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THE ECUMENICAL CONFERENCE.

This body of world-wide Methodists met recently in Toronto, Canada, and it was a great gathering. It represented Methodism in all its aspects as a world movement in the interest of universal evangelism. These meetings come together every ten years, and so far we have had four of them. Two met in London, one in Washington City, and the last one just adjourned in Toronto. The editor of the Advocate was a delegate from Texas to the Toronto Conference and was down for an address upon some phase of the temperance question, but it so happened that our Board of Publication met during the same time, and it was impossible for him to attend and take his place on the program. And the Advocate has been so crowded with matter that we have not been able to give prominence to that conference; but we are in possession of all the daily advocates published during its session and from their columns we hope from time to time to draw heavily for our use.

Our Church was well represented in that body. Bishops Hendrix, Wilson, Candler, Mouzon, Hoss, Denny and perhaps others of our chief pastors were present and made addresses. Bishop Hoss spoke often and to the point, so did Bishop Hendrix. We had leading ministers there also, and laymen not a few. From Texas our Dr. V. A. Godbey, of San Antonio, made a notable address. Many subjects were treated elaborately, subjects of great interest to the Church at large. Higher criticism came in for a large share of attention, and a number of able papers and addresses were submitted on that phase of the discussion. Our English and Northern Methodist brethren had much to say on that branch of the subject. Of course, the colored brother was in evidence, and availed himself of his opportunity to be heard; sometimes wise, but for the most unwise. But he is a part of Methodism and has a place—a rightful place—in that body. Nevertheless, modesty is no part of his make-up, and when coddled a little as he was, he opens his mouth often regardless of his ability to discuss the subjects of such a gathering. He made great effort to shine in the Canadian Ecumenical. Notwithstanding this, and a few other drawbacks, it was a great gathering and marks an era in the progress of Methodism.

During the progress of the proceedings some brother from the "Narth" made an address in which he stated that there were more than one hundred towns in Texas of more than one thousand population where there was no Church of any sort. Bishop Hoss promptly called him down and stated that he had been practically all over Texas and that no such a state of things existed. On the contrary, he told them that church buildings could be found in all the towns of Texas, and that the Texas Methodists were troubled over the problems confronting Pennsylvania and New York! And it was shown in

that great gathering that the only real progress made in the membership of Methodism throughout the world is found in Southern Methodism. We made actual gains in the past ten years, while the other great branches of Methodism showed an actual loss. But we glory in the great Ecumenical. It is worthy of our interest, and we are glad to be a dominant force in its proceedings.

THE CONFERENCE LOVE FEAST.

The conference love feast is a great time for spiritual enjoyment. It is one service around which no restraint is cast and where all present feel at home and at ease. It is a time for rich experience and religious exuberance. Each one present has a personal message concerning himself, his relation to God, his joy in service, interspersed here and there with bits of hardship and gleams of triumph. It is delightful to hear how God has dealt with the brethren during the year gone, and how, out of all conflicts, they have been led from battle to victory. Such an occasion is full of sentiment. The sterner duties are forgotten, and it is a time for emotion to play its legitimate part. There is nothing more inspiring than to hear some war-scarred veteran tell how the enemy has confronted him and how, after the smoke has cleared away, he has come off more than conqueror.

But to make a love feast at conference accomplish its best results it ought to be given variety. No one man ought to monopolize the time. It makes no difference how old or how prominent he may be, a few words ought to be sufficient to tell all that the preachers want to know of him. He grows monotonous when he goes beyond the limit. In the round of conferences last year we saw one of the love feast services made a complete failure by three dear old brethren taking all the time to give a history of their lives, followed by a lengthy exhortation to the younger preachers. There was no time left for anybody else to speak. Such ought not to be the case. The old brethren have their time for lengthy remarks when their names are called in open conference, but when they enter the love feast everybody else ought to have a time to be heard. Young men, the wives of the preachers and middle-aged brethren ought to be heard briefly. But a few long talks will destroy the spirit of a love feast.

It takes variety of experiences to make a love feast lively and inspiring. A few sentences ought to suffice to tell all that is necessary on such an occasion. There is no reason why from fifty to a hundred persons ought not to talk in a conference love feast if properly timed. This gives spice and spiritual zest to such a service. No one gets tired or bored, and the meeting is a fit preparation for the preaching service to follow.

Therefore, at the love feast let all the brethren observe these suggestions and

govern themselves accordingly. Leave off long-winded experiences, useless harangues, empty exhortations, disconnected personal history, and tell what Christ has recently done for you and what he is doing for you now. Otherwise you will kill the love feast and eliminate from it everything of interest. Bear in mind the fact that you are not the only man in the service, and that people are not interested in the private details of your life of twenty-five, forty or even fifty years. Recite all that to your family when you are at home, but spare the love feast from such an affliction, and the majority of those present will rise up and call you blessed.

THE SECRET SPRINGS OF CHARACTER.

Why do we see verdure in the meadow over yonder, and just across on the hillside vegetation is withered and dead? It is easily explained. The meadow grows because of a sub-irrigation that the eye does not behold, and from that unseen source the moisture is supplied. There is also an unseen source from which character can draw its supplies of strength, and such character flourishes and manifests beauty and fragrance amid the dead and chaffy pleasures of the world. The spiritual taproot that reaches this source always supplies the Christian character with elements of growth and development. What and where is that hidden source of strength?

"Strengthened with all might by his Spirit in the inner man." Religion is an inward principle, and it works as quietly in his motive and thought as do the forces of nature in the return and the departure of the seasons. The ear does not always hear its movements, and the eye does not behold its operations, but the heart grows strong and the life beautiful.

How do we know that this process is in progress in the heart and life? The answer is at hand: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Where the Spirit dwells within these qualities are experienced in the heart and manifested in the life.

How is this hidden life made to perpetuate itself? "Praying with all prayer and supplication in the Spirit." The prayer habit brings us constantly face to face with God. Our communion is unbroken. He imparts himself to us and we are absorbed into him.

Thus it is that character anchors itself in the secret places of strength and from day to day it draws succor and nutriment from a source that is within easy reach, though the eye does not see it, the ear does not hear it, and the hand does not touch it. It is the invisible presence of the Father, and faith is the taproot that penetrates that presence and opens up the fountain of blessing and spiritual fertility. Out of this source the character of the righteous is fed hourly, daily, weekly and yearly.

