer. Be not as the slothful servant that hid his talent, and with shame did return his gift. He was afraid and could not win any other talents. His cowardice prevented him being ruler over many things—being ruler over sin, being true to his master and working in his kingdom. "Win for Jesus." Let us lay aside every weight and the sin that doth so easily beset us. Paul did not tell us by some guess work, or rule, but he had had the noble experience. He could now well tell others how to win; that they could not win God's love with some worldly pleasure, or charming sin, tied to their lives; but that they should present their lives daily a living sacrifice; that we should work or sacrifice only because it is our

duty. But we should do it with pleasure and thanksgiving. Lay aside every weight that Satan may not overtake you and devour your life as a wolf among sheep. Be a good shepherd, that ye may be ready to advise your friends from danger. Watch and pray lest at any time ye enter into temptation. Trim your lamps that ye may be ready to meet the bridegroom—we cannot win and be asleep! we cannot win and use idols! lest the enemy should come and sow tares in our wheat; be armed and ready to ward him off. Take hold of opportunities for the harvest is at hand. The harvest is white, but the laborers are few. Go today and work in my vineyard. Young men, the harvest is awaiting your entrance; why should we delay? Put on the whole armor of God and press forward to the mark of the high calling in Christ Jesus. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Lay first the foundation on the Rock Christ Jesus and then he will give us material to build with. And after a time we may have built a "house" like a light house that saves many lives from being wrecked and crushed and prevent many sorrows, but make many to rejoice that we lived and was a faithful servant over a few things and a ruler over many. Let us make today our motto, "Win for Jesus," for we have his promises: Seek and ye shall find, knock and it shall be opened unto you, ask that the richest joys of heaven may rest upon us for ever and ever. Amen.

LEONARD STOVALL,
Paradise, Texas.

The covetousness that acts as if it were going to live forever and the prodigality that acts as if it were going to die tomorrow are equally condemned by God and good men.

Terrible Train of Troubles

Lake Charles, La.—Mrs. E. Fournier.

516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

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.

Our hearts go out in sympathy and love to Mrs. J. H. Stewart in her bereavement in the death of her mother, news of which is sent us by Mrs. S. Hundley.

Sister J. H. Stewart's mother passed away at twelve o'clock, October 25th. Sister Stewart has a place in the hearts of all her sisters in Christ, with whom she has worked so faithfully, and our hearts go out to her in this sad hour. We are sure Sister Stewart is finding comfort in our Savior, who throws a bright light on this world's dark paths, and drives the shadows from us. And while He bids our loved ones "come up higher," He throws the light of His love on our pathway and leads us to the same bright home where we may some day meet again.

MRS. S. HUNDLEY, Assistant Press Superintendent of Central Texas Conference, Moody, Texas.

Dr. Mott's meetings for students in various parts of China were as extraordinary as other happenings in recent Chinese history. The authorities put the largest buildings at his disposal, yet these were barely sufficient to accommodate the thousands of student who wished to hear him. In some cities huge mat sheds were erected. At Peking eight hundred students gave in their names with the promise to study the gospels thoroughly and to pray daily for light.

The Susan B. Wilson School, at Sunzklanz, China, is crowded with pupils. The dining room and the chapel are packed. The dining room has overflowed into an adjoining room. When the kindergarten department comes over for prayers, the chapel is literally packed like sardines. If all the pupils should be present at prayers at one time, the chapel could not possibly accommodate them. The school property of the Board of Missions was used last year for the Kindergarten department; but the men wish to use it themselves this fall, and this department is now left without accommodations. Miss Waters, the principal, asked the Council for three thousand dollars with which to buy land, erect a kindergarten building, and enlarge the dining room, and the reasonable request could not be granted for lack of funds. Hence the usefulness of the school will be curtailed, the number of pupils decreased, and many girls turned from the doors of the school and probably from the door of heaven. Why can't we give these Chinese girls "a chance?" Will every one who reads this article ask herself this question and give God the answer?

Up to July 30 two hundred and forty students had matriculated at McIntyre for the fall opening.

The Hayes-Wilkins Bible School, at Sune Klanz, China, is on a boom. The Hecohow District has sent eight pupils to this school within the last few months. Some of the graduates are beginning to look toward the advanced school for Bible-training for women in Nanking.

The work of the past quarter seemed in every way the best in the history of the Hecohow city day schools. The attendance was the largest on record. Only those who knew Old China can thoroughly appreciate what it means to have quiet study hours and intelligent answers that are not mere quotations from the text.

St. Mark's H-H has been moved, and is now domiciled in a large sunny building on Esplanade Avenue. The building furnishes room for chapel on the first floor; the second floor furnishes large rooms for clubs and social features; the third floor furnishes apartments for the workers. In addition to these, there are a small playground and shower baths in connection with the building. Miss Martha Nutt, of Granovine Texas, has been appointed head resident. She will be assisted by the trained nurse, Miss Kathryn Wilson. These two workers will carry on the work of the institution. The city and other community enterprises will be given space for milk distribution and Boy Scouts and other organizations that can be operated in community centers. The work begins this fall with renewed interest at St. Mark's Hall.

Miss Tina Tucker, the Council evangelist began her work for the season at Bryant Institute; she will be there two weeks and then she will go to Vaught Industrial School, Thomasville, Georgia for two weeks. In November she will spend two weeks at the Virginia Johnson Home, Dallas, Texas.

November 15 she will spend between Dallas Wesley House and the Houston Co-operative Home; from December 1 to 15, at Ruth Hargrove Institute, Key West. Let the women of the missionary societies follow Miss Tucker in earnest prayer as she goes to these institutions for a season of prayer, Bible study, and spiritual refreshing among the students, workers, and the people we serve.

Mrs. Ross was the happy recipient of a gift of one thousand dollars from one of our missionary women who is especially interested in the new building going up at Brevard Institute. This donor is one who withholds her name, because she does not want her left hand to know what the right hand does. This gift came as a special blessing to this work in its hour of need.

The Louisville Wesley House has been the recipient of a gift of \$2000 also, which makes possible a much-needed enlargement by the purchase of an adjoining building. The work has been cramped for lack of room, and the City Board has been planning to raise funds for enlargement. This gift of \$2000 made it possible for us to purchase a building at once. "Praise God, from whom all blessings flow." These gifts are timely indeed.

PITTSBURG DISTRICT MEETING.

The Pittsburg District Meeting of the Woman's Missionary Society met in the Methodist Church, South, at Atlanta Wednesday night, October 1. District Secretary, Mrs. Ellington of Queen City was in the chair. The meeting opened by singing the Council Hymn. Devotionals by Rev. E. D. Watson. The choir rendered a beautiful anthem after which Mrs. Daisy Phipps made the address of welcome Mrs. O. L. McKnight, the Texas Conference President, responded with an annual address. The quartette was enjoyed, addresses from Secretaries Ellington and Dolman. After the announcements and sacrament the meeting was dismissed to resume Thursday morning at 9:15.

Second session, opened promptly on time with Mrs. Ellington in the chair. Devotionals led by Queen City delegate. Mrs. Robert Berryman of Texarkana was elected secretary. Mrs. Ellington read the committees.

Mrs. McKnight suggested that delegates place questions in the box at the noon hour. Mrs. Kneff of Naples led discussion on "Children and Young Peoples' Work." How true it is, that a little child shall lead them.

Mrs. McKnight then spoke on the work of the 1st and 2nd Vice-President. The children's work is really the foundation work; and they work so willingly. The 2nd Vice-President's work is a little more difficult. The leader should be considerate and capable. The membership of the Texas Conference shows 653 children, 336 young people and 3602 adult members. Our foundation is too weak. A campaign started September 1 and is to continue until the Sunday following Thanksgiving for 50,000 members to the Junior Division. Other interesting talks on the same line by delegates. One spoke of some plan for children to make money with the idea of helping the foreign children.

Mrs. W. J. Adams of Texarkana told of her Sunday School Class having organized as a Foreign Missionary Class. They have their own officers and are doing special work.

Mrs. Ellington gave several beautiful thoughts. It is such a great work to save and train our children. It is a great thing to man a lifeboat, but greater to build a lighthouse. Mrs. Dolman, Foreign Secretary made her district report—seven Foreign Auxiliaries, an increase of fifty per cent. She asks for each auxiliary to please report on time.

Mrs. Ellington, Home District Secretary, reported 968 letters, forty-seven post cards sent out and \$16.14 expended. Home Department has sixteen auxiliaries, two of which do not report at all. Three hundred and forty-three members; \$694.95 sent Conference Treasurer, \$1402 spent locally; 130 subscribers to Missionary Voice; forty-eight pledged to Christian Stewardship, ten boxes sent and reported to supply superintendent; fifty members to Mission Study Class. Pittsburg ranks first on members, Conference dues, pledges and local funds.

Atlanta first on Christian Stewardship, Missionary Voice, week of prayer offering and relief. Naples first on special on Children's Work.

Central first on specials sent to Gentle Sell. Call channell. Queen City, first on boxes of supply—sent four. Auxiliary sent the \$2

to Scarritt Bible and Training School. Pittsburg District ranks 9th of ten districts in this Conference, but is now on an increase. Brothers Adams and Watson were presented to the Conference. Brother Adams addressed body. Auxiliary reports were heard, followed by a discussion on "Our Problems and How to Solve Them," led by Mrs. Hart of Central Church. If members will attend the meetings regularly they will become interested. Members who do not pay connectional dues are not missionary members. Invite outsiders so they will see what we are doing. Each officer and member should feel her responsibility. Put a responsibility on each member and they will become interested. Begin on time and close on time. Pray over our work. The Lord will help us. Important to hold installation of officers.

Mrs. Ellington spoke of the "Lillian Watts Playground Fund." Pittsburg District is to make improvements on the campus of the Virginia K. Johnson Home at Dallas, as a tribute to Mrs. W. W. Watts. Mrs. Hotchkiss spoke on the beautiful life of Mrs. Watts. She loved girls and loved to make them happy. During the twenty years of her married life forty-four orphans passed through her home. Eight auxiliaries have responded to the call. Miss Hill giving \$2.50, making a total of \$97.50. The noon Bible lesson by Mrs. Dolman.

Afternoon Session. Mrs. McKnight gave an hour to institute work which was very fine. Be definite in the work. Report on time. Be active. Where there is a will there is a way. Together stand, divided fall. Enlarge membership. Every auxiliary is a cripple unless it has both home and foreign departments. Have a definite hour for prayer. The Conference aim, 1913. — One thousand new subscribers to the Voice. One hundred new subscribers from Pittsburg District; \$15,000 from both departments.

Auxiliary Aim.—Every member an ideal member. Every officer an ideal officer. A meeting every Monday. An invitation to every Methodist woman. Every Methodist woman a member of the Missionary Society. The Ideal Library.—Bible helps for Missionary Society. Annual minutes of Woman's Missionary Conference. Report of Missionary Council and the Voice.

Young People and Junior Division Aim.—To have as many members as the adult auxiliary. To have a place on the week of prayer program.

Mrs. R. D. Hart of Texarkana spoke on the Virginia K. Johnson Home and the King's Messenger. A quiz was conducted by Mrs. Dolman, the answers being given by delegates. Mrs. Spencer, our Conference Publicity Superintendent, having just arrived, was greeted by the Conference.

Mrs. Hotchkiss spoke on Christian Stewardship and Mission Study. The Lord does not ask an impossibility of every one. Every woman can tithe. God expects us to give him a part of our time, he has given everyone some talent and he expects us to use it to give an account. October is the month for organizing mission study classes.

Evening Session. Discussion on Missionary Voice, led by Mrs. Davis Linden.

Publicity Methods presented by Mrs. Spencer, our Conference Superintendent.

Send all Christian literature to the prisons of Texas. Fifty-seven counties in our Texas Conference and 120 newspapers.

The Auxiliary Publicity Superintendent should make her report from the bulletin to the auxiliary. Put your soul in the work.

Put your work before the public and report on time.

Mrs. Hotchkiss spoke on our work in China, followed by our work in Brazil by Mrs. Berryman.

Entertainment. The ladies of Atlanta entertained the Conference with a reception in the beautiful new parsonage. The charm of this occasion was added to by the splendid solos by Mrs. McKnight.

Friday Morning. Mrs. Jacquess, of Hardy Memorial, led discussion, "The Outlooking Influence of Missionary Service." Mrs. W. J. Adams, of Hardy Memorial, told of our work in Korea. Mrs. Spencer talked on the School to Missions and Dormitory at Denton. The school has three purposes: First, to enlist workers. Second, to train workers. Third, to send them out in service.

She then presented the Laity Rights. She told how women had helped man from the very beginning and how she wants to stand side by side of man. We women work for our schools and have been working for years and the men could step right in and sell them without even our knowledge. It is another case of "Taxation Without Representation." "The Memorial for Laity Rights," was read and all delegates

DON'T TINKER WITH YOUR STOMACH.

Stomach tablets and digestives only weaken your stomach, making it more and more dependent upon medicines to do its work. Stimulating drugs on the other hand, will wear your stomach out altogether. If you want a stomach remedy that will work with Nature, in Nature's own way, you must take GALL-TONE.

Gall-Tone cures Stomach ailments because it goes to the seat of the trouble which is generally in the liver. It removes at once the cause and effect. Send at once for further information and cost of Gall-Tone treatment, also testimonials of those who have been cured. Gallstone Remedy Co., Dept. 633 S. Dearborn St., Chicago, Ill.

kel, we were exceptionally fortunate to have with us our President, Mrs. D. L. Stephens, First Vice President Mrs. McKeown and it being the home Districts of our Second Vice, Mrs. Merritt and Publicity Superintendent Mrs. Perminter were also present.

