

# TEXAS CHRISTIAN ADVOCATE

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## Problem of The Church Paper

**M**ANY people who have no practical knowledge of publishing a Church paper have an idea that it is a gold mine and that from it there is derived a large profit on the money invested. This is a stupendous mistake. The publishers of Church papers, who bear the burden and put up the money, are finding it to be an intolerable load to carry. Were it not for the fact that our leading Northern exchanges, under an act of the General Conference, are enabled to meet their deficits annually out of the proceeds of the Book Concern, a number of them would have gone into bankruptcy long ago. Our own Central organ, with all its worthiness and merit, does not pay its current expenses.

These remarks are called forth because of the published statement of our Baptist brethren concerning their organ, the Baptist Standard. Last week they held their great Convention in this city and it is said to have been attended by more than 3000 ministers and laymen; and among matters engaging their attention was the burdensome debt on the Standard. It was announced on the floor of the Convention and published in the secular press that the Standard had been taken over a few years ago by several men who wanted to build up an organ worthy of the Church and the price paid for it was in the neighborhood of \$40,000. Outside money has been used to keep the paper afloat, showing that the Standard was loaded down to the guards with debt and not making any money. One worthy man proposed to pay \$15,000 of this amount if the Convention would subscribe a similar amount and after an hour of severe work the \$15,000 additional was subscribed.

Yet the Baptist Church is one the largest religious bodies in the State. They are capable of putting more than fifty thousand subscribers on the Standard's list and ought to do it. The Standard is a worthy enterprise, ably edited and deserving of a place in every Baptist home in the State. Dr. J. B. Gambrell, one of the foremost men in the denomination, is its editor and no man has a wider influence in the State than he; nevertheless the Standard is scarcely able to weather the storm and has to call on the Convention for help.

It all grows out of the alarming fact that the publication of a Church paper is the problem of Church enterprise. How to publish it and make it pay its way is a troublesome question and every Church is wrestling with it today. We are a trifle more fortunate with the Texas Christian Advocate in that we have had a business man of large printing and newspaper experience and good credit, to manage the business end of the paper and to reduce it to a strict business basis. He also has the confidence and co-operation of our five Annual Conferences and by the

most scrupulous business methods and constant touch with the preachers and laymen, he is successful in directing the affairs of the paper over and around all difficulties. Were it not for this fact, knowing something of the business as we do, we do not hesitate to say that the Advocate would be a severe problem on the hands of the conferences, just as the Standard is on the hands of the Convention. Therefore, let our preachers and people continue to give to the publisher their confidence and co-operation in the future as in the past and the Advocate will

continue to be one of the best conference organs in the Connection. But the man who bears the brunt of it has no easy job. It requires all his time, talent and energy

to keep its credit at par before the business world. But the Church, with no burden, is getting a splendid paper to advocate its interests throughout the State.

## Two Important Liquor Enactments

**A**T THE recent called session of Legislature there were two important statutes enacted concerning the liquor business and as they did not carry the emergency clauses in order to make them at once go into effect, we had to wait until the expiration of ninety days after the Legislature adjourned to get the

benefit of them. But the ninety days expired at midnight last Monday night, November the 17th, and they are now in force. Time and again we have had friends to write to us to know why it was that outside parties were still shipping liquor into Texas under the Interstate Commerce Act, and why it was that liquor men in wet territory were still sending their agents into dry territory to solicit orders and also sending the orders when filled into dry sections—notwithstanding we had intrastate shipment laws forbidding it. We could not answer these inquiries only on the ground that the law was being violated. But we have since found out that these laws were not effective until the date above noted. Liquor men knew this, and they were taking advantage of their limited time to make hay while the sun was shining.

But the sun has ceased to shine for them and it is now darkness over their heads. The laws are now in force and their time is up. What are these laws and what is their effect? These are questions we want to present, for we want our people all over our dry territory to know the intent of these statutes and get the benefit of them. They are drastic and their application will literally break up the liquor traffic in dry territory.

One of these laws applies to liquor dealers in wet territory. It requires men engaged in this business to close their houses promptly at 9:30 p. m., and remain closed till the next morning. And this means that to close is to close. No one will be allowed to remain in the house after it is closed to sweep up or straighten out things for the next day. He must lock the door and leave the premises. If he violates this provision he will run the risk of forfeiting his license and otherwise be severely punished. And the Comptroller is not giving much latitude at this point in granting a permit to any man in the business who is suspected of having violated this law. Therefore, the liquor man is today under the most stringent rule of his life. And this same law closes any restaurant, news stand, free lunch counter or any other business about the premises of the saloon. It also prohibits the saloon man from serving drinks anywhere off his premises at any and all hours. He cannot now send, by order, a drink to any nearby restaurant to a customer, or to any place of business. And even though the sale may have occurred before the closing hour, he is not at liberty to deliver it in the saloon or anywhere else between the hours of 9:30 p. m., and 6 a. m.

The other law is the Allison liquor shipment law and is broader than the old law



BISHOP EDWIN DUBOSE MOUZON.

Bishop Mouzon has come to Texas from Oklahoma, where he held the West Oklahoma Conference, November 5, and the East Oklahoma Conference on November 12. He is now holding the Texas Conference at Nacogdoches, and will hold the North Texas Conference at Clarksville, December 3.

Edwin DuBose Mouzon, D. D., was born May 19, 1869, in South Carolina, the son of Samuel Cogswell Mouzon. His mother's father was Rev. Archibald Peurifoy; his great uncle was Rev. William P. Mouzon, of the South Carolina Conference. His paternal and maternal ancestors were Huguenots. He graduated from Wofford College in 1889. He went at once after graduation to Texas to serve the Bryan Church as a supply for six months. He returned in the fall of 1889 to South Carolina and joined that Conference, but was transferred at once to the Texas Conference, where he served Churches in Caldwell, Flatonia, Austin and Galveston. He was transferred to the Northwest Texas Conference, where he served Abilene Church for two years and First Church, Fort Worth, four years. He was then transferred to Kansas City, where he served Central Church three years. He was then transferred to West Texas Conference and was pastor of Travis Park Church, San Antonio, four years. Then for two years he was professor of theology in Southwestern University, from which chair he was elevated to the high office he now holds in the Church. This took place at the General Conference held in Asheville, North Carolina, in 1910. He was married to Miss Mary E. Mike, of Bryan, Texas. Bishop Mouzon is held in high esteem by Texans, the more so by reason of the memories of our sainted Bishop Ward. His episcopal residence is now in San Antonio, Texas, but he has announced that his residence will be moved to Dallas in the early spring.

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# Our Unused Asset

By REV. NEAL W. TURNER, Corsicana, Texas

That our great Church is not realizing what she should from her many big-hearted and large-brained laymen is a most lamentable fact apparent to us all. True, the adaptability of our Methodist polity is wonderful, but somehow we have been too slow in getting away from the old idea of preacher leadership in every department of the Church. In the days of Mr. Wesley it was necessary that the preacher be made the pivot around which the entire machinery of the Church should revolve; and in the early history of the Church in the new world it was largely so; but surely we have come upon a time when we can depend upon the loyalty and common sense and consecration of our laymen more than we do.

To attend a Methodist Conference, be it Quarterly, District, Annual or General, and see our laymen having to sit idly by while the work is carried on by the preachers, is simply painful. Our Quarterly Conferences are largely dialogues between the presiding elder and the pastor, our District Conferences are taken up with reports from the preachers, largely, and the same is true of the Annual Conference. In the General Conference he is given more conspicuous service, but even here he is ignored when it comes to electing General Secretaries and filling the various connectional offices. Why is it necessary that we have to use a preacher at the head of our Board of Church Extension and our Board of Missions? Our policy is to take preachers, and of course from among our best, to assume these positions, when the demand for such men in the Episcopacy and the pastorate is increasing every day.

At the recent session of one of our great Texas Conferences there were about forty laymen present. And to see among them men who were filling

the highest positions in the State, politically and commercially, and then see them have to sit there and wait for several days for their only opportunity of service, namely, cast a ballot for lay delegates to the General Conference, was enough to bring tears to our eyes. A few years ago we launched what was called the Layman's Missionary Movement. But before the same was up on its feet the Church put a preacher at the head of it. Our Annual Conference Secretaries, District Conference Secretaries, even to the statistical work, are all preachers, with here and there an exception. Surely these things should not be, and already there are movements in our sister denominations tending otherwise. The Methodist Episcopal Church has at the head of her General Board of Missions a strong layman, Mr. S. Earl Taylor, and it is to him the credit is being given for that great meeting of Methodist laymen at Indianapolis a few weeks ago. The Baptist Church is placing her laymen in the forefront of every forward movement in that denomination.

Some one has said that "he who can put ten men to work is greater than he who can do ten men's work." And it seems to me that if after these years of preaching and training we cannot put our hands upon safe men who can carry forward some of the interests of our beloved Church which properly belong to the laymen, that we have been poor leaders and poorer teachers.

It is the earnest prayer of this writer that our coming General Conference will take advanced steps along these lines and that the time may soon come when our unused asset, the Methodist layman, may be given a chance to show his real worth the kingdom of our Lord.

# Public Health---A Sermon

By REV. J. R. KIDWELL, Penelope, Texas.

Text, Matt. 4:23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people."

The text tells us of the three-fold work of our Lord. He was the prince of teachers, prince of preachers and prince of healers. Our Lord spent more time in healing the people than he spent in teaching and preaching. So in preaching upon the subject of "Public Health" it is only doing some of the work which Jesus did.

### 1. Why Do We Have Sickness?

Sickness has been common among the people in all ages and all climes. Every home is troubled more or less with sickness. Why the curse? Is it the wrath of God being poured out upon us for our wickedness? No, but it can be attributed to the breaking of some eternal law. "If ye shall despise my statutes, or if your soul abhors my judgments, so that ye will not do all my commandments, but that ye break my covenant, I will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that sorrow shall consume the eye," etc. For the breaking of God's laws sickness shall be a consequence. All of the eternal laws are not recorded in the Bible. Some are revealed by nature, some by science, some by experience. If I stand in the pulpit and become very warm, then if I throw off my coat and stand in a draft of wind I know that I am to take cold. I have violated an eternal law, sickness is the consequence. If I throw the doors of my house open and bid flies to come, they come and deposit disease germs on my food and I have again broken an eternal law and I must pay the consequence by being sick.

### 2. What Does It Matter if I Do Get Sick?

Many people have not stopped to think of the fearful effects of sickness. We are liable to die when we get sick—we are liable to be invalids for years. When sickness comes to our homes, distress follows. What father can attend to his affairs with a sick child in the home? What mother can attend to the home with a sick father? That uneasy, distressed condition comes to every home when some of the family is sick. Lastly, sickness costs. Our sick bill in the United States is \$1,500,000,000 yearly. It averages \$15 per capita for every man, woman and child in the United States.

### 3. Our New Age.

We here in Texas are partly becoming revolutionized from a sparsely settled community to a densely populated country. Nine years ago I went West and settled on a new place. My

nearest neighbors were five miles away. Not so today. We have learned we are responsible to each other in a spiritual and educational sense. Can we all realize that we are responsible for each other's health? "Am I my brother's keeper?" In this new age, when our houses are close together, when our barns are within one hundred yards of other folk's houses, can we realize that we are responsible for each other's ills?

### 4. Preventable Deaths.

We have 600,000 preventable deaths in the United States every year. This averages 1700 daily. The Titanic disaster shocked the world when 1700 lives went down to a watery grave, but every day in our United States as many lives are swept into eternity from preventable diseases. When the French were trying to dig a canal at Panama, they had 240 deaths per thousand. The town of Colon, with a population of ten thousand inhabitants, has a cemetery of 167,000 graves. When our Government took charge of the Panama Canal, things were put in a sanitary condition. Houses were built off the ground, lakes were drained, a pure water supply was secured, houses screened, and today we have a death roll of three per thousand. Yellow fever has been stamped out, typhoid fever and dysentery eliminated. Today there is no healthier place in the United States than there is at Panama.

### 5. Some Preventable Diseases.

We have 30,000 deaths from typhoid fever, and it costs us \$250,000,000 yearly. Physicians tell us that this is a preventable disease. Who is responsible for this great outlay of human lives and money? I will say it is society. For the want of education and organization we sacrifice these lives upon the altar of death every year. They tell us that this disease is caught in one of the following four ways: Impure water, impure milk, flies, and infected persons. I imagine that there would be rejoicing in heaven if we would apply our Christianity to give to the world pure water, milk, food and to eradicate the housefly.

### 6. Tuberculosis.

Tuberculosis, the great white plague, is sweeping 130,000 lives away from us yearly, and is costing us \$250,000,000. One person dies of this disease every 2 1/4 minutes, 33 every hour, 348 every day. It is said in Texas that every seventh death is caused by this disease. We need legislation and education to stop the spread of this terrible disease. Our State needs its heart stirred here. We have made laws to protect the cow from the tick, and have taught the people how to raise cotton in spite of the boll weevil, but the Health Department of our State has not the means to wage war upon

the diseases that are filling our orphanage with homeless children.

### 7. Conclusion.

The 7th of December will be hospital day in Texas. I pray that our preachers may preach upon the subject that day. We owe it to our people. The preacher must be a leader of reform. Every Church in Texas needs to be awakened along this line. If Jesus stopped and healed the leper

and gave sight to the blind, hearing to the deaf and sound limbs to the cripple, we can surely give one Sunday in each year to the subject of good health.

I remember one winter not long since, my work was almost suspended for two months on account of sickness in the congregation. It is our joy to see our people well and happy and they can hardly be happy when they are sick.

# Two or Three Things Together

By C. M. KEITH, Kemp, Oklahoma.

For more than thirty years this scribe has been a reader, more or less constantly of the Texas Christian Advocate. During the almost fourteen years that I was a citizen of the great Lone Star State I read the Advocate regularly, and come to esteem it very highly as one of the very best papers published for our great Church. If it has a superior I haven't found it, and I regard it as easily the peer of anything of its kind published for or by the Church.

For the past six or seven years that I have been away from Texas I have only just occasionally seen a copy of the paper, but have greatly missed its smiling face and weekly visits all this time. Two weeks ago I sent in my subscription for it again and the first number of the year's subscription has just reached me and read with avidity, delight and profit. I anticipate great pleasure and benefit from its weekly visits for the ensuing year.

Several things that I have read in this issue (October 30) interested and impressed me, and provoked thought.

The write-up proceedings and reports of the West Texas Conference interested me, as these conference reports always do. I rejoiced to see such favorable reports and reports showing such substantial advancements. Brother Everett's write-up of his "long, lonesome" California trip was excellent. What he tells us about Salt Lake City and Mormonism, after such evident painstaking effort and personal investigation to get the exact facts makes us anything but "lonesome." Thanks, Brother Everett, for this splendid write-up and the publication of the Creed of the Mormons.

Then, "Just One Thing After Another" from the facile, racy pen of "Gulliver" fascinated, charmed and edified me. If Gulliver was ever anything but "rich and racy" with the pen nobody knew it, and if he ever had the "blues" or looked on the dark side of the picture no one found it out on him. What a happy disposition! "Laugh and the world laughs with you." Why go pining, whining and grouching through the world, miserable yourself and making every one miserable around you when with grace and "grit," and sunshine, smiles and flowers you can be happy yourself and make those happy about you?

And why grow old and "doty," as Gulliver suggests, with all our modern cosmetics and concomitants of longevity and youthfulness? And better than all these as promoters of long life and youthfulness are the

spirit of good cheer, sunniness of disposition and activity, energy and study in the effort to bless the world and glorify God which has always characterized Gulliver.

But we turn, with a deep degree of regret and sorrow, from this delightful picture and inspiring train of thought, for some brief reflections upon that sad plaint contained in "Some Memories" of a superannuated preacher. Not much difference, doubtless, in the respective ages or length of time of service of the two men in question, but what a difference in sentiments expressed in the two articles. "Some Memories" stirs our sorrow and sympathy and makes us want to weep. Doubtless the saddest day in a true pastor's life is the day when because of age and infirmity he must retire from active ministry in his loved employ; but if he has been faithful to the high and holy trusts committed there ought to be worlds of consolation and comfort in the reflection that he has "served God and his generation and is now ready to fall on sleep" in Jesus.

It is sad, in the extreme, to see a faithful minister, who has spent his prime and active life in service to God and for the people come to his retirement without means of support or of providing himself, and his, shelter all because of the unfaithfulness of the people served. And herein lieth a tale of woe that involves solemn responsibility and a fearful account to be rendered by these dervellets, in the day of final reckoning that I pray God none who reads this may ever have to fear. We rejoice that the Church is waking up more and more to her duty and the importance of caring for these old retired heroes and veterans of the cross of Christ.

May the time speedily come when our splendid Church shall rise to her full standard of duty in this line of noble, God-honoring work, by formulating and faithfully executing plans or rather, perhaps, executing plans already formulated for the liberal support of her pastors, men in the active ministry, and for retiring them when they have served their "day and generation," on a competent "pension" as it were to keep them above want and taking care for the few remaining days of their earthly pilgrimage.

We are glad to see that our conferences are beginning to "move out" in the direction of housing and providing "parsonage homes" for our superannuated in the ministry. They are worthy, and this should be done and speedily done for them all. So mote it be.

# Impressions of a Memorable Year

By REV. E. GERARD COOKE, Late Wesleyan Methodist Missionary, Panama.

I have reason to remember the fourteenth of November, 1912. It was indeed one of the saddest days of my life, when I bade good-bye forever to my work in Panama. For six and one-half years I had labored there as missionary for the British Church and success had come to my work beyond all my dreams. My colleague, Rev. M. Britton King, left shortly after, too. By our united efforts a magnificent church was built in Panama City and three more churches in the Canal Zone. Valuable presents were given us—substantial tokens of our peoples' love. My wife and I bade our nearest friends good-bye as we stood on the deck of the noble ship, the "Parismina", bound for New Orleans. Soon we steamed out of the harbor, and after half an hour had passed the City of Colon, with its stately cocoanut palms, its mammoth shipping activities and its cosmopolitan life dropped beneath the view-line and was lost to us.

The life of today is failing; The departing glory veiling Its griefs and sighs.

We arrived at New Orleans a day later than schedule time and at length reached Marshall, Texas, on the second day of the Conference. I was soon accepted as a member of the Conference, and very shortly af-

ter, I was publicely "recognized" in a service of great solemnity.

Bishop Edwin D. Monzon is one of the most powerful preachers I have heard, and I have heard men of rare power. His sermon was a feast of fat things, and of wines on the lees. It was not merely the feast of reason and the flow of soul; our hearts were laid bare before God and we felt his mighty power, as the mind was instructed and the soul inspired. We were gathered together with one accord, in one place, and the social air was fragrant with holy love, and we came to see through the message of this man of God the clear blue of God's unchanging goodness as he challenged us to more devoted service for the kingdom we girded up afresh, the loins of our mind. The first man I remember meeting at Conference was Rev. Eugene W. Potter, now of Houston Heights, of whom I hope to speak in another paper, and who has shown me many attentions during this memorable year of my work in Houston.

I was appointed to McKee Street Church, to succeed Rev. H. M. Whaling Jr., a very promising young man whose monumental work is the Young Women's Cooperative Home, Houston. He was largely instrumental in raising funds for the building of this great institution. He followed up his success by the erecting of the Woodland Heights Church, said to be one

of the most beautiful of our smaller new churches.

I want to give a few pen pictures of some of the brethren with whom I have been associated during the year in the weekly preachers' meetings. Dr. Sam R. Hay of St. Paul's Church is a very winsome personality, who, whilst exalting the dignity of his sacred office as a preacher and speaker, never forgets that the Methodist to which he belongs is the greatest democracy in the world, and in his work and methods he touches life at every turn. He is, without controversy, a great financier. He can tell a story very effectively, too. Robert Louis Stevenson, in a charming poem, prays to be forgiven if he has gone among his kind without a great morning face. Sam Hay is a happy personality with a great morning face. Is this almost perennial stream of joy fed from the fount of every blessing? I fervently believe so. On the third Sunday in August I preached in his beautiful church at the evening service. It was plain that God had richly honored his work. I preached to a splendid congregation.

The Rev. James Kilgore, D. D., the presiding elder, is an unusually strong man. He is instinctively a gentleman and respects one's manhood. We have seen his marvelous power to sum up a situation, seizing on the salient points of a subject as though by intuition. In our discussions in preachers' meetings, at the monthly meetings of the Church Extension Society etc., he has shown us daylight many a time, and pointed the way out of many a perplexity. His sermons are piquant, thought-provoking and heart-searching, and he rises to great elevation and power near the end. The praise his brethren yield him is no contemptible sycophancy. It is the lawful meed of genuine merit. He is a brother dearly beloved. I believe him to be absolutely incorruptible in his principles. He is no more loyal to the general interests of the great Church than he is to any one son of the Church who claims kindness and justice at his hands—he would not sell his soul for his Order. You could put your case in his hands and feel sure he would do what he thought was just; even though he might not always please everyone. Have you, my reader, ever read this burning wish of the poet?—

"O God for a man with heart, head, hand, Like some of the simple, great ones gone Forever and ever by! One still, strong man in blatant land, Whatever they call him—what care I? Aristocrat, autocrat, democrat, one Who can rule and dare not lie."

Here is one such man, and there are others here, too. The self-advertising, self-proclaiming man beholds in James Kilgore no likeness of himself.

Rev. W. Fisk Packard, D. D., is a rare and radiant soul. After coming to Houston I had met him several times and had heard that he was a great preacher but did not realize his mighty power until I read his sermon in the Daily Press on these words, "Ye, though we have known Christ after the flesh, from henceforth know we him no more." My wife was reading the Houston Post. After perusing it thoughtfully for a time she burst out: "Here's a sermon by a great preacher!" She begged me to let her read it aloud to me. It made us wild with enthusiastic admiration. The homiletics were faultless, the literary style perfect, the doctrine sound, the figures strong and beautiful, the appeal inescapable. But it was the vision which he who preached that sermon surely beheld, and faithfully spread before us—it was the vision that was unforgettable, overwhelming. A few minutes after hearing it read I made my way to preachers' meeting and on the first opportunity told Dr. Packard I thought him one of the greatest preachers of the day, and that he was an honor to the Southern Church. I shall not forget how he received my candid and honest appraisal. He rose with a beautiful old-world grace and thanked me. I have been simply amazed at the width and range of his attainments. He knows something about everything, and everything about that one something—that Divine science, theology, that every preacher should specialize on and make the staple subject of study. Yes, it must be said Dr. Packard as scholar, preacher and theologian is distinct, unique. O ye tyros in the art of preaching, hail him as your master! But as a staunch and faithful comrade, as an ideal father-confessor to his intimate friends he is, if possible, even more remarkable. When the many discouragements, incident to my first taking charge of my work, made me irresolute, fearful of the future, disheartened, I would at rare intervals just lock up my study and go to him. I have never been starved or disappointed of the comfort, counsel or so-

face I sought. I could face Satan and all his ill after that.

Isaiah prophesied, "And a man shall be as a hiding place from the wind, a cover from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." The prophet saw a time in the golden distance when man—any man—should stand forth as such refuge and refreshment. Christ has most perfectly fulfilled this hope, but each Christian is called to make the strength of his friendship a refuge, and the sweetness of his spirit a refreshment to those who faint or are overborne in the struggle of life. It has been said that this is not a great preaching age. We have not a Phillips Brooks or a Henry Ward Beecher. Nevertheless we incline to the belief that while no one now has perhaps such a national or international reputation, the general standard of preaching was never higher than it is today, and we certainly have great preachers in our Texas Conference.

But most remarkable of all is the spiritual experience that glorifies Dr. Packard's life. Such union of the aestheticism, mysticism and practical evangelicalism of our faith it would be hard, perhaps, to find. And in this blend we have here a most charming man. Via cruce, via lucis is his motto—"the way of the cross, is the way of light." Working by his own methods he has rendered signal service here. He believes with all his heart that the regnant things in life are the invisible and the eternal. He is a great preacher. Not a single minister in the city grudges him this primacy, and among the tens of thousands who at one time or another have heard him preach, his name is as incense poured forth.

A word about the humble workers in my own McKee Street Church. A more cordial, happy-hearted band of stewards I have never met. In their homes, and I have been entertained by them all, they are the essence of kindness and courtesy, and their lack in other respects may, perhaps, be explained by the exacting nature of their daily occupations.

The younger members and the ladies of the Church are its soul and life. Without such loyal souls as the Miss-

es Hogan, Mrs. Robertson, Mrs. Sampson, Mrs. Mitchell, Mrs. Long, Mrs. E. N. Williams and others I do not know what we should have done. As president of the Epworth League Miss Durham, deaconess of the Co-operative Home, has infused new life into our young people. I hope to write about the Co-operative Home in another paper. Last, but not least Mrs. Thomas H. Eggert, whose solos at every service have lifted the worship out of the rut of commonplace. She just loves to sing, and feels honored on being requested. Would that those who sing might always be as willing to consecrate their voices to the service of the King!

"A singing pilgrim, glad and free  
As yonder bird that wings the air,  
Be it my purest, earthly joy,  
To sing of Jesus everywhere."

My whole choir has stood by me all through the year, and one lady, Mrs. Sampson, comes to us from a distance of four or five miles on Sundays to teach school and sing in the choir, while the Woodruff girls have walked two miles to service, rain or shine, and the Sanders have hardly ever been absent. It is impossible, in this brief space, to name them all. Many another preacher in his own sphere can tell of the faithful few who have stood by him as these have stood by me. They are the richest trophies of our battle against the worldliness and indifference of our time; they are a splendid augury for the future of our beloved Methodism.

My first year as a preacher in the United States will in a few days have come to its close. I have friends here as devoted as any I had in British Methodism. The message of the atoning cross is relevant to every age and applicable to every heart everywhere and because I proclaim such a message men have not been slow to love me here as they loved me there. I look with serene confidence into the God-lighted future. I may loosely hold a thousand things if I may be very sure of God. "So long thy power hath led me, sure it will still lead me on!" And why not?—"the future is as bright as the promises of God." Houston, Texas.

## The Tests Of True Worship

By J. A. PHILLIPS.

Worship is the highest exercise of the human soul. It exerts the most purifying, the most elevating, the most inspiring influence on the soul of man.

The purpose of worship, so far as we are concerned, is the development of character. It puts one in personal contact with his Creator and so energizes the spirit that all the highest faculties of the soul are developed. Its ultimate aim on earth is not only the redemption, the new creation of individuals, but of the human race as a whole, body, mind and spirit. The prophet Isaiah seemed to have in mind that the wild passions of even fierce beasts and serpents are to be subdued, when he says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Isa. 11: 6-8.

Paul may have referred to this general deliverance in Rom. 8: 19-22: "The earnest expectation of the creature waiteth for the manifestation of the sons of God. \* \* \* the creature itself also shall be delivered from the bondage of corruption. \* \* \* For we know that the whole creation groaneth and travaileth in pain together until now."

God has evidently been working out through the ages his original purpose couched in that trenchant command, "Subdue the earth," for only the nations that have recognized his rightful lordship have been able to make much headway in extracting nature's secrets and in compelling her to obey her sovereign—man. Idolatry is simply the abuse of worship. It is an effort to secure the blessings of worship without fulfilling the conditions.

I. The tests of true worship.  
II. Worship must furnish all-conquering impulse to morality.

(1) The Ten Commandments. The central truth in the decalogue is, "Thou shalt have no other gods before me." The application of this basic principle to the field of ethics is, "Thou shalt not kill." All the other commandments revolve around either the one or the other of these two. The first table of the law especially guards, in the second commandment, against the use of images, and in the third, against the giving way of moral

stamina by faineness to God. In the fourth, one day in seven is appointed that we may have the time necessary to cultivate the religious spirit. All these three commands are a development of the first.

