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EDITORIAL

IT IS A GOOD THING TO GIVE THANKS.

Gratitude is one of the most beautiful virtues. Though we behold its manifestation among the sinful children of earth, yet it shines with the lustre of heaven and as a star of the first magnitude. Cicero said: "A thankful heart is not only the greatest virtue, but the parent of all other virtues;" and one of his countrymen said of ingratitude: "Nothing more detestable does the earth produce than an ungrateful man." Shakespeare, who saw more deeply and clearly into the human heart than any other un-inspired writer, said:

"I hate ingratitude in man more
Than lying, vainness, babbling, drunkenness,
Or any taint of vice;

and he calls ingratitude a "marble-hearted fiend."

Such statements emanating from such men ought to make us think soberly; they ought to make us look into our own hearts and see if there blooms there the fair and fragrant flower of gratitude, if we have that noble virtue which is the parent of all other virtues, or whether our hearts are the home of that most detestable of all vices, ingratitude.

We doubt not that there are thousands and even millions in our favored land who are grateful to God and to their human benefactors for the blessings which they receive; but there are many others against whom might be brought the charge which Paul made against the heathen of his day when, in enumerating their many sins, he said: "Neither were they thankful." Seneca, in speaking of the wide-spread ingratitude of his time, said: "If ingratitude were indictable before the law, there would not be courts enough in all the land to try the cases." Suppose all the men and women of our land who are guilty of ingratitude should be arrested! Our courts and jails would be full to overflowing.

While ingratitude is not a crime against the secular government, yet it is a crime against God; a detestable, hateful crime; one for which he will hold us accountable, and against which he will mete out sorest punishment, unless we repent of it. It is a sin degrading and dishonoring in the sight of all men. "Ingrate" is a term of strongest reproach. Shakespeare has rightly characterized such a man when he calls him a "marble-hearted fiend."

But let us turn our thoughts from this hateful vice to the fair and radiant virtue of gratitude. While this virtue in its lower degrees is indigenous to the human heart, yet in its most fragrant bloom and in perfect fruitage it is the result of careful tillage. True, spiritual, religious thanksgiving is conditioned on right thinking. The word "thankful" is closely akin to "thankful" or

"thoughtful." The thankful man is the thoughtful man, the man who has thought of the blessings which he receives, and of God, the bountiful Giver of all good. Let us, then, think on these things.

"It is a good thing to give thanks unto the Lord." Why is this so? How can any good come out of thanksgiving? And to whom will the good accrue? We say it is a good thing for a young man to obtain an education, or to prepare himself for some trade or profession, or to lay up a competency for old age; and we know the good will accrue to the young man himself who does these things. So when the Psalmist says it is a good thing to give thanks, he means to say that a good will come to every one through his thanksgiving; that in the very act of giving thanks unto the Lord man will be blessed.

The Lord has long endeavored to impress this truth upon the minds and hearts of his people. Many are the exhortations to thanksgiving in his Word. "O give thanks unto the Lord, for he is good; make known his deeds among the people. . . . Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. . . . Let us come before his presence with thanksgiving, and make a joyful noise unto him with a psalm." These are beautiful Scriptures. There is a sweetness and melody in the very words themselves. They fall like the dew of heaven on the parched and shriveled hearts of selfish men.

"It is a good thing to give thanks unto the Lord." It is good for the Nation, for the congregation and for the individual worshiper. How manifold and precious are the blessings which come to each one of God's children as they enter into his gates with thanksgiving and into his courts with praise! Let me enumerate some of these blessings, and let us meditate upon them.

Thanksgiving, being a fundamental part of worship, like all worship, refines and exalts the soul. It is not only a fundamental part, but one of the highest elements in worship. It is more exalted than prayer. In prayer our thought is concerning ourselves and our need; in thanksgiving we in a measure forget ourselves and think of our blessings and our Benefactor. Even animals are capable of a sort of prayer; their every cry arising from hunger or pain is a form of inarticulate prayer for succor and help. But animals have no note or sign in their mute language for giving of thanks. The brute beasts receive and use their food and all other blessings without thanks, because they are incapable of thought. It is the glory of man that he thinks while he eats, and so his common food may become a sacrament and lead his thoughts and thanks up to God. It is no reproach to the swine that he lifts not his head above his trough; but the man who eats without raising his grateful eyes to heaven sins against God and cheats himself out of the great blessing his food was intended to bring. It is a good thing, then, to give thanks, because thank-

sgiving lifts us up from the plane of mere animal existence and stirs and calls into action the higher and nobler faculties of the soul. How great a good to man is that which tends to deliver him from animalism! We are so much under the influence of our baser appetites and lower instinct; we are so much inclined to live like irrational beasts. Let us, then, thank our Maker for a thankful spirit, for the high endowment that enables us to give thanks; for that which exalts us to the position of sons of God and leads us through the gates and admits us into the courts of his glorious majesty.