The two Secretaries, Mrs. Towle of Sweetwater District and Mrs. Wilbanks of the Big Spring District, had prepared a most interesting and instructive program, conducting the entire meeting on the Institute plan. Every department of the Woman's Work was revived, and much useful information was gathered; especially was this true of the discussions led by Mrs. Stephens, on Financial Methods and Laity Rights. A resolution was unanimously adopted, requesting the next General Conference to grant the women Laity Rights.

Miss Eugenia Smith, the Deaconess from North Fort Worth, was with us and told of her labors among the foreign element, both at Thurber and Fort Worth. Miss Smith is not a stranger in these two Districts and we were so glad to have her with us on this occasion; to hear and to know Miss Smith is an inspiration and when we meditate upon the work being done by this consecrated young woman we feel "All my life I give to Jesus, it belongs to Him," must be her dominating thought.

Thursday evening was given to an address by Mrs. Stephens and the Living Pictures of Missionary Fields, by Sweetwater's young people. Each was much enjoyed by the large congregation and could every woman in N. W. Texas Conference have heard Mrs. Stephens' address on the Value of Missionary Information, I feel sure the subscription lists to the Voice, Advocate, and King's Messenger, to say nothing of other publications, would have been materially increased and the Mission Study classes would flourish as the "Green Bay Tree," so anxiously would our women be seeking information that would enable us to enter today that open door of opportunity. Oh Women! the call for "laborers for the already white harvest" rings clear and strong. Unless we study Missions we never see the need nor can we apply intelligently the remedy. May I unite my plea with the Third Vice-President and beg you organize a Mission Study class.

Mrs. McKeown told, in her own impressive way, of the great Social Service work being carried on in Stamford. She was introduced to the Districts as "our Deaconess without a bonnet." We believe the work so successfully entered there could be carried on in most every town and unfortunately we are not awake to the needs. Sister McKeown gave us all much food for thought along this line. She also gave some interesting methods for making the work of the First Vice-President a success.

Mrs. Merritt was ready to ably present the work of Second Vice President. She has taken up her new work with the energy and enthusiasm that characterized her labors as District Secretary, so efficiently did she fill that office, and in the absence of Sweetwater District Secretary at this

(Continued on Page 12.)

CHURCH SUPPLIES.

BOWLDEN BELLS Sweet Tone Far Sounding Durable Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

PLYMNER BELLS OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MRS. JOHN P. COX.

SWEETWATER AND BIG SPRING DISTRICTS.

The Sweetwater and Big Spring Districts met in joint session, at Sweetwater, Sept. 18th and 19th.

This meeting following so closely the Abilene District meeting at Mer-

CHURCH INSURANCE—Our Fifteen Years' Record:

Insurance granted over ONE HUNDRED AND TEN MILLION DOLLARS. In force over THIRTY-THREE MILLION DOLLARS. Losses paid nearly EIGHT HUNDRED THOUSAND DOLLARS. Not one dollar ever due and unpaid. Notwithstanding easy terms \$65,000.00 dividends returned. No Assessments. Protection against Fire and Tornado at ACTUAL COST. Send for details. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. Nathaniel M. Jones, President. Frank P. Crandon, Vice-President. Address HENRY P. MAGILL, Secretary and Manager, 1509 Insurance Exchange, Chicago, Ill.

WOMAN'S DEPARTMENT.

(Continued from page 11).

meeting, served in that capacity. We can safely predict she'll make good in the Second Vice Presidency. Time was given the Publicity Department. It's ever a pleasure to present our department, we'll take all the time you'll allow us, and then regret we did not have quite enough time to tell all about the office. We believe it's the most important piece in the whole orchestra.

These District Meetings are always a real revival season to the scribe and as we gather so many helpful thoughts we pray earnestly that the Heavenly Father may give us the wisdom to weave them into our daily life and bless them to the good of our fellow men. Big Spring was chosen as the next place of meeting and after an earnest prayer for the speedy restoration to health of two of our much loved conference officers, this meeting passed into history.

Sweetwater entertained her guests royally. Each day the Auxiliary served a delicious lunch at the noon hour. These women have done a noble part in the erection of their handsome new church which stands as a monument to their faith, courage and determination. Long will the memory of our District Meeting 1912 remain with us. MRS. LEE PERMINTER, Publicity Supt. N. W. Tex. Con.

TO THE WOMEN OF THE MISSIONARY SOCIETIES OF TEXAS.

We, the Young Ladies Society of First Methodist Church, Dallas, take the liberty of sending you this message making this appeal, feeling that it is our duty to do so. Our dear Mother Johnson, founder and builder of the Virginia K Johnson Home, has promised the board to raise the \$100 indebtedness remaining on the home, by January 1, if possible. As you know, already, we suppose, she has been seriously ill the past month, her physicians say she must not expose herself at all this winter. Her health positively demands quiet and rest. Knowing her great anxiety in regard to this indebtedness and fully realizing her physical condition, we feel that we, the Methodist women of Texas, should come to her help, and strive to lift this financial burden from her, and to that end, we are asking each auxiliary of the society to make a Thanksgiving offering. Let each member give at least one dollar possible, and as much more as she is able; and get as many members of her Church, either men or women, to do the same; and thus let us wipe out this indebtedness, and give it to our dear friend as a Thanksgiving or Christmas offering. She has given her time, her talent, her means, her life, to this cause, and now in the sunset of her life, it is not right that she should be weighed down with this burden, but let her enjoy the fruits of her labor, and be happy in the knowledge that this, for which she has striven so long and so faithfully, is fully accomplished and that we are thankful and grateful.

May our loving Heavenly Father help us to do our full duty in this matter is our prayer.

YOUNG LADIES' SOCIETY OF FIRST METHODIST CHURCH, DALLAS.

DECATUR DISTRICT MEETING.

The Annual Meeting of The Woman's Missionary Society of the Decatur District met at Decatur, Oct. 1, 2. Despite the very unfavorable weather about forty delegates were enrolled. Mrs. J. W. Roark, our efficient District Secretary, has the work of the district well in hand, having organized several new societies the past year.

The conference was delighted to have with us Mrs. P. C. Archer, Conference Corresponding Secretary of the Home Department, and her lectures on "The King's Business" were greatly appreciated. It is always a pleasure to hear Mrs. Archer.

Mrs. Paul Jones of Dallas, talked to us of Local Work and Social Service. Mrs. Jones is alive to her subject and presents it in a very forcible way. In speaking of the deplorable conditions existing in the Dallas jail, Mrs. Jones asked the Decatur people if they could tell her the condition of the Wise County jail. Some one answered, "empty—we live in a Prohibition County," and Decatur isn't a dead town by any means. At present they have under construction a twenty-five thousand dollar church, a public school building and a Masonic Temple besides a number of smaller buildings.

We were delighted with Decatur and her people. They truly made us feel glad we were there. We will always look forward with pleasure to a return of the conference to Decatur.

We were very glad to have with us the following ministers: Revs. Riddle, Sullivan, Smith Gray, Wilson. More-

land, Nash and Crandall. Their presence and counsel are always a great help to us. Conference adjourned Thursday evening to meet next year at Alvo. May each one go back to her home Auxiliary filled with a spirit of love and service. With a greater determination to be a "workman who needeth not to be ashamed."

MRS. CHAS. MEDLIN,
Recording Secretary.

SOME OBSERVATIONS OF
A W. M. SOCIETY MEMBER.

When I united with the Methodist Church, South, the pastor asked: "Will you attend upon its ordinances and support its institutions?" And I answered, "I will."

Then he added: "We rejoice to recognize you as a member of the Church of Christ and bid you welcome to all its privileges." Article 666, Methodist Discipline.

Now it so happened I knew, through my young friends, that the League had been kept alive at some seasons and flourished according as the young people moved in and out of the community.

Three young ladies had bent every energy towards making that League an influence for good in that town, and at no Quarterly Conference were they recognized except the fourth, when called on to help the Church records for the Annual Conference. Then we heard something of what the Epworth League had done during the year.

For lack of a young man of ability, those three young ladies had in turn been president.

This year it so happens that a young man becomes interested in the League, is elected president, and we find he is enrolled as a member of the Quarterly Conference. This is in perfect accord with our Methodist Discipline, but is it in accord with God's word? Did the women who by earnest love and devotion, were first at the tomb on that Easter morn, learn that they should tell the brethren only, and then their responsibility ceased?

The Bible says to me, "Whosoever," and I find not the limitation of sex. Again the Woman's Missionary Society has been a mighty power for the spread of the gospel in the home and foreign field. We make the pastor and his family more comfortable in building and repairing parsonages, building homes and schools for friendless and ignorant; but now the brethren have said: "It is enough. The women want too much. They can raise the money to do our work with but they may want our office; better not grant them laity rights, better not give them a voice in the religious or educational work of the Church. We can tell enough about what she is doing."

Brethren, there isn't a woman in Southern Methodism who hasn't my experience. So glad and happy are we to see our husbands, fathers, brothers, and sons, actively interested in Church work that we would lend a helping hand in making the office he fills a success, and not once would we step in with self assurance and conceit to say, "I can make a better steward, trustee, president of the League, or Sunday School superintendent than he, but where we are filling these places with success and credit, merely because there is no available man. Then why not recognize here ability and membership by giving her voice in the affairs with which she is so vitally connected and interested. I could not in this short article cite you to many instances where women have been the mainstay of the Church, but I would call your attention to a few facts—but look, brethren, into your own Church life and see if these are not true.

A Sunday School was called to order by an enthusiastic, modern superintendent; the pianist, a young lady, was in her place to begin the song service; roll call revealed the fact that there were twenty-three officers and teachers—only five (pastor superintendent, secretary and two teachers) were men. Rally Day had been arranged for, and the announcement was made that the pianist, choir leader and Junior superintendent, all of whom would have complete charge of the program and meet the children at 4 p. m., Tuesday, to make preparation. Rally Day came, a glorious success, written up for the Church paper how that progressive superintendent met, coped with and over came the situation. Not long since a certain Church had failed to observe the communion service for many months. The brethren and sisters vainly asked each other why. It was decided by the stewards that preparation be made for the next regular day. The individual service, purchased and cared for by the good women, was found clean and in order. A steward bought grape juice and, on reaching home, announced to his wife the set was

ready, here was the wine. She asked, "Who'll make the bread?" "I forgot that," came in consternation from the brother. A good woman prepared the bread. "Are the cloths for the table clean?" "Forgot that," again was the reply. Then the efforts of the sisters made possible that fair linen cloth, called for by our Discipline.

S. M. U. victory has been heralded throughout Southern Methodism. The gentlemen were given long columns of praise and earnestly did they labor, and we, too, join to laud and commend their earnest efforts; but who helped so greatly? Two women, by equally generous gifts, not only swelled that fund fifty thousand dollars, but their example and influence made possible many thousands more.

We recognize that gentle, refining influence of mother in the home. Her influence is felt in the business life, and now she is even granted a place in political life. Then why does the Church withhold her added influence for good?

I believe had God intended woman to be superior to man, he would have removed a bone from Adam's head, if inferior, a bone from his foot; but by taking a rib from his side, the great God made them equal.

In the final great day, when Matthew's picture of the judgment is made real, there will be many women placed on the right hand and march through those pearly gates with a welcome, and equal recognition of their labors to rejoice in all the privileges of heaven.

MRS. LEE PERMINTER,
Publicity Superintendent Northwest Texas Conference.

YOUR BEST PLANS FOR RAISING MONEY.

The subject of raising money is one of the most difficult and perplexing problems our societies have to deal with.

We all know that the spiritual part is of most importance, and if it is kept at the right temperature, we would have no trouble with the money question, or any other department of our work; but as religious zeal is sometimes high and sometimes low, we are often embarrassed by an empty treasury.

We all realize that money is a necessity. Our Church and parsonage, just like our own homes, are constantly in need of something. Our district parsonage needs replenishing each year, our schools must be kept up in the homeland, our missionaries and teachers must be supported in the Foreign field and so many calls come to us, and we want to meet them all, that the question naturally arises, "How can we make the money?"

Now, there are many ways to make money, but if we are not very careful, the loss will be greater than the gain, and it will take only a few years for it to be revealed unto us.

In our society at Commerce, we have only one plan. We have tried it alone for more than two years and feel that it is growing in favor with our members and getting easier each year. I believe I can safely say that not more than a half-dozen members would be willing to go back to the old way of making money.

While most of us believe that tithing is God's financial plan for carrying on His work, however there are so few who practice it, that we cannot depend entirely upon this method for our money. Pardon me for saying this. I believe every woman can make arrangements to be an individual tither, if she wants to, husband or no

husband. So many women lay their own selfishness and stinginess at the feet of an irreligious husband. God does not expect a woman to tithe her husband's salary, unless he be willing. If we are loyal to God, we cannot be disloyal to our husbands. I truly believe that if our women would tithe, it would not be long until our husbands would tithe also. A woman's influence is the strongest factor in the home, either for righteousness or unrighteousness. This subject was not mine, however, but is so closely related, that I felt that I must make mention of it.

I deem it a privilege and pleasure, to explain our system to the Greenville District Conference.

Our plan is simple, systematic and fair to both rich and poor alike. It is the old, old story of giving in proportion to your ability, giving as God has prospered you.

