

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR

Volume LX Dallas, Texas, Thursday, December 4, 1913 Number 17

## The Texas Conference

The seventy-fourth session of the Texas Conference was held last week in the town of Nacogdoches, with Bishop Mouzon presiding, and Rev. O. T. Hotchkiss, Secretary. Twenty-one years ago the East Texas Conference met in that town, with Bishop Hargrove presiding. Since then the East Texas and the old Texas Conferences united and become one conference. That was some eleven years ago, and the union took place at Crockett with Bishop Hendrix in the chair. Many changes have taken place since the last Conference was held in Nacogdoches. Bishop Hargrove and a host of those at that session have passed to their reward; and many new faces and new names were noticeable at this last gathering. The Conference, of course, is much larger, not only because of the union of two, but also because of the growth of that body. Counting the undergraduates and those on trial there are some 230 pastors and 40 lay members, making a total of 275 in the membership of the Conference. The Church membership of the Conference last year was reported at 79,721. The Conference reported last year Church property valued at \$1,945,950, parsonages valued at \$377,695.

The personnel of the Conference is distinguished and striking. Many of them are young men, well educated and splendidly equipped for the ministry. In the course of a few years no Conference in the State will be able to boast of a larger body of excellent ministers. Already it numbers among its members many leading preachers. Some of them are Packard, Hay, Wright, Kilgore, Anderson, Elrod, Mills, McKenney, Betts, Turrentine, the Hotchkisses, Solomon, Johnson and many others. Had we the space we could name a large number of the younger men who are coming to the front as preachers of promise and ability. They have several old veterans worthy of note and their names will figure largely in the history of Methodism when the right man arises to write the history of the Church in this great empire of the Southwest. We cannot refrain from mentioning a few of them. Rev. Caleb Smith has not been in the itinerant ministry as long as some of the other old men, but he was a local preacher long before he entered the Conference. He is now in his ninetieth year, well preserved and with his faculties all in reasonably good repair. He is a large man, with big frame, a striking face and a voice of rather high key. In his active days he was a preacher of substantial parts, endowed with good sense and an earnest, evangelical style of ministry. He wrought well and left his mark in the generation of his active day. He is now ripe for the kingdom and loved by all his brethren. Rev. John Adams is the nestor and the dean of the Conference. He has the largest unbroken record of service of any man in the Conference. He was admitted into the traveling ministry in 1857, and there has never been a

break in his membership. He is now far out beyond his four-score years, and still in reasonable health. His faculties are clear and his interest in the kingdom unabated. He helped to lay the foundation of the Church in all this East Texas country, and he has seen it grow from a handful into its present proportions. He has always been a student and a reader of solid books. He knows Methodist theology and he is a master in the realm of our doctrine. He is really a scholarly man, and in his prime he was one of the great preachers of the Church. He is as sweet spirited as a girl, as gentle as a refined woman and as stalwart as a giant. No man stands higher than Bro. Adams in the affections and confidence of his brethren. To look into his face is to read the depths of his transparent spirit. Rev. Isaac Alexander is one of the rarest and most unique members of the Conference. He is past his four-score years, but almost as lithe as a boy. He is one among the first of the graduates of Emory and Henry College, Va.; came to Texas in the long ago and entered the Conference; but later located and devoted himself to school work. He was readmitted in 1894, and took regular work until a few years ago. No man, unless it be "Old Master McKenzie," has done more for the education of the former generation of young men and young woman than he. His old students, now fathers and mothers of families, are all over this section of the State. He is an intellectual man, of good scholarship, and possessed of marked ability. In his younger days he was a preacher of rare gifts and striking originality; and to this good day he is one of the brightest and most entertaining men of our acquaintance. He has grown old sweetly and is still the center of every group wherever he is found.

Rev. J. T. Smith is not an old man, as compared with the above triumvirate, yet he has wrought so well and so successfully that we are disposed to number him with the fathers of the Conference. He was admitted on trial at Jacksonville in 1875 and no man has rendered the Conference a better service. He was never a robust man, rather spare man, but wirily, and a man of great energy and wonderful powers of endurance. He did not have the advantages of early training and is, therefore, strictly a self-made man. But he has been studious and has acquired a wide range of knowledge. He has an alert mind, with a streak of real brilliancy and at times in the pulpit he has dazzled his audience with efforts almost akin to genius. Hundreds have been converted under his ministry and by him the constructive work of the Church has been promoted. He has not always had a smooth road in his ministry, but a finer spirit is not numbered among the members of the Conference. He has just closed a successful quadrennium on the Jacksonville District. No man deserves better at the hand of his brethren

than J. T. Smith. There are others of note and worthiness whom we might mention, but time and space forbid.

The territory of the Conference is unlike that of any other section of the State. It is a wooded section and well watered, lying along the borders of Arkansas, Louisiana and the Gulf of Mexico, all the way from Texarkana on the north, the Sabine on the east and Galveston on the south. It was the earliest settled portion of the State because of its timber and water. It has some of the oldest settlements and towns in the State.

Nacogdoches is one of those old communities. The memory of no living man roams back to the day of its beginning. Noted people have lived there, among them General Rusk, who lived and died there. His grave is still one of the historic spots in the town. In many respects he was the most intellectual man in that early day of the State.

Nacogdoches has never grown into a city, but it has developed into a prosperous and wealthy community; and it now has a population of nearly 6000 people, and they are intelligent, moral and progressive. They have introduced all the modern conveniences, such as a good water supply, electric lights and sewerage. They have good sidewalks, splendid schools, a magnificent courthouse, and they are putting down block pavements on the square and the streets approach thereto. Everything about the place indicates thrift and substantial prosperity. The business houses are good and the residences comfortable and attractive. Shade trees are everywhere in evidence and the hills present a picturesque appearance. The whole locality and the country round about remind one of East Tennessee or North Alabama. The land is productive and the seasons good and uniform. The people live well and they are the soul of hospitality. They recall the old Southern type of people.

Our Church is in the forefront in Nacogdoches. We have a handsome new brick structure, modern and commodious, and a membership of nearly 600. The whole community threw open their doors to the Conference. Protestants, Catholics, Jews and Gentiles all took part in the entertainment. It is the first time that we ever saw the Catholics and Jews help to entertain a Methodist Conference. But they did it in Nacogdoches. Delegates and visitors and wives of the ministers were all entertained royally. In fact, Nacogdoches more than fulfilled all the promises made the Conference at Marshall when the invitation was extended. Rev. S. S. McKenney and his helpers left nothing undone to make the entertainment complete and delightful.

On Thursday night there was a good religious service. Rev. Glenn Flinn preached a spiritual sermon, followed by the sacrament of the Lord's Supper, administered by Bishop Mouzon. A deeply religious spirit preceded the services and it put the Conference in a good spiritual frame of mind for the following sessions.

The Conference assembled promptly at 9 o'clock. A large number present, the largest we have seen at any of the Conference openings, and a large number of the people of the town were present to take part in the exercises. Bishop Mouzon assumed the chair and announced the old hymn 569, "And are we yet alive?" It was sung with much spirit by the audience. Methodist preachers are noted for their gifts of song. At every Conference there is always some one who leads well. Rev. O. T. Hotchkiss is the song leader of the Texas Conference, and he is a good one. After the song, the Bishop led in an earnest prayer and its devout sentiments called forth many hearty amens, and at once the whole Conference seemed to catch a good religious spirit. The hymn, "Sweet hour of prayer," was sung with great volume.

The Bishop read for the morning lesson the first part of the 11th chapter of St. Luke, a lesson on prayer. The Bishop proceeded to expound the lesson and applied it to the needs of the occasion. "We do not see the need of prayer as we ought. It is prayer that keeps our spirits in touch with God. We ought not to neglect prayer. We ought not to fail to pray, we ought not to fear to pray, we ought not to be too busy to pray. The fact that we are God's children is sufficient answer to all the skepticism touching prayer. Again, this is God's world in which we live and there are no rational difficulties against prayer. God made the world and he made us and there is no reason why prayer cannot reach the ear of God. His ear is open to the cry of his feeblest child. Fixed natural law is no barrier to prayer. God makes natural law and no law of God is so fixed as to come between Him and his children. Natural law is only God's habit. He is not the prisoner of his own law. He is over and above all law and through prayer we can reach God, for prayer is the habit of the devout heart. Prayer is able to change circumstances. And if a man's philosophy is not big enough for prayer he ought to so construct his philosophy as to make it hold prayer. St. Paul was a man of great prayer. He had no trouble with his philosophy when he approached God in prayer. More things are wrought in prayer than through any other combination of power and influence. Christ often prayed, and it is a sin in us not to pray. Let us all pray more for each other and pray more in private." It was an inspiring talk.

Rev. O. T. Hotchkiss, former Secretary, came forward and called the roll. A large per cent of the members answered to their names. Rev. O. T. Hotchkiss was unanimously re-elected Secretary and he was given a fine body of assistants.

B. E. Strong, Esq., was presented and he made the address of welcome to the Conference on the part of the citizens of Nacogdoches. He was happy in his address and it made a most pleasing impression; often his frequent sentences called forth enthusiastic responses. Mr. Strong is a fine speaker, has a distinct articu-

lation, deliberate thought, and an impressive personality, and he spoke well and to the point. His welcome was warm, cordial and unstinted. Rev. T. C. Mahon, pastor of the Baptist Church, extended a happy address in behalf of the local Churches of the community. He was very felicitous in his remarks and he often called forth laughter and applause. It put the Conference in a fine humor. Judge Ingraham was introduced and he spoke for the Methodists of the community. He is an elderly man, a lawyer, a county judge and a life-long Methodist. He gave his experience as a Methodist from the time he was converted under a brush arbor, in that county, about fifty years ago on down to the present. It was a thrilling talk, full of history, emotion, sentiment, religion, wit, seriousness and humor. The brethren laughed and cried and applauded from the time he began until he closed. He looked like an old lay prophet speaking to his younger brethren. It was a thoroughly orthodox speech and full of Methodist fire.

Bishop Mouzon responded in behalf of the Conference and his remarks were wise and pertinent. This closed a most happy episode in the beginning of the Conference. No body of men were ever given a larger welcome by any community than was this Conference. It all put the Conference into a most delightful spirit. After this, the Conference was ready for business and they entered into it with a brotherly zest.

Rev. J. W. Mills nominated the standing committee on behalf of the Conference and they were elected. Alternate lay delegates were named instead of some absent principals. Connectional papers were distributed among the proper committees.

The names of the several presiding elders were called and they submitted their reports and their characters passed. Their reports were as follows:

J. B. Turrentine, P. E., Tyler District: Tyler District has had a great year. With one or two exceptions the salaries are in full. The assessment for missions will be full, while Marvin Church supports a missionary in Brazil. One beautiful church has been built and paid for, while another has been bought from the Congregationalists. Church debts have been paid and two churches dedicated. A splendid Sunday School annex has been built at Mincola. About 1500 accessions to the Church, more than half of which were on profession of faith. There will be a net increase of about 750. The preachers have been faithful and the district is in fine shape.

O. T. Hotchkiss, P. E., Pittsburg District: Has 22 charges and in these charges there are 90 places where these 22 pastors preach. Preachers of the district have preached in their own charges nearly 2500 times, besides preaching numbers of times in meetings in other charges. They have made something like 6000 pastoral visits. There have been 1000 conversions, 1002 accessions to the Church. More attention has been given to the baptism of infants. Two years ago the district reported 82. This year 167, 100 per cent increase. There is an excess on the collection for foreign missions, but about the same deficit on that for Home Missions. The col-

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# Methodism in the Light of Impartial Students of History

By REV. LAWRENCE L. COHEN, Whitesboro, Texas.

### Foreword.

As in our previous article on John Wesley, in the following paper we have sought to give a brief sketch of the influence of the Methodist Movement upon England in the eighteenth century, and the ever-widening exhibition of her power upon the English-speaking world, as recorded by those unbiased and impartial students of history, whom we have reason to believe are in no sense Methodists.

### Moral Condition of England in the Eighteenth Century.

All historians of English history unanimously agree with the late Canon Farrar (Dean of Canterbury) that when John Wesley, as the leader of the Methodist Movement, began his work, "he found the Churches forgetful and neglectful of their duties; he found them empty, dirty, neglected and crumbling into hideous disrepair; he found the work of the ministry performed in a scandalously perfunctory manner." Of the Catholic clergy and that of the Church of England, John C. Jefferson (English historian and author) writes "that they haunted taverns out of measure, and stirred up laymen to drunkenness, idleness, cursing, swearing, cheating and fighting" and would "themselves sit at the taverns till they had lost their wits, and would then chide, strive and fight sometimes." The Prime Minister, Robert Walpole, the ablest statesman of his age, says Prof. C. T. Winchester (professor English literature in Wesleyan University), "had no tastes above those of the cock-pit and the stable. He sneered at virtue in man or woman and scandalized even that age by the boldest debaucheries of his country house at Houghton, and lived in avowed adultery through the greater part of his career." In fact the public manners of good society were very low—purity and fidelity to marriage vows were sneered out of fashion and according to John Richard Green (History of the English People), Lord Chesterfield, in his letters to his son "brazenly instructs him in the art of seduction as a part of a polite education. That brilliant but bad Scot, David Hume (History of England), declares "that morality had so degenerated that poetry stooped to be the panderer of every low desire; ridicule instead of putting guilt and error to blush, turned her formidable shafts against innocence and truth." As in the seventeenth century, during the reign of Louis XIV of France, all of the immoralities and vices of higher society became (according to the great French court preacher, Bossuet,) the inheritance of the lower classes, so in the reign of King George II, who in himself "united the morals of a rake with the tastes of a boor," did the polish and veneer and utter rottenness of English society pour its foul contagion upon the lower classes "until the parks and gardens where they resorted became scenes of the most vulgar debauchery and sensual violence." All of these demoralizing conditions were at the height of their "lewd glory," says Lord Macaulay (History of England), when the great Methodist Movement began; and Dr. W. H. S. Aubrey, writing of this low period in English morals in his work on "The Rise and Growth of the English Nation," records the fact "that religion had become little more than a tradition \* \* \* when Whitefield and the Wesleys appeared to arouse it with their unrivaled energy and devotion."

### Methodism's Marvelous Influence Upon English Christendom.

Such were the marvelous results wrought upon English society by the Methodist Reformation that Lecky, in his "History of England in the Eighteenth Century" affirms "that the splendid victories by land and sea and the dazzling episodes in the reign of King George II, must yield in real importance to that religious revolution which shortly before had been begun by the preaching of the Wesleys and Whitefield." Says Prof. George P. Fisher (History of the Christian Church), "The non-conforming bodies, as well as the Church of England, felt the awakening breath of the Methodist revival," and there can be no doubt "that many who were converted at the Methodist meetings found their way into the dissenting Churches and that these, especially the Independents, were indebted to the Methodist Movement for their increased spirituality and growth in numbers in the latter half of the eighteenth century." But one of the least consequences of this mighty movement, writes Mr. Lecky, was not "the creation of a large, powerful and active sect extending over both hemispheres and numbering many millions of souls; it was the profound and lasting influence it exercised, not only upon the spirit of the established Church, and upon the

amount and distribution of the moral forces of the nation, but even upon the course of its political history." On the whole, says a recent writer in one of our modern religious quarterlies (quoted from by Bishop E. R. Hendrix, in the Episcopal Address, delivered before our last General Conference) in an article on "Representative Religions," the Methodist Church will be seen to be a great organization "moving on the world for definite and powerful results, striking where there is most to be done. It converts for all the Churches; but nevertheless it still keeps itself larger than any of the rest, and increases at a faster rate."

No less an authority than Dr. Lyman Abbott, in an article in the Outlook (September, 1913), relative to the collaborators of God in the past, says, "as the immediate fruit of the preaching of Wesley and Whitefield, Methodism had shaken all England from center to circumference; had crossed the ocean, had wrought its work of conversion in America, and had crossed the Channel and wrought its work of conversion in Europe" until today world-wide Methodism is challenging all the hoary systems of paganism for supremacy. In America alone we number in members and constituents more than 25,000,000 people, according to the figures furnished the Ecumenical Methodist Conference at Toronto, Canada, by Dr. James Lewis of Cambridge, England, Study

### The Statistics of World-Wide Methodism.

Ministers, 55,808; members, 8,768,616; Churches, 99,499; Sunday Schools, 87,112; officers and teachers, 885,678; scholars, 8,993,819; Church members and adherents, 32,728,579.

And think of it! All this growth has been achieved through the divine providence of God in less than 150 years of history. But we are going to leave others to speak of

### Methodism, the Mightiest Protestant Christian Force of the Modern World.

Adolph Harnack (rector of and professor of Church History in the University and member of the Royal Prussian Academy, Berlin, Germany), the most brilliant of modern Church historians, writes that "no type of believers has interested me more than the Methodists. I," says he, "I read Church history correctly, that denomination is richest in experimental religion, most active in Christian work, most fertile in results, of all since the time of the Reformation." We gather in Prof. Loofs' review of Dr. Workman's little book on Methodism in the Cambridge Series of "Manuals of Science and Literature" (following the translation furnished by Prof. John C. Granbery, of Southwestern University) another German's estimate of Methodism. Says Prof. Loofs, "Without being a panegyric it will nevertheless fill every intelligent reader with respect for Methodism, which is now probably the strongest of all evangelical ecclesiastical communions." Dr. S. Parks Cadman, the leading Congregational divine in America, addressing the Ecumenical Methodist Conference in Toronto, Canada, a few years ago, said, "It was the aggressive evangelism of Methodism that swept this whole continent, or the northern part of it, into the ranks of Protestantism; and had it not been for the Methodist preachers the United States would today be a Roman Catholic power." In speaking before the same Ecumenical body, Dr. Farmer, of McMaster University (the accredited representative of the Baptist World Alliance), said, "When one thinks of the religious condition of England, when Wesley began his work, one cannot but believe that Wesley had more perhaps than any other one man to do with the mighty change that has come over Christianity during the last two centuries."

When the great Conference of the "Men and Religious Movement" was held at Dallas in 1911, one of the most prominent of the Presbyterian preachers of the South, Dr. J. Frank Smith, in an address before that strong body of laymen, paid this tribute to Methodism. Said he, "I have followed the footsteps of John Wesley and his helpers, seen the impression they made on England and the English-speaking realm during the eighteenth century, and thought that all Churches are indebted to that mighty movement."

One of the greatest organs of the Unitarian Church in America, and quoted from by Bishop E. R. Hendrix, in an article of great vigor and power, says that "Methodism has had a grand mission to fulfill in modern Christendom, a mission of mediation between different sects on one hand and between an exclusive Church and a neglected world on the other." And con-

tinues the writer, "there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work." Then comes Bishop Anson R. Graves, of the Protestant Episcopal Church, in America, and in an address delivered on February 1, 1910, at a meeting of the Federation of Churches in Nebraska, he affirmed the following: Says he, "The oldest Churches in this country are the Episcopal, the Presbyterian or Dutch Reformed, and the Congregational—and these three in general represent the three kinds of Church government." Then answering his own question "as to whether either of these kinds of Church government had been pre-eminently successful and efficient in gathering in the great mass of the American people" he said, "I think we must acknowledge that the Methodists have outstripped us all."

Not only do the leading Protestant thinkers recognize Methodism as the mightiest Protestant Christian force of the modern world, but the great Roman Catholic Church, speaking through the late Bishop Spaulding, declares it. Says Bishop Spaulding, "The only sect that Roman Catholicism fears is organized Methodism; and this fear," says he, "is based upon its aggressive zeal and its hearty representation of truth to the common people without making any preposterous claim to apostolic succession or of offensive assertion of being 'the Church.'" Continuing the Bishop says, "I greatly fear the influence of Methodism upon the second and third generation of imported Romanists." Among all Church statesmen it is now recognized that Methodism holds the future—if Methodism fails, then America will fail. What a glorious past, and yet what a more glorious future

spreads out before the children of Wesley. Of all great ecclesiastical bodies there is not one in the world, said the late Dr. James Martineau, "who ought to be more happy as regards the future of theology than the Methodists." For says Dr. S. Parks Cadman, "a happy feature in the Methodist doctrine is that every one of her catholic tenets is ratified by human experience. There is not a single doctrine of first moment preached by the Methodist theology which does not find its great amen in the triumphs of the penitent and delivered soul of man."

Surely such admissions as these from the leading theologians and Church historians ought to stir a fever in the blood of every Methodist and make her infant sinews strong as steel! Methodism should be inspired with a Christian heroism unparalleled in the history of modern times. Like in those days of the eighteenth century when she was lifted up as an ensign of God and hurled against the wall of death, so today, in the hour of the world's greatest need, with her loins girded about with truth "as it is in Jesus," she should go forth into the conflict against the degenerate powers of the world and spread anew Scriptural holiness o'er the earth, and scatter fire upon the altars of Mammon, until every vestige of godlessness is consumed, and commercial idolatry is destroyed forever! For, says Joseph Parker, that celebrated London apostle of other days, "unless Methodism shall thus continue as a religion based upon experience" and shot through and through with revival power "it will sink into the decrepitude and heartlessness of a ghostly respectability."

## Just One Thing After Another

By Gulliver

My wife's cook is named Susie. She is an old-timey darkey. She is black, her eyes look like dogwood blossoms in a mudhole, she has a lip on her like a side of meat, is a great Methodist and is possessed of a fine cheerful spirit. And while she regards me as a very great preacher, she considers my wife the real stuff; and when there is any controversy between myself and wife, Susie waits until she thinks my wife has gotten the best of it and then she jumps in to complete the rout of the enemy. Recently at the breakfast table I insinuated mildly but evidently that I believed, with a little more care to culinary details, our monthly expenses might possibly be reduced. In all our controversies my wife waits until I finish my discourse and then proceeds to make it plain that I know no more about housekeeping than a superannuated rabbit. As our controversies are generally at the table, Susie is present—standing behind the chair of "Miss Allie"—stealing furtive glances at first one and then the other, and awaiting her opportunity to bring up the reserves. On the occasion referred to, my wife's part of the controversy ended simultaneously with my breakfast; and as I rose up and walked away Susie, with a loud laugh, as the Latins would have said, "thus followed me with words: "There, now! He gone. He don't know no more 'bout kitchen and dinin' room business than a one-eyed pig." Such are some of my domestic difficulties.

Talking of negroes, makes me think of the dark continent and of our newly established mission there, and of the waiting of that old negro chief, counting the new moons with notches on a stick for the return of Bishop Lambuth and of the newly appointed missionaries. In my humble judgment, nothing has occurred in the history of the Church which more fully and convincingly sets forth the divine guidance than the circumstances attending the establishment of that mission. The vision of Bishop Lambuth and the wonderful experiences he underwent in realizing it to the blessing of those people in the heart of Africa can be described by no other word than that of "Apostolic." I sincerely wish that every man, woman and child could hear what I heard last summer at Georgetown, when the Bishop reported to us the experiences of his journey into those "regions beyond." While I listened to that man of Apostolic faith and work, I felt that I had done little or nothing for the advancement of the Kingdom of God. The narrowness of my vision and the lethargy that had characterized my ministerial life was thrown into the sharpest contrast to the faith and zeal of this great apostle of Methodism. And yet, I reflected, some must go and some must send. Those who stand upon the far-flung line must be supported by supplies from home. The commissary department is as

necessary to an advancing army as are the soldiers that fill the ranks of the vanguard. To bear this in upon our people at home is one of the crying needs of our times. Our preachers and our editors and all other Church workers must put this first thing first. An anti missionary Church or Church member is like the barren g tree in the Gospel—there is "nothing but leaves," and the inevitable curse of death impends. In these metallic times—in this nervous, feverish, restless age, when men are trying

"To satisfy the cravings of an immortal appetite, With th' unsubstantial shades of time,"

they must be awakened to the all-important fact that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." People really are hungry for the Gospel, and their insane search for pleasure is an ignorant "feeling out after God if perchance they may find Him." Every ism and cism and cult and religious fad bears testimony to the heart-hunger that is not and cannot be satisfied with merely material things. The business of the Church of God is to bear testimony to the fact that through Jesus Christ and the power of His spirit every sane and natural want of the human soul can be abundantly satisfied. But there must be no wavering. A hesitating, doubtful witness gives testimony to the other side. The note of certainty must be clear. The consciousness of truth must be absolute. As George Elliot says, "We have opinions until we get knowledge." Very many, in and out of the Church, have only opinions. The all-important dissideratum is certainty. This is that which sent the Apostle Paul across from Asia to Europe, and through bonds and imprisonment, to the sword and to the block, that he might testify of the grace of God. "I know whom I have believed." In the light of this knowledge every doubt was dispelled and every question satisfactorily explained.

An Oklahoma editor, who was at Juarez on the Sunday that Gen. Villa executed his prisoners, is reported to have said that up to that time his sympathies had been with the Con-

stitutionalists, but that now he regarded one party in the Mexican embargo as bad as the other. "They are just Mexicans," he said, and then added the significant statement, "that it would take several generations of Christian teaching to make them anything else than the cruel creatures they now are." Reader, did you mark that sentence? "Christian teaching." What? Have they not had the teaching of the Roman Catholic Church for more than three hundred years? Why, then, this mass of ignorance and superstition and cruelty? Surely, the tree is known by its fruits; and certainly Protestantism has a mission—an important mission—among those people. The ancestors of the best of us were nothing more than naked savages—pirates, murderers, drunkards, and the worst of heathens. The difference in ideals between the Christian and non-Christian nations is explained by the work of the Gospel, and the lack of it. Before the advancing march of the open Bible priesthood and superstition, of whatever name, must and will finally give way. The history of the Church for the last two thousand years is a voucher to the proposition that "the Gospel is the power of God unto salvation to every one that believeth." But, mark you, it must be the Gospel. Not an opinion about the Gospel, not the conformity to a lot of rules and regulations supposed to be sanctioned by it, but the Truth of God expressed in personality, energized by the Holy Ghost and witnessed to men as a matter of individual consciousness. We should have done with arguments and apologetics intended to prove the Gospel to be true. The only irrefutable proof is the application of its principals and power to individual life. Life is stronger than logic; the tree is known by its fruits. Here is the court of last resort; here is the ultimate test and the last word. As the Master gave the disciples the fish and bread that they might pass it on to the multitude, so the Lord gives to every Christian who brings to Him what he has and receives His blessing upon it, the power and authority—yes, the mandatory duty—to pass this spiritual pabulum on to the hungry and starving multitudes. No preacher can succeed in evangelistic work, the members of whose Church are unable to bear testimony from personal experience to the truth he proclaims from the pulpit. The greatest need, therefore, in the evangelization of the world is a consecrated and witnessing Church. The Apostle said to the Thessalonians: "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost, as ye know what manner of men we were among you, for your sakes." Ah, yes! "What manner of men we were among you." That is the all-comprehensive thing; that is the "covering grip," as I have learned somewhere. "What manner of men."

The time has come when our most inviting field, so far as the home land is concerned, for a rich and abundant harvest, is the Sunday School. Those who have taken the pains to figure it out have discovered that 85 per cent of those who join the Church in these days have had more or less of Sunday School training. This fact alone should accentuate the necessity for Sunday School equipment, both as to places and instructors. It is a hopeful sign of the times that our Churches are being constructed more and more with a view to Sunday School accommodation. And while this is very necessary, it is still more needful that those who teach should not only be consecrated to that special work, but should be witnessing Christians, both in word and deed. No worldly-minded, pleasure-loving man or woman should be entrusted with such a delicate and important work as that of teaching the Word of God to the rising generation. Personality here is almost all-important. No matter how clearly and intelligently the lesson may be taught "in word only," it will lose its effect to a lamentable and almost destructive degree, unless the truth of it is enforced by the consistent life of a consecrated teacher.

But I forbear. I did not intend to write all this, but as usual it came along, just one thing after another.

## Rev. Frank S. Onderdonk

I have a most exalted opinion of missionaries. Whether at home or abroad their utterances carry great weight. But the mere fact of a man's being a missionary does not of necessity give him a broad or statesmanlike view of any situation. I am pained at some indiscreet utterances of Bro. Onderdonk in the November 20th issue of the Christian Advocate. He says: "Hundreds have asked me what I think about the situation in Mexico. I hardly know what I think."