All the laws of the second table cluster around the one which makes provision for the protection of human life. Anything that tends to shorten, vitiate, dissipate, pervert, impoverish or destroy outright the sacred life of men or of man is condemned. So adultery, which corrupts the soul life and destroys the body; false testimony, which destroys the harmony of society and makes life insecure; dishonor to parents, which specially shortens life; stealing, which immediately reduces one to poverty or makes property insecure generally; covetousness, which is stealing at its beginning stage, all these are condemned.

(2) The beatitudes have for their main truth, "Blessed are the pure in heart for they shall see God." A right attitude to Jehovah is essential. Those who are humble, honest, earnest, clean in the very core of their being, have the qualities which enable them to penetrate through the darkness and see who God is. They have the inner qualities which make it possible to comprehend a being whose goodness is supreme and untarnished.

The other beatitude which carries the first out into the field of practice is, "Blessed are the meek, for they shall inherit the earth." That quality which is destined to bless even the lower animals, is also the secret of genuine and permanent success among men while they live on this planet.

(3) The Lord's Prayer. The heart of that great, brief model of approach to God is, "Thy will be done on earth as it is in heaven."

Of the three primary faculties of personality; intellect, sensibilities and will, the will is unquestionably central. Jesus Christ began his earthly career by obedience to the Divine will; his temptation in the desert was a test of his loyalty; one of his last words on the cross was, "Father, into thy hands I commend my spirit." In Gethsemane, where the greatest struggle of His life took place, he reached the sublimity of His earthly career when He said, "Thy will, not mine, be done."

The second great petition in that prayer is, "Give us this day our daily bread." First God, then man; first, spirituality, then ethics; first, a right attitude to God and mortality, then

the right attitude toward man and morality.

These three great nerve centers of the Bible have first, their central truths; second, the application of these principles, and, finally, the test of them.

After the ten words, one comment and only one, is made: "Don't make idols; don't use images in your worship." Image worship was degrading and destructive to society. Government had to take cognizance of it, for it palpably bred immorality and crime.

At the close of the beatitudes, the point is made that the practice of all these virtues would, in a corrupt world, bring persecution. The question was whether or not those who would live according to the principles taught in the beatitudes were willing to seal their faith with their blood.

The test laid down in the Lord's Prayer is, forgiveness of enemies. That is the only note Jesus adds to the prayer. And that is a very practical test of loyalty to truth.

(4) The two sacraments of the Church set forth before the eyes the same basal truths taught in the decalogue, the beatitudes and the Lord's Prayer.

The Lord's Supper reminds us of the tragic suffering and death of the Son of God, of what he accomplished for us and of his abiding presence.

Baptism calls to mind that we, by God's help, are to separate ourselves from all filthiness of the flesh and spirit and to keep ourselves unspotted from the world.

(5) The two natural sacraments, if we may so term them, of suffering and toil, teach the same things and teach them constantly in daily life.

Down in the dark, damp soil of sorrow and pain are planted the seeds which if nurtured may grow up through patience and experience until they flower into hope, and fruit in the love of God shed abroad in the heart. Pain brings us into the presence of a personal God and of eternal realities.

Labor carries us out among our fellows, where we may, by reverence for human life and by the proper use of our God-given faculties, earn our daily bread. It also moves us to establish those motives and customs whereby all may seek and secure the necessities of life. It not only protects life but conserves it. Prayerful toil enables men to inherit the earth.

(6) Jesus' summary of the law and the prophets, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself," shows us how we may do the seeming impossible. Genuine, disinterested love to our fellows can alone be felt and practiced when we are empowered by Jehovah's strength.

II. Worship furnishes the secret to truthfulness and truthfulness. Jesus, in his exposition of the commandment against blasphemy, Mat. 5: 33-37, points out that men are not to abuse the instinct of worship and the imperative need of truthfulness and veracity, by appealing to any of the steady phenomena of nature in a light, irrelevant or false way. His argument would run: (a) Practically all men recognize their weakness and unstableness, compared to the systematic workings of nature and of established human government. (b) The instinct of reverence for high things would cause men to naturally trust a fellow mortal who solemnly appeals to them. (c) Out of this instinct has grown up the custom of oaths. Abraham had his servant to place his hand under his thigh and swear before going after a wife for his son Isaac. That act was an appeal to the very body and life of Abraham. (d) To use wickedly or profanely this method of deceiving man is severely rebuked, on the ground that truth, religion and practical morality are all bound up together. (e) The doctrine of the immanence of God is also involved in it. To swear by the earth, to pretend to be as reliable as the movements of the globe, is not simply falsehood, but blasphemy, the earth is God's footstool. To appeal to one's life, "As sure as I live," without due consideration, is to profane what God has given. Not only can we not create our bodies, but we are unable to even make one hair white or black. We are also to regard with reverence the government under which we live. Swear not by Jerusalem, it is the city of the great king. The heavens are God's throne and represent absolute truth; we must not swear by them.

III. True worship brings the soul into personal contact with God. All religions, besides the Christian, have this defect; their purpose in the main is to placate, by sacrifices, penance, good works and prayers, their angry and capricious gods. Jesus said, "I call you friends." He begins his matchless Sermon on the Mount with the word "Blessed." His model prayer begins, "Our Father."

## WHY COUGH?

Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide.

J. C. Ayer Co., Lowell, Mass.

His high-priestly prayer, recorded in John, 17, is full of consolation.

IV. The right kind of worship sets men free. Jesus said, "The truth shall make you free." He also said, "The Son," who is the embodiment of truth, "shall make you free." The religion of Christ dignifies man, it makes him to know himself, his origin, his possibilities, his privileges, his responsibilities.

### AN EXPLANATION.

By Rev. John Adams, D. D.

There is a statement in my article in the Advocate of February 13, 1913, which I would like very much to explain: Having quoted Peter's words to the Gentiles in the house of Cornelius, "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins," and knowing that the Disciples of Christ claim that the words "through his name" in this passage mean, through baptism in his name, I said, "Now, not one of the prophets bears witness concerning water baptism through the name of Christ, or in his name, or in any connection with believing on him, or with remission of sins." To correct any wrong impression which these words may have made on the mind of any reader of the Advocate I wish to emphasize the fact that by the words "water baptism," I meant immersion in water. And it is true that not one of the prophets bears witness to immersion through the name of Christ. The prophets do not bear witness to immersion at all. That is to say, they use no words with reference to baptism that mean to immerse. But assuredly there are allusions to baptism in the prophets. God said through the prophet Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols will I cleanse you. \* \* \* And I will put my spirit within you, and cause you to walk in my statutes." This is God's own description of the manner in which he would cleanse the people from all their outward and inward sins and defilement. The Apostle Paul describes the same thing where he says to the Corinthians: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus and by the spirit of our God." That is, ye were washed with water in the name of the Lord Jesus, and sanctified and justified by the spirit of our God. Evidently these two passages—the one from the prophecy of Ezekiel and the other from the New Testament—describe the same work of grace in the hearts and lives of the people, cleansing them from all their sins, and enabling them to walk in newness of life. Immersionists say that the words "clean water" in the passage from Ezekiel mean the "water of separation," and that it was to be used in cleansing the children of Israel after they had returned to their own land from some of their captivities. If that is true, it follows that God would cleanse the people referred to from all their outward and inward sins, and cause them to walk in his statutes by sprinkling the water of separation upon them and putting his spirit within them. But the water of separation was not clean water. It was a mixture of water and the ashes of a heifer—so filthy that whosoever touched it, or was touched by it, had to wash himself and his clothes, and it was used only on funeral occasions, and did not cleanse anybody from all sin. It was a symbolic "purification for sin," and pointed to the shedding of Christ's blood for the remission of sins. The most beautiful and significant religious ceremony in the world is the sprinkling of clean water upon a babe, or upon a believer in Christ, in the name of the Father and of the Son and of the Holy Spirit, for it is an emblem of innocence, a symbol of a heart sprinkled from an evil conscience through the blood of Christ.

Tyler, Texas.

### REV. W. F. LLOYD, D. D.—A TRIBUTE.

By J. H. Hunter.

For several years the writer was intimately associated with the Rev. W. F. Lloyd, D. D. Two years of that time were spent as steward for Polytechnic College under him as president. It was at the crucial period of the school. The real estate scheme had collapsed. Debts were accumulating. There was no money in the

quate. There was almost everything treasury. The buildings were inadequate to discourage. Two things gave hope. The president was optimistic and the people believed in the enterprise. Boys and girls were sent there by scores and hundreds from the first. Dr. Lloyd's faith was as simple as a child's, and the constantly increasing patronage had a profound effect upon his naturally optimistic spirit. And as these young people flocked there, thirsting for knowledge, his zeal for Christian education became a consuming passion. His desire to help poor pupils was not always guided by the best judgment, and it betrayed him into the adoption of policies that were not based on sound business principles. To illustrate, his deep interest and unselfish solicitude for those who were unable to bear this usual expense of a college course, I may mention, that on one occasion he reduced board to the point where there was loss in that department. The work on the campus in the dairy and dining room was always done by students, when possible, although it was at a financial loss. Many times did he insist on me employing a pupil, who was in a hard place, when the work could have been done by those already on the pay roll. Dr. Lloyd was a fine preacher, one of the best pastors, and his work in the interest of Christian education set in motion impulses far down the ages, but I leave it to others to speak of these. But as one that was very near him during the trying years of Polytechnic College, I claim it as a privilege and sacred duty to pen these words about the bigness of his heart.

Center Point, Texas, Nov. 18.

### TO MY FRIEND, REV. WILBUR FISK PACKARD, D. D.

By J. L. Murray.

How I regret that duty calls you hence  
To distant fields of service and best;  
Ah! such regrets are selfish ones  
At best—  
Like Grecian statues shorn of excellence.  
  
All noisy praise but gives the wise offense.  
I know, my friend, that thou canst not protest  
The fame achieved of worth, and now possessed—  
'Tis friendship guilds the throne of eminence.  
  
So, go. And when that Alpine height is won,  
Bequeath one kindly downward glance on me.  
I crave that day: though now has well begun,  
The boast of friendship's immortality.  
Proud song! Before 'tis sung, 'tis weighted down  
With wish on wish—the prayer of thy renown.  
Houston, Texas.

### FULLY NOURISHED

**Grape-Nuts a Perfectly Balanced Food.**  
No chemist's analysis of Grape-Nuts can begin to show the real value of the food—the practical value as shown by personal experience.

It is a food that is perfectly balanced, supplies the needed elements for both brain and body in all stages of life from the infant, through the strenuous times of active middle life, and is a comfort and support in old age.

"For two years I have used Grape-Nuts with milk and a little cream, for breakfast. I am comfortably hungry for my dinner at noon."

"I use little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished."

"Nerve and brain power and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I had improved are now using Grape-Nuts."

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt over 70, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest. (Adv)

(CONTINUED FROM PAGE ONE)

passed at the regular session. It not only prohibits the shipment of liquor from a wet into a dry county, but it makes the Webb law passed by the United States Congress effective in Texas. Under it, all liquors heretofore transported from the outside under the Interstate Commerce Act, become amenable to the State laws just as soon as such shipments cross the State line and encounter dry territory, provided they are destined to some point in dry territory. Peace officers now have the right to intercept all such shipments from the outside, intended for dry territory, and confiscate them on the spot; and express companies and all others engaged as public carriers are forbidden to carry such shipments into dry territory anywhere in the State. But in order to cover alcoholic shipments to be used by druggists or manufacturers for commercial purposes, pure and simple, certain quantities of alcohol are exempt. Such persons making these orders must state the quantity and make affidavit to the fact that its use is to be restricted solely to the purposes given, and in no sense for private use as a beverage. The law is as tight as terms can make it and the man who violates it takes upon himself tremendous risks. It also prohibits any agent from entering dry territory for the purpose of soliciting orders for intoxicants. Neither can a liquor dealer or any one else write a letter to any dry section and solicit orders for liquors. The saloon man who does this or who ships liquor into forbidden territory violates the law. He can not send a circular into such territory advertising his liquors.

For any violation of this Allison law, the penalty is a felony and when conviction follows the punishment is from one to three years in the penitentiary. Under this law no local option territory need be afflicted with violations of the law. The liquor man is absolutely bound hand and

foot by this law so far as local option counties are concerned. The day of the local jug business, of bootleggers, of blind tigers, really of any sort of evasion of the law, is gone forever. When people vote in local option or where they already have local option, the man who assumes to be stronger than the law and undertakes to violate it has the door of the penitentiary staring him full in the face.

Now what is the result? Heretofore when we have had local option campaigns and when we had State campaigns, the cry was, "Prohibition will not prohibit!" We have heard that old chorus sung all down the line for nearly half a century. But the tune is changed and the chorus is changed. They are now singing with bulging eyes and parched tongues, "Prohibition does prohibit." And wherever they are now calling an election in a dry county, or wherever we are calling an election in a wet county, their cry is, "Under local option as the law is now construed, liquor cannot be gotten for love or money, for life or death and in the absence of the regulated saloon, we are doomed!" But this is only a demonstration of their willingness to adopt any slogan for success. When it did not prohibit because of the weakness of our laws, their cry was, "Prohibition does not prohibit!" But now since the laws have become drastic and proof-tight, they have reversed their cry and now exclaim, "Prohibition does prohibit, and therefore we must defeat it!"

Therefore, let us be alert and vigilant, and press the fight all along the line day in and day out, until the State is rid of the abominable iniquity. We have the saloon on the run. It is frightened to death, almost. They are begging for quarters; yes, they are so gentle that they are almost willing to wag their tails and feed complacently out of our hands. But let us be not deceived by their change of attitude. More than ever we need to send the slogan down the line—"On with the battle!"

## The Presiding Elder is Indispensable

THE government of the Methodist Church is the outcome of experience. It was never deliberately formulated and set on foot as a piece of ecclesiastical machinery through the foresight of any one man or set of men. When John Wesley began his movement he had no fixed plan before him. He found the multitudes unchurched and without the gospel and he set himself to the task of giving the gospel to them. He had no idea of preaching outside of a church building when he began; but in the course of developments he found it necessary,

and to the scandal of the Anglican Church his open air meetings became the popular services of London and other places in England. He did not dream of sending out laymen to preach when his work first began to take shape, but the necessities of the case forced him to this alternative. So it was that his plan of governing his societies and of giving the gospel to the multitudes forced itself upon his mind and heart. Before he died he had an organized movement with all the conditions of growth and development made possible.

When Methodism crossed the Atlantic it found a frontier world as the field of

operation. To meet the emergency great circuits were formed and these were manned with such preaching forces as the movement could command. Many of these preachers were young and inexperienced and most of them unordained. They went hither and thither preaching in private houses, under brush arbors and in the open fields. They needed men of experience to administer discipline and to see that the sacraments were given to the people. Hence an elder was placed over a given number with certain well-defined duties to perform. In this way the presiding eldership of the Church was developed. It soon proved one of the strong arms of power and became a fixture in our system. From time to time its functions were enlarged and for years it has been one of the necessary features in our itinerant system.

We cannot now hardly think of the Methodist Church without thinking of the presiding eldership. We have grown so accustomed to it that we hardly see how we could proceed with the work of the Church without it. It is one of the strong spokes in the wheel of our system. It is not merely a fifth wheel as some people are disposed to regard it; it has a larger sphere and one not to be dispensed with unless we change our plan of operation.

No Bishop coming to an Annual Conference knows how to proceed without the advice and co-operation of the presiding elder. He is the only man who knows the territory to be supplied and the men from whom the supply is to come. He is largely dependent upon the presiding elder for such knowledge as is absolutely necessary to his success in appointing preachers. From this source he learns of the men and the charges and then he is somewhat prepared to give the preachers their appointments and the people their preachers.

The presiding elder, therefore, needs to be one of the wisest and most clear-headed men in the conference; a man of good judgment and fine powers of discrimination. He must know men, their fitness, their adaptability, and their equipment. He must be familiar with them and their preparations for success. He must be a man of impartial judgment. He must never be narrow or prejudiced. He must not have enemies to punish or friends to reward. He must not use his position to put some favorite to the front, or to pull some man, whom he dislikes, back. Such a man in the presiding eldership can do the Church great harm if he is inclined to adopt any except impartial and fair methods in the appointments of his brethren.

He must be a man of good preaching ability. His coming to his quarterly meeting must be an occasion of more than ordi-

nary interest, otherwise there will attach no special importance to his appointments. If he does not attract any more attention than the preacher in charge, his service will be commonplace and ordinary. The office will deteriorate under his administration and become unpopular. But if he is alert, well read, a strong preacher, a man of good executive head his preaching will attract attention, help the pastor and he will dispatch the business of the Church successfully.

As a rule it is not best in these latter times to keep any one man or set of men in the presiding eldership too long. Under ordinary circumstances, one quadrennium is long enough for the average man to fill the office at a time. Let him resume his place in the pastorate and give some other man an opportunity to try his hand in the office. This keeps it fresh, it hands the honors and the responsibilities round and variety of service is the result. Otherwise, a few men come to think that they have special claims upon the office and grow into an arbitrary way of conducting the affairs of the Church and in disposing of men. Until our Bishops discontinued this fixed plan of the presiding eldership, there were signs of dissatisfaction among the preachers. Rotation in this office is its salvation, and the only way to keep it useful and to keep the members of the conference satisfied is to change the men from time to time. Hence, of late we hear but little complaint about the presiding eldership. Of course, now and then it is necessary to keep a man or two or three men at longer periods in the office, but these are the exceptions to the rule.

The presiding eldership, properly handled by our Bishops, will never outlive its usefulness. It will continue to perpetuate itself as one of the necessary features of our system. Through it the Church will get better and larger service and from it the work will derive greater benefits. The presiding elder who does his duty is one of the hardest worked men in the Church and one of the most efficient. He bears heavy responsibilities and places a tax upon every power he possesses. The Church looks to him to initiate enterprise and prosecute plans for progress. His brain must help do the thinking of his district and his eyes must scan the field and outline plans for conquest. The office is no sinecure, neither is it merely a place of honor and preferment. It is a position for service and the man who properly fills it has no idle bread to eat and no luxurious places to occupy. He is an exemplar, a leader, a thinker, a progressive, an originator, a preacher and a man of affairs. In the hands of such a man the office will never degenerate into a commonplace and an indifferent position.

## Notes From the Field

**Eden.**  
Owing to the change in my work, it became necessary for us to move to Eden, and while we regretted to leave Menard, yet we find Eden a very pleasant place to live, and the people kind and hospitable. Our people here are few in number, but we believe, religious, and we are expecting and praying for great things this year. Bro. N. E. Bragg is here, and will probably remain here for some time and would be glad to hear from any of the brethren at any time. We should remember our superannuate brethren with a line of brotherly love and confidence now and then, just to let them know we have not forgotten them.—W. L. Wall.

**Decatur Circuit.**

The fourth and last of our stay on the Decatur Circuit is well-nigh to an end. The ties that have been formed between us and this good people are stronger than a mere separation can break. If not "love at first sight" in every instance, it will be till life's final exit. We appreciate the fact that they have paid us more than any predecessor received, this

notwithstanding the membership is decreased by removals, deaths and otherwise. Have built one nice little rural house of worship, torn down and moved one, moving it one and one-half miles (without a dissenting voice), adding new material that makes the Oliver Creek Church one of the nicest rural places of worship in the district. Have dug two wells, put in pumps. Built one "board shed," purchased an acre of ground on which to build a new parsonage, which we failed to build only on account of four successive crop failures. All these we expect to leave out of debt. It now looks like at the end of heroic effort, our financial report will be short at the conference at Clarksville. We have not had as many conversions as we hoped and prayed for; this is due in part to our inefficiency, and in part, we think, to the fact that this is an old charge that, by our predecessors, has been well worked. Our strongest supporters have "gone to town," but a move is on foot to hold up the financial standard. Many have been the tokens of love and appreciation, during this and the previous years; a nice \$25 new suit to wear to conference, and wife remembered, all of which makes it hard that we part. But yet

we do not favor the removal of the time limit. It is wholesome and good, selfishness notwithstanding. Our hard worked "beloved," Rev. S. C. Riddle, is universally loved, and Bro. M. B. Johnston says he is learning to preach as he goes in and out on the district. Our fourth Quarterly Conference will be the last for the year. \$655 for S. M. U., mostly cash.—Jno. L. Sullivan.

**Buffalo Gap.**

A terrific storm, but nobody hurt. I got home from conference Tuesday evening. That same evening about 7:30 while sitting quietly in the parsonage we heard a noise, looked out through the window and saw lanterns and torches and about 75 people coming through the front gate. They collected for a few moments in front of the door, singing Showers of Blessings; from thence into the dining room and I tell you that in a very short time the poor, old table was taxed to its utmost capacity. We, the inmates of the home, made no attempt to escape for there was no better place to go. Our entire little town was represented in this mob, even our school teachers and pupils. Well, after many songs and a very broken talk by this unworthy scribe, we had a word of thankful prayer and dismissed. Such great expressions of kindness tend to humiliate us and make us more humble and consecrated and determined to try to do more in our Lord's vineyard than ever before. We have been returned back to the same charge

with more work added on, for which we are very thankful. Brother C. N. N. Ferguson is our presiding elder and I just want to say that he is in every way equal to the stupendous task. We love him and under his consecrated leadership we are expecting to accomplish great things in our Lord's kingdom this coming conference year. To this noble end let us work and pray.—T. H. Davis.

**Conroe.**

We are in the midst of the greatest revival Conroe ever had. It is being conducted by Rev. D. L. Coale and his singer, R. E. Houston. I never saw a town stirred as Conroe is. The power bestowed upon Brother Coale is marvelous. It is frequently said the only way for a sinner to keep from surrendering to Christ is to stay away from the services, and several have left town. About two hundred have been converted, many of them members of the Church, and about one hundred have given their names for membership—sixty-five for the Methodist and thirty-five for the Baptist Church. And the end is not yet.—J. W. Johnson.

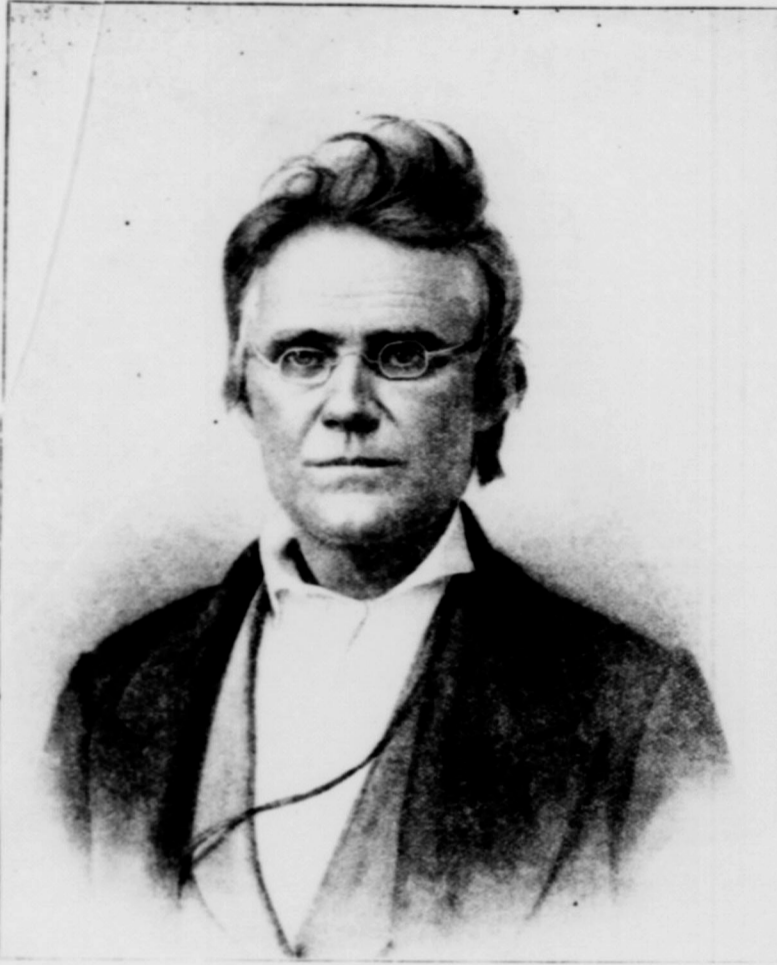
**Ferris Station.**

We are just beginning our work in Ferris. As a town, Ferris is growing rapidly. There are abundant signs of life. Our Church seems to be in good spiritual condition. Under the labors of Rev. C. V. Oswalt, this was made a station, and last year a new parsonage

was built. The Woman's Missionary Society is to be complimented on the furnishing. They bought nothing cheap or shoddy, but showed that they believed the preacher and his family to be entitled to a good home as well as the members of his Church. They had certainly heard that they were to have one of the biggest preachers in the conference, and they had prepared a bed accordingly. It was not a bed of ivory, such as Amos speaks about. Neither was it one of the kind mentioned by Isaiah, 28:20. But it was more like the one made for "Og, King of Bashan," only much

### A BLESSING FROM HEAVEN

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at drug-stores.



REV. J. W. P. MCKENZIE, D. D.

Pioneer preacher and educator, who served under the Republic of Texas, and in the infancy of its Statehood.

MCKENZIE CHAIR.

I have been asked by Commissioners Barton and Young concerning the propriety and practicability of endowing a chair in the Southern Methodist University, in memory of the distinguished service rendered the cause of Christian education, by that eminent minister and educator—Rev. J. W. P. McKenzie, D. D. Answering, would say, the University would honor itself in honoring the name of this pioneer preacher and educator who served under the Republic of Texas and in the infancy of its statehood.

Dr. McKenzie was a native of North Carolina, a graduate from the University of Georgia, then known as Franklin College, about the year 1826. He was a teacher by profession, and taught in Georgia, and later near Columbia, Tennessee, until 1836, when he was sent as a missionary to the Choctaw Indians; and in 1839, as a missionary to the Republic of Texas; and in 1841, broken in health, he located and began teaching in the country, four miles west of Clarksville, with sixteen pupils; and this was the beginning of the most popular and prosperous institution of learning in that day west of the Mississippi River—matriculating more than three hundred boarding pupils—coming from Louisiana, Arkansas, Indian Territory, Missouri and from all parts of Texas—aggregating in the thirty years of its existence, over thirty-three hundred pupils, and of this number, twenty-two hundred were converted under the religious auspices of the College but more particularly under the ministrations of the honored president.

McKenzie College contributed largely to the learned professions of its day—law, medicine, teaching, preaching, to State and National politics, and to the ranks of the Confederate Army, from a private, to a major general.

The wreckage of the War, and the advanced age of the president brought the school to a close in 1871.

Yes, long live the name of McKenzie and his great service to the Church and State; and in no more fitting way can this be done, than by linking it indissolubly with Christian education and the fortunes of the Southern Methodist University. This, I am sure, would be the sentiment of all his few surviving pupils.

JOHN H. McLEAN.

finer. But for all they have prepared the parsonage so elegantly, they declare they are not yet satisfied, but will add electric lights and other touches soon. To describe the reception given the pastor and his family at the church Friday, November 21st at 8 p. m., I would need the descriptive genius of Walter Scott. Everything was well planned, and nothing failed in the fulfillment. At the appointed hour, the pastor and his family were ushered into the presence of his people and other guests, who received them with a welcome never to be forgotten. The Church showed the touch of loving hands. The musical program was most enjoyable, and welcome addresses were made by Rev. J. M. Brooks, of the U. S. A. Presbyterians and Rev. B. E. Bowmer, of the C. P. Church, responded to by the writer. T. G. Cole was the master of ceremonies, and filled his place capably. After the reception came the old-fashioned Methodist pounding, which spoke of an appreciation which words cannot utter. It was bountiful and well selected. We are now ready for service in preaching the gospel, visiting the sick, comforting the heart-sick and marrying the love-sick.—Josephus Lee, P. C.

Royse Station.