However, our plan of collecting may be different to most societies.

I believe you can understand better, if I give you a brief outline of our work for the past two years.

For many years, we had both Home and Foreign societies. Two years ago last June, they were blended into one. The indebtedness of both societies, including pledges, was about \$350. The ladies decided that each society would

Choice Mission Furniture
Just Received

Our assortment of Stickley and other standard Mission Furniture would make a large furniture store in itself. There is no size or style of chair, rocker or davenport that is absent from our stock. Then we can match them up with any size table desired. We can offer all sorts of odd pieces to match such as Console Tables and Mirrors, Tabourettes, Foot Stools and Small Benches, Costumers, Umbrella Racks, in fact, anything you may desire in Stickley furniture. We show complete lines in popular nut brown fumed oak, also in waxed golden.

Dining Room Furniture

This shipment also includes an entire new assortment of Mission Dining Room Suits; many of the popular patterns we have been running, many new ones that are the most recent product of the designers' art.

Announcement Extraordinary
From Our Drapery
Department

By exclusive arrangement with Boyer et Cie of Paris we are showing many unusual productions from their stock. These fabrics are carried in Paris only, and can be only obtained on this Continent through their special agents. They are ordered by cable and marine express, which enables us to land these stuffs in Dallas in three to four weeks. These notable creations come in Brocades, Damasks, Pile Fabrics and Block Prints. The large block panels show a conception and rendering that has never been attempted, much less attained, in work of this class. With a trifling delay many of these stuffs can be ordered out in special colors. If you have interest in the most exclusive order of decorative fabrics, ask to be shown the productions of Boyer et Cie.

Sanger Bros.
DALLAS, TEXAS

NEW M. E. CHURCH, SOUTH, ROXTON, TEX. REV. W. J. BLUDWORTH, Pastor.

This is a beautiful structure. The light and ventilation are excellent. These people deserve credit.

circle-money. This goes to meet local work, district parsonage, floral offering, delegates expenses, Denton Dormitory, Home pledges and Foreign pledge. Every expense is met with, except dues, benevolent and week of prayer.

Now, if any society should adopt our plan, permit me to say that you must select with greatest care your leaders. They must be in sympathy with the plan, must be consecrated and liberal, a woman who is able to give \$1.00 per month and gives only 50c, will not be a successful leader. God will not honor her efforts. Your Fourth Vice-President is an important factor. She must be a good book-keeper and one who has a tact of reminding the leaders of their duty, without making them mad, and she must be a very patient woman, however our Fourth Vice-Pres. is not patience personified yet. Now we all know that it is not right for each member to pay the same amount. Some women can give \$5.00 per month easier than others can give 25c. No assessment is made, but each woman is expected to give in proportion to her ability. Our women are giving all the way from 10c to \$1.50 per month. A poor woman can give her little and be just as welcomed and just as much loved and honored as the richest woman in the society. It is one of the hardest points in our work, to get women to understand that God wants a part of their money to carry on His work. He wants the first fruits of all their increase. You must be very careful here, for when you touch a woman's purse, you generally touch a tender cord in her heart. The response comes at once, "I never have any money. It takes all the money we have to meet our expenses. My husband never gives me any money." Excuse is piled on top of excuse.

Let us honestly answer these questions. Do you take boarders or rent rooms? If so, do you take God's part out first and use the remainder for yourself? Do you sell eggs, butter, chickens? If so, do you give God the first fruits of all their increase? Do you take in sewing? Do you give God his part? If you do, you will always have money for your society. If you do not, you are robbing God. Keep books and be honest with God and he will return an hundred fold. For the first six months, we had so many excuses rendered that I know we would have given up in despair had we not felt that God was with us. We persisted in our plan and by the end of the year we lacked about \$60 of meeting the \$450.

We promised those who were so loyal if they would only help us through this crisis we would never assume such heavy responsibilities again.

Last year, our circles averaged \$22.50 per month. With our benevolent work, our dues and week of prayer, our total was \$579. Now, this is all profit. No loss except a few members, who were abundantly able to pay, but were not willing to make the sacrifice. For the past two years, we have not had a single over-worked woman, because she sold stew, or dinner down town. No neglected children left to wander here and there, or left by themselves, or with a tired neighbor or poor old mother, or mother-in-law. No provoked husbands because they had to buy dinner or do without, and so many other things I might mention. All these are loss, serious loss, loss that cannot be estimated in dollars and cents, loss that eternity alone will reveal.

Today, we have forty-four members who are paying regularly, monthly, all the way from 10c to \$1.50 per month, a few members just pay dues, and a few prefer to pay as they please. I believe truly that God has delivered us from the questionable ways of making money and led us through the past two years, as that he delivered the children of Israel from Egyptian bondage and led them through the Red Sea on dry land. With Moses we can say, "Jehovah is our strength. He hath triumphed gloriously."

MRS. CLAUDE FULLER, Commerce, Texas.

NORTHWEST TEXAS CONFERENCE ATTENTION!

At the Annual Meeting in Sey our, we endorsed the pledge made to Missions at the Council—fifteen hundred dollars to the Foreign Department and fifteen hundred dollars to the Home Department. Of this amount we have paid for the three quarters ending September 30, 1913, six hundred and seventy-five dollars and ninety-five cents for the home Department and three hundred and four dollars and three cents for the Foreign Department, leaving a balance yet due Home Department seven hundred and twenty-four dollars and five cents and to the Foreign Department one thousand, one hundred and ninety-five dollars and eighty-four cents.

I am sure as soon as this is brought

to your attention you will see your treasurer without delay and not wait for her to ask you for the pledge money. Think how much your pledge when added to other pledges will accomplish for Him who gave so much for us. It seems to me that in events that are transpiring at our very door we are now being brought face to face with the fact that a nation or a people that forget God cannot prosper. And, too, I am impressed with the thought that of all things woman owes the greatest debt of gratitude, for wherever Christ is known, woman is released from the bonds of ignorance and superstition.

Sisters! Let us pay a small part of this debt by sending this Gospel to others; let us now, before the busy holiday season, pay up our missionary accounts, asking ourselves this question: "What shall I render unto the Lord for all His benefits toward me?" MRS. J. D. CAMP, Treasurer Northwest Texas Missionary Conference.

REPORT OF WOMAN'S MISSIONARY SOCIETY, HOME DEPARTMENT, TEXAS CONFERENCE.

Third Quarter, October 1, 1913. Membership dues—adults, \$883.41; young people, \$23.50; baby roll dues, \$7.12; brigade dues, \$12.46; Deaconess scholarship, .70; baby mite boxes, \$8.99; brigade mite boxes, \$14.33; children's special, \$3.25; conference pledge, \$484.75; relief fund, \$13.37; Scarritt Bible and Training School, \$12.70; Dr. Smith's laboratory, V. K. J. Home, \$12.50; immigrant work, Galveston, \$2.29; Lillian Watts Memorial, V. K. J. Home, \$86.10; conference expense fund, \$69.29. Total receipts for third quarter, \$1,634.58; balance in Orange National Bank from second quarter, \$528.95; total cash from fourth quarter, \$2,163.53.

Disbursements. By check to Mrs. F. H. E. Ross, General Treasurer, \$1,565.29; to conference expense for quarter, \$179.16; total paid out, \$1,744.45; balance for third quarter, \$419.08.

Cash Receipts by Districts. First, San Augustine, \$237.47; second, Marlin, \$217.43; third, Houston, \$211.47; fourth, Pittsburg, \$98.69; fifth, Brenham, \$179.35; sixth, Marshall, \$159.92; seventh, Beaumont, \$138.58; eighth, Navasota, \$118.25; ninth, Jacksonville, \$111.02; tenth, Tyler, \$62.45; total for districts, \$1,634.58.

Local Work. Value of supplies reported to supply department, \$378.35; value of supplies given locally, \$791.50; amount expended in giving relief, \$654.38; amount expended on parsonages, \$1,309.14; amount expended building 1 furnishing churches, \$2,333.92; auxiliary expense fund, \$66.22; special, \$341.98; amount expended for city mission work, \$239; amount reported by voucher, Houston City Mission Board, \$482.98; total for local work, \$6,498.47; grand total, \$8,133.05.

MISS ELIZABETH L. HILL, Conference Treasurer, Home Department, Livingston, Texas.

CHURCH DEDICATION.

Our church dedication will be 11 o'clock, November 30, instead of next Sunday, November 9; and our presiding elder, Rev. T. H. Morris, shall have charge of the services.

W. R. KIRKPATRICK, P. C. Ringgold, Texas, Nov. 3.

A HOME.

I have for a number of years wanted to visit the Gulf Coast and look out a choice location. By an unusual good providence, I was led to Rockport on the east side of Corpus Christi Bay. Here I found a land-locked bay, secure from storms and above overflow from streams, and abundance of well water of best quality for irrigation and home use at 30 feet. The most delightful and invigorating breeze that ever filled my lungs, I inhaled here. I priced land, of course, and one man offered me twelve acres for the moderate sum of \$4000. When I took a fit right before him, he soothed me by telling me he cleared \$200 per acre in truck, and sold all he could raise at Rockport. Of course, I bought, but you must guess at what price and how much. There I shall settle for life just as soon as I can arrange my affairs. Abundance of game and fish are here. The town is two miles south and one mile west of me, and a shell road to town and all around the bay, which is o. k., rain or shine. If any one will write me I will give you any information I can. W. H. CRAWFORD.

BROTHERHOOD NOTICE.

Rev. J. H. Chambliss died suddenly at his home on Thursday, October 23. He was a member of the Northwest Texas Conference Brotherhood. Your mortuary fee is now due, and should be in the hands of the Secretary not later than December 1, when call expires. Central Texas Conference will send fee to J. M. Barcus, Waxahatchie. C. B. MEADOR, Sec.

RESOLUTIONS.

At a regular meeting of the Board of Stewards of Polk Street Methodist Church, Amarillo District, Northwest Texas Conference, held on the 14th day of October, 1913, the following resolutions were unanimously adopted:

Whereas, Our beloved pastor, Rev. Ernest E. Robinson, has labored faithfully and diligently with us during the past three years, and

Whereas, by his consistent and exalted Christian character he has endeared himself to our people;

Whereas, We believe his labors among us for another year would be productive of much good to the Church and community at large; therefore, be it

Resolved, That we request or presiding elder, Rev. O. P. Kiker, to use his best efforts to the Bishop and Cabinet at the approaching session of our Annual Conference to have Brother Robinson returned to us for another year, so that he may complete his quadrennium among us; and be it further

Resolved, That a copy of these resolutions be furnished to the presiding elder, the presiding bishop at the Annual Conference and to Brother Robinson.

Signed, W. M. Jeter, Chairman, Louis Linke, J. W. Collins, Secy. John F. Mounine, D. W. Owen, Dr. I. Ragen, W. M. Rice, I. L. Scott, O. I. Sellers, S. C. Tullos, J. D. Thompson, A. S. Tugwell, W. N. Thompson, Thos. F. Turner, Geo. M. Waddill, Howard Williams, J. B. Kerr

Board of Stewards, Polk Street M. E. Church, South, Amarillo, Texas, 1912-13. AMARILLO, TEXAS. W. M. JETER

RESOLUTIONS OF APPRECIATION.

At the fourth Quarterly Conference of the Como and Forest Academy charge, Sulphur Springs District, North Texas Conference, we were appointed to draft resolutions expressing our appreciation of the services of our beloved pastor, Rev. W. L. Tittle. Brother Tittle came to us four years ago as a young preacher just entering the ministry. For these years he has gone in and out before us as a faithful pastor, ministering to us in holy things. So faithfully and effectually has he labored with and for us that we as a Church and people are loath to give him up. But bowing to the law of the Church, we offer the following; be it

Resolved, 1. That we bespeak for him a good place in our conference, and commend him to any Church or people fortunate enough to secure him as their pastor.

2. That we esteem him for his strong Christian character and for his ability as a bold, fearless, yet humble preacher. We pray that God's richest blessings may attend him and his faithful wife wherever they may go.

3. That a copy of these resolutions be spread upon our minutes, and the Texas Christian Advocate be requested to publish same.

T. W. BEVILLE, H. C. McCORKLE, W. D. MOORE, Committee.

The greatest curse is that of misery in masquerade that fools long for, where men make things look right without their actually being right.

ANNUAL CONFERENCE NOTICES

NORTHWEST TEXAS.

The Board of Missions of Northwest Texas Conference will meet at the Methodist Church in Vernon, Nov. 11, 7:30 p. m. J. T. GRISWOLD.

The presiding elders of the Northwest Texas Conference are requested to meet in Vernon Tuesday, November 11, at 2 p. m., at a place which will be designated by those in charge. J. G. MILLER.

The Committee and Class of the fourth year will please meet in the church at Vernon, at 2 p. m., Nov. 11. Members of the class who have finished their work will please have their certificates of work done and their sermons at these meetings. Mail them to me at Vernon if you cannot be present. HENRY M. LONG, Chairman.

The class for Admission on Trial will meet the committee at Vernon, in the Methodist Church, at 9 a. m., Tuesday, November 11. Come prepared for written examinations. C. B. MEADOR, Chairman.

Those of the class of the first year who are to stand the examination, will please meet the committee, in Vernon, Tuesday, November 11. C. W. HEARON, Chairman.

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.

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 trains arrive at 1 a. m. and 5:40 a. m. At these hours no homes will be open. A. W. HALL, P. C.

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 this column, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Ill.