Then it would have been wise for him not to write about a situation in regard to which his views are nebulous in the extreme. He says further: "The action of the United States has produced the real tension in Mexican affairs." I wonder if the action of the United States precipitated the rebellion in Mexico, or contributed anything toward the assassination of that amiable patriot—Madero? I wonder further if Bro. Onderdonk would willingly class himself with Henry Lane

Wilson in regard to the recognition of the Huerta dictatorship? If so, he would have the United States to uphold a traitor and an assassin.

If Caesar could exclaim "Et tu, Brute," Madero could have retorted with equal pertinency, and thou, too, Huerta?

Bro. Onderdonk's views read like they have been tinged with sentiments taken from the corrupt Mexican press. He seems either not to know, or to disregard the fact that President Wilson's policy has the dispassionate endorsement of the best element in all the political parties and almost the unanimous approval of his own. Is the approval of the great European powers to stand for nothing in the estimation of Bro. Onderdonk? The fact is Woodrow Wilson has the vision of a statesman and the ideals of a Christian. The problems which confront him are difficult and grave in the extreme, and he is laboring night and day to uplift the downtrodden people of Mexico and not to enslave them. The intimation that he is favoring the Constitutionists is unjust. Hear the President on this subject: "I deem it my duty to exercise the authority conferred upon me by the law of March 14, 1912, to see to it that neither side to the struggle now going on in Mexico receives any assistance from this side of the border."

"I shall follow the best practice of nations in the matter of neutrality by forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the Republic of Mexico—a policy suggested by several interesting precedents and certainly dictated by many manifest considerations of practical expediency."

Mr. Wilson explicitly states in speech to Latin America:

"One of the chief objects of my administration will be to cultivate the friendship and deserve the confidence of our sister republics of Central and South America and to promote in every proper and honorable way the

interests which are common to the peoples of the two continents. \* \* \*

"Co-operation is possible only when supported at every turn by the orderly processes of just government based upon law, not upon arbitrary or irregular force. We hold, as I am sure all thoughtful leaders of Republican government everywhere hold, that just government rests always upon the consent of the governed and that there can be no freedom without order based upon law and upon the public conscience and approval. \* \* \*

"We shall lend our influence of every kind to the realization of these principles in fact and practice, knowing that disorder, personal intrigue, and defiance of constitutional rights weaken and discredit government and injure none as much as the people who are unfortunate enough to have their common life and their common affairs so tainted and disturbed. We can have no sympathy with those who seek to seize the power of government to advance their own personal interests or ambition. \* \* \*

"As friends, therefore, we shall prefer those who act in the interest of peace and honor, who protect private rights and respect the restraints of constitutional provision."

"The United States has nothing to seek in Central and South America except the lasting interests of the peoples of the two continents, the security of governments intended for the people and for no special group or interest, and the development of personal and trade relationships between the two continents which shall redound to the profit and advantage of both, and interfere with the rights and liberties of neither."

In summoning all "forward looking men" to aid him, the President certainly has a right to expect the earnest prayers of our Mexico mission; for only thus can we contribute our mite toward the uplifting of Mexico.

JOHN FREEMAN NEAL.  
Lytle, Texas, Nov. 24, 1913.

### Our Mexico Letter From Texas

The families of Rev. N. E. Joyner and Dr. McDonald, missionaries of our Church in Monterey, have just passed through this city en route to their respective homes in Louisiana and Georgia. They left on the first train out of the recently attacked city, accompanied by their husbands as far as Laredo, Texas, from which place the brethren saw them safely started toward their old homes, and then returned to Monterey to continue their work.

From these first hand sources we learn that Laurens Institute, our school presided over by Brother Joyner, is still running, and is about the only school doing business in the city. The great Colegio Civil, which is the State Normal, is closed, while its former financial backing is being invested in an effort to exterminate the rebels. None of our people were injured. A cannon ball struck the building of Laurens Institute, but did no great damage.

A pretty good joke is told of some of our people. Brothers Cox, Harrison and Garza Leal, when they heard that a battle was eminent out at Topo Chico, hurried out there to see it. The place was soon taken by the rebels and our friends arrested and held two days. During this time the friends in the city were uneasy about them, not knowing what had become of the missing missionaries.

We are greatly pained to learn that, inasmuch as the hard times in Monterey made it impossible for our hospital there to make its operating expenses, the Board of Missions has ordered it closed. This is a misfortune that may almost be called a sin. Of all times when it could have made its influence felt for good and won the undying confidence of all parties, it has been closed for the lack of a few paltry dollars. How can our Savior be patient with, and bless, a Church that can allow His work to suffer after this fashion. Dr. Harrison, that noble, accomplished and successful physician and surgeon, who has been such a blessing to the people there, though desirous of remaining, had to close up the hospital and return to his Georgia home.

Every day makes me regret more deeply that I am out of that country and away from my work. God has not forgotten how to take care of His own when they are in danger, or give them grace to suffer in case this is necessary. Many a saint of God has done more for the kingdom by standing by his post, and even dying at it, than some of us who are trying to take such good care of ourselves.

Recent advices from Monterey show that the amount of Constitutional destruction is double that given by the first estimates—it was fifteen instead of seven million dollars. It is well enough for us to see

both sides of this question. This wholesale execution of prisoners, robbing and looting of captured cities and towns, should show Mr. Wilson that he might go slow about turning over that country to a political party (?) guilty of such practices. If the argument be made that these abuses are by the common soldier and the mob, and not the will of the leaders, the matter is not bettered, for if the leaders cannot control their people now in the conflict, what are we to hope in case they triumph completely?

The Knights of Columbus, which, as all informed people know, is a Roman Catholic lay organization, held a Thanksgiving banquet in this city last night. One of the Rev. Fathers, in his address said: "Efforts are being made to turn Mexican Catholics away from the Church and the efforts of the Industrial Workers of the world and Socialists in Mexico, are responsible for that country's deplorable strife. By destroying the faith of Mexicans in the Church, they are making anarchists and bringing ruin to that country." If this Romish priest knew the real conditions in Mexico, he could never make such a statement. Socialism is an entirely new thing in that country, and has no more to do with the fact that for years thousands of Mexicans have become thoroughly disgusted with the narrow fanaticism of that Church, than does our existence effect the tide movements of the oceans. Does not the whole world know that the Roman Catholic Church has had almost complete sway over the lives and consciences of that people for centuries, and what has been the result? Eighty per cent of them are illiterate today; not because they wish to be, for who ever saw a greater hunger for learning than is observed in that country? The Roman Church has sought to keep the people in ignorance and slavery. There are large haciendas visited by the priests, but the owners of these large estates, where hundreds of poor people labor, take no interest in their education of them. In this the owner and the priests are of one accord; the poor man can be managed better if he is kept down. The Church is the enemy of the public schools there.

Who is responsible for the fact that drunkenness is so general, and intemperance prevalent among all classes? The priests are responsible, for, by example, if not by precept, they have advocated drinking. Some of the large pulque haciendas belong to the clergy. No, if the reverend gentleman will look a little closer, he

will find that the trouble is closer home. He may know that his Church has not allowed the people to read the Bible and that it is a punishable offense for them to even try to know the truth.

A Judge Buckley is quoted as saying at this same banquet: "I pray for the coming of the day when historians will tell the truth without prejudice."

"\* \* \* And read a brief excerpt from a statement by Chancellor Kent, one of the world's greatest lawyers, concerning the Catholic colony of Maryland and the difference between liberality of religious creeds there and the fierce war of sects that raged in New England and Virginia. He said that even Protestants fled from other colonies into Maryland to escape the oppressions of brother Protestants."

These Roman Catholics are always wanting history to do justice to them! What if it did? Do they remember the multiplied thousands of Protestant lives they have taken in the name of God. If history told all the truth about them, they would be ashamed of it, provided shame is left them in matters of this kind. This Judge seems to us to accuse our historians of lying. To say the least of it, that a Protestant should flee to a Romish colony for protection from his brother Protestants, can mean only one thing, and that is that his conduct had become such that he must either reform or get out, and some of them may have chosen the latter.

One fact is known everywhere, and that is that countries dominated by Roman Catholicism are backward and cursed by terrible immorality. That there are many individual exceptions, is a blessed fact, but we speak of the countries as a whole.

One of the real troubles with these Romanists is that Protestantism in San Antonio is taking on new life. Our Mexican Church in this city is alive and the capacity of the church building has been taxed of late to accommodate the throngs. Many have been converted and received into the Church. Our Wesley House for the Mexicans is a power for good. A kindergarten was recently started for their little ones, and there is already an enrollment of about thirty bright little tots. These multitudes that are being touched by the gospel of Christ preached by Methodism, are not going into anarchy, but on the other hand they are leaving the saloons, the bad houses and dishonest dealings, and they are finding joy in serving God in a spiritual way and

### Mexican Work in San Antonio

San Antonio is the biggest center for Mexican Mission work in Texas. So far as present opportunity and outlook for the near future are concerned, it is the most important place for such work in the United States. Los Angeles probably has more Mexicans than we, but evangelical work there is not organized as it is here. The Presbyterians in San Antonio have a good constituency and are arranging to build a good church with a few institutional features. The Disciples opened their \$13,000 institutional plant last Sunday. We have, at present, the best location and the largest membership and constituency of any Protestant Mexican Church in the city. But we are glad to see the others flourishing. Of the three thousand Mexican children who attend the public schools, eleven hundred attend the school just opposite our Church, corner Pecos and San Fernando Streets. There are, of the 20,000 or 25,000 Mexicans in San Antonio, about 6000 within six or eight blocks of our church. We have some two hundred members.

Our Wesley House, one block east of the Church, now has a kindergarten. The deaconesses, Mrs. Hewitt and Miss Bowden, are most excellent women and have won the hearts of a large cluster of Mexicans who have not been attending our Church services.

Dr. Pinson kindly gave us five days of his time two weeks ago and launched an enterprize to add \$4000 worth of improvements. This will put the parsonage in good repair and will increase the seating capacity of the church from three hundred, as it is now, to five hundred. It will also give us Sunday School rooms which we so much need. Before we went forward in that effort, we began with a collection from the Mexicans, which considering their poverty, and in view of their hilarious giving, Dr. Pinson said, was the greatest collection he ever saw. Provisionally we had Brother Onderdonk with us the night of the collection. His enthusiasm and substantial help stirred us all up.

Rev. E. M. Sein, who has been for eight years Secretary of the National Sunday School Association of Mexico, but who is now in Laredo, Texas, was with us November 4 to 17 and held the best revival I have known in the history of San Antonio Mexican work. On the two Sunday nights

## The Nerves

Doctors know best about diseases and their treatment. Consult your own doctor freely and follow his advice closely.

Nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. For treatment—Ayer's Sarsaparilla has been used for sixty years. Entirely free from alcohol.

not according to the letter and form, as in the past.

This same Romish Church in the United States is building up its schools and hospitals to a large degree, with Protestant money. Let one of us ask a Roman Catholic for a subscription for our work and it will be seen how quickly we are refused, and yet they go after our money. Protestantism is entrenching them in hospitals and schools all over this land, and the time will come when we will see our mistake, but it will be too late. Why do they not let their hearts of compassion break over Mexico's suffering millions? Surely if there is a place on earth that is sick and needs to be cured and nursed back to life and health, that country is Mexico. But, who ever heard of a hospital in Mexico under the auspices of the Roman Catholic Church? I know something of that country, having lived there for sixteen years, but I have the first one to encounter. Their hospitals in this country are a means of propaganda, and they are succeeding. They have us blindfolded and are leading us into their own well-laid trap. The American's belief in "fair play" is making fair sailing for them.

Of course, it will be said, "Oh, he is narrow and bigoted." I have not one dollar to make or lose on this proposition. The Roman Church says that all Protestants, being out of "the Church," cannot be saved, and yet, blessed be God, I am saved. I will be in heaven in a few years, where I must meet all that has been done in the body, and that means the words of this paper. But, we warn the people of God to watch well this enemy of America, who hates everything that dares to oppose her way, who is the sworn enemy of our public schools and who is missing no opportunity to lay deep her foundations for conquest, even at the price of everything that is dear to us. The United States is Romanism's greatest foe today and she appreciates the opportunity." FRANK S. ONDERDONK.  
San Antonio, Texas.

this report, but we wish to raise the \$4000 above mentioned, in San Antonio and the country round about.

J. A. PHILLIPS.

### THE SONG OF THE LIBERAL MAN.

By E. C. Dodge.

I want the world to understand I'm a truly liberal man. Wherever progress leads the way, You'll find me in the van. I cling to no belief that men Have held since time began.

And I proclaim that every man Who'll not accept my view, And cast aside his old beliefs, And hasten to the new, Is a narrow-minded bigot, And a hopeless mopeback, too.

My neighbor, A—, holds one old creed, My neighbor, B—, another, Why can't they, both, believe with me? Then we should be like brothers, I often strive to overcome This bigotry in others.

But neighbor A—, will always say "I must follow the light I see, And so must my neighbor, B—, And each respects the other's faith, Though we do not agree."

"Such stuff," I say to neighbor A—, "It really wearies me. I've no respect for any faith, Be liberal, like me." Ah, well! A blinded bigot is A sorry sight to see. How well it were if all the world Were liberal—like me!

### DOES IT MINISTER TO RIGHTEOUSNESS OR TO EVIL?

The question as to the theater narrows itself down to a question of fact, Does the theater, taken as we know it, minister to righteousness or to evil? We think that there can be no two opinions as to the proper answer to this question. We think that as an institution, whatever may have been its original purpose, it has long ago sunk down on to a plane so low that it defies reformation. It certainly has defied it for some generations, notwithstanding such preaching as Dr. Abbott is doing, and notwithstanding the efforts of many good people to bring about such reformation, efforts backed by great talent and large money.—Western Methodist.

Knowledge is power only in the hands of wisdom.

### WIFE WON

Husband Finally Convinced.

Some people are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience. A wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

(Tea is just as injurious as coffee because it contains caffeine, the same drug found in coffee.)

"At last my nervous system was so disarranged that my physician ordered 'no more coffee.' I capitulated.

"Determined to give Postum a fair trial, I prepared it according to directions on the pkg., obtaining a dark brown liquid with a rich snappy flavour similar to coffee. When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee-slaves no longer."

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

Postum now comes in two forms: Regular Postum—must be boiled. Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a Reason" for Postum. (Adv)

(Continued from Page 1.)

lections for Foreign and Home Missions combined show \$203 more this year than last. The amount raised for all the Conference collections is considerably in advance of last year. On the Orphanage about \$900 excess, two Churches giving this—New Boston \$500 and Pittsburg \$400. The salaries show good increase over former years. Two new churches have been built, and the lumber for another is being placed on the ground. Burdensome debts have been paid, a number of the charges and the preachers have been faithful and have done a fine year's work; 180 new subscribers have been reported in the different Quarterly Conferences.

F. M. Boyles, P. E., Marshall District: Number received 938. Total raised \$47,000, an increase of \$14,000 over last year. The collections on the Conference assessments are in excess of last year. Seven new churches built, several old ones repaired. Some trouble; some old debts paid.

S. W. Thomas, P. E., Brenham District: The Brenham District has enjoyed good revival during the year; there have been about 400 conversions and 600 additions to the Church; the Sunday School work is well organized and in a prosperous condition; in many of the Churches the Sunday School enrollment exceeds the number of members in the Church; there have been about \$10,000 raised for improvement and the payment of debts on church; amount paid on conference assessment is \$500 in excess of the amount paid last year and that 17 of the 22 charges have paid pastors salaries in full. The pastors have been faithful, loyal and true. It has been a year of toil, sacrifice and prosperity in our Church in the district.

Jas. Kilgore, P. E., Houston District: Seventeen hundred and eighty additions to the Church, \$146,000 raised for all purposes. New churches have been built at Texas City, Hazel, Columbia, Woodland Heights, Phair and Tabernacle. Harrisburg has a new parsonage. A church building has been completed at Angleton, and a church bought at Crosby. The assessments are in advance of any previous year. Washington Street and McAshan are out and over. First Church and St. Paul's, Houston, both report over 1000 members. Methodism in Galveston is in better position than ever. The country between Houston and Galveston is slowly filling up and the Church is following the people. In the face of many hard situations, the pastors have done faithful work and their labors have been crowned with unusual success.

I. F. Betts, P. E., Marlin District: This has been the best year of the three. Built one parsonage, repaired three others and paid off the debt of three. Dedicated two new churches; paid off debt on three churches. Salaries increased over last year \$2250. All paid except three charges. Nearly all the benevolent claims paid in full. I think we will have a slight excess on missions. Raised about \$24,000 on S. M. U. Between a thousand and twelve hundred accessions to the Church. A year of hard work and success.

E. L. Shettles, P. E., Navasota District: Good district and has made decided progress along all lines. One of the best churches in Texas was built at Huntsville this year at a cost of \$35,000. Several others built and repaired. A decided growth in the spiritual life of the people. A number of good revivals were held during the year, and all things considered, it has been a good year.

J. W. Mills, P. E., Timpson District: Net increase membership 466, total additions 1100, adults baptized 413, infants 158, expended for church and parsonage \$13,931, number of Sunday Schools 72, 562 teachers, 5607 scholars, 23 Foreign and Home Mission Societies, members 636, collection \$4983.

J. T. Smith, P. E., Jacksonville District: This has been a fine year for the Jacksonville District. We have had something more than 1000 conversions, 1200 or more additions on profession of faith, about 400 by certificate and during my quadrennium about 5000 have been added to the Church. Our financial report will be fine. Most of the preachers will be paid in full. Also the benevolences will be almost if not quite full. The district has raised for all purposes in cash and subscriptions about \$60,000, built three new parsonages, have funds in hand for three new churches. During the four years we have been on the district we have grown from

ment for the presiding elder has increased from \$2500 to \$3000, and salaries of pastors from less than \$15,000 to \$20,000. We have bought a district parsonage for \$4250, and leave 20 to 25 pastoral charges, and assessed with only \$1200 debt. Everything is hopeful.

E. W. Solomon, P. E., Beaumont District: The work in the Beaumont District has been greatly hindered during the year by excessive rains. The rice and lumber interests were largely affected. Despite this fact, several new churches have been built and others rebuilt. We have had many hundred additions to the Church, a large number of whom were on profession of faith. First Church, Beaumont, shows two mission churches built, 250 added to the Church, \$15,000 raised for all purposes. Port Arthur cleared the debt on property, had about 100 additions and all finances in full. Orange raised \$1300 on parsonage debt, about 50 additions, salary advanced \$100, and all finances in full. Many other signs of progress mark the work of the district.

Transfers from other Conferences were announced and several of these brethren came forward and were introduced to the Conference. Dr. R. C. Armstrong and Rev. J. D. Scott were also presented to the Conference. Rev. L. A. Hanson, Business Manager of the North Texas Conference, was introduced and given a cordial welcome.

Those to be admitted on trial were called as follows: Allen G. Cooke, Walter Lee Cannon, Preston Florence, John Mitchell Cochran, Jesse C. Thompson, Richard S. Marshall, Oran O. Gaston, Marvin J. Bigar, Samuel Weimer, John A. Moore, A. G. Coleman, R. B. Jones and James M. Fuller. These thirteen young men were received by the Conference.

In the afternoon Rev. George S. Sexton preached a powerful sermon and it aroused the spiritual fervor to a tumultuous temperature. The effect recalled the old times when the stately steppings of the Master were heard in the assembly. It was good to be there and feel the touch of the occasion.

At night a great congregation filled the house and Rev. W. J. Johnson preached a most practical and edifying sermon. It called forth many warm expressions of approval.

Thursday morning was warm and balmy, more spring-like than autumn. The Conference gathered promptly and the singing was inspiring. This editor led the opening prayer. The Bishop read the 13th chapter of 1st Cor., and for a half an hour he spoke clearly and pungently upon it and impressed many wholesome lessons upon the audience. The house was filled and the attention was close.

The names of those not answering to roll call on the previous day were called and the calling of the roll was thereafter discontinued.

The call of the deacons was made. Walter Day reported well for the year. J. L. Ross, Center Circuit, 179 accessions, 25 new Advocates and everything up. T. S. Ogle, Giddings charge, good year, 12 accessions, everything in full and 3 stewards take the Advocate. A. L. Conner, Seabrook, one new Church organized, a new church on foot, good Sunday Schools, League work fine, collections in full and all the officials take the Advocate; have 11 Advocates. J. Vandreck, our Bohemian Missionary, spoke well of his work among his people. J. E. Buttrill, Hempstead, 20 conversions, Sunday School good, 21 Advocates and all collections in full. Rev. James Lane was received as a local preacher from the Congregational Methodist Church. John Wommac was received from the Christian Church. J. L. Thompson was elected to deacon's orders as a local preacher, also John Cockrell, Ed Prather, J. L. Webb, J. H. Disharoon, Samuel H. Kelly, G. L. Steel, R. H. Wilson. The names of the old guard were called. Some of them spoke feelingly to the Conference and their characters were passed. Rev. Ira M. Bryce asked for and was

given a nominal relation. Rev. R. L. George, no longer able to preach, handed in his credentials, but retains his membership in the Church. He is a good man and the brethren all love him. Dr. Hyer, Dr. Boaz, Dr. Cody, Dr. Harrison, Dr. Hawk and Rev. G. L. Taylor were introduced to the Conference. Rev. J. D. Scott spoke in the interest of the San Antonio Rescue Home. Rev. I. Z. T. Morris spoke briefly on his work in finding homes for homeless children. Rev. R. A. Burroughs told of the work and of the needs of the Orphans' Home. Rev. G. S. Sexton spoke of the Monumental Church at Washington, D. C., and of its status and progress. Over \$300,000 has been raised in subscriptions, notes and cash, and the enterprise will be under way in a short time. He has done a record breaking work in connection with that movement in the past three years. He will continue his efforts for another year. His address received the most earnest attention and he was often applauded. His address made a most delightful impression.

Rev. C. M. Bishop, D. D., took charge of the Thanksgiving service at 11 o'clock and preached the sermon on the occasion. A great audience greeted the preacher and his theme was, "Joy, gladness, intermingled with comfort, and thanksgiving and song," and the sermon was truly a great effort, replete with great thoughts and splendid truths.

In the afternoon Rev. J. W. Bergen preached a live, forceful and deeply religious sermon to a good congregation. He is one of the leading younger men of the Conference.

At night it was threatening and just before service it rained. But a full house greeted Rev. J. L. Massey, and he gave them a fine, crisp sermon, bristling with thought and enforced with apt illustrations. His health is completely recovered and he preaches with his old-time power. It was a joy to the brethren to hear him again. A year ago he was thought to be hopelessly ill, but he disappointed the fears of his physicians and friends and got well and today he is like himself again. Everybody loves Bro. Massey, and no wonder, for he loves everybody else.

First Church, Texarkana, formerly known as Central Church, is rapidly forging to the front and promises to take a place second to none in the Texas Conference. Last year was one of great success. All old debts were wiped out. The membership increased and a spirit of loyalty and unity pervades the entire membership and large audiences attend upon the ministry of the Word. It has on its Official Board a number of business and professional men and these men purpose to put it on a financial basis that will equal the best in the city of Texarkana.

Friday morning was warm and cloudy after the rain of the night before. But the brethren were on hand and ready for the opening. Rev. S. H. Morgan led the opening devotion. The Bishop read for the morning lesson, Matthew the 7th chapter, and gave a practical exposition of it. One striking statement was: "As preachers we run the risk of thinking we live the right sort of lives because we preach the truth. At this point we are in danger of becoming perfunctory." A large audience was present and undivided attention was given to the words spoken. Mrs. J. D. Hammond, wife of Dr. J. D. Hammond, who has charge of our colored college, was introduced and spoke in the interest of that institution, and she spoke earnestly and well and she was heard with close attention. A collection followed and a good sum was subscribed for the work.

Rev. E. F. Boon was introduced, also Dr. Holden, of the Louisiana Conference. The amount given to Mrs. Hammond for the negro school

was \$800.25. It would pay that institution to keep Mrs. Hammond in the field.

A class of six young men elected to deacons, and applicants for full membership in the Conference were called forward and the Bishop propounded the questions to them and addressed them, and they were voted into the Conference. But the ceremony was preceded by a stirring song. The Bishop's address was heard with deepest attention. "The preacher must not only be a good mixer, but he must be a dignified and studious minister of God. He must be a man who puts the world behind his back. He is not to be a money-making man. He is entitled to a good support and ought to have it; but he is not a salaried man. Money is not the object of the minister's work. The ministry is not a trade, neither is it a profession; it is a divine calling and it involves severe sacrifice. The minister must not only put the world behind him, but he must turn his eye toward the world above and beyond. The Bible is his text book—not simply a book to get texts out of. It is a book to study and to study critically and conscientiously. Other books must be read and digested; but no other book can ever take the place of the Bible. Study the Old Testament, visit it; but you must live and abide in the New Testament. When you preach take a big text and not a little pretext. Do not waste your time in trifles on the little common place. Get wholesome truths out of the Scriptures and give them to the people. Christ was a real preacher and when he spoke he had something to say of supreme interest to the world and the world is still listening to him. You preach Christ in the deep meaning of his Spirit, and you will not lack for a hearing and you will not lack for spiritual results. And preach with authority. Be certain of your ground and then you can speak plainly and emphatically. Preach in love and kindness. Harshness never wins people to Christ. Your business is to win people with the gospel and to build them up in righteousness. That is the preacher and the preaching the world needs."

We have never heard a more appropriate and opportune address to a class for admission into the Conference. It was thoughtful, it was tender and it was inspiring. It put the whole audience on a high spiritual tide.

The order of the day having arrived, the first ballot for delegates to the General Conference was taken and while the tellers retired to make the count the business of the Conference proceeded. Rev. Charles E. Mock, from the M. E. Church, was received.

This year the Conference was entitled to six clerical and six lay delegates to the General Conference.

Dr. C. M. Bishop was introduced and spoke a few pointed words about Southwestern University.

At the afternoon session Rev. Albert Little conducted the religious exercises. The tellers announced the result of the first ballot for General Conference delegates and 187 votes were cast, and Rev. James Kilgore, Rev. F. M. Boyles, and Rev. J. W. Mills were elected. Laymen T. S. Garrison and H. L. Griffin were elected. The second ballot was taken. Lay tellers reported second ballot and J. C. Box and W. L. Dean were elected. Dr. H. A. Boaz was introduced and spoke in the interest of Polytechnic College, and he reported that a subscription had been raised in an amount sufficient to liquidate the debts on the institution.

Rev. L. A. Hanson, Business Manager of the North Texas Female College, spoke of the work of this great institution. The Bishop gave him wide latitude and the brethren heard him gladly and profitably. This college is popular in the East Texas country and its graduates are scattered throughout the Texas Conference.

The clerical tellers reported their second ballot and it resulted in no election. The third lay ballot resulted in the election of T. N. Graham.

A strong resolution endorsing the action of the Bishops and a minority of the Board of Trustees anent the Vanderbilt University matter was read and adopted by a rising vote and it was unanimously adopted. The Conference endorsed the San Antonio Rescue Home and reaffirmed its position on the Virginia K. Johnson Home at Dallas.

The Committee on Sabbath Observance read a strong paper on "Sabbath Desecration." Dr. R. C. Armstrong spoke to the report. The fourth lay ballot resulted in no election.

The fifth ballot for lay delegates resulted in the election of Beman Strong completing the election of the six lay delegates. The third ballot for clerical delegates resulted in the election of Rev. E. W. Solomon, and a fourth ballot was taken for two clerical delegates, and Rev. Sam R. Hay was elected, and on the next ballot Rev. J. B. Turrentine was elected. The ballot for alternates elected W. C. Windom, J. T. Kemp and L. C. Stewart.

At night another great audience filled the church, and Dr. John A. Rice, of Fort Worth, made the address on "Education." It was in Dr. Rice's best vein, and the audience was greatly edified.

Saturday morning came in dark and lowering. The clouds looked threatening. Rev. W. W. Horner led in the devotional services. The Bishop read for the morning lesson the 8th verse of the fifth chapter in Matthew, and he made this the basis of a practical talk. The rain poured down and it was necessary to turn on the light so we could see how to proceed with the business; yet the house was filled with preachers and people to hear the Bishop's half hour talk on the Bible lesson. A vote for three alternate delegates was taken and the business of the Conference proceeded. Alternates: Rev. L. B. Elrod, Rev. I. F. Betts and Rev. O. T. Hotchkiss. This completed the list of alternates.