THE NON-DEBT PAYING PREACHER.

It sometimes happens that a preacher honestly gets in debt and is unable to meet his personal obligations. Sickness sometimes puts him in this condition, and he is rendered helpless. Then again it happens that a preacher will go ahead and make bills with the understanding that his salary will be paid in full, and then it turns out toward the end of the year that the Church fails of its obligation, and the preacher is left embarrassed. But even where these two causes operate to the embarrassment of the preacher, he can go to those whom he owes, state to them the facts plainly, and give them to understand that he does not know when he can meet the obligations, but that just as soon as he can get his head above the water he will pay the last cent of his indebtedness; and nine times out of ten the statement is satisfactory. The honesty of that sort of man is not questioned.

But when a preacher deliberately makes a debt and does not put forth any special effort to pay it, he discounts himself in the esteem of his creditors. In fact, he is put down as a dishonest man. And he not only injures himself and his successor, but he injures the ministry and the Church. People, as a rule, do not hesitate to credit a preacher to any reasonable extent. They have an idea that if there is an honest man in the whole community whose word is as good as a gilt-edged bond, it is the preacher. Therefore, the turpitude of the preacher who deliberately neglects to pay his debts. He takes advantage of a confidence reposed in his calling and abuses it.

It is hard on one preacher to have to follow a brother in a pastoral charge whose debts are unpaid. People fear to credit him, because his predecessor has treated them badly. It is, therefore, severely incumbent upon every preacher to either pay all his obligations or to make such arrangements about them as will be satisfactory. If he does not do it, he is not worthy to occupy a place in the ministry. Otherwise he is a burden to the Church and a reflection upon the sacred calling of the ministry.

The man who is always ready to kick out of the Church because he cannot have his way is not very strongly attached to it. He needs to have a profound work of grace wrought in his heart, and then he will always abide in the Church regardless of his whims or caprices.

We are reminded that if you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander you ever heard. Forget the temptations. Forget the fault-finding and remember the good points which make you fond of them. Obliterate everything disagreeable from yesterday. Start out with a clean sheet to-day. For memory's sake write only those things upon it which are lovely and lovable.

Eastward 'Round the World

"A WINDOW INTO EUROPE"

By DR. W. B. PALMORE--Article Fifteen

A Texas cowboy said that he did not need his revolver in Texas often, but when he did need it "he needed it powerful bad." In nearly all the countries of the civilized world we have very little use or need for a passport, but in the Russian and Turkish Empires you need them very badly, everywhere, and all the time. No one, whether Russian or foreigner, can get lodging or shelter in the Russian Empire without a passport. In this way Russia keeps record of the "roosting" place of each and every one of her citizens, as well as the strangers within her gates, every night. The Government makes considerable money in vising passports every time citizens or strangers change their "roost." In our first trip over Russia our passport was entirely covered with visas, and so worn out and discolored that we kept the parts together with sticking plaster, examination or

Search of Baggage

In crossing the boundary lines is another embarrassment which makes a world considering as to through which gateway you propose to enter the empire. There are many points or custom houses through which you can enter, but from our own experiences and from the testimony of others we would advise to enter at Petersburg. Marcus Lorenzo Taft says that for restfulness, comfort and scenery the steamers of the Finnish Line between Stockholm and St. Petersburg are far preferable to other ways of approach or entrance. The windings in and out among the rocky, wooded islands of the Finnish archipelago remind one of the Thousand Islands of the St. Lawrence River or the Matsushima Bay of Japan, so that this water route affords a most fitting and delightful prelude or postlude to the Trans-Siberian journey.

The first objects to arrest our eye on entering Petersburg were the magnificent black horses with their shine and gleam. The first installment we saw we took it for granted that they were all from the imperial stables, and was agreeably surprised to find them drawing private carriages and the best of the droshkies. We soon hired a droshky and was seated behind one of these majestic creatures dashing through the streets with something of the vain-glory and pride of American imperialism. For the time we had hired him, the horse was ours, and he was not inferior in measure or movement to those behind which the Czar rode. The trouble, however, was these horses are of the

masculine Gender Unmitigated, and some of them quite vicious. When our droshky driver seemed to be losing control, and the horse went dashing down an inclined plane with his head high in the air and lifting his front feet so high in the air as to suggest his climbing to the moon or stars, our vanity vanished and our pride turned suddenly into ejaculatory prayer! We suddenly concluded that a Missouri mule would suit us better. Mules sometimes run away, but they generally stop before they hurt themselves or anyone else.

These jet black horses in midwinter, when everything is covered with snow, drawing fine sleighs with occupants clothed in fine furs, present a very striking and fine picture. During the later months of winter the snow has accumulated and packed down into such a high embankment that the jingle of the sleigh bells is quite high above the level of the sidewalks or pavements on the sides of the streets. The charm of the year here is said to be during the very coldest weather, when everything is frozen hard and dry. In midsummer the air is humid and at midday the sun shines with great power. In the evening and at night it is cool. Then it is a great time and place to contract toothache and neuralgia. There is a large park up the Nevsky River in which the wealthy drive late in the evening and at night. Many return with mouths and jaws tied and suffering.

It is rather remarkable that this

city ever came to be so generally known as "Saint Petersburg," which conveys the idea that it might have been named after the Apostle Peter, a great mistake. It was named after its builder,

Peter the Great,

who was very far from being a saint. He called it his "window into Europe." The present Czar, Nicholas II, says that "Petersburg is in Russia, but it is not Russian. Visitors are often surprised to find it really a European city. How Peter made it such a large 'window into Europe' was when he issued his famous decree that all the children of the nobility should be required to read and write at least one European language besides their own. The penalty for violating or ignoring this decree was the sacrifice of their birthright. Then it was that the families of the nobility and the people of great wealth began the importation of German nurses, French tutoresses and English governesses. Eternity alone will measure or record the good and salutary influences which have come to Russia through the cultured and consecrated English governesses.