The conference year draws to a close. We will soon gather at Clarksville, our seat of conference. All to make our reports, some to be assigned and re-assigned to our field of labor, some to transfer to other conferences, some to be retired from the active ministry and others to locate, etc. This has been in many respects a very pleasant and, we trust, a profitable year on this charge. The people have nearly all been kind and thoughtful of the pastor and family. We have received, all told, nearly one hundred members, baptized a goodly number of infants. We have moved the parsonage to a nice corner lot, put about 50 nice shade trees out and changed the looks of things materially. The conference collections, which have nearly doubled in payment during the two years we have been here, will all be paid in full as usual. The salary has been raised from \$1000 to \$1500 during this time. Considering the beautiful

and valuable church property we have here, its location and arrangement, the town population, and the amount of salary the pastor gets, makes this, perhaps, the foremost appointment in our conference. The charge owns property and pays a salary now equal to towns in our conference two or three times our population. We will not bequeath any church debts to our successor. I know of no appointment, to the size of the town population, take it all in all, that excels Royse Station. All the auxiliaries to the Church are doing well. If the conference has any other pastorates that need resurrection, according to the time-honored custom of the twenty-three years we have been in it, we are eligible to them. It has been asked: "Why labor so hard to bring these things to pass when the conference does not properly recognize your work." My answer has been, (1) To make "full proof of my ministry," (2) I must give an account of my stewardship at His bar. For twenty-three years we have been receiving appointments in the North Texas Conference. Yet, we have never received one that was paying over \$1000 when we went to it. Patience and means, at times, have run low, but the grace of God, economy and "get-up-and-get," and keep getting, have brought us through. A Methodist preacher can be dismembered and decapitated, but he must not complain. A few more years of active toil; then the struggle and disappointments will be over. The sword will be sheathed, the armor stacked, the roar of cannon hushed, the battle-stained warrior will enter his rest.—Tom J. Beckman.

Krum and Ponder.

Our work at Krum and Ponder has been of the most pleasant type. These are a loyal people. We worked and prayed for sweeping revivals. We were not disappointed, considering the time given to this work. Plenty of work left here to do. Whoever the next preacher is, plenty will be here for him. Our Leagues are doing some lasting work here. Leadership is what we need here. We have all claims for conference paid and receipts on file except education, which is provided for. We will go to conference with all things up

in full. We are delighted with our prayer-meetings at Krum, and Ponder. Several have been converted at prayer-meeting. Our membership has been strengthened, yet some of our strongest members have recently sold out and will leave. Brother Riddle, our presiding elder, is making good. We love him. Will meet some of you at conference.—L. D. Shawver, Nov. 21.

Hemphill and Bronson.

We give a brief resume of our year's work. Have held three revival meetings; results, fifty conversions and reclamations and forty-two additions to the Church, making a total of about seventy-five members that have been received during the past two years that we have been pastor. Rev. H. B. Smith assisted in the Bronson and Pine Hill meetings. Conditions were against us, but the Church members were revived and strengthened under the strong spiritual sermons of Brother Smith. He is one of our strongest preachers in point of logic, thought, theology and spiritual power. Rev. J. M. Bond, that old war horse of the Central Texas Conference, assisted us in the revival at Hemphill. Results: Thirty-two members were received, Church members revived and reclaimed. It was a great meeting. Who said Jim Bond was superannuated or a back number? He caught the crowd at the first service and the congregations grew with each service. Bond preached with the old-time power. He is a marvel in many respects five. We have bought and paid for a piano—seventy-one years old and yet he preaches with the power and vigor of a man thirty-four our church at Hemphill. The noble ladies of the W. H. M. S. have put a nice fence around the church property. Our Sunday Schools are well organized and officered. Have both Senior and Junior League at Hemphill. We need a new church building at Hemphill and that will be built next year. These have been two very pleasant years for us. We have one of the best Boards of Stewards we ever saw. Salary and conference assessments paid up to date and I think we will report everything in full.—P. S. Wilson.

Cumby and Miller Grove.

We are closing out in good shape on the Cumby and Miller Grove charge. Have had a busy and successful year. About eighty have been converted and over fifty have joined the Church. The material side of the Church has made splendid progress, such as building new parsonage, remodeling our church, etc. The salaries of presiding elder and pastor, which are much larger than they were before, will be paid in full. The conference collections have all been paid some time ago. Miller Grove paid out on everything one month before conference. While we have not had the great revivals we have needed, yet we are sure that progress has been made on all lines of Church work. The attendance upon Church services has increased, both in interest and number. Our League has made splendid progress, and our Sunday School has steadily gone forward. About three weeks ago we had a real treat in the way of a Sunday School rally. Brother B. L. Nance, of De Leon, Texas, who has had a lifelong experience in Sunday School work, spent three days with us. He came here to lecture on "Agriculture," as he is now employed by the Agricultural Department at Austin, and we took advantage of the opportunity and got him for the rally. His addresses on agriculture were the finest I have ever heard. The department is for-

tunate in getting him. His work as a Sunday School man cannot be excelled. His visit to our charge was a great blessing to our school. I hope to get him some time for a Sunday School revival. Last fall Cumby took a big step forward, rising from a quarter to a three-quarter station, and it will not be long, judging from this year's work, until she will be a full station. And why not? Many places smaller than this are supporting full time. Cumby is moving forward in other things. Dozens of houses have been built in the last few months, and still they are going up—and more needed; seven new brick business houses are to be built here in the near future, and already a new modern, up-to-date school building is being talked of. We are surrounded by some of the best farming country in Texas. At least the State Fair gave Hopkins County the premium for the best display of farm products. But what does this have to do with Methodism in Cumby? Much every way. She is able to go forward and lead the forces for righteousness to victory, and she must, or give up the banner. God never intended for Methodism to follow, but to lead, and I thank God she is beginning to take her place in the front ranks. The Baptist and Presbyterian Churches have both gone forward, having doubled their time and moved their pastors here in the last few months. Why not Methodism go forward? She belongs in the front. Let her take her place. We are now engaged in a few days' revival services with Brother R. C. Dial, that princely layman of Greenville, Texas, leading. The primary purpose of the meeting is to tone up the Church and close out in good shape. In this we are having success. Brother Dial is fine help in a meeting.—J. Leonard Rea, Pastor.

Kerens.

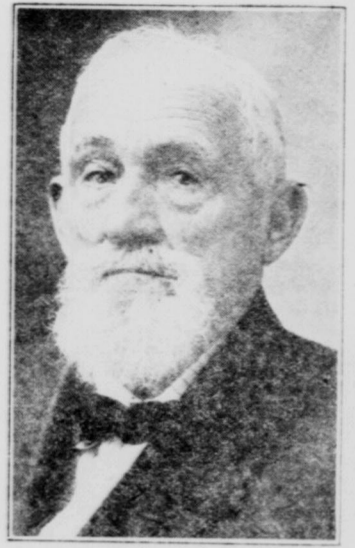
Conference is over. God, I trust, through the Cabinet, sent us to Kerens. At once we set sail for this place, reaching here Saturday, November 15, and was received with open arms. Every kindness was shown us, not only in words but in a large and bountiful pounding. So the pastor and family are living on the good things of a good and hospitable Church. Sunday was a good day. Preached morning and night to a well filled house. We are planning a great year, by the help of the good Lord, at Kerens, Powell and Long Prairie.—W. Viasant, P. C.

Moore.

My second year at this place; first Quarterly Conference past; fine reports from stewards, also paid my home and conference and foreign mission assessments in full by first Quarterly Conference, which was \$120. But it was through our good layman that this report was made, and a little hustling around on my part. We are praying for a great year for Christ.—W. O. Callahan.

Beckville Circuit.

Our fourth and last Quarterly Conference for this current year was held at Beckville Tuesday, November 4, but owing to a change in the date of the announcement there was rather a small attendance, but those present heartily enjoyed the occasion, as we always do at quarterly meetings. Our presiding elder was on hand and in good shape. At 11 o'clock he preached a good sermon on our duty as Christians and Church members. After the sermon the brethren who live in town took those of us who live off in the country to their



The above is the latest picture of Bro. L. A. S. Chiddix, who was born in 1835, came to Texas in 1859, and settled in Tarrant County. He served through the Civil War. During a revival meeting in 1869 he was converted and joined the M. E. Church, South, and immediately erected a family altar. He has been a reader of the Texas Christian Advocate more than forty years, a steward for thirty years and has also served as district steward, Sunday School superintendent and class leader, and as a delegate to several Annual Conferences. It is an inspiration to anyone to come under the influence of such men of God. Brother Chiddix for a number of years has resided in Montague.

H. M. COWLING.

Bonita, Texas, Nov. 20.

homes and gave us an excellent dinner. At 2 o'clock, conference was called. Quarterly reports reasonably good. Not all paid up, but they will be before the Annual Conference convenes. Pastor's report on Sunday Schools most excellent. Schools improving all over the work. On the general state the Church was good so far, but the pastor was engaged in a protracted meeting and then would have another one to hold and would have some more items to report before leaving for conference. We all love our presiding elder and pastor and hope they may be returned, but we do not know what the conference will do. But this work is too large for any one preacher. Allison Chapel, Ebenezer, Pisgah, Reheath, Harris Chapel and intervening spaces would make an excellent work for any average preacher and would pay \$600. And Beckville, Tatum, Dargun and Ward's Chapel and intervening spaces would make an excellent work for any average preacher and would pay \$600. And these intervening spaces should by all means be worked up. We once had a Church at Grand Bluff, one at Rock Hill, one at Simpson Schoolhouse, one at Brown's Schoolhouse, but where are they now? It is ten miles from Allison Chapel to Beckville and no Church, ten miles from Allison Chapel to Church Hill and no Church, ten miles from

(Continued on Page 12.)



ALLISON CHAPEL, BECKVILLE CIRCUIT—REV. W. G. HARBIN, PASTOR.

This Church was organized at a log schoolhouse near the Williams Graveyard in 1854, by H. D. Palmer. The Church was called Bethesda and embraced in the Carthage Circuit. In 1868 the log house was burned and we built another log house out on the Shreveport road, near Fair Play, and our pastor at that time, Bro. J. R. Bellamy, had the name of the Church changed and called it Allison Chapel. In 1882 our log house gave way, and under Brother I. M. Carter, then our pastor, who is now deceased, we built a good, substantial frame building, but did not call it, and one of our old pastors, J. R. Wages, happened to be in on a visit and preached the first sermon in that house. In 1910, under Brother L. B. Saxon, then our pastor, we had the house remodeled, completed and painted and in point of comfort and convenience it will compare with any house in our country, outside the cities.—J. T. Allison.

# Our Letter From New York

## A New Divine Analyzes the Mayoralty Vote

More and more facts are coming to light to prove that the Tammany vote in this city comes mainly from the Catholic vote of foreigners. The Rev. Walter Laidlaw, of the Population Research Bureau of the New York Federation of Churches, has prepared a table showing the results of an analysis of the Mayoralty campaign by Assembly districts in terms of nationality.

The parentage of the leading elements in the sixteen Assembly districts carried by Mr. McCall, the Tammany candidate for Mayor, is shown to be Irish in eight districts, Russian in three districts and Italian in five districts.

In the forty-eight Assembly districts carried by Mr. Mitchell, the Fusion candidate for Mayor, it is shown that in thirty the majority of voters are native whites of native parentage, in three districts the leading element are of Austrian parentage, in five districts of German parentage, in eight districts of Russian parentage and in two districts of Italian parentage. Mitchell carried the usual Republican districts and several others where the Democratic majorities have not been overwhelming. McCall's strength was chiefly in the Catholic strongholds where rum and Romanism go hand in hand together, and where "ignorance is bliss and it is folly to be wise." In the big cities of the North it is always the case that the tougher the ward the bigger the Democratic majority. In times past all sorts of illegal voting was resorted to in the cities to overbalance the up-State vote, and to some extent that is done yet. In that way everywhere every city department and in many cases State departments have become packed and jammed with Catholic Irish to the exclusion of Protestant Americans and Germans. Do the

American people want this thing continued? Do they want ignorant, irresponsible men put in office because they are Catholics and intelligent, moral men kept out of office because they are Protestants? If they do not, then, new political combinations will have to be made to stop it, and it seems conditions are now ripe for such a movement.

The interests of the Democrats of the South and the Republicans of the North are identical and they should get together. They are of the same breed, the same faith and the same high moral intentions. They should control the National Government and all the States of the Union, and by working together they could certainly do it. Decency, morality, temperance and the separation of Church from State are more important than slight party differences on the tariff and currency questions. Those two questions should be taken out of politics, and extreme partisanship be frowned upon.

The opportunity is now open to some strong leader and to the American press to lead in such a movement. The Advocate has started a movement the daily press should follow. Say what we may, rum and Romanism are the greatest menaces this country has to face today. They overshadow all other questions. The Catholic Church has taken religion into politics and Government. Let Protestantism now go into the game and take it out. The Catholic Church has lost its grip in every Government in Europe. It can not hold it here when the proper step is taken to break it and check it.

I have read many able articles in the Advocate on the subject, and I am furnishing some data and many facts from New York to help the work along. **E. H. QUICK.**  
November 17, 1913.


### SOME MORE OBSERVATIONS.

We see many things out of joint. We see women rushing, plunging and screaming for laity rights in the Church which the Lord never gave them nor ever intended they should have. The suffragettes are raving for the right to vote, which is another right the Creator never gave them, nor ever intended they should have. It is appalling to note the absolute blindness of women who will choose a thing as empty and corrupt as the ballot box, when the way to it through husband, home and children is ready at hand. When woman forsakes the home and rejects the teachings of the Bible, then the world is moving downward.

"Where is My Wandering Boy Tonight" is the title of a pathetic song, but many a heart-broken mother could truly say, "Where is my little girl tonight?" During the day she works and toils in a factory, store or office, and at night she flits about like a swallow. Her nerves are unstrung and she seeks the tonic of diversion or dissipation—vain hope, but certain end. And many poor little children could say, "Where is my mother tonight?" and the answer is this: At the club, or the theater, or the moving picture show, or some where else. Oh, my sisters, you will never gain reform by the granting of laity rights in the Church, nor at the ballot box. It must begin in the homes, and the first tragedy is in dress. The greatest tyrant of the race is fashion, or style. The most luring demon of destruction to good morals is outward adornment. The heart may be corrupt and the mind vacant, but the body which is food for worms and yet the temple of the Spirit, must be tastefully, tactfully and forever mirrored in fashion, no difference what the fashion is or how much of modesty it destroys, or how much it tortures the vain wearer.

This is a serious matter. It goes to show that the race is degenerating morally, mentally and physically, but the female mind is credited with the power of intuition. Does it see that man is so degenerate that he cannot govern himself and the Church, or curbs the Government of corruption? Well, does not the female mind also see that she is the mother of the race, and that her neglect of home duties has brought about the present bad conditions? Well, then, let this old scribbler tell her that there is the place to begin reform.

Through mother's devotion to duty



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and kind and loving authority, she may have a voice in the affairs of men. Do you get the idea? Do you grasp my meaning? Herein lies woman's power, the power that God gave her, the power whereby she may rule the world, and all the suffragettes and laity rights' women in the world can't change it. Now, you have all seen the effect of this laity rights movement in the North Church. Is not this enough? We believe that the men of the South are far too sensible to grant you rights which the Lord never gave you. When I united with the Methodist Church forty-two years ago the pastor asked, "Will you attend upon its ordinances and support its institutions?" 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."

Well, we understand this to mean all privileges granted the females of that body. And we understood too that we were to be orderly members moving along smoothly, quietly doing our duty, not contentious, not unruly and disorderly. We understand the College of Bishops have unanimously opposed the granting of laity rights to the women of the Church; this decision should be final if we wish to be orderly members. And, yet, a memorial to the General Conference for the granting of full laity rights to the women of the Church, it seems to me, that this is disorderly conduct.

Now, my sisters, I can't see what in the world you want with laity rights. You have never been excluded from attending Conference. If you wish to do so, and have the time and if you are out of employment, there are, I suppose, about five million little orphan children in this United States and you could do no greater work than help care for them. Take some of them right into your own homes and hearts, toll for them with your own hands, as if they were your very own. You have no idea how different you will feel, and quit your grieving because you don't get the praise you think you should have. We care not for the applause of this world just so we do our Master's will. Now, do please leave off this contention about woman's rights and follow in the footsteps of the lowly Nazarene.  
**MRS. C. B. GENTRY.**  
Cumb. Ark.

### HE BELIEVES IN PROHIBITION.

Saloons are way stations on the road to hell. Intoxicating vapors are good in their place but that place is in hell where millions of its advocates will forever dwell without one ray of hope throughout the millions of years and boundless cycles of eternity. I am one of the greatest curses that the devil and his agents have ever invented to destroy both soul and body of the human race. Surely fallen man from original righteous-

ness has enough temptations to contend with without strong drink to cause him to wander farther and farther away from God, mother, home and heaven, enough and too much meanness will be done without the use of liquor to add to the carnal nature of man to violate our moral, social and religious laws. The sooner we have equal suffrage the better, for the good mothers of our Nation will help us to save our precious boys and girls from soul and body destruction. I am for not only Statewide, but worldwide prohibition. With the votes faithful work and influence of our good women we will secure the necessary names to petitions and memorials for our State Legislatures and National Congress. Laws will be enacted and enforced prohibiting the manufacture and sale of intoxicating liquors in the United States, and forbid same from being shipped here from other nations. Then we will be free indeed and in truth. Yours for speedy deliverance.  
**J. TAYLOR ALLEN.**  
Honey Grove, Tex., R. F. D., Box 22.

### SOUTHERN METHODIST UNIVERSITY AND CHURCH HISTORY.

It is strange to say, but the Southern Methodist Church has never felt the need of a Church history. We have listened to hear some one spring the question. We have to depend on other Churches for our Church history. When we read them there is lots we don't believe. Now, as we have by much work and prayers established a real University at Dallas, why not endow it with money enough to establish a Chair of Church History, one that will suit our own idea of Church history. In our course of study, we use Mr. Fisher's History. He begins his history in the New Testament, which is contrary to Methodists' idea and teaching, and the Bible, as we understand it. I suppose the reason for this neglect in our Church has been on account of money. I doubt if there is a pastoral charge that could refuse to collect at least \$10 annually for this work. If there is one it is because he has not duty considered the real need of this important work. At our last session of the Central Texas Annual Conference, it agreed to establish a Chair of Sunday School Pedagogy, which is needed. I subscribed \$10 to endow this work. I will guarantee, also, an additional \$10 for Church History.

I simply write this upon request of many of my brethren. This is only to get the subject before the Church for a prayerful consideration. Dr. Hill (at Gulliver) in his lecture on Church History at Georgetown, expressed a regret that our Church had no Church history in the true sense. To believe the entire fourth year class agreed to push this work, at least make mention of it through the Advocate. So let's inaugurate a campaign through the entire Southwest and endow a Chair of Church History. I will guarantee \$10 annually for the support of the chair. Who is next?  
**W. T. SINGLEY.**  
Carban, Texas.

### A SKETCH OF ALBERT G. MAY.

Perhaps a report from the Perryville Circuit, Texas Conference for the year 1858 would be of interest to your readers. As a scrap of history, Albert G. May, Jr., at that time a member of the Texas Conference, has left a memorandum of his year's work on that circuit. In the report he gives a list of members at each appointment on his circuit, the number saved and sanctified. I will do no violence to his memorandum by giving a list of members at one of his appointments on said circuit, viz. Post Oak Island Society: James E. Tindale, Amanda Tisdale, Joseph Ford, Nancy Ford, Andrew Pettjohn, Mary Pettjohn, Rachel Middleton, J. J. Kidd, Charles W. Brooks, Elizabeth Brooks, Mary Burleson.

He also gave the names of the slaves that were members of the Church. I give the names above to show that my father was a preacher of the old Methodist type and believed in keeping everything to the dot. Here is a list of his preaching places on the Perryville Circuit in 1858:  
Perryville, Pleasant Grove, Mt. Bethel, Post Oak Island, Porter's Chapel, Lawrence Chapel and Fort's Chapel.

Perhaps these preaching places have been changed and lost sight of in the great progress that our great Church has made in these past fifty-five years. My father was licensed to preach October 17, 1857; John W. Phillip, presiding elder; John W. Hall, Secretary; was ordained a deacon by G. F. Pierce in La Grange, Texas, November 29, 1859, and elder November 5, 1865, by that saintly Bishop, James O. Andrew.

I do not know the date of his location in the conference.  
But in summing up the life work of



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my sainted father, Albert G. May, which extended over a period of fifty years, he was true to every trust committed to his hand. He was a true Methodist of the old school.

And when he died, April 17, 1911, one of the "Old Guard" answered the roll call above. His influence still lingers, for God and Methodism in this world.

**ALBERT F. MAY.**  
Coalzate, Okla.

### BROTHER CRAWFORD'S LETTER.

This city will be my home for the present. I shall have to rent a home at \$15.00 per month. My good friends of Sprinetown Charge volunteered to deed me a good house and lot if I would make my home with them, but I did not feel that I could accept such a generous gift unless I could spend the rest of my life there. Such token of love and affection brought tears from our eyes, Brother D. L. Coale, of San Antonio, because his precious and now sainted wife, Miss Viny Gantz, was brought to Christ under my ministry in 1881, said at Conference he wanted to deed me a homesite at Polytechnic. I shall live there for awhile in a rented house until further arrangements can be made. Brother Collie encouraged me to expect a supernannate home in a few months. I went to Rice, Texas, on a little business trip and Uncle Jos. Bartlett, that prince of men, informed me that four sinners volunteered to pay \$5 each to help me along. He gave me to understand that he and the Swaffords and others of my friends there, were coming to the rescue. Such love tokens break up the fountain and make the tears flow fresh. Louis Blaylock, the supernannate friend, told me I could lean on him in time of need. These acts bring these precious words to my mind:  
"The birds without barn or store-house are fed,  
From them let us learn to trust for our bread."  
The sweet sympathy of the Committee on Conference Relations and the hearty handshakes stirred my soul to its depths. Surely the Lord will provide. I have not done much, but the people do these things for Jesus' sake. I shall be glad to preach for the brethren on Sunday wherever I may be.  
**W. H. CRAWFORD.**  
Polytechnic, Texas.

What did you do with Jesus today. He will do with you in eternity. What will you do with Jesus in life? What will you do without Him in death?

An over fondness for "looking into the glass" will curse the actor, whether it be a man looking into the wine glass or a woman looking into the mirror.

We see imperfections in our friends much quicker than their graces because we feel them in ourselves.

You needn't. You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.—Adv.

Does Christ a fashion-follower? No. Then quit following styles and fads.

Do good clothes argue good character? No. Then don't act like you thought they did.

Does having lots of friends argue anything particularly? No. Then quit blowing about having them.

Do dollars add happiness to life? No. Then quit striving for them so earnestly.

Is poverty disgraceful? No; merely unpleasant? Then don't abhor it so.

Does happiness consist of contentment? If fellowship with God be one source of content and peace, yes. If from laziness, no. This is too busy a world for the indolent.

The man whose heart is ever intent upon good works doesn't make finger-marks in the Book of Lamentations.

One really tried and true friend is better than a dozen "pat-you-on-the-back" sort.

God's promises are not loaded shells.

for us to fire back at him, but are angle points of his will toward us, to reason from when we pray for the power to influence men and nations for good.

While you issue frowns from your face to your neighbors, Satan is smiling his best.

What is your idea of God? Is he a hard-to-please, exacting God? Or, do you think he is everything good and lovable? Everything he made was good. Nothing is bad but sin, and there's no sin except transgressing against him.

If you don't break the law—law—you do not sin. You can't keep the law without God's help.

You were born into this world a Christian. Have you sinned and gone away from God? If you have, quit sinning and call to God honestly and trustingly and he will renew the fellowship. He says he will. He will.

Keep your thoughts starward and your heart manward.

Love your neighbor for Jesus' sake.

God made woman just like he wanted her; but she has tried a new fad of covering every year for six thousand years in attempt to disguise herself! And man has been trying every hour of every day of every year for six thousand years to understand her—and he knows less about the sweet, fair thing today than at the beginning! As for man, he is of few days and full of trouble; but his troubles don't happen—he just fears they are going to happen.

Don't worry unless the pigs are out and in your neighbor's potato patch. In that event, go and run them home; can't pray them out of mischief. This applies to your children as well.

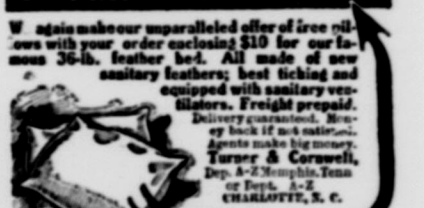
What did you do with Jesus today. He will do with you in eternity. What will you do with Jesus in life? What will you do without Him in death?

An over fondness for "looking into the glass" will curse the actor, whether it be a man looking into the wine glass or a woman looking into the mirror.

We see imperfections in our friends much quicker than their graces because we feel them in ourselves.

You needn't. You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.—Adv.

### 6 lb Pair of Pillows Free!



We again make our unparalleled offer of free pillows with your order enclosing \$10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. Turner & Corwell, Dep. A-2 Memphis, Tenn. or Dept. L-2 CHARLOTTE, S. C.

### EDUCATIONAL



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**Wrapping Shorthand**  
A most eventful year. A successful reunion from ten thousand former students. A. T. C. C. Day on the Dallas Fair program and a special train of seven coaches of students from Tyler. A new building giving almost 50,000 square feet of floor space, 1708 enrollments thus far this year. A greater demand for our graduation than we can supply. Write for free catalog explaining why we have the greatest school of its kind in America.—10

WATCH YOUR PIMPLES GO AWAY

They Feel the Ecstasy of Delight when Your Complexion is Made Perfect By Stuart's Calcium Wafers.

Don't worry about your pimples. Stop that heart ache and regret. Just wake up your mind that you are going to use Stuart's Calcium Wafers and make pimples vanish.



"I Don't Look Like I Did Since I Used Stuart's Calcium Wafers."

The pores of the skin are little mouths. Each has a sort of valve that opens into tiny canals connecting with the blood. These mouth-like pores become closed. When these canals fill up, the valve refuses to work and pimples, blotches, rash, tetter, liver spots, etc., appear.

Stuart's Calcium Wafers keep the pores open and the canals then carry off the waste matter the blood carries into them.

Don't use cosmetics. They will not hide pimples long, and then they clog the skin. You ought to know that the skin breathes in air almost like the lungs. The pores throw off impurities every minute of the day. To plaster the skin with paste, etc., is to actually prevent nature doing her work.

Stuart's Calcium Wafers will in a very short time cleanse the blood, open the pores and remove all blemishes so that your skin will become of a peach and cream kind so much desired.

Stuart's Calcium Wafers can be carried in purse or pocket. They are very pleasant to the taste and may be purchased anywhere at 50 cents a box.

Look at your pimples and unsightly skin in the right way as a disease of the blood and pores and use Stuart's Calcium Wafers to give you the complexion you want.

TEMPERANCE REPORT.

To the Bishop and Members of the Central Texas Conference:

Dear Brethren:

We, your Committee on Temperance, beg leave to submit the following report.

Since Paul before Felix preached "righteousness, temperance and judgment to come," the Church of Christ has ever held temperance as a cardinal doctrine of Christianity, essential to any nation's welfare. The conflict between the forces of evil and of right intensifies that doctrine today, and places it in the very forefront of the age-long conflict for righteousness.

The record of the last few years shows that prohibition has proved the most effective measure for promoting temperance that the world has ever attempted. In the last few decades the people of the United States, in righteous indignation, have driven the licensed saloon out of more than one-half of the counties of the entire nation, and 51 per cent of the people are now living in "dry" territory. For some time the enemy contended that prohibition did not prohibit that they sold more liquor in "dry" territory than in "wet" territory. But at last they have been pressed so far that they now confess that it is ruining their trade.