It is a good thing to give thanks unto the Lord, secondly, because it prevents us from forgetting God, and saves us from the evils into which they always fall who do forget him. Did you ever consider the awful results which have come to men—individuals and nations—because of their forgetting God? We will not dwell upon this point, but will say briefly the immeasurable difference between the most exalted Christian nation and the most degraded heathen land is largely owing to the fact that the heathen, in themselves and in their ancestors, have forgotten God. It is possible for any one of us to forget him, and then speedy and inevitable calamity will overtake us. It may not be such as men can see; it may be only the downfall and destruction of that kingdom of God within us; only that, but that is the utter and eternal ruin of man. Thanksgiving is the great preventive, the gracious escape, from such a fate. God's never-ceasing streams of blessings call for unceasing praise and thanksgiving on our part, and are designed to be continual reminders of him and his goodness, lest we forget.

It is a good thing to give thanks unto the Lord, thirdly, because it keeps alive and increases our sense of dependence upon him. When a man forgets God, he then makes a god of himself. When he no longer recognizes and acknowledges that "every good and perfect gift cometh down from the Father of lights, with whom is no variability, neither shadow of turning," he is then ready to say, like Nebuchadnezzar, that he has gotten all these things "by the might of his own power, and for the honor of his own majesty." No sadder fate can befall a man than to have engendered in him this feeling of boastful self-sufficiency. It leads to arrogance and pride and rebellion against God. The giving of thanks for our blessings will most effectually prevent this, for by that very act we confess that these good things are not merely the fruits of our labors, but the gifts of God's love, and that we are dependent upon his bounty.

It is a good thing to give thanks unto the Lord, finally, because it tends to increase our love to God. In thanking him for all his benefits we are reminded of his goodness to us and of his love out of which his blessings flow, and so we are constrained to love him because he first loved us. And whatever tends to stir up the dying embers of our luke-warm affections, whatever kin-

dles a flame of love in these cold hearts of ours, is a good, a great good, an incalculable good.

And thus it appears that the uninspired heathen philosopher was not far wrong when he declared that "a thankful heart is not only the greatest virtue, but the parent of all other virtues." And we trust, furthermore, that it has become increasingly evident that the Psalmist uttered a profound truth when he said: "It is a good thing to give thanks unto the Lord;" that good, great and eternal good, will come to every one who thus gives thanks, and that it comes as a blessed result of his thanksgiving.

It is a good thing not only for individuals, but also for nations, to give thanks unto the Lord. Nations are the objects of his providential care and the recipients of his blessings. Surely the Lord hath done great things for this Nation, and nothing can be more appropriate than our annual feasts of National thanksgiving. Some one has said, "Ingratitude is monstrous; and for the Nation to become ungrateful were to make a monster of the Nation." One of the good things that comes to us through public National thanksgiving is we hereby prevent our Nation from becoming that monster. We cultivate and develop a National spirit of thankfulness by our giving of thanks.

Another good thing to come to the Nation through public thanksgiving is we thus commit ourselves as a Nation to the religion of the Bible. We thus avow God to be our God, and ourselves to be his servants. We take our stand upon the secure principles of revealed truth and righteousness. We thus erect a mighty bulwark which successfully withstands the assaults of infidelity. We can never become an infidel Nation as long as our Presidents and Governors continue to send our their annual Thanksgiving proclamations and we as obedient and patriotic citizens heed their messages. How great a good this is we may better understand by comparing our peaceful, prosperous and happy condition with the most unhappy state of the Nation which has attempted to forget and to legislate itself into infidelity. Surely it is a good thing to give thanks unto the Lord.

A great many men think that when they have complimented Christ they have brought the Church under obligation to them. Christ never sought the compliments of men while upon the earth, and he seeks no such flattery now. His gospel requires men to repent and turn to God for salvation. If they fail to do this, then their compliments to him are not as good as sounding brass or tinkling cymbals.

The man whose memory is so bad that he forgets on one occasion just what he said on the other one ought not to repeat himself any more than possible, for he will involve himself in apparent contradictions unconsciously, and before he is aware of the fact he will have acquired a reputation for prevarication. A man ought to be exact when he repeats himself, or he ought to be quiet.

The Northwest Texas Conference

For the first time in its history and the first time in the history of the town, the Northwest Texas Conference met in the town of Stamford. It is situated in Jones County, nearly two hundred miles west of Fort Worth. A great many of us came over the Fort Worth & Denver by way of Wichita Falls, then a large number came by way of the Texas Central and others over the Texas & Pacific by way of Abilene. Our car was crowded, though we came over on Monday night. Many of the berths had two occupants. It was a jolly crowd, and everything very pleasant. We arrived here at 6:15 the next morning, and though it was still dark, the people were out to meet us. The coming of the conference to them was a great event. It was the occasion of about 800 people visiting the place. This is what these Western people like, and they flung open wide their doors and gave an enthusiastic welcome to all—whether preachers, delegates or visitors. These Western people know and practice the art of hospitality. They are a busy and an enterprising set, but they take the time and they know how to entertain. They not only enjoy it as a privilege, but they also find in it an advertisement of their town and country. They think they have the greatest country in the world and they love for people to come and see it. And it is a great country. Five years ago I made a trip by private conveyance through the country dedicating churches. At that time I could have gotten some of the best land for five dollars per acre—if I had possessed the five dollars. But now it is worth from \$25 to \$75 per acre, according to its proximity to the towns and the railroads. The big ranches are being divided, sold as farms and homes are being built. The country is rapidly being settled. Vast tracts, which five years ago were covered with mesquite and grass, are now in cultivation. When the season is good, cotton, corn and small grain do well. In fact, when the seasons are favorable the soil is wonderfully productive. It will produce most anything luxuriantly. The entire country is made up of valuable land and the same is true of the counties round. Railroads are now running through it, giving a fine outlet to the markets. Anson is the county seat, giving to the county and its choice town the full name of the last President of the Texas Republic, Anson Jones. The county has a remarkable history. It has never had a saloon on any part of its territory and better still, it never will have one. Yet Jones County is one of the most prosperous in all this Western section. It has but little crime. The people are generally moral and law-abiding. They patronize the church and the schools. So that the conference enjoyed the distinction of holding its first session in a county and a town dry from their birth! The announcement of this fact by one of the speakers at the opening of the session brought forth applause. The most of the children out here never saw a saloon, and if they ever see one they will have to leave home to find it. I hope our children's children will live to say the same thing for Texas.