Catherine II erected a very unique and audacious equestrian bronze monument to Peter the Great. It stands on an immense granite boulder, brought from Finland. How this enormous stone was brought such a great distance and placed in its present position is a problem or mystery something like that of the handling of the obelisks of Egypt and the great stones of the Temple Baalbeck near Damascus in Syria. The monument is between the front of the great Cathedral of Saint Isaac and the Nevsky River. This river was one of the greatest obstacles that stood in the way of Peter's vast enterprise. The ground on which Petersburg rests or stands was captured or taken from this river. Peter drove down piles or trees into the shallow waters and mud of this river and thus made a foundation for his great city. An immense

Bronze Serpent

is running over the granite boulder, which the great bronze horse which Peter is riding is stamping with his feet. The horse is also rising on his hind feet to spring or jump over the Nevsky River. The serpent, which is being stamped to death, represents the enemies of Peter. The Nevsky River represents the impediments to Peter's plans and progress which are being leaped or overcome.

Before the time of Peter the Great and of his building of his "Window into Europe," the Czars were all buried in a church in the Kremlin in Moscow, but now they are buried in the Church of Peter and Paul in Petersburg. It is nothing like so fine as Saint Isaac's, but has a greater prestige on account of the burial of the Czars. Saint Isaac's was erected to the honor of Saint Isaac of Delmatio, on whose festival, May 30, 1632, Peter the Great was born. Its foundations, like those of Saint Mark's of Venice, are built on thousands of piles at the cost of about 1,000,000 rubles, or a half million of dollars, and constantly needing repairs. The lavish expenditure of choice marble, fine granite and figured bronze, the immense value of its brilliant ikons, and the gold and silver vessels of the Church service, are enormous to contemplate. It is in the form of a Greek cross, but the colonnades of the portico are an imitation of the Pantheon in Rome.

Mr. Taft says its majestic solemnity throws upon the visitor a pall of gloom and awe, similar to that experienced on entering

The Escorial.

Phillip II, with the wealth of Peru and Mexico at his feet, sat day by day on a neighboring hillside superintending the construction of that colossal mass of stone called the Escorial, combining cathedral, monastery, palace and mausoleum. The pyramids of Egypt and the Escorial of Spain seem to belong to the same family. The somber though rich and massive Saint Isaac's betrays the same racial characteristics of depressing immensity.

The most immense and magnificent mass of depressing grandeur in Petersburg is the Winter Palace, especially the room of Alexander II, which is left exactly as it was when the assassin's dynamite bomb hurled him into eternity. This was especially depressing after hearing a man say that during his later years he was always drunk! We preferred to get out in the open air and examine

Peter's Boats,

especially the first one he ever made with his own hands. As we went

about the palace and grounds of the present Czar and saw the nervous anxiety in guarding his life, the rustle of the leaves and the passing breezes seemed to whisper: "Uneasy lies the head that wears a crown."

The Hermitage is a great picture gallery and museum, much better worth the time and patience of the student than imperial palaces. When a person has seen the British Museum and all the great art galleries and museums of the world it is difficult to muster up enough patience and en-

durance to go through such places, even from a sense of duty.

If the money wasted in imperial and royal palaces, battleships, the opium traffic and the alcohol curse could be properly used, the larger part of the woes and wants of the world could be relieved. All of the real followers of our Lord should work, pray and vote to this end.

The great need of Russia to-day is less vodka and Mariolatry and more spelling books and the gospel. Moscow, Russia.

War Reminiscences A Number Two

By Rev. W. J. Joyce.

After remaining at El Paso some weeks Col. Baylor determined to make an effort to capture seven hundred United States regulars under Major Lynde stationed at Fort Fillmore fifty miles above El Paso on the river. We arrived before the fort just as day was breaking, intending to surprise them. The long roll brought the sleeping Federals to their arms; we were betrayed. A deserter reported our presence. Col. Baylor did not think it prudent to bring on a battle with two hundred and fifty inexperienced young men, against seven hundred regulars. So we went around the fort up to the town of Mesilla, a mile or two further up, took a position and awaited the coming of the enemy.

About sundown the same day they came, five hundred men with a small battery. One round with our rifles drove them back, with several men killed and wounded. No one was hurt on our side. One of the boys squatting by me said, "A bullet snicked your hat." But I did not hear it, nor did I believe it, for there was no "snick" on the hat. You see, they gave us a round before we reported for duty. They returned hastily to the fort; destroyed all they could that night; and daylight found them in full retreat to Fort Stanton one hundred miles away. We followed and captured them all in the Organ Mountains, twenty miles way. We paroled them; slept in the grass that night and next day got back to the river, nearly dead with hunger and thirst. We armed ourselves with Uncle Sam's best minies and revolvers, and were in better shape in that direction than ever before.

After this decisive victory we settled down in the little city of Mesilla, New Mexico, for several weeks. I was the preacher for the boys, and so they would not let me do anything in the military line; and not being satisfied in absolute idleness I took up the duties of a school teacher.

Several Americans had married Mexican wives and wanted their children taught English, and many full-bloods were so anxious, and so I put in. I could speak but little Spanish, and the children no English; but I went ahead. Put them all in the blue-back speller, and to learning the alphabet. Many could read in Spanish, and in six weeks they went through the book, and could spell and pronounce nearly as well as American children, not understanding a word except as I taught them, which I did of course when I myself knew. Two children of an old Tennessean—a Mr. Patton—were in school. He also had two grown daughters, Guadalupe and Dolores. Guadalupe was a graduate of a Santa Fe college, and was very anxious to learn English, as she was engaged to marry a Mr. Oury, an American, who was then in the Confederate Congress.

Well, we exchanged instruction. After supper I hid me to Mr. Patton's; he was our interpreter. I would describe things down in Texas in Spanish; she, things in Santa Fe in English. She had large black eyes—a handsome girl she was—and I took occasion to say once in Spanish that I did not like small eyes. She laughed till she cried. I had used the Spanish word that meant small in "quantity." Oh, no, I did not like a small "quantity!" I wanted bushels. And she laughed. How could she help it? She dressed in American; wanted to be American, and though a devout Catholic she came to hear me preach every Sunday in spite of Sabeza de la Vaca (cow-head), her priest.

The first time I preached in Mesilla, I preached in the courthouse. Mr. Kelley, the editor of the Mesilla Times, had notices posted all over town. (He was afterwards killed by Col. Baylor.) After preaching ex-Governor Jones, of Kansas, and his wife invited me to spend the night at their house, and preacher-like, I consented. I was a little embarrassed, for my clothes were anything but clerical, a Yankee blouse and a Yankee blue pants that I had helped to capture, was about all I had on, outside at least, and this in a cultured family. The Colonel took me to the store next morning and presented me with the finest suit of clothes I ever wore. In that suit of clothes I be-

seized, and finally captured the finest girl in San Antonio.