Last year 31 breweries closed for want of patronage, and more than one million barrels of beer less than the year before was drunk. During the fight prohibition has reduced that amount of distilled liquor consumed by the American people from four gallons annually per capita to about one. A beer journal is responsible for the statement that in wet territory the total amount drunk now averages 30 gallons annually per capita, while in the dry States it is only one and a half. As a means of preventing drink, prohibition is overwhelmingly the greatest success of any measure that has ever been attempted by the American people, and in it lies the only hope of the solution of the liquor problem.

Being a successful temperance method, prohibition becomes essentially a moral question. The Church is not concerned about the politics involved, but preaches prohibition purely—as a moral question. This being the case there is only one consistent position for a Christian to take on this moral question, and a Methodist misrepresents his Church when he either speaks or votes for the saloon.

Inasmuch as the press generally and some politicians are vigorously contending that the temperance question is not the leading question before the people of Texas today, we warn our people against this subtle method of lulling them to sleep on this all-important

question. We assert that there is no issue before the people of Texas or of the United States equal in importance to the liquor problem, slaying as it does 300,000 annually in our nation, and corrupting society wherever it touches it. Our members are citizens of a free land and have the obligations of citizenship resting upon them. The obligations to their God demand that they assume the duties of citizenship and help to solve the problems of a Christian nation. No man can be a good Methodist and refuse to assume this obligation.

The record of the past few years shows clearly that the success of prohibition hangs on the election of officers of State in sympathy with the cause. This being the case, we heartily endorse the move to concentrate the votes of the Christian citizenship upon one man in each race for office so as to insure the success of the moral element in the coming elections and ask our constituents to co-operate with such movements. We believe that the question of statewide prohibition should be re-submitted to a vote of the people of Texas this coming year because of the manifest frauds connected with the last election.

We heartily endorse the work of the Anti-Saloon League of Texas. We believe it to be one organization that offers to the people hope of final victory to our cause. But we find that criticisms that have appeared in public speech and in the press hostile to our cause has been accepted by some of our pastors and laymen as true without investigation. Investigation has shown that all such statements have been utterly untrue. We beg our people, pastors and members, to treat the League fairly, and accept no criticism without getting the facts from the League, or its friends. The League belongs to all our Churches—our pastors and laymen to give it unqualified support.

As means of promoting temperance we also heartily endorse the Texas Christian Advocate made so effective in this work by our able editor, Dr. Rankin.

We rejoice to know that the Anti-Saloon League has launched a campaign for nation prohibition, and believe that the day is near at hand when there will remain in the United States not one licensed saloon.

Your committee recommends the appointment of Rev. Atticus Webb as superintendent of the Fort Worth District of the Anti-Saloon League in response to a request from the State League. Respectfully submitted,

C. W. IRVIN, Pres. ATTICUS WEBB, Sec.

RESOLUTIONS.

At the regular meeting of the Pastors' Alliance of the city of Muskogee, Oklahoma, Nov. 10, 1913, Rev. O. E. Goddard, D. D., pastor of St. Paul Methodist Episcopal Church, South, announced his transfer to the Texas Conference and resigned his position as President of the Alliance. The following resolution was offered and unanimously passed by the Alliance:

1st. That we deeply regret the removal of Dr. Goddard from our city and desire to express to him our warm personal friendship and brotherly love. We desire, further, to assure him that we will not forget his bright face, sympathetic words and wise counsel in our meetings, and that we will not forget to pray for him and his family that the blessings of God may rest upon them in their new field of labor.

2nd. That we commend Dr. Goddard to the people of Texas. He has lived in Muskogee for eight years and has been pastor of the largest Methodist Churches in the city. He is a good minister of Jesus Christ. He has been a success in Muskogee. He is an able preacher, a devoted pastor, and a cultured, Christian gentleman. His life has been a benediction to his Churches and a blessing to our entire city. Dr. Goddard is a citizen and man of affairs as well as a preacher. He knows how to mingle among men and hence his influence for civic righteousness and the general uplift and betterment of our city has ever been very strong and helpful. Dr. Goddard is a man of courage and strong convictions and his voice is ever heard on the side of right, regardless of consequences to himself. We congratulate the Texas Conference on securing him as a member, the State of Texas on having him as a citizen, and know that any Church will be fortunate to whom he may be assigned as pastor. May the blessings of God the Father and the grace of our Lord Jesus Christ ever rest upon him. Respectfully,

E. D. CAMERON, Pres. H. C. SHIFFER, Sec. Muskogee, Okla., Nov. 10, 1913.

BROTHER COLLIE'S ADDRESS AND APPEAL.

I wish to state through the Advocate that I am now located at Polytchnic, where I can be addressed on matters concerning my work as Agent for Superannate Homes.

Brethren, the needs of the work are very great. We should have four or five additional homes in the next few months, where we can house as many deserving superannuated preachers.

Please do not write back "not convenient," when I write asking for a Sunday in your pulpit, unless it be absolutely necessary. Or, better still, write me at once asking me to come and spend a Sunday with you that I may be able to get this great cause before the Methodist people of the Central Texas Conference. Yours in His cause,

DANIEL L. COLLIE, Agent Superannuates' Homes.

FEDERATION OF METHODISTS.

I have been a regular reader of the Texas Christian Advocate for thirty-five years. Have read about all that has been written on the subject of union and federation of all Methodists. I will not consider organic union at all—too large a body to be handled and local interest too varied and antagonistic to be worked in harmony. But federation can be made to work in harmony—just the same as our federated States in the Union or United States have been made to work—when prejudice and jealousy were out of the way and that can be eliminated in federation. Say five divisions, a Southeast, a North-east division east of Mississippi River, a Southwest, a Northwest and a Western division, all west of Mississippi River; each division to direct and control all Church operations within its limits; elect all officers from Bishop down; hold the same Conferences and in same way that is now held by the two leading Methodist bodies now in the field, the doctrines to remain as now accepted. Church government to be adjusted by a representative committee from all the bodies composing the federation; one additional Conference will have to be made, provision for which must constitute the federal head, composed of representative men who are elected from each General Conference in their general convocation every four years, this general head of the federation to hold their meetings so as to meet the demands of Churches at large, both home and foreign works, all foreign work to be under the special direction of this federal head; a General Secretary and such help as he may need to keep a record of all business and operations connected with foreign field; by these divisions none of the Conferences would be so large but they could be entertained or dispatched business which is too often the case in large gatherings. On the federation plan, enough money would be saved from our present workings of altar against altar to place a large number of workers in foreign fields, and the local work better provided for by all Methodists working in harmony and all prejudice eliminated; then all could work together as one against the common enemy. This question will come up at our General Conference next May in Oklahoma City and a report is expected from the committee appointed at our last General Conference. In federation, local interests are provided for, local prejudice is taken out of the way and in the federal head we would get direction and protection to the united whole. We have good and wholesome doctrines, able to save our people. Then let us turn out everything that distracts or throws out of harmony all our best wishes and intentions. Then we, with our divisions all organized and directed by our generals, present and array our battles against the devil and his cohorts in one solid phalanx, supporting and helping each other; thus we would take from him some of his strong weapons, such as jealousy, prejudice, sectional animosity, etc., such as he has been using to distract our forces and render our work for our Master ineffectual for many years.

Then will we begin to realize what the old prophet said and understand its meaning, when he said: "The wolf and lamb shall dwell together," "They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord." Isaiah 11:6-9.

Dr. J. A. LANDIS, Hugo, Oklahoma

REIGN OF THE SPIRIT.

By Rev. W. P. Wilson.

Number Six.

Having noted very briefly in recent articles the fact of the designation of the human body as the temple where the Holy Spirit is wanted to dwell, and having noticed the prime necessity of keeping the body in suitable condition for His Royal Presence, let us study further the ministration of the Spirit in individual life. "The ministration of the Spirit is given to every man to profit withal." And just what we may reasonably expect the Spirit to do for us is a reasonable inquiry at this place. It may be said on undoubted ground that we need not expect the Spirit to do for us anything we can do for ourselves; yet we may call on him for help in every duty of life. Mainly, we should not expect him to supply us with knowledge. This is gained through observation and by study. To rightly use what we know requires wisdom and we are justified in calling on the Spirit for wisdom to properly use the knowledge we have. We have heard some men classed "as learned fools." If there are or ever were such species of the genus homo,

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then such may have been long on knowledge and badly short on wisdom. Reader, allow an illustration of this point, which will appear in the following incident, which occurred forty years ago (this time stated so that no one who reads this may think he is shot at). The occasion was the presence of the new presiding elder whose coming had been industriously advertised through the town, the Methodist Church the place and Sunday night the time. The house was literally packed, and it was a notable fact that there had come out that night men who were seldom seen in a house of worship. The presiding elder was happy in selecting a text and equally felicitous in expounding it. For forty or fifty minutes the congregation seemed well impressed, after about that time the people manifested restlessness, a few began to leave, then more, then still more, and then the exodus became general. Finally the preacher landed, there being in the church a score or so of members who did not dare to leave. The legitimate results of that performance: A real good sermon murdered outright, a disheartened membership of a struggling Church. When the presiding elder came again, the people stayed away, especially that class that most needed to hear the gospel.

Now, what was the matter in this case? Plainly a preacher long on knowledge and short on wisdom. He evidently believed in the law of supply and demand, and either overestimated the supply or underestimated the demand; it is possible he did both. One of the gifts of the Spirit is for "the discerning of spirits." John says, "Believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world." That there is an omnipresent evil spirit in this world is beyond question; that spirit hovers around every human spirit, intently set on misleading the spirit of man, is equally sure. In this condition of things the Christian who would be absolutely fair with self should seek that gift, enabling one to discern the character of spirit by which one is moved. How to exercise this judgment wisely is set forth in the word of God. Furthermore the Holy Spirit can be depended on to show the quality of each impulse or suggestion. Then that imperious ego, within whose domain the Triune Divinity does not enter, except on invitation, must decide which spirit to obey. To the Christian who will be honest and candid with self, there comes an evil thought to the mind for recognition, we know it to be evil, because, if put into force it would injure self and perhaps others. There being no question as to the quality of the thought seeking recognition, the Christian says, "I will not think that way;" that temptation is gone. It may come again and perhaps in different garb, but it subsides when refused entertainment as before. Let us study this point further in a matter of doubt. Christian does know or is in doubt as to the quality of a suggestion or impulse. Here the Spirit of God has opportunity to help, and if Christian puts self into a passive state, the care of his spirit will bear the small voice of God's Spirit, as plain, as satisfying as things heard by the physical ear. This experience enables Christian to know that he has the Spirit of God on him and in him. To be called by the Spirit to preach the gospel is no small honor, and certainly carries with it very great responsibility. That some have mistaken the call is beyond question. Men, without sufficient gifts or graces claiming the Divine call have come into this most sacred and important of all pursuits and have clogged the wheels, bringing dishonor to the cause, grieving the Spirit of God. The Church is doubtless to blame for putting its seal of approval on such men and sending them out to really misrepresent the blood-bought boon to sinful men. It is a fatal mistake to send an ignorant and generally unqualified man to what is called the backwoods. The chief business of a preacher is to teach the people, but how can an ignorant man teach? The following incident illustrates this point: A certain young lady graduate of the Dallas High School, and ranking among the highest teachers in the city schools, on returning from eleven o'clock service on Sunday, was questioned by her father, who had not been able to attend the service as to the text and what the preacher said. The young lady quoted the text and then said, "I could not catch what the preacher was driving at, although

I gave close attention." In some lines of activity that preacher's performance would have been called a hot air effort. Dallas, Texas.

A THOUGHT WORTH WHILE.

Once upon a time in my travels hither and thither, going through the earth and walking up and down in it, I came upon a situation. It was within one of the free States of the American Union.

There appeared noise and confusion and men and women were weeping, wailing and gnashing of teeth. I inquired what it is all about and what spectre of hideous mien and horrid terror causes this uproar. I said what a pity. For even the criminal as well as the unfortunate have some rights too holy and sacred to be ignored. And then I tarried awhile and prayed and thought. And it came to pass an inmate was sick. I know he was sick, for he said he was. Lameness and rheumatism and the pains and agonies of pathological misdeemeanor brought sighs and tears from inmate and observer. The king and the scribe were consulted. The scribe said that the law was by no means a perpetrator of vengeful agony on culprits and therefore his prescription was mercy and leniency. The king said the scribe was perfectly right in his conclusions, for "Mercy and Judgment had met each other and Righteousness and Peace had kissed each other." It was so written. The king and scribe having spoken, the high priest observed that Shakespeare was eminently correct in his statement that "kindness becomes a king more than his crown." Then Physician came with his kindly ministrations and there was a surcease from sorrow. In the meantime the sick unto death patient put in his spare-time in an effort to go through pockets in search of pistols, watches, cash and keys. It did not work of course, but thereby hangs a tale that any man in his senses can easily figure out. I walked off thinking to myself thusly. The next time I hear of a row of this kind, before I make up my verdict I am going to insist on all the testimony and ample cross questions. Selah.

J. A. STAFFORD.

RANKIN'S PEN.

We know a man who wields a pen as sharp As a Damascus blade, and yet withal As soft and sweet as some acolian harp That plays a requiem on some giant's pall.

We've seen it flash when carnage raged amain. Heard it rebuke when cowards sought to flee. And marked its stroke which cut across the grain To give his countrymen their liberty.

We've heard it call to arms when men cried peace. And safely, while destruction's wood-shed feet Were at the door, to close it 'gainst release. And reeking fate should walk both lane and street.

We've seen it clash with double-minded men Who blessed a cause, then sold it out for greed: We've seen its fiery gleam that glinted then Alike in disregard of scorn or mud.

We've seen it write in lines of living light That long emphatic no to men in fear. Who were inclined to yield to might as right And suffer on the slavery of beer.

We've seen it stay when cowards left the field And by a "phantom hand" write on the wall The doom of rum which earth nor hell can shield The dread saloon now tottering to its fall.

That trenchant pen may wound, 'tis best to heal. Like as the sharpened scalpel may give pain. When right is first, all things conduct to weal. As light returns and clouds after the rain.

JAMES ALLEN CRUTCHFIELD, Chicago, Illinois.



G. C. RANKIN, D. D. Editor

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### OUR CONFERENCES

BISHOP MOUZON, Presiding.  
 Texas, Nacogdoches, Nov. 26  
 North Texas, Clarksville, Dec. 3

A number of the preachers are writing Frank Reedy to find out the exact amount of subscriptions to Southern Methodist University in their several charges and the amount to date paid on said notes, so as to be able to make a report of the same to their conferences. Bro. Reedy at first undertook to comply with these requests, but when he got at the work he found it would be out of the question. He only has the postoffice address of each subscriber and scores and scores of these live on rural routes, and for the life of him he has no way of telling in whose district or in whose charge many of them are. To write to them for the information would be an endless task, and so he has to give up the undertaking, and this is to let the brethren know the reason why.

Rev. and Mrs. O. P. Sensabaugh gave to the preachers of the Dallas District and their wives a delightful social function at the district parsonage in Oak Cliff on Thursday of last week. A delicious spread was served and the social part of it was no small feature of the occasion. It was a sort of a get-together-meeting, as the year is closing, and an admixture of good fellowship and brotherly intercourse was prominent. Bro. Sensabaugh and his preachers have had a year of pleasant relations and harmonious co-operation and the results will show up well at Conference.

Navarro County is engaged in a campaign for a county hospital, and we certainly commend their enterprise. Hospitals are essential to the humane work of any community, and wherever they stand they speak in loud terms for Christ and His interest in the afflicted. He always healed the bodies and then fed the multitudes. And we are glad to say that the hospital movement is a State-wide movement.

In last week's issue of the Advocate we stated that Rev. C. C. Childress, of Anna, would go to Conference with a good report, but we did not know that he would report a fine boy, but such is the case—a 10-pounder came Sunday, Nov. 23rd, at 9 o'clock.

He who plans another's happiness has already secured his own.

## JUST ONE THING BEFORE ANOTHER

Our Baptist brethren and sisters will remain on the tripod of that excellent paper. We congratulate the constituents of that organ on his retention. He is a versatile writer, clear of head and sound of heart and has the editorial instinct. We have learned to know an editor when we read after him, and Dr. Meek measures up to our standard. We like him.

A number of wives in Dallas have killed their husbands within the past year or two and juries have found them not guilty. But their husbands are dead to a physical certainty. To vary the program, a man not long since killed his wife and a jury sent him up for a number of years; then soon after that another man popped away and sent a bullet through his wife. A jury in his case gave him three years in the pen and he was so delighted with the verdict that he accepted it without appeal and went instant to Huntsville.

The Nashville Christian Advocate, in its last issue, outdid itself in enterprise and subject matter. It came out in a greatly enlarged form and with an outside cover that would do credit to any Church in Christendom. We did not recognize it, and we were raising a storm about the office when we failed to find it, and at the same time we had it in our arms with other exchanges getting ready to flee to our private office for quiet and study. It was so striking in its illustrated form that its most familiar friend would not have known it. Its opening page was filled with brand-new matter, for Dr. Ivey had been in Texas and he had some live subjects to engage his gifted pen. The Nashville Advocate is showing vital signs of a progressive life under its live and up-to-date editor. This issue was a great book number and it was full of interesting things about our book literature.

Sometime ago our good Dr. J. B. Cranfill, in the Western Evangelist, tried to reply to our editorial answers to Dr. Gambrell in the Baptist Standard and the new Baptist Bible and the mode of baptism. He made large assumptions and stated that no Greek lexicon in existence translated baptize otherwise than to immerse. Well, we do not take Dr. Cranfill's dictum on that question with any degree of seriousness and will not, therefore, take the time to refute his statement. He is a racy writer, fluent and possessed of a great deal of general intelligence. He can read a book and give a good review of it, and he can talk well on most all subjects. But no one has ever brought the charge of scholarship against him. When he undertakes to write as a linguist he is in straggled territory and blunders like a blind horse in a stubble field. Hence, his opinion of that old Greek word, around which the real scholars have fought for years, is not worth the paper it is written on. We even beg pardon of our readers for taking this much of their precious time in making reference to the Doctor's voidness on this subject.

The Houston Post was really distressed because the Central Texas Conference in its temperance report advised all good men to get together on the right sort of a man to lead this great Commonwealth as its Governor. We are not surprised at the Post. If there had been a great gathering of saloon people or brewers and they had expressed themselves concerning such a matter, would the Post been distressed? May be so, but we seriously doubt it. But when Christian men, devoted to every interest of humanity, both as ministers and laymen, give modest and legitimate expression of their views on such a question, then the Post bulges out its editorial eyes and expresses regret and surprise. But Church people attach but little importance to the criticisms of the Post, for they care nothing about the Post's opinion of their action. They know their own mind and when they want to give expression to it they do so without ever thinking to get the consent or the approval of the Post. The Central Conference cannot go very far afield when the Post disapproves its action touching the whiskey question.

One year ago Dr. Meek of the New Orleans Advocate tendered his resignation to take effect one year later, and, with regret, we expected to bid him adieu as a brother beloved in the editorial fraternity. But when his Board met recently he was prevailed upon to recall his resignation and he

lost an opportunity to boost the Tennessee Governor as a broad, liberal and progressive Democrat of the most acceptable type. But now since the Tennessee Governor has seen a great light, turned with disgust from the saloon regime, and is hitting the whiskey demon stalwart blows, our editor friend is speaking of him as "a Tennessee hot-spur." Well, Malcolm Patterson was doing political service for the Tennessee saloon, we had but little use for him, and we confess now that we are not running over ourselves to fall on his neck and kiss him; but we do have a great deal more respect for him now than we did then. He was egregiously wrong then, but he is making a desperate effort to do right now. So we are disposed to give him all possible encouragement.

We have Antis galore now running as candidates for Governor, and every one of them in announcing his platform declares with wonderful emphasis and with lengthy reasons that "Prohibition is not an issue." Then why do they all make it an issue by discussing it and giving their objections to it? It is because they know that the saloon is an issue and they want all the saloon vote, we presume. They fear prohibition in politics, but they have no fear of the saloon. And whenever you hear a candidate posing as a candidate of all the people and not "a faction of the people," you can put him down as straddling the question, but bidding for the saloon vote. If a candidate really thinks that "prohibition is not an issue," then let him keep his mouth and his pen off of it and ignore it in his campaign utterances. But as long as he makes faces at the issue and tries to taboo it he is not dealing with sincerity in his professed utterances. He will do watching by all Prohibitionists.

That Texas ministers and laymen in conference assembled, thus far, are opposed to the change of the name of our Church from the "Methodist Episcopal Church, South," to the "Methodist Episcopal Church in America" is about demonstrated by the vote of the three Conferences held. The majority is large and crushing. But had the General Conference handed down to the conferences the proposed new name as follows it might be different—"The Episcopal Methodist Church." Both the West and the Central Conferences voted largely to memorialize the General Conference to furnish this name to us for adoption. The Northwest Texas Conference, which only voted four votes for the change, defeated this memorial by a small majority, but a full and a free discussion might have changed this majority into a minority vote. Personally, we like the old name, but if we have a change, we greatly prefer the latter name to the one proposed by the Asheville General Conference. But a great change will have to come to our people before any new name is adopted in place of the one we now have. It will require a three-fourths vote of all the members of the Annual Conferences and then a two-thirds vote of the General Conference to adopt any new name. So that in any event those who who desire a change have a desperate fight before them.

We note in the daily papers the death, recently, in Houston of the Rev. Thomas Hennessy, known to all South Texas as Father Hennessy. For fifty unbroken years he was pastor of one of the Catholic Church organizations in Houston, and he was greatly loved by Catholic and Protestant alike. During our pastorate of four years in that city he was our close personal friend and stood shoulder to shoulder with us in our fight on open vice. While we differed radically on a number of questions, nevertheless we loved this dear old man tenderly and we always found

him dependable. He was a foe to the liquor habit and to all forms of gambling, and often he would visit us and hold sweet counsel with us. He even adjourned his night services and advised his people to go to our Church services and hear us discuss these public evils. He was a true man and we expect to meet him in the good world beyond.

Rev. J. B. McCarley of the Northwest Texas Conference goes back into the pastorate after aiding materially in helping to pull the Stamford Collegiate Institute out of its embarrassment of debt. He worked all year like a Trojan and had things in good condition for the final campaign brought on by the Educational Commissioners. Their success was in a large measure due to the systematic and wise work he had already done, and much credit is due him for the final success of the enterprise. And after having accomplished the end had in view when he was appointed to that work, he naturally drops back into the regular sphere of pastor. He goes this year to Matador, and the people of that charge are to be congratulated on their good fortune. Bro. McCarley is strong physically, well developed mentally, a close thinker, a reader of good books and a preacher of excellent ability. He has a future in that conference and he will be further heard from as the years go by.

Dr. W. F. Packard of First Church, Houston, is closing out a successful quadrennium with that great congregation. He has very much endeared himself to the people and they are regretful to give him up. But our law makes the change necessary. During the year now closing he has received into the membership of the Church 265 persons; and during the quadrennium 971. During this time and for all purposes the Church has contributed \$200,000. This is a marvelous showing, and Dr. Packard will take to the Conference this week a great report.

### A SUNDAY IN HONEY GROVE.

I had an engagement last Sunday to be with Rev. J. D. Cunningham and take part in the dedication of a new church on his work at Bells Chapel, ten miles from Honey Grove. I went by way of Sherman and had a while with Bishop Key. He is in fine health, bright and cheerful and greatly interested in everything pertaining to the Church.

At Sherman the rain began to fall and all the way to Honey Grove it continued. At the station was met by Rev. R. P. Buck and Rev. Ira Kiker, pastors on the Honey Grove Circuit and Honey Grove Station. I went to the parsonage home of Bro. Kiker. The next morning, after an all night rain, the drizzle was still falling. There could be no thought of having service ten miles in the country. So I remained in Honey Grove and ministered to Bro. Kiker's congregation. We had a good audience, despite the rain and the mud. Honey Grove can boast of more good sidewalks than any town of its size in Texas. They interlace the town from one end to the other. So the people have no trouble in getting about even in the muddy season. Honey Grove is one of our very best North Texas towns. It is situated in the midst of one of the most fertile regions of the State. But the dry weather in the summer and the wet weather in the early fall interfered materially with the cotton crop and there is a considerable shortage. Other crops are fairly good. But money matters are rather tight in that vicinity.

We have one of the completest and most modern church buildings in Texas, and it is paid for and dedicated. It is a thing of beauty and usefulness. It is part brick and part stone and a credit to the community. The windows are very attractive and



# Bad Blood

Is a poisonous and dangerous thing. It affects every organ and function and brings about that low condition that predisposes to most diseases and ailments. HOOD'S SARSAPARILLA corrects it, and makes pure blood.

tasteful. The membership is large and well organized.

When Bro. Buchanan gave up the Church last summer, Rev. Ira Kiker, a young man just out of Emory and Henry College and a member of the Northwest Texas Conference, was appointed to fill out the unexpired term. He took hold of the work like a veteran and his appointment proved to be a complete fit. He has done remarkably well and the people all speak of him in the highest terms. He and his good wife have made friends of the whole town. He will take up a good report to Conference next week. The Advocate has high standing in Honey Grove, and I was at home among the people. We had a good service and a profitable morning.

Bro. Buck is doing a good work on the Circuit. His home is in Honey Grove and his appointments are within easy reach of the parsonage. He is a strong man, robust, full of energy and devoted to the work of the ministry. He has had a fine year, though, owing to cotton shortage, his finances will hardly be full at Conference. But he is doing his best to round up matters.

Bro. Cunningham drove in to town Sunday morning and joined us in the service. This was all he could do under the circumstances. We had anticipated a fine day with him at Bells Chapel. But the rain and the black mud disposed of the service. This is the second time we have tried to reach that Church, but the rain interfered. We will have to wait until there is a dry spell, I presume. But I enjoyed the day with the brethren and it was not altogether a useless service. I trust good will follow the work performed. G. C. R.

## PERSONALS

Rev. R. C. Armstrong, D. D., of Fort Worth, was a pleasant visitor the past week.

We had a pleasant visit last week from Bro. T. L. Pierce, in whose home we were so delightfully entertained while at Conference at Vernon.

We learn that Rev. J. M. Sweeton has had a fine year at Ladonia. He is one of our most capable preachers and a faithful pastor. He is a student and a thinker.

Rev. E. L. Wright of Forest Avenue has been earnest, efficient and faithful in his work as preacher and people. He has endeared himself to them and they esteem him highly.

Rev. W. B. Wilson, one of the Commissioners of Education, under the direction of Southern Methodist University, has moved to Dallas and is located, preparatory to beginning his work, in this new sphere.

Rev. J. W. O'Bryant, of Renner, was a brotherly caller this week. He is closing out a year of strenuous work on that charge and he will have good figures at Conference to show for his labor. He is an earnest, active man and puts enterprise into his plans for work.

We had a pleasant visit last week from Rev. S. M. Allen of Winfield. He is about ready for the meeting of his Conference and will have a good re-

port. He and his people are building and furnishing a \$3000 church in Winfield. They hope to finish it during the next year and pay it out of debt.

Rev. W. D. Thompson has had a harmonious and serviceable year at South Ervay. No pastor in this city has been more acceptable to his people and he will have good results to show for his work.