GARTSIDES IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartsides' 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 imitations 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 radiator. Labor and fuel savers. Pay salary or commission. Agents make \$15.00 to \$20.00 per day. Ladies make good representatives. IMPERIAL RAD 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 \$2,000. 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.

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 your agent about it, or if you have not received notification that he can get in touch with the proper authorities. A. L. MOORE, Secretary, Stamford, Texas.

IMPORTANT NOTICE—LAY LEADERS.

We are also expecting Wm. T. Ellis, of Searthmore, 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.

The railroads traversing the territory of one Texas Conference have granted a rate of one and one-third fares to our coming session at Nacogdoches. Tickets will be on sale November 24 and 25, with final limit to December 3. Ask your agent a few days before you want to leave that he may have tried to get authority to sell, in case it has not already been sent. If for any reason, you can't get rates from your home station, buy to the nearest junction station, and then re-buy. O. T. HOTCHKISS, Sec. Texas Annual Conference.

Beville District—First Round.

- Nov. 8, 9, Corpus Christi.
Nov. 9, Bishop.
Nov. 14, Mathis.
Nov. 15, 16, Alice.
Nov. 16, Falfurrias.
Nov. 19, Skidmore.
Nov. 22, 23, Arkansas Pass.
Nov. 23, Rockport.
Nov. 29, 30, Sinton.
Nov. 30, Gregory.
Dec. 6, 7, Oakville.
Dec. 8, Beville.
Dec. 12, Calallen-Odom.
Dec. 13, 14, Brownsville.
Dec. 14, 15, San Benito.
Dec. 16, Mission.
Dec. 16, McAllen.
Dec. 17, Pharr.
Dec. 17, Harlingen.
Dec. 18, Mercedes.
Dec. 19, Robstown.
Dec. 20, 21, Riviera.
Dec. 21, Kingsville.
Dec. 28, Beclair.
Jan. 3, 4, Karnes City.
Jan. 4, Kenedy.
Jan. 10, 11, Floresville.
J. H. GROSECLOSE, P. E.

San Angelo District—First Round.

- Junction, Nov. 15, 16.
Brady, Nov. 18.
Rochelle, at Rochelle, Nov. 19.
Lohn, at Lohn, Nov. 20.
Eden and Menard, at Eden, Nov. 22, 23, a. m.
Paint Rock, at Paint Rock, Nov. 23, 24.
Edith, at Edith, Nov. 29, 30.
Ozona, Dec. 6, 7, a. m.
Sherwood, at Sherwood, Dec. 7, 8.
Garden City, at Garden City, Dec. 13, 14, a. m.
Midland, Dec. 14, 15.
Miles, Dec. 20, 21, a. m.
San Angelo, Chadbourne St., Dec. 21, p. m.
San Angelo, First Church, Dec. 28.
Snoora, Jan. 3, 4, a. m.
Eldorado, at Eldorado, Jan. 4, 5.
Sterling City, at S. C., Jan. 10, 11, a. m.
Water Valley, at W. V., Jan. 11, p. m.
F. B. BUCHANAN, P. E.

Rheumatic sufferers find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles.—Adv.

EVANGELISTIC.

Would like few winter meetings in Texas. Best references, Ten years in ministry. LEE R. SPARKS, Evangelist, Liberty, Mo.

HELP WANTED.

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

PREACHERS WANTED.

I AM IN NEED of three preachers, one for Clovis Station, New Mexico. Clovis is a fine town, cultured, refined people. They need a good preacher and a first-class mixer. This place will pay the right kind of man \$1200. There is a parsonage. I need a man for Lovington Circuit. This is a very good work. Salary will be about \$550 and parsonage. This work is off railroad. I need a man for Toiyah Valley Circuit. This work is a fine opportunity for a young man. Write me at Artesia, N. M. No one need apply for any one of these places who cannot give the very best recommendations. J. H. MESSER, Artesia, New Mexico.

STEWARDS, PREACHERS, LISTEN!

The first hundred orders for set (one dozen) of "The Church-Register-Ledger," one dollar per set, will receive one "Secretary-Treasurer" free, all postpaid. Equips board for separate accounts, weekly credits. Only complete system, simple. No short salaries or confused accounts where worked. Vest pocket size. Start right, stay right, have surplus on salary. G. J. IRVIN, Crowell, Texas.

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.

triet, W. L. Tittle; Terrell District, J. H. Scrimshire. At the recent meeting of the presiding elders it was recommended that the district auditor 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 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 work out, secure the necessary blanks from the Secretary, etc.

Let the pastors of each district hand their reports to the auditor of his district promptly the first day of the conference. The contract for printing the next minutes is the best that I have ever had and we hope to get them out earlier than ever and in better shape than ever. The brethren can very greatly assist in this matter by getting all their statistical reports in promptly. R. G. MOOD, Secretary.

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 on 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.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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

HARGIS.—Bertha Lillian Hargis was born August 31, 1912, and died June 1, 1913, after an illness of three months. She was a rosy-cheeked, frolicsome baby until stricken with measles, which wrought so disastrously upon her system that in spite of the best of medical treatment, her life slowly ebbed away. The departure of this little one has brought sorrow into the hearts of the parents and older brothers and sister. Her body was buried in the family burial ground; her spirit went to God who gave it. We cannot understand all of God's dealings with us, but may we not be assured that heaven is brighter and more complete because of her presence? For "of such is the kingdom of heaven." May the father be reunited in the "Father's house."

A. G. HALL, Nash, Texas.

LANDIS.—Mrs. M. A. R. Landis, wife of Dr. J. A. Landis, Gainesville, Texas, was born in Bedford County, Tennessee, June 18, 1840; departed this life September 18, 1913. She was married to Dr. J. A. Landis, September 4, 1859. To this union were born six daughters, all of whom are still living, except the oldest. She left us and went home to heaven in 1887, and there awaited the arrival of her mother and the rest of us who are trying to follow in her footsteps. She professed religion and joined the Methodist Church while young, and exemplified the life of a Christian as long as she lived. We know where to look for her. She died as she had lived. She left her husband and five daughters and one sister to mourn their loss. We have a stronger tie and one beckoning us to come. So let us press forward to our home which is being prepared for us and mamma. She is waiting to welcome us to the home of the good.

J. A. LANDIS.

TRUMBLE.—Miss Annie Trumble was born July 19, 1885, in Morris County, Texas, where she lived until about ten months before her death. In December, 1912, she, with her parents, Jonas and Josephine Trumble, moved to Cass County, Texas. At her old home in Morris County, near Daingerfield, she had a host of friends. She was making friends very fast at her new home when death came, October 14, 1913, and called for her mortal body, and her spirit went to be with God and the angels. She joined the Missionary Baptist Church about eight years ago. I had not known her more than ten months. She was a member of my Sunday School at Cornett, Texas, and I can truthfully say that I believe she was a consecrated young woman. She leaves a father and mother and four brothers and seven sisters, and a great number of friends to mourn her departure. Let

A. M. PINKHAM, Naples, Texas.

COCKERELL.—Mrs. Mattie Mable Cockerell, daughter of J. E. and Mrs. N. E. Parks, was born in Gonzales County, February 11, 1878. She departed this life October 5, 1913. She was married to J. T. Cockerell October 13, 1909, to which union were born two children, both of whom survive the mother. She joined the Methodist Episcopal Church, South, when quite young, and lived faithful to it until the Lord called her home. Mrs. Cockerell was loved by all who knew her as a good wife, mother and neighbor. Those who knew her best loved her most. She asked that her children be dedicated to the Lord, and raised according to his teaching, that they may be an unbroken family in heaven. We extend our sympathy and comfort to all her loved ones, who so deeply feel their loss. Weep not, husband and loved ones, but rather strive to meet her in the home of the good. Her pastor,

L. E. HILL.

SWARTZ.—On October 8, 1913, 8:30 p. m., death again worked its vengeance on mortality, but death hath been made ashamed and the grave hath been robbed of its victory through our Lord and Savior Jesus Christ, in that, through him Sister Fannie Swartz is yet alive and with God, Sister Fannie having given her heart to God and her life to his Church in her earthly trials and temptations were closed. She was born in the Pleasant Grove community, Smith County, Texas, where she lived with her Christian parents, brother and sisters, until about four years ago when she was happily married to Rev. H. T. Swartz. Though young and inexperienced as a companion of a traveling preacher she went forth and has wrought well, adapting herself to the natural and unnatural conditions arising in the experience of every traveling preacher's wife. In the departure of Sister Swartz the Church has lost a faithful member and an earnest worker for the cause of Christ, the sweet little three-year-old baby girl has lost a loving, kind and gentle mother, whose loss is irreparable; Brother Swartz has lost a devoted, kind and faithful helpmeet and companion, but the population of the innumerable hosts of heaven has been increased one more. To the father, mother, brother, sisters, husband and baby, I say look up, God is able to comfort.

R. E. BEAIRD, Tenaha, Texas.

RAMSEY.—Mary Elizabeth McCan was born in Tennessee, October 18, 1854. When two years of age her parents moved to Missouri; thence, in 1867, to Texas, locating on a farm east of Cedar Hill. July 6, 1871, Miss Mary united in holy wedlock with James C. Ramsey. Six children blessed this union, of whom five are living—Robert, Samuel, Mrs. Maud Bennett, Mrs. Stella Potter and Mrs. Vera Nafus—and all members with their parents of the Cedar Hill Methodist Church. Sister Ramsey and her husband were both converted under the ministry of John S. Davis some forty years ago and have been devoted members of the Church ever since. "Aunt Molly" as she was affectionately called by everyone, was never very strong in body, but "perfected through suffering," she became a marvel of spiritual strength and beauty. So full of love to God and his Church, so kind and gentle and patient to all, so unselfish and self-sacrificing, she was one of those saintly characters that constitute God's best rebuke to unbelief, the comfort and delight of the strong, the stay and support of the weak. Her coming brought sunshine to the sad, hope to the downcast, courage to the faltering and God's presence and blessing to all. She was faithful to the end. She was on her way, in great feebleness, to visit the sick at the parsonage home, when her last sickness overtook her and stopping in at her daughter's to recover a little, it was days before she could be gotten home. The end came at the Baptist Sanitarium in Dallas, October 27, at 11:45 p. m., after nearly six weeks of suffering. How blessed to be called thus—the soldier stricken while on the march, with armor on and face to the foe; the servant taken, with loving task in hand, going about her Master's business! O that you and I may thus be called! Truly, earth is poorer and heaven richer and dearer to us all by her going. Her body sleeps in Little Bethel Cemetery, waiting the coming of her Lord.

O. T. ROGERS, P. C.

BOCKMON.—John C. Bockmon was born in Tennessee, July 29, 1838; died September 20, 1913. His remains were interred in the Macedonia Cemetery to await the resurrection of the just. His father moved to Texas in an early day, before the Civil War, and settled in Cass County, near the town of Hughes Springs, where he grew up to manhood. Brother Bockmon was converted in early life and joined the Methodist Church and lived a faithful and consistent member until his death. He had been a member of the Church for forty years. He loved the Church as but few loved it. He gave his time and his talent and his means to help carry on the work of the Church. He was loyal to his pastor. He lived and wrought well and died in the hope of a glorious immortality. The Church has lost one of her noblest sons. Brother Bockmon was first married to a Miss Monday, according to the best information we could gather. To this union were born two children, both boys. The cold hand of death came and separated him from his loving companion to meet no more on this side of the river. He was then married to a Miss Darby. To this union were born six children—four boys and two girls. His wife and seven children still live to mourn his death, one girl having preceded him several years ago. Most of the children are members of the Methodist Church and one of them is a steward in his father's home Church where he lived at the time of his death, all are good men and women. May our heavenly Father lead them by His Spirit along life's rugged way, and may they grow in grace as the years go by, and after awhile they, too, will be called to walk the golden streets and breathe the celestial air, and bask in the light of the great white throne. May God blessings be upon every member of the family is the prayer of your humble servant and pastor.

J. M. HONEYCUTT, P. C.

SPURLOCK.—Mrs. Mittie Spurlock was born April 25, 1866, and died June 27, 1913. She was married to W. B. Spurlock August 28, 1883. Her maiden name was McPherson. She was the mother of six children—two girls and four boys. One boy died at 13 months old. One is married. The two girls and two boys are at home. Sister Spurlock was a good Christian; converted at an early age and joined the Church. As her pastor came she always had a kind word. She had a good word for every one. Most all her children are religious and happy on the way to the better land. Her husband is a steward. It seemed to be her delight for him to do this work. Her prayers are missed. A long procession followed the remains to the silent city of the dead. Dear children and father, weep not, mother is only asleep in Jesus. In the morning she shall rise.

BEN CROW.

MANING.—Sarah E. Maning was born in Livingston County, Missouri, January 29, 1837; was married to J. H. Maning July 3, 1851. To this union were born ten children, only three of whom are still living—A. A. Maning, of Delhi, Oklahoma; W. W. Maning, of Carbon, Texas, and Mrs. Tillie Farrell, of Sentinel, Oklahoma, with whom she made her home. She moved to Bell County, Texas, in 1867, and from there to Oklahoma in 1898. She professed religion and joined the Methodist Church in early life; joined the Church triumphant September 21, 1913, while on a visit at the home of her son, A. A. Maning, of Delhi, Oklahoma. Thus passed away a pure, good woman, one who had given a long life to the service of her Master. For several years she had been too feeble to do much, but her love for God and the Church remained strong, and when able to go she was found at the house of God. We laid her body to rest in the Retrop Cemetery, in the presence of many weeping friends and relatives, to whom we would say, weep not as those who have no hope.