The ladies are right: a striking uniform in either feminine or masculine ranks does cut quite a figure on the battlefield of love.

While stationed at Mesilla, Company A was stricken with smallpox. About sixty of the boys had it, eight of whom died. I spent a month or more in an attempt to relieve them. I hunted and killed many wild ducks to make soup for them. I could not supply the demand. Poor fellows: "We will get all the soup we want, and plenty of good things to eat when we get back to God's country, won't we, parson?"

When Sibley's Brigade came by on its way to Fort Craig, we were not in a condition to go with it. So we were disbanded and left to fight it out with smallpox.

I forgot to mention that before all this happened to us, I was sent for to go thirty or forty miles up the river to preach to Capt. Bethel Coopers' company of Arizona volunteers, a band of comparatively reckless, but intelligent and well-behaved young men. Of course I went. Two or three of the Captain's company

showed me the way. We arrived in the afternoon; I was to preach by moonlight that night. While waiting at the Captain's tent for the hour to arrive, conversing with the officers, some one incidentally mentioned the Bible. Dr. McClintock, the surgeon of the company, rather sneeringly remarked, "That there were many foolish things in that old fable," or words to that effect. I said not one word in defense. I just let the sword lie in its scabbard for the present. I bided my time. It came. He was older than I, and better educated, and his cut and dried witticisms would have turned the laugh on me.

After supper the boys gathered about me. Some sitting tailor-fashion, some sprawling, some bolt upright, but all attentive. All came but the doctor. The moon was shining brightly, and I remember one man in particular. He was but a few feet from me and looked up into my face all the time I was speaking. After service I found that his name was Wright, Dr. Wright, a son-in-law of an old Methodist preacher to me well-known, old Father Craig, once Chaplain of the House of Representatives, the place I hold to-day. When I was a boy preacher old Brother Craig and I used to run together when we met at camp-meetings. When he prayed in public he put his hands hard up to his ears, and prayed as loud as he could bawl. He could be heard a half mile, I know he could. He prayed that way in the House. One of the boys, I mean one of the members, said, "Father Craig, what do you pray so loud for?" "Ah, my son, the Lord is a long way from this place." How different now. I don't need a long-distance 'phone.

Dr. Wright was killed instantly in battle by my side two days after my moonlight services. While he lay dead at my feet, I reviewed the sermon of the moonlight service.

Sketches by Col. J. R. Cole & War Pictures

First Paper.

One summer evening in 1905 I stood in a great hall in the city of Louisville on the bank of the Ohio. Around me were ten thousand men, gray-headed and weather-beaten, and ten thousand women with lovely smiles and tearful eyes. Bands of music poured forth National and patriotic strains from brazen throats and a thousand flags waved over the great multitude. I saw a fine looking man presiding, erect and graceful, seventy years of age, gray-headed and gray uniform, with three golden stars on each collar. I saw a beautiful, blooming lady leaning from the gallery and waving a flag of bars and stars and her voice rose over the great hall as she sang, "My Old Kentucky Home" and "Dixie Land," and I saw this great multitude of gray-headed men rise and shout and weep and a stranger to this land said, "What does this mean?" and I replied, "This multitude of men is a part of the remnant of a half million of heroes who charged down the valley of death forty years ago in defense of their homes and to grapple with the invader of their country. The man with the golden stars was a Lieutenant General and a great leader on many fields. These ladies are the women of the heroic days of the '60's and their descendants, and these flags and cheers and tears and shouts are the tribute to the memory of sufferings, sacrifices and immortal deeds on a thousand battlefields."

Turning my face to the rising sun I plunged through the mountains and over the rivers of Kentucky, West Virginia and landed in that mecca of the Southern pilgrims—Lexington, Virginia. Alone I stand with uncovered head before the statue and at the grave of him who was sterner, stronger, greater than Cromwell—the man of the Valley, of Manassas, of Chancellorsville—Stonewall Jackson. I served under him in marching, in campaigns and battles. I saw him leading his battalions in the storm as army met army and grappled in deadly conflict, and here he lies before me guarded by his own bronzed heroic statue.

Passing from the cemetery I enter a shady walk and come to a church whose door opens to my knock and a flood of light reveals a reclining statue of marble, white and still, as an emblem of eternity. That noble form dressed in gray, the gray hair over his brow, the sword lying by his side, so still, so still; I have seen him when he was guiding his matchless army in battle, when his graceful form sat erect on his charger, the man of Manassas, of Antietam, of Gettysburg, of Fredericksburg, of Chancellorsville, of the Wilderness, the man of the century—Robert E. Lee.

I descended to the basement and there locked in the walls he rests beside his wife and his daughters. I visited the university over which he

presided and gazed with sad thoughts at his home; then passing on I stood before a monument erected to the memory of fifty-six boys, cadets of the military institute, who fell in their first battle at New Market, fighting like the veterans of a hundred battles. My thoughts and memories of the long ago which these scenes brought back to my mind and heart now furnish me with the pictures which I shall paint for these who choose to look.

There are times in the lives of all men more interesting, more thrilling, more fascinating than the ordinary happenings of every-day life. The sun rises and sets with marvelous regularity, and we do not notice the golden splendor of the rising nor the radiance of the setting luminary. With all its glory, it is an every-day occurrence. As we stand on the "bridge at midnight" the stars in the infinite heavens are singing the songs of creation, but we neither see the wonderful beauty nor hear the ravishing music; it is always happening as the hours fly swiftly across the meridian.

The United States for nearly a century has been having its ups and downs with England, and the Indians and Mexico, but the days and years passed on, keeping the steps to the drumbeat of time, and children became men, and gray hairs curled around aged brows and the cemetery became the home of the generations, and the dream of young manhood was of peace, happiness and love, but the time was coming, the storm was brewing, the political heavens were growing black, and the prophet saw chaos, misery and death.

From 1850 to 1860 selfishness, injustice, bigotry, fanaticism, ignorance, prejudice, anger and unmitigated meanness stirred up all the passions of love and hatred, from the lakes to the gulf, from ocean to ocean in our great Republic. Books were written, papers published, speeches made, murder committed, sermons preached, all to array one section of our country against another until a sectional President was elected by one section of our country alone, pledged to enact laws in the interest of one section and against the other.