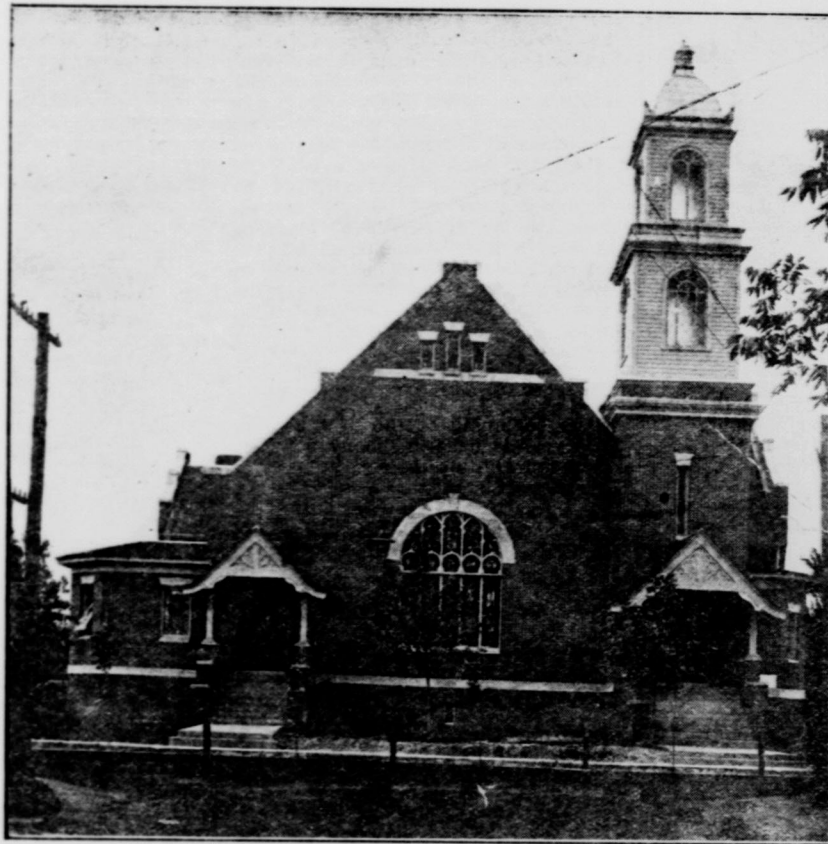
Rev. and Mrs. J. R. Atchley, of Denton, were pleasant visitors to this office this week. Bro. Atchley has done a year of great service in the evangelistic field and will have a fine report to make at Conference.

Rev. F. A. Rosser of Henrietta was a pleasant visitor to this office and also his son, whose family Bro. Rosser was visiting last week. He is closing out a pleasant year of service at that point and is getting things in shape for Conference.

Rev. J. F. Sherwood of Terrell, one of the honored veterans of the North Texas Conference, called to see us recently. He was gradually wending his way to Clarksville to be on hand when the Conference meets. He has a daughter living there.

Rev. G. M. Gibson has kept his hand steadily on things at First Church, preached most acceptably to his congregation and looked after them attentively as a pastor. They love him and are devoted to him. Had he been able to carry out his church building plans, his work would be far to the front in Dallas, but he will have to wait a while to see this enterprise take shape.

Rev. J. L. Morris has had a good year at Grace Church. He has a large membership and his duties have been varied and taxing. It requires



NACOGDOCHES M. E. CHURCH, SOUTH, REV. S. S. McKENNEY, Pastor.

Bishop Mouzon is now holding the oldest conference, in point of original territory, in the great State of Texas. This session rounds out seventy-four years for this mother conference. Out of it have grown the other mighty developments in our Church in Texas. We find the nestor of this historic body to be Dr. John Adams, now residing in Tyler, and who was received on trial in 1857. The present members of the Texas Conference have entered upon an heritage rich in material and spiritual resources. These sons of worthy sires will give good report of their year's labor. The conference is being held in our Church at Nacogdoches, a picture of which we herewith present, and of which Rev. S. S. McKenney is pastor.

Under date of November 23, Rev. J. W. Mills, presiding elder, sends this cheering note. It shows the enterprise of the Nacogdoches people who are entertaining the Texas Conference:

"The Advocate force should know that this was a glad day for our Nacogdoches Methodism. That Church has been on my heart and in my head for seven years. Today we planned for a great 'round up,' expecting to have the former pastors present and everybody's friend. It happened that the preachers could not come, so the 'home talent' must needs undertake the task of the hour. Of course, it was a joy to preach and the 'lifting of the collection' following was not less delightful. We raised the \$4500 necessary to pay everything out and do the necessary work of completing the church.

For these seven years, I have not said a boasting word of the enterprise, but today on this train, hurrying on to a final appointment for this conference year.



REV. S. S. McKENNEY  
Host of the Conference

no little effort to preach to a large congregation like that and to look after them in his pastoral relation. But he has gone steadily forward and has made good progress. He is one of the popular preachers of the city and he always has a good hearing.

We got our figures mixed in our report of Bro. Barnes' work at Plainview in last issue. We now give the correct figures: Accessions, 226, net gain 186; conversions, 325; raised in cash and notes more than \$25,000. This is a remarkable showing.

Rev. O. T. Rogers has had a good year at Cedar Hill and Duncanville. He is one of the best students of theology and he knows and preaches our doctrines with earnestness and power. He has devoted himself to his work assiduously during the whole year.

Rev. Ed R. Barcus has put in a strenuous year at Oak Cliff Church. Under his administration the old

parsonage has disappeared and a splendid house has taken its place and the pastor's family are well situated. He has preached to good congregations all the year and has had conversions and accessions.

C. G. Shelburne, Business Manager of the Christian Courier, Dallas, Texas, was married on Tuesday, November 18, 1913, to Miss Emma Divers of Rocky Mount, Virginia. The Advocate wishes Brother Shelburne and his bride a joyous journey through life.

Rev. J. H. Averitt has had a good year at Cochran and Maple Avenue. He is one of our vigorous younger men, reads good books, keeps abreast of the times and gives his people good service. He is prepared for acceptable service most anywhere in the Conference.

Rev. C. A. Long, at St. John's Church, has had the most difficult field of most any of our city pastors, but he has handled the situation wisely and made progress. He has had to work in the basement of his structure and this has put him at a disadvantage. But he has done well.

No man has wrought with more diligence and efficiency than Rev. J. B. Davis and his good wife at Tyler Street Church. By day and by night they have applied their time and energy to their duties and they have a live Church and one of the liveliest Sunday Schools in the city.

Rev. New Harris is an expert pastor and an eloquent preacher. He reads good literature, preaches well prepared sermons in a most popular style, and his people at Trinity love him very dearly. This is his third year with them.

**THE 100 PER CENT ROLL.**  
Bailey—Rev. C. P. Combs.  
Stratford—Rev. J. P. Patterson



REV. E. V. COX.

Pastor Seventh Street Church, Temple.

Brother Cox lead his conference in his Advocate report and lead the State in number of new subscribers, having sent fifty-four new subscribers to the Advocate the past year. Brother Cox sets his mark high and makes good.

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

Brother Pastor, had you ever thought of an institution containing one hundred and sixty children, without a heating system, and winter right here upon them?

Will you not please call attention of this fact to the different departments of your Church? To the Sunday School, the Epworth League, to the Woman's Mission Society? Will you not speak to some firm or individual in your charge, or acquaintance about this dire need of the Methodist Orphanage?

Many of you are back from Conference and are beginning a new year, the rest of you soon will be, why not let's begin the new conference year by warming the orphans that are under our care?

This is no light call, but serious, and urgent. Come let us all together finish the work of heating the Orphanage. Previously reported \$1162.74.

For this week as follows:

A Childless widow, Houston	\$ 1.00
Joe W. Beverly, Crowell	5.00
W. H. M. Society, Robert Lee	5.00
Rev. S. C. Littlepage, Alvarado	5.00
Erna Hightower, Nocona	.30
Rena Hightower, Nocona	.25
Edna Hightower, Nocona	.25
Grandpa Anderson, Nocona	.25
W. Mission Society, Taylor	15.00
Sunday School, Bailey	8.40
Lillie Richardson, Kenedy	1.00
Mrs. Ella Richardson, Kenedy	1.00
Mrs. Munday, Crockett	.30
Hon. J. H. Keith, Cleburne	10.00
A Friend of Orphans, Commerce	5.00
Box 17, R. 1, Hico	10.00
W. H. Mission Society, Lott	5.00
Baraca Class, Waxahachie	25.00

Total for the week \$ 97.75  
Grand total to date \$1,260.49

With thanks to those who have and to those who are going to help. I am yours in the name of the orphans.  
A. D. PORTER,  
Morrow St., Waco, Texas.

That cruel and obstinate spirit that seals its heart against humble mercy's plea is surely lighting purgatorial fires for its own future torment thereby.

### DON'T TRIFLE WITH PURGATIVES.

The tremendous sale of stringent, irritating purgatives in this country is indicative of the great misplaced faith which people in general have in such medicines as cures for all ills. Bowel troubles, however—if at all chronic—are an almost sure sign of some liver-gall complaint, and purgatives can never get to the root of such ailments. They make the trouble worse.

Gall-Tone is a gentle, toning, kindly encouraging liver treatment that has cured the most obstinate cases of liver gall complaints including innumerable cases of gallstones. It is described at length in a medical book that ought to be in every household in the land. We will send you this book free upon request. Gall-stone Remedy Co., Dept. 655, 219 S. Dearborn St., Chicago, Ill.

Epworth League Department

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Address all communications intended for this department to the League Editor

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CORRESPONDING SECRETARIES

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas. Central Texas—Rev. W. E. Jones, Blauvelt. North Texas—Rev. W. B. Douglas, Forney. Northwest Texas—Rev. W. Y. Switzer, Clarion. Texas—Rev. F. R. Morehead, Palestine. West Texas—Rev. C. B. Cross, Cuero.

FROM DR. E. H. RAWLINGS

Again we come asking your cooperation in bringing before the Leagues of your conference an occasion of more than ordinary interest. What shall the Leagues do for Cuba this year? No doubt you are familiar with the Cuba Mission Special—the effort of the Leagues to assume the entire support of the Cuba Mission with its annual budget of \$50,000, and know what an inspiration and spur to missionary interest and activity it has proven to the Leagues of our great Church. This year we hope to enlist many more Leagues than last in the support of this work. Our plan is explained in the duplex post-card which we are sending to all League Fourth Vice-Presidents whose names we have on file. We are exceedingly anxious to make this Rally Day notable. Yours very cordially, E. H. RAWLINGS Mission Rooms, Nashville, Tenn.

A RED LETTER DAY—DECEMBER 14th.

Among the notable dates of the year on the League calendar will be December 14th. That day has been set apart as a Cuba Rally Day, a day on which Cuba will be on the minds and hearts of Epworth Leaguers all over Southern Methodism. In the regular schedule of prayer-meeting topics in the Epworth Era for League devotional meetings, the one for December 14th will be on "Steward-

ship," relating it especially to the League's offering for the year to Cuba through the Cuba Special. Someone has said recently that we do not know the first principles of real "stewardship." Perhaps that is true. Indeed we know it is true. When a great Church like ours is giving only forty-seven cents a member each year for the evangelization of a heathen world, what else can we conclude? The income of Southern Methodists is five hundred million dollars a year. The tithe of that amount, which should go to the Lord's work, is \$50,000,000. For all religious purposes we are spending each year \$13,000,000. We are keeping back, of money that really belongs to the Lord as his part of our earnings, \$37,000,000. A reading of the program appearing in the Epworth Era for December 14th will give us the scriptural teaching in regard to stewardship, and will also show exactly how to set up our campaign for the Cuba Mission Special.

Let's Double Our Offerings. We did pretty well, some of us, last year for missions, but this year shall we not go just that much farther in our offerings? "Double them." We can do it, most of us, easily. Why not make 1914 a year which shall open the eyes of Southern Methodists to what the Leagues can do, and perhaps spur the entire Church to greater liberality?

Facts to Remember. What the Cuba Mission Special is: The effort of the Epworth Leagues to raise the amount necessary to finance the Cuba Mission of our Church. Cuba Rally Day—December 14th. Program—In December Epworth Era.

Directions for preparation, also for follow-up, of that service, in the program. Objective: A generous pledge for Cuba for the year 1914. Double your offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

LA PORTE SUGGESTED.

For the serious consideration of the Epworth Leaguers of the State and the committee having the matter in charge, the Leaguers of the First Methodist Church of Houston and sister chapters in Houston and Galveston desire to suggest La Porte on Galveston Bay as a suitable place to establish encampment grounds.

La Porte is midway between Houston and Galveston on the line of the Southern Pacific, and is within thirty minutes' ride of either city. The railroad facilities are unexcelled, the bathing is the best on the coast, and a free site large enough to accommodate the crowds will be offered in order to secure the selection of La Porte as the future Epworth-by-the-Sea.

We believe that it would be to the interest of all Epworth Leaguers to have the encampment grounds and headquarters so conveniently situated with reference to railroad facilities, and feel sure that there is sufficient merit in the proposition to warrant further investigation in regard to establishing and maintaining our encampment grounds at La Porte.

EPWORTH LEAGUE FIRST M. E. CHURCH.

By Kenneth Krahl, President.

THE SUNDAY SCHOOL

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

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

FIRST CHURCH AT FORT WORTH.

At the recent session of the Central Texas Conference, Bishop Atkins appointed Rev. E. R. Stanford, who recently graduated, junior preacher for First Church, Fort Worth. When the appointment was read we felt sure that it presaged a forward movement in that important Church center, and we were not in error. Brother Stanford is officially known as "Director of Education" and he will give his attention to the interests of the Sunday School and kindred organizations. Brother Stanford is taking hold of his work with intelligent earnestness.

NUISANCE.

A few Sundays ago it was the editor's privilege to visit a leading Sunday School of a sister denomination. The Church was fairly well equipped

with class rooms, but there were not quite enough of them to go round, and one Philathea class had a place in the auditorium. When the signal to close the recitations was given the other classes promptly stopped work and filed back to their places in the room, but the teacher of the Philathea Class seemed to be wound up so that he could not stop; and through all the closing program his voice could be heard above song and report and announcement. He was still talking when the closing prayer began. If that were a solitary instance it would not be worth while to mention it here; but we regret to say that it is not an uncommon practice. Need we add that it is a bad practice? If there is any one particular virtue that our young people need to learn in this age it is respect for rightful authority. In promoting this virtue nothing is

more important than the example of the teacher. The superintendent is the person primarily responsible for the conduct of the Sunday School, and his word should be the law of the school. Any other arrangement tends to anarchy. Let us suppose that all the teachers in the above mentioned school had behaved just as did the one teacher? There should be no privileged class or person, indeed, there can be no privileged class or person, in a well conducted Sunday School. The teacher who transgresses at this point is thoughtless, to say the least. He should be promptly called down by those in authority.

NEW SUPERINTENDENTS.

The beginning of the new conference year is ushering many new superintendents into the active duties of the office. Some enter upon the work feeling that it is a high privilege, others undertake it from a sense of duty, and still others simply because they are in the habit of doing as the Church tells them, and so when elected did not know how to refuse. The superintendent who regards the work as a privilege will also consider it a privilege to do the work well. He will want to stay in the work the rest of his life and will be eager to learn how to do it well from every possible quarter. The superintendent who labors from a sense of duty will plod along hoping that at the close of the year the duty may be shifted to other shoulders. He may be faithful in one sense, but there will be little improvement of any sort in his school. The brother who superintends just because he did not know how to refuse will wish that his school were dead, and will probably see the fulfillment of his wish before the end of his term of office. Roughly speaking, superintendents may be divided into three classes, Sunday School killers, Sunday School preservers and Sunday School builders. The class into which any superintendent falls must be determined by his attitude toward his work.

NEW TEACHERS.

Along the new company of superintendents there will also come into the Sunday School field a considerable army of new teachers. Some teachers marry; others move; still others simply quit. One trouble about the modern Sunday School lies in the fact that teachers do not stay with the work long enough to learn how to teach. Many of the new teachers are taking up the work because they love the souls of men, and see in the Sunday School a wonderful opportunity to guide the young man and immature life of this age into the ways of Christian character and service. Others are taking up the work simply to oblige the pastor or superintendent. Still others, they scarcely know why. Like the superintendent, the teacher's success or failure will be determined largely by his attitude toward his work. The first requisite to success in teaching is love of the work. Where this does not exist it can be acquired by prayer. The teacher who feels enough interest in the members of the class to pray for their salvation will find ways to teach them.

NEWS FROM THE MISSION FIELD.

A Growing Circulation.

The demand for the Sunday School literature which I have been translating and preparing, as Editorial Secretary of the China Sunday School Union, has been increasing rapidly, and now we have a circulation of the booklets and lesson leaflets of about 70,000 copies per quarter. This is a work of growing importance and the field for its development has almost unlimited possibilities.—A. P. Parker, Shanghai, China.

The Influential Favor Us.

Our patrons are working for the Air: Kindergarten without solicitation. Governor Kawaguchi, who has sent us three children, speaks in no uncertain tone about the superiority of our work; also Mrs. Mitazaro, the wife of the Chief Justice, is a firm friend. We have the second child from the Nakayama family now. Dr. Nakayama is the head of the Government Hospital here, and very antagonistic to Christianity, but he sends his children to us. We cannot grow any more in the present building, but when the new building is erected we want it to be ideal in every way and large enough to receive seventy-five children. We need two thousand dollars for an ideal building for the "Love Your Neighbor Kindergarten" here in Oita. In this Ken it is greatly needed, and the sooner it is made a possibility the sooner this people will accept it as the one to be followed. Yesterday five teachers from Usuki, one of the cities where we go to itinerate, came to visit us at the request of the principal of the Girls' Elementary School, and the Government Kindergarten. So you see how this work is gradually breaking down the opposition which it had to meet at the beginning.—Ida M. Worth, Oita, Japan.

An Evangelistic Pastor.

Our new church building at Wush is simple and neat, will seat about 500 the way we seat them out here, and is quite attractive in

appearance. It cost \$1500, \$500 of which we raised on the field, partly through the sale of old material and partly through subscription. Mr. Yui, the pastor, is emphasizing evangelism. He is stirring the congregation to make them realize that the completion of a church building is just the starting point in the real building of a church. He is urging them to start out now with not only a new building, but new hearts, and new determinations and purposes to build a real Church of Christ at Wush.—R. D. Smart, Soochow, China.

A Live Church.

We raised for all purposes during the past year about \$2000; there are 143 members on the roll; no public collections were taken besides the regular basket collections on Sunday. A parochial school was opened in May for the poor children of the congregation. It holds its sessions in the basement of the church. The Sunday School has an attendance of 120 on fine days, and many pupils are candidates for Church membership. The Junior League raised about \$300 for all purposes, which included installing a telephone in the parsonage and helping in the renovation of the parsonage. The Bishop appointed me to the same work that I have had for two years—pastor of Petropolis, presiding elder of the Rio de Janeiro District and editor of the Sunday School literature. All the men are at their posts and the prospects are bright for a great year.—G. D. Parker, Petropolis, Brazil.

Soochow University Sunday School.

School has been open now for two weeks and all the machinery is in smooth running order. We have already passed our high-water mark of enrollment—the record of 303 made last spring. We could easily get and teach 400 if we had dormitory space. All the phases of the school life become more interesting and are carried on more efficiently from year to year. The students in the upper classes began the work of the Charity School (Wei Han School) that was enterprised by the Y. M. C. A. a year and a half ago, several days before the opening of the University without oversight of any sort. One charge that promises well is the organization of the student body into a Sunday School. The Bible is required in every class from bottom to top, but it was felt that the specific work of the classroom ought to be supplemented by the more evangelistic purpose of the Sunday School. So the student body has been divided into fifteen classes, taught by members of the staff and older Christian students. On September 18 Soochow University enrolled the first pupil of the second generation—a son of Dr. Fu, who is an assistant in the hospital and who was one of the Kung Hong school boys who entered at the opening of the University on the present site in February, 1901.—W. B. Nance, Soochow, China.

The Spread of the Gospel.

In 1910 a woman from the little town of Nanyawool came to our hospital and was admitted for treatment. During her stay she became a Christian and returning home taught the nine members of her family of the gospel she had received. During the latter part of August, 1911, the whole family received baptism and then, becoming exercised because there was no Church in the village, began to think and pray earnestly over the matter. The result was that they turned part of their house into a church and held regular meetings with the villagers, and now there is a Church group there of thirty-six members organized with a steward, and not only this, but they have also established a Christian school. Such things as these make us feel that our efforts for our patients' souls are not lost upon them.—Wrightman T. Reid, Sangho, Korea.

Moore Memorial, Shanghai.

It has been the policy of our mission to put the burdens on the Chinese just as far as we felt they could carry them. We have found that it works splendidly and have yet to be disappointed in any of the men we have put forward. This policy has led to the appointment of Chinese in charge of our more important centers with a foreigner as assistant. The pastor at Moore Memorial, Shanghai, is a young man, educated at our Anglo-Chinese College and Soochow University. He is as fine a character as I have met and has shown his ability in the way he has developed the Church under him. We have more than a thousand members and probationers. Beside the Church here in the city, we have four other places where we have smaller memberships. It is very much harder to keep up the interest in the Church during the summer months, but this summer we have had a full house at the morning services. There is such a large "untouched element" about us that we have special preaching for them on Sunday night. Every night in the week, except Monday and Saturday, we have services of some kind. We have four Sunday Schools connected with the one Church in Shanghai—one in the morning and three in the afternoon. The attendance will reach something like 600. We have a good League which runs a day school for boys in connection with the Church. The other work connected with our Church is in the country.—J. B. Fearn, Shanghai, China.

New Enterprises for Japan.

Besides the Departments of Literature and Commerce already opened in Kwansai Gakuin, that of Journalism will very soon be opened. This is a new thing in Japanese schools—in fact, in the entire Orient—and is a master stroke of wisdom in the educational world of Asia. A Correspondence School, with a circulating library, has been established. It is pioneer work among the theological schools in Japan and has a great future of widespread usefulness if wisely and earnestly prosecuted, and if the brethren in the evangelistic field will encourage it. Though only six months old this school has forty members enrolled.

Let Me Send You A Treatment of My Catarrh Cure Free



C. E. GAUSS

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The circulating library has already 391 volumes, and a classified catalogue has been issued.—J. C. C. Newton, Kobe, Japan.

Woman's Work in Japan.

On account of social conditions in Japan visiting in the homes is one of the most needed and most fruitful methods of Christian work among women. Besides their classroom work, our women in training do some of this work every week. It forms a large part of the work of our graduate Bible women. Our Annual Bible Conference is a source of much comfort, inspiration and refreshment to our graduates, who look forward to it throughout the year. Working as they do in the midst of heathen surroundings, they lack the fellowship they so much need, as they are continually giving out to others. This year (September 24-30) we had for the first time a Union Bible Conference with the Baptists at Kitahama, a lovely little spot right on the sea shore. There was a daily average attendance of eighty Christian workers. The speakers were all men and women of culture and deep religious life.—Maud Bonnell, Kobe, Japan.

A Zealous Native Worker.

In addition to my regular Church services, I am doing street preaching twice a week—Thursday and Friday. At each meeting there is a crowd of from fifty to sixty up to one hundred people who stand and listen attentively from beginning to end. I am also acting as a Bible colporteur and have sold Bibles, or portions, to the extent of forty or fifty, and those who bought them may be considered inquirers. These people are difficult to get into our churches, where they could hear with comfort, but they will stand in the street and listen. Why this is so, constitutes an important subject for thought in considering the question of Japanese evangelization. One reason, I think, is that to come into most of our chapels the people must take off their shoes (get a wooden clog). In the second place, attendance upon the Church services renders one liable to be looked down upon and ridiculed by his acquaintances. Both of these difficulties are overcome in street preaching. I think we need to plan our chapels in such a way that they will be easy of entrance. It is my purpose to continue to do street preaching during the winter months, even if it does get cold, the same as in the summer.—M. Kozaki, Shimonoeki, Japan.

DROPSY TREATED, usually gives relief in 3 to 5 days, relief, soon removed, often in 15 to 20 days. Trial treatment sent free. Dr. THOMAS E. GREEN, Successor to Dr. H. N. Greens Sons, Box 0, Atlanta, Ga.

# Devotional--Spiritual

## WHERE THE TROUBLE IS.

It is very hard for a man who has grown cold spiritually to believe that there is very much religion anywhere in the world, and very likely ere long he becomes lamentably lugubrious about the final success of even the plan of redemption itself, even if it did originate with God himself and has all the heavenly promises back of it. The trouble is not with the promises or the plan of redemption. It is with him and his kind. They need, and most egregiously, gri', grace and godly gumption.—Alabama Christian Advocate.

To be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments, but perhaps there is something even nobler than that. It is to be brave and glad and strong and tender when the sky is gray and when the road is dreary. It is in such seasons—and they form nine-tenths of life—that he who waits on God will show his strength.—George H. Morrison.

American life needs kindness and tenderness more than it needs new mechanical devices or commercial charts. There is more power in tenderness and sympathy than there is in a dynamo. It is of such a different kind that perhaps no comparison is possible; but if the two can be in any way compared, the difference is all in favor of the power of kindness. When the last word has been said for the mighty energies of the physical universe, the story of the worth and strength of tenderness has only just begun. Mercy is mighty with the power of the ancient stars, and eternity is in league with it for the conquest of the world.—Selected.

Investigation of retail prices of various articles of food in forty cities of the country, conducted by experts of the Bureau of Labor, shows that prices are practically at the same level as last November, when the high record of the last twenty-five years was reached. The cost of living, according to the experts who made this investigation, is more than three per cent higher than it was two years ago. Prices of eleven articles investigated went up during the twelve months period, while four declined—potatoes, sugar, wheat, flour, and corn meal. However, we may confidently expect at least three of these four to record advances in price during the next few months.—Exchange.

## THE STILL HOUR.

At the close of the day, when cares have sped and the quiet night is around us, how sweet it is to be with Jesus! To be alone with him and feel at home with him! What a refreshment it is, a well in the desert, the shadow of a great rock in a weary land. Home feeling is everything. How the cares of life ebb away, and the sorrows of yesterday are as the clouds that swiftly pass to come no more. We can almost welcome the trials of life for if they lead to such fellowship, they have been as the dew of Israel. We can tell our Saviour things we would not care to whisper to another, knowing that in the secret of his tabernacle he will hide us. He will understand where others either can not or will not. But here, what a refuge! He knows. He will not misunderstand. He will be pitiful and merciful, for he remembers that we are dust. His presence is light, as when the night is gone and we raise the blinds and let in the sweet and gentle morning. There is no other-wise like this, and as one might turn aside where the springs are full and

the flowers are in bloom and the birds are singing sweetly, and there is a peace above expression and a fragrance that touches the soul, so here when the day is done there wait the sweet repose and the blessing. It is a time when patience comes back, and sympathy, broad as humanity, comes with it. Hatred, with its vulture wings flies out into the night, and the dove-like presence that hovered above the Nazarene fills all the hour with an ineffable love. With Jesus! Is there any tryst that will stir the best that is in us like that? The day is not half so dull and the night is bereft of its darkness. If there has been a casket in the home, and the dear face within has looked unresponsively into ours, we can look into the face of Jesus and understand that "it is with the righteous well." The night shall be as the morning. The grave becomes the portal of the Saviour's happy home, and the grief of the rent heart is turned to the sweetness of the holiest hope. We seem to be nearer heaven and the coming glory when alone with Jesus.—Selected.

## BLESSEDNESS OF PRAYER.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows best. If it were otherwise, I would not dare pray at all. In the quiet of time, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, can not give—that is, the simplest expression to this simple desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through in conversation with him.—Dr. Grenfell.

## THE DRIFT TOWARD FORMALISM.

There seems to be an almost inevitable drift toward formalism in religious work and worship. The singing is made artistic rather than fervent and helpful; the preaching becomes scholarly and statelier rather than practical and spiritually quickening and even the prayers are permitted to assume a cold and stereotyped form. There must be a special day for everything, and there is an almost constant extension of the organization and machinery of the Church. Apparently the leadership of the Holy Ghost is little sought. Do we not need to meditate upon St. Paul's declaration, "Where the Spirit of the Lord is, there is liberty?" One of the most striking features of a genuine revival is the extent to which formality disappears.—New Orleans Christian Advocate.

## THE FACT OF GOD.

Despite our boasted civilization, not to speak of our traditional faith, intelligence and imagination fail in their supreme purpose if they leave a man unpossessed of the fact of God—without vision to see beyond the veil of time and without power to set his foot upon the rock of eternity. The man who does not keep his eye upon God amidst all the quicksands of time and circumstance, and know himself safe, has during his probation betwixt two eternities, missed the only thing of permanent value.—English Presbyterian.

that this trivial act should have any direct bearing on his future career. But it did, for that little act was the cardinal point from which his life became a great success.