Stamford is the most wonderful little city in the State. Nine years ago there was no town or railroad here. It was a level place in the prairie, without form or comeliness. Cattle roamed over the entire section, the land was covered with mesquite and the howl of the coyote broke the stillness of the night. But today the steam whistle is heard and the railroads are doing a thriving business. The town has a population of 8,000, and still growing at a rapid pace. People are coming here from everywhere, either prospecting or to locate permanently. Nearly all the business houses are handsome bricks and many of the homes would do credit to a large city. They are paving many

of the streets with brick, and long lines of sidewalks of cement are in evidence. They have a good water system and sewerage. They have electric lights and ice plants. They have imposing public buildings. The Baptists have completed a splendid \$35,000 Church building and the Methodists are excavating the foundation for a \$50,000 structure. The other Churches are also well represented.

The Stamford Collegiate Institute is immense. It is located on a beautiful campus half a mile from the business center, with cement sidewalks leading to the city, along which residences are fast going up. The central building is of stone, four stories high, with all the modern conveniences. Near by is a commodious dormitory for girls, and this year a similar one for boys will be erected. These improvements would look well in Dallas. Rev. Jerome Duncan has charge of the Institute, and it has 300 of as fine looking boys and girls as you will see anywhere in the State. The school has marvelous possibilities and the people feel a just pride in it. It is one of the glories of the country.

Think of it! All these varied improvements and others I have not mentioned are the result of nine years of growth. What will Stamford be in twenty-five years from now? It will be a city of large proportions and the whole county will be dotted with happy homes. The conditions are all here to produce these results, and the people and the money are within ready reach. No wonder the Northwest Texas Conference came to Stamford, and no wonder that Stamford wanted it to come. It was one of the greatest sessions in its history. Yet it was a sad session in one respect. This grew out of the fact that it was the last time the old conference would come together in one body. The question of division was a foregone conclusion. The territory is too immense for one conference, and the body is too large and unwieldy for any one community to entertain it longer. So it had to ask the General Conference to divide it, and so it did. After this it will be two conferences and the brethren will never again meet as one great body. They sang and communed for the last time as the old Northwest Texas Conference. This thought gave a tinge of pathos to the experience of the brethren.

The conference met promptly at 9 o'clock. The brethren were present in large numbers. They gathered early and their greetings were cordial and brotherly. The college auditorium echoed with their cheerful voices. It will seat fourteen hundred. The lower floor was mainly occupied by the members. The balcony was occupied by the three hundred students and visitors. The whole audience was an inspiring spectacle. The Bishop started the hymn, "Alas and Did My Savior Bleed and Did My Sovereign Die?" and a great volume of voices joined in the song, and the music was just what is always expected at the Northwest Texas Conference. As the student body marched in and took their places the Bishop in a clear voice said: "Look, brethren, posterity is crowding upon our heels." The audience then sang the doxology with a zest. The Bishop then read a lesson from the 20th chapter of the Acts of the Apostles. He made no comment. The conference hymn, "And Are We Yet Alive?" was sung with the spirit and with the understanding also, which was followed by a fervent prayer.

By this time the entire seating space in the vast audience room was packed with people. We have rarely looked upon just such a scene at an Annual Conference. It was the first opportunity that many of the people of that section had ever had of looking upon a conference gathering and they were there in force.

Rev. J. M. Barcus, former Secretary,

called the roll. He was also elected permanent Secretary, a position which he has held acceptably for a number of years. He is very efficient in his work. A good list of assistants was given him, the standing committees were announced, and the forty-fourth session of the conference was launched. Mr. F. S. Hastings, President of the Commercial Club and also of the Board of Trustees of the Collegiate Institute, was introduced, and he delivered an eloquent address of welcome. The speech was received with great applause. In behalf of the conference, Bishop Key responded happily to the address of welcome.