For the decade preceding the mighty struggle between the States there were two classes of people in the American Union who hated each other with a mortal hatred and two words that expressed that hatred—abolitionist and slaver holder. The abolitionist proclaimed "slavery the sum of all villainy," the Constitution that authorized slavery "a covenant with death and a league with hell," and if the Bible justified slavery they would abolish the Bible.

The slaveholder asserted that slavery was taught to be right by the Bible, was upheld by the Constitution of the United States, and the doctrine of the abolitionist would result in insurrection and murder and

slaughter among the white families in the South. There was no compromise, it was an "irrepressible conflict."

First Picture.

In 1859 in one of the most beautiful spots of our lovely land, where mountains and valleys and fields and forests and rushing waters and murmuring rivulets, where autumn leaves and blushing flowers and curling smoke and snowy clouds and bending skies and weeping rainbows all combined to make a paradise, a lovely little village nestled in the embrace of nature and was happy in its obscurity, its peace and its future.

The Potomac, gathering its tributaries and singing down the valley, rushed against the frowning mountain, tore it asunder and shouting triumph passed on by the beautiful village into the deep blue sea. Early one morning of this fatal year, as the curling smoke began to rise above the hamlets and homes of this lovely Eden, and the gray dawn was breaking over the mountain tops of Maryland and Virginia, dim shadows of stealthy men were seen crossing the bridge and rushing toward the armory of the Government, and then the crack of the rifle broke upon the stillness of the morning and the death of the first victims of the coming storm of civil war was heard and Harpers Ferry had been attacked by a band of abolitionists under John Brown. Blood had been spilt, murder had been committed, a slave insurrection had been proclaimed and treason had been committed against the Government. Two men by accident, or good fortune, were in Washington City at this time, away from their command in far-away Texas, two men who stepped in view on the stage of history before the audience of the world, Col. Robert E. Lee and Lieutenant James E. B. Stuart.

President Buchanan, feeling the tempest about to burst over the Nation, sent those two men to grapple with the storm and crush its fury. Gathering their soldiers, they battered down the defenses and captured Brown and son and followers, and—there John Brown hangs upon the gallows erected by the outraged laws of Virginia while his abolitionist admirers proclaimed him a martyr, and sang "John Brown's Soul Goes Marching On," and the South, gazing upon the swaying form of the dead invader of Virginia, sternly applauded the death of a murderer and a traitor. Thus was heard the first thunder from the black clouds of the coming storm. The people that could applaud John Brown for his deeds and the people that could hang John Brown for his deeds could not feast at the same banquet, could not sit under the same vine and fig tree, could not march under the same flag.

Two years passed and the clouds were growing black, there was no silver lining, the storm was more threatening, passion and hatred ruled the Nation and the patriot trembled for his country and the safety of his home.

The land of the South was a land of peace, of contentment, of sunshine, of spring roses, of autumn leaves, of brave men, of pure women. The mockingbird sang in the honeysuckle glen and the manly youth made love to the blushing maid among the lilies and the forget-me-nots. The plowman whistled as he laid wide open the gaping furrow; the hunter's horn was heard on the hills telling Kathleen Mavourneen "the gray dawn is breaking," and the schoolboy was bending over the old blue black speller in the old log schoolhouse or playing cat under the great oak trees near the gushing spring. O, what a glorious land; what a beautiful land; what a happy land, the old, old South! But hark! What sounds startle the inhabitants by the sea! Is it the roar of the ocean? Is it a storm from the mountains? It is nothing but the winds blowing among the pines. "On with the dance! Let pleasure be unconfined!" Let music swell and feet beat time to the throbbing heart! Again thunder shakes the heavens, the city trembles, and the houses totter and fall. To arms! To arms! The battle is begun, the storm has burst over our land, the lightnings have cleaved the heavens, and the whole earth is startled by the guns of Summer.

Then 30,000,000 of Americans sprang to their feet, thirty millions of voices cried out from hilltop to hilltop, from valley to valley, from ocean to ocean. The tramp of marching armies, the clash of the sabre and the sword, the roar of cannon, and the crack of the rifle, the rush of the charging squadron and the yell of the deadly infantry shook the continent and made the world turn pale. From every home a boy marched away to meet the invading foe, and as he turned on the threshold of the old homestead and said, "Good-bye, mother!" her old arms circled around his neck, the tears rained down her pale face and she cried, "God, protect my

boy." Then he looked into the swimming eyes of the sweet girl, "the girl he left behind," and her face flushed as her trembling lips met his and she said, "Good-bye, my hero." Who would not be a hero for such a country, for such a mother, for such a sweetheart?

Four years this bloody war was waged; four years of the most heroic struggle of the bravest race of men that ever faced death. More than two millions and a half of men, brave, stern, strong, stretching from ocean to ocean with cannon and rifle and sword marched from the North against our lovely Southland to strangle and crush our infant Nation in the name of the Union; and 600,000 Southern boys and sturdy men from the Rio Grande and the Gulf and the Mississippi Valley and the South Atlantic slopes marched to meet them in the name of freedom and independence and their happy homes.

The Southern Confederacy, like the goddess from the brain of Jupiter, sprang into existence in a day; and it flashed across the heavens like a meteor, astonishing the world with its brightness, and then faded, faded away behind the blood-red curtain of history, and a Nation had risen, had flourished, had fallen.

I will not attempt to follow the campaigns and marches of all the great invading armies, nor the forces of the South that rushed to meet their foe on more than a thousand bloody battlefields on nearly every square mile of our Southland. It would take more than a thousand volumes to give a full account of this mighty struggle. The first great battle of Manassas on the plains of Virginia had been fought and won by Johnston and Beauregard; the Seven Days' battle around Richmond had been fought and won by Lee and his 70,000 heroes. The second battle of Manassas had been fought, and Pope, the boastful, had been hurled across the Potomac. Our seacoast and rivers were thick with the ships of our enemies who swarmed like vikings along our shores. Without arms, without money, without provisions, without a recognized government, the South with a great shout of defiance faced and met and grappled with more than 2,000,000 brave men backed by a powerful Government with arms and money and ships and the help of all the world.

Second Picture.