The call of the old men was again taken up and they were passed and referred. Rev. J. A. Smith's charter passed, and he surrendered his credentials and retired from the ministry. He is a good man and the brethren love and respect him. Rev. Gus Garrison, after many years of active service, asked for a nominal relation on account of temporary ill health. Rev. A. Methvin took the same relation.

Dr. George B. Winton, Editor of the Missionary Voice, was introduced and presented the claims of that important publication. And he also spoke of the great Missionary Conference at Junaluska last summer and the book containing the proceedings of that great Conference.

Arthur G. Hall, Nash: Good Sunday School, building on church, 22 Advocates and collections full.

C. M. Kennedy, Livingston: Baptized 14 infants, paid Church debts \$1200 raised \$2300, 22 Advocates and all collections full.

A. J. McCary: Organized two Sunday Schools, two new Churches and everything in full and 23 Advocates.

Ethridge Payne, Reagan: 35 Advocates and collections in full.

M. F. Wells, Neches: A new parsonage, finances full, 30 Advocates.

H. T. Perritte: 3 Sunday Schools, assessments in full and 25 Advocates.

L. B. Saxon, Hughes Springs: Collections slightly short, trying to build a new church and making progress.

Frank Platt, Church Hill: Good meetings, 100 accessions, 65 on pro-

cession of faith, collections in full, a number of Advocates.

B. C. Ansley: 14 infants baptized, collections in full.

Rev. E. Bond: Finances in full, 7 Sunday Schools, 128 additions, 61 Advocates and a good year.

J. S. Hendrick: 3 Sunday Schools, 28 accessions and 14 Advocates and collections in full.

A. M. Pinkham surrendered his credentials of his own accord.

T. E. Bledsoe, Warren: Some improvement, 15 accessions, 4 Sunday Schools, collections short, 2 Advocates.

W. H. Edwards: Good year, building two churches, finances full, 39 Advocates, \$700 to Southern Methodist University.

Thomas D. McCrary: Good year and work is up well.

L. L. Lloyd: Finances full, two churches paid for and a good year.

W. F. Smith, Trinity Church: 72 additions, baptized 25, spent on church \$750, paid \$16 per capita, pleasant year and work in good condition.

George E. Kemp: Improvements all along the line, Advocates well taken.

L. H. Bradford: Two churches, one new one, 80 conversions, membership doubled.

R. E. Ledbetter: Had a good year, increased the membership of his Church and built a new church and got married.

H. V. Watts, Alto: 96 additions, finances full, building a new church.

B. C. Callaway: Fine year and finances full.

J. W. Cole: Splendid year, collections all full.

W. H. Beaty: Building a new church, collections in full and finished a parsonage, 28 Advocates.

J. C. Cockrell: Good year with fine results.

D. B. Boddie: Organized a Church built one church, 70 accessions, 17 Advocates.

G. N. Yearwood: 58 accessions, all Stewards but one take the Advocate, rebuilt one church, raised \$900, Conference collection in full.

B. L. Owens: 28 additions, 5 Sunday Schools and finances full.

F. D. Dawson: 30 additions, 8 Stewards take the Advocate, Conference collections in full.

W. L. Russell: 47 additions, 4 Sunday Schools, increased the Advocate list and collections full.

J. E. White: 33 accessions, baptized 8 infants, and finances good.

W. M. Bass: 41 accessions, 17 Advocates, finances good.

L. F. Hardy: 48 accessions, finances short, 6 Stewards take the Advocate.

Rev. R. P. Shuler, of the University Church, Austin, was introduced and spoke in the interest of the church enterprise at the University, and he was given a good hearing. The Conference accepted the plan adopted by the West Texas Conference to raise the debt on that important Church. The Bishop gave hearty endorsement to the movement.

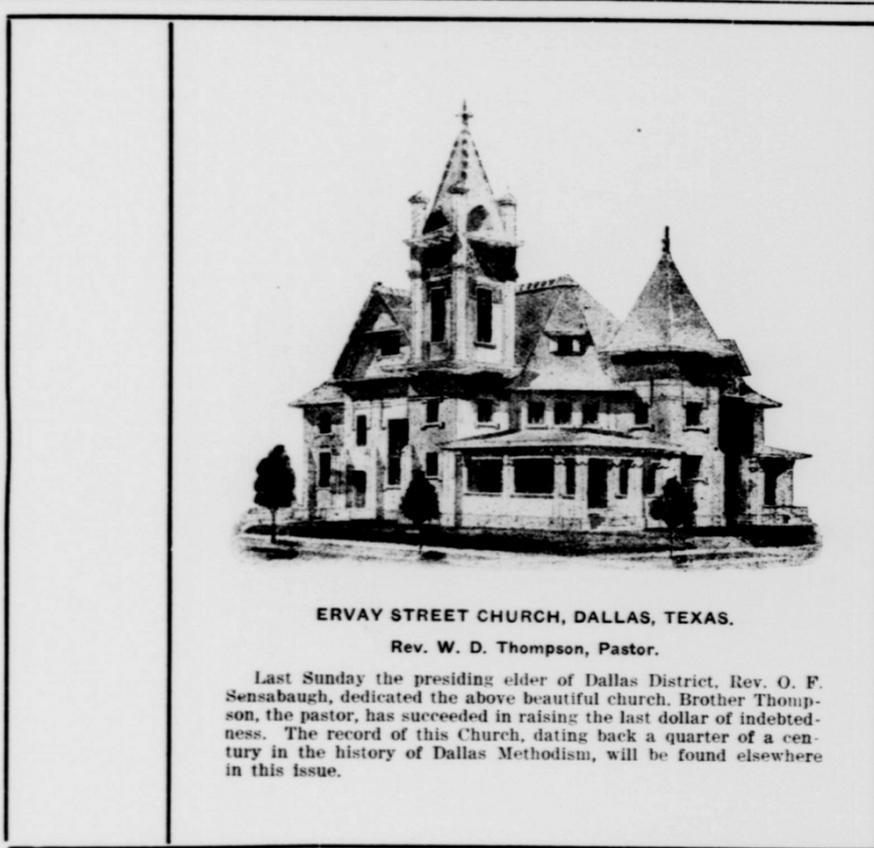
The Conference Treasurer, G. W. Glass, read his report. He stated that he had 1100 letters from the preachers during the year, and no mistakes were made. The total amount handled by him this year is \$68,000. Bro. Glass is a most efficient and accommodating Treasurer and the brethren all appreciate his faithful service.

The Bible Committee made their report, showing advances in the circulation of the Scriptures.

Rev. J. J. Morgan spoke to the report and it was adopted.

Rev. E. W. Potter preached an earnest and a helpful sermon in the afternoon, and Dr. George B. Winton did the same at the night service.

Sunday was a great day in Nacogdoches. The love feast started things off on a high key. Bishop Mouzon preached a great sermon at 11 o'clock and ordained the deacons. At 3 o'clock the memorial service was observed, followed by the ordination of elders. Dr. H. A. Boaz preached to a



ERVAY STREET CHURCH, DALLAS, TEXAS.

Rev. W. D. Thompson, Pastor.

Last Sunday the presiding elder of Dallas District, Rev. O. F. Sensabaugh, dedicated the above beautiful church. Brother Thompson, the pastor, has succeeded in raising the last dollar of indebtedness. The record of this Church, dating back a quarter of a century in the history of Dallas Methodism, will be found elsewhere in this issue.

great audience at night and he had liberty. The other pulpits were occupied by our ministers.

Monday the business started off on double quick time. The brethren were anxious for the appointments and but little time was lost in discussions. Reports came in quick and fast. The names of all the elders were called and passed without them giving any reports. When the minute business was finished the Bishop made a brief statement and then read the appointments and the Conference session passed into history.

MINUTES

On the Seventy-Fourth Session of the Texas Annual Conference of the Methodist Episcopal Church, South, held at Nacogdoches, Texas, beginning November 26, 1912, ending December 1, 1913, Bishop E. D. Mouzon, President; O. T. Hotchkiss, Secretary; Postoffice of Secretary, Pittsburg, Texas.

Question 1. Who are admitted on trial? Harold G. Cook, Walter L. Cannon, Preston Florence, J. M. Cochran, Jesse C. Thomson, Richard S. Marshall, Orion O. Gaston, Marvin J. Bigger, Stephens Alexander Weiner, John Alexander Moore, Aristotle Galloway Coleman, Robert Benjamin Jones, J. Marvin Fuller.

2. Who remain on trial? Geo. E. Kemp, L. H. Bradford, R. E. Ledbetter, H. V. Watts, B. C. Callaway, J. W. Cole, W. H. Beaty, J. C. Cockrell, J. L. Weatherly, Ed. J. Harris, D. B. Boddie, Garnett M. Yearwood, Lionel A. Graham, B. L. Owen, W. L. Russell, J. E. White, W. M. Bass, Leonard F. Hardy.

3. Who are discontinued? No one.

4. Who are admitted into full connection? Walter Day, Thos. Scott Ogle, Jesse Lee Ross, John Edward Buttrill, Arthur Lee Conner, Jos. Mary Vandracek.

5. Who are readmitted? No one.

6. Who are received by transfer from other conferences? O. E. Goddard, elder, East Oklahoma Conference; E. P. Swindall, elder, Central Texas Conference; E. D. Watson, elder, Missouri Conference; W. W. Armstrong, elder, Louisiana Conference; Claude M. Simpson, elder, Southwest Missouri Conference; W. B. Moon, elder, West Texas Conference.

7. Who are received from other churches as local preachers? James K. Lane, elder, from the Congregational Methodist Church; M. L. Allshouse, elder, M. E. Church.

8. Who are received from other churches as traveling preachers? Claude M. Simpson, elder, from Christian Church; C. E. Mock, elder, M. E. Church.

9. Who are the deacons of one year? Rufus C. Beard, John C. Hendrick, Frank Platt, Thos. E. Bledsoe, J. E. Bell, W. H. Edwards, Benjamin C. Ansley, T. D. McCrary, W. F. Smith, Thos. E. Bell, L. M. Thomson, Augustus Jefferson McCary, James Etheridge Payne, Hiram Taylor Perritte, Lawrence Frank Jewell, Marion Francis Wells, Luther Bailey Saxon.

10. What traveling preachers are elected deacons? Walton Day, Jesse Lee Ross, Thos. Scott Ogle, Arthur Lee Conner, Joseph Mary Vandracek.

11. What local preachers are elected deacons? Jesse Clayton Thomson, John Cockrell, Ed. Prather, John LaFayette Webb, John Henry Disharoon, Samuel H. Kelly, George Elmore Steel, Robert Henry Wilson.

12. What local preachers are ordained deacons? Samuel H. Kelly, Jesse C. Thomson, Geo. E. Steel, John L. Webb, John H. Disharoon, Robt. H. Wilson, John Cockrell, Richard S. Marshall.

13. What traveling preachers are elected elders? William Clinton Hughes, Arthur George Hall, Charles Marvin Kennedy, Homer Kimbrough Morehead, Lemuel K. Morehead, Augustus Jefferson McCary, James Etheridge Payne, Hiram Taylor Perritte, Lawrence Frank Jewell, Marion Francis Wells, Luther Bailey Saxon.

14. What traveling preachers are ordained elders? William C. Hughes, Arthur G. Hall, Chas. M. Kennedy, Homer K. Morehead, Lemuel H. Mathison, Augustus J. McCary, Jas. Etheridge Payne, Hiram T. Perritte, L. F. Jewell, Marion F. Wells, Luther B. Saxon.

15. What local preachers are elected elders? Littleton Fowler Smith, Robert Lee Bridges, Ferdinand Davis Dawson, James S. Wilson.

16. What local preachers are ordained elders? Littleton Fowler Smith, Robert L. Bridges, Ferdinand D. Dawson, Jas. S. Wilson.

A. L. Carnes, Gus Garrison, H. T. Swartz, D. S. Burke, G. H. Phair, C. H. Smith, T. R. Cain, H. M. Sears, H. T. Hart, C. R. Lamar, O. A. Shook, J. A. Moody, W. W. Graham, L. M. Fowler, T. B. Vinson, G. C. Stovall, C. H. Brooks, S. H. Morgan, W. H. Brooks, Wm. Sproule, T. J. Milam, John Heldenstitt, C. L. Farrington, E. H. Greathouse, Albert Little, J. C. Cameron, D. P. Cullen, T. B. Graves, J. W. Kelley, W. E. Washburn, J. L. Russell, I. J. Coppedge, G. A. LeClere, Ira M. Bryce, A. Methvin, I. Alexander, A. J. Anderson, A. C. Biggs.

21. What preachers have died during the past year? W. A. Samspey, G. S. Sandel.

22. Are all the preachers blameless in their life and official administration? R. C. George, A. M. Pinkham, J. A. Smith.

23. What is the number of local preachers and members in the several circuits, stations, and missions of the conference? Local preachers, 180; members, 74,314.

24. How many infants have been baptized during the year? 1312.

25. How many adults have been baptized during the year? 3497.

26. What is the number of Epworth Leagues? Senior, 85; Junior, 45; total, 130.

27. What is the number of Epworth League members? Senior, 2838; Junior, 1346; total, 4184.

28. What is the number of Sunday Schools? 524.

29. What is the number of Sunday School officers and teachers? 4562.

30. What is the number of Sunday School scholars enrolled during the conference year? 51,210.

31. What was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$11,634.

32. What has been collected on the foregoing account, and how has it been applied? \$19,581. Applied as per report.

33. What has been contributed for missions? Foreign, \$10,808; \$13,727.

34. What has been contributed for Church Extension? \$8286.

35. What has been contributed for the American Bible Society? \$898.

36. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$26,469; preachers in charge, \$196,500.

37. What has been contributed for the support of Bishops? \$3018.

38. What is the number of societies, and of houses of worship owned by them? Number of societies, 739; number of houses of worship, 576.

39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$2,153,280; indebtedness, \$171,427.

40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 223; number of parsonages, 193.

41. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$354,228; indebtedness, \$16,894.

42. What is the number of districts, and of district parsonages? Number of districts, 9; number of district parsonages, —.

43. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, —; indebtedness, —.

44. What is the number of churches which have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 7; amount of damage, \$4550.

45. What are the insurance statistics? Insurance carried, \$692,291; losses sustained, —; premiums paid, \$6958; collections on losses, \$1545.

46. What are the educational statistics? Southwestern University: Value of property, \$410,000; endowment, \$145,000; Southern Methodist University: Value of property, \$1,250,000; Alexander Collegiate Institute: Value of property, \$80,000; Chappell Hill Female College: Value of property, \$20,000.

47. Who is elected Conference Leader? T. N. Graham.

48. Where shall the next session of the conference be held? Bay City.

49. Where are the preachers stationed this year? See Appointments.

APPOINTMENTS.

BEAUMONT DISTRICT.

E. W. Solomon, Presiding Elder.

Beaumont, First Church and City Mission—W. J. Johnson and I. B. Manly.

Beaumont, Roberts Ave.—L. J. Power.

Baton and Saratoga—John A. Moore.

Burkeville—R. M. Stewart, supply.

Call Mission—L. Christian, supply.

Daylor—J. W. Bridges.

Jasper Station—F. D. Dawson.

Jasper Mission—John A. Henderson, supply.

Kirbyville—P. R. White.

Kountze—A. G. Scruggs.

Kountze Mission—W. W. Wiggins, supply.

Liberty Circuit—A. E. Blount, supply. Nederland—J. C. Stewart. Newton—W. A. Belcher. Orange—A. S. Whitehurst. Port Arthur—W. H. Crum. Port Bolivar and Stovall—A. L. Conner. Silsbee—C. W. Hooper. Sour Lake and China—Weems Wootton. Wallisville—J. F. Wallace, supply. Warren—T. E. Bledsoe. Woodville—W. C. Hughes.

BRENHAM DISTRICT.

S. W. Thomas, Presiding Elder.

Brenham—C. F. Smith.

Bay City—J. F. Carter.

Bellevue—G. C. Cravy.

Brookshire and Patterson—T. S. Williford.

Bay City Mission—George E. Kemp.

Caldwell—C. U. McLaughy.

Chappell Hill—F. O. Favre.

Goldings—T. S. Ogle.

Glen Flora—L. F. Hardy.

Hempstead—M. P. Hines.

Lexington—John L. Williams.

Lexington Mission—H. R. Daily.

Lyons—S. W. Stokely.

Matagorda and Lane City—D. S. Burke.

Richmond—A. A. Tharp.

Rockdale—E. G. Cook.

Rosenberg—G. V. Rodley.

Sealy—G. W. Rife.

Southville—C. M. Myers.

Thorndale—J. E. Buttrill.

Waller—J. L. Weatherly.

Wharton—W. F. Davis.

Student University of Chicago—Nathan Poxell. (Brenham Quarterly Conference.)

HOUSTON DISTRICT.

James Kilgore, Presiding Elder.

Houston, First Church—C. S. Wright.

Houston, St. Paul's—S. R. Hay.

Houston, Grace—E. W. Potter.

Houston, Woodland Heights—H. M. Whaling.

Houston, McKee Street—I. F. Key.

Houston, McAshan—Harold G. Cook.

Houston, Washington Ave.—J. O. Crouse.

Houston, Brunner—H. K. Morehead.

Houston, Tabernacle—W. G. Harbin.

Houston, Trinity—W. F. Smith.

Harrisburg—R. E. Ledbetter.

Angleton—F. G. Clark.

Alvin—A. H. Gotthard.

Brazoria—L. H. Bradford.

Columbia—J. W. Cullen.

Arcadia—F. C. Brown, supply.

Cedar Bayou—A. P. Bradford.

Galveston, First Church—O. E. Goddard.

Galveston, West End—W. M. Sherrill.

Humble—J. B. Bell.

Katy—D. B. Boddie.

Katyville—J. M. Wilson, supply.

Low Colony—E. D. McCann, supply.

Seabrook and Pasadena—E. J. Harris.

Texas City—H. V. Watts.

Velasco—C. E. Clark.

Port Missionary to the United States Immigration Station—J. E. Reifaschneider.

(Galveston, First Church O. C.)

Secretary—Washington City Church Commission—George S. Sexton.

(Houston, St. Paul's O. C.)

Student American University—L. A. Graham.

(Tabernacle O. C.)

Field Editor of Texas Christian Advocate and Agent Superannuate Homes—J. E. Green.

(Tabernacle O. C.)

JACKSONVILLE DISTRICT.

J. B. Turrentine, Presiding Elder.

Alto Station—W. M. Armstrong.

Alto Circuit—C. B. Fuller, supply.

Athens Station—G. H. Collins.

Brushy Creek—A. A. Rider.

Bullard—C. E. W. Smith.

Cushing—J. D. Wamak.

Elkhatt—J. I. Weatherly.

Estabate—A. G. Coleman.

Gallatin—Preston Florence.

Gallatin—W. B. Moon.

Jacksonville Station—L. B. Elrod; B. R. Bolton, supernumerary.

Jacksonville Circuit—J. R. Ritchie.

Kelty's—J. M. Mills.

LaRue—A. H. Callaway, supply.

Malakoff—E. G. Escoc.

Mt. Selman—A. L. Houston.

Neches—John M. Cochran.

Overton and Arp—M. F. Wells.

Palestine, Centenary—F. T. Ramsey.

Palestine, Grace—L. W. Campbell.

Rusk—C. W. Hughes.

Red Lawn—M. F. Daniel.

Troup—T. R. Morehead.

Transcend—D. F. Puley, supply.

Commissioner of Education Alexander Colleague Institute—A. A. Kidd.

(Jacksonville O. C.)

Commissioner of Education Southwestern University—C. T. Tally. (Jacksonville.)

District Missionary Evangelist—C. E. Mock. (Kelty's O. C.)

MARLIN DISTRICT.

I. F. Betts, Presiding Elder. Bremond—C. E. Garrett. Buckholts—W. H. Beaty. Calvert—J. D. F. Houck. Cameron—W. D. White. Centerville—T. C. Sharp. Davilla—O. O. Gaston. Durango—S. W. Lowe. Fairfield and Dea—W. A. Craven. Franklin—Allen Tooke. Gause—J. W. Cole. Hearne—L. H. McGee. Jewett—J. L. Red. Kosse—O. F. Zimmerman. Leon Mission—E. A. Sample, supply. Lott Station—J. E. Thomas. Marlin—W. F. Packard. Marquez Mission—J. R. Tidwell, supply. Maysfield—S. E. Wemer. Normangee—R. H. Lovell. Reagan—J. E. Payne. Roschul Station—A. A. Waggon. Roschul Mission—To be supplied. Teague Station—A. T. Walker. Travis and Chilton—R. S. Marshall. Wheelock—J. F. Garrett. Professor—Southwestern University—Frank Sney. (Marlin O. C.) Manager Texas Methodist Orphanage—R. A. Burroughs. (Marlin O. C.) Bohemian Missionary—J. M. Vonbruck. (Marlin O. C.)

MARSHALL DISTRICT.

F. M. Boyles, Presiding Elder. Beckville Circuit—J. W. Treadwell. Bethany Mission—L. O. Dent. Gilmer Station—H. M. Tommons. Gilmer Mission—B. L. Owen. Hallville—M. I. Brown. Harleton—M. M. Kenney. Harrison Circuit—J. M. Smith. Henderson—C. A. Tower. Jefferson—H. T. Perritte. Kelleyville—W. L. Cannon. Kilgore—A. J. McCary. Laneville—John Cockrell. Longview—H. C. Willis. Marshall, First Church—J. W. Bergen. Marshall, Summit Street—W. W. Colburn. Marswood—J. S. Wilson, supply. Conference Missionary Secretary—J. W. Bergen.

NAVASOTA DISTRICT.

E. L. Shettles, Presiding Elder. Anderson—R. O. Weir. Augusta—H. A. Abney, supply. Bryan and Brazos County Mission—Glen Plinn; J. C. Thomson, junior preacher. Cleveland and Shepherd—T. W. St. John, supply. Cold Springs—W. T. Ayers. Conroe Station—J. W. Johnson; A. L. Carnes, supernumerary. Crockett Station—D. H. Hotchkiss; H. T. Swartz, supernumerary. Grapeland and Lovelady—H. A. Matney. Groesbeck—A. C. Bell. Madisonville—J. E. Morgan. Millican—E. Binford. Midway—Ed. Prather, supply. Montgomery—S. D. Hooger. Navasota—J. L. Massey. Okalaska—J. W. Wardlow. Oakhurst and Dodge—A. J. Frick, supply. Shire—D. W. Gardner. Trinity—H. B. Smith. Willis and New Waverly—W. L. Pate. Walker County Mission—J. L. Webb, supply. Porter Springs—R. F. Hodges, supply. Chaplain State Penitentiary—W. T. McDonald. (Huntsville O. C.) Chaplain United States Army—E. P. Newson. (Huntsville O. C.) Bohemian Missionary—Joseph Dohes. (Bryan O. C.)

PITTSBURG DISTRICT.

O. T. Hotchkiss, Presiding Elder. Atlanta—E. D. Watson. Boston—R. J. Deats, supply. Cason—W. W. Adams. Cookeville—J. M. Honeycutt, supply. Cornet—G. M. Yearwood. Dainberger—G. M. Adams. Dalby Springs—J. E. White. Douglassville—D. A. Williams. Hughes Springs—L. B. Saxon. Imbler—J. T. Hooks. Mt. Pleasant—C. L. Taylor. Nash—A. G. Hall. Naples and Omaha—B. C. Anderson. Pittsburg Station—Jesse Lee. Pittsburg Mission—B. C. Ansley. Queen City—J. G. Hendrick. Red Water—T. D. McCrary. Texarkana, First Church—Geo. W. Davis. Texarkana, Hardy Memorial—C. T. Cummings. Winfield—S. N. Allen. Wimsboro Circuit—J. H. Westmoreland

## Our Letter From New York

The Wilson Administration and New York Republicans Downed Tammany Hall—Catholicism Must Go.

Your New York correspondent will in this letter give further information to indicate the political changes that are taking place, and to prove that Democrats of the Woodrow Wilson-W. J. Bryan type and the Republicans of the North are either unconsciously or premeditatedly being drawn into closer and helpful relationship. Possibly it would be hard to prove that they have been working together for the overthrow of Tammany Hall, boss rule, Irish Catholic rule and whiskey rule, but there are many facts that bear out the idea.

Our Mayor-elect, Mr. Mitchell, is a life-long Democrat of Irish blood. When nominated by all the anti-Tammany elements, eighty per cent of whom were Republicans, he was Collector of the Port of New York, appointed by President Wilson and confirmed by a Democratic Senate. He received the nomination over District Attorney Whittman, a Republican and a very popular man, to emphasize the fact that the National Administration was behind the fusion movement and anxious to overthrow the powerful Tammany Hall. To give further emphasis to the fact, Assistant Secretary of State Malone came on from Washington and made speeches for the Fusion ticket, and now Mr. Malone has been appointed Collector of the Port, made vacant by Mr. Mitchell's resignation. The National Administration gave all the help it could to the overthrow of Tammany, and many prominent Democrats like Congressman Littleton, formerly of Texas, Burk Cochran, Mr. Hennessey and others came to its support. Republican orators gave vigorous support and the full Republican vote was polled, eighty per cent of the total.

The Progressives, nearly all of whom are Republicans, gave loyal support, and Mr. Mitchell's majority over McCall, the Tammany nominee, was 121,000. These are the main facts that prove that, in this city at least, Democrats and Republicans have joined hands to rid this great city of the barnacles and grafters who have been doing business under the name of the Democratic party to rob honest people.

If a joining of Democratic and Republican forces are justifiable in one city in order to overthrow such vile influences as have always been behind Tammany Hall and given it its power, then why not extend it to other cities and throughout the country? In this city Tammany polled 229,000 votes, and it is safe to say that Roman Catholics, saloon men and gamblers polled very nearly 200,000 of the 229,000. The same conditions prevail in all the cities of any size throughout the North. To take that vote from the party would so weaken it that it would hardly be able to keep up an organization. President Wilson, Mr. Bryan and other National Democratic leaders seem determined to rid the party of the incubus that has been such a weight for it to carry. If they succeed the party will be weakened, and if they fail it will continue to labor under a disadvantage and the disaster that has been brought on the National party. Probably Tammany rule in this State for the past three years has taken the State out of the Democratic column for several years to come. In the North the Democratic party has passed into the hands of Irish Catholics, the saloons and the immoral elements, and reform and purification will prove next to impossible.

If the desired results can be accomplished in an easier and better way why should not that be done? An alliance between the moral, decent elements in the South and with the Republicans in the North is for more feasible and practical. The Catholics and the whiskey elements always work hand in hand together.

### Just Half In Bed

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

Why not let them have a political party solely their own? Catholicism and Protestantism will not, cannot mix. Neither can decency and morality compromise with intemperance and degrading influences. What the Pope and the priests have lost in the old world they are trying to make up here, and they can only make headway in doing it by making use of one of the great National parties. Driven to themselves the crash would come at once. They profit by a division of the moral Protestant element in this country. Too much politics, old party prejudices and imaginary political differences give them the only chance they have.

Is it not strange that the daily press and the men who think they are statesmen lack the courage to battle for the right, for decency and morality, and the separation of Church and State?

The dispatches from Mexico continually speak of the Catholic party. We have it here, and the longer the American people hesitate to unite and step it the worse they will be off.

The New York Times of November 21, in discussing the Mexican question and in showing its faith in the patriotism of the intelligent middle class of the Mexican people, said: "These are the people whose withdrawal of support from Diaz made the well-intentioned but tragically futile revolution of Madero successful. What do they want now? Restoration to the Catholic Church of the powers which Juarez took away from it?"