The connectional papers were referred to their respective committees without reading. Dr. E. B. Chappell, Sunday-school Secretary, and Dr. J. H. McLean were introduced. Also Dr. J. R. Stuart, Secretary of the Superannuate Homes. The names of the superannuates were called, some of them responded, and they were referred to the Committee on Conference Relations. Rev. E. L. Armstrong, the old veteran long afflicted and confined to his bed, wrote a very touching letter, which was read to the conference amid silence. The conference, by special motion, sent him a special message by wire, and appointed Rev. John R. Nelson to convey it to Brother Armstrong. Rev. J. T. L. Annis was reported quite ill and a special message was also sent to him by the conference. These old men are held in tender esteem by the brethren. Rev. Sam P. Wright, now in California, sent the brethren a unique message. The brethren all love Brother Wright. For a long time he was an active member of the body. A special expression of love was also wired to him from the conference. At the close of this item of business, the names of Rev. R. Evans and Rev. A. F. Stodgell were referred to committees for trial.

Rev. J. R. Stewart spoke to the conference on the fund for superannuate homes and he was heard with interest. Fifty-five hundred dollars in the way of interest from this fund has been distributed among the conferences to be apportioned among the claimants. The cash of this fund is \$150,000, while the total of the fund in cash and subscriptions is \$260,000, and it continues to grow. The conference adjourned. The afternoon was devoted to committee work. There were services, however, at the Baptist Church for the people. Rev. R. P. Shuler preached. At night the Sunday-school anniversary was observed. Dr. E. B. Chappell delivering the address. All the afternoon and night services were held at the Baptist Church and the conference services in the college auditorium.

Thursday morning was bright and bracing, with a proverbial gale at a good rate of speed. The fact is the wind blows more or less—mostly more—all the time. The conference met on schedule time, the Bishop in the chair. Rev. W. L. Harris led the devotional services. When the name of Rev. Alonzo Monk was called, he came forward and made a very touching talk and requested a supernumerary relation. Said he had been a Methodist preacher thirty-seven years, that his father and grandfather were preachers, that his two sons were preachers, that his only daughter married a preacher, and that his wife's male relatives were mostly preachers. We have never heard of a similar record to that of Dr. Monk. And no man has been more active and successful in the ministry than he.

Rev. J. W. Bachman, after making a good report, asked for a nominal relation because of failing health. It is always a time of melting tenderness, with a strain of pathetic sorrow, when these men of long service have to acknowledge that they can no longer march with the active forces. But they have to yield to the inevitable. A number of them ask thus to retire.

The class of the second year were called, made their reports, were elect-

ed to deacon's orders and passed to the next year. When the name of a preacher in Presiding Elder Shaw's district was called, Shaw was slow in answering, and the Bishop humorously remarked, "O'Shaw." Brother Shaw was on the alert after that.

Rev. Ashley C. Chappell, of Missouri Avenue reported 251 conversions.

Rev. V. Cejnar, the Bohemian missionary, made a fine report. He is making headway among his people. The Laymen's Movement in the conference is back of this important work.

Rev. W. H. Keener reported a good year. Said he had preached 180 times. Rev. W. J. Mayhew baptized 20 infants and 29 adults. Rev. Chas. D. Pipkin received 63 into the Church. Rev. C. D. Spann had 28 accessions and 50 conversions and collections all full. Rev. Solan J. Upton asked and was granted a discontinuance. The class was a large one and the young men stand well in the conference. Four local preachers were elected to deacon's orders. The class of the first year was called. There were 31 of them, and they made a good showing. Some of them had rather remarkable reports. Rev. Clovis Chappell had 133 additions. Rev. W. M. Bowden had 48 additions to the Church. Rev. A. N. Martin, of the class, asked and was granted a discontinuance. Rev. L. B. Smallwood reported 60 professions and 70 accessions. Rev. B. E. Kimbrough had 65 professions, 70 accessions, baptized 18 Bohemian babies and built a \$1500 church. The Bohemians paid one-third of the price of the new church. Only about three of the young men failed to appear before the committee to pass their examination. The committee on the case of R. B. Evans, charged with immorality, brought in a verdict of not guilty.

Dr. E. B. Chappell spoke for a short while in the interest of the Sunday-school work of the Church, and Dr. McLean in the interest of the Orphanage, and the conference stood adjourned.

At the afternoon service, Dr. W. E. Boggs preached an edifying sermon to a large congregation. At night the educational anniversary was observed at the college auditorium and it was packed with an enthusiastic congregation. The college teachers rendered a delightful program, consisting of music and recitations. Then Dr. R. C. Waterhouse was to have addressed the meeting on the work of the General Board of Education, but a delayed train made him late, and Rev. G. C. Rankin was called upon to take his place. Under the circumstances the meeting was measurably successful, but the failure of the regular speaker was a disappointment.

Friday morning was bright and the breeze was exhilarating. The conference assembled in full and on time. Rev. R. C. Armstrong, D. D., conducted the religious exercises, and they were entered into very heartily. The singing was inspiring. They used the old songs, such as "How Firm a Foundation," and "Children of the Heavenly King." The volume of music was so full that it was like the roaring of many waters.