When young Lafitte picked up that little pin the man to whom he had applied for employment was looking out of the window of his office and saw the deed. The banker was a keen observer of human character. He could put a proper estimate on little acts or trivial actions, or things that seemed trifling in themselves, and could measure personal worth from deeds which the most of us would not notice. On seeing the young man pick up the pin he was delighted, for it showed a love of order and economy, a regard for the little things of life, and was a pledge of all the qualities that should be possessed by a successful financier and banker.

So the employer argued that a young man who would stop to pick up a pin, simple as the act was, could not fail to make a good clerk in his institution. He certainly would merit the confidence of his employer and attain a high degree of success. A young man like that would not fail in the details of life.

On the evening of the same day, young Lafitte received a note from the banker. It read: "A place is made for you in my office, which you may take possession of tomorrow morning."

The judgment of the banker was correct. The young man possessed desirable qualities and measured up to a higher standard of efficiency than had been expected. From clerk he soon rose to cashier, then he became a partner; soon he became the head of the banking house in Paris; and, afterwards, in rapid succession, he became a deputy, and then president of the Council of Ministers, the highest office which a citizen could hold.

Picking up a pin was a very insignificant act, but it displayed the right spirit, for if we have a proper regard and care for the little things of life, the time shall come when we will be able to take care of the big things in human affairs.

Life is made up of little things. Straws tell which way the wind blows. Trifles count—as some estimate them—count for character.—Young Folks.

## THE LAND OF WINKETY-BLINK.

Heigho for the country of Winkety-blink. Where all little children are happy. I think. There is never a time when the night cometh down But the babies and mothers prepare for that town. You may travel on gentle old rock-a-bye train. As smoothly it rolls up the narrow night lane. And the sweetest, by far, is not nurse or papa. But the loving embrace in the arms of mamma.

There are lullaby songs in fair Winkety-blink. And coverlets downy in delicate pink. O, the twilights are rarer than any on earth.

And the zephyrs more fragrant with laughter and mirth. Its rivers are limpid and sing as they flow. And all else is good in that country, I know. But all little children, near mother's kind face Prefer to go thither in her warm embrace.

O, a wonderful country is Winkety-blink: Where the babies, so drowsy, go blinkety-blink!

In that land of the blest there are wee, curly heads, And fine little bodies all cuddled in beds. Bright cheeks, sweetly dimpled, and pudgy hands fair, And smiles such as angels have surely put there.

But of all the nice ways to this blinkety rest The arm-crib of mother is ever the best.

W. P. Stoddard.

## SELF MADE MEN.

America worships the self-made man. But who is the self-made man? The man who in the face of every obstacle and all obstacles has worked, fought, tried again, never confessed defeat, even when beaten, who fell only to rise again, who toiled up the steep whilst others slept, who won success and its rewards as the price of service, discipline and iron will. There are a few such—or there were a few. There will continue to be some, though their numbers are certain to lessen all time towards a vanishing point. But, mothers, there will always be some to whom men will point. "He is a self-made man." Yes, and the self-made man must always have a little more strength of character to



## Factory Removal Sale

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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. Visit us and see how Epworth Pianos are made. But now comes the moving, so I want to resolve 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 seat 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 I claim for it you are privileged to send it back to me at my expense of freight sale and to close out every finished piano possible before moving day. Send your name on the coupon or postal and I will mail you 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 our offer to take old piano or organ in exchange, describe your instrument on margin below. Post Office \_\_\_\_\_ State \_\_\_\_\_

H. B. WILLIAMS, Vice President and Sales Manager, Williams Piano & Organ Co., 14 W. Washington St., Dept. 40 Chicago, Ill. Without obligating me in any way, send full particulars of your Special Removal Sale Offer with Free Catalog and book of 2,000 letters. I would like the Catalog about \_\_\_\_\_ (Say which—Piano, Player-Piano, Parlor Organ or Church Organ)

restrain him from worshipping this, his creator.

In the larger phases of life the chances for the self-made man are not flattering. Some one has studied "Who is Who in America," which records the names and brief life sketches of 10,04 persons "who are most notable in all departments of usefulness and reputable endeavor. Of these 10,000 there are reported:

- Without education..... 0
- Self taught..... 24
- Home taught..... 278
- Common school only..... 1,066
- High school..... 1,627
- College..... 7,709

This man who analyzed "Who's Who," found that only 24 self-taught men out of 10,704 found a place in "Who is Who." A common school gives a man one chance in 9,000. A high school training increases chances twenty-two times. The college trained man has ten times the chance of the high school trained and 200 times the chance of the common school boy.

Another fact was pointed out. The college graduate voters of the United States constitute one per cent of the voting population of the country. This one per cent of the voters hold fifty-eight per cent of the 10,000 chief offices in State and nation, while the ninety-nine per cent of non-college graduate voters hold only forty-two per cent of such offices. If like data could be secured concerning other lines of activity it would no doubt be shown that the college trained man is in the lead of them in similar proportions as in office holding.

What the self-made man must do is to avail himself of each and all the aids he can to prepare him to succeed. Education puts tools in his hand. As for the real work of living, however, the tools being given, every man is self-made or self-destroyed. In that the Scriptures are true; every man standeth or falleth to himself.—Dr. C. B. Spencer.

## THE OTHER FELLOW

Give him a kindly, brotherly thought at least once in a while. Make him the center of things occasionally instead of yourself. Get into the habit of seeing a few things from his point of view. As you value the best things for which men were made, do not make life a competition and all humanity a field for your exploitation. Of course you can get ahead of the other fellow if you try hard enough, and act meanly enough, but the net result of it all is bound to be terribly disappointing. The money in your pocket that ought justly to be in his, may not burn a hole and get out, but it may burn and scar and scorch your own soul. It is really a rather serious matter living alongside the other fellow. What we do with him may be important from his view, but it is very much more important from ours.—Christian Guardian.

We excuse while we love, but where love dies fault will be found in plenty.

When a fellow is purchasable in politics he generally gets sold who does the buying

# For Old and Young

**PICKING UP A PIN.**

All of us have said at some time, "See a pin and pick it up, all the day you'll have good luck!" Then we smiled, thought it a jolly good joke and passed it by. But there was an instance in Paris more than a hundred years ago, when a young man got his start in life by just picking up a pin.

The young man's name was M. Jacques Lafitte. He went to Paris in 1776 in search of employment. It was his ambition to become a banker. His letters of recommendation were addressed to the renowned Swiss banker, M. Perregaux, who was probably the richest and most influential man in the banking business in the city. The young man found the great banker, presented his credentials, and was hopeful of getting the position.

After reading the letters of recommendation the banker said, "It is im-

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## 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 Rogstad, care Texas Christian Advocate, Dallas, Texas.

### MISS MARY HELM TRANSLATED.

On November 12, at noon, at Louisville, Kentucky, Miss Mary Helm died with bronchial pneumonia. She realized that the end was nearing and sent messages of encouragement and counsel to absent friends. Her message to the Church was: "I have peace, great peace. The presence of the Lord is with me. Jesus is my all in all. Tell the Church how I loved it. Tell the Church how I worked for it. Tell the Church that my work did not burden me, but was a joy. Tell the Church of the joy and fellowship I found in the work. Tell them I am going to be with Jesus."

Her message to the deaconesses was: "Tell them to be true to their consecration, never to swerve to the right or left. Tell them that methods of administration may change, for them to be true to their consecration, to the Lord Jesus Christ. Let consecration be their watchword."

She was buried at Helm Place, Elizabethtown, Kentucky. Representatives of the Council were present to do honor to her memory. The Church will mourn this good woman.

### NOTICE, CENTRAL TEXAS CONFERENCE W. M. SOCIETIES.

My address is changed from Polytechnic, Tex., to 519 North Thirteenth Street, Waco, Texas.

MRS. J. T. BLOODWORTH,  
Cor. Sec. Home Dept. Cent. Tex. Conf.

### A GREAT OFFERING.

#### Another Battle is On.

Our great Southern Methodist University has won its millions. All our State Colleges paid out of debt and endowed. Now, dear brethren, we invite you to turn your attention to the Virginia K. Johnson School, the greatest institution of its kind in America, or the world, owned by an evangelist Church. A magnificent three-story brick on an eighteen-acre campus, total value \$100,000. It opens its doors of hope to the hopeless, gives educational and industrial training to the most pitiable, the most friendless, and the most helpless of all God's little ones. One of our best beloved Bishops says of it: "That under the shining sun there is not more Christlike work being done than is done in this school."

For twenty years our Church has struggled with this work, for, like our Master, "it was despised and rejected of men." Results show 1666 girls saved and given a two years' training course, and 800 infants cared for and adopted into Christian homes, thereby giving them a chance they never could have had.

But we owe \$20,000 on our building. After all our Woman's Council has done for us, for Texas, our "Wonderland," to allow this little old measly \$20,000 to be paid by the Council would be an unthinkable disgrace—second only to our failure to land the University.

Now we ask that you help us make January 1 another glorious anniversary. We want to pay the last dollar of our indebtedness by New Year's Day. The great victory you have just won was educative. It has taught our people the joy of giving. It will be easier now, for we have demonstrated "it is more blessed to give than to receive."

We want some royal gifts. Maybe God has some great soul that will buy up the entire debt. But let none wait for that—send in your shares from one to a million dollars—all excess goes on our endowment.

Borrowing Dr. Rankin's slogan, let us all say, "On with the battle!" We lift up our heads with thankfulness to God that the curse of our city, the wrecking station of segregated vice has been wiped out. We rejoice and honor our Council of One Hundred, the ministers, Mayor, City Commissioners and County Attorney, and we women pledge unflinching service.

Neither suffrage nor laity rights have anything to do with this question. It is simply, can we, ourselves, hope for mercy if we refuse to offer mercy to our sisters "snared by the net of the fowler"? Our House of Mercy is the key-word to the situation.

Our own Church more than twenty years ago started this warfare, and by God's grace we will never surrender until righteousness and purity reign in our land.

Now, we ask your victor-crowned Financial Secretaries to help us as we have helped you.

Of course the "Knickerbocker Special" will have the right of way. Twenty thousand dollars? Why such an army in such a campaign could raise a \$100,000 by January 1!

Never have we had such cause for thankfulness.

Our capital and greatest city are in

the lead. Our Governor will head the collection as he did once before. So victory is sure. Our supreme cause for gratitude is "because no stray lamb from my fold needs shelter in your house of mercy. I will make an offering to your school commensurate with the gratitude of my heart to the Almighty."

MRS. W. H. JOHNSON.

### COCHRAN CHAPEL AUXILIARY.

Cochran Chapel Missionary Society did not take a summer rest. Each member was deeply interested in the work. During the second and third quarters we have raised for all purposes \$112.95; of that amount \$19.89 was expended locally. We are working and praying to do better work during this quarter.

MRS. A. LATHAM.

### POLYTECHNIC MISSIONARY SOCIETY.

The Week of Prayer was observed on Tuesday and Wednesday, the 18 and 19, by the Woman's Missionary Society of the Polytechnic Methodist Church. Each program was characterized with spiritual power; in other words, it was a spiritual feast from start to finish. The Society was indeed fortunate in having present Mrs. McCampbell, Fort Worth City Missionary. Her talk was instructive, helpful and inspiring and seemed to have thrilled and inspired her hearers to press onward and upward in the great missionary cause. Our own Miss Eugenia Smith was in our midst. She spoke of the urgent needs in North Fort Worth. In her beautiful, Christlike spirit she portrayed the picture so vividly that tears were forced to the eyes of her hearers, and again they were determined by their help and prayers to the Infinite God that she should soon have a splendid house and equipment for facilitating the great work in which she is engaged. Space forbids the writer of those lines mentioning each one who participated in the program, but she will say that all the talks and papers were helpful and instructive. The music was of an high order and was well received. The noon-day lunch on Tuesday was abundant and satisfying, the social feature being thoroughly enjoyed. The collection for the three specific purposes amounted to \$20.60, for which the ladies feel very grateful. All in all, this was a season of refreshing both mentally and spiritually.

MRS. JOHN P. COX,  
Publicity Superintendent.

### MRS. W. T. SPENCER IS A BUSY WOMAN.

She writes as follows:

You have certainly given our District Secretary's report from Texas Conference splendid space. I am just home from a sixteen days' visit in Southwest Texas—Corpus Christi, San Antonio and Austin. I am a full fledged President now and have the Third District Texas Federated Woman's Club's progress and interest at heart as well as my Church work. I find us working along similar lines and having the same interests, which has long been the desired end and aim. I was filling in at district meetings on my way down, staying over in Palestine two days for the Jacksonville District meeting there, presenting our Publicity and Library work, and visited the new Alamo Heights Church and Sunday School in San Antonio, and the union revival services in that immense new auditorium in Austin. Please make a personal of this for your page so my Publicity Superintendents may know why my silence these three weeks. My mail has piled up.

MRS. W. T. SPENCER.

### LINDEN AUXILIARY.

The Linden Auxiliary of the W. H. M. S. was organized January 26, 1913, with only twelve members, but we realized that God was with us and our work had just begun. Since that time our enrollment has increased to twenty-eight, and we feel that we have had a very interesting and profitable year. We know that our labor has been effective to a certain extent, as we can see the result of the things we have done.

Brother Hooks, our beloved pastor, has rendered us great assistance by his inspiring presence when possible, and his helpful suggestions.

We have worked in perfect harmony and we did not miss one meeting during hot weather. We have had ice cream suppers, chicken pie lunches

and amateur plays with which to raise money to pay off the indebtedness. The following amount has been spent: \$125 on the parsonage, \$125 having the church moved, \$24 on dues and pledge to Virginia K. Johnson Home in Dallas; total \$279; \$39.97 now in the treasury, making a total of \$248.97. We have sent one supply box valued at \$31.45 to the Waco Orphanage. We sent delegates both to the Annual Conference at Texarkana and the District Conference in Atlanta. We were greatly edified and blessed by their reports.

We have organized the children in their work and they are very enthusiastic and willing. We realize that this work is really the foundation work and that our foundation is too weak. We shall endeavor to enlist and train the young workers. Have had two open meetings which resulted in many blessings.

LINDEN W. H. M. S.

### TYLER DISTRICT MEETING.

District meeting of the Woman's Missionary Society, Tyler District, met at Lindale November 7.

Devotional led by Mrs. Luker, Brother Easterling and Mrs. Magale Tate offering words of warm welcome, which were responded to by Mrs. Collier, the Foreign District Secretary, who presided at the meeting and Mrs. Luker was chosen Secretary.

Brother Turrentine addressed the members on "The Needs of the Missionary Society in this District," giving words of encouragement, also paying a tribute to Christian womanhood.

Roll Call and report of delegates showed an increase of work and genuine enthusiasm along all lines.

Miss Durham, of the Co-operative Home in Houston, made a splendid talk on "Social Service," followed by general discussion.

Tithing was also discussed. Dr. Andrews, of Tyler, led the afternoon devotional in a very spiritual talk. He said that Miss Jarrett, the missionary supported by Tyler Church, did more to awaken a spirit of missions by her visit to them, than any one other factor.

Miss Durham gave an instructive talk on the duties of the deaconess. There were one hundred and seventy-five calls for deaconesses that could not be filled by the Woman's Missionary Council.

A Foreign Department with eight members was organized at Lindale and united with the Home Department. Foreign Departments were promised in the near future at Mineola and Grand Saline.

The evening devotional was led by Brother Easterling and Miss Durham occupied the hour. In an interesting and instructive manner she presented the work being done by both Home and Foreign Departments. We were charmed by her pleasing personality and greatly appreciated her presence and instruction. Grand Saline's invitation for next year's district meeting was accepted.

An elegant three-course luncheon at the hotel was served at the noon hour to about thirty guests. Everything possible was done by the citizens of Lindale to make the stay of the delegates and visitors pleasant and profitable. In fact the meeting was a blessing to all.

### PUBLICITY SUPERINTENDENT.

### THE 100% ROLL OF TEXAS CONFERENCE.

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Madisonville—(Rev. Jesse Lee) Rev. G. H. Collins.  
Navasota—Rev. W. D. White.  
Trinity—Rev. L. L. Massey.  
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New Boston and DeKalb—Rev. J. W. Goodwin.  
Winnboro Cir.—Rev. J. H. Westmoreland.  
San Augustine District:  
Burke—Rev. L. F. Smith.  
Center—Rev. C. B. Garrett.  
Nacogdoches—Rev. S. S. McKenney.

### (Continued from Page 5.)

Allison Chapel to Tatum and no Church. We should not carelessly neglect these points, but work them up. If we do not work up these neglected points, somebody else will. We believe in foreign missions and that we should not neglect home missions. Our next quarterly meeting will be at Pisgah.—J. T. Allison.

### Bluffdale.

At the close of the Central Texas Conference, which convened at Temple, Texas, we were read out for Bluffdale. We soon made our way back to Gustine, where we spent a very pleasant year, and am able to see from visible results that the time was not altogether in vain, as we begun with a half station and now they have full time. On our way from Gustine we stopped and spent Sunday with our many friends. At Duffau, where we served as pastor one year. I preached Sunday morning to a large congregation of people. That night the pastor came in and preached a very fine sermon. We made our landing here about three o'clock, p. m. We were not here long before it was known, and Miss Holt came to the parsonage and invited us to her nice home, and was treated as royally as if we were a king and queen. The pounding came in great style last evening, about sunset. Some men came in the yard with their arms well filled with good things to eat, and said where do you want these things put? I said you are mistaken about the place, as I did not order anything at all, but they said that they had instructions to leave them at the parsonage, so I said come in, and they did and went back and got several armfuls of good things to eat. So we are fixed for awhile. I would advise if you ever mean to come to see me you had better come at once. We had our first service last night, and it was a good prayermeeting, with a good number present. We are expecting a great year of it. Pray for us that we may be used of the Lord in leading many, many souls to serve our Christ.—Henry Francis P. C., Nov. 20.

### Taylor Station.

The conference saw fit to return me for the third year's work to Taylor Station. My reception by these good people has been exceedingly warm and the many expressions of pleasure over the fact has stirred my heart to a determination to do my very best. They have even pounded me at the beginning of the third year. The Advocate is in growing favor.—A. E. Carraway.

### Vashti.

What's in a name, anyway? The Wesley Chapel Church did outgrow its name in its twenty-second year, now the Vashti Methodist Church. The Vashti Circuit is to soon have a birthday and we hope to be remembered by the conference. The Bowie District has a presiding elder who doesn't spend all his shady hours sleeping. He spends much time planning his works, that they be fruitful and will aggregate a living salary for the pastor. Vashti Circuit was formed with six classes (but two churchhouses) and from Vashti the radius is eleven miles. Bro. L. F. Tannery and family reached us on Saturday after conference. There being no parsonage they were soon quartered in the only available cold house. Having already called the officials to meet Wednesday—after organizing at said meeting the circuit's work and parsonage was planned and same approved. Perhaps Brother Tannery thought our hides needed tanning when he saw that we had not cut a stick of lumber for the parsonage (but he returned not a word). He at once fell into line with his hammer, helped lay foundation and proved to be first-rate at planning, driving nails, painting and paper hanging; never missing a day until they moved in two months later. He then began hunting up his people. And next a month's protracted meeting—a revival, if you please—was held with the Vashti Church. All told, he has been three months in protracted meetings on the work this year. Preaching 200 times, driving enough miles for a presiding elder and working one-fourth the time on parsonage property, on a salary of \$600, is part history of Vashti's first circuit-elder. Some preachers know what it means to follow five different preachers; help build from university to storm during one dry year. The work shows one new Sunday School and a Junior Epworth League, about forty conversions and a net increase in membership. The class at Newport is helping build a fine co-operative Church. Our parsonage site is worth \$1500, on which we owe over \$600. We are making application to the Home Board for a donation on this indebtedness. Let me have a word: A Church and a pastor is a necessity, but a good Sunday School is even better without. If a good Democrat assiduously performs his tasks the first term, he is then entitled to a second term without debate.—J. I. Ballengee, Secretary Board of Stewards.

### Evant Circuit.

Four days after receiving our new appointment we were in our new charge. We hated to leave our good friends on the Gatesville Circuit and there were tear-stained eyes and choking voices when we parted. We shall never forget them. We have been kindly received here. Last night, while wife was crocheting and I was reading the Life of John Wesley, a murmur of voices was heard out in the silent night. Presently there was a rapping at the door and a besieging army, carrying various missiles, entered the parsonage door. The merry crowd filed into the dining room and deposited their gifts on the table. Then they came into the sitting room, where we sang a song, after which the pastor led in prayer and then expressed the appreciation of the parsonage force for the numerous tokens. A little boy handed me a note which read, "Good for a Thanksgiving turkey. H. V.

Price." Brother Price and I were school-mates at Georgetown. I know the preachers will all envy my fortunate lot. Dr. Rankin, you and the Advocate bunch come and help me eat that turkey. I believe in poundings. It is a most beautiful custom. Every charge ought to pound their preacher, not only the new one, but the old one. It will make him work harder when he knows the people appreciate his work. It is not the monetary value which he appreciates so much as the spirit which prompts it. The people enjoy it, also. Mirth and joy reign supreme. Sedate James and care-laden men lose their seriousness and enter with the pretty girls and bashful boys into the gaiety of the occasion. I was brought up in a parsonage, and in my youthful days the pounding was a great time. I have lost none of my zest for it now. The more I see of life, the more I am convinced of the inherent goodness of human nature. And sometimes, in the gladness of my heart I cry, "God is love, and love is everything."—I. R. Sawyers, P. C.

### Itasca.

At the late session of the Central Texas Conference, the Bishop read us out, for the third time, to Itasca. A full house greeted us the first Sunday after conference and many were the kind words of welcome given us, not only by our own people, but by members of other Churches. I do not mean to leave the impression that every one has been pleased, but even those who have not been so enthusiastic are going to stand by the pastor and the Church. Certainly, the pounding case—got here last night—and a mammoth turkey for Thanksgiving came with it. In looking back over the two years we have been here the Lord has greatly blessed us. There have been two good revivals. The first year I. E. Hightower held a very fine meeting and last year A. P. Lowrey, Mrs. Lowrey and Tom Boulware were here and great good was done. The good part about the meeting is, the work abides. Some meetings must be written up immediately or there is little to write, but after four months have gone by our people are still active. When I came here only three or four men prayed in public, now there are about a dozen. For the first time in many years I reported a shortage in the collections. Pastor's salary in full. Really, the work made a good showing, for the drought hit here, possibly, a little harder than anywhere in this section, and that is saying a great deal. Then, too, the deficit was a small one; another week's time would have filled it out and run it over. I serve a very fine people and we start out hopefully with the purpose of making this the best year in the history of either pastor or people. With the blessings of God we are going to do it. Watch Itasca, brethren.—Jas. M. Wynne, Nov. 25, 1913.

### Pine Hill.

Owing to the fact that the success and prosperity of our little village religiously has been so marvelous that I am compelled to let the many good readers hear from us. Four years ago the conference sent us Brother A. J. McCary, who was quite young in the cause, had only delivered a very few sermons when he and his newly married wife reached us. He found no home, and it was considerable trouble for them to find a boarding place, but by his faithful help and prayers we soon had a five-room parsonage erected and paid for, and we continued to grow each year. He found very little religion, no one to help him, no Sunday School, no nothing that was elevating. We had been paying our preacher about \$100, and today it is not as much trouble to get \$500 as it was \$100 at that time. We have begged our presiding elder four consecutive years to let him stay with us, and we increased his salary each year. Now, his four years are up, and we know he can't be with us any longer, and it makes our heart ache to think about giving him up, when our minds reflect back and look at our lives then. Seeing how many he helped to save from a drunkard's hell, how many he helped that was afflicted with sin, and in various other ways, how many of us that professed to be Christians that would not go to Church, but today they are at their post. It breaks our heart to give up such a man; in fact he has done more for our town than all the money that has been spent. Today we have a church well furnished, a nice little parsonage very well furnished, a good Sunday School, not one that is on the drag, but one that is moving right up, average attendance fifty, and we give Brother McCary credit for all of this. We are glad to say to the people whom he may serve next year, that you will never have a more noble man. His life will be yours—he will practice what he preaches. We pray God's richest blessings on him and that the Bishop may be directed to send us a man that will fill his place.—A. M. Sanders.

### Eastland.

We begin the second year at Eastland with every indication of success. The people have received us with open arms. The hearty hand-shakes and kind words spoken have been almost innumerable. They did not forget the pounding, nor could they hardly wait until the preacher could return from conference, but the night after our return they came and took possession. Such a pounding you scarcely ever see. One thing I have never learned: That is how to conduct myself on such occasions. My first opportunity I asked the presiding elder what a preacher could do on occasions of this kind. He said fold your arms, back up in the corner, and behave yourself, and after they have completed their constructive work, try to think up something to say, have prayers, and let them go in peace. All of which I did. I feel that I did the

(Continued on Page 16.)

# Thankful Joe

Mrs. J. M. Hunter

I used to know a queer old man,  
Some fifteen years ago,  
I'll tell you of him, if I can  
They called him Thankful Joe.

For every day he wore a smile—  
Not just a simple grin—  
A real beam, that seemed worth while,  
And dimpled in his chin.

What'er the weather, drought or pour,  
He had no fault to find,  
Said he was "thankful o'er and o'er,  
That there was any kind."

If worms were on his cabbage rows  
He simply picked them off,  
If sick with cold he blew his nose  
And gently nursed his cough.

Said he "was thankful, truly glad,  
To have a nose to blow,  
For once he knew a man who had  
Scarce nose enough to show."

When rheumatism drew his feet  
So he could scarcely walk,  
He still "was glad that he could eat,  
And use his tongue to talk."

One slip'ry day, Joe's leg got broke,  
They bore him off to bed  
He soon "came to" and brightly spoke,  
"I'm thankful 'taint my head!"

And so what'er might be his lot,  
He never seemed to mind;  
In rain or shine, in cold or hot,  
He kept his temper kind.

His neighbors thought him awful queer,  
Some said he must be "daft,"  
But when their words he chanced to hear,  
Good naturedly he laughed.

And said he "did not have the heart  
To mope or fret or pout,  
For God, who portioned him his part,  
Knew what he was about."

He often read, with sweet content,  
A large, old-fashioned Book,  
And if you'd know just what he meant,  
In it you'd have to look.

And now, on this Thanksgiving Day,  
Let's count our blessings o'er,  
Be glad like Joe, and think and say,  
That we'll complain no more.

### THANKSGIVING ODE.

By James D. Ratliff, Byers, Texas.  
Thanks to the Father, we raise,  
Who reigns in glory above;  
And may we ne'er cease to praise  
His bounteous gifts of love.  
Many are the gifts from His providing hand,  
He knows the needs of His children, brave;  
And holds dominion o'er the land,  
While their souls He would save.

He moves upon the mighty deep  
Guards our footsteps all the way,  
Watches o'er us while we sleep,  
And gently leads us day by day.

May we be thankful every day,  
And our hearts in gratitude arise,  
May we know for what to pray  
And ask of Him beyond the skies.

Teach us Lord, Thy will be known:  
Lead thou our steps aright;  
Crown every effort as Thine own,  
With a certain and boundless flight.

### CENTRAL TEXAS JOURNAL OUT.

To the Preachers of the Central Texas Conference:  
Your Journals are being mailed out this week. By the time you read this you should each have yours. Inquire at postoffice or nearest express office. Should you fail to receive yours, notify me and you will be supplied. Inform me of any mistakes needing correction and publication will be made in the Advocate. S. J. RUCKER, Coleman, Texas.

When a preacher is a success in fishing for compliments he is generally a failure in fishing for souls.