## Our Letter From China

### China Mission Conference.

The China Mission Conference met in Huchow, October 16, and adjourned on the 29th. There was a full attendance of the foreign missionaries, men and women, and of the Chinese preachers and lay delegates. The weather was fine from beginning to end—a piece of our celebrated October weather—and the occasion was a most pleasant and profitable one—in fact one of the finest conferences I think we have ever held. Perfect harmony prevailed the whole way through and all the necessary business of the conference was fully attended to. Three preachers were received on trial, which just made up for the loss of the three who had died during the past year. It is always a source of gratification to have men come forward to enter the conference. We are so badly in need of workers and the work is extending so rapidly in all directions that it is a matter of the utmost solicitude and difficulty for us to find the workers to enter the doors that open to us on every hand. We are in great need of a training school to prepare workers. We have already decided to have part in the Nanking Seminary and Bible Training School, and the mission object of the undisturbed and one of the Chinese preachers as members of the Board of Directors of that institution. We also decided to ask the Board to appropriate \$10,000 in gold to pay our share of the equipment of the institution and also to appropriate \$200 in gold a year for current expenses. We also need a more primary school to train those of our workers who for one cause or another will not be able to go to Nanking. This school we hope to open in Sungking and steps are already being taken to accomplish this purpose. We are expecting that when Brother Burke arrives (he is coming within the next few days) he will be able to take hold of the work in Sungking and carry it forward in a successful manner. All of us hope most earnestly that the Board of Missions will be able to respond to our appeal and appropriate the funds that will be necessary to carry forward this work.

The reports of our work for the past year given on the conference floor by the preachers indicate a very substantial advance on that reported last year. There has been a very substantial increase in the number of members and probationers received into the Church during the year. We have now 4488 members as compared to 3868 last year showing a net increase of more than 600 in actual membership, and the number of probationers is something over 10,000 as compared to 6500 last year. Our churches and chapels are filled with hearers, our schools are crowded with pupils, large numbers of patients are received at our hospitals daily and there are constant calls from villages and towns everywhere for our preachers to come and open chapels. In many cases the people are quite ready to pay all the expenses of a chapel if we will only send the preacher. The missionaries had frequent meetings to discuss matters pertaining to the administration of the work; these

were conducted with the utmost harmony and good will. Several joint meetings of the men and women were held and the results of their deliberations will, I am sure, be productive of much good to the mission in the days to come. It was a common remark that we seemed to be more united and harmonious, if possible, than ever before in our mission. It was resolved, among other things, that hereafter all the mission meetings shall be joint meetings of the men and women, separate meetings of the men and women being held only where some special subject requires attention that need not be brought before the joint meeting.

Steps were taken to develop the property on Ouinson Road in Shanghai. The work of improvement of part of that property will probably be begun some time during the year. That part occupied by the four missionary residences, however is left over for further consideration. So many questions are involved in the disposition of that property that it is necessary for us to go slowly in the matter and as far as possible to take all the factors into account before reaching a final conclusion. Bishop Murray presided over the session of the conference and the mission meetings with his usual kindness and dispatch. The work under his administration has extended very considerably during the past three years and shows very clearly among other things the advantage of a continuous episcopal oversight. The mission passed a resolution asking the College of Bishops to appoint a Bishop to have charge of the work in the Orient for a quadrennium, as we are all sure that if the right man can come and take charge of our work, a unity of policy and administration will contribute very greatly to the success of the work in the Oriental fields.

### The Civil War.

The Civil War is over. So far as Shanghai was concerned the surrender of the Woosung forts early in August was the end of the fighting in this region. The siege of Nanking which followed, wherein the Government troops tried for more than two weeks to capture the city, was the scene of the most serious and obstinate fighting during the whole war. The rebels, ensconced behind the strong walls of Nanking, made a desperate resistance and it was feared for a time that the Government troops would find it almost impossible to capture the city by assault. But dissensions among the rebels weakened their defenses and they could not hold out against the overwhelming forces of the Government. After the fall of the city the Government troops were let loose upon the people and thousands of soldiers turned into robbers and looted the city from one end to the other. It is reported that not a house or a store was left untouched; everything portable was carried off by the bandit soldiers and a great deal that could not be carried off was ruthlessly destroyed. The only thing that was not done to complete the absolute ruin of the city was that it was not burned down. Very few fires occurred and the houses, therefore were for the most part left intact. But

the people, from the wealthiest to the poorest, were left destitute and will be largely the objects of charity for months to come. This is a most disgraceful page of the history of this war. The killing of three Japanese in the city threatened at one time to involve the country in serious complications with Japan. Happily the demands of the Japanese Government for an apology and indemnity have been complied with and that danger has blown over. On October 6 the new President was elected and on October 10, the anniversary of the establishment of the Republic two years ago, he was inaugurated. Immediately upon his election the foreign Governments who had Ministers at Peking, sent dispatches to the President, recognizing the Government of China. With the promulgation of the new Constitution, which has practically been agreed upon and will be promulgated in a very short time, the establishment of settled government in China seems assured. The rebel leaders have for the most part run off to Japan. The Government has issued a proclamation of amnesty to all and sundry of the rebels with the exception of a black list containing about seventy names of the chief leaders and instigators of the rebellion. News comes from time to time that some of the leaders are still hoping to find a chance to renew the war of rebellion, but it is altogether improbable that there will be any further disturbance or that they will be able to make any headway. The Government is getting a strong hold on all the important points throughout the country and so far as we can judge from apparent conditions, it will be quite impossible for any one to successfully raise the standard of rebellion against the Government. With the coming of peace and settled government trade will revive, prosperous conditions will extend, and we may hope for still better opportunities for the prosecution of our mission work.

### RECOLLECTIONS OF WHELOCK.

I've just read the article from Bro. Beatty's pen from Wheelock Circuit, that made me feel sad. Forty years ago, in this month I went there as Wheelock's pastor, following J. Fred Cox, one of our ablest and best men. I was inexperienced and timid to a fault. I read and prayed and cried much and the Lord heard and out of weakness brought forth great joy and salvation to very, very many souls. We had the greatest revivals that charge had had for many years. Some prominent folks were among the converts. They got up a petition at either end of the circuit to the Bishop for my return another year and I said, "No, God can't duplicate that work with as green a boy as I am." I thought I'd never find as many good people on earth again as I found there. I lived with old Brother and Sister L. L. Lewis, and if ever a boy preacher found a true father and mother among strangers, I found it in these intelligent and godly old people. They treated me like their own child and would not have a cent for board. Their two grown sons were converted that year. Thomas Lewis made a prominent doctor and died in Fort Worth a few years ago and went home to God. The younger boy died in less than a year after conversion and sent me word from his death bed to meet him in heaven; that I had led him to God but that he would outstrip me in the way. I shall never forget those good people, if I live a thousand years. Some of them are living and laboring there yet; among them is Rev. Marshall Lewis, a prominent local preacher.

A. P. PARKER.  
Shanghai, China, Oct. 25, 1913.

### GOD'S WAY.

In a sense there are as many ways in life as there are individuals to go them. Each has his particular way of opportunity and responsibility—each one has his own little sphere in which he is allowed by the providence of God to move and to exercise the gifts that are in him. But it is a psychological fact that these spheres hold an interdependence one upon the other as do the stars of the heavens in making the round of their great orbits. In our round of life there is also a dependence upon God as recognized in metaphysics. Upon one side of our ways of opportunity and responsibility we are in touch with mankind and upon the other side we are in touch with God. If, then, my way is well ordered and symmetrical it must

SAM C. VAUGHAN.

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be in perfect harmony upon both sides. It must have those attributes that are in perfect harmony with the perfect laws of nature and the perfect Spirit of God. For my way to be as it should be I must look to my alignment upon both sides; and I cannot be perfectly aligned upon one side without being perfectly aligned upon the other. It may seem right to man to pay no attention to these alignments and to go on in sordid disregard of psychological and metaphysical truths, but his error will be in evidence in the end.

"There is a way that seemeth right unto man, but the end thereof is the way of death." Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths."

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# Relation of a Methodist Preacher to his Successor

By REV. LEWIS E. CARTER, Troy, N. Y.

A few words of explanation as to why this subject has been chosen may be allowable. About five years ago a religious paper printed an article from the writer on "A Basic Element of Success in the Methodist Ministry." A few days after that article appeared a very cordial and brotherly letter came from a preacher, urging me to prepare another article on "The Relation of a Methodist Preacher to His Successor." This request was significant, because it was made by a successor of the writer. Immediately I wrote to the brother who made the request, and asked him if he had offered this suggestion because of any criticisms which he would make against my treatment of him. At once he replied that he had no criticism to offer, but declared that my treatment of him had been kind and brotherly, and he had suggested the subject because he thought a careful treatment of it would be of help to some preachers who had suffered from their predecessors.

This article will not be a symposium of wise men's opinions on this important theme. The writer has not consulted any Drew or Yale lecturers on preaching for material, but rather has kept his eyes and ears open while in the active pastorate, and risks the danger of presenting an unscholarly paper, that is, one that is not bookish or composed of quotations from learned authors. It should be clearly understood that we are to deal with Methodist preachers, not with Baptists, Presbyterians, Congregationalists, and the like. And by "Methodist preachers" we mean those of the Methodist Episcopal Church. But why single out Methodist preachers for special consideration in relation to their successors? Are they different from other preachers? Not necessarily, but they are harnessed up differently. They secure their appointments by a peculiar method, and we are inclined to believe that, on the whole, it is the best method yet devised. They are supposed to do their work faithfully each year. Men elected and appointed by the Church, Bishops and district superintendents, are supposed to examine their work carefully, and make their appointments upon the basis of work done and ability demonstrated. Some of our preachers may chafe under the system, and complain that they do not get justice, and perhaps rightly, yet, after all criticisms and murmurings are in, and the facts are weighed, the Methodist preacher who gets his appointments at the hands of a godly Bishop is far more fortunate than his "congregational" brother who stays on a charge till he is frozen or kicked out, and is compelled to strut like a peacock before various congregations as a candidate for another pulpit. Long live our Methodist plan of appointments!

The Methodist preacher not only secures his appointments by a peculiar method, but he is sent out to do a peculiar work, distinct from the work of the preacher of other denominations. The Methodist Church was never intended to be a standing army on dress parade; it is an army on the march, ready for battle at any moment. Methodism does not dwell in the temple, but in the tabernacle, ready for forward movement at the commander's orders. With such ideals in his heart, the Methodist preacher is not expected to become a fixture in his charge or a fossil in his work. He is a builder, a leader, a reformer, a prophet, and, if need be, a martyr. He is not appointed merely to the local Church, but to Methodism at large, a relation not fully duplicated in any other Protestant denomination. These facts make necessary certain ethical standards of relation between Methodist preachers which deserve our attention.

Our subject naturally divides itself into two general heads. First: How should a Methodist preacher conduct himself in relation to his successor, after his successor has been appointed? Second: How should a Methodist preacher conduct his work while on a charge, so as to leave the charge in a suitable, equitable condition for his successor?

Let us consider the first question. After a preacher is appointed to another charge, and before he has packed his "barrel," he can do more harm in a few days with his tongue than he has done good in many years, if he stoops to the level of a gossip, or allows jealousy to blacken his soul. His successor will have faults, of course—all men have them—but it is not a preacher's duty to tell his congregation of his successor's faults; the people will find them out in due time. More than one preacher has gone to his charge handicapped because in a careless or jealous moment his predecessor has dropped unfavorable

comments about him. This is contemptible and un-Christian. One of the most godly and successful Methodist preachers known by the writer was infested for months on an appointment by prejudices among his members, caused by unfavorable comments made by his predecessor before he left the charge, and even after he had moved away. If a preacher loves Methodism he will not impede its progress in such a manner, and if he loves Christ he will not allow jealousy to lower him to the level of a gossip or libeler. A Methodist preacher in finishing his work on a charge should do all in his power to make his successor's pastorate even more effective than his own.

Frequent invitations to officiate at funerals and weddings on a former charge often result in useless feelings. A preacher cannot be too factitious and brotherly in dealing with such invitations. Naturally a faithful pastor is beloved by some families on a former charge. He has led some member of the family to Christ; he has brought comfort to the home in time of sorrow; and when in after years a special joy or burden comes to that family they instinctively turn to the pastor who knows their peculiar circumstances, and ask for his presence. There should be and is no law against his accepting such invitations, but he should suggest, if he insists that the present pastor of the family shall have a part in the ceremony. On one occasion I was invited back to officiate at a wedding of a young lady whom I had received into the Church. I suggested that the family invite their pastor to perform the ceremony, and the suggestion was followed. At another time I was invited to officiate at the funeral of a man who had been a close friend on a former charge, though not a member of the Church. He was sick unto death at conference time, and a few weeks afterward passed away. The family desired my presence, and invited me to conduct the funeral service. In connection with this event I unwittingly neglected to show proper courtesy to the pastor in charge. This happened some years ago, and ignorance rather than malice was back of the neglect. I failed to ask the resident pastor to participate in the services, and in fact did not know he was present at the funeral until afterward. In after years, while reflecting on the subject being discussed, I wrote to the preacher who was so carelessly ignored and begged his pardon. In reply that generous hearted preacher wrote: "You may be at ease concerning the incident that you referred to in connection with the funeral of Mr. Blank. Even though the law of funeral ethics was infringed upon, I have never for a moment had anything but good will and a brotherly feeling for you. No one is above the possibility of making mistakes in life." I was fortunate in having such a loyal Christian brother to deal with in this case. It was his charity and not my treatment of him that kept harmony. Doubtless much of the difficulty and ill manners attendant upon invitations to return to a former charge for funerals and weddings could be eliminated if the levy would help pastors to maintain ministerial ethics in this particular. The pastor in charge should be invited, by all means, to participate in these ceremonies.

It is not conducive to harmony for a preacher to return often to a charge to visit not families. Ministers have a right to form intimate friendships with families on their charges, but it is not expedient to visit those families so often after leaving a charge as to crowd out proper affection for their present pastor and his family. Some have a rule not to return in a social way at all to a former charge, but this seems too severe and self-sacrificing. A Bishop once said to a conference just before reading the appointments: "Brothers, you are soon to bear your appointments read. Go to them as soon as you can, and then stay there." He was not far astray in his advice.

Some preachers and their wives have made trouble for a successor by means of Uncle Sam's postoffice department. We know it is hard to break away from loyal friends on a charge (that is one of the heavy burdens of the ministry), but on the next charge there will be loyal friends, too, and if a pastor attends to the duties and friendships of the new field he will not have much time for voluminous correspondence with those whose loyalty should be transferred to their present pastor. If a Methodist preacher is faithful to his work, he will not want friends. One of the commendations of his labor is the multitude of loyal friendships formed during a life of wandering. However, he should not be selfish with his friends, but let

his successor share them, too.

Equally annoying with personal visits and frequent correspondence are costly presents which some preachers or their wives send back to former parishioners. Notice, we say "costly presents." No one would object to postcards or booklets bearing greetings of the holiday season, but it seems uncalled for and unfair to a successor for a former pastor or his family to present costly gifts to individuals on a former charge. Not many Methodist preachers can afford to buy costly gifts, even for their own families, but once in a while a preacher comes into wealth by bequest or marriage, and thus can afford to present valuable gifts to favorite parishioners, not only while on a charge but even afterward. It is embarrassing to a pastor who cannot afford such a display of generosity to call at the homes of his people and have them exhibit the magnificent gifts which a former pastor has sent them. If a paragon is teeming with money we suggest that it be given to promote the regular benevolences of the Church, rather than lavished on individual presents to former parishioners.

Doubtless other errors should be avoided, and other virtues should be practiced, by a preacher toward his successor after leaving a charge, but we will not dwell on this phase of the subject longer. Let us now proceed to the second question: "How should a Methodist preacher conduct his work while on a charge so as to leave the charge in a suitable, equitable condition for his successor? A preacher can do more to help or hinder his successor and the work of the Church before leaving an appointment than afterward.

At this point let us remember once more what the polity of our Church is in regard to the appointment of pastors. A Methodist preacher is appointed for only one year. He has no authority for presuming he is to remain a lifetime. He has no authority to initiate plans and inaugurate methods of work which would utterly fall without his presence, and which will be a millstone about the neck of his successor. His position is not unlike that of the bank cashier who expects the Government examiner any time to inspect the books. The cashier must have the accounts of the bank in such a condition every night that he does not fear an inspection by the examiner the next morning. A Methodist preacher should so conduct his work that at conference time each year he could transfer it to a successor without embarrassment either to himself or to the successor, and without detriment to the Church.

Specific facts might illustrate our principle. It is not ethical or Christian for a preacher to plunge a congregation into a deep financial sea, and then sail away to leave the people and their new pastor to flounder and struggle and almost sink in the sea of debt. Often a pastor is not blamable because of an overwhelming debt on a church. Perhaps officials or visionary members have ignored the advice of the pastor, and plunged deeper than they ought. Under such circumstances a pastor should not be blamed for slipping away from what he did not sanction. But usually a pastor does not have to restrain laymen from going into excessive debt for building and improvements. And if the pastor is the one who is responsible for the burdensome debt, he should be kept on the charge till it can be transferred to a successor without injustice to the latter.

Some preachers will have something to answer for in the day of judgment because of the lax way they have kept the Church records of membership. At this point many successors suffer at the hands of predecessors. The Discipline requires a pastor to make a visiting list of the members of the charge in towns and cities, by streets and numbers, ready for a successor. (See Discipline 1912, paragraph 179, section 30.) I know of a preacher who left a large Church of over 400 members in a good sized town, scattered over a wide territory in the village and on farms, without leaving his successor a scrap of paper to indicate where the congregation lived. The new pastor was obliged to inquire of the congregation where each family lived, and thus make out his own visiting list. This is not fair or brotherly.

But such negligence is not exaggerating as the habit of "padding the records." By this I do not mean that fictitious names are deliberately placed on the Church records. Not that. But I mean the careless way of leaving the names of deceased members, backsliders who no longer support the Church with purse or attendance, non-residents who have gone without letter and the like, as members to be counted in the Annual Conference report. It is disappointing to go to a charge with 589 members reported, and find upon careful inspection of the books, that the actual membership is but 360. And yet

that very circumstance took place within the observation of the writer. In that Church there had been eloquent preachers for several years who made much of their pulpit work, and had immense congregations, made up largely of people from other Churches who tramped there to hear them scatter star dust. Finally, when these preachers had one by one become famous and were called to larger fields of labor, a man of different ideals of success became the pastor. He was conscientious, pious, orthodox, sincere. He had a feeling somewhat that Church records should be kept as accurately as bank books, and in unison with his committee on records he undertook to find how many members should be actually reported. One day he discovered on the records the name of a man whose wife's membership had been transferred to the writer's Church. He said to me: "Our records show that Mrs. Blank took her letter to your Church; where is Mr. Blank?" To which I replied, "I suppose he is in heaven, for he died five years ago." But the death had not been indicated by that eloquent preacher on the Church records, and a dead man, a member of the Church triumphant, was counted in the annual report as a member of the Church militant. When I went to a charge at one time a calling list was handed me in the presence of an official member. The official wittingly remarked, "If you visit all whose names are on that list you will have to go to heaven." And he was right, for afterward we found names there recorded of people who had been dead for years. We may smile over this, but such gross carelessness, not to say dishonesty, is no laughing matter.

Another pastor shortly after going to a charge began to revise his records. One day he was asked how the work was progressing, and he replied: "We have had a glorious revival. I have taken off 150 names from the membership. I have found that some took their letters years ago, and are now officials in other Churches, and some are dead." When a pastor grants a letter of dismissal he should indicate the fact at once on the Church records, and not carry the names over to make his conference report look prosperous.

A certain appointment at the close of a pastor's term was credited with about 1500 members in the Sunday School. His successor, with a new Sunday School Superintendent, revised the records, and found about 1200 scholars should be recorded. This decrease was due not to a decrease in attendance or in actual strength of the school, but rather to accurate, honest keeping of the records, for with 1200 scholars reported, the school was stronger than with the 1500 formerly reported. Conference Minutes do not always tell the truth.

The example set to preachers by the late Bishop Snellmever, when he was a pastor, should be more carefully emulated. With his officials he went into the Church records annually, and after each name indicated the facts which would reveal at a glance whether the name recorded was that of an active, non-attendant, or dismissed member. It is only by some such careful method by a predecessor that a pastor on a new charge can answer the question at the first Quarterly Conference, required by the Discipline in paragraph 106, Section 7: "What is the complete record for membership during the past year?" Too much care cannot be taken in keeping the Church records. It is grossly unfair to a successor to hand over to him as members the names of those who have been driftwood, or dead, for years.

A Methodist preacher should not only avoid loading down his successor with burdensome debts and inflated records, but he should not bequeath him a congregation that has been fed with heresies and un-Methodistic doctrines. If a preacher is called to a "Congregational" Church for life or during mutual agreement, he may preach what he pleases and what the people will tolerate, and no one outside has any well-founded right to object; but not so in the case of a Methodist preacher. He is not called for life to a "congregational" Church; he is appointed for one year to a local Church in a connected Methodism. He has no more right to preach doctrines contrary to the spirit and practice of Methodism at large than the Governor of New York State has to proclaim political theories contrary to the United States Government. This great founder of Methodism did not say, "My parish is my world," but he said, "The world is my parish." Methodism's power lies primarily in two fundamental principles, personal religious experience and the "connectional spirit." Take away the personal religious experience of its members,

## Not An Experiment

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

Methodism loses its moral and spiritual fervor and power; destroy the connectional spirit of Methodism, and our Church ceases to be a powerful factor as an organized religious movement.

The testimony meetings of Methodism, the class and prayer-meetings, have kept alive the joy and reality of personal religious experience. A preacher who discourages these meetings in a Methodist Church, and substitutes for them a third preaching service, is not worthy of an appointment by a Methodist Bishop. A silent Methodist is a dead Methodist, and the preacher who ridicules and discourages lip testimony at the mid-week services should surrender his parsonage.

There is a religious tolerance that is Christlike, and therefore praiseworthy. The tolerance that unites Churches of various denominations for a campaign of civic righteousness or evangelistic conquest is highly commendable; but the tolerance that prompts a man to preach doctrines out of harmony with the Church that gives him support and has ordained him for its ministry, whose doctrines he has promised to teach, is a tolerance that is intolerable. If a preacher does not believe Methodist doctrines and is out of harmony with the spirit of Methodism, let him be a man and withdraw from the Methodist Church, and not stay there and poison a local Church with his discontent, and some day leave the wreck for an unfortunate successor to rebuild. There is plenty of room in the Unitarian, Universal and New Thought Churches for him.

The work of a Methodist preacher is not merely to build up a local society, but to strengthen Methodism at large. This cannot be done unless the separate societies are kept homogeneous, and this condition cannot obtain if one pastor preaches character by ethics, and another character through the atonement of Christ, one preaches God as the head of a moral government and another preaches God a soft old grandmother who will save people whether they want to be saved or not. If Methodists are to continue to be a peculiar people, chosen of God for a definite mission work, their pastors must continue to be Methodists in doctrine and in life.

Some may object to our plan outlined here on the ground that it eliminates personality from the work of the ministry. We all agree that a consecrated personality is a secret of success in the ministry. That, more than any human factor, is the secret of Billy Sunday's power. Not for a moment would I advocate a plan of work in the ministry that thwarts individuality. But as in civic life personal liberty is not allowed to trespass upon the general welfare, so in the Methodist ministry personality should not trespass upon connectional welfare. He who thinks more of his own opinion than of Methodism at large has lost his usefulness in our Church.

If the connectional spirit of Methodism does not impel a preacher to be courteous to his successor before and after he has left the charge, there is an influence that should hold him to that purpose, namely, the passion of Christian brotherhood for the members of the Methodist Episcopal Church and ministry. No one can sing more truthfully or should sing more often than Methodist preachers this grand old hymn of fellowship:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."  
"Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares."

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G. C. RANKIN, D. D. Editor

Office of Publication—1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

BLAYLOCK PUB. CO. Publishers

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2 00  
SIX MONTHS 1 00  
THREE MONTHS 50  
TO PREACHERS (Half Price) 1 00

For Advertising rates address the Publishers.

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## OUR CONFERENCES

BISHOP MOUZON, Presiding,  
North Texas, Clarksville, Dec. 3

The Methodist laymen of Dallas, composed of members from all the churches, gave their annual banquet to the preachers at the Oriental Hotel last Monday night. It was attended by more than one hundred, and a more enjoyable time was never had under similar circumstances. Judge J. M. McCormick presided and he was felicitous in presenting the different speakers, among whom were Judge M. M. Brooks, Rev. J. W. Hill, a visitor; Judge E. B. Perkins, Rev. H. D. Knickerbocker, visitor; Rev. New Harris and others. A goodly fellowship exists among the preachers and laymen of Dallas. Once each year, just before conference, they enjoy a function of this character. So far as we can observe all the congregations want their preachers returned next year.

When we reported the work of Rev. J. W. Mayne, at the Northwest Texas Conference, we made him say that he had a good "mission at Dalhart," when we meant to say a good revival. Dalhart is far from a mission appointment, but Brother Mayne has a special mission of service to those good people. The place itself is a good station. They paid the past year \$18 per capita and this year they pay their preacher and presiding elder \$1440, and all this in the face of a drought. A "good mission," indeed!

Rev. S. J. Rucker, of the Central Texas Conference, and Rev. J. H. Groseclose, of the West Texas Conference, are wide-awake and expedition editors of their conference minutes. In less than ten days after the adjournment of those bodies or not far from that that time, they had printed copies in the hands of the members. Both of them sent to this office copies and we congratulate them on their work and their promptness. This is business.

Rev. and Mrs. C. M. Harless recently entertained all the ministers of the Greenville District, at their parsonage home. It was on Thanksgiving day and a genuine feast was spread and a good time had. Two visitors were present—Brother Whitesides, of Bonham, and Brother McClure, of Dallas. It was greatly enjoyed by the entire company and the fellowship was delightful. Brother Harless is closing out a successful year on the Greenville District.

## The Texas Conference Notes

Mrs. Crane, of Nacogdoches, was the first Methodist to live in that town. She settled there about the time she was married in 1860, and for some time she was the only member, but she was faithful. First in a school-house and then in an old temperance hall the preacher would come and preach to the people. Sometime after that others moved in and they formed a little society and bought the lot where the old hall was located. In 1889 they sold the lot and bought where they now have their church building. This good woman was a prime leader in all this movement and gave every encouragement to the preacher. God let her live to break the first dirt for the present new church and see it completed and early in this year she was transferred to the Church triumphant. It was her desire to see the conference meet there, but this was denied her. She was only there in spirit. Her family are in the church and the Methodists of Nacogdoches rise up and call her blessed. One of these days before long, we are going to have her picture and an extensive write-up of her life. It will make interesting reading.

We failed to get any reports from the preachers as to their work, except the undergraduates. The names of all the others were called and passed without any reports from them. This method is expeditious since it takes a great deal of time to hear a report from every pastor.

Bishop Mouzon's presidency gave eminent satisfaction. There was not a ripple in the proceeding and his administration was harmonious, brotherly, wise and considerate. It is our judgment that the Bishop closed that conference with the good will of the entire membership. He made it a very religious conference and his ministrations in the pulpit and on the platform were helpful and inspiring.

Mr. and Mrs. Jack Roberts, leading Methodists of the town, threw wide open their comfortable home to many of the delegates. This writer, Dr. I. Alexander, Rev. R. P. Shuler, Rev. and Mrs. J. M. Mills, Rev. L. A. Hanson, Rev. L. B. Elrod, Rev. R. A. Burroughs, Rev. George B. Winton and Rev. S. D. Horger and perhaps others were delightfully entertained in that hospitable home. No ministers were ever better provided for or had a better time at conference.

The Advocate had the right-of-way at the conference. The brethren did well by it during the past year, and at the annual gathering they made good reports in its behalf. Bishop Mouzon lost no opportunity to stress the importance of the Advocate as a great factor in the work of the Church.

Mr. and Mrs. Emmett Armstrong, of Center, were visitors at the conference. Mrs. Armstrong for several months had been quite ill, but she is about well again. Brother Armstrong is a brother of Rev. T. S. Armstrong, of the Central Conference, and he and his wife love the Church and the preachers.

Rev. R. O. Wier, of Anderson, made a good report of his work. He had forty accessions on profession of faith, twenty-nine adults baptized, twenty new subscribers for the Advocate, and collections were 25 per cent above last year.

Nacogdoches did royally in the entertainment. Rev. S. S. McKenney and his people went their length in giving homes to all. The homes of the Catholics and of Jewish friends were thrown open and preachers were entertained by them. We have never seen this done before. It was, therefore, a brotherly occasion and no man, woman or child in that good town failed at any point. The whole confer-

ence was glad that it went to Nacogdoches. Rev. J. Walter Mills, the presiding elder, joined his head and heart also in the entertainment.