A mighty army is crossing the Potomac invading the North led by Lee and Longstreet and Stonewall Jackson, mighty not in numbers but in patriotism, in bravery, in a courage that proclaimed a victory or death. As battalion after battalion goes down into the cold waters of the river with their bright bayonets flashing in the sunlight, a mighty volume of music rises from the throats of 35,000 men—

"The despot's heel is on thy shore, Maryland,
His torch is at thy temple door, Maryland,
Avenge the patriotic gore that flecked the streets of Baltimore,
And be the Battle Queen of yore, Maryland, my Maryland."

At early dawn on the 17th of September, 1862, a Federal General stood on the mountain overlooking the Potomac and the plains of Virginia. His was a gallant figure, a pleasant face, a brilliant eye, a manly bearing. It was McClellan, the old antagonist of Lee, the commander of the army of the Potomac. To his right and to his left stretching three miles along the sides of the mountain and on the banks of the Antietam 88,000 stern war veterans from the North with bright muskets and glittering bayonets are drawn up in battle array. Hooker and Mansfield and Sedgwick and Richardson and Burnside and Cox and Porter and Sumner under the eagle eye of McClellan command this great host. Two future Presidents, Hayes and McKinley, fight bravely for the Nation that will reward them by making them rulers of the reunited country. More than 150 cannon grimly look down from the heights ready to tear to pieces the foe from the Southland. What does McClellan see across the Antietam and between him and the Potomac? The dim shadows of night may darken his vision, and he may see men as trees walking and he may hear the hooting of the night owls in the treetops and the murmuring of the rivulet at the base of the mountains, but as the faint light of the early dawn begins to glimmer over the hilltops, he beholds 35,000 men, grim, silent, and determined, their backs to the Potomac, their faces to the mountains, their left wing resting on the great river, their right wing on the Antietam near the same river, forming a great bending bow like the bow that sends the flying arrows straight to the heart of its victims. In the center of this bow is the village of Sharpsburg, and in the midst of the glittering bayonets and waiting can-

nons sits a man on horseback. O, you have heard of that man before, and all the future ages will shout his name! What a figure, how calm, how confident, how masterful. He is the mightiest man of the century, the commander of this, the grandest army of the age, Robert E. Lee.

On his left is Stonewall Jackson, the invincible; on his right is Longstreet, the warhorse; between these are D. H. Hill, the "bravest of the brave," and Hood, the Chevalier Bayard of the army, and Stuart, the Cavalier of the South. Just as the sun began to raise his golden banners in the eastern skies a hundred cannons from the mountains, with the hoarse voice of the growling thunder, opened the battle and tore through the serried ranks of the opposing army. The Southern guns sent back their thunderbolts and Southern banners waved defiance, and the wild rebel yell rose upon the winds in answer to Northern cheers.

Hooker charged down upon Jackson who grappled him by the throat and hurled him bleeding against the mountains. Mansfield rushed to Hooker's rescue and Hill joined Jackson, and the great Federal General fell dead. Sedgwick hastened to the help of the shattered Northmen and Hood seized him in deadly embrace. Richardson marched with fluttering banners to aid the hard-pressed Unionist, and Longstreet threw himself into the murderous conflict. And there stands McClellan on the mountain top with his field glass to his eye viewing the gigantic struggle, and there rides Lee in the midst of his soldiers, in the midst of the shrieking shells and whistling bullets and dying men, side by side with Longstreet and Hill and Hood. Hill has three horses shot under him. Longstreet dismounts his staff to fight his artillery whose every man has fallen on the field. Cook waves his banner of the 27th North Carolina, without a bullet to fire, but standing as long as he has a man to wave that banner. Away off to the right Burnside is crossing the Antietam to flank the Southern army and destroy it. Just in time, A. P. Hill, with his panting men from Harpers Ferry, dripping from the waters of the Potomac, hurls his division upon the enemy and after a fierce struggle drives them back to the Antietam. And the sun is setting beyond the western mountains of Virginia and the cannons cease to growl and darkness settles down over the bloodstained day in the history of America. Nothing is heard but the groans of 20,000 bleeding Americans. The bow remains unbroken and tens of thousands of deadly arrows have been hurled against the enemy. In the center of that great army, dead and alive, with no music but the moaning of the wind and the cry of the dying heard along the banks of the Potomac, sits on his war horse the same grand figure we saw in the gray dawn of morning, and there comes from the right and the left, worn and weary and desperate warriors to report the conditions of their commands and to give their advice as to what must be done. The great Lee turns to Jackson and asks what is the condition of his command and what is his advice. "My command," says Jackson, "is fearfully cut up and there is nothing to do but retreat across the Potomac." "My command," says General Hill, "is cut to pieces and there is nothing to do but to retreat across the Potomac." General Longstreet reports, "My command has fought a fearful battle and is cut to pieces and there is nothing to do but to retreat across the Potomac." "General Hood," says General Lee, "what of your command?" Hood's face flushed and his eyes flashed with angry tears and he cried, "I have no command!" "My God," said General Lee, "what has become of that splendid division you led into battle this morning?" "They are lying out there on the battlefield dead and dying where you sent them." Ah, what a picture was that! These giants of war! How they had fought and struggled and bled! How their men had fallen around them shouting their war cry as they lay dying. Lee's head bent down with the weight of the awful surroundings. The Potomac murmured to him to cross her waters in the darkness of night. The Virginia winds whispered to him to come back to the Virginia plains. The stern warriors around him said, "We must go back this night across the river." Raising his old gray head with his eyes flashing and his face flushing, his voice rang out, "I will not go back across the Potomac to-night. If McClellan wants a fight to-morrow, he shall have it!"

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

Afraid? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, neither will it harm or injure.

SAN FRANCISCO LETTER—THE PACIFIC CONFERENCE.

By Rev. W. P. Andrews.

"Pacific!" The name is not a misnomer, if we are to judge by the session just closed, or by its predecessors for several years. Harmony prevailed without so much as a single act or word to indicate the contrary. This was the sixty-first session. It was opened Wednesday morning, October 18, and closed Monday morning, 23rd. Sacramento, the capital city, was the seat, and Rev. L. S. Jones and his Church the hosts (though members lodged and fed themselves). Bishop Waterhouse presided, while Wm. Acton, as usual, sat at the Secretary's desk, and beside him, as de facto Recording Secretary, his better half. Our Bishop is growing on us. His good nature bubbles over all the while. The brethren were permitted a good deal of latitude in making their reports and speeches. Yet there were never any tangles, never any confusion. He preached, too. Occupied the pulpit of our own church at both hours on Sunday. He speaks fluently, eloquently. For faultless language and clear and well-arranged sentences he is hardly surpassed even by our own J. E. Moore, which is saying much. Moreover, he uses the simplest texts, and gives his hearers the gospel without adulteration.