After the minutes were read and approved, the Bishop called to the bar of the conference the class to be received into full connection. There were eighteen of them, all promising looking young men. The Bishop addressed them in part as follows:

"Young men, fifty-eight years ago I stood just where you stand to-day. That was a long time ago. Bishop Capers was the Bishop who delivered the address to us. There were giants in those days. But the most of them were not college-bred men. I prize education. Every young man to-day ought to seek the highest training. But education alone cannot make preachers out of you. You must have something else—consecration to your calling. You are facing mighty issues. You are to be mustered into the army of Methodism. It means sacrifice, devotion, discipline, obedience. You are

come to the kingdom at a wonderful time. This is a new age, a new generation, and new issues face you. The methods of my early day cannot be so successfully used to-day. Those were difficult times and we faced odd conditions. These are fast times and fast things are getting into the Church. The fact is the Church is now going at the rate of about sixty miles an hour. You must be men of wisdom, of cleared-eyed vision, of discriminating foresight. You must look to your experience. This is a Methodist preacher's battle-axe. It will help you to turn a many a difficult corner. It will stand you in hand when storms assail you. It is your most valuable asset. Be studious and progressive. Be clean men, not given to vulgarity, or smutty jokes. Be men of pure mouths. The Church is coming to regard tobacco among preachers as out of place and filthy. Many people do not want a tobacco-using preacher, and I want you to think of this matter. Again, I repeat, be clean men in thoughts, in speech and in life. Be true men, ensamples for the Church. Look after the children and the young people. The children of to-day will be the Church people of the future."

The address was pointed and forceful, and every reference to the tobacco habits among preachers was met with vociferous applause upon the part of the conference. It showed a wonderful sentiment among the members of the body against this habit. The questions were all promptly answered and the young men were voted into the membership of the conference.

At this juncture the order of the day arrived—the election of delegates to the General Conference. This was an intense moment, and there was a mingling of solicitude, expectancy, fear and hope. After the ballot was taken, the tellers repaired to private rooms to count the votes and the conference proceeded with its business.

Rev. S. W. Turner offered a paper to the conference on the subject of tracts, outlining a plan for creating and distributing this convenient style of literature. The paper was referred to the Committee on Books and Periodicals.

Rev. H. A. Boaz read the paper agreed upon by the Commission appointed by the last session of the conference, looking to the division of the present conference territory into two Annual Conferences. This paper also carried with it a memorial to the General Conference looking to the accomplishment of this result, and it was also read as a part of the report of the Commission. The paper and the memorial were unanimously adopted by a rising vote, and it was done without a word of discussion. Applause followed the vote. So it seems that the division of the conference is a foregone conclusion.

A motion was made to select two places for holding the next sessions of the two conferences, provided the General Conference divides the present conference. Clarendon was the place selected for the new conference. Waxahachie was selected for the old conference. In the event the General Conference declines to divide the conference, which is not probable, then the conference will again meet as a whole at Waxahachie.

"Blest Be the Tie" was sung, and thus ended an interesting episode.

The tellers announced the result of the lay vote for the General Conference; 51 votes were cast and W. E. Williams received 42 votes and was elected. We failed to say that the conference is entitled to nine clerical and nine lay delegates—18 all told.

A. K. Ragsdale was presented and

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he spoke in the interest of the State Leaguers' work.

Rev. R. W. Waterhouse, D. D., of the Holston Conference, representing the General Board of Education, was introduced to the conference. Also Rev. Jackson B. Cox, of the Central Mexico Conference, was introduced. He was formerly a member of this body.

The afternoon session opened with devotional exercises led by I. Z. T. Morris. The first ballot for clerical delegates was announced. Seven were elected—H. A. Boaz, Jno. Barcus, J. S. Hardy, Sam R. Hay, Jno. R. Nelson, J. T. Griswold and Jerome Duncan.

The tellers for the clerical delegates reported. J. G. Putman was elected. Another election was ordered.

The call of the elders was taken up. They reported and their characters were passed. Many of these reports were remarkable, but the list of preachers is so long and numerous that we cannot even make a selection of any of them for the Advocate.

The clerical alternates to the General Conference are O. F. Sensabaugh, S. A. Barnes, James Campbell and Horace Bishop.

The lay alternates are Ed McCulloch, F. F. Downs, George W. Barcus and J. J. Mickle.

At the night service the anniversary of Church Extension was observed at the Baptist Church. The report showed an advance over last year. The collections were \$1400 better and including the specials the excess over last year was something over \$3000.

As Dr. Waterhouse failed to reach the city in time for the educational anniversary of the night before, he was given a part of the time at the Church Extension anniversary to speak in the interest of education.

Saturday came in cloudy and a drizzling rain was falling. It always rains sometime during the session of this conference, but the rain arrested

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the wind and the dust was settled. So there was some advantage even in the rain. The devotional service was conducted by Rev. F. M. Winburne. These devotional services leave a spiritual glow upon the conference, and the effect is felt throughout the proceedings of the day.

Dr. E. D. Mouzon was introduced to the conference and was accorded a welcome. Rev. I. E. Hightower, who was elected to the General Conference on the day before, was called to the bar of the conference by the Bishop, and a beautiful alligator valise was presented to him as a token of the esteem of many of his brethren.

Dr. Z. M. Williams, of the North Texas Female College, was introduced. The names of those applying for admission on trial were called and their cases passed upon. There were twenty-eight of these young men, showing that the Church throughout the conference is prolific of ministerial supply—a very healthy condition.