The Texas Conference has a fine body of laymen who attend its sessions and take large part in the proceedings. They constitute no small part of the membership of that body and their intelligence and zeal aid greatly in the work of the Church.

The weather at first promised good behavior, but the third day the clouds came and the rains poured down. But it did not dampen the ardor either of the preachers or of the people, for the house was crowded at all the conference sessions and services. We have never seen people attend conference sessions in such crowds. Laymen came in from the country and adjoining towns to enjoy the occasion.

The election of delegates to the General Conference was an orderly and dignified affair. Only two delegates on the clerical side were elected on the first ballot and only one layman, as we remember. Then several ballots followed before the delegates were completed. Rev. James Kilgore, who was a member of the last General Conference, led the ballot and Smith Garrison the lay ballot. Rev. Frank Boys was a close second on the first. All the clerical delegates, except Rev. Sam Hay, are presiding elders. They are all strong men and will give good service to our quadrennial gathering. The conference elected six clerical and six lay delegates and their election in regular order will be found in the conference proceedings of this issue.

We are sorry that we have not time to make more extended notes of the conference and of many of the brethren, but we are fighting for time to get off to Clarksville to take in the last of the five conference sessions. We have only one day in the office this week with a multitude of things on hand. So our notes are necessarily briefer than usual.

The vote on the change of the name of the Church only received seven in its favor. Evidently Texas has but little sympathy with the effort to adopt the name handed down by the General Conference. That great body at Asheville four years ago now sees in what a limited capacity they represented the sentiment of the Church when they submitted that new name to the conferences.

The next session of the conference will go to Bay City, far down in the Southern end of the conference. This is the first time this body has drifted that far toward the border, but all of them will doubtless receive a cordial welcome next fall when they arrive in that hospitable city down by the sea, or near the sea.

Quite a number of changes were made in the appointments, but not so many as last year; at least this is our judgment after a casual reading of them. And those that were made seem to have been necessary. The Bishop and his Cabinet gave careful consideration to this matter and did their very best to adjust all such changes in the most satisfactory manner possible.

Rev. J. T. Smith, the old war horse of the Conference, after four strenuous and successful years on the Jacksonville District, and Rev. J. B. Turrentine, of the Tyler District, exchanged appointments.

Rev. C. T. Tally, after serving Jacksonville faithfully for two years, now becomes the Educational Commissioner for Southwestern University. This is an important position and one of severe toll and persistent labor, but Brother Tally is strong of body and vigorous of mind and will be

equal to the responsibility. He is an alumnus of this institution.

Rev. A. A. Kidd, after a good year at Rosebud, becomes the financial agent for Alexander Institute, with headquarters at Jacksonville. He is a man of great popularity and unflagging energy, and he will plunge into his work with vim and system.

Dr. W. F. Packard, after four years of great labor and success at First Church, Houston, goes to Marlin. He leaves one good field under the statute of limitation to begin a term of useful service in another important field of active endeavor.

Rev. C. S. Wright, who has had a most successful term of service at Central Church, Galveston, is now pastor at First Church, Houston. He is one of the strong and vigorous men in the conference and he will throw the full strength of his big heart and trained brain into the labors of his new field, and we predict for him a successful career with these splendid people in Houston.

## Conference Personals

Rev. D. B. Boddie brought up twenty-seven new subscribers for the Advocate and otherwise did good work for the paper. His reports were also good.

Rev. M. I. Brown is one of the most evangelical preachers in the conference and one of the Advocate's best friends.

Rev. J. B. Turrentine is a good friend of the Advocate and did work for it on his district. His brethren elected him to the General Conference.

Rev. J. F. Carter stands by the Advocate and he brought up sixteen new subscriptions. He is a success on all parts of the ground.

Rev. M. F. Daniel secured sixteen subscribers and had figures to show for his work during the year.

Rev. Walton Day is a new man in the conference, but an old hand at good work. He brought up a fine report.

Rev. C. B. Garrett is one of the most faithful men in the conference and at Center he had a good year. His reports gave evidence of a successful work.

Rev. J. M. Honeycutt is a splendid worker on all lines and the Advocate is one of his special lines.

Rev. D. H. Hotchkiss is a station preacher, but he has time to look after his conference organ and he does it in good shape.

Rev. J. D. F. Houk is a new man in the conference, but he works like a veteran and he stands by the Advocate.

Rev. W. J. Johnson has one of the big charges in the conference, but he makes the Advocate hum in his work. He is a success.

Rev. E. W. Solomon has a big district and he stands for the Advocate from one end of it to the other. His brethren elected him to the General Conference.

Rev. S. S. McKenney led the van in his Advocate subscription. He has put the paper in nearly all the homes of his people. Hence he is a big success.

Rev. J. E. Morgan did a splendid year's work on the North Side in Texas, and he brought up twenty-three subscribers to the Advocate. He is one of the best workers in the conference.

Rev. J. W. Mills is a stem-winder and all over his district he boomed the Advocate. He is one of the leaders in his conference and if we mistake not

he was elected to the General Conference on the first ballot, along with Dr. Kilgore and Rev. Frank Boyles.

Rev. W. H. Westmoreland reported thirty-five subscribers to the Advocate and this is only one of the evidences of his success.

Smith Garrison is one of the standbys of the conference. It would not look like an Annual Conference without him. Brother Graham, of Arkansas, was another good worker also. See the conference reports for the other lay delegates and alternates to the General Conference.

Rev. E. L. Shettles is a man of affairs and also a friend of the Advocate. He is the tall man of the body and, like Saul, he towers above his brethren head and shoulders. And he stands for something also.

Rev. I. F. Betts is one of the most active men in the conference and he brings things to pass in his district.

Rev. O. T. Hotchkiss is a strong man in his conference and he stands by the Advocate in great shape.

Rev. L. B. Elrod finished up four successful years at Marshall and the result is flattering to him. He is a leader in his conference and a good preacher.

In addition to brethren elsewhere mentioned we are also indebted to many other brethren for good reports on the Advocate, to-wit: Revs. S. N. Allen, C. J. Atkinson, R. E. Beaird, J. C. Carr, W. H. Edwards, E. C. Escoc, G. M. Fletcher, D. W. Gardner, W. W. Gollighugh, J. W. Goodwin, A. G. Hall, W. G. Harbin, I. B. Manly, L. H. Mathison, J. M. Mills, P. I. Milton, W. C. Morris, C. M. Myers, I. F. Pace, C. F. Smith, J. M. Smith, S. W. Stokely, C. T. Tally, W. W. Thomas, W. H. Vance and H. V. Watts.

Rev. L. F. Smith never fails to push the circulation of the Advocate and look after renewals, also.

Rev. J. L. Ross added twenty-six new subscribers to the Advocate on his charge and brought up almost a full report on renewals. He is a fine worker and all Church interests receive careful attention.

Rev. R. M. Stewart is one of the old guard of local preachers. He supplied a pastorate this year and the Advocate greatly profited thereby. He is one of the true and tried.

Rev. A. G. Scruggs brought up his usual full report. The Advocate goes to every home on his charge.

Rev. H. M. Whaling, Jr., has not only every steward, but also every member of his Quarterly Conference on the Advocate list, as well as a good many members. He is a live wire.

Rev. E. D. Watson is a careful, systematic worker and neglects no detail. The Advocate is indebted to him for a very complete, comprehensive report.

Rev. R. H. Lewelling is one of the coming young men of the conference. He is a tireless worker and his people say he is a good preacher and improves with every sermon.

Rev. A. A. Kidd did a fine year's work at Rosebud.

## A SUNDAY IN HOUSTON.

Saturday night we left Nacogdoches for Houston to spend the day there with old friends. Also to see a daughter who is working in connection with First Methodist Church. It had rained the day and night before and as usual Houston was in the mud. But the sun was shining brightly and the sky was clear above us. This made the people feel like coming out to service. In the morning I was with the St. Paul's



# Strong Blood

Or weak blood governs for good or ill every part of the body. The medicine that makes weak blood pure and strong is HOOD'S SARSAPARILLA. For over a third of a century it has been the leading blood purifier.

people. They are a part of the old Shearn Memorial Church of which I was pastor twenty years ago. Of course I felt very much at home among them. They have a magnificent church building. I need not describe it here, for it has been often presented in the Advocate. Suffice it to say, that we have no structure like it in Southern Methodism. It cost in the neighborhood of \$200,000, and you can imagine its completeness and elegance. It was filled with an intelligent audience and we had a religious service. The music was inspiring. At the close of the hour the people gave me a great welcome. It was like a home-coming. Dr. Sam R. Hay has done a great work there the past three years; provided for its debt and has it on a sound financial basis. He is not only held in high esteem, but he is deeply loved.

At night I was with the First Church people. There is another superb church building. It cost, perhaps, more than St. Paul's and it is a magnificent edifice and perfect in all of its arrangements. But we have often written about it in the Advocate and it is not necessary to repeat it here. We had a full congregation and many of them were old friends. I had the same experience with them that I did at the other church. We had a good service. Dr. W. F. Packard has just closed a strenuous and successful quadrennium with these people and he leaves them with their confidence and love. No man has endeared himself more to a congregation. He has large results to show for his work. I was delightfully entertained by Mr. and Mrs. C. F. Carter, and also by Mr. and Mrs. Berry. But this is all I can say for the present. G. C. R.

It is with regret that we note the death of Brother H. E. Abernathy, which recently took place at his home in Royse City. He was a good man and our personal friend. He leaves a widow and six children to mourn his departure, along with a wide circle of friends. He was a consistent member of the Church, a friend of the preachers and a good man to his neighbors. He was loved by us and it has been our privilege to enjoy his home circle and partake of his generous hospitality. He has gone to sure reward.

## PERSONALS

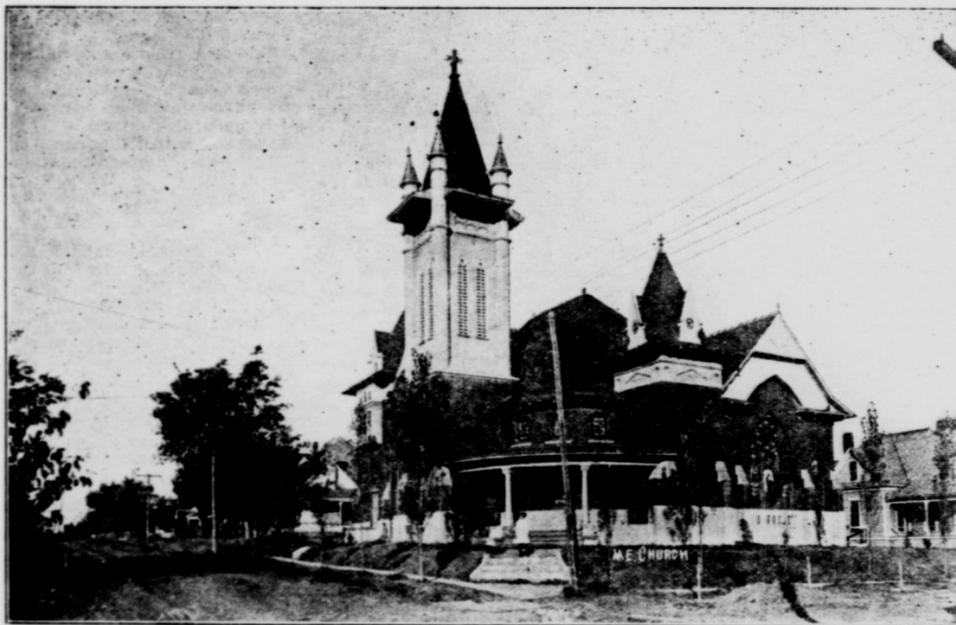
Rev. W. H. Butler, of Coronal Institute, San Marcos, was a pleasant visitor recently.

Rev. E. F. Boone, on his way to the Texas Conference, paid this office a pleasant visit recently.

Professor J. P. Taylor, superintendent of Brazos County schools, was a pleasant visitor to this office recently.

Bro. C. G. Hallmark, of Kenedy, was a pleasant visitor last week. Brother Hallmark, who is superintendent of the public schools in his town and also superintendent of the Sunday School.

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McKENZIE MEMORIAL CHURCH, CLARKSVILLE, TEXAS.

REV. J. H. GRIFFIN, Pastor.

Yesterday Bishop Mouzon called to order the forty-seventh session of the North Texas Conference in Clarksville, Texas. The above is a picture of our magnificent church edifice in that city. It is named after Dr. McKenzie, affectionately known as "Old Master," by hundreds of those who attended his school near Clarksville. Notwithstanding Clarksville is one of the historic and old towns in Texas, and that for forty-seven years she has been within the territory of the North Texas Conference, yet this is the first time she has entertained that body.

was in Dallas attending the Teachers' Convention.

Rev. and Mrs. W. R. Keathley, of Weberville, are undergoing a deep sorrow. Their son was recently killed in a railway accident in Louisiana and they are broken-hearted over the calamity. He was working for the road and the train broke in two throwing him under the wheels and his death was instant. May the good Father comfort them in their distress.

Bro. Bell and his two big sons, of Tolbert, run over from the Live Stock Show at Fort Worth on Saturday. He said he was taking in all the sights on this trip, so dropped in at the Advocate office to see the editor. Bro. Bell is one of the staunch Panhandle Methodists.

It is with regret that we chronicle the death of the good wife of Rev. J. B. Curry, of Santa Anna. This is a severe blow to our dear brother and we extend to him our sincere sympathy. Her remains were taken to Midlothian for interment. She was a good woman and died as she had lived, in the faith of the gospel.

Just as we go to press Rev. Theophilus Lee wires us that Caldwell has gone into the dry column by 150 majority. On with the battle!

### AN APPRECIATION.

The notice in the Advocate of the intercapsular fracture of the hip bone of Mrs. Boyd has brought many inquiries from friends and relatives which we appreciate. She has borne her suffering with patience for eight weeks and is hopeful and cheerful. She will be helpless for weeks to come. Her condition will prevent me from attending our conference at Clarksville. The people are kind to us. Bros. Nash and Riddle and their wives have done what they could; and Sister Nash took the place of a trained nurse until our daughter reached us who is still here. Brothers Nash, Sullivan and Riddle leave today with good reports and the people want them back. But as Brother Sullivan has closed four years on the Decatur Circuit he is not looked for. GEO. F. BOYD.

### CHRISTMAS CONSCIENCE FOR CERTAIN CHILDREN.

Christmas Conscience? Yes, you Methodists had it last year! How do we know?

By your gifts we can trace it. The sun shone brightly at the Orphanage last Christmas, happiness radiated from every care-worn, grief-stricken little face. Santa came whether mother was living to write the letter or not. Somehow the old fellow had found out what the little ones wanted



REV. J. H. GRIFFIN, Host of Conference.

and there it was glistening and peeping out from among the branches of the biggest, jolliest old tree, some of the least ones had ever seen. In the rush of the busy life, you loyal Methodists of Texas had had a slight twinge of a tender conscience when thinking Christmas thoughts for your loved little ones, and from hearts throbbing with love you made possible this splendid Christmas at your big home, the Orphanage.

The months sped on, you thought often of us and prayerfully, the express packages and parcel post packages have made daily visits to us, until our children have all been sensibly dressed in new clothes made to fit by loving hands of the good women of the Church. The climax was reached yesterday, Thanksgiving Day. There was such a rush of barrels, boxes, packages, gobbling turkeys, crowing hens, mellow smelling fruit, spicy eating cakes, rapidly melting ice cream amid the screams of delight from the children on the new merry-go-round, and laughter created by the funny records on the new Victrola that Brother Porter rounded up. Mother and Father Burroughs thought they never could establish order out of this happy confusion, and our assistant manager, Brother McCain, was all but "box-crazy" when he finished opening all of them. The day has passed into history and its happy doings are a sweet memory; so have most of the eatable gifts, and the doctor did not have to be called.

"Twas ever thus!" Make up your minds, kind friends, that we Orphanage poor are the poor the good Book says we will always have with us. This coming Christmas we will be just as hungry, just as needy of Christmas cheer as ever, perhaps a little more so. You have taught us that your love for us is on the increase.

May the tender Father give to each of you a crowning Christmas conscience for certain care-committed children.

R. A. BURROUGHS, Manager.  
J. N. McCAIN, Assistant Manager.

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

The money for this much needed cause is coming in at the following rate: Previously reported, \$1260.49. For this week as follows:

W. M. Society, Morgan	1.00
Sunday School, Bertram	5.00
Sunday School, Gary	4.00
H. H. M. Society, Pampa	5.00
Woman's Society, Yoakum	10.00
Mrs. A. M. Downs, Edgewood	1.00
A. S. S. member, Brownwood	1.50
Loyal Workers S. S. Class, Aspermont	5.00
Sunday School, Hallettsville	5.00
Mr. and Mrs. W. M. Dorst, Kendallton	2.50
Busy Workers S. S. Class, White Rock Sunday School, Honey Grove	10.00
A Friend, Beaumont	1.00
W. M. Society, Edna	15.00
R. 1, Box 43, Bluffdale	1.00
Mr. and Mrs. W. M. Miller, Claude	1.00

Total for week \$68.10  
Grand total date \$1328.59  
Come help us swell the amount.  
A. D. PORTER,  
Morrow Street, Waco.

### A CHEERING MESSAGE.

The many friends of Rev. A. P. Lowery will be glad to learn that his wife, who underwent a most serious operation, is now fast recovering and will soon be well and strong again. For the recovery of this elect lady many prayers were offered, and now in the answer of those prayers we go greatly rejoice.

Brother Lowery and his good wife have been engaged in revival work for several years, and large success has crowned their labors. During the present year they have had more than one thousand conversions. He is an earnest, efficient gospel preacher and the Lord has greatly blessed his tireless ministry. He is a modest, humble man, but he speaks with all the force and authority of one called of high heaven to proclaim the eternal verities of the Gospel.

His home is with us at Polytechnic and his membership is here, also. A more loyal man and true to his Church I do not know. He grows more useful year by year, and is filling a larger place among us. He is a great power in revival work; he does not let go till the victory comes. More than ten thousand have been converted under his ministry in the last eight years. He has consecrated the remainder of his life to evangelistic work.

F. P. CULVER.

Polytechnic, Texas.

### NEWS FROM GEORGIA.

Bishop Denny has just sent me to First Church, Rome. Our conference session was the greatest meeting I ever attended. The Bishop was at his best. He made a deep and abiding place in our hearts. His preaching was fit to rank with that of Richard Watson. I have never known appointments so nearly satisfactory. We have had a wonderful year in Georgia. This

is now the largest Methodist Conference in the world.

Dr. H. M. DuBose has wrought a marvelous success in Atlanta. He was chosen to lead our General Conference delegation. The others are Dr. J. E. Dickey, J. A. Sharpe, W. P. Lovejoy, J. H. Eakes, C. O. Jones and Rembert G. Smith. S. E. WASSON.

Barnesville, Ga.



REV. A. A. KIDD, Texas Conference.

Rev. A. A. Kidd, of Roseland, was a very busy man the past year, but he had time to place the Advocate in thirty-four new homes and bring up almost a full report on collections. His stewards are on the 100 per cent roll. Brother Kidd is a success in anything he undertakes.

### THE 100 PER CENT ROLL.

Texarkana, Central—Rev. G. W. Davis.  
Glenflora—Rev. A. McHvin.  
Teague—Rev. A. T. Walker.  
Rockdale—Rev. A. S. Whitehurst.  
Smiley—Rev. E. G. Hocutt.

### THE 100% ROLL OF NORTH TEXAS CONFERENCE.

Dallas District:  
Ervay Street—Rev. W. D. Thompson.  
Oak Lawn—Rev. J. A. Old.  
First Church—Rev. Geo. M. Gibson.  
Forest Avenue—Rev. E. L. Wright.  
St. John Rev. C. A. Long.  
Cedar Hill and Duncanville—Rev. O. T. Rogers.  
Trinity—Rev. New Harris.  
Grace—Rev. J. L. Morris.  
Oak Cliff—Rev. E. R. Barcus.  
Tyler St., Oak Cliff—Rev. J. B. Davis.  
Fairland—Rev. J. H. Taylor.  
Grand Prairie—Rev. I. W. Clark.  
Irving—Rev. A. T. Bridges.  
Wheatland and DeSoto—Rev. H. H. Lakes.  
Cochran and Maple Ave.—Rev. J. H. Arntt.  
Bonham District:  
Bailey—Rev. C. P. Combs.  
Factor Circuit—Rev. C. O. Shugart.  
Honey Grove—Rev. C. H. Buchanan.  
Whiterock and Petty—Rev. I. M. Woodward.  
Bowie District:  
Archer City Sta.—Rev. J. W. Beck.  
Bellevue Station—Rev. F. A. Crutchfield.  
Bowie—Rev. W. C. Howell.  
Byers—Rev. C. P. Martin.  
Electra—Rev. T. W. Preston.  
Mezardel—Rev. A. Wall.  
Petrolia—Rev. J. D. Thomas.  
Ringgold—Rev. W. R. Kirkpatrick.  
Wichita Falls—Rev. J. W. Hill.  
Decatur District:  
Justin and Rosaoke—Rev. E. H. Crandall.  
Gainesville District:  
Era and Spring Creek—Rev. J. W. Slagle.  
Marysville—Rev. M. A. Stunt.  
Myra—Rev. J. T. Bludworth.  
Pilot Point Circuit—Rev. L. E. Conkia.  
Rosston Mis.—Rev. J. E. Henderson.  
St. Jo Mis.—Rev. E. V. Cole.  
Greenville District:  
Caddo Mills Mis.—Rev. R. N. Huckabee.  
Jacobia and Wesley—Rev. S. L. Crowson.  
Kingston—Rev. C. H. Russell.  
Long Oak—Rev. W. H. Wright.  
Merit—Rev. J. V. Davis.  
White City—Rev. J. H. McLean.  
McKinney District:  
Lewisville—Rev. W. R. McCarter.  
McKinney Circuit—Rev. E. F. Lancaster.  
Nevada—Rev. T. N. Weakles.  
Piano—Rev. Rex B. Wilkes.  
Paris District:  
Avery—Rev. C. L. Bowen.  
Blossom—Rev. A. F. Hendrix.  
Detroit—Rev. T. W. Lovell.  
Roxton—Rev. W. J. Bludworth.  
Woodland and Kanawha—Rev. T. L. Huffstutler.  
Sherman District:  
Whitesboro—Rev. L. L. Cohen.  
Sulphur Springs District:  
Como—Rev. W. L. Tittle.  
Cumby and Miller Grove—Rev. Leonard Rea.  
Sulphur Springs—Rev. J. B. Gober.  
Yowell Cr.—Rev. S. L. Habern.  
Terrell District:  
College Mound—Rev. N. W. Oliver.  
Fate Cr.—Rev. J. H. Scrimshire.  
Hutchins and Wilner—Rev. J. B. Adair.  
Pleasant Mound and Rose Hill—Rev. A. C. Sterling.  
Scurry—Rev. H. B. Chambers.



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# THE SUNDAY SCHOOL

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

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

### OUR LETTER BOX.

Once in a while we get a letter from some Elementary Superintendent or teacher, asking for information relative to that most important department of Sunday School work. It is our custom to mail such inquiries to our good friend, Mrs. V. A. Godbey of Austin. She is a specialist in that department and knows it as do few other persons in the country. We suggest that elementary workers in need of information write directly to Sister Godbey, and we hope also that hereafter Sister Godbey will furnish us with a copy of her reply to such letters for the benefit of all our elementary and junior workers.

### ACTION OF NORTHWEST TEXAS CONFERENCE BOARD.

The Sunday School Board of the Northwest Texas Conference, always progressive, approved the plans of the State Executive Committee and made the necessary appropriation for maintaining the State office in Dallas. It also appointed the following district secretaries: W. M. Rice, Amarillo; A. S. Manzey, Sweetwater; H. A. Tillet, Abilene; Boyd McKeown, Stamford; L. G. Hawkins, Vernon; Mrs. A. J. Williams, Clarendon; R. L. Permitter, Big Spring; Miss Ola Page, Estacado; N. G. Rollins, Aspermont. We shall hear from this board again.

### THE FORWARD MOVEMENT IN WEST TEXAS CONFERENCE.

The campaign for a forward movement in the Sunday School work of the West Texas Conference for the year 1913-1914 has opened auspiciously. Seven institutes have already been held by the Field Secretary with marked interest and gratifying attendance. Pastors and Churches are awake to the importance of the situation, and are lending all possible cooperation. The financial offerings for carrying on the work have been liberal. While most of the schools visited are largely lacking in the standard points required by our General Sunday School Board, there has been evinced an honest purpose to meet the requirements of the standard as soon as possible.

The program of these institutes has been very informal, consisting chiefly in round table experience meetings. The points of deficiency are frankly discussed and the claims of better organization and equipment strongly urged. Every school thus far has made definite promise to add one or more necessary features. The Field Secretary will keep a record of all such items and will endeavor to stimulate the work of promised improvement.

The general plan of campaign as outlined for the year includes:

1. A short Sunday School institute within easy reach of every Sunday school in the Conference, to be held by the Field Secretary or by the presiding elder of the district. In these meetings home talent is to be discovered and enlisted.

2. A more formal Sunday School conference in connection with each district conference, in which all the Sunday Schools of the district shall be represented.

3. The campaign for the Disciplinary observance of Children's Day to be pressed as never before.

4. Special emphasis of a Rally Day in every school in the conference for next fall.

5. Continual emphasis of the evangelistic spirit, which shall make of every Sunday School a throbbing center of salvation.

In order to advertise the movements planned, the Field Secretary has addressed a letter to every pastor in the conference, urgently requesting an immediate list of all the Sunday School officers and teachers in the charge, stating especially who is superintendent and who secretary. Out of one hundred and fifty-seven pastors, only twenty-four have replied. This information is absolutely necessary and must be obtained at any cost. Further correspondence will involve the outlay of time and money. Any brother reading this item who

has not yet sent that list is urged to do so immediately.

A. E. RECTOR, Field Secretary.

### WHAT CAN THE PASTOR DO TO HELP THE SUNDAY SCHOOL?

By Rev. W. J. Moore.

By the very economy of our Church, the pastor is the commander-in-chief of all the forces of the Church, including the Sunday School. His very position, official and otherwise, places him upon this high eminence of authority and power and helpfulness. Just as President Wilson is Commander-in-Chief of the land and naval forces of the Nation, so is the pastor at the head of the moral and religious forces of the Church. Recognizing his right, his position and authority, let us see more specifically in what ways he may help the Sunday School.

1. He needs to know, above any other person in the Church, what a real up-to-date Sunday School is. He needs not only to study and know books, but also men. He is more responsible for the success or failure of the Sunday School than any other one person. He nominates, and sometimes appoints, the superintendent. He has a large hand in shaping the policy of the school, and in the selection of teachers. How can he help at all if he does not know how to organize and grade a school? How can he aid the superintendent in fitting a teacher to each class if he does not know the teacher, the class and the grade?

2. He can greatly help the school by getting in close touch with the superintendent, and maintaining that relation. It is most unfortunate for both, and for the school as well, when the pastor and superintendent stand at arm's length and "view with a critic's eye." Let not jealousies be once thought of between them. True, the superintendent is under the general direction of the pastor; but a wise pastor will not protrude this thought upon the superintendent. Rather, let the pastor keep himself in the background and be content to be the unseen power behind the throne. The pastor should urge forward the superintendent in all the detail work of the school. The pastor should rarely teach a class or lead a public prayer. "Not given to much talking" is also a good motto for a pastor.

3. If the pastor is largely responsible for the teaching force of the school it needs no argument to prove that he ought to be in close touch with them. That pastor is fortunate who is on such terms with the teachers in his Sunday School that they will come to him for counsel and sympathy and help. It is a discouraging indication if they do not come to him, for it shows that they consider him either incapable or indifferent. Either is fatal. It is a good plan for the pastor to write to the teachers occasionally, expressing satisfaction at the success of their work, or sympathy in case of bereavement or affliction, or for the sole purpose of making helpful suggestions as to the welfare of the class. This brings us to say that the pastor is responsible for the training of the teachers. He may not be able to do this work himself, but it is his business to see that it is done. No pastor can help his school in a more effective and permanent way than by seeing to this. Of course the pastor must see to it that the teachers' meeting is held regularly and that he is present. Amos R. Wells says, "I hold that the teachers' meeting of the Sunday School is a center of influence and power to the Church second only to the pulpit, and not always second to that." Pastors help your school by having a teachers' meeting and being present.