M. A. ELLIS.

HOGGARD.—Mrs. Calvin Hoggard, who was Miss Allie Chaney, was born in Talladega, Alabama, on June 29, 1840, and was married in October, 1859, and moved to Texas soon afterward, where a large family was raised. She died at her home in Purcell, Oklahoma, October 12, 1913. Her life was an open book to all who knew her. Converted at the age of fourteen, she lived a Christian until the day of her death. She was a queen in that realm called "home." She left behind the witness of a queenly womanhood in the Christian character of every child. To love and serve seemed her motto in the time of health and changed only a little in her long illness, to love and wait, as evidenced by the smile with which she greeted those about her. The end was peaceful and serene as the life she had lived. Her record is written in the hearts and lives of those with whom she was associated. The fruits of the Spirit wrought out in her life will remain as a monument to her fidelity to truth and righteousness. To the bereaved ones we extend our sympathy and love, but commend them to the Heavenly Father of broken hearts, who said, "Cast your burden upon the Lord." Her pastor,

T. EDGAR NEAL.

THOMPSON.—On October 22, 1913, Anna Belle, the 10-year-old daughter of E. M. and Mary Thompson, of Jumbo, Panola County, Texas, was struck by lightning and instantly killed. The child, with a younger sister, had gone a short distance to get the mail, which was at a store. The younger sister stopped at another store to get some articles for her mother, which was just across a little valley. While on her way to the mail box there came a thunder shower about the time she got midway between the two stores, and a bolt of lightning struck her and killed her instantly. It was a terrible shock to her parents and the whole community. She was one of the most dutiful children I ever knew and a favorite of all the community. God moves in a mysterious way his wonders to perform; he plants his footsteps on the sea and rides upon the storm. Her remains were laid to rest in the Leslie Cemetery, surrounded by a large concourse of relatives and friends. Funeral services were conducted by Revs. A. J. McGary and E. T. Bridges.

PASTOR.

LACY.—Mrs. E. J. Lacy (nee Edwards) was born July 29, 1829, in Charleston, South Carolina. She was happily married to Mr. Lacy in Sumpter County, Alabama. To this union were born nine children, one of whom preceded her to the better world. Sister Lacy was converted in early life and lived a devout Christian life. Many who knew her well said she was one of the best women they ever knew. Many will in that day call her blessed. It was the writer's pleasure to be her pastor about two years. While she was feeble and her eyesight almost gone, she was faithful to her Church, and often attended the preaching services. To know Sister Lacy was to love her. Sister Lacy came to Texas in 1855, and settled in Grimes County. She died at her son's home in Navasota, the twelfth day of October, 1913. She leaves eight children, three boys and five girls. All of them were with her in her last hours. She lived well and died in triumph of a living faith. She has gone home to live with God and the redeemed. We commend the bereaved ones to Him who doth all things well.

S. D. HORGER.

DAVENPORT.—Earl David, son of E. D. and Callie Davenport, was born February 17, 1912, and died after a brief illness, June 22, 1913. Little Earl was baptized by Rev. C. E. Lindsey, May 26, 1912. A dear little baby boy, the pride and joy of fond hearts of father and mother, grandfather and grandmother, was given to them for a little while and God took him back to himself. Weep not, fond hearts, little Earl David is waiting for you at the beautiful gate.

E. R. PATTERSON, Ranger, Texas.

TITHING AGAIN

I am glad Brother Brewer of Kirkland, Texas, made reply to my article in the Advocate of July 17, criticising his position on the law of the tithe. Brother Brewer has made out just about as good a case as could be made against this Bible doctrine. That he has utterly failed to establish his position, all can see. And that he failed to answer my arguments in defense of the tithe it shall be the purpose of this article to show.

Brother Brewer says that the Methodist people will believe Peter as readily as Paul. With this I agree. But that they will believe that either Peter or Paul gave expression to the sentiments attributed to them by you I deny. I said in my former article that Peter, in Acts 15:10, "made no reference whatever to the law of the tithe, even though you could establish the claim that the tithe was a law of Moses." Yes, the Methodist people will believe what either Peter or Paul says, but they are not going to believe you when you say that either said, "It (the tithe) is unprofitable for us, that it is a burden that we nor our fathers were able to bear" (see former article). The reason they

Woman Is As Old As She Looks. No woman wants to look old. Many in their effort to look youthful resort to the "beauty doctor's" prescriptions. The mistake is that they visit the wrong department in the drug store. Beauty depends upon health. Worry, sleepless nights, headaches, pains, disorders, irregularities and weaknesses of a distinctly feminine character in a short time bring the dull eyes, the "crow's feet," the haggard look, drooping shoulders, and the faltering step. To retain the appearance of youth you must retain health. Instead of lotions, powders and paints, ask your druggist for DR. PIERCE'S Favorite Prescription. This famous medicine strikes at the very root of these enemies of your youthful appearance. It makes you not only look young, but feel young. Your druggist can supply you in liquid or tablet form; or send 50 one-cent stamps to Dr. Pierce's Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and trial box will be mailed you.

will not believe it is because neither of them, nor any of the rest of the New Testament writers say any such thing.

Brother Brewer's exegesis of the seventh chapter of Hebrews speaks for itself. I offer only this suggestion: If Melchizedek, who resembled Christ in more ways than the Levitical priesthood (which is shown in seven particulars in this chapter), and Christ is to be a high priest after his order, and this Melchizedek received tithes, why no Christ? Why did the Hebrew writer introduce the subject of tithes in connection with Christ's priesthood if not to prove his divine right to the tithe?

After quoting verses 18, 19 of this chapter, Brother Brewer says: "The entire chapter teaches just what is taught in paragraph six, Articles of Religion in our Discipline," and then quotes latter part of the article. He should have quoted the sentence preceding his quotation. Let me quote it for you, Brother Brewer. It suits your case. "Wherefore, they are not to be heard who feign that the old fathers did look only for transitory promises." That the permanence of the Melchizedek priesthood, continued by Christ, implied the abrogation of the whole Levitical law I will agree, but that it abrogated or annulled the law of the tithe, or that the tithe is a Levitical law, or depends upon a Jewish statute, I absolutely deny. This chapter clearly teaches that it was a law being observed by the Jews hundreds of years before the Levitical priesthood was founded, or even before the great law-giver, Moses, was born. Now, how can you make a statement in the sixth article, "The law given from God by Moses, as touching ceremonies and rites doth not bind Christians," apply to the law of the tithe? As a matter of fact you cannot do it. The law of the tithe is not even remotely hinted at in the sixth Article. To establish your contention, you must prove that the law of the tithe is a "law of Moses touching ceremonies and rites," all of which you cannot do.

He further says that we are bound by the moral law contained in the Ten Commandments. These were simmered and abridged by our Lord into two commandments, viz., "Love to God and love to each other." All right, Brother Brewer, it is your job to prove that the tithe is not a moral law. But you say, "It is not in the Ten Commandments." "Thou shalt not be a hypocrite," is not in the decalogue, either. But we hear of no one offering that excuse for their hypocrisy. "Thou shalt pay thy just debts" is not found among them. On this account surely you will not say, "It doth not bind Christians," or, "Christ took it away, nailing it to the cross." "But" you say, "Thou shalt not steal" covers the case of the dishonest debtor." Then you would make it read, "Thou shalt not steal from any one except God." God says, "The tithe is mine," and nowhere has He relinquished His claim to it. Then, are we just led in saying, "It may be yours, but I have it in my possession and you can't help yourself. I propose to take it, steal it," or to use Bible language, "rob you of it," and at the same time claim that we are keeping the eighth commandment, we are honest, we are paying our just debts? It is either, "Thou shalt not steal," or, "I doth not bind Christians." Which?

Now, I have heard it said before that the Lord abridged the Commandments, but this is the first time I ever heard Him accused of "simmering" them. Of course, Brother Brewer's statement in this connection is in direct conflict with the Master's statement in regard to His mission: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill" (Matt. 5:17). Now, Brother Brewer, since Christ himself said that He never destroyed the prophets, but quoted from

them many times, I feel justified in quoting them, and especially Mal. 3:8-12. Since your quotation from Heb. 1:1-2 said nothing about destroying the prophets, only "that God in these last days hath spoken to us by His Son," we will expect you to find another passage to disprove my statement that "we have been robbing God all the while."

You say I complain at you for not submitting to the "law of the Methodist Church on tithing." I made no such complaint. Here is what I said: "And for this reason (tithing system) he does not only leave the Mormon Church but refused to be subject to the law of the tithe in the Methodist Church." I said "law of the tithe," and not "law of the Methodist Church."

Brother Brewer says, "Levi paid tithes in Abraham because he was the seed of Abraham. Then we of the household of faith also paid tithes in Abraham," and then quoted Gal. 3:29: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Now, if we are heirs of Abraham, and he paid tithes, why did we not inherit that moral obligation to pay tithes, also? Will Brother Brewer please explain?

In Brother Brewer's argument he introduces a number of "That" sentences but leaves us in the dark as to whether he affirms or denies them. Some of them I affirm, one of them I deny. That one in which he says, "That we don't need the tithing system at all, and that we have the wisest and best financial system extant." The divine finance plan is, "Tithe and free-will offerings." Brother Brewer says, "free-will offerings," with the tithes left off. In the next sentence he says, "If our Church wants to build a great university, or endow a college, or for missions, orphans, or to pay the preacher, the money is forth-coming." I wonder how much money Brother Brewer ever raised for either of the above named things. Let him try it among his "free-will offering" crowd and he will see about this "forth-coming" business. I suppose he made reference to S. M. U. What did it cost us to squeeze out of Texas Methodism the paltry sum of a few hundred thousand dollars to build this great institution? Out of her millions upon millions of wealth we had to beg, persuade, coax, tell funny yarns and crack jokes, both new and old, to get the more than three hundred thousand Methodists to give about a dollar and a half each. The methods we had to resort to to get this dollar and a half were almost disgraceful. The reason we had to resort to such methods was because so many Methodists in Texas belonged to your tribe. I venture the assertion that ninety-nine per cent of the tithing Methodists in Texas have money in that institution. I wish the authorities would make an investigation along this line, and publish the results. The great majority of Methodists in the State never paid a cent to this enterprise, and ninety-nine per cent of them belong to your bunch, sticklers for "free-will offerings."

When our Church wants to launch a great missionary enterprise, the money is "forth-coming." Is it? Man, why don't you go and read the last report of the Board of Missions? Why don't you read the heart-rending calls from our missionaries for just a little money, out of our abundance, to enable them to enter the doors which God has swung wide open to them? Go and read the appeal in a late issue of the Advocate from such men as Hendry of China, and Davis of Japan, and forever hold you peace on this "forth-coming" business. And if we want money for our orphans, it is "forth-coming." There has been scarcely an issue of the Advocate since Brother Burroughs took charge of the Orphanage that there has not been an appeal for help. Just now, Dr. Porter is pleading for a pal-

try sum from the great Methodist Church of Texas to install a heating plant to keep these poor unfortunate children warm this winter. Just a little less than twelve cents each is all that he is asking for. But, alas, Texas Methodism has among its membership so many of your tribe, the "free-will offering only" kind, I predict that frost will fall in Waco before the heating apparatus is installed and grass rise again before it is paid for. Yes, it is "forth-coming." Ask Brother Burroughs! Why did not that excellent system get the assessment on the Kirkland charge for the orphans last year? It would be a good time for you to get it in operation and have that two dollars on last year's assessment "forth-coming."

What shall I say in regard to the support of the ministry? I don't know, but I suppose Brother Brewer was in the bounds of the Kirkland charge last year and saw that his "forth-coming" plan was used in collecting his pastor's salary. It worked so well that they "forth-come" him out of two hundred and thirty-five dollars, and their presiding elder out of forty dollars. Of course, if Brother Brewer was not there at the time, all that is necessary is to call his attention to this deficit and he will get the "wisest and best financial plan extant," his "forth-coming" policy, in operation and refund that preacher and elder the money they owe them. And while you are at it, I would suggest that you refund the five dollars the charge "forth-come" the old superannuated preachers out of. Read again Mal. 3:8-12: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Brother Brewer, when you prove that the tithe is a "hand-writing of ordinance that was against us," then, and not until then, will I believe that Christ nailed it to the cross, as you assert He did, giving as a proof text, Col. 2:14. If the law of the tithe was "nailed to the cross," as you say it was, either you, a Campbellite, or some one else did it; Christ never.

Now you ask for a commandment from Christ to tithe. A commandment with a "thou shalt" preceding it is not on record. Christ had no need to command the Jew to keep the law of the tithe. They kept it, as they did also the law of the Sabbath, so scrupulously that he had to rebuke them for substituting the outward observance for heart virtues. He commands us nowhere to keep the Sabbath, but He honored the Sabbath. He never commanded the payment of tithes, but He commended the Jews for paying them. He says to the Jew: "These ye ought to have done" (Matt. 23:23). Is that not sufficient? Is it reasonable to suppose that He would tell the Jews they ought to do a thing, and that thing be wrong for us to do? Especially since there is not a line, a word, a syllable, in the New Testament which either directly or indirectly, or even inferentially, lessens or weakens in the slightest degree the binding force of the law of the Sabbath, the law of the tithe or the law of free-will offering. If God ever owned anything he does yet. If the children of men ever needed to pay the tithe they do yet.