The reports indicated progress at many points, and very few pessimistic notes were sounded. The net gain in membership was 208. The Sunday-schools, Epworth Leagues and Woman's Missionary Societies—home and foreign—made some gains in number of organizations and membership. Four new parsonages were reported. A magnificent new church was completed and dedicated at Le Grand, and a nice chapel at Willow Street, San Jose. The amount paid for support of the ministry was somewhat in excess of the sum paid last year, and a slight gain was made in the amount raised for the benevolences.

Two preachers had died, A. L. Hunsaker, a superannuate, and Grover C. Neill, on trial. Also the wives of two preachers and the widow of a deceased preacher had gone to their reward. For these precious ones memorial services were held Sunday afternoon. A. F. W. Walters and R. L. Webb had surrendered their credentials and gone respectively to the M. E. and Presbyterian Churches. The reason given for these withdrawals was the failure of "the powers that be" in our Church to properly recognize their talents. Claude Thompson, who was on the superannuate roll, also sent in his credentials, and requested to withdraw, for private reasons. W. A. Booher, because of failing health, takes his place among the superannuates. A. Atkisson becomes superannuate.

H. M. McKnight, who has been enrolled among the superannuates for several years, has so far recovered his health as to return to the active ranks. Some valuable transfers were received. G. M. Gardner comes from the New Mexico Conference; Ira Karr from the Southwest Missouri; W. H. Nelson from the Texas, and W. A. Sims from the Oklahoma. Jos. M. Parker and Geo. D. Saunders were readmitted, both having served as supplies during the year. Ulysses Grant Murphy was received from the Methodist Protestant Church. Thos. E. Reeves and Robt. E. Nichols were admitted on trial.

T. H. B. Anderson, D. D., long a member and leader in this conference, but for a number of years past a member of the Missouri Conference, to which he now sustains a superannuate relation, to the gratification of his brethren, was in attendance, took an appointment as supply (Salinas), and, on Monday afternoon, in the auditorium in which the conference was held, took unto himself a wife in the person of Mrs. Mary Curtis, long an efficient worker in the Sacramento Church. The conference honored this old-timer with a request to write a history of our Church in California. He is a good writer, as well as speaker, and we may well expect something worth reading and preserving. Dr. C. F. Reid and Miss Head, in addition to the Bishop, were the con-nec-tional representatives present. Dr. Reid put in some good work for the Layman's Missionary Movement and the cause of missions in general. His address at the missionary anniversary could not be surpassed even by Bishop Wilson. Miss Head's visit was a great inspiration to the work of our women.

The notable act of the conference

was to adopt and put into operation a plan to build a Fitzgerald Memorial Church in San Francisco, and a Pioneers' Methodist Memorial Church in Oakland, the latter commemorating the pioneers of our Church in California. It was resolved to raise at least \$100,000, in addition to present available assets. Rev. J. A. Batchelor was appointed agent for this fund. More than \$11,000 was subscribed by attendants; the subscriptions were conditioned upon success in securing the whole amount. It is proposed to ask the co-operation of the friends of our ascended Chief Pastor and the other pioneers throughout the connection. I have never known any proposition to meet with a more responsive chord in the hearts of our people, and confidently anticipate an early consummation of our plans. The plan seems to have originated with Bishop Waterhouse, who has been reading Simmons' "Southern Methodism on the Pacific Coast." On this subject, more anon.

While not entirely satisfactory to all (this would be too much to expect), the appointments have been generally well received. There was no lack of men to fill the places, and I marvel that there ever should be. It is true that the work is difficult and salaries meager, but who would not be willing to endure much for the privilege of living in this glorious section! There were no changes made in the presiding eldership, and few in the leading stations. H. C. Allen goes to Bakersfield; A. L. Paul to Petaluma; J. M. Weems to Merced; Harry S. Allen to Hollister; J. W. Horn to Centenary, San Francisco; W. A. Sims to Oakland; W. H. Nelson to Santa Rosa; W. A. Goodpasture and R. E. Nunn were appointed Conference Evangelists.

Our next session is to be held in Bakersfield.

619 Pacific Building, San Francisco.

Admiral Togo, in bidding farewell to his men after the great victory, gave to them this wonderful advice: "Victors, tie your helmet-strings tighter. Other victories are to be won."

A whole lot of people plead mightily for the two-edged law. The side toward them must be blunt; the side toward their neighbor must have a razor finish.

Because a man is in a happy mood is no badge of sainthood. A fellow can be happy when he has done no wrong; and, again, a fellow can be happy just because he wasn't caught in the act.

RED

It's the Red Blood Corpuscles that Proper Food Makes.

An Ohio woman says Grape-Nuts food gave her good red blood and restored the roses of youth to a complexion that had been muddy and blotchy. She says:

"For 10 years I had stomach trouble which produced a breaking out on my face. The doctors gave it a long Latin name, but their medicines failed to cure it. Along with this I had frequent headaches, nervousness and usually pain in my stomach after meals.

"I got disgusted with the drugs, stopped them and coffee off short, and quit eating everything but fruit and Grape-Nuts, with Postum for my table beverage. The headaches, stomach trouble, and nervous weakness disappeared almost like magic, which showed that when the cause was removed and good food and drink used nature was ready to help.

"My blood was purified and my complexion became like a young girl's while my weight was increased from 90 to 120 pounds in a few months—good, solid firm flesh, where it used to be soft and flabby.

"I recommended Grape-Nuts and Postum to one of my friends, who was afflicted as I had been. She followed my advice and in a short time was restored to complete health and in about 8 months her weight increased from 100 to 148 pounds.

"Our doctor, observing the effect of Grape-Nuts and Postum in our cases, declared the other day, that he would hereafter prescribe these food products for gastritis." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

The Appointments

By Rev. R. P. Shuler.