4. In his study the pastor may work out plans and specifications for a greater Sunday School. In this way he ought to render a very great service. The superintendent may be a very busy man; or it may be that he does not know how to do what presses to be done. Let the pastor be diligent and bring out of his treasury of thought and experience new and helpful things for the school.

5. The pastor can render a real service to the school if he will get to the door betimes and extend a cordial greeting to the teachers, the pupils and visitors. He must not do this in a perfunctory sort of way. Let him put his heart in his hand and wreath his face all over with smiles; then shake hands. Of course the pas-

tor should always be in the Sunday School. It is his place.

6. The pastor should pray persistently for the school. It is a great opportunity to get the young people committed to the Christian life. Dr. Chapman says, "There are those who will never come to Christ unless urged to do so in childhood." Another said that the only logical reason for the Sunday School is the work it can do in teaching the Bible and bringing the children to Christ. The same amount of effort required to bring an adult into the Kingdom would bring in ten children. Pastors ought to study child evangelism, preach to the children often, and hold Decision Day services at appropriate times and in some sensible way. Then let him take right hold of those who have professed faith in Christ and train them for Christian service.

7. Finally, we sum up the ways in which the pastor may help the Sunday School by giving the items as enumerated in our Book of Discipline:

- (1). "To be present in all the Sunday Schools of his charge as often as practicable."
- (2). "To catechize the children."
- (3). "To preach to them as often as convenient."
- (4). "To exhort them to attend regularly upon divine service."
- (5). "To see that they are instructed in the doctrines and usages of our Church."
- (6). "To look after their spiritual welfare as a part of his regular pastoral charge."
- (7). "To encourage and assist the leaders of such circles (Teachers' Study Circles) as may be necessary."
- (8). "To lay before the Quarterly Conference at each meeting a written statement of the number and state of the Sunday Schools," etc.

And are not the above items enough to fill the head, heart and hands of any pastor in the land? If he wants to help the Sunday School cause in any way he can certainly find the opportunity.

## For Old and Young

### AMERICA'S FIRST PUBLIC SCHOOL

The first public school in America—to be supported by the taxes of the people—was organized in Dorchester, Mass., in 1639. Although there were other schools of earlier date throughout the country, no records remain to show that they were public institutions of learning, maintained by an assessment upon the people.

The words "public" and "free," as applied to schools of this period, had a vastly different meaning from that which they bear today. The income set aside for these pioneer schools was seldom sufficient to defray all the expenses, and so the parents were called upon to furnish fuel and light for the building. The words "public" and "free," merely signified that persons of all classes were privileged to attend, if they were willing to conform to the requirements of the town.

In 1637 the General Court of the colony granted Thompson's Island—situated in Dorchester Bay, about a half a mile from the shore—to the town of Dorchester. Before that date the island was owned and occupied by David Thompson, who since 1619 had made it the seat of an English trading-post, where he carried on a thriving fur business with the Indians.

After the grant of Thompson's Island to Dorchester, the income from rentals, or assessments on it, was to be used to support a free public school on the mainland. But the islanders were slow in making their payments. At last, on May 29, 1639, the town took legal action against the delinquent taxpayers. It voted to place a tax of twenty pounds on each of the 120 occupants of the island—which, according to the records, "included the principal part of the male inhabitants."

The income from the island was sufficient to provide for building a schoolhouse and for the payment of a modest salary to the schoolmaster; but it did not provide for lighting and heating the building which was probably a log cabin of the most primitive kind. In consequence of this lack of funds for the running expenses of the building, the parents were obliged to furnish "two feet of wood, or two shillings and sixpence, to be delivered to the schoolmaster within a month after the twenty-ninth of September." If these requirements were not met, the parents were promptly notified to remove their children from the "free public school." As late as 1732, fuel and light were supplied by the parents; but after that date the town appropriated an adequate sum for the purpose.

The first schoolhouse was built on what was then known as "Settler's Street," Dorchester, near the corner of the present Cottage and Pleasant Streets. It was a one-room affair, poorly constructed; it remained in an unfinished state for some years. Round the building, a clearing was made, and was left destitute of shade-trees. Such a clearing was always made round schoolhouses and meeting-houses, in order that the approach of a hostile Indian or a hungry wolf might be detected. The roof of the schoolhouse barely shielded the children from storms, and the fierce rays of the summer sun.

The master of the school was Rev. Thomas Waterhouse, a graduate of Cambridge University, England. He was, undoubtedly, the first public schoolmaster in America. The town record tells us that Mr. Waterhouse was a very useful man, of a blameless conversation, and especially firm in his nonconformity. His duties were many and arduous. Not only was he obliged to look after the mental welfare of his pupils, but he had to attend to their physical and spiritual needs as well. It is not known just

what sum he received for his services, but it is more than likely that one-half of his salary consisted of produce, such as corn, barley, potatoes, and fuel.

"From the first day of January to the end of September," ran the regulations "the master shall—every day—begin school at eight o'clock in the morning, and end at four in the afternoon." An intermission was granted between eleven and one o'clock—except on Mondays, when he called the pupils together at twelve o'clock "to examine them what they had learned on the Sabbath Day preceding."

These carefully compiled "rules and directions" for this first American institution of learning show great care and excellent management on the part of the city fathers. They were always liberal in giving financial support to the schools. Among those who gave generously were John Clapp, Christopher Gibson, Governor Stoughton, and others. Many of them have monuments in the shape of modern school buildings bearing their names and erected to their memory by the city of Boston, of which Dorchester has been a part since 1870.—F. A. Cummings, in *Youth's Companion*.

### A FORGOTTEN TRIAL

"Not long ago," said an old lady, with a face as merry as a girl's, "I had occasion to destroy a number of old papers and letters. While doing so I came across my old journal. I don't think girls keep journals nowadays, or at least, not the old-fashioned, voluminous kind. They haven't time. Mine, however, was very long and detailed, and full of all my deepest thoughts and emotions. I found one passage that interested me particularly. It was something like this:

"Today has been the most terrible of my life. I did not know that it was possible to suffer such mental anguish. After this mortification I can never look the world in the face. Life will never again be the same."

"How dreadful! What was the matter?" asked one of the girls.

## Two Boys And A Cigarette

Two bright little boys named Harry and Will were just the same size and the same age, until

One day in their travels it chanced that they met A queer little creature, surnamed Cigarette.

This queer little creature made friends with the boys, and told them a story of masculine joys

He held for their sharing. "I tell you," quoth he, "The way to be manly and big, is through me."

Will listened and yielded, but Harry held out.

"I think your assertions are open to doubt,"

He said. "And, besides, I'm afraid I'd be sick."

"Afraid!" echoed Will. "Oh, you cowardly stick!

"Well, I'm not afraid; look here!" As he spoke

The old lady laughed outright. "I don't know," she answered. I have ransacked my memory, looked through old papers and done my best, just out of curiosity, to discover what the dreadful calamity was, and I haven't the faintest idea. The event that was going to blight my whole career is today completely a blank in my mind. I'm sure of one thing however—whatever that awful trial may have been, it was not so bad as many another which I have since undergone—and survived."

The girls looked at that cheerful face, wise with experience, and drew the lesson for themselves.—Exchange.

### HOUSE-BUILDING IN CHINA.

When a Chinaman would build a house, he consults a wizard instead of an architect. He decides the spot for the front door, for that must face exactly in the right direction—never toward the south, unless it is the house of an emperor or high official. The wizard also determines the exact size of the door, for an inch out of the way might prove fatal. There must be a screen three yards in front of the door to keep out the evil breath—not human breath made by tobacco or liquor, nor malarial vapors, but some mysterious and fatal something that no one knows much about.

Then the wizard locates the spot for the kitchen, and he settles the time to begin digging, for if the earth god should be at home, the workman might "brust the spade through his skull, and the family would all die.

The question must also be settled whether this is the right year to build. There are lucky years and there are unlucky years. For instance, a man must not marry in any year beginning with an even number. Having picked out a lucky year, the next thing is to hit upon the lucky month in the year, and then the lucky day in the month. Lucky days are yellow, and unlucky days are black. There are more black days than yellow ones; so the case of the Chinese builder is not all pleasure and ease.—The King's Own.

### SOME WORD HISTORIES.

Mind is a Saxon word, but the Saxons never created an adjective from this word. They waited for the Latin to get mental from mens. The word Saxon itself comes from a word meaning the sword, that is they were sword-bearers, conquerors. And Scots comes from a Teutonic word, scyton, meaning to shoot. We speak of the terminus of a railroad little thinking that the word is the old name of a mythological god, Terminus, a Roman divinity that presided over the boundaries of places, hence the end of things.

We credit a man. It is a beautiful word. It does not mean to sell him goods and take his note or charge it on the books. It means to believe in, to trust. The same Latin word furnishes us with credible, credence, and many derivatives. Prejudice is Latin pre, before, and Judicare, to judge. That is, if you are prejudiced, you judge beforehand, you judge without knowing the evidence, and hence commit one of the grossest of sins. Quarantine is from a French word meaning forty. Originally ships arriving in any harbor and suspected of having contagious diseases on board were compelled to keep everybody aboard forty days. Later the word meant a prohibition of any kind for any length of time.

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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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

## NAVASOTA DISTRICT MEETING.

District Conference of Navasota District of the Woman's Missionary Society, Texas Conference, met at Bryan, October 15th and 16th.

At 4 p. m. on Wednesday the 15th, we were cordially invited to spend an hour socially at the hospitable home of Rev. and Mrs. Glenn Flinn, complimentary to the visiting ladies. The house was beautifully decorated with roses, and numerous pot plants, which were artistically arranged, and showed that much pains had been spent for the occasion. After the usual hand shaking and greetings, our hostess invited us to the dining room where refreshments were served.

Words are inadequate to express how much this "social hour" was enjoyed and getting acquainted with the Bryan ladies who had prepared so many nice things for our coming. Following the social hour in the evening the first session was opened by singing the Council Hymn. Service was conducted by Rev. Glenn Flinn. His theme being an earnest appeal for "More Perfect Love, More Perfect Self Consecration," which was a fitting beginning for the District Meeting.

After announcements and sacrament, the meeting adjourned to meet Thursday morning at 9 o'clock.

The second session opened promptly in the auditorium of the First Methodist Church with delegates and officers in place.

Devotional services were conducted by our deaconess, Miss May Ora Durham, of Houston, in her own impressive and charming manner. Mrs. M. M. Buyers, our Foreign District Secretary, presiding. Mrs. Cline was nominated to act as Secretary during the meeting.

After enrolling delegates and nominating committees the meeting began in real earnest for the regular routine of work.

A very interesting and entertaining paper was read by Mrs. E. L. Shettles of Navasota on "Christian Stewardship" from which many discussions arose, as to the better way in which God's truth should be given. We should deny ourselves a few luxuries in life to pay this tithing. We are not supposed to give only a tenth of our income, but a tenth of our time and talents belong to the Master.

"Social Service," "Immigrant" and "The Negro" were discussed by Miss Durham, in which she extended many useful plans, showing us how we could assist the working girl. Many ways that we might help the negro and urging us to lend a helping hand to the immigrants that are pouring into our country without any knowledge of our customs, and perfectly ignorant of our language. If we do not extend to him the Christian hand of fellowship what will be the outcome?

Susan B. Wilson School in Sung Kiang, China, was discussed. Mrs. R. O. Allen, President of Bryan Auxiliary, gave us an outline of what was being done at the school, and its needs.

"Station Plan and Pledges" was to have been discussed by Mrs. Spivey, but on account of serious illness in her family, she failed to be with us, to the regret of all. However, Mrs. Buyers stated that we were greatly in need of our pledge money for both departments. There is such a demand for more room in our school buildings, and other obligations that we must meet, we feel that it will be necessary for all auxiliaries to bring up their pledge in full, as near as possible, this the last quarter of the year.

Reports from auxiliaries showed that all were progressing nicely along most every line of the work.

Special mention must be made of Miss Mabel Zimmerman's report of the Young Ladies' Missionary Society at Bryan. This being the only Young People's Society in the district, we feel glad to give their report in full. They have seventeen members reg-

ularly with Mrs. Flinn as their leader, and are doing most excellent work.

We hope other auxiliaries will follow Bryan's example and organize their young people as soon as possible.

Adjournment for noon hour to meet at 2:30 p. m.

The afternoon session opened promptly with Mrs. W. H. Beazley, Secretary of Home Department, presiding.

Devotional, led by Miss Durham.

After singing hymn No. 408, "Lead on, O King Eternal," Rev. E. L. Shuttles, presiding elder, was presented to the conference, and spoke of the needs of a District Parsonage. Mrs. Beazley, as chairman of the District Parsonage Committee, reported \$90 sent in from auxiliaries over the district last year. This amount was applied to furnishings of the parsonage.

On Mrs. Buyers' motion, the conference voted in favor of doing away with old committee and appointing a new, making Mrs. Buyers chairman of the committee. This committee to make an assessment on each auxiliary in the district, funds collected to be used in furnishing District Parsonage. It was further recommended by the society that all funds intended for District Parsonage be sent to our Conference Treasurer, Miss E. L. Hill, and she in turn send it to chairman of District Parsonage Committee.

An interesting and helpful paper was read by Mrs. Flinn on, "The World's Need of Young People." This called our attention to the great need the world has for our young men and young women, when we find so many places at home and abroad where the demand is so great, we feel that we must make an effort to get them interested.

Miss Durham's "Institute Hour" was splendid.

The beautiful way in which she explained each subject would encourage us to work harder for our Master's cause, and extend our sympathy, and aid to the uttermost part of the earth. "Prayer" was the leading theme of her talk. We can accomplish little without being consecrated, and to be fully consecrated to God's work we must pray.

She urges us to enlist the women of the Church in the missionary work, by visiting, inviting, inspiring, interesting and informing them. Keep the subject constantly before them by different little ways of attention. If one plan fails try something else.

Organize Mission Study Classes—if we wish to know the work we must study diligently.

Give self-denyingly, love passionately, pray conqueringly, serve willingly, and rejoice always.

Mrs. Nutter of Conroe led discussion on Publicity Work and Missionary Voice. The voice is a very important organ of our society, and she thinks every member should be a subscriber.

It was stated by Mrs. Beazley that Navasota District pledged 100 new subscriptions for the district at the Annual Conference in Texarkana, and will depend largely upon the auxiliaries to help raise these subscriptions.

Publicity Superintendents should present the news of the Bulletin at each monthly meeting, condensing the news, and giving it as interestingly as possible. Let your auxiliary know what is being done. If you have a little item of interest, have your local paper publish it; send it to your Conference Publicity Superintendent and Texas Christian Advocate. They will be glad to publish it, and it will encourage your workers.

Mrs. Buyers introduced "Lafayette Rights." After a short discussion Mrs. Beazley read the petition concerning Lafayette Rights from the General Conference, followed by signatures to aid the petition.

News from the Treasurer was given by Mrs. Beazley in figures stating what each auxiliary had paid in every phase of the work the past year, and showing an increase along most every line of the work.

Miss Durham spoke of the Relief Fund, urging the members of every auxiliary to try to bring up that part of the small assessment of five cents per member for each department, for the aid of our worn out deaconesses and missionaries.

She said they gave the very best part of their lives to the work, and this little fund meant so much to them.

District Secretaries gave their reports in a general way.

Mrs. Buyers reported eight auxiliaries of the Foreign Department which she has heard from regularly the past year.

Mrs. Beazley reported seventeen

auxiliaries of the Home Department, which reported last year, with 400 adult members and two Junior divisions, one at Conroe and Madisonville with 50 members; thirty-two members on Baby Roll.

Conroe and Madisonville lead on Junior Division and Baby Roll.

Number of subscribers to Missionary Voice for 1912, 156; adult dues sent Conference Treasurer, \$407.56; young people's dues, \$6.55; specials, \$593.61; amount sent Conference Treasurer for the entire district \$1007.72; local work amounting to \$3270.37.

Navasota District had largest increase for the year on cash collection of \$265.25.

Reports from committees were read and adopted.

It was recommended by the Conference that each auxiliary make a donation of some well selected book for the Co-operative Home in Houston; that each representative woman from each town go home and attempt, in some definite way, to organize a Young People's Missionary Society and continue to lead them. (Where there is as many as six young people in the Church an effort should be made to organize them); that the treasurer of each auxiliary be asked to stress the need to respond to the call in behalf of "Relief Fund," and also the assessment of Scarritt Bible and Training School.

We thank the good ladies of Bryan for their kind hospitality and courtesy shown us. Also the young ladies that rendered such beautiful musical numbers during our meeting.

We feel that we are under many obligations to Brother Flinn for his untiring service, and for placing us in such comfortable homes, for each delegate felt that she had the very best home. We earnestly thank Miss Durham for her never failing and faithful service, for it was a great pleasure to have her with us.

Trinity was selected as our next meeting place for 1914. We hope the entire district will be represented.

All business having been finished, "Blest Be the Tie That Binds Us," was sung by the conference, an earnest prayer offered by Miss Durham. Respectfully submitted,

MRS. M. M. BUYERS, F. D. S.  
MRS. W. H. BEAZLEY, H. D. S.

## PUBLICITY BUREAU—WEST TEXAS CONFERENCE.

Seguin, Tex. Nov. 22, 1913.

The most cheerful item of news which I have to impart is the organization of a new society at Leesville, Gonzales County, with Mrs. J. D. May as President, Mrs. Claudie Alley as Corresponding Secretary, and Miss Maggie Martin, Publicity Superintendent. Although this is a new society, it is organized in a district long claimed by Methodism, and we hope for great things from our sisters there.

The Travis Park Auxiliary, San Antonio, was fortunate in receiving financial support of the Board of Stewards. The collection at the Sunday morning service was turned over to their Week of Prayer Fund. The program carried out at Travis Park provided for one all day service, lunch being served to those in attendance.

Eagle Lake reports the observance of the Week of Prayer with collection of ten dollars, while Ozona sent in twelve dollars to be equally divided between the two departments. These are the only two societies to report their collections to me.

We are in receipt of the minutes of the Woman's Missionary Society of the San Antonio District, held in San Antonio on October 27th and 28th, at West End, presided over by Mrs. Huffmeyer, District Secretary.

Among those present and on the program we note Mrs. Theo. Lee, Lockhart; Mrs. W. Smith, San Antonio; Mrs. Stokes, Lampasas, and Mrs. Elliott, wife of the presiding elder of the Mexico City District. Many years in the Mexican work. Mrs. Elliott favored the meeting with an extremely interesting talk on "Our Work in Mexico."

In Mrs. Crider's account of the work which West Texas is doing in the missionary field attention was called to Miss Holding at Laredo, Miss Churchill, Mexico City; Miss Deadel, Soochow, China; Miss Reed, Songdo, Korea, and Miss Booth, Mexico City. It will be seen that our particular division of the Society is doing a great deal in positive missionary endeavor.

Mrs. E. A. Lilly, President, vice Mrs. T. W. Moore, resigned, is very anxious that each member of our Society make a more liberal contribution to the "Pledge," and suggests that none should pay less than one dollar. In this connection we desire to call the attention of our membership to the work which our Mrs. Moore is doing at home. Dr. Moore's critical has for many months been critical and has made Mrs. Moore's



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constant attention imperative. She reluctantly surrendered the work in which she has found such joy of service to devote her energies entirely to the needs of her husband, and her efforts are being rewarded by what we hope is Dr. Moore's complete restoration to health. Both Dr. and Mrs. Moore have always had the work of the Church at heart. We at Seguin feel the need of them and ask our sisters' prayers for their restoration to our midst.

Every one must take notice of the "Holiday Rush," so we are sending out the report blanks at this time in order that they may be properly filled out before our family needs claim our attention. Please fill out these reports and return them to me. They should be in my hands before Christmas.

We call attention to the attached letter of Mrs. R. W. MacDonell concerning the passing away of Miss May Helm, a remarkable tribute to the Women of Southern Methodism.

MRS. J. MYDDLETON WOODS,  
Publicity Superintendent.

## EUREKA AUXILIARY.

We met and organized Saturday, November 22, 1913. We have fourteen names enrolled for membership, and we have a fine field here to work in, but for lack of experience is all we need to do a great work. This is our first attempt to organize a society and all seem to be interested. But I think we need some papers about this kind of work, or some good pieces written by some one of more experience. Would be glad if you could mail me something of importance in regard to this work.

MRS. LOUIE YATES.

## HONEY GROVE AUXILIARY.

The Missionary Society of M. E. Church, Honey Grove, Texas, is busy in afternoon sessions, observing Week of Prayer. Monday and Tuesday afternoon November 24 and 25, are being devoted to the following program:

- Monday—Bible Study and Prayer—Mrs. W. A. Williamson.
- Oriental and Immigrants—Mrs. George Carpenter.
- Oriental, Mines and Mountains—Mrs. H. E. Neblett.
- Tuesday—Fields for Special Collections—Mrs. West Reed.
- Papal Florida Coast and City Missions—Mrs. A. N. Norwood.
- Papal Lands, Negro Work, Dependent and Delinquent Girls—Mrs. L. B. Black.

Very instructive and helpful are these meetings and a free will offering is given each afternoon. A composition of Miss Eni Walter mires "She Hath Done What She Could," was sung and dedicated to the President, Mrs. W. A. Williamson, who is appreciated and loved by all.

PRESS REPORTER.

## TO SECOND VICE-PRESIDENTS OF NORTH TEXAS.

We are now in the last quarter of the year 1913 and are almost ready to close up the record for the year. Are you praying that North Texas will show a gain in Young People's Auxiliaries over last quarter? Are you working diligently to that end? Are you content to neglect this work so dear to the Master? Do you know, Second Vice-Presidents, on you rests a mighty responsibility? Is it too much to ask that in every Adult Auxiliary a Young People's Auxiliary be organized?

These figures furnish food for serious study. Of the 169 Adult Auxiliaries in North Texas, only nine Young People's Auxiliaries are engaged in

missionary work. Awake, Second Vice-Presidents! If you haven't organized, do so at once and keep a guiding hand on your young people.

Because of illness in my home I was unable to be with some of you in your district meetings. But I feel God has placed this very important work on the hearts of our leaders and that the work of young people was stressed at these meetings. Let all give this special work definite prayer the few weeks that remain. It means so much. Sincerely yours,

MRS. J. WESLEY REED,  
Second Vice-Pres., North Tex. Conf.

## HONEY GROVE MISSIONARY SOCIETY ENTERTAINED.

At the palatial home of Mr. and Mrs. J. A. Underwood, the Missionary Society of the M. E. Church and several visitors were delightfully entertained on Monday, November 10.

The program outlined for the year gave for the November study, "China and City Missions."

The guests were seated in the living and music rooms, which had been artistically decorated with yellow and white chrysanthemums and pot plants. Suggestive of an Oriental custom, incense was burned during the devotional and afternoon study, which was led by Mrs. T. F. Williamson, one of their talented members. The leader was ably assisted by members of the Society in treating this broad subject. At the conclusion of the program, greetings were read from a former member of the Society, Mrs. G. L. Brewer, of Las Cruces, who having had an interview with a former Chinese missionary, gave the class valuable instruction on Chinese customs. The guests were invited to the dining room. Here our hostess had planned a most delightful surprise, for on entering we discovered we had been transported into the very heart of the Flowery Kingdom. The table was laid in Chinese runners of peacock design and centered with a beautiful basket of cherry blossoms and trailing wistaria, on one side of which was a miniature Chinese garden, while on the other were water flowers, symbolic of their ancestral worship. The light globes were shaded in the Chinese national colors and peeped patriotically from beneath the heavy clusters of wistaria, overhanging the chandelier. From the ceiling were suspended numerous brilliant lanterns caught by Chinese gala day festooning. On mantel and shelf Chinese bric-a-brac, sacred monkeys, jade idols and flares were in evidence, while peeping from every shaded nook were lighted Chinese tapers. Could a more picturesque and distinctly Oriental haunt be imagined for the two winsome girls, Ching Ching and Chee Chow, who in their native dress entertained the guests with Chinese ditties and charmed all with their characterization of Chinese customs, manners and love of ceremony, never forgetting their polite curtsies and moving their ottomans from group to group, that each might take away a memory of Eastern cordiality and cleverness.

The menu cards of rice paper, tied with national colors and portraying the Chinese games and sports, had a mounting of turkey red, a loved color of the Empire.

The entire menu was distinctly Chinese being replete with situations for mirth and merriment, as the cracking of watermelon seed with front teeth, the eating of ginger from tooth-picks and use of chopsticks were experiences entirely foreign to the "Ameliken" lady.

The menu follows:  
Choy Fong (ginger), Guy York Chu (Chop Suey), China (Choi Tau) (pickle), Rice, Oolong Tea Gaji (rice cake), Lychee Nuts, Sugared Kumquats.

PRESS REPORTER.

## A GRANITE ART RUG

By PARCEL POST

If you live within 150 miles of Sherman; express prepaid if the distance is greater. 9x12 FEET \$4.95.

Our own private pattern, Green and Tan or Red and Light Green or Oak colorings.

Money refunded if not satisfied. HOLLINGSWORTH CARPET CO. Sherman, Texas.

# Notes From the Field



J. C. JONES AND WIFE.

We are glad to present to our readers the photos of J. C. Jones and wife, two of the few remaining charter members of Ervay Street Church, Dallas. "Commodore" Jones is a familiar character in Dallas Methodism. For over forty years he has been a printer, and before the linotype machines were thought of, he spent ten or twelve years in the Advocate office, setting type by hand. These good people are deeply loved by all their friends. "Commodore" and his good wife will see their Pilot face to face when they have crossed the bar.

### Ervay Street, Dallas.

Last Sunday was an epochal one in Dallas Methodism, but especially with the members of Ervay Street Methodist Church, when the efforts of a year's hard work bore fruition by the wiping out of the last dollar of indebtedness and the dedication of the church. The church was well packed, but no one of the vast congregation was quite so happy as Rev. W. D. Thompson, under whose auspices the new church was started and who, after three years spent in other pastorate, returned here and in two years has been successful in raising money to pay off all its debts. The service Sunday was conducted by Rev. W. D. Thompson, the sermon and dedication being by Rev. O. F. Sensabaugh, presiding elder. Rev. W. H. (Uncle Buck) Hughes and W. F. Clark, the first and fourth pastors of the church, and C. L. Dealey, who has been superintendent of the Sunday School for many years were present and took part in the service by short Scripture reading.

### History of Church.

The history of the Ervay Street Methodist Church, according to the Church records, began in 1888, when what was known as the South Dallas Mission was organized. According to the account of J. C. Jones, the oldest living member, the congregation at that time consisted of nine members, Mr. Jones, himself, his wife and two daughters, and L. P. Whiting, his wife and three children. Of this number, three are still members of the church, Mr. and Mrs. Jones, and their daughter, Mrs. Johnson.

The mission was first started in a small building at the corner of South Akard and Beaumont Streets, a building that had formerly been used as a saloon. In September, 1890, this building was vacated at the request of the owner, who wished to use it for other purposes, and until February, 1891, the mission congregation worshipped with the City Park Presbyterian Church on Gano Street, the church which is now known as the Colonial Hill Presbyterian Church. In the meantime a lot had been purchased at Segar and Snodgrass Streets and a small building erected, where the first service was held Feb. 15, 1891.

### Tornado Destroys Building.

A few years later a tornado completely destroyed this building, but the congregation, undismayed, erected a tent and for several months continued their worship under these difficulties. The property was then sold and a small building erected there in the form of a five-room cottage without interior partitions, the idea being to sell later on.

For several years the church prospered and grew under this arrangement, until it was decided to move again, and a lot was purchased on the northeast corner of Ervay and Corinth Streets, the building moved onto it, and the other property sold. The building was considerably enlarged as the congregation grew, and it was finally decided to move out to the Colonial Hill and locate permanently. The Ervay and Corinth Street property was accordingly sold to the Second Baptist Church, and the present site at Ervay and South Boulevard purchased. While the new building was being erected the congregation rented the church at the corner of Grand Ave. and South Harwood Street from the Congregational Church.