That the tithe was to be the basis of the temporal support of the worship of God in the Christian system is plainly taught in I Cor. 9:14: "Do ye not know that they which minister about holy things live of the tithe of the temple, and they that wait at the altars are partakers with the altar. Even so hath the Lord ordained that they that preach the Gospel shall live of the Gospel." That is, as God had ordained under the Old Testament, so also the Lord had ordained under the New, that they who ministered in holy things should be supported by the tithe. Read in this connection Num. 18:8-20, and you will see that this interpretation is not far-fetched. This is the Gospel plan. Are you willing to accept it? Christ commended the payment of the tithe, saying to the Jews, "These ye ought to have done." Paul argues for the same system, for the material support of the ministry, that was used for the support of the Levitical priesthood, and you agree that they were supported by the tithe.

I wish we could have an old-fashioned experience meeting on this subject in the Advocate, in which the tithe of the Church would give their testimony in short, spicy articles. I believe it would result in great good. The trouble with our people, and no less with Brother Brewer, is this: They place the emphasis of the tithe at the wrong place. The promise of reward is to the tither and not to the one receiving tithes. When a man who has faith in the promises of God, gets this truth fixed in his mind he will adopt the system. I have never known his promises to fail. Have you?

T. C. WILLETT.

RESOLUTIONS ON J. G. PUTMAN.

Whereas, The work of Rev. J. G. Putman as presiding elder for the Stamford District will cease at the close of the conference year by the law of our Church; and,

Whereas, His work on the district for the past four years has been eminently successful and satisfactory to us; therefore, be it

Resolved, That it is with deep sadness and regret that we give him up, and we hereby assure him of our confidence and love and that our prayers will always be with him wherever he is called to labor.

(Signed)

L. N. Lipscomb, R. E. Lee, M. A. Keahey, J. R. Dinsmore, J. P. Culp, W. M. Vincent, H. M. King, John Roberts, Andrew Josselet, Jacob Hemphill.

This was passed unanimously by the fourth quarterly conference, October 25, 1913.

L. M. LIPSCOMB,
Pastor Haskell Mission Charge.

REPORT OF TREASURER OF TEXAS CONFERENCE, COLLECTIONS FOR OCTOBER, 1913.

Beaumont District. Kirbyville, P. R. White; Ch. Ext., \$42; E. I. Libery, W. H. Sumway; Conf. Cl., \$28.07; Nederland, J. C. Stewart; Bishops, \$15; Conf. Cl., \$10; For. Mis., \$49; Dom. Mis., \$25; S. S. B., \$1. Fair Lake, Weems Wootan; For. Mis., \$40; Wallisville, J. F. Wallace; Bishops, \$6; Ch. Ext., \$12; Ed., \$12.

Brenham District. Brookshire, T. S. Willford; E. D. G. C., \$7; Bishops, \$13; Ed., \$55; A. B. S., \$4; S. S. B., 1; Hempstead, J. E. Buttrill; Ed., \$23; Lyons, Geo. E. Kemp, \$9; Ed., \$10.50; Ch. Day, \$4.75; Sealy, F. O. Favre; Conf. Cl., \$15; Wallace, W. W. Horner; Conf. Cl., \$55; Ch. Ext., \$19.

Houston District. Arcadia, T. W. St. John; Conf. Cl., \$13; Ch. Ext., \$9; Orp., \$2; S. S. B., \$1; Galveston, First Ch., C. S. Wright; Ed., \$200; Galveston, West End, W. M. Sherrill; Ch. Ext., \$36; Ed., \$61; Houston, Tabernacle, L. A. Graham; Conf. Cl., \$14; Ch. Ext., \$37; Houston, McKee St., E. C. Cooke; For. Mis., \$7.15; Dom. Mis., \$18; Ch. Ext., \$32; J. S. B., \$1; Houston, McAshan, A. N. Goforth; Del. Gen. Conf., \$4; Bishops, \$9; Conf. Cl., \$27; For. Mis., \$30; Ch. Ext., \$28; Ed., \$48; A. B. S., \$3; Orphanage, \$8; Ch. Day, \$3; S. S. B., \$1; Houston, Trinity, W. F. Smith; For. Mis., \$36.25; Ch. Ext., \$27; S. S. B., \$1.

Jacksonville District. Brushy Creek, A. A. Risher; Del. G. C., \$4; Bishops, \$11; Conf. Cl., \$18; For. Mis., \$24; Ch. Ext., \$28; S. S. B., \$1; Cushing, S. W. Lowe; Bishops, \$9; Conf. Cl., \$40; For. Mis., \$25; Dom. Mis., \$35; Ch. Ext., \$15; Ed., \$30; Orp., \$13; Elkhart, J. I. Veatberly; Bishops, \$7.90; Conf. Cl., \$35; For. Mis., \$37.12; Enstace, Preston Florence; Ex. Del. G. C., \$5; Bishops, \$8; Conf. Cl., \$35; Ch. Ext., \$25; Ed., \$18; A. B. S., \$3; S. S. B., \$1; Huntington, B. C. Calloway; Conf. Cl., \$10; Ch. Ext., \$10; S. S. B., \$1.25; Jacksonville, C. T. Talley; Ch. Ext., \$42; Ed., \$209; Jacksonville, J. L. Richie; Bishops, \$5; Conf. Cl., \$20; For. Mis., \$20; Dom. Mis., \$20; Ch. Ext., \$15; Ed., \$10; Keltys, J. M. Mills; Bishops, \$9; Conf. Cl., \$40; La Rue, A. H. Calloway; Conf. Cl., \$59; For. Mis., \$26; Dom. Mis., \$15; Orp., \$6; S. S. B., \$1; Malakoff, E. E. Foster; Conf. Cl., \$15; For. Mis., \$50; Dom. Mis., \$50; A. B. S., \$6; Orp., \$12; S. S. B., \$1; Mt. Selman, A. L. Houston; E. D. G. C., \$5; Bishops, \$10; Ch. Ext., \$28; A. B. S., \$6; S. S. B., \$1.

Marlin District. Calvert, J. D. F. Houck; E. D. G. C., \$14; Conf. Cl., \$65; Davilla, O. O. Gaston; Conf. Cl., \$5; Ch. Ext., \$5; Ed., \$5; Darango, C. E. Garrett; Bishops, \$10; Conf. Cl., \$32; For. Mis., \$10; Dom. Mis., \$13; Ed., \$6; A. B. S., \$3; Orp., \$3; S. S. B., \$1; Fairfield, Allan Tooke; Bishops, \$18; For. Mis., \$25; Dom. Mis., \$33; Ch. Ext., \$52; Franklin, J. P. Coppage; Ch. Ext., \$53; Hearne, L. H. McGee; Ch. Ext., \$40; Kosco, C. F. Zimmermann; E. D. G. C., \$6; Bishops, \$12; For. Mis., \$11; Lott, D. W. Gardner; Ed., \$6; Marlin, J. W. Bergin; E. D. G. C., \$25; Bishops, \$40; For. Mis., \$122; Ch. Ext., \$110; A. B. S., \$12; Orp., \$35; S. S. B., \$3; Milano, J. F. Garrett; E. D. G. C., \$6; For. Mis., \$10; A. B. S., \$5; Normangee, R. H. Lewelling; Conf. Cl., \$4; Reagan, E. Payne; Dom. Mis., \$50.50; A. B. S., \$3; S. S. B., \$1; Teague, A. T. Walker; Conf. Cl., \$25; For. Mis., \$25; Dom. Mis., \$25; Ch. Ext., \$25; Ed., \$10; Travis, J. W. Cole; For. Mis., \$35; Ch. Ext., \$30; Ed., \$50; Wheelock, W. H. Beatty; E. D. G. C., \$6; Bishops, \$15; Conf. Cl., \$17; For. Mis., \$47; Dom. Mis., \$60; Ch. Ext., \$15; Ed., \$10; A. B. S., \$4; Orp., \$14; S. S. B., \$1.

Marshall District. Betties, C. M. Davis; For. Mis., \$5; Dom. Mis., \$5; Churchill, Frank Platt; Bishops, \$10; Conf. Cl., \$8; For. Mis., \$50; Dom. Mis., \$50; A. B. S., \$5; Orp., \$10; Elysian Fields, I. O. Dent; Bishops, \$6; For. Mis., \$16; Dom. Mis., \$20; Ed., \$13; Jefferson, C. T. Cummings; Bishops, \$11; Conf. Cl., \$24; Ch. Ext., \$6; Kilgore, I. F. Pace; Conf. Cl., \$43.58; For. Mis., \$40; Dom. Mis., \$31.45; Laneville, John Cockrell; Bishops, \$7; For. Mis., \$11; Dom. Mis., \$8.50; Marshall, W. W. Gollighugh; For. Mis., \$49; Dom. Mis., \$67.

Navasota District. Anderson, R. O. Weir; Conf. Cl., \$20; For. Mis., \$40; Dom. Mis., \$10; Ch. Ext., \$20; Orp., \$10; Bryan, Glenn Flynn; E. D. G. C., \$12; New Boston, Jno. W. Goodwin; E. D. G. C., \$12; Ed., \$215; A. B. S., \$11; S. S. B., \$3; Crockett, D. H. Houckiss; E. D. G. C., \$18; Bishops, \$32; Conf. Cl., \$13; A. B. S., \$10; S. S. B., \$2; Madisonville, G. H. Collins; E. D. G. C., \$10; Bishops, \$10; Conf. Cl., \$75; For. Mis., \$30; Dom. Mis., \$50; Ch. Ext., \$50; Orp., \$20; Magnolia, J. H. Disharoon; Conf. Cl., \$14; Shire, E. Binford; Bishops, \$10; Conf. Cl., \$17.60; Orp., \$9; Willis, W. L. Pate; Bishops, \$9; For. Mis., \$35; Dom. Mis., \$27; Ch. Ext., \$8.50; A. B. S., \$4.

Pittsburg District. Atlanta, E. D. Watson; Ed., \$150. Cason, J. M. Honeycutt; For. Mis., \$17; Cookville, A. M. Pinkham; Ch. Ext., \$18; S. S. B., \$1. Daingerfield, E. D. Adams; E. D. G. C., \$4; Bishops, \$13; Conf. Cl., \$23; Ch. Ext., \$20; A. B. S., \$4; S. S. B., \$1; Douglasville, D. A. Williams; Ch. Ext., \$38.50; Linden, J. T. Hooks; For. Mis., \$10; Naples, B. C. Anderson; For. Mis., \$62; Dom. Mis., \$65; Orp., \$12; New Boston, Jno. W. Goodwin; E. D. G. C., \$10; Bishops, \$18; A. B. S., \$6; S. S. B., \$1; New Boston Cir., G. M. Yearwood; Bishops, \$8; Conf. Cl., \$21; Ch. Ext., \$4.90; Pittsburg Cir., B. C. Ansley; Bishops, \$10; Conf. Cl., \$40; Ch. Ext., \$15; Ed., \$20; Winfield, S. N. Allen; Bishops, \$14; Conf. Cl., \$55; For. Mis., \$29.85; Ch. Ext., \$44; Winsboro, J. H. Westmoreland; Bishops, \$6; Conf. Cl., \$25; For. Mis., \$10; Dom. Mis., \$10; Ch. Ext., \$25; Ed., A. B. S., \$2.

San Augustine District. Carthage, H. J. Hayes; Ed., \$108. Center,

J. L. Ress; E. D. G. C., \$4; Conf. Cl., \$40; Ed., \$25; Orp., \$11; Geneva, Conf. Cl., \$11.50; For. Mis., \$32; Hemphill, P. S. Wilson; Conf. Cl., \$30.40; For. Mis., \$7.70; Orp., \$3.65; Kennard, J. S. Wilson; Dom. Mis., \$23.75; Orp., \$9; Melrose, R. B. Jones; E. D. G. C., \$5; Bishops, \$12; Conf. Cl., \$38; Dom. Mis., \$50; A. B. S., \$5; Orp., \$11; S. S. B., \$1. Mt. Enterprise, H. T. Perrine; Ed., \$33.50; A. B. S., \$4; S. S. B., \$1.50. Pinehill, A. J. McGary; E. D. G. C., \$4; Bishops, \$10; Conf. Cl., \$33; For. Mis., \$40; Dom. Mis., \$17.35; Ch. Ext., \$25; Ed., \$48; A. B. S., \$3; Orp., \$8; Shelbyville, C. J. Atkinson; Bishops, \$15; Orp., \$12.

Tyler District. Alba, J. C. Huddleston; Conf. Cl., \$10; Ch. Ext., \$15; Ed., \$5. Big Sandy, L. E. Green; Bishops, \$2; Conf. Cl., \$2; Ch. Ext., \$20; Ed., \$6. Canton, W. L. Russell; E. D. G. C., \$9; Bishops, \$5; Conf. Cl., \$10; For. Mis., \$10; Dom. Mis., \$20; Ch. Ext., \$12; Ed., \$25; S. S. B., \$2. Colfax, P. I. Milton; Conf. Cl., \$55; For. Mis., \$25.80. Edom, J. B. Luker; For. Mis., \$6; Dom. Mis., \$19; Ed., \$10. Emory, W. H. Edwards; Dom. Mis., \$15; Orp., \$10. Mt. Sylvan, J. S. Hendricks; Conf. Cl., \$2.50; For. Mis., \$5; Dom. Mis., \$12.50. Marchison, G. M. Fletcher; For. Mis., \$12.70; S. S. B., \$1. Tyler, Cedar St., F. E. Luker; E. D. G. C., \$6; Bishops, \$7; A. B. S., \$5; Orp., \$13; S. S. B., \$1. Tyler Cir., W. A. Pounds; Conf. Cl., \$30; For. Mis., \$20; Ch. Ext., \$25; Ed., \$38. Whitehouse, J. M. Fuller; E. D. G. C., \$5; Bishops, \$10; Conf. Cl., \$20; For. Mis., \$45; Dom. Mis., \$65; Ch. Ext., \$20; Ed., \$18; A. B. S., \$5; Orp., \$13.