### RESOLUTIONS.

At the fourth Quarterly Conference at Jacksonville Station the following resolutions were unanimously adopted by a standing vote:

Whereas, during many years we have known and loved Rev. J. T. Smith and seen and been benefited by the zeal, strength and success of his works as a minister and experienced leader in the Church; and

Whereas, Brother Smith has served during the last four years as presiding elder of the Jacksonville District, and, therefore, cannot serve us longer in that capacity; therefore be it

Resolved, 1. That we extend to Brother Smith the sincere and hearty greetings of Christian brotherhood and love with assurances of our genuine appreciation of his labors among us and in our behalf.

2. That we will regard as fortunate the people to whom the Church shall hereafter send this, its true and tried preacher and leader, whose battle-cry in the future will be "Go Forward"—the same heroic and faithful call to service which the hosts of the Church have so often heard from this devoted and unflinching captain in the army of the Lord.

THOS. E. ACKER, Secretary.

### POST OFFICE ADDRESSES.

Rev. Sam J. Franks, 4091 Avenue C, Hyde Park, Austin, Texas.

R. E. Huston, Greenville, Texas.

Rev. T. Bennett, Mineral Wells, Texas.

God speaks of the treasures of wisdom and knowledge. Knowledge, then is a treasure and without the consent of the latter there is no control of the former.

### MRS. G. M. GIBSON.

The Woman's Missionary Society of the First Methodist Church feels keenly its loss in the death of Mrs. George M. Gibson.

Mrs. Gibson came into our lives three years ago, when her husband, the Rev. George M. Gibson, became pastor of our Church, and, up to the time of her passing was an active, earnest and enthusiastic worker in our ranks. Endowed with all the graces that make up a well-rounded Christian character, she brought to her work that zealous endeavor that surely found favor with Him who said: "Go work today, in my vineyard."

As a member of the society, Mrs. Gibson was at home in every department and whether hostess for the social meetings or teacher of the mission study classes, combined a wealth of information and culture with a pleasing personality that made her at once the inspiration and the friend of every occasion. Therefore we would say that her earthly life came to a close just at a time when her usefulness was at its zenith, and while we feel most keenly the void in a work to every phase of which she gave her impress that shall linger with us like a gentle benediction.

It was no stormy billow that bore her away, but sustained and soothed by an infinite faith, her beautiful soul was carried gently, on "such a tide as moving seems asleep."

To the husband and children who are so sadly bereft, we extend our heartfelt sympathy, joining with theirs our hope of immortality; "for if we believe that Jesus died and rose again from the dead, even so, then also, which sleep in Jesus will God bring with him."

MRS. T. H. NAPIER,  
MRS. W. H. HOWELL,  
MRS. B. BLANKENSHIP.

When I consider the characters of some men upon whom God has bestowed much of this world's possessions, it seems He intended great riches to be a curse.

### IF THE BABY IS CUTTING TETH.

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.)

### ANNUAL CONFERENCE NOTICES

#### NORTH TEXAS.

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

The presiding elders of the conference have appointed the following district auditors: Bonham District, Minor Bonds; Bowie District, J. W. Beck; Dallas District, C. A. Long; Denton District, L. D. Shawver; Gainesville District, S. M. Black; Greenville District, J. O. Davis; McKinney District, R. B. Wilkes; Paris District, H. E. Anderson; Sherman District, E. A. Mares; Sulphur Springs District, W. L. Tittle; Terrell District, J. H. Scrimshire.

At the recent meeting of the presiding elders it was recommended that the district auditors 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

## 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. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

### AGENTS WANTED.

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

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

### BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2,200. Write NOW and I'll send it six months free. H. L. BARBER, 435, 24 W. Jackson Blvd., Chicago.

### EVANGELISTIC.

I am in the evangelistic work this year. If any pastor needs my service I will be glad to make a date with him. I am ready to go anywhere. I have been pastor twelve years. I have served the mission charges and the past five years I have been doing station work. I feel that the Lord has called me to this work. GEO. W. LEWIS, Ardmore, Okla., No. 315 5th Ave. N. W.

### FOR SALE.

Will sell 30 acres of my 60-acre tract in the fruit and truck section of the Coast Country. The thirty acres contains five room house, out-houses, three windmills, etc. All of the land is in good cultivation. Will produce \$200.00 per acre in truck. Will sell the entire thirty acres or sub-divide into five or ten-acre tracts. If interested write for special price for quick sale. Address Box 85, Polytechnic, Texas.

I have for sale a hot air plant, suitable for a large church; capacity 80,000 cubic feet; weight of furnace 1700 pounds. Has never been used. Complete with all needed fittings. Price \$180. H. B. SMITH, San Augustine, Texas.

### HELP WANTED.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

### HONEY.

Honey, White and Mild, the pure products of the bees. Case of 10 12-pound pails, 9 cents a pound, one-half case, 9 1/2 cents per pound. Sample 10 cents, refunded with first order. Special prices on three cases or more. LAKESIDE APIARIES, Crystal City, Texas.

### IRRIGATED FARMS.

IRRIGATED FARMS. I am selling 400 acres of any size tracts of my irrigated plantation. Cotton making \$100; sweet potatoes over \$200 per acre. Write for descriptive booklet. E. C. STOVALL, Graham, Texas.

shape than ever. The brethren can very greatly assist in this matter by getting all their statistical reports in promptly.

R. G. MOOD, Secretary.

### SPECIAL NOTICE.

On account of the fact that the District Court will be in session in Clarksville at the same time that the North Texas Conference convenes it will be impossible for us to give entertainment to wives of preachers, evangelists or any one not a member of the conference of whose presence is not demanded by the conference except those who come on special invitation. This is also to let the one who contemplates visiting the conference for "just a day or so" know that they are occupying as much room as if they remained for the whole session. For the reason given above the hotels will be crowded to the limit, so accommodations can not be promised even there. Let all applicants for admission on trial, for local deacons or elders or orders or any others whose names are not on the regular roll of the conference, let me hear from them at once. If any of the delegates know now that it will be impossible for them to come they will please write me at once. It is the request of Bishop Mouzon and the prayer of us all that the Sacramental Service Tuesday night shall be a great spiritual uplift; so let every member try to come Tuesday and come praying for the outpouring of the Holy Spirit. Dr. J. W. Hill will preach the sermon and Bishop Mouzon will administer the sacrament of the Lord's Supper. When you receive notice of your assignment you will please notify your host what train you will arrive on.

J. H. GRIFFIN.

The committee and class of the first year will meet in the Methodist Church at Clarksville, Texas, Tuesday morning at 8:30 a. m., Dec. 2. Written examination.

CHAS. A. SPRAGINS.

The committee and class for admission on trial will meet in the Methodist Church, Clarksville, Tuesday, Dec. 2, 9 a. m. Written examinations.

E. L. EGGER,  
T. N. WEEKS,  
W. R. McCARTER.

The class of the second year will meet the committee at the Methodist Church, at Clarksville, December 2, 9 a. m. Those who have not taken the course will come prepared for written examinations.

O. S. THOMAS, Chairman.

The committee and class of the third year will please meet in the Methodist Church at Clarksville, at 9 a. m., December 2. Those who have certificates for having done the work, will please have their certificates in the hands of the committee on Tuesday.

W. F. BRYAN, Chairman.

### MISCELLANEOUS.

BIBLE HELPS. Helpful literature for Bible students free on application. EMMA PASCHAL, 305 Cypress St., San Antonio, Tex.

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

### PLANTS AND TREES.

Thousands of fine peach, plum, pear, grape, berry plants, figs, etc. Fifteen thousand monthly roses. Everything in fruit and ornamentals. Close prices. Write for catalogue. THOMPSON NURSERY, Waco, Texas.

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 wants ed. L. N. DALMONT, Prop., Plainview, Texas.

### PREACHER WANTED.

I want a preacher for a half station, in the Gayman District, West Oklahoma Conference. Two nice towns ten miles apart, on the railway. No parsonage, but house could possibly be furnished to a pastor. The charge will pay right man \$600 or more. Please send recommendations if you apply. W. J. STEWART, P. E.

### SERMONS.

"GOSPEL SHOTS," by Charles Mundell, the eighteen-year-old evangelist. Several red-hot sermons, fire cuts, and a short sketch of his life. 50 cents by mail. (Stamps not accepted.) Address REV. CHARLES MUNDELL, 2900 Forest Ave., Dallas, Texas.

"THE CAT CAME BACK," is another strong sermon of Evangelist Mundell. It is one of his best sermons, and one under which many have been converted. Whenever he preaches this famous sermon, the people must come early to find a seat, as the building is always packed to its utmost capacity. Ministers everywhere declare that this sermon is the strongest one he preaches. Price 10 cents. Address REV. CHARLES MUNDELL, 2900 Forest Ave., Dallas, Texas.

### SYRUP.

Buy your syrup direct from the mill at wholesale prices. Get the best and keep the profits. Booklet free. J. E. McGUIRE, Palacios, Tex.

### WORK IN TEXAS WANTED.

I am a local preacher in the M. E. Church, South, Georgia Conference. I have been serving a charge in said conference for about 10 years. I now desire to get work in one of the Texas conferences and will be glad to correspond with any presiding elder. Can give good references and recommendations. Write at once. Address J. W. HINES, Duane, Georgia.

### Plainview District—First Round.

Kress, Nov. 29, 30.  
Tulsa, Nov. 30, Dec. 1.  
Happy, Dec. 2, 3 and 8 p. m.  
Floydala, Dec. 6, 7.  
Plainview Sta., Dec. 9.  
Plainview Mis., Dec. 10, 3 p. m.  
Crosbyton, Dec. 13, 14.  
Lorenzo, Dec. 15, 11 a. m. and 7 p. m.  
Lubbock, Dec. 16, 11 a. m. and 7 p. m.  
Littlefield, at Lubbock, Dec. 16, 3 p. m.  
Hale Center, Dec. 20, 21.  
Abernathy, Dec. 21, 22.  
Lockney Sta., Dec. 28, 29.  
Lockney Mis., Dec. 29.  
Dimmitt, Jan. 3, 4.  
Silverton, Jan. 10, 11.  
Atton, Jan. 17, 18.  
Matador, Jan. 19, 20.  
Turkey, Jan. 24, 25.  
District Stewards will meet at Methodist Church, Plainview, Wednesday, 2 p. m., December 3.

O. P. KIKER, P. E.

### Gatesville District—First Round.

Gatesville Sta., Nov. 22, 24.  
Meridian Cir., at Lunkin, Nov. 30, Dec. 1.  
Meridian Cir., Dec. 1, 2.  
Turnersville Cir., at Mt. Zion, Dec. 6, 7.  
Jonesboro Cir., at Livita, Dec. 7, 8.  
Valley Mills Cir., at V. M., Dec. 12, 13.  
Clifton Sta., Dec. 13, 14.  
Killeen Cir., at Buenavista, Dec. 20, 21.  
Killeen Sta., Dec. 21, 22.  
Gatesville Cir., at Winfield C., Dec. 29, 30.  
Crawford Cir., at C., Jan. 3, 4.  
McGregor Sta., Jan. 4, 5.  
Moody Sta., Jan. 5, 6.  
Evant Cir., at Pearl, Jan. 10, 11.  
Nolanville, at Sugar Loaf, Jan. 17, 18.  
Copperas Cove, at C., Jan. 18, 19.  
Hamilton Cir., at Liberty, Jan. 24, 25.  
Hamilton Sta., Jan. 25, 26.  
Fairy and Lanham, at Fairy, Jan. 28.  
Oglesby Cir., at Oglesby, Jan. 30, Feb. 1.

M. K. LITTLE, P. E.

### Hillsboro District—First Round.

Irene Charge, at Irene, Dec. 6, 7.  
Malone Charge, at Malone, Dec. 7, 8.  
Covington and Osceola Charge, at Osceola, Dec. 13, 14.  
Itasca Charge, at Itasca, evening, Dec. 13, 14.  
Kirk Charge, at Kirk, Dec. 19.  
Munger Charge, at Munger, Dec. 20, 21.  
Coolidge Charge, at Coolidge, evening, Dec. 20, 21.  
Hubbard Charge, at Hubbard, Dec. 22.  
Peoria Charge, at Peoria, Jan. 3, 4.  
Hillsboro, Line St., at L. St., Jan. 4, 5.  
Abbott Charge, at Abbott, Jan. 7, 11 a. m.  
Brandon Charge, at Brandon, Jan. 10, 11.  
Hillsboro F. C., at F. C., evening, Jan. 11, 12.  
Huron Charge, at Woodbury, Jan. 17, 18.  
Loveland Charge, at Loveland, Jan. 18, 19.  
Whitney Charge, at Whitney, Jan. 21.  
Penelope Charge, at Penelope, Jan. 24, 25.  
The District Stewards will meet at First Methodist Church, Hillsboro, Dec. 4, 11 a. m.

HORACE BISHOP, P. E.

He makes a wise choice who decides that he would rather be buffeted than banqueted by the devil.

## Matthews Says--

YOU BUY SATISFACTION WHEN YOU BUY MATTHEWS' CLOTHES

In the suits and overcoats sold in this big store there is not one but what is sold with a Matthews guarantee of money's worth or money back.

We would like to have you see the real value suits and overcoats. Neat, clean patterns, best of fabrics, made as good clothes only are made, and priced at \$15, \$20, \$25 and \$30.

Mail orders filled.

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"Tell The Truth" Clothiers

1608-10 Main St.

Dallas, 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.

**HASTINGS**—Dorris, the little daughter of Brother and Sister J. T. Hastings, was born July 3, 1912; died October 27, 1913, aged one year, three months and twenty-four days. The death angel came and carried Brother and Sister Hastings' jewels to heaven. They administered to it wants the best they could, but God claimed it. They beheld Dorris as she suffered here, but the end came and her little spirit took its flight back to God who gave. She has gone to suffer no more pain nor death, but to live with God and the angels until the resurrection morn, when they will see her as she once was. They cannot call her back, but the passage is to her. There is a link to bind to those who love her.

PRESTON FLORENCE, Pastor

**MARTIN**—Mrs. Emma Malone Martin, the subject of this sketch, was born December 18, 1871. In early life she was converted and joined the M. E. Church, South. She was married to J. J. Martin, November 13, 1899, and departed this life September 22, 1913. From childhood she exemplified the high principles of the religion of Christ in her early life. She was a devoted wife and mother. Her sufferings, for some months before her death, were intense, but she endured them patiently and uncomplainingly. During her last illness she often assured her friends and loved ones that she was ready to meet her God. Having lived a correct Christian life she was prepared to pass triumphantly into the higher and richer life beyond the grave.

W. L. PATE.

**TADLOCK**—On Sunday afternoon, November 2, 1913, at 5 o'clock, one of Chico's best citizens passed to his eternal reward. Brother James Hendon Tadlock had lived here for thirty-seven years. He was a man of strong and sterling qualities of character, of clear and positive convictions concerning right and wrong and had the courage of his convictions. Brother Tadlock was born in Perry County, Alabama, April 12, 1842, and at the age of twenty-three years he and Nancy Stephens were married. They soon began their westward course to find a more desirable place to build their home, and stopped for a short while in Mississippi and again in Kansas, but finally settled near Chico, Wise County, Texas. Brother Tadlock had a host of friends, for he loved the association of his fellows. But his tenderest affection was most manifest in the sacred precincts of his home. His home was the happiest spot on earth to him. At the tender age of twelve years, he professed faith in Christ and joined the Methodist Episcopal Church, South. He has served in the capacity of steward, Sunday School superintendent and trustee of church property for many years—a devoted servant of the Church he loved. He has lived a faithful Christian life, let the light of his influence go out to bless the world, and now gone home to reap his rich reward. His last audible words were, "Dear Jesus." The children number seven—William, who died young; Albert, now living at Frederick, Oklahoma; Walter, who died at twenty-five; Charles, of Amarillo; Marcus, near Chico; Marvin, a physician, of Fort Worth; and Margaret, who died at thirteen. His good wife, who labored by his side for forty-eight years—he died on the forty-eighth anniversary of their wedding—and administered to him during his long sickness, survives him. May the God of all grace sustain her.

E. L. STILLMAN.

## MISS MARY HELM.

Miss Mary Helm died at noon, November 12, 1913, at the residence of her brother, Mr. John Helm, at Louisville, Kentucky. This announcement will carry keen sorrow to hosts who have known her as friend, missionary worker and editor "Our Homes," organ of the Woman's Board of Home Missions.

Miss Helm had been ill but two weeks with bronchial pneumonia when the end came. On Tuesday at noon she realized that her strength had so far gone that she would be unable to recover. When the doctor admitted that it was even so she asked that three special friends should be notified.

In response to that message Mrs. R. W. MacDonell, Secretary Home Department, Board of Missions, M. E. Church, South, had the privilege of being with her. With her wonted clearness of mind she sent loving messages of encouragement and counsel to absent friends, and talked freely with those who were privileged to be at her bedside. To Mrs. MacDonell she said, "I am glad you are here; I have a message for the Church and it would better go through you than any other." With tenderness and joy she said, "Tell the Church I have peace, great peace; the presence of the Lord is with me; Jesus is my all in all. Tell the Church how I love it; tell the Church how I worked for it; tell the Church that my work did not burden me, but was a joy; tell the Church of the joy of fellowship I found in the work; tell them I am going to be with Jesus." She was asked if she had a message for the deaconesses. Clearly her voice rang out, "Yes, tell them to be true to their consecration; never to swerve to the right or left; tell them that methods of administration may change, but for them to be true to their consecration to the Lord Jesus Christ. Let consecration be their watchword."

When she knew that the end was near she looked from face to face and said, "Sing, 'Some one sang a verse of 'Jesus, Lover of My Soul,' and as she listened her face brightened. Then she said, 'Sing 'Joy to the World, the Lord is Come. Later she asked that some one sing Fannie Crosby's song, 'Saved by Grace.'" In a few minutes, without a struggle, the soul was translated—she was not changed, but glorified.

She was buried at Helm Place by the side of her sister on Friday morning. The Executive Committee of the Council called a meeting and ordered a pall of flowers to be sent for her grave. Five members of the Council were present at the burial.

Miss Mary Helm, daughter of Governor John Helm, of Kentucky, was born at Elizabethtown, Kentucky, sixty-seven years ago. She became a Christian in early girlhood and her consecration to the Christ and the Church was complete. Born of gentle parentage, of keen intellectual inheritance, she filled a place in the history of the Church which is given to but few. She was a charter member and officer of the Woman's Board of Foreign Missions. It was to her executive ability that much of the original plan of the Foreign Missionary Society is due. As a young woman she longed to go to Japan as a missionary; her health forbade, so she served Japan at home.

At the death of her sister, Miss Lucinda B. Helm in 1898, she became editor of "Our Homes," the organ of the Woman's Board of Home Missions. For years she was indefatigable as a student of social conditions, as an investigator and writer, and the paper, under her direction, became a power. It grew from a subscription list of 3500 to 23,176. From the time she took it in charge until her resignation in 1910 it was self-supporting, and in six years paid over to the general treasury a net saving of \$11,000. Her editorials, her scientific investigations, her broad spirit of philanthropy and Christianity gave the paper a name and advertised the Church among men and women of philanthropic activities. The American Institute of Social Service, under the direction of Dr. Josiah Strong, always kept copies of "Our Homes" on file for reference.

In addition to her editorial work, Miss Helm's rare mental ability was dedicated to the constructive work of the Woman's Board of Home Missions. It was largely through her vision that the present type of organized city mission work came into existence. She realized that constructive missionary work depended upon trained workers for success, so that her facile pen brought to the Church the facts which created a demand for the work and office of deaconess. Her large sympathy for the dependent and delinquent girl gave her strength of utterance which has helped to change public sentiment towards the out-cast woman. The book, "From Darkness to Light," child of her own brain, shows her mind towards the negro.

In a rare degree she knew how to love. Men and women learned to love better and more wisely because she loved them. She has made life richer and deeper for the Church she served so well. Heaven has gained by her going "and her works do follow."

MRS. R. W. MacDONELL.

**THOMPSON**—D. P. Thompson was born in North Carolina; spent part of his boyhood in Georgia and part in Louisiana. In 1856 he settled on Nolan Creek in Bell County, where he resided to the hour of his death. When the war began between the States he went out with the soldiers from Belton, Texas. At Arkansas Post he received a slight wound and at Atlanta a wound the scar of which he bore until his death. In early manhood he was married to Miss Mary Corvan. To this union were born three daughters and two sons, all of whom survive their father. Last May, the twelfth, he reached the eighty-first milestone of his life. He was a lifelong member of the Methodist Episcopal Church, South,

to which he was faithful until the end of his life. The last year of his life he was confined to his bed the greater part of the time, but was cheerful, although he suffered intensely the greater part of the time. His faith in God was strong and always sustained him when his suffering was almost unbearable. He grew more anxious to go, toward the last, to that land where there will be no suffering or sorrow. He was a good citizen, neighbor, father and husband; was loved and esteemed by all who knew him. To know him was to love him. Do not weep for him, loved ones, but rather look for that day when you shall meet again on the other shore where there will be no parting. His pastor,

L. E. HILL.

Nolanville, Texas.

**LOWTHER**—Joseph W. Lowther was born at Converse, Texas, September 23, 1878. As a child he was dutiful to his parents, honoring them by making a good man. He was kind as a brother and as maturity of years came this kindness grew stronger. As a father and husband none surpassed in love and thoughtfulness. Brother Lowther was converted early in life and joined the Methodist Church, living a faithful and useful member of the same to the end. On December 24, 1902, he married Miss Leona Copeland, of Lockhart. To this union were given six children, who with their mother, his father and mother, four brothers and five sisters and a host of other loved ones and friends, mourn his leaving. But there is bright hope in our grief. He lived a good man and died a victorious death. He is with his Lord in glory. Deata came on the 2nd inst. The funeral service was held in Government Hill Church, of which he was a member and Sunday School superintendent. The earthly body was taken to Lockhart and laid to rest by loving hands. To all we would say, be ready to meet him.

T. N. BARTON, Pastor.

San Antonio, Texas.

**ARNEY**—Our Church in Lufkin is in great sadness because of the going from earth of Brother W. A. Arney, Sr., who died suddenly at his residence Friday night, Nov. 7, 1913, at about 9:00 o'clock. He had been to his office in town until late in the afternoon. Reaching home, he seemed cheerful, and was playing with one of the grandchildren only a few minutes before his death. His faithful wife heard him breathing heavily and hastening to turn on a light found him sitting in a chair, and before she could realize it he was gone. This explains why the community was so shocked when the news went over the local wires, "Brother Arney is dead." People of all walks of life hastened through the darkness to his home and to find it only too true. William Albert Arney was born in St. Helena Parish, Louisiana, May 21, 1853, coming with his parents to this section when an infant in arms. About the age of sixteen he was converted and joined the Methodist Episcopal Church, South. He was married January 26, 1876, to Miss Martha J. Dixon, of San Augustine, who survives him. To this union were born five children—four sons and one daughter. One son, Dixon F., and the daughter, Mrs. Maggie L. Chapman, preceded the father to the glory land. There also survive to mourn his departure, his mother, Mrs. P. C. Arney, five brothers, three sisters, other relatives and a host of friends. Brother Arney organized the first Sunday School ever organized in Lufkin, conducting it in a small residence. He was superintendent of the Methodist School here for twenty-seven years. At the organization of this Church he was made a steward, and remained in that office a faithful and consecrated official until his demise. He died at his post. Truly he was faithful unto death, and has received his crown of life. He was a good man. One of his brethren said: "I never saw him wrong; he was right at all times." And another, "His was the spirit of Christ; he never struck back." He would bear a wrong, but would not commit a wrong. He was unanimously beloved by all who knew him. Men might have differed with him politically and religiously, having no use for his views thereon, yet were compelled to admire and respect him as a man, God-fearing and true. As one in history said another, so it might be said of him: "His life was so gentle, and the elements so mixed in him, that nature might stand up and say to all the world, 'this was a man.'" Verily he had the stamp of manhood on his noble face, and the ring of manhood in his cheery, kindly voice. How he loved the Church! It was placed with him before any other organization. As an official in his home Church, a lay delegate to the District or Annual Conferences he ever sought to promote the interests of our Zion. It is nothing strange that he was planning the Church's work the very day God called him home. No wonder we miss him so. His brethren are saying over and over again: "Who will take his place; when will we see his like again?" He lived right, therefore he died right. O, there must have been rejoicing among those in white when the angels swept through the pearly gates with his ransomed spirit. The chorus of the new, new song of Moses and the Lamb must have swelled, rising to the highest arches and domes of heaven while angel fingers ran along the golden keys and touched all their harps of gold. Praise God for the Christians hope. We feel stronger to fight the good fight of faith because we knew him. By the grace of God we will see him again. Sunday afternoon, November 9, we carried his body to the Church, the building in which his voice in prayer and praise had been so often heard. How sad, yet sweet to think, just one Sunday before he had prayed the opening prayer for our Sunday School. O how we will miss those earnest and feeling talks of his! How we will miss his prayers

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in the Church and around the family altar. The funeral service was conducted by his pastor, assisted by Rev. J. L. Dawson, and Brothers R. L. Cole and H. M. Polsgrove, of the Baptist and Christian Churches respectively. Rev. W. F. Davis was also with us. The Masons then took charge and led us to the cemetery where his body was laid to rest to await the resurrection morn. The floral offering was a large one and beautiful to behold, so expressive of the pure and spotless life of the deceased. Probably the largest crowd ever assembled in our church gathered there to honor his name and memory and to follow his body to the tomb. May his mantle fall upon his sons, the Board of Stewards, yea upon all the Church he loved so well. We are rejoiced that W. A. Arney, Jr., a noble son of a great and good man, has consented to take his father's place on the official board. May God bless all the sorrowing ones and may He bring them and us to a happy reunion on the other shore, some sweet day, bye-and-bye.

W. H. VANCE, Pastor.

Lufkin, Texas.

**PERRY**—The subject of this sketch, Bro. L. D. Perry, was born in Alabama, in 1852, and departed this life October 11, 1913, in Clarendon, Texas. He leaves a widow and eight children to mourn their loss. He was my associate as steward and afterwards my steward. He professed religion when nineteen years of age and joined the M. E. Church, South, and was an official in the Church from the time he joined the Church until his death. He was married to Miss Charles Smith, November 17, 1879. To this union were born eight children. One of his sons is an itinerant preacher in the West Oklahoma Conference, and one daughter is the wife of Rev. Thomas Hanks, a member of the Northwest Texas Conference. He suffered for several months with Bright's disease, but amid all his sufferings he would say, "The Lord's will be done." It can be said of Brother Perry a good man has gone to his reward and because of his life of righteousness we can say to his bereaved wife and children, emulate his example and lean on the strong arm of God for help in this hour of sadness, for his life was one of labor in the Master's vineyard; he loved the Church, was true to his pastors and did his best to forward the work of the Church. His former pastor,

G. H. BRYANT, P. C.

**LONG**—Mrs. Mary R. Long (nee Jewett) was born in Leon County, Texas, December 19, 1848, and died November 12, 1913, near Bremond, Texas; married to B. E. Long November 2, 1870. To this union were born eight children, six of whom died—four in infancy and two large boys. Mrs. Long was a daughter of Circuit Judge H. J. Jewett. For many years she was a faithful member of the Methodist Church and a most excellent neighbor in her community, loved by all the people as she tried to be a blessing to all. Her husband, a faithful Christian, died three years ago. He and daughter, loved ones and the Church will miss her while her mortal body sleeps in Walnut Cemetery, but her spirit is forever with the pure and the good. A multitude of friends attended the funeral services which were conducted by the writer. Her pastor,

JOHN W. WARDLON.

## MARRIED.

**Brown-Ferrell**.—At the bride's home, 918 Courtland Street, Hous on Heights, Mr. Chas. H. Brown and Miss Elizabeth Ferrell, Rev. R. E. Ledtster officiating.

**Jackson-Rice**.—In the County Clerk's office, Fort Worth, Texas, November 18, 1913, Mr. W. G. Jackson and Miss Agnes Rice, Rev. Thos. Reece officiating.