The first spadeful of earth for the foundation was thrown up on July 4, 1908, and the church occupied in February, 1909. Beginning with its membership of nine, the Church now has grown to a congregation of 600, with 510 enrolled in the Sunday School.

### Handsome Brick Structure.

The Ervay Street Methodist Church, as it stands today, free of indebtedness and dedicated to its work, is a handsome brick building set on a solid concrete foundation. It is finished on the outside with gray pressed brick and is of pleasing architectural lines. The property is valued at \$50,000.

The interior of the church, which is reached through a wide, covered porch, is designed to seat about 800 people, when the Sunday School room is thrown open by means of sliding doors. It is fitted with a beautiful chandelier

and pulpit, and has a pipe organ which cost \$2000. There are numerous ante rooms, for the pastor's study, Sunday School classes, and boys' and girls' societies, and a basement room for Church and social entertainment.

The interior is finished throughout in fumed oak, and there are many beautiful stained glass windows, memorials from some of the friends and members of the Church.

At the close of his sermon Dr. Sensabaugh called the official board forward where they formed a circle around chancel. Mr. T. A. Manning, for the board, presented the beautiful edifice for dedication to the service of God. Rev. Sensabaugh then addressed the official board, after which the church was placed in its keeping. The dedication ceremony was very impressive, made more so, perhaps, by the remarks of Rev. Sensabaugh to the board turning the custody of the church into their keeping.

The following is the official board of Ervay Street Church:

R. H. Shuttles, Chairman; R. C. Danlos, Secretary-Treasurer; J. L. Greenfield, T. J. Tritton, D. M. Cameron, E. B. Carter, E. A. DeWitt, B. Hanson, T. A. Manning, W. E. McNeny, C. M. Owens, L. C. Elliott, W. H. Potts, J. W. Popham, E. W. Rose, Neve M. Smith, A. Van Slyke, A. T. Wilson, A. C. Hawkes, S. H. Troth, C. E. Neff, W. J. Lacy, Oscar Lund, Joo. B. Morris, H. M. Greene, B. G. Ferguson.

Trustees—E. W. Rose, R. H. Shuttles, W. H. Potts, E. A. DeWitt, D. M. Cameron.

A. T. WILSON.

### Bryson and Durango.

This has been a good year in many respects. Our revivals were fairly good, salary of \$1069 paid in full, conference claims not in full, but did my best to get them. The cotton crop in this section was very short and some of our people were not able to pay very much.—R. E. Porter, Dec. 1.

### Azle.

We not only went down to conference at Temple with a full report, but through the kindness of the people on this charge, we wore a new suit and overcoat, purchased especially for the occasion. For the third time, we heard Bishop Atkins read us out to Azle, and we are glad to be here again. Since returning from conference we have been presented with new matting for one of the parsonage rooms by the good ladies of Azle, and have been pumiled. We are praying for and expecting a great year on this charge in all lines.—J. M. Bond, Jr.

### Wellborn, Fla.

Our Pine Grove (Fla.) camp-meeting was a good one, and in every way profitable. Besides the uplift and advancement to Christians there were conversions and reclamations and thirty-two additions to the Methodist Church. One Baptist preacher had his infant baptized and his wife joined our Church. Rev. W. H. Evans ("Wild Bill"), of Dallas, Texas, was with us from the beginning to the close and did most of the preaching. To say his preaching was most effective is putting it very mildly. It was the strong, logical, scriptural, developing kind needed. Of course, he provoked some criticisms at first, but the attendance and interest increased all the time. Brother Evans endeared himself to the hundreds who faithfully co-operated with us in the great work. All seemed anxious to have him with us again. "Wild Bill" grows in power as a preacher. My wife says he is better now than when we had him with us years ago, elsewhere.—Edward K. Denton, P. C., Nov. 18.

### Loraine.

We are now on our new field of labor assigned us by Bishop Atkins at the Northwest Texas Conference, held in Vernon, Texas, November 12. We left many warm friends on the Hemleigh charge with whom we had labored for two years. Many of God's noblest men live there who stand by the preacher through drought as well as prosperity. I shall

not attempt to mention all of their names—only one especially, and I believe all of the brethren will concede the fact he is worthy of special notice. He is none other than J. R. Calser, the Sunday School superintendent, steward, trustee and the backbone of Methodism in Hemleigh. No preacher ever found a truer friend than he; never did I call but that he was ready. Stanford College and Southern Methodist University found a friend in him, and over on the Camp Springs part of the work is Uncle Miles Williams, the old soldier of the cross, with J. J. Harris and the Waltons and scores of others time would fail me to mention—and their good wives. Also Sister Blackburn, of Hemleigh, always ready to lend a helping hand. And there was Rev. W. E. Caperton, on the south at Dunn, whose wise counsel and fatherly sympathy drew me close to him. It was through his suggestion that the good people of the Hemleigh charge gave me a nice suit of clothes and also my wife a beautiful cloak. But we are now gone, and I cheerfully surrender that field to the Revs. C. C. Wright and J. D. Yeats, both of whom I regard as well able to do the work needed to be done, and that great good shall be done. As for our new work at Loraine, we are well pleased thus far. The people have received us kindly, renovated the parsonage, put it in good shape, pounded us with everything to eat, with coal to burn and in every way given us to understand they are Methodists and that we are welcome. We have a Woman's Missionary Society second to none and wouldn't swap places with the P. E. Our predecessor has wrought well and we hope to build on the foundation laid. We love the Advocate and are going to place it in every home possible. More to follow.—C. E. James, P. C.

### Wellborn, Fla.

I have been a member of the Methodist Church over fifty years. I have served her as a pastor twenty years and, at this date, over twenty years more as an evangelist. Just forty years later, to an hour, I preached again from my first text, and in the same place and church, but not one was present, except myself, who was there the first time: I attended a reunion and home-coming of the former pastors and members with the present pastor and membership of a church which I built in the city of Memphis, Tennessee, twenty-eight years ago. The same God, with some of the same people, were with us. This is my first time in Florida. We had two camp-meetings the same year on the first circuit I ever served, over forty years ago. I have attended camp-meetings or tent meetings, or both, ever since. Rev. Dr. Denton is pastor, for whom I conducted revivals years ago in Missouri. He knows how to prepare for great things, and so he gets great results. Soon after I arrived on the ground I realized that I was truly among the people of God, and best of all, He was with us. Had been there but a few days when a great shout of victory went up from the camp. People of all ages were greatly blessed. Brother Denton is to use me at several other places on his charge, and besides I have had a call from the Y. M. C. A. at Tampa, and the indications are that I will not be able to do half the work that is opening up for me, before the last of spring. Part of my time is already taken in the West and North next summer. "On with the battle," and may the greatest victories over the evils in our great State be yours in the near future.—William H. Evans, Nov. 21.

### AUSTIN METHODISM.

The Methodist Pastors' Association of this city held their first meeting for the conference year at the First Methodist Church, November 10. R. A. Waltrip was elected President and L. C. Lilly Secretary for the ensuing year.

Dr. V. A. Godber, P. E., briefly reviewed his past year's work, calling attention to the increase in membership, and the encouraging number of additions on profession of faith; also the lively missionary interest throughout the district. He enters on his second year's work as presiding elder with renewed zeal and consecration.

Dr. W. D. Bradford spoke of the new \$100,000 church enterprise for the First Church.

R. A. Waltrip, R. P. Shuler and L. C. Lilly gave encouraging reports for their charges.

At the second meeting, November 24, it was evident that very substantial progress had been made by all preachers in the past two weeks. Bradford reported for First Church several additions, \$50,000 subscribed on \$100,000 church building. R. A. Waltrip reported for South Austin and Hyde Park fifteen additions, a church building enterprise launched at each point, building committees already appointed and at work. South Austin congregation already moved out of old church and are now worshipping in temporary quarters on Congress Avenue. Rev. F. Price has been appointed assistant pastor for this charge. R. B. Shuler reported for University Church forty additions for conference year, congregations taxing seating capacity. L. C. Lilly reported for Ward Memorial progress along all lines, two additions, good congregations.

The Biederwolf meeting, being held in this city, was made object of special prayer. About 100 conversions first week of meeting.

L. C. LILLY, Secretary.

The will of man—a man is as good as his purpose or as bad as his purposelessness.

Perfect separation from the world of these two—you cannot have both God and the devil.

You can do more for the cause of God and missions on your knees than by your pleas.



M. E. CHURCH, REILY SPRINGS, TEXAS.

Rev. Alex. Hubbard, Pastor.

Complete from foundation to final, at a cost of seventeen hundred dollars, in three months, without any indebtedness or a public collection. That's "going some."

## Woman's Department

(See also page 11.)

### CHANGE OF PRESIDENTS.

On account of sickness in her home Mrs. T. W. Moore, of Seguin, found it necessary to resign the presidency of the W. M. S. of West Texas Conference.

At an executive meeting held in San Antonio, Oct. 24th, Mrs. E. A. Lilly, of Pearsall, was elected to fill the unexpired term.

### TO OUR WEST TEXAS WOMEN.

As the last message to you from our Mrs. Moore was an urgent appeal that we meet all our obligations in full, so is my first message.

Let every Auxiliary and each individual take stock and see if they have met the demands of the year.

God has been good to us in so many ways this year. May we show our gratitude to Him by a large service and a liberal offering. Only one month in which to bring all funds up in full, but West Texas must not fail. So much can be accomplished if we "have a mind to work."

In our Christmas giving let us not forget the wonderful blessings that have come to us through the greatest of all gifts, and may we be willing, through our gifts, to pass these blessings on to others.

If your Society has not made a pledge to both departments we ask that all Auxiliary Presidents urge each member to make a love offering this month to both departments.

The needs are so great and we are fearfully behind. As it is more blessed to give than to receive, let us make this the happiest of all holiday seasons by giving liberally to the great cause for which our Lord gave His life.

As your newly elected President I ask the earnest prayers and hearty co-operation of each member of the W. M. S. of West Texas.

MRS. E. A. LILLY,  
Pearsall, Texas.

### A TRIP TO AMARILLO.

At the invitation of Dr. E. E. Robinson, pastor of First Church, Amarillo, I boarded the Wichita Falls' north bound seven-twenty train at Stamford. Nothing out of the ordinary happened until we had gotten near Wichita Falls, where we saw a very dark cloud lying to the northeast, and when we ran into the Falls, all the streets were covered with water. Some of the people said it was the hardest rain that had fallen for a long time. Such a downfall of rain caused the Fort Worth & Denver to be late. So it was near midnight when we reached Amarillo. I was met by Brother J. H. Wills, and driven in his car to the Magnolia Hotel, and in a short while was sleeping soundly.

Sunday morning dawned bright and clear, and after a splendid breakfast, I went over to the parsonage, where I met Dr. Robinson and family. Soon we were off to Sabbath School.

The eleven o'clock hour came, and I preached the best I could to a crowded house. It was a delightful service. The occasion was the celebration of the twenty-fifth anniversary of the organization of the Church at Amarillo. I organized the first Church twenty-five years ago in Amarillo, with eight members, and built the first church house in the town.

I found only two of the charter members there—J. H. Wills and G. A. F. Parker. The organization was in 1888, the same year we organized churches at Washburn, Claude in Armstrong County, Clarendon and Oaks Creek Chapel, but did not build church houses at Clarendon and Oaks Creek Chapel until 1889. The Oaks Creek Chapel was not far from where the town of Memphis now stands in Hall County.

I met Brother Tom Turner and Judge Browning, my old friends, and had a few moments' conversation with them and many others of whom I cannot now speak. By courtesy of my old friend, J. H. Wills, I was driven over the town in the afternoon. He showed me the old church house, and the place on which the old shack of a courthouse stood where we organized the Church.

Dr. Robinson is at the beginning of his fourth year as pastor. He is in high favor with his people, and has all the work of the Church well in hand. It promises to be the most successful year of the quadrennium. The town is in the midst of a hot Prohibition fight, and the Pros had a great rally Sunday afternoon in the open air. There was speaking by my friends Tom Turner, G. A. F. Parker and Judge Hudginton. The meeting was warm and enthusiastic. The Pros have a splendid chance to win. Let the battle go on.

At night the service was splendid. Brother R. M. Morris of Clarendon gave us a brief account of his labors.

Extensive travels in the Panhandle country. It was replete with incidents and hardships. Brother G. A. F. Parker read a paper giving a succinct account of the organization of the Church which was both instructive and entertaining. Nine-thirty o'clock found me safe at home again.

I. L. MILLS.

### MARRIED.

Patton-Durham.—At the home of the bride's parents near Blanco, Tex., November 12, 1913, Mr. T. E. Patton and Miss Annie Durham, H. Bascom Owens officiating.

Moore-Trainer.—At the home of the bride's parents near Blanco, Tex., November 23, 1913, Mr. John G. Moore and Miss Ophelia Trainer, H. Bascom Owens officiating.

### A GIFT BOOK FOR A CHRISTMAS PRESENT.

Compiled by Rev. Robert A. Highsmith, containing a page of thoughts on

Affliction	Gratitude	Patriotism
Ambition	Home	Peace
Assurance	Hope	Perseverance
Bible	Humility	Prayer
Bereavement	Industry	Purity
Charity	Influence	Reflection
Contentment	Joy	Repentance
Courage	Justice	Self-denial
Conscience	Kindness	Sympathy
Decision	Knowledge	Temperance
Duty	Liberty	Truth
Eternal Life	Love	Virtue
Eternal Life	Manhood	Will
Faith	Mercy	Woman
Fidelity	Nature	Youth
Friendship	Obedience	Zeal
God	Patience	

This book contains fifty-six pages, is beautifully bound in oozle leather, stamped in gold, and will make an appropriate and lasting gift for father, mother, brother, sister or sweetheart. \$1.00 Postpaid.

JOHNSTON PRINTING AND ADVERTISING CO.

1804 Jackson Street, Dallas, Texas.

We want a few good lady agents at once who want to make some big Christmas money.

Twenty New Missionaries In A Week.

The call for reinforcements is loud and pathetic. It has been long unanswered. For fifteen years the fields and the missionaries have been pleading in vain.

The Result.

Two things result. First, The work suffers. Opportunities go unheeded. Development is arrested. Vast ripe areas remain untouched.

Second, The missionaries suffer. The burden grows, the demands increase, opportunities multiply. The brave and loyal missionary tries to save the day.

The Remedy.

Something out of the ordinary must be done. The ordinary is what we are complaining of. It is the ordinary pace that kills.

The first chapter in the story is one of prayer. Always that is the first chapter. If not, then no other chapter is worth while.

The second chapter is self-denial. We need a spirit of corporate sacrifice. We need to get beside the missionary and feel the cost of it.

The Story.

That is our story. A week of prayer and self-denial set like a golden portal at the entrance to the new year. The whole Church in closet, at home altar, in the congregation, praying for more laborers and for a brave and loyal Church to stand back of them.

When and How.

We are asking that January 4-11 be observed as a Week of Prayer and Self-denial. The Secretaries faced this whole question. Hours of prayer and discussion was given to it.

FARM LOANS

If you want to loan your money, we can place same on good farm loans at 8 per cent net to you, in amounts from \$300 up; time, from three to five years, principal and interest, as well as title guaranteed.

other way and believe there is no better way. The offering is not to be the main thing. It is not to be urged. The self-denial is to result in an offering.

Close your eyes and think of the meaning and possibilities of this plan and see how it will stir your heart. Then begin preparing to carry it out.

LETTER FROM ALABAMA.

Rev. M. H. Wells.

The forty-fourth session of the North Alabama Conference has passed into history. It was notable in many respects. The weather was perfect. At roll call most of the members answered "here."

Our own Bishop J. H. McCoy presided. Some of his friends were apprehensive that he might lose the high reputation won in other conferences. He was dealing with the men and affairs familiar to him from his youth.

We are delighted over here that the Central Texas Conference had the good sense and religion to honor certain ex-Alabamians in their selection of delegates to the General Conference.

Our educational interests are in good shape. Birmingham College is growing in numbers and influence. Athens College is maintaining its high record.

Having served missions, circuits, stations and districts in five Annual Conferences for past fifty-seven years, among them thirteen years in the Northwest Texas Conference.

My present address is 2423 Twenty-first Avenue, North Birmingham, Ala.

No man can be false to God and be true to his own best interests.

MISSION HOME AND TRAINING SCHOOL

For the information of all concerned we wish to give your readers information as to the readjustment of the management of the San Antonio Mission Home and Training School.

The Managing Board is composed of twelve men, preachers and laymen. Five living in San Antonio and one in each of the other districts of the West Texas Conference.

At the Tyler Street M. E. Church, Dallas, Rev. J. B. Davis, pastor, the following resolution was read at the morning service:

As this is the last Sabbath in the conference year, we, the ladies of the Missionary Society, wish to express our appreciation of the faithful services of our beloved pastor and his wife in every branch of the Church work.

At the Tyler Street M. E. Church, Dallas, Rev. J. B. Davis, pastor, the following resolution was read at the morning service:

As this is the last Sabbath in the conference year, we, the ladies of the Missionary Society, wish to express our appreciation of the faithful services of our beloved pastor and his wife in every branch of the Church work.

And, again, there is the paragon, the timely building of which relieved the Church of a most perplexing problem, at the same time furnishing our young people a most delightful rallying place where every Monday night our boys and girls meet for social intercourse and to plan how they may help the less fortunate young people in the poor districts of Dallas.

Each boy and girl, young man and young woman coming under the refining, Christianizing influence of our dear Sister Davis, who also has led our Epworth League to such a proud victory.

For all of these services we love them, and if conference and the Bishop—for as Methodists we must bow in submission to the decree of the Bishop and conference—if our pastor and his wife are returned to us we will so gladly welcome them back among us to the work they have so well begun.

Signed by the committee: MRS. R. W. BARNES, MRS. J. FORESTER, MRS. J. L. CHANDLER, MRS. C. F. GOESSLING, And others.

SOME SUGGESTIONS.

As I am a member of Central Texas Conference and helped elect our delegates to General Conference I'll be real glad if you will let me have my little says. First, I hope our solons will forever strike out from the so-called Apostles' Creed "Holy Catholic Church" and instead thereof say Church of God, or Church of Christ, and then we will not always have to "explain."

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.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4034 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3473) removes from rust, ink and all unwashable stains from clothing, marble, etc., with magical effect.

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

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

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.

EVANGELISTIC.

SHOULD any pastor need my services in the next few weeks, let me know at once. (Rev.) Wm. H. EVANS, Wellborn, Florida. (Home address, 335 Brooklyn Street, Dallas, Texas.)

FOR SALE.

Will sell 30 acres of my 60-acre tract in the fruit and truck section of the Coast Country. The thirty acre contains five room house, out-houses, three windmills, etc. All of the land is in good cultivation.

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.

that "South" has a political significance, and possibly it did once, but we are dealing with new conditions and mainly a new people. "The world is our parish." We are the sons of God and the sons of Wesley and we aim to go to the ends of the earth.

LIQUOR ADVERTISEMENTS.

Not long ago a canvass was made of sixty popular magazines to find out where they stood on the temperance question. Forty out of the sixty said space could not be bought at any price for liquor advertisements.

INFORMATION WANTED.

A call for some of the members of the 10th Georgia Battalion of Cavalry that served in the Civil War, if any of them are alive. I want to find them whereabouts. I want to write to them. REV. W. H. McBEE, Leon Junction, 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.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former executive and necessary. All at expense of business, ambition and willingness to learn a valuable business. No soliciting or traveling. All of state time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, 1351 Market Building, Washington, D. C.

MISCELLANEOUS.

Pianos, Standard makes at factory-to-home cash prices. \$550.00 upright grands, \$200.00, \$450.00 pianos, \$185.00, \$100.00 pianos, \$165.00, \$375.00 pianos, \$145.00. Write for catalogues. STIFFEL & MADDEF, 115 E. Macon St., San Antonio, Texas.

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

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.

REAL ESTATE.

FOR SALE.—Two lots near Southern Methodist University, Summit Lawn Addition to Dallas. Here is a big bargain for some one. Will take \$219.00 cash, balance \$15.00 per month. These lots are selling now, by the firm owning the addition, at from \$100.00 to \$125.00 more than I am asking for these two. I must raise some money. REX B. WILKES, Plano, 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.

Pittsburg District—First Round.

Nash, at Nash, Dec. 20, 21, 22. Texarkana, First Church, preaching, Dec. 21, night. Boston, at Old Boston, Dec. 27, 28. Redwater, at Redwater, Dec. 28, 29. Queen City, Queen City, Jan. 3. Atlanta, Jan. 4, 5. Cookeville, at Argo, Jan. 10, 11. Mt. Pleasant, Jan. 11, 12. Douglassville, at D., Jan. 17, 18. Linden, at Linden, Jan. 18, 19. Dally Springs, at Lawrence Co., Jan. 24, 25. New Boston and DeKalb, at D., Jan. 25, 26. Hardy Memorial, Jan. 26. Winfield, at Winfield, Jan. 31, Feb. 1. Cornett, at Hamill's Chapel, Feb. 7, 8. Naples and Omaha at Naples, Feb. 8, 9. Texarkana, First Ch., (Cont.) Feb. 9, night. Hughes Springs, at H. S., Feb. 12, 13. Cason, at Cason, Feb. 14, 15. Daingetfield, Feb. 15, 16. Winsboro, at Musgrove, Feb. 21, 22. Pittsburg Cir., at LaFayette, Feb. 28, March 1. Pittsburg St., March 1, 2. The report made to our last conference was the best one in the history of the district. I appeal to the preachers and people to start early and work to make this a better year. We can do it, and I feel sure you will all want to do it. If I can help you, command me. I pray earnestly for you all. The District Stewards will please meet me at Pittsburg, Thursday, December 11, at 2 p. m. I would be glad if you would come prepared to spend the night, and for the pastors to come, too. O. T. HOTCHKISS, P. C.

EVANGELISTIC SERVICE

Brethren desiring the services of Rev. D. L. Coale, in meetings will kindly address him early, at 533 W. Magnolia St., San Antonio.

POSTOFFICE ADDRESS.

Rev. C. C. Wright, Dunn, Texas.

Make up your mind to visit the old folks back home this Christmas.

We have received our Holiday rate sheet, and would be pleased to have you

ASK US

about our low rates and excellent service



The only line that can offer you choice of three gateways to the Southeast via Memphis, Shreveport or New Orleans. C. P. FEGAN, D. P. & T. A., 1300 Main St., Dallas.

TENDENCY TOWARDS IMMODESTY

J. W. Besson, A. M., LL.D., President

The question is often asked, "Is the world growing better?" There are varied opinions on the subject and each one has some reasons for belief. In many respects the world is doubtless growing better.

There can be no doubt that there is a growing sentiment against such evils as intemperance. Much credit is due to the noble women of our country for the persistent crusade against strong drink. But there is another cause that has been growing upon us rapidly in recent years, to which our good women might well direct more attention than they as a whole are doing, inasmuch as it will effect them quite as much as the subject of strong drink if something is not done to stem the tide.

Modesty has always been recognized as one of the priceless jewels in woman's crown; yet in these latter days it is becoming much more rare than in former years. The tendency in dress towards immodesty is growing at a rapid rate. The low neck and short sleeves, the peek-a-boo waist, the dropstitch stockings, the cobweb cloth, the hobble skirt, the tight skirt, the slit skirt, the short skirt, all appeal to the sensual and were created by low-minded people for the purpose.

These styles originate in the minds of the impure ones of Paris, and our American women are so enslaved that many of them follow these low and vulgar styles. It is one of the curses of this age. In the times of our parents and grandparents such styles would not have been tolerated among decent people in public places; yet it is so common now until the people sit still and tolerate it, if not indorse it. Ambitious mothers, afraid that their pure daughters will receive no attention in "Society" fall in line and sacrifice their innocent young daughters to the goddess of fashion.

The religious press, and even the secular press, condemn it at first, city authorities now and then make a feeble attempt to regulate it, but soon they quiet down and endure it. Pope says:

"Vice is a monster of such hideous mien, To be hated needs but to be seen; But seen too oft, familiar with her face, We first endure, then pity, then embrace."

Why do not our women rise up in their might and put down this great vice? It is not enough to refrain from it themselves. They need to make active war against it, as they are doing against the saloon and other evils. The trouble is that some of those who are working so nobly against other evils are themselves being swallowed up by this monster.

Recently a great temperance woman delivered a strong address upon intemperance, while she wore a dress that was absolutely indecent for a pure woman to wear outside her bedroom. That is where the danger comes to our young people. As long as the immodest dress is relegated to the questionable women, our girls are not so liable to follow the style; but when Christian mothers set the example and dress themselves and their children in a manner bordering on indecency they are doing a wrong that cannot be offset by loud professions or by fighting other evils. The immodest tendency in dress is doing more to encourage the white slave traffic than the barrooms of the country. It is corrupting the boys and the girls of our nation. It is inviting evil thoughts and evil deeds.

Fifty years ago our women and our men had a higher sense of modesty allow the freedom and familiarity that is common today. The South has been longer breaking this barrier between man and woman; but now we are sorry to acknowledge that even in our Southland there is far too great a freedom and familiarity among our young people than is proper. Formerly a young man and young lady would be properly chaperoned when they would go out in the evenings, now most of them go when they please and where they please; consequently the standard of morality is at a low ebb. No wonder the papers are so full of scandals, divorce cases, ruined homes and suicides. Unless our people call a halt somewhere our nation is in peril of coming to ruin as have other nations, where the purity of the homes and of the women had vanished.

Look at the fate of Rome when she was given over to wantonness and debauchery, her people were corrupted and her mankind degenerated, and she was an easy prey to other nations. In the midst of that bloody revolution Napoleon said: "The great need of France is mothers." No nation is

Meridian Colleges, Meridian, Miss.

better than its mothers. The women of the nation are the pulse of it. If that be true the next generation will see a decadence as a result of the degeneracy of our women that came from the corruption influences of the abominable fashions of the times.

Let our godly women rise up in their might and put down this octopus that is closing upon us. They can do it if they will. It must be done by precept as well as by example. May God help them to do it.

Unimpeachable.

If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alterative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects. Take Hood's.—Adv.

The features of Christ are best developed on the tablets of the soul in the dark room of prayer and meditation.

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.

NATH DAVIS—OLD RANGER.

H. G. H.

He died in Stockdale, Texas, October 22, 1913, aged 73 years, of rheumatism, having been bed-ridden for two years, suffering intensely, his rugged and honest soul at peace with God, and his neighbors and wife nursing him faithfully and gently laying his body away and covering the grave with flowers.

I first met him in 1858 on the Hondo, below the old stage road, when the Bishop sent me out there to preach to the few settlers who had risked their lives to make cabin homes in that Indian country. Nath was a tough but big souled cowboy, always armed for Indians. He had few if any educational advantages, but he knew enough to let his neighbors' cattle alone and was brave enough to charge a band of red-skins when the lives of women and children were in peril. He was a deadly shot and taught me how to aim my dragoon pistol so as to at least frighten myself. My appointments were far apart and Indian country between. In leaving my old home father told me the Indians would scalp me; I had the down of youth on my cheek and did not want to do the young; so Nath would go with me on my dangerous rides. He did not have much religion, did not pray loud and long, but what religion he did have was the right stuff. He has allayed a many a quake in my soul by his keen and practiced eye convincing me that the Indian I saw was only a badly-scared wolf. He rode and fought with Big Foot Wallace and Captain Henry. When the light of the moon came, and the Indians with it, Nath was first on horseback with his trusty rifle swung to his side. In a terrible Indian fight at the entrance of the Sabinah canyon, about the beginning of the Confederate War, Nath was badly wounded, but recovered, carrying his scars to his death. Nath did not build railroads and amass wealth and enrich the country, but when civilization and the people advanced into the West, and the Indians would check their coming, Nath Davis threw his rough body in between the blood-thirsty red man and the imperiled women and children. In the latter years of his life he lived in Guadalupe and Wilson Counties and in my travels his home and hospitality were mine. At last old age and infirmities got the better of him. Farewell, old comrade!