Recapitulation. Beaumont Dist., E. W. Solomon, P. E. \$269.07 Brenham Dist., S. W. Thomas, P. E. 306.25 Houston Dist., James Kilgore, P. E. 680.40 Jacksonville Dist., J. T. Smith, P. E. 1146.25 Marlin Dist., I. F. Betts, P. E. 1400.50 Marshall Dist., F. M. Boyles, P. E. 496.53 Navasota Dist., E. I. Shiloh, P. E. 1076.13 Pittsburg Dist., O. T. Hotchkiss, P. E. 812.55 San Augustine, J. W. Mills, P. E. 683.35 Tyler Dist., J. B. Turrentine, P. E. 726.50 Total \$7597.50

Respectfully Submitted,
S. H. JOHNSTON,
Treasurer Texas Conference

Don't.
Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla. It has cured many seemingly hopeless cases of serofa, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours. What this great medicine has done for others it can do for you.—Adv.

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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.)

DENVER CONFERENCE.

Denver District—First Round.
Beulah, Nov. 28-30.
ROBERT E. DICKENSON, P. E.
Denver, Colo.

WEST TEXAS

Cuero District—First Round.
Goliad and Fannin, at Goliad, Nov. 22, 23. Victoria, 7 p. m., Nov. 24. Nursery, at Nursery, 2 p. m., Nov. 27. Ganado and Louise, at G., Nov. 29, 30. Edna, 3 p. m., Dec. 1. Yoakum, 7 p. m., Dec. 5. Hallettsville, at Hallettsville, Dec. 6, 7. Fort Lavaca & Traylor, at P., 7 p. m., Dec. 12. Nevada, Dec. 27. El Campo, 7 p. m., Dec. 19. Midfield, at Midfield, Dec. 20, 21. Palacios, 7 p. m., Dec. 23. Cuero, 7 p. m., Dec. 26. Runge, Dec. 27, 28. Provident, at Cordie, Jan. 3, 4. Nevada, Jan. 10, 11. Pandora, at Pandora, 2 p. m., Jan. 12. Smiley, at Rocky, Jan. 17, 18. Stockdale, at Stockdale, Jan. 24, 25. Laveria, at Laveria, 2 p. m., Jan. 27. The District Stewards will meet at the Methodist church, Cuero, at 7:30 p. m., November 20.

JOHN M. ALEXANDER, P. E.

San Marcos District—First Round.
Lockhart, Nov. 9 preaching. Harwood, at Harwood, Nov. 15, 16. Dripping Springs, at D. S., Nov. 19. Kyle and Buda, at Buda, Nov. 22, 23. Seanco, at Blanco, Nov. 29, 30. Lockhart, Dec. 4. Lytton Springs, at Lockhart, Dec. 4, 3 p. m. Gonzales, December 5. Luling, at Luling, Dec. 6, 7. Waelder, at Waelder, Dec. 8. Seagrain, Dec. 27, 28. Marimdale, Dec. 13, 14. San Marcos, Dec. 16. Manchaca, at Pleasant Hill, Dec. 17. Belmont, at Nixon, Dec. 20, 21. Leesville, at Bebe, Dec. 23. Staples, at Staples, Dec. 27, 28. Seanco, at Blanco, meeting at Lockhart, November 10, at 7:30 p. m.

THOMAS GREGORY, P. E.

Uvalde District—First Round.
Dilley-Millett, at D., Nov. 8, 9. Tehuacana-F. T., Nov. 15, 16. Moore, at F. H., Nov. 22, 23. Pearsall, Nov. 24. Batesville-La P., at B., Nov. 29, 30. Hondo Sta., Dec. 6, 7. Laredo Sta., Dec. 10. Cotulla Sta., Dec. 13, 14. Del Rio Sta., Dec. 20, 21. Eagle Pass-Spofford, Dec. 21, at night. Uvalde Sta., Dec. 27, 28. Sabinal Sta., Dec. 28, 29. Devine-Lytle, at Lytle, Jan. 3, 4. Crystal City, Jan. 10, 11. Carrizo-Big Wells, at C., Jan. 11, 12. Utopia-Leakey, at U., Jan. 17, 18. Rock Springs, at R. S., Jan. 24, 25. S. B. BEALL, P. E.

NORTHWEST TEXAS

Abilene District—Fourth Round.
Vega, Nov. 8, 9.
First Church, Abilene, Nov. 14, 15.
St. Paul's, Abilene, Nov. 15, 16.
C. W. WATKINS, P. E.

Amarillo District—Fourth Round.
Vega, Nov. 8, 9. O. P. KIKER, P. E.

Big Spring District—Fourth Round.
Cochran, at Vincent, Nov. 8, 9.
W. H. TERRY, P. E.

Clarendon District—Fourth Round.
Quail Cir., at Ring, Nov. 8-9.
Clarendon Sta., Nov. 15-16.
I. W. STORY, P. E.

Hemlin District—Fourth Round.
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.
Kress, Nov. 8, 9.
Lockney Sta., Nov. 9, 10.
Plainview Sta., 8 p. m., Nov. 12.
I. T. HICKS, P. E.

Stamford District—Fourth Round.
Ward Memorial and Lueders, Nov. 12, at 11 a. m.
Y. G. PUTMAN, P. E.

Sweetwater District—Fourth Round.
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.
Vernon Sta., Nov. 9, 10.
J. G. MILLER, P. E.

TEXAS

Brenham District—Fourth Round.
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.
Woodville, Nov. 8, 9.
Warren, Nov. 9, 10.
Sour Lake and China, Nov. 15, 16.
Silaboe, Nov. 16, 17.
Nederland, Nov. 22, 23.
W. W. SOLOMON, P. E.

Houston District—Fourth Round.
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.
Cushing, at Linflat, Nov. 8, 9.
Brushy, at Mt. Vernon, Nov. 14.
Frankston, at Frankston, Nov. 15, 16.
Jacksonville, Nov. 17.
Rusk, Nov. 19.
Huntington, at Huntington, Nov. 22, 23.
I. T. SMITH, P. E.

Marlin District—Fourth Round.
Leon Sta., at Pleasant Ridge, Nov. 8-9.
Centerville, at Centerville, Nov. 9-10.
Fairfield and Dew, at Fairfield, Nov. 11, a. m.
Teague, Nov. 11, p. m.
Bremond, at Pettway, Nov. 15-16.
Kosse, Nov. 16-17.
Wheelock, at Hickory Grove, Nov. 18.
Milano, at Gauss, Nov. 22, 23.
I. F. BETTS, P. E.

Marshall District—Fourth Round.
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.
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. SHETTY, P. E.

Pittsburg District—Fourth Round.
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., a. Reeves Chap., Nov. 22, 23.
Pittsburg Sta., Nov. 21-23.
O. T. HOTCHKISS, P. E.

San Augustine District—Fourth Round.
Livingston Cir. (Leggett), Nov. 8.
Corrigan (Corrigan), Nov. 9.
Hemphill and B. (Hemphill), Nov. 15.
Garrison Sta., Nov. 19.
Nacogdoches Sta., Nov. 21.
Appleby Cir., Nov. 22.
Timmons Sta., Nov. 23.
I. W. MILLS, P. E.

Tyler District—Fourth Round.
Tyler 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.
I. B. TURRENTINE, P. E.

NORTH TEXAS

Bonham District—Fourth Round.
Ravenna, at Mulberry, Nov. 8, 9.
Floyd and Whitebeck, at F., Thursday, Nov. 13.
Mission, Nov. 15, 16.
Brookston, at B., Wednesday, Nov. 19.
Leonard Sta., Nov. 23, 24.
Linden, at Linden, Nov. 16, 17.
Windom, Thursday, Nov. 27.
Ladonia Sta., Nov. 30, 31.
O. S. THOMAS, P. E.

Bowie District—Fourth Round.
Sunset, at Sunset, Nov. 8, 9.
Crafter, at Crafter, Nov. 9, 10.
Dundee, at Dundee, Nov. 15, 16.
Wichita Falls, Nov. 16, 17.
Nocoma, at Nocoma, Nov. 22, 23.
Henrietta Sta., Nov. 23, 24.
Bowie Sta., Nov. 29, 30.
T. H. MORRIS, P. E.

Dallas District—Fourth Round.
Cochran and Maple, Nov. 8, 9.
Oak Lawn, Nov. 9, 10.
Eway St., Nov. 12.
Wheatland & De Soto, Nov. 15, 16.
Cedar Hill & Duncanville, Nov. 16, 17.
Cale Ave., Nov. 19.
First Church, Nov. 20.
Trinity, Nov. 23, 24.
Grana, Nov. 25, 26.
Forest Ave., Nov. 26.
Oak Cliff, Nov. 28.
O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.
Justin and Roanoke, at Drop, Nov. 12.
Rhome Ct., at Newark, Nov. 8-9.
Boyd, at Boyd, Preaching Nov. 7, night and 9 at night O. C. 10.

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Mexican Ma. Preaching Nov. 13, night.
Oak Dale, at Barton's Chapel, Nov. 15-16.
Jackboro Sta., Nov. 16-17.
Bridgeport Mis., at Pleasant Valley, Nov. 23, 24.
Willow Pt. Cl., at Booneville, Nov. 23, 24.
Mexican Mis., Nov. 24.
Decatur Ct., at Sweetwater, Nov. 29-30.
Decatur Sta., Nov. 26 and 30, at night.
S. C. RIDDLE, P. E.

Greenville 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 Sta., Nov. 29-30.
J. STUBBS, P. E.

Greenville District—Fourth Round.
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.
Fairfield Mission—Quarterly conference at Fairfield, 10 a. m., Monday, Nov. 10. Preaching at Olive Branch, 3 p. m., Sunday, Nov. 9; Fairfield, Sunday night.

Kingston Mission—Quarterly conference at Whiteock, 2:30 p. m., Saturday, Nov. 15. Preaching at Whiteock, 11 a. m., Saturday and Sunday; Ballard Grove, Saturday night; Kizer, 3 p. m., Sunday, Nov. 16.
Wolfe City Station—Quarterly conference at Wolfe City, 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; Woodville, 3 p. m., Sunday, Nov. 30.
W. W. FICK, P. E.

McKinney District—Fourth Round.
Wylie, at M., Nov. 8, 9.
McKinney, Nov. 9, 8 p. m.
Joshpine, 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 Anna, Nov. 25, 2 p. m. (Q. C.)
Piano, 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.
W. A. SPRAGINS, P. E.

Paris District—Fourth Round.
McKenzie, at Bethel, Nov. 8, 9.
Bogata, at Bogata, Nov. 9, 10.
Avery, at Lydia, Nov. 15, 16.
Bagwell, at Bagwell, Nov

The Change of Our Church Name

By Rev. W. H. Hughes.

It is to be regretted that the Methodist Episcopal Church, South, is again being agitated about a change of her name. Dissatisfaction with the name by which they are called, whether it be an individual, a Church or a corporation, bodes no good to the party involved. It suggests something wrong somewhere, either in the body corporate or the individual complainer, which they propose to remove, simply by a change of name, as though rottenness could be made sweet by calling it by some other name. In the division of the M. E. Church there was a line agreed upon by the terms of the separation, and the word South in our name only indicated the territory we were to occupy in the original jurisdiction and had no reference to any territory which either party might acquire thereafter. This is absolutely all the word means as to territory. And it would have been good for the peace of Zion if both parties had strictly adhered to this agreement, which I am sorry to say they did not.

But as a mile post in the history of Methodism, it marks an epoch in the progress of the Church which should not be blotted out. Fanatics in the North had introduced politics into the pulpit and were haranguing the people on the subject of slavery and fanning the flames of sectional strife until it culminated in the Civil War. The preachers of the South took the position that this was a question which belongs to the State, and that Church and State should not interfere one with the other. Hence, they carried the gospel and not politics into the pulpit, and like Paul in his letter to Philemon, left the subject of slavery, without a word, to the State, but preached the gospel to both Philemon, the master, and Onesimus, the servant, alike. Therefore, at the time of the separation there were more negroes in the Church in the Southern States than all the world besides. If you will read the Epistle to Philemon you will have the precise attitude of every true Southern preacher. While many Northern political preachers were fuming against the "Fugitive Slave Law" and inciting negroes to run away, Southern preachers preached and were exhorting master to patience and forbearance toward his slave and obedience upon the part of the slave toward his master.

This state of facts produced a crisis when the Northern majority passed certain resolutions, which if submitted to would have driven every Southern pastor from his pulpit and left the poor negro and his master without the gospel as preached by us. Thank God, our delegates had too much good sense and religion to submit to such a suicidal demand, and hence the separation. The Southern Church continued this conservative and religious course, and at the opening of the Civil War the negro communicants in the Church, South, were numbered by multiplied thousands, all of whom the Northern Church tried to kidnap after the War.