Rev. L. O. Lewis, having had to superannuate, came before the conference and made a very pathetic statement, bowing to the inevitable. It touched the brethren very deeply and they laid down on the table a very substantial token of their sympathy amounting to \$391.65.

The report of the laymen's work in the conference showed \$7,299.75 as their special contribution to the work of missions in the bounds of the conference. The laymen of this conference are doing things.

Dr. E. D. Mouzon was presented to the body and he spoke in behalf of the endowment of the Theological Department of Southwestern University. He was given a close hearing and his message was well received.

Rev. C. A. Clark, of the New Mexico, though formerly a member of the Northwest Texas Conference, was introduced and spoke on the needs of the New Mexico work. Dr. Jno. R. Nelson followed with an earnest appeal along the same line.

At the afternoon session Dr. W. E. Boggs presided. Rev. J. W. Hearon led the devotional service. The Committee on District Conference Records read their report, criticizing some and commending others of those documents.

A motion was made commending the Fort Worth Daily Record for its reports of the conference proceedings, and requesting the management to send Rev. J. D. Young to the seat of the General Conference next May in order to report the proceedings of that body for the benefit of the Methodist-reading public.

The report on temperance was read and adopted. Rev. G. C. Rankin addressed the conference and was given a warm response.

He told of the work of the University, its management and its present prosperous condition. He also explained the nature and meaning of the new charter of the University, its phraseology and intent.

Rev. George S. Slover spoke in the interest of Clarendon College, our Panhandle institution. It is now self-sustaining. It is not only paying its way, but it is creating a sinking fund for the paying of outstanding indebtedness of the school.

The Joint Board of Finance—During the year the conference has raised from all sources \$14,582.54, which has been distributed among a large list of beneficiaries.

At night the missionary anniversary was observed. The report showed gains in funds over last year. The conference has the best Missionary Board of any of our Texas Conferences, and it does a large business.

Sunday was a high day in Stamford. All the Churches were thrown open to preachers. Bishop Key delivered a deeply spiritual sermon at the college auditorium at 11 a. m., and ordained a large class of deacons.

At the night service at the chapel Dr. Waterhouse preached a great sermon. Monday morning came in damp and drizzly, and the mud was in evidence.

Rev. J. C. Sligh announced his withdrawal from the Church in order to unite with the Southern Presbyterian Church. He evinced a brotherly spirit and left with the good will of his brethren.

The Bishop presented to Rev. Jno. M. Barcus a handsome suit-case in behalf of the brethren of the conference as an expression of their appreciation of his nineteen years of efficient services as Secretary of the conference. He is popular with his brethren.

Rev. H. A. Boaz reported his college (the Polytechnic) in fine condition. There are six brick and stone buildings valued at \$275,000, with an indebtedness of only \$45,000, with subscriptions in the way of assets amounting to \$42,000.

Rev. H. D. Knickerbocker and his people raised \$10,000 for connectional purposes. This is independent of their local expenses.

the past year Fort Worth has contributed \$80,000 to the school. There are 46 young preachers studying in the college. The total enrollment of students for this scholastic year, including the normal attendance, is 656. Others are yet to matriculate.

Rev. C. E. Brown reported an excellent work for the Superannuate Home Department. Several homes have been secured and others are in prospect. He has created a healthy sentiment in this behalf, and the work is most promising.

Rev. I. Z. T. Morris, the friend of the orphans, has placed in permanent homes fifty-two children this year, and his work is most important.

The afternoon and last session of the conference met at 2:30 to finish the work of the session. It was preceded by a short session of the Conference Brotherhood, and Rev. James Campbell, D. D., took the chair in the absence of the Bishop.

The Church Extension Board read their report and it showed a healthy increase in the collections for this fund. The board assessed for the coming year \$15,000.

At this juncture the Bishop took the chair. A resolution condemning the cruelty practiced on State prisoners was passed, and also asking the State administration to rectify this condition of things.

Twenty young men were licensed to preach by the Stamford District, and \$90,000 worth of church buildings projected, and this is a new district. Rev. Jerome Duncan addressed the conference in the interest of Stamford Collegiate Institute.

The Bishop, in the name of the preacher students of Polytechnic College, presented to Dr. and Mrs. Boaz a beautiful umbrella each. And a suit-case was also presented to Rev. G. S. Hardy from his preachers.

The names of the rest of the elders were rapidly called by the Bishop and they were passed. No time was given for reports. The brethren were getting anxious for the end and things moved in a hurry.

The names of the rest of the elders were rapidly called by the Bishop and they were passed.

Little, Luther N. Meyers, Alonzo Mo Jr., Jas. W. Smith, Henry Staudt, Ernest P. Swindall, Chas. E. White, N. A. Phillips. Following remain in the class of the first year: Chas. E. Jameson, Ira C. Kiker, Roy A. Lammington, Samuel H. Manns, Chas. C. McCormick and Louis B. Smallwood.

Who are discontinued? Solon J. Ppton and A. R. Martin, at their own request.

Who are received by transfer from other conferences? Alonzo Mo Jr., J. N. McCain, B. T. Sharp, W. E. Wilson, Geo. W. Shearer, Jno. M. Armstrong, J. H. Hamblen, T. J. Beckham, R. A. Stewart, W. W. Noble, N. A. Phillips, W. C. Harris, T. E. Bowman, Ernest L. Lloyd.