BARROW—Brother James Hunter Barrow was born May 24, 1855; was married in 1874 and united with the Methodist Church in 1879. He died at Poteet, Texas, October 29. Brother Barrow was a man of large capacities and was busily engaged in large interests during his successful life. He was prosperous in business, faithful in friendship and steadfast in Christian hope. In each of these departments of life, he was not only active, but found joy in the activity. He had a wide circle of friends, and all bore testimony to the rich quality of his friendship. He loved his Church and was effective and faithful in official positions in the Church at Oak Island and Amphion. But it was in the heart of his large family that he showed most truly the qualities of his nature, and there his tenderness and noble manhood found fullest expression. He was a patriarch to his children and brought them up in the nurture of the Lord. For some months his health was affected, and he was advised to retire from active life. He built a beautiful home at Poteet, and had just occupied it when the swift messenger came at night, and from the sleep of earth he awakened to behold the King in his beauty, whose he was and whom he had served. Interment was made in Oak Island Cemetery. S. W. KEMERER.

Jourdanton, Texas.

RAMSAY.—A. M. Ramsay was born in Sumpter County, Alabama, May 23, 1837; died Friday, November 14, 1913, at 6 a. m. His remains were laid to rest in the Simpson Cemetery by the side of his wife, who preceded him eight years ago. In 1854 he was married to Miss Rose Anna Gillis. He came to Harrison County, Texas, in 1845; in 1875 he moved to Comanche County and in 1901 came to Throckmorton County. To their union were born ten children. Since the death of his wife he has made his home with his sons, J. H. and Dave Ramsay. He was converted in 1856 and joined the M. E. Church, South. He lived a devoted Christian and was faithful unto death. He was loyal to his pastor, his Church and his God. His home was always the preacher's home and every one who knew him loved him. His life was a bright and shining light to the world. Even the hardest hearted sinners looked with reverence upon Grandpa, or Uncle Mack, as he was usually called. He gave his time and his means to help carry on the work of the Church. He lived and wrought well and died in the hope of a glorious immortality. The Church has lost one of her noblest brothers and his absence is severely felt by the entire community and all who know him. Whenever he met a stranger his first question was, are you a Christian? He was a man of great faith and believed God when he said, "The steps of a good man are ordered of the Lord." He was a man of prayer around his family altar and in the secret place he daily sought and obtained divine guidance and sustaining grace. He has made many homes happy by being in and talking to them about their souls. Let us all try to follow in his steps, for he that doeth the will of God abideth forever. MRS. S. A. HORTON.

WOODSON, TEXAS. ARNOLD.—Mrs. Angeline Arnold was born April 25, 1839, and departed this life November 6, 1913, arriving at the ripe old age of 74 years, 6 months and 11 days. Grandma Arnold at the age of seventeen was married to Thomas Thompson, who died during the Civil War. To this union were born three children. Living a widow several years, she was then married to John Arnold. To this union were born five children. Of the eight children born, Mrs. E. H. Boone is the only one surviving, and she lives in Hall County, Texas. Sister Arnold was converted and joined the M. E. Church, South, at the age of 18, living a consistent Christian life to the end. I spent the night with her and sister Boone just one month before her death, and on bidding her adieu Sunday morning she remarked: "I will see you no more till we meet up yonder." Her counsel and presence will be missed by her daughter and grandchildren. Her admonitions to the children were always in the right, and if they loved them, some day they will see grandma again. As her pastor, it was always a delight for me to be in her company, and in her death I lost a very dear friend and loved one. And now to the sorrowing ones being left below I would say, look up to Him who is able to comfort and care for us here, and then at last bring us into that eternal home. Some day we will see grandma, and then she won't be helpless. Her pastor, W. P. EDWARDS.

SMITH.—W. B. (Bristo) Smith was born in Byron County, Kentucky, in 1850 and died September 21, 1913. His father, Uncle Charlie Smith settled west of Rock Hill, Collin County, when Bristo was a small boy. Here he grew to manhood and in 1874 he married Miss Margaret Rogers, and settled on a farm adjoining his father, which was his home when he died. In early manhood he was converted and joined the Methodist Church, and lived a most devoted and consecrated Christian life. In business he was very successful and was liberal with his means in the support of the Church, and in helping the needy. He delighted in making others happy. He was a friend to the young people, always ready to help them have a good time and his home was always open to them. His six living children are grown and all members of the Methodist Church. The two youngest, Lattia and Bell are in Polytechnic College. Besides his wife and children he is survived by his father, three sisters and one brother—Mrs. M. Spradling and Mrs. Calvin Hodges, of Bellevue, Texas; Mrs. W. J. McCormick, Frederick, Okla., and Ed. H. Smith, of Denton. About a month before his death he went to a sanitarium in McKinney to be treated for cancer. He had no fears of the future, and talked to the writer about his funeral and his last resting place, and "like one who draws the drapery of his couch about him and lies down to pleasant dreams," he sank peacefully to rest surrounded by all his family and a number of sympathizing relatives and friends. In the Methodist Church in Frisco the writer conducted the funeral, assisted by Rev. O. T. Cooper, of Denton; Rev. L. D. Shawver, of Krum; Rev. R. L. Ely, of Prosper, and in the old Bethel Cemetery we laid him to rest. A. P. HIGHTOWER.

RUSSELL.—William P. Russell was born in Illinois, March 22, 1842. With parents, came to Lamar County, Texas, in infancy; there, and in Hopkins County, he spent his boyhood, coming to Wise County in 1856, where he remained until he passed to his reward, August 5, 1913, at his home in Decatur, Texas. Was married to Miss Mary S. Holmes, November, 1872. To this union were born two daughters and one son—all survive him, except the younger daughter. Brother Russell was a faithful member of the M. E. Church, South, for many years, serving as steward, trustee, and in other capacities, and could always be depended upon. A tender, true husband, loving father, and was kind to the orphan and poor. His pastor found so

CHURCH INSURANCE—Our Fifteen Years' Record:

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

truer, nor more appreciative co-worker. The last six years of his life were spent in great suffering. With Christian fortitude, he endured all with not a murmur, trusting his Lord to the end. Many were the sorrowing friends that attended his funeral at Sand Hill, where, by his pastor and the Masons, his broken body was laid to rest. We shall expect to meet him, an unbroken family, in Heaven. His pastor, JNO. L. SULLIVAN. Decatur, Texas.

JACKSON—Marish Louisa Jackson, wife of James T. Jackson, was born April 13, 1842, in the State of Alabama; moved to Tyler, Smith County, Texas, at the age of twelve years. She was married to James T. Jackson at the age of sixteen years. To this happy union were born eleven children, seven boys and four girls. Two died in infancy. She joined the M. E. Church, South, when a child. She trained her children up in the nurture and admonition of the Lord and lived to see them all attach themselves to the Church. She departed this life November 13, 1913, in Henderson County, Texas. Her body was buried in the old New Hope Cemetery and her spirit went up the shining way to glory. She leaves behind a bereaved husband and nine children to mourn her departure. Sister Jackson lived a long, useful Christian life. She was a devoted wife, a loving mother and a true, good neighbor. She was loved by all who knew her. She stood by her Church and its institutions. She was the preacher's friend and her kindness will never be forgotten. May the good Lord bless Uncle Tom in his lonely home, and the children in their bereavement, and their loved ones, and may they all make an unbroken family in the Christian's home in glory. Her pastor, G. M. FLETCHER, P. C.

VIA—Sister Lelia Via (nee Smith) was born in Fannin County, Georgia, October 21, 1878; died near Bailey, November 14, 1913; married to Brother A. S. Via, December 8, 1895. To this union three children were born. Sister Via was converted and joined the Missionary Baptist Church in early girlhood. In the summer of 1912 she joined the Methodist Church at Bailey, in which her husband had long been a faithful officer. She was of a religious family and had a devout disposition. She suffered a great deal the last ten years of her life, but in it all was very patient. A more charitable person than she was is seldom met with—always more ready to take blame than to lay it on another. A large number of relatives and friends from her own community and near by towns attended the funeral, after which her body was laid to rest under a liberal bank of flowers to await the resurrection of the just. Her companion and children miss her greatly here, but they know where to find her and may it be their happy lot at last to join her on the other shore. Her pastor, C. P. COMBS.

NEW MEXICO Albuquerque District—First Round. Tucumcari, Dec. 6, 7. San Jon, Dec. 9. Tucumcari Cir., Dec. 10. Gallup, Dec. 13, 14. San Marcial, Dec. 19. Magdalena, Dec. 20, 21. Albuquerque, Dec. 27, 28. GEO. H. GIVAN, P. E. El Paso District—First Round. Client and Valeta, 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. Artesia, Dec. 6, 7. Odessa, Dec. 10, 11. Pecos, Dec. 13, 14. Toyah 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. LaGrange, Dec. 6, 7. Walnut, Dec. 13, 14. Liberty Hill and Leander, Dec. 21, 22. Elgin, Dec. 27, 28. Webberville, Jan. 3, 4. Manser, 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. Beaville District—First Round. Dec. 6, 7, Oakville. Dec. 8, Beaville. Dec. 12, Calallen-Odum. Dec. 13, 14, Brownsville. Dec. 14, 15, San Benito. Dec. 16, Mission. Dec. 16, McAllen.

Dec. 17, Pharr. Dec. 17, Harlingen. Dec. 18, Mercedes. Dec. 19, Robstown. Dec. 20, 21, Riviera. Dec. 21, Kingsville. Dec. 28, Berclair. Jan. 3, 4, Karnes City. Jan. 4, Kenedy. Jan. 10, 11, Floresville. J. H. GROSECLOSE, P. E.

Cuero District—First Round. Hallettsville, at Hallettsville, Dec. 6, 7. Port 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. President, at Cordale, Jan. 3, 4. Nixon, Jan. 10, 11. Pandora, at Pandora, 2 p. m., Jan. 12. Smiley, at Rocky, Jan. 17, 18. Stockdale, at Stockdale, Jan. 24, 25. Laverina, at Laverina, 2 p. m., Jan. 27. JOHN M. ALEXANDER, P. E.

Lampasas District—First Round. 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. Ozona, Dec. 6, 7, a. m. Sherwood, at Sherwood, Dec. 7, 8. Garden City, at Garden City, Dec. 13, 14, a. m. Midland, Dec. 14, 15. Miles, Dec. 20, 21, a. m. San Angelo, Chadbourne St., Dec. 21, p. m. San Angelo, First Church, Dec. 28. 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. 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. Poteet, at P., Jan. 25. S. H. C. BURGIN, P. E.

San Marcos District—First Round. Gonzales, December 5. Luling, at Luling, Dec. 6, 7. Waelter, at Waelter, Dec. 8. Seguin, Dec. 9. Martineale, Dec. 13, 14. San Marcos, Dec. 16. Monrovia, at Pleasant Hill, Dec. 19. 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. Hondo Sta., Dec. 6, 7. Laredo Sta., Dec. 10. Cotulla Sta., Dec. 13, 14. Del Rio Sta., Dec. 20, 21. Eagle Pass-Spofford, Dec. 21, at night. Uvalde Sta., Dec. 27, 28. Sabinal Sta., Dec. 28, 29. Devine-Lytle, at Lytle, Jan. 3, 4. Crystal City, Jan. 10, 11. Carrizo-Big Wells, at C., Jan. 11, 12. Utopia-Leaky, 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. Novice, at Silver Valley, Dec. 18. Winchell, at Brooksmith, 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 Pumpfrey, Dec. 28, 29. Ballinger, Jan. 3, 4. Winters, Jan. 4, 5. Gouldbuck, 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. 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 P. Valley, 11 a. m., Jan. 7. Deadmans, at Victor, Jan. 10, 11. Seranton, 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. 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. 17. 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. Walnut Springs, Jan. 31, Feb. 1. Morgan, at Morgan, Feb. 1, 2. W. W. MOSS, P. E.

Corsicana District—First Round.

Kernes and P., Dec. 6, 7. Purdon, Dec. 9. Chatfield, Dec. 11. Harmony, Dec. 13, 14. Dawson, Dec. 14, 15. Corsicana Cir., Dec. 17. Mexia Cir., Dec. 18. 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 Sta., Jan. 25, 26.

E. A. SMITH, P. E.

Dublin District—First Round.

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. 18, 19. Bluffdale, at Bluffdale, Jan. 24, 25. Toland and Lipan, at Lipan, Jan. 27. Alexander Sta., Jan. 27, 28.

S. J. VAUGHAN, P. E.

Gatesville District—First Round.

Gatesville Sta., Nov. 22, 24. Meridian Cir., at Lumkin, Nov. 30, Dec. 1. Meridian Sta., 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. Killen Cir., at Buenavista, Dec. 20, 21. Killen 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.

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 Jonab, 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.

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 P. C., at F. C., evening, Jan. 11, 12. Huron Charge, at Woodbury, Jan. 17, 18. Lovelace Charge, at Lovelace, Jan. 18, 19. Whitney Charge, at Whitney, Jan. 21. Penelope Charge, at Penelope, Jan. 24, 25.

HORACE BISHOP, P. E.

Waco District—First Round.

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. 7, 7 p. m.

W. B. ANDREWS, P. E.

Waxahachie District—First Round.

Ferris Sta., 7:30 p. m., Dec. 5. Bristol, at Carroll, Dec. 6, 7. Palmer, at Palmer, Dec. 13, 14. Ennis, Dec. 20, 21. Forrester, at Wash, 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.

Springtown, at Springtown, Dec. 7, 8. Whit, at Whit, 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. Courts Memorial, Jan. 2, 3. Weatherford, Jan. 9, 10.

JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—First Round.

Clyde Mis., at Dudley, Dec. 13, 14. Eye, at Eye, Dec. 20, 21. Cross Plains, at Cross Plains, Dec. 27, 28. Caps, at Potosi, Jan. 3, 4. Buffalo Gap, at the Gap, Jan. 4, 5. Ozalo, at Jim Ned, Jan. 19, 21. Tuscola, at Tuscola, Jan. 11, 12. Hawley, at Hawley, Jan. 17, 18. Clyde and Eula, at Bethlehem, Jan. 24, 25. Trent, at Cross Roads, Jan. 31, Feb. 1. Merkel, Feb. 2. St. Paul's, Abilene, Feb. 4. Putnam and Moran, Feb. 7, 8. Baird, Feb. 9. First Church, Abilene, Feb. 11. Nugent, at Hanby, Feb. 14, 15. Anson, Feb. 21, 22.

The District Stewards will meet at First Church, Abilene, Dec. 10, at 10 a. m. C. N. N. FERGUSON, P. E.

Amarillo District—First Round.

Bovina, at Black, Dec. 6, 7. Hereford Sta., Dec. 7, 8. Umbarger, at Umbarger, Dec. 13, 14. Canyon Sta., Dec. 14, 15. Texline, Dec. 20, 21. Dalhart, Dec. 21, 22. Stratford, Dec. 22, 23. Channing, Dec. 23, 24. Panhandle, Dec. 27, 28. Higgins, Jan. 3, 4. Glazier, at G., Jan. 4, 5. Dumas, at Dumas, Jan. 8. Hansford, Jan. 10, 11. Ochiltree, Jan. 12, 13. Wildorado, at W., Jan. 17, 18. Amarillo Mis., at Buchanan St., Jan. 17, 18. Amarillo Sta., Polk St., Jan. 25, 26.

District Stewards' meeting at Amarillo, at Polk St., December 9 (Tuesday), 10 a. m. I beg the officials to be in their place at first Quarterly Conference. Let us get a good start. If we start well, then we can end well. J. T. HICKS, P. E.

Big Spring District—First Round.

Big Spring Mission, Dec. 13, 14. Big Spring Sta., Dec. 14, 15. Gail, at Gail, Dec. 20, 21. Seminole, Jan. 4, 5. Andrews, Jan. 10, 11. Stanton, 7:30 p. m., Jan. 13. Lamesa, 7:30 p. m., Jan. 16. O'Donnell, Jan. 17, 18. Brownfield, at B., Jan. 25, 26. Plains, at P., Jan. 28. Tahoka and Slaton, at S., Jan. 31, Feb. 1. Post, Feb. 1, 2. Coahoma, at C., Feb. 7, 8.

W. H. TERRY, P. E.

Clarendon District—First Round.

Memphis Sta., Dec. 4. Canadian Sta., Dec. 6, 7. Cataline Mis., at Cataline, Dec. 9. Mobeetie Mis., at Mobeetie, Dec. 11. Miami and Pampa, at Pampa, Dec. 13, 14. McLean Cir., at McLean, Dec. 19. Shamrock Sta., Dec. 20, 21. Wheeler Cir., at Wheeler, Dec. 22. Washburn Mis., at Washburn, Dec. 27. Claude Sta., Dec. 28, 29. Goodnight, at Goodnight, Dec. 30. Clarendon Sta., Dec. 31. Lakeview Cir., at Deep Lake, Jan. 3, 4. Newlin Cir., at Indian Creek, Jan. 5. Wellington Cir., at Loco, Jan. 10. Wellington Sta., Jan. 11, 12. Hedley Cir., at Lelia Lake, Jan. 13. Clarendon Mis., at Sunny View, Jan. 17, 18. Quail Cir., at Quail, Jan. 20.

The District Stewards will meet at the Methodist Church in Clarendon, at 2 p. m., Dec. 17. A full attendance is very much desired. J. W. STORY, P. E.

Hamlin District—First Round.

McCaulley, at McCaulley, Dec. 6, 7. Sylvester, at S., Dec. 7, 7:30 p. m. Sagester, at Dovey, Dec. 20, 21. Hamlin Sta., Dec. 27, 28. Spur, Jan. 3, 4. Aspermont, Jan. 4, 5. Knox City, at O'Brien, Jan. 10, 11. Rochester, at R., Jan. 17, 18. Rule, at Pinkerton, Jan. 18, 19. Tuxedo, at T., Jan. 25, 26. Rotan Sta., Feb. 1, 2. Vera, at Vera, Feb. 7, 8. Jayton, at J., Feb. 14, 15. Peacock, at P., Feb. 15, 16.

The District Stewards will meet in Hamlin, at 10 a. m., December 24. G. S. HARDY, P. E.

Plainview District—First Round.

Floydada, Dec. 6, 7. Plainview Sta., Dec. 9. Plainview Mis., Dec. 10, 3 p. m. Crosbyton, Dec. 13, 14. 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. Dunmitt, Jan. 3, 4. Silverton, Jan. 10, 11. Afton, Jan. 17, 18. Matador, Jan. 19, 20. Turkey, Jan. 24, 25. Kress, Feb. 1, 2. Happy, Feb. 7, 8. Lorenzo, at Estacado, Feb. 14, 15.

O. P. KIKER, P. E.

Stamford District—First Round.

Seymour Mis., at Level View, Dec. 5. Westover Cir., at Westover, Dec. 6. Seymour Station, Dec. 6, 7. Bomarton Cir., at Cash Creek, Dec. 12. Goree, at Hood, Dec. 13, 14. Mundy Sta., Dec. 13, 14. Weimer Cir., at Weimer, Dec. 19. Haskell Mis., Dec. 20. Haskell Sta., Dec. 20, 21. Avoca and Bethel, at Avoca, Jan. 2, 3. Ward Memorial, at Ward Mem., Jan. 10, 11. St. John's, Jan. 11, 12. Throckmorton Mis., at Cross Roads, Jan. 17. Throckmorton Sta., Jan. 17, 18. Woodson Mis., at Woodson, Jan. 19. Albany Sta., Jan. 24, 25.

The District Stewards will meet at St. John's M. E. Church, in Stamford, at 10 a. m., Wednesday, Jan. 28, 1914. J. G. MILLER, P. E.

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. Loraine, 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.

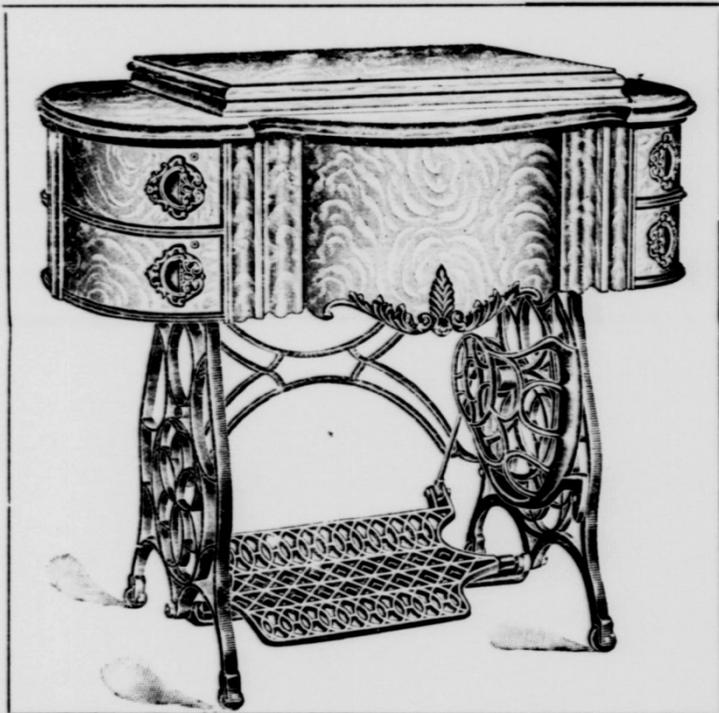
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**THINGS BEFORE AND  
AFTER ONE ANOTHER.**

I am rejoiced that, for at least another quadrennium, we will belong to the Methodist Episcopal Church, South. The elimination of the word South, would not amount to a row of pins. The Radicals of Los Angeles and of Denver or Illinois would spend all their spare time proving that we were the same old Rebels changing name but harboring the spirit of the old South. If we ever do change our name, let it be after federation and call ourselves the "Methodist Church."

I trust the General Conference will not "monkey" with the presiding eldership. Any presiding elder who magnifies his office earns all that he receives. If he is not worthy the Bishop is to blame. There is not a Church in Methodism that pays more for the support of the ministry than is due. A preacher who imagines that the salary of the presiding elder trenches upon his own, is very short sighted. No man does more to hold up the salary of the preacher in charge than his "beloved."

I want a clearing house. I want it for the equitable adjustment of assessments and appointments for the suppression of vainglorious efforts which hinder and even prevent legitimate and practical enterprises, for the protection of our people from multitudinous appeals for special, at inopportune times, and in conflict with other more meritorious matters; for the elimination of the little penny catching assessments and the presentation to the people of the really great matters of the Church. The seventh question of Quarterly Conference procedure is answered with a catalogue of little assessments, all of which should be included under three heads, missionary, educational, benevolent. The salaries of Bishops should be included by the Board of Stewards in their estimates for "the support of the ministry."

Again I say, I want a clearing house, and I want its expenses met by the several Boards. I want them to quit sending out torrents and tons of literature (beg pardon, I mean printed matter) in the form of circulars and circular letters, all of which are consigned without thought or compunction to the fire in the winter, the waste basket in the summer. The postage saved would support the clearing house. I want our secretaries to get rid of the notion that it is their duty to be in personal touch with all the officials of the pastoral charges. When they "net by" the preacher to one of the members, they do more harm than good. We must work our machinery or it will oxidize. If it won't work, lubricate, but don't let it lie unused.

I hope the General Conference will adopt a uniform constitution for District Conferences, that the delegates will be elected by the Church Conference; That each pastoral charge will elect a delegate to the Annual Conference. Thus the laity, male and female will have the right of the ballot. Thus we will determine in four years whether the women want to rule by rocking the cradle or office holding for the delegates elected will represent the views of their constituents. Then the laymen will feel the responsibility for the maintenance

and support of our institutions as they never have in the past.

I wish the General Conference would adopt the parliamentary ethics of avoiding the calling of names in debate. I like for the Bishop to recognize the "Brother from Baltimore" or "Virginia." Specially do I hope that the names of Mr. Carnegie, Dr. Kirkland and others will not be freely bandied in the debates on the Vanderbilt matter. Issues can be discussed fully without personalities. In the English Parliament, to "name a man" is to have him led out of the assembly. I fully endorse the minority of the Trustees, and the entire Episcopal Bench on the Vanderbilt matter. But in quietness and confidence is our strength.

The current number of the Advocate is a "daisy," "a hummer," "a stem winder," or any other slang that is commendatory. The first page, "On the Church Paper," is timely and just. I am sorry for the Baptists, but I am glad we had sense enough forty years ago to make a contract with a man of the kind and character of Blaylock. What a fix we might have been in! All who knew of our previous troubles have rejoiced at our contract, and at the party of the second part. I have been trying to think of a suitable title for Blaylock. He is not military—and colonel is not appropriate. He is not a scientist, a doctor nor a preacher, so Doc, and Rev. are out of the question. He has never been to the Legislature or Congress, and Hon. would be a misnomer. Ah, I have it now, his age, experience and loyalty all point to it—venerable. Henceforth let all our letters to him be addressed to

Ven. L. Blaylock.

But back to the paper. One of the best things in it came from the bounds of the Hillsboro District. If you didn't read Kidwell's sermon on "Public Health," get the paper and do it now, and remember there are sixteen others in Hillsboro District as good, or nearly so, as Brother Kidwell. Mind, I did not say as smart, or nearly so, but as good or nearly so. But they are smart, although I didn't say it.

I am glad to see Dr. Granbery in our columns. His eyes have been opened on the subject of ecclesiastical bigotry, based on rot. (The slang is mine, not his—he disdains such). I hope he will read a little farther and tell us a little more of what he sees about the pretensions of some Baptist preachers. Their assertions in their pulpits are nauseating to intelligent readers of history. Men who don't know a good lexicon from a hole in the ground berate their congregations for hours on what the Greek lexicons say.

On one occasion the scribe attended a negro meeting in Waco. The preacher remarked, "Doctor B. tells me to-day 'the Greek say you must go clean under.' I don't know nothin' 'bout Greek, but I duz know if Waco niggers ever sits to hebben dey 'll go dar by English." It is much to be desired that some white preachers be as honest in their confession of ignorance as that preacher in Waco. Two more things. We have a plenty of Bishops.

Don't elect any more till you find a man whose greatness will not inhere in the office.

Let the Annual Conference quit seeking free entertainment. This is plenty for one paper.

HORACE BISHOP.

**HE SHALL NOT BE AFRAID.**

A few years ago the writer lived in a little village in Eastern North Carolina and occasionally visited an old ante-bellum home that stood just outside of the village limits. The home was just as the days before the war left it. The rooms were spacious, ceilings high, and the fireplace wide. The stairway that led to the second floor was long and steep.

The occupants of the home were four maiden ladies who had grown up in the days before the war. They had never known any other place, and so were very fond of the old place and its memories. The family had once been large; but now they were the only ones left, and they were getting old. The other members of the family were sleeping in a little cemetery just back of the yard. These four ladies loved to talk of the old place and the people and incidents that had been connected with it in days past and gone. One person had been connected with the old home in a very impressive incident.

It was a little boy, a nephew of theirs who had come to live with them years before. His mother had died, and they were to rear him. He was given a room upstairs, away from them. This he did not like because he was afraid of the dark and did not like to sleep in a room alone. Every night one of them would have to go

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with him upstairs and stay with him till he was in bed. When they left him for the night, they would assure him that there was nothing to hurt him. But it did no good. He would cover up his head and try to hide, and so to sleep that way. This was kept up for a long time. He could not be laughed out of it nor shamed out of it.

When the revival season came on and a series of meetings was held in the village church, the little boy and his aunts attended the service and he manifested much interest in the preaching, being a most attentive listener to all the preacher said. One night when they came home from the service the little boy went upstairs and went to bed alone and made no complaint at all. The next morning he came down to breakfast and old his aunts attended the service, and he the Church. They were surprised, since he had not previously made any public profession of religion. He said he believed in Jesus, and all his fears of the dark had gone, and he was no longer afraid to go alone upstairs to bed. It was Jesus who had taken away his fears. He wanted to unite with the Church. He said that no one but Jesus had been able to quiet his fears of the dark, and that he wanted to do what he could for him and the Church. He joined the Church at the first opportunity and lived faithful to his vows.

This boy is now a man of fifty years, and is at the head of a large university in the South. Since learning the story from his aunt the writer has had the opportunity of hearing him address a large religious gathering. As he stood before that large audience that night and held it almost breathless for an hour or more, the writer could not forget the old ante-bellum home and the room upstairs. It was there that he first took a stand for the Master.—C. R. Ross, Leasburg, N. C.

Even justice itself needs mercy to keep it from being unjust.