The word South in our name is the key-word into the noble history of Southern Methodism in those perilous times which we would not have blurred or blotted out. I am glad that no petty change of name can blot out these historical facts.

But we are told the word South is provincial and limited as to territory. That depends upon where you begin your survey. If you begin at the North Pole, then South would be boundless. But to say the M. E. Church in America, or in the United States, then you have legal metes and bounds, so that the argument is as much against one name as the other.

But we are told the word South is unpopular with some people, and in this we have the secret of all opposition to the name. But they say the name is in the way of the success of the gospel. Now, let us go with this question to the Bible, the final Court of Appeals. Jesus Christ, the name by which we are to be saved, and the name by which we are to be called, is a Jew, a weak people and at that time the most unpopular and the most hated nation on earth. He is called a Nazarene, and somebody asked if any good could come out of Nazareth? Now, had not Jesus better change his name to something more popular before he goes among the Samaritans who have no dealings with the Jews? But, no, Jesus, regardless of the prejudice against Jerusalem or partiality for Mount Gerazim as a place to worship God, went out of his way and crossed the mountain, because there were souls. He knew there were souls in the city of Sychar ready to be saved. This good, but much slandered, woman had tried to worship God in this mountain, but was not satisfied, and with all her natural prejudices was willing to go to Jerusalem if she could thereby worship God aright. Hence, Jesus told her that the "hour cometh when ye shall neither in this moun-

tain nor yet at Jerusalem worship the Father," showing place nor name had nothing to do with acceptable worship, and hat the "Father seeketh such to worship him as worship him in spirit and truth." The preacher who goes forth expecting to save everybody by popularity of the name of his Church will be a most sublime failure. Let us, therefore, go forth satisfied with the name our fathers gave us, around which glorious history is woven, and preach Jesus, the only name given among men whereby we can be saved, and God will give success in the future as he has in the past.

MORE ABOUT THE GROOVE-ASSIGNED PREACHER.

I have just read the experience of one of those groove-assigned preachers in the issue of October 23 of the Advocate, and it explains what has long been a mystery to me. I have been a Methodist for many years. Was converted at a Methodist altar forty-four years ago. I often think of those good old days and wonder why the preachers of today don't preach as they did then. In this preacher's experience he has told the whole story of their failures.

He says for the first six years of his ministry he did very well, but when he was assigned an appointment inferior to the first, then he lost interest. Says he has read books on "How to Obtain Self Confidence," but has not found a remedy yet; that he longs to be helpful as he once was.

This brother (and all like him) is to be pitied. Does the preacher ever stop to think that their entire membership is in the same condition as they when that is their experience?

He said when he thinks of what he shall preach about next Sunday the thought comes to him that he can pick up some old sermon and it will be as good as they are use to. Should we expect a live, spiritual Church under such sermons?

"A stream cannot rise higher than its source."

In 1 Pet. 5:2 we read a message to the preachers: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly not for filthy lucre, but of a ready mind."

For illustration, the child of God who has worked hard all the week, when Sunday morning comes he is very tired and longs to stay at home to take a much needed rest, but his soul is hungry for the bread of life and he hurries and gets ready to go to the house of God, for there he expects to hear what his soul is longing for.

He heard this preacher eleven years ago, and he was filled with the Spirit of God. O he remembers that sermon! How it did fill his soul with joy and gladness, as he sat and listened to him tell about the love of God with power from on high.

And now he has an opportunity to hear him again. Yes, he must hear him, for his heart yearns to hear him tell it again. Can you imagine his disappointment as this "groove-assigned preacher" begins to "say" the old sermon that he says "is as good as they are use to?" Is it any wonder he stays at home the next Sunday and takes his rest? He says, "Well, I can read my Bible at home and get as much out of it as to go to church." He will read his Bible at home for a while then he will begin to neglect it and in a very short while he leaves it off altogether.

But if he does not go to Church on Sunday, or stay at home and read for himself, what will he do? Oh, the world offers him plenty of enjoyment and you very soon see him pleasure riding, going to picture shows or ball games. This picture is not overdrawn. There are thousands today who are led off just this way. The world is giving them more joy than the Church. Whose fault is it? If they are finally lost, who will have to answer for it at that great day? O that in some way those "groove-assigned preachers" might wake up and see their sad mistake! Brother, don't go to books that men wrote to find a remedy, but go to the Bible and to God. Stay on your knees before God with your Bible open and plead the promises, "Lo, I am with you all way." "I will never leave thee nor forsake thee." "Call on me in time of trouble and I will deliver thee." Stay there until you get victory, then you will have plenty of new sermons.

a full church and sinners will be converted to God, the members of your Church will be live workers. O it means so much to be a preacher. The people are looking to you for food. God wants to feed them through you. Will you let him? Or will you go on in this careless way and let the people slip through your fingers into hell that God called you to help him save?

MRS. ADA CHRISTIAN, Abbott, Texas.

THE WEST TEXAS CONFERENCE

By J. E. Harrison.

The development of Methodism in San Antonio is demonstrated by the holding of the Annual Conference this year in our beautiful Laurel Heights Church where four years ago there was nothing but beautiful Laurel Heights.

Sunday night when Bishop Mouzon preached and Bishop Atkins read the appointments, that Church became the center of San Antonio Methodism, although Travis Park Church and the other Churches had preaching.

Judge J. O. Terrell delivered the address of welcome to the conference and, like everything he says to public assemblies, it was a wholesome utterance expressed in choicest English.

Rev. H. G. Horton, the father of our Church Extension work, read to the conference a most interesting and instructive address on the "Rio Grande Conference." The brethren asked for its publication in the Texas Advocate.

The conference selected a strong delegation to the next General Conference. They will reflect credit upon their constituency.

Some did not receive the honor of election, but no one has cause for complaint because there can be no claim of preemption in the General Conference by any one.

Those who were not elected are in good company. Wesley never was a

delegate. Marvin never had that honor. Hargrove was left out.

All over the Church, thus far, new men are chosen for the most part, because the next General Conference will be made up largely of new men, does not justify the assertion that underling are coming to the front. If West Texas Conference new men are fair samples.

Our conference has some long moves when the itinerant wheel turns the long way.

At this conference a move was made that probably cannot be duplicated this side of the Pacific slope.

Perry moved from Brownsville, the most Southern city on mainland in the United States, to Midland, which is on the latitude of Jackson, Miss., and Montgomery, Ala. The move by railroad is nine hundred miles, which is about the same as a move from Texarkana, Texas, to Nashville, Tenn., or from Nashville to New Orleans, La. Bowles moved from Midland nine hundred miles to Brownsville.

After awhile we will have another Rio Grande Conference cut off from this conference.

The editor of the Texas Christian Advocate received one vote for delegate to the General Conference and can prove by Dr. Chappell that he did not put it in himself.

If he gets in a close place at Clarkville, we suggest that this vote be counted in his favor.

WEST TEXAS CONFERENCE HISTORIC.

Had the roll of the conference held at Corpus Christi in 1868 been called at the conference held at San Antonio in 1915 only H. G. Horton and C. R. Shapard could have answered present. The only others living are J. T. Gillett, Alexander Sutherland and W. J. Joyce.

C. R. SHAPARD.

PERSONAL NOTICE.

I avail myself of this means of advising my friends and brethren that Dr. Pinson, Secretary of our Board of Missions, has ordered that we do not return to Mexico in the immediate future. My address in the meantime will be 323 E. Locust Street, San Antonio, Texas.

FRANK S. ONDERDONK.

OVERCOAT LOST.

Dear Brother—I lost my overcoat and have yours or some other man's, and if you will describe the one I have (by mistake) and set a price on it I will send it to you or a check for the amount. If you have mine the swap is all right, for the coat I got was not any better than the one I lost.

R. D. MOON.

Kempner, Texas.

He has few revivals whose only love is self-love.



Young or Old

No matter whether you are a man or a woman, twenty years old or seventy, all you need do is get the coupon with your full name and address and it will be sent to you, without a penny from you. *Do it now!* This offer is open to all old people, as well as middle-aged and young men and women. We want to send every elderly person a full-sized one-dollar box of Bodi-Tone (twenty-five days' trial), the same as we send it to the young and middle-aged, all at our own risk and expense, to prove how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, from age or otherwise. Thousands of persons, old and young, have sent for Bodi-Tone on trial, without paying a penny, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles, and new vitality into every vital function, and we want you to try it, to see if it will not do as much for you.

All you need do is fill us your will try it and a dollar box will be handed to you.

It makes no difference who, where or what you are. Bodi-Tone takes all the risks, and asks no pay if it does not benefit. You don't need to write a long letter, don't need to fill out any life-size blanks, don't need to send money or stamps. All you need do is fill in the coupon, which tells us you want to try Bodi-Tone, fill in your name and address, and we will send Bodi-Tone to you. This is how Bodi-Tone wants to be tried by old and young, this is how it wants to prove its curative powers. We are glad to send it to you without a penny, glad to give you a chance to try it, to learn about this medicine which has brought new health and vigor to so many sick, suffering and feeble persons, old and young, glad to show you how health can be created at all ages with the right medicine, made from the right ingredients. If Bodi-Tone benefits you as it has thousands, pay us a dollar for it. If not, don't pay a penny.

Bodi-Tone

does just what its name means—cures disease by building back up the tone of the entire physical body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures ailments, diseases by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are all natural. It contains Iron Phosphate, Gentian, Lithia, Chinese Kihubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, and other natural ingredients. Its merit and power.

When you use Bodi-Tone you know just what you are taking, its ingredients are all natural. You are taking the kind of medicine to provide relief for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor would advise you to take. It does not depend on killing pain with cocaine, opium, morphine, or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with Remedies Nature intended to tone and cure the body when that power was given them. Thus, Iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve

Your Own Opinion Decides!

When you use Bodi-Tone on this trial offer you take absolutely no obligations to pay one penny unless it satisfies, nor to buy any medicine at any time. We leave it all to you—your opinion decides it. You will know if you feel better, if you are stronger, more vigorous and active, if your limbs and back do not pain you, if your stomach or kidneys do not trouble you, if your heart or liver does not bother you. You will surely know if your organs are acting better than they did before using Bodi-Tone, and if health is returning. If you are not sure, don't pay.

energy and force, Lithia aids in the Kidneys, Gentian stimulates working for the Stomach and Digestive forces, Chinese Kihubarb and Oregon Grape Root promote vigorous liver activity, Peruvian Bark tones the tone of the entire system, Golden Seal soothes the irritated membrane and checks Catarrhal discharges, Cascara gives the bowels new life in a natural way, and Capsicum makes all more valuable by hastening their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, but there are wide differences of opinion among the doctors of various schools. The exact combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and given up. Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of countless doctor bills and worried of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to set the right, if there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to tone the Blood from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and setting new blood into motion. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid tonic properties have been found of special value in such ailments.

Bodi-Tone affects its curative services to you right now. If you are sick, if you need medical help, if your body organs are not acting as they should, if your body is tired, if you are nervous, if you are weak, Bodi-Tone is for you. It helps you restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to tone the Blood from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and setting new blood into motion. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid tonic properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why linger on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Eric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, Laryngitis, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Read These Reports

CARLETON, GA.—I had been doctored for fifteen years with what the doctors called systemic Catarrh. I had pains all through my body, in my Bowels, Stomach and Back, and my Heart would flutter and another so it appeared that I could not live. I had Indigestion and Constipation, with Blind Spells. Everything I ate caused me to vomit, and I could not sleep. I had Indigestion and Constipation, with Blind Spells. Everything I ate caused me to vomit, and I could not sleep. I had Indigestion and Constipation, with Blind Spells. Everything I ate caused me to vomit, and I could not sleep.

LASTANA, TEX.—I had Rheumatism for twenty-five years from my Neck to my Ankles, Catarrh of the Head for about twenty years and a bad Stomach. I had a terrible swelling in my Head, and last Winter I took a terrible cough and spit up quantities of mucus, which the doctors said was Bronchial Asthma. They doctored me all winter with but little benefit. I saw Bodi-Tone advertised, sent for a trial box, and I got my cure from this medicine. I am stronger this Winter than I have been in thirty years and seem to be twenty years cured of all my troubles. I have gained thirty-two pounds since taking Bodi-Tone, and can walk ten miles in a day. I am sixty years old. I come all my good health to Bodi-Tone and believe it saved my life. MRS. EMILY DRIVER.

WATSON, OHIO.—Bodi-Tone has done wonders for me. Last Fall I was so run down that I could hardly get up and down. I doctored and received only temporary relief. I tried everything and had about made up my mind that there was no help. I could not eat and didn't seem to crave anything. Everyone thought I would not live through the winter, and I finally thought of myself. My Kidneys and Bladder were so bad, and my Stomach also. I had such weak spells with my Heart that it was not safe for me to start out to walk, as I could only stand on my feet a little while. My head was dizzy. I saw the Bodi-Tone offer and decided to try once more. I have not felt so well for years as I do since I used Bodi-Tone. I am in my seventy-second year and can do a day's work. Everyone is surprised to see me as well as I am now. A. SAMS.

Trial Coupon

Clipped from Texas Christian Advocate
Bodi-Tone Company,
 Hoynes and North Aves, Chicago
 I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.
 Name _____
 Town _____
 State _____
 Str. or R.F.D. _____

Husband and Wife Trial Offer: When this trial offer is read in a home where husband and wife are both ailing and need Bodi-Tone, we will send two dollar boxes on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In such cases coupon should be signed with the husband's name, followed by the words "and wife."