**Duncan-Garmany**.—In the County Clerk's office, Fort Worth, Texas, November 11, 1913, Mr. James W. Duncan and Miss Lilley Garmany, Rev. Thos. Reece officiating.

**Schoik-Brooks**.—At the Methodist Church, Somerville, Texas, Edward J. Schoik and Miss Belle Brooks. The bride is one of the popular young ladies of the city, and the groom a

business man of Bryan, Texas. Rev. I. W. Campbell officiated.

**User-Davis**.—At the residence of A. L. Brown, in Anson, Texas, by Rev. Robt. O. Wier, Mr. Robert Usher and Miss Ella H. Davis, November 9, 1913.

**Bradley-Cone**.—At the residence of the bride's father, at Roan's Prairie, Texas, November 18, 1913, by Rev. Robt. O. Wier, Mr. Irvin Bradley, of Anderson, to Miss Mary Edna Cone, of Roan's Prairie.

## HIS ONLY WAY.

An editor who started about twenty years ago with only fifty-five cents is now worth \$10,000. His accumulation of his wealth is due to his frugality, habits, strict attention to business, and the fact that an uncle died and left him \$9,999—Editor and Publisher.

## NEW MEXICO

**Albuquerque District—First Round.**  
Carrizozo, Nov. 29, 30.  
Tucumanari, Dec. 6, 7.  
San Jon, Dec. 9.  
Tucumanari Cir., Dec. 10.  
Gallup, Dec. 13, 14.  
San Marcial, Dec. 19.  
Magdalena, Dec. 20, 21.  
Albuquerque, Dec. 20, 21, 28.  
GEO. H. GIVAN, P. E.

**El Paso District—First Round.**  
Fort Stockton, Nov. 29, Dec. 1.  
Fort Davis, Dec. 3.  
Client and Ysleta, Dec. 6, 7.  
Lordsburg, Dec. 13, 14.  
Deming, Dec. 14, 15.  
El Paso, Highland Park, Dec. 16.  
El Paso, Alta Vista, Dec. 17.  
El Paso, Mis. Dec. 18.  
El Paso, Trinity, Dec. 19.  
Las Cruces, Dec. 20, 21.  
La Mesa, Dec. 22.  
J. B. COCHRAN, P. E.

**Pecos Valley District—First Round.**  
Roswell, Nov. 29, 30.  
Artesia, Dec. 6, 7.  
Odessa, Dec. 10, 11.  
Pecos, Dec. 13, 14.  
Yoyah Valley, Dec. 16, 17.  
Clovis, Dec. 20, 21.  
Blacktower, Dec. 23, 24.  
Texico, Dec. 27, 28.  
Elida, Dec. 30, 31.  
Hope, Jan. 3, 4.  
Sacramento, Jan. 11, 12.  
Lovington, Jan. 18, 19.  
J. H. MESSER, P. E.

## WEST TEXAS

**Austin District—First Round**  
McDade Cir., Nov. 29, 30.  
LaGrange, Dec. 6, 7.  
Walnut, Dec. 13, 14.  
Liberty Hill and Leander, Dec. 21, 22.  
Egins, Dec. 27, 28.  
Webberville, Jan. 3, 4.  
Manor, Jan. 10, 11.  
Smithville, Jan. 17, 18.  
West Point, Jan. 24, 25.  
Bastrop, Jan. 31, Feb. 1.  
First Church, Feb. 2.  
University Church, Feb. 3.  
Ward Memorial, Feb. 7, 8.  
V. A. GODBEY, P. E.

**Beville District—First Round.**  
Nov. 29, 30, Sinton.  
Nov. 30, Gregory.  
Dec. 6, 7, Oakville.  
Dec. 8, Beville.  
Dec. 12, Calallen-Odom.  
Dec. 13, 14, Rocktownville.  
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, Beville.  
Jan. 3, 4, Karnes City.  
Jan. 4, Kenedy.  
Jan. 10, 11, Floresville.  
J. H. GROSECLOSE, P. E.

**Cuero District—First Round.**  
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.  
Seadrift, at Bloomington, Dec. 13, 14.  
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 Cordile, Jan. 3, 4.  
Nixon, Jan. 10, 11.  
Pandora, at Pandora, 2 p. m., Jan. 12.  
Smiley, at Rocky, Jan. 17, 18.

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Lampasas District—First Round. Cherokee at Cherokee, Nov. 29, 30. Llano Cir., at Mays Chapel, Nov. 30, Dec. 1. Llano S. A., Dec. 3. Fredonia, at Fredonia, Dec. 6, 7. Mason, at Mason, Dec. 7, 8. Johnson City, at Johnson City, Dec. 13, 14. Marble Falls, Dec. 17. Willow City, at Chick, Dec. 20, 21. J. W. COWAN, P. E.

San Angelo District—First Round. Edith, at Edith, Nov. 29, 30. Ozona, Dec. 6, 7, a. m. She wood, 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. Sonora, 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.

San Antonio District—First Round. San Antonio Miss., at Fairview, Nov. 30. Jourdanton, Dec. 7. Medina, at M., Dec. 14. Bandera, Dec. 14. Center Point, Dec. 21. Boerne, at B., Dec. 21. Prospect Hill, Dec. 28. McKinley Ave. Dec. 28. Kerrville Jan. 4. Pleasanton, Jan. 11. Fowlerton, at F., Jan. 18. Potter, at P., Jan. 25. S. H. C. BURGIN, P. E.

San Marcos District—First Round. Blanco, 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. Seguin, Dec. 9. Martindale, 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. THOMAS GREGORY, P. E.

Uvalde District—First Round. 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-Sifford, 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-Leakery, at U., Jan. 17, 18. Rock Springs, at R. S., Jan. 24, 25. S. B. BEALL, P. E.

CENTRAL TEXAS

Brownwood District—First Round. Bangs, at Bangs, Dec. 6, 7. Robert Lee, at Robert Lee, Dec. 13, 14. Bronte, at Bronte, Dec. 14, 15. Noxice, at Silver Valley, Dec. 18. Winchell, at Brookesmith, Dec. 20, 21. Brownwood Miss., at Chapel Hill, Dec. 21, 22. Coleman Miss., at Thrifty, Dec. 23. Norton, at Pleasant Retreat, Dec. 27, 28. Wingate, at Humphrey, Dec. 28, 29. Ballinger, Jan. 3, 4. Winters, Jan. 4, 5. Gouldbusk, Jan. 10, 11. Indian Creek, at Indian Creek, Jan. 17, 18. Talpa, at Valera, Jan. 24, 25. Santa Ana, Jan. 28. Blanket, Jan. 31, Feb. 1. Coleman Sta., Feb. 7, 8. Brownwood Sta., Feb. 10. The District Stewards will meet at Brownwood, Wednesday, December 10, at 2:30 p. m. J. H. STEWART, P. E.

Cisco District—First Round. Wayland, at Necessity, Nov. 29, 30. Breckenridge, Nov. 30, Dec. 1. Gordon, at G., Dec. 6, 7. Thurber and Mingus, at T., 7 p. m., Dec. 7. Strawn, at S., 2 p. m., Dec. 9. Ranger and Bulloch, at R., 11 a. m., Dec. 10. Eastland and Pleasant Grove at E., 11 a. m., Dec. 11. May, Dec. 13, 14. Rising Star, Dec. 14, 15. Gorman, 11 a. m. and night, Dec. 17. Eolian, at Pisgah, Dec. 20, 21. Sipe Springs, at Duster, Dec. 27, 28. Staff, at S., Jan. 3, 4. Pioneer, at F. Valley, 11 a. m., Jan. 7. Dismal, at D., Jan. 10, 11. Scranton, at S., Jan. 17, 18. Cisco Mission, at Rich, Jan. 24, 25. Cisco Sta., Jan. 25, 26. Romney, at R., 11 a. m., Jan. 28. Carbon, at C., Feb. 1, 2. The District Stewards will meet in the Methodist Church in Cisco, at 3 p. m., Nov. 25. C. E. LINDSEY, P. E.

Cleburne District—First Round. Burleson, at B., Nov. 30. Quarterly Conference Dec. 17, 3 p. m. Cleburne, Brazos Ave., Dec. 7. Barnesville, at B., Dec. 13, 14. Alvarado, Dec. 14, 15. Grandview Cir., at Watts Chapel, Dec. 20, 21. Lillian, a Cahill, Dec. 27, 28. Venus, Dec. 28, 29. Grandview Sta., Jan. 4, 5. Cresson, at Waples, Jan. 9. Granbury Miss., at Membrino, Jan. 10, 11. Granbury Sta., Jan. 11, 12. Godley, at Bono, Jan. 17, 18. Joshua, at Egan, Jan. 18, 19. Glen Rose Sta., Jan. 3, 4. Glen Rose Miss., at Buck Creek, Jan. 5.

Dumb Chills and Fever

Douglasville, Texas.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Ruthford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

Walnut Springs, Jan. 31, Feb. 1. Morgan, at Morgan, Feb. 1, 2. W. W. MOSS, P. E.

Corsicana District—First Round. Rice, Nov. 23, 24. Groesbeck, Nov. 29, 30. Kernes and P., Dec. 6, 7. Ponder, Dec. 9. Chatfield, Dec. 11. Harmony, Dec. 13, 14. Dawson, Dec. 14, 15. Corsicana Cir., Dec. 17. Emmett, Dec. 20, 21. Frost, Dec. 21, 22. Corsicana, First Church, Dec. 28. Kervan and Streetman, Dec. 30. Big Hill and Odds, Jan. 3, 4. Thornton and Steels Cir., Jan. 4, 5. Barry, Jan. 10, 11. Blooming Grove, Jan. 11, 12. Wortham and Richland, Jan. 17, 18. Wortham Mis., Jan. 19. Corsicana, 11th Ave., Jan. 20. Mexia Cir., Jan. 24, 25. Mexia Sta., Jan. 25, 26. E. A. SMITH, P. E.

Dublin District—First Round. Harbin and Green's Creek, G. C., Nov. 29, 30. Comanche Sta., Dec. 6, 7. Gustine Sta., Dec. 13, 14. Comanche Mis., at Hebron, Dec. 15. Comanche Cir., at White Point, Dec. 16. Stephenville Sta., Dec. 20, 21. Stephenville Cir., at Smith Sprgs, Dec. 21. DeLeon Sta., Dec. 27, 28. DeLeon Cir., at Downing, Dec. 28, 29. Bunyan, at Owen Chapel, Jan. 3, 4. Huckabay, at Oak Dale, Jan. 4, 5. Duffau, at Pleasant Hill, Jan. 10, 11. Hico Sta., Jan. 11, 12. Iredell, at Iredell, Jan. 13. Carlton, at Carlton, Jan. 17, 18. Proctor, at Proctor, Jan. 4, 8, 19. Bluffdale, at Bluffdale, Jan. 24, 25. Tolar and Lipan, at Lipan, Jan. 27. Alexander Sta., —. S. I. VAUGHAN, P. E.

Georgetown District—First Round. Granger, Dec. 6, 7. Bartlett, Dec. 7, 8. Belton, Dec. 14, 15. Temple, 7th St., Dec. 14-16. Salado, at Belle Plains, Dec. 20, 21. Holland, at Wilson's Valley, Dec. 27, 28. Temple, First Church, Dec. 28, 29. Oenaville, at Oenaville, Dec. 29. Jarrell, at Jarrell, Jan. 3, 4. Florence, at Florence, Jan. 4, 5. Weir and Jonah, at Weir, Jan. 10, 11. Georgetown, Jan. 11, 12. Thrall, at Thrall, Jan. 17, 18. Hutto, at Hutto, Jan. 18, 19. Troy and Pendleton, at Troy, Jan. 24, 25. Rogers, Jan. 31, Feb. 1. Taylor, Feb. 7, 8. Belton Cir., at Midway, Feb. 14, 15. T. S. ARMSTRONG, P. E.

Waco District—First Round. Mt. Calm, Nov. 30, Conference later. Aquilla, at Aquilla, Dec. 6, 7. Bruceville and Eddy, at B., Dec. 13, 14. West, at Elm Mott, Dec. 14, 15. Riesel and Axtell, at R., Dec. 20, 21. Mart, Dec. 21, 22. Hewitt, at Spring Valley, Dec. 27, 28. Fifth Street, Dec. 28, 7 p. m. Bosqueville, at Greenwood, Jan. 3, 4. Lorena, at Lorena, Jan. 10, 11. Elm Street Jan. 11, 7 p. m. Austin Avenue, Jan. 18, 11 a. m. Clay Street, Jan. 18, 7 p. m. China, at China, Jan. 24, 25. Morrow Street, Feb. 1, 11 a. m. Herring Avenue, Feb. 1, 7 p. m. W. B. ANDREWS, P. E.

Waxahachie District—First Round. Bardwell Cir. and Mis., Nov. 29, 30. Ferris Sta., 7:30 p. m., Dec. 5. Bristol, at Carroll, Dec. 6, 7. Palmer, at Palmer, Dec. 13, 14. Eonis, Dec. 20, 21. Forrester, at Nash, Dec. 27, 28. Waxahachie, Dec. 28, 29. Bethel, Jan. 3, 4. Maypearl, Jan. 4, 5. Britton, Jan. 10, 11. Mansfield, Jan. 11, 12. Midlothian, Jan. 12. Ovilla, Jan. 17, 18. Red Oak, Jan. 18, 19. Italy, Jan. 25, 26. Milford, Jan. 25, 26. J. A. WHITEHURST, P. E.

Weatherford District—First Round. Mineral Wells, Nov. 23, Dec. 5. Loving, at Loving, Nov. 25. Olney, at O., Nov. 26. New Castle, at N. C., Nov. 27, 28. Graham Mis., Upper Tank, Nov. 29. Graham, Nov. 30. Eliasville, at Southbend, Dec. 1. Graford, Dec. 4. Springtown, at Springtown, Dec. 7, 8. Whitt, at Whitt, Dec. 11. Santo, at Santo, Dec. 13, 14. Millsap, at Millsap, Dec. 14, 15. Weatherford Cir., at Bethel, Dec. 20, 21. Aledo, at Aledo, Dec. 23. Azle, at Azle, Dec. 27, 28. Couts Memorial, Jan. 2, 3. Weatherford, Jan. 9, 10. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Sweetwater District—First Round. Blackwell, at B., Dec. 6, 7. Westbrook, at W., Dec. 9, 11 a. m. Colorado Sta., Dec. 10, 7:15 p. m. Loraie, at L., Dec. 11, 11 a. m. Roscoe, at R., Dec. 12, 11 a. m. Sweetwater Mis., at Ada, Dec. 13, 14, 11 a. m. Sweetwater Sta., Dec. 14, 7:15 p. m., and Dec. 15, 7:15 p. m. Hermleigh and Dunn, at D., Dec. 16, 11 a. m. Ira, at Ira, Dec. 17, 11 a. m. Fluvanna, at F., Dec. 18, 11 a. m. Snyder Sta. Dec. 21, 22. Camp Springs, at C. S., Dec. 23, 11 a. m. Roby, at R., Dec. 27, 28. To the Preachers and Stewards: Dear Brethren—I am anxious to reach you at the earliest possible date that both preacher and people may get their work before them for the conference year. Let us each and all work together and pray for the best year in our history. J. M. SHERMAN, P. E.

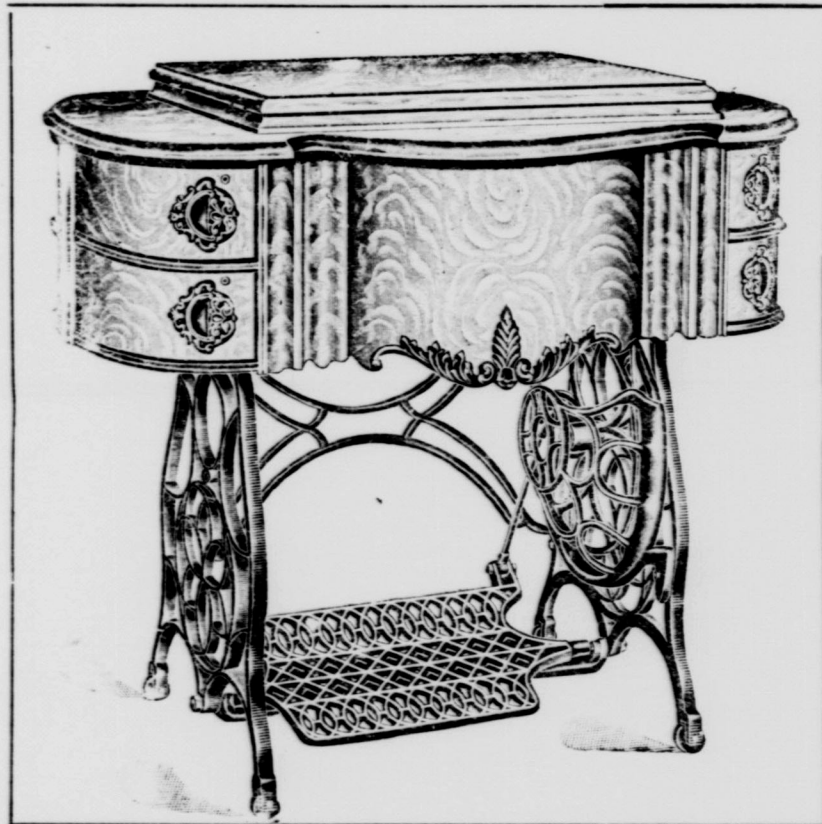
NORTH TEXAS

Greenville District—Fourth Round. Caddo Mills Mission—Quarterly conference at Caddo Mills, 7:30 p. m., Saturday, Nov. 29. Preaching at Caddo Mills, Saturday and Sunday at 11 a. m.; Union Hill, Saturday night; Hendrix, 3 p. m., Sunday, Nov. 26. C. W. WADSWORTH, P. E. McKinney District—Fourth Round. McKinney Cir., at W. G., Nov. 28, 11 a. m. (O. C.) Renner, at Renner, Nov. 29, 30. CHAS. A. SPRAGINS, P. E. Sulphur Springs District—Fourth Round. Sulphur Bluff Cir., at S. B., Nov. 29, 30. E. C. RICKS, P. E.

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(Continued from Page 12.)

right thing, and if they come again I will do the same thing over again. We have some very fine people to serve. They are ready to do anything in their power to advance the Lord's interest. Sunday School is growing better all the time. The prayer-meeting is an inspiration to the pastor, rather than a drag on his hands. We are always glad when Wednesday evening comes. We have a newly organized Missionary Society, and the interest that the women are taking in the work seems too good to be true; but it is a reality I know, for I have seen them work in daytime, and I know its not a dream. The women are assisting in the work of raising "that old parsonage debt," and when that is accomplished we can follow the apostle's injunction, forget those things which are behind, and reach out to something that is before. With the co-operation of these good people, and the leadership of the Almighty we must move forward.—J. Frank Luker, Nov. 25.

Englewood, San Antonio.

For some time I have been thinking of giving the Advocate readers the results of our revival meeting held during the month of September, the pastor being assisted by Evangelist, P. P. Waters, and his helpers. This meeting was conducted under the most trying conditions it has ever been the writer's lot to experience. The spiritual condition of this preacher was almost at the point where he needed a revival before he succeeded in getting the tent up, and electric light connections. This accomplished, the thunders began to roll and the lightning flashing and soon the Indian sign appeared and the rain came down in mighty power. The question with us was not was it going to rain? but would it ever quit. We held four weeks, and it rained from one to three days of each week. But in spite of all these difficulties the crowds continued to come and God saw fit to save many souls. Brother Waters is a plain, earnest, humble gospel preacher. He is not afraid to denounce sin, yet at all times manifesting a deep love and concern for the sinner. He has the most unique way of reaching the dancer, theater-goer, card player in the Church that it has ever been my opportunity to hear. He is one of the most humble, sweet-spirited men I have ever known. It is a great inspiration to the busy pastor to be associated for a month with two such men as R. P. Waters and his faithful and consecrated chorus director and soloist, Prof. J. W. Hestwood. The singing is one of the special features of their meetings. Brother Hestwood has had several years' experience in this work and it takes him but a short time to work up an excellent chorus among the young people. It is an inspiration to hear him sing those soul-stirring solos. Mrs. Waters is a great help to her husband, especially in organizing the women into cottage prayer-meetings, having a number of these meetings at the same time, but in different parts of the city or town. In these services women are influenced to take part in public worship who have never done so before. Miss Hestwood made possible the success of the chorus by her faithful and efficient work at the piano. Brother Hestwood has taken unto himself a wife—since holding our meeting and she takes the place in the company occupied by his sister, Miss Hestwood. Englewood was made a station at the last meeting of the West Texas Conference, and although the people have worked hard, having that end in view, and stood by their pastor like Christian men and women should do. Yet we must say the making of Englewood a station was made possible, in no little degree, by the true, consecrated efforts of these Christian men and women. When we came here, a year ago, there were about forty members that we could find. Now we have one hundred and six. Good Senior League. Have organized a Junior League, Women's Societies are now united. Have a good Sunday School that is increasing in members every Sunday since conference. We begin the new conference year auspiciously. Every one seems to be interested and in earnest. All that has been accomplished owes much to the farsightedness, the safe counsel and earnest efforts of our much beloved presiding elder, Dr. S. H. C. Burgin. We feel that God has a great work for Methodism to do in this part of the city of San Antonio, and may she be equal to the task. We expect to do the greatest year's work of our ministry thus far. We crave your prayers. Shall we not undertake great things for the kingdom in the name of our Christ who gives us the victory, when we trust him. Let us trust him and undertake the big things, and in this we shall not forget the dear old Advocate.—S. L. Batchelor.

SAN ANTONIO METHODISM.

A most profitable session of the San Antonio Methodist Preachers' Conference was held Monday, November 24. Drs. Harrison, Burgen, Curry and all the pastors except two were present. The reports of the preachers are as follows:

McKinley: Ten new members; 235 in Sunday School; 100 pastoral visits. The revival will continue another week. This Church is growing in everything that is good.

Laurel Heights: Two hundred and eleven in Sunday School, fine congregations, 12 accessions since conference. The pastor, C. H. Booth, has been holding services at the Los Angeles Heights Chapel. At these services there have been six conversions—all adults, except one; 30 pastoral calls during the week. Laurel Heights is one of our great Churches.

Government Hill: Two accessions; 120 in Sunday School; fine congregations; 35 pastoral calls.

Englewood: Seventy-five in Sunday School; the pastor made 33 calls; 6 new members since conference.

South Heights: Great day; 136 in Sunday

School; 5 accessions; at the East End Mission where the pastor has been holding revival services there were 93 in the Sunday School.

Travis Park: Twelve pastoral visits; 460 in Sunday School; three new members. The revival will begin November 30. The pastor will be assisted by Evangelist D. L. Coale.

Prospect Hill: Two hundred and sixty-four in Sunday School. The revival which is increasing in force will continue another week. The pastor is assisted by F. S. Onderdonk.

West End: Large congregation; 236 in Sunday School. The pastor is planning for the revival which will begin November 30.

Alamo: The pastor was absent. Indications point to a prosperous year for this splendid Church.

Alamo Heights: This Church, organized in 1912, is located in a most desirable suburb and has a great future. Last year the pastor's salary was \$1200, which included the appropriation of \$500 from the Mission Board. This year the pastor receives \$1500, which of course, includes an appropriation of \$600 from the Board of Missions.

Mr. J. T. Durham, the international superintendent of the home visitation plan, is in the city for the purpose of taking a religious census of San Antonio. The Catholic, Protestant and Jewish pastors and congregations are co-operating to make the religious census work in San Antonio a success. It is proposed to have every home in San Antonio visited on December 2. GASTON HARTSFIELD, Nov. 24, 1913.

SHOCKING!

I have been accustomed to regard the union of Protestant denominations in the Federal Council of the Churches of Christ in America as one of the most significant and noteworthy manifestations of our modern Church life. It represents one of the most Christian, hopeful and inspiring movements of modern times, and has already accomplished untold good.

I have looked upon the Baptist people as among the most consecrated, aggressive, progressive and intelligent Christians in America and in the world. Throughout my pastorate my relations with Baptist pastors and their congregations have been most delightful and cordial. From no other denomination have I received heartier co-operation in righteous movements and causes. A large number of my most intimate personal friends are broad-minded, big-hearted Baptists—men incapable of small act or even of little, narrow thought.

Texas has spread out before my mind's eye as a big State—a State with big men of big ideas.

But I pick up the Dallas News of Nov. 19th and my eye falls on the account of a gathering of Baptists. One Dr. J. B. Gambrell is reported to have expressed himself rather forcibly on the subject of the relation of Baptists to other Christian people. He said that Baptists would be glad to co-operate with members of other denominations to a certain extent, and would be glad to see a universal and uniform Church established if all would accept Baptist doctrines. "And his idea seemed to me heartily the sentiment of the convention, to judge by the fervent expressions of approval that arose from all parts of the packed house."

After some expressions of general good-will "he went on to show that the true Baptist can never entertain any other than Baptist doctrine and Baptist principles of Church organization, conduct and aim, and must ever insist upon their right to preach and to teach their own doctrine whenever and wherever they may see fit, regardless of any combination of unification of denominations. In short, Dr. Gambrell expounded the principle that the Baptist interpretation of the New Testament is the only natural, simple and truthful interpretation, and one which can never make any concessions to other interpretations. \* \* \* Dr. Gambrell introduced and explained the new movement for the foundation of Churches which has been started in the North and East and condemned it unqualifiedly, in so far as the Baptist Church is concerned. A Baptist Church," he said, "cannot federate with anything, not even with each other." And so on.

Do the Baptists of Texas constitute a great Christian Church, or a mere sect? I sincerely hope that the great body of Texas Baptists are more catholic in spirit than is indicated by the quotations just given; that they share something of the broad sympathies and outlook of that eminent Baptist who is now President of the Council of the Churches of Christ in America—Dr. Shaller Mathews.

JOHN C. GRANBERY, Georgetown, Texas.

God is like the daylight that reveals all things where it comes and yet can not be really seen itself.

Looking a thing over and overlooking it are very different things. After you entertain a friend you may do it over and you may over do it and the blunder will reveal the distinction.

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NORTHWEST TEXAS CONFERENCE REPORT ON TEXAS CHRISTIAN ADVOCATE.

There can be no doubt as to the wonderful influence of the Texas Christian Advocate. It is not only a source of wide information, but also of mighty inspiration to preacher and people, awakening in the minds of both classes a deeper interest in all religious and Church matters. It gave the power and might of its influence to the recent marvelous campaign for Southern Methodist University and was no small factor in making that campaign a wonderful success.

Notwithstanding a large increase in the circulation, yet we must say that there are many Methodists who are well able to take this especially helpful Church paper, and who, if they only knew it, are in sore need of the very things to be found therein.

We desire also to call your attention to the greatly needed service the Advocate is giving in disseminating the doctrines of our beloved Church. Our people hear every doctrine known to man discussed, and the Advocate has been and can still be of much help to the Church in championing our doctrine and challenging error.

We are well pleased with the election of Dr. Rankin by the Joint Board of Publication to serve us another year as Editor. We endorse his editorial management and assure him that we extend to him every influence at our command to sustain and aid him in his great fight for civic righteousness and in his manly and brave defense of the doctrines of our Church.

A. M. MARTIN, Secretary.

MARRIED. Johnson-Morits.—In the County Clerk's office, Fort Worth, Texas, November 29, 1913, Mr. D. Johnson and Miss Laura Morits, Rev. Thos. Reece officiating. Bell-Nore.—In the County Clerk's office, Fort Worth, Texas, November 25, 1913, Mr. L. E. Bell and Miss Wyna Nore, Rev. Thos. Reece officiating.

The secret of successful prayer is secret prayer. The negative or unbelieving side as the mere night side of the day of life before the soul bows and submits while the great affirmative soul rises in successful resistance. Extreme pursuits soon kill the pursurer; and violent pleasure produce pain and the excess of love itself breeds loathing. God well says, "Be temperate in all things."



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