Who are the deacons of one year? F. M. Atchison, W. L. Brandon, C. A. Bickley, J. H. Bowman, M. E. Beverly, G. J. Bryan, B. S. Crow, W. C. Childress, O. P. Clark, C. C. Hightower, A. B. Keen, Fred Pilley, J. R. McCarty, G. H. McAnally, T. L. Robeson, A. H. Trammell, K. P. Barton and W. M. Griffin. Jas. H. Clark and J. A. Lancy remain in the class of the third year.

What traveling preachers are elected deacons? Jesse H. Baldridge, Geo. H. Bryant, Ashley C. Chappell, Willie P. Davis, Thos. E. Graham, Wm. C. Hinds, Wesley H. Keener, J. Frank Luker, Wm. J. Mayhew, Philip E. Riley, Jno. A. Sischoff, Chas. D. Spann, E. Roseman Stanford, Timothy W. Taylor.

What local preachers are elected deacons? A. Jackson Owen, Jas. Oscar Leath, Isaac I. Bostie, Mark Hardin.

What traveling preachers are elected elders? Jas. N. Vincent, Hiram B. Clark, Frank M. Neal, Maum Phehan, J. Leonard Ray, Neal W. Turner, Chas. E. Clark, H. D. Heddleston, W. J. Land, J. E. Crawford, J. N. McCain, S. T. Cherry, J. H. Hamblen.

What local preachers are elected elders? Henry Stanford.

Who are superannuated? J. R. B. Hall, J. W. Dickinson, A. B. Roberts, Jno. F. Neal, Geo. W. Owens, Jno. W. Montgomery, R. J. Taylor, J. W. E. Ewing, J. D. Maxwell, J. D. Crockett, J. W. R. Bachman, A. T. Culbertson, A. P. Lipscomb, R. B. Evans, Alonzo Monk and C. H. Smith.

What preachers have died during the past year? J. J. Davis, R. H. Kennedy, E. T. Harrison.

MINUTES

- Of the forty-fourth session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Stamford, Texas, beginning Nov. 19, 1909, ending Nov. 15, 1909. Bishop Jos. S. Key, D. D., President; Rev. Jno. M. Barcus, Georgetown, Texas, Secretary.
- Ques. 1. Who are admitted on trial? Cornelius Eugene Lynn, Arthur Thomas, Frank A. Ray, Geo. Smallwood, Cal. C. Wright, Geo. F. Kernegay, Jas. R. Kidwell, Jno. E. Eldridge, Wm. B. Mitchell, Jno. W. Hawkins, Eugene B. Hawk, Wm. A. Nell, Oriander B. Turner, Frank P. Hunsucker, Jas. O. Leath, Wm. C. House, Donald B. Doak, Thos. C. Willett, Hubert W. Clark, Lavine Jackson, Daniel W. Hawkins, Frank L. Meador, Oscar M. Addison, John W. Cadwell, Almus D. Jameson, Walter T. Kinslow, Enoch M. Dally, Herman W. Knickerbocker and W. T. Singly. Rev. A. C. Lackey, a traveling elder in orders from the Presbyterian Church, U. S. A., and Rev. Josephus Lee, a traveling elder in order from the General Baptist Church.
- 2. Who remain on trial? Jno. F. Adams, Henry C. Bowman, W. Marvin Bowden, Henry F. Brooks, Frank D. Caveness, Wm. I. Caughran, Clovis G. Chappell, Talbot M. Dalton, Henry Francis, Marvin W. Hester, Bertie E. Kimbrow, Martin I. Latham, Chas. H.

Continued on Page 13

The Significance of A Poor Appetite

Good Digestion Usually Produces A Good, Healthy Appetite for Substantial, Nutritious Food.

In nearly all cases of good keen appetite, and a hearty relish for food are significant of good health and indicative of a strong digestion...

Practically everyone is aware of the fact that if the appetite fails for any length of time, the strength and energy wane considerably...

A good hearty appetite usually indicates a good, healthy digestion, though, of course, there are exceptions to this rule...

In 98 cases out of a hundred, however, a large, hearty, capacious appetite means a good, active condition of the stomach...

STUART'S DYSPEPSIA TABLETS are wonderfully powerful tonic-stimulants to the "hunger nerves" of the stomach...

These tablets act first as a digestive secretant, which means that they stimulate the secretion of the gastric, pancreatic and other digestive fluids...

If your appetite is poor and digestion weak, purchase a box of Stuart's Dyspepsia Tablets from your druggist for 50c...

A PAPER ON TEMPERANCE.

(Read by Mrs. Mary Greene Wilson before the Sunday-school at Douglassville, Cass County, after the temperance lesson of the day.)

As to myself I am prohibitionist to the core—not State-wide, but world-wide. Yes, I would turn every drop of intoxicating liquor of any kind into the ocean...

spirit and in truth." If we worship at all it is in a material way. We bring our bodies to Church and listen with fleshly ears to what is said from the pulpit and get no spiritual benefit.

Now, would we be saved if we were temperate in all things? We would not. For we would have left God out of our lives. We are like God in that we are immortal and the ideas of an immortal life must be inculcated into the minds of the children.

There is never a discovery made in the physical world that does not disclose or teach a spiritual truth. Take the telephone system. (Now maybe someone is saying, "What has this to do with prohibition or whiskey?")

Now while there is, or may be, good in prohibition, it is temporary and limited. So while this material work is being carried on in the way of voting, let us who claim to be set apart to do the work of our Heavenly Father bend every energy to impress these children's spiritual natures with great immortal truths...

We simply do not know, by far, what we are. How wonderfully we are made! Yet how dependent on God! For the body without the Spirit is spiritually dead.

Intemperance, or sin of some kind, (and sin is sin), will spring up in our lives if they are not already filled with good seed in good, growing condition.

EXPLANATORY.

Dallas, Texas, Nov. 6, 1909.

To the Texas Prohibitionists: From letters received at our headquarters it is evident that many are under the impression that Mr. Oliver W. Stewart, of Chicago, who is in Texas on a speaking tour, is representing the Anti-Saloon League. Without

the intention of injuring Mr. Stuart, but only in behalf of a clear understanding, we desire to say that he has no connection whatever with the Texas Anti-Saloon League...

Rev. Geo. R. Stuart, the great evangelist and prohibition speaker, of Cleveland, Tenn., has been speaking in Texas under the auspices of the Anti-Saloon League...

In behalf of the harmony necessary to effective work, we trust that all who are interested first and foremost in the effort to rid Texas of the liquor traffic, will plan to concentrate their efforts and means in the work of the Anti-Saloon League...

STERLING P. STRONG, State Superintendent.

A guilty conscience always makes much ado about the guilt of others.

TEXAS CONFERENCE.

Beaumont District—Fourth Round. Burkeville Cir., at Newton, Nov. 20, 21. Silsbee Station, Nov. 22. Orange Station, Nov. 24.

Brenham District—Fourth Round. Rosenberg, Nov. 20, 21. Richmond, Nov. 21, 22. Somerville, Nov. 27, 28.

Calvert District—Fourth Round. Wheelock, at Hickory Grove, Nov. 20, 21. Franklin Station, Nov. 21, 22. Jewett, at Oakwood, Nov. 27, 28.

Huntsville District—Fourth Round. Groveton Sta., Nov. 20, 21. Willard Cir., at Saron, Nov. 21, 22.

Jacksonville District—Fourth Round. Kilgore, Bellview, Nov. 20, 21. Jacksonville, Nov. 21. Mt. Selman, at Mt. S., Nov. 27, 28.

Marshall District—Fourth Round. Church Hill, at London, Nov. 20, 21. Henderson Cir., at Good Springs, Nov. 21, 22. Henderson Station, Nov. 24, p. m.

Pittsburg District—Fourth Round. Pittsburg Cir., Nov. 27. Pittsburg Sta., Nov. 29.

San Augustine District—Fourth Round. Appleby, Nov. 20, 21. Garrison Station, Nov. 21, 22. Hemphill and Bronson, Nov. 27, 28.

Houston District—Fourth Round. Harris County, Nov. 18, 3 p. m. St. Paul's, Nov. 21, 11 a. m. Shearn, Nov. 21, 8 p. m.

Tyler District—Fourth Round. Marvin Church, Nov. 19, 21. Cedar Street, Nov. 20, 21. Whitehouse, at —, Nov. 27, 28.

NORTH TEXAS CONFERENCE.

Bonham District—Fourth Round. South Bonham and Savoy, Nov. 20, 21.

Greenville District—Fourth Round. Commerce Mission, Nov. 20, 21.

Dallas District—Fourth Round. Grace, 11 a. m., Nov. 21.

Gainesville District—Fourth Round. St. Jo Cir., at St. Jo, Nov. 21.

Sherman District—Fourth Round. Peace and Friendship, Nov. 21.

Paris District—Fourth Round. Bagwell Mission, at Liberty, Nov. 18. White Rock and Williams Ch., at W. C., Nov. 20, 21.

McKinney District—Fourth Round. Anna Circuit, at A., Nov. 20, 21.

Sulphur Springs Dist.—Fourth Round. Sulphur Springs State, Nov. 20, 21.

WEST TEXAS CONFERENCE.

Austin District—First Round. Elgin, at Elgin, Nov. 6, 7. Manor, at Manor, Nov. 13, 14. Bastrop, at Bastrop, Nov. 14, 15.

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La Grange, at La Grange, Dec. 19, 20. Ward Memorial, at Austin, 11 a. m., Dec. 26. South Austin, at Austin, 7:30 p. m., Dec. 26.

NEW MEXICO CONFERENCE.

El Paso District—First Round. Alpine, Oct. 30, 31. Sanderson, Nov. 3.

Albuquerque District—First Round. Magdalena, Oct. 28, 29. Gallup, Oct. 30, 31. Cerrillos, Nov. 2, 3.

San Antonio District—First Round. (In Part.) Cotulla Station, Nov. 19.

Devine Circuit, Nov. 29, 31. Government Hill, Nov. 22. South Heights, Nov. 23. West End, Nov. 24.