Time's a-comin' mighty close now
 When we'll see the Bishop rise,
 Look around a trifle doubtful
 Over that host o' eager eyes;
 And maybe he'll flinch a little
 If he hears expectant sighs.

Then his voice'll fall so soft-like
 On the ears of those in doubt,
 And the folks'll be so still-like,
 Same as if God was about,
 And maybe the angels listenin'
 Through the windows from without.

After while he'll lift the paper,
 When we've sung the closin' song
 Till each eye's a-blazin' glory,
 And each heart's all true and
 strong;
 And we'll thank the Lord and take it,
 Be it right or be it wrong.

Now and then some loyal fellow,
 With a heart of Pentecost,
 May turn pale and groan a little
 At the job he got and lost;
 But with wife and babe and Jesus,
 He will go, nor count the cost.

No, there's not a crowd that's like
 'em!

Talk to me of hearts that's true;
 Talk to me of men's devotion,
 And of what some folks can do!
 Watch those fellows writin' home-
 ward,

Tellin' where they're goin' to:

"My own Josie, Bishop sent us
 To a work 'way off somewhere,
 So begin to get things ready
 And remember God is there,
 And the devil needs a roastin'
 In those quarters, so I hear.

"Tisn't quite what we expected,
 But the Christ of Galilee
 Traveled twice as hard a circuit,
 With not half the salary;
 So we'll all move on together,
 Christ and babe and you and me!"

Yes, they're part of God's great army,
 With no foe they cannot meet,
 With no march in Zion's campaign
 That's too rough for their bold feet;
 Don't you know they'll feel contented
 Strollin' down the golden street!

Northwest Texas Conference

We left Dallas on Monday night by way of the T. & P. railway for Plainview to attend the Northwest Texas Conference. It was our plan to reach Sweetwater according to schedule at 5:30 the next morning and there get the Santa Fe for the rest of the journey. But the T. & P. was three hours late going into Sweetwater and, of course, the Santa Fe was gone. So we had to stay there all day and all night and go out Wednesday morning, making us a day late reaching conference.

But we had good company in Louis Blaylock, Miss Ragsdale, Drs. Anderson, Parker, McLean, Seay and a host of others. It gave us a good opportunity to see Sweetwater, and we were surprised to find such a town. It has a population of something over 9000, with a beautiful square in the midst of which is a splendid courthouse. The streets around it are paved in bitulithic, and the business houses are built of brick and stone. The merchants were busy and seemed to be prosperous. They have some handsome residences as you will find in any town in Texas. They have three great railways—the T. & P., the Orient and the Santa Fe. The latter is making the town the end of one of its sections. It has located its shops, roundhouse and great switching yards. It has only been in the town about three months, but is already projecting improvements to cost a million and a half of dollars. It has gotten possession of two sections of land covering a valley and two undulating hills. The shops are in the valley, but a town addition covers the other, and it will soon be laid out and buildings going up. It will no doubt add thousands to the population and make Sweetwater the leading town of that section.

We have a good Church membership, numbering over 400. The church-house is an old one. It has been moved off the lot and a reinforced cement foundation is already in for a new \$30,000 structure. When completed it will be a magnificent house of worship. Rev. A. W. Hall is the pastor, and he has done a fine work. At night a goodly number of people came together and we had a delightful service. While there we were shown courtesies by Brother Fitzgerald, a steward in the Church, and a leading business man.

Wednesday morning the T. & P. came in and made connection and we were joined by many others, and we pulled out for our destination. The road is new, but in good condition, and the train made good time, and it was crowded. We passed over a new country. For quite a distance the country is rugged, the towns new and not large yet. But by and by, we came to Snyder, and it bears evidence of a large population and a thrifty people. Further on we passed Cap Rock and pulled out upon the South Plains. We passed Post, a town of considerable proportions. It was founded a few years ago by a man of that name, the manufacturer of Postum cereals. He bought up a vast tract of land and has much of it under fine cultivation. The town is flourishing. In one of the new towns we took dinner in box cars, the dining-room not being yet completed. But it was a good dinner and well served.

The Plains country is as level as

a floor and stretches as far as the eye can see. It is fertile land and, with good seasons, is very productive. Much of it is yet pasture land. Lubbock is in the midst of it, and a good town. We have good Church organizations in all these places. The railroad is giving a great impetus to the country and to our work.

The Santa Fe is building handsome depots all along the line. They are peculiar in material and architecture. They are built of terra cotta, faced in white porcelain, and they are oblong and squat, but they are very attractive and unique.

At 3:30 we rolled into Plainview and found it raining and muddy, but the hack soon put us on the gallery of our home, and it was delightful to find such good hospitality.

Plainview is the shire town of Hale County. It has a population of 3000, and the whole county has 15,000. The citizenship is one of the best in the State. They are people of indomitable energy and enterprise, and good morals. They stand for the best that is in our civilization. They have business prosperity. They live in comfortable homes; they have money, and they are broad and liberal. There has never been a saloon in the county and there never will be. It cannot thrive in this section. Hence, they have but little crime, and the courts have little to do except some land litigations. They are a peaceable and law-abiding people. The lands are fertile and productive. They raise grain, some cotton and all kinds of fruits, especially apples, peaches and grapes. In these lines they have taken the premiums at the Dallas Fair. This, to me, is a revelation.

The Seth Ward College is also here, and Rev. J. Sam Barcus is its President. It is properly valued at about \$100,000; it has a good faculty, and a handsome patronage. It is doing a noble work in this immediate section.

Our Church here is something out of the ordinary. The building is imposing, costing \$35,000. It is a monument to the liberality and enterprise of the people. It was begun under the pastorate of Rev. Thomas Barnes three years ago, but finished by the present popular and indefatigable pastor, Rev. C. N. X. Ferguson. He has done a splendid piece of work here, and, by the way, he and his people gave a magnificent entertainment to the conference. The weather was the only drawback. It first rained, then snowed and finally sleeted, and the combination made the worst mixture known to the Panhandle climate. But the brethren seemed to enjoy it and the people paid but little attention to it. So it worked out well.

Bishop Atkins took the chair and called the conference to order at 9 o'clock. He read from the second chapter of Acts with comments, and after the prayer Rev. A. L. Moore, former Secretary, called the roll. There were a good many absentees on account of belated trains. Brother Hall was unanimously re-elected. He was given good helpers.

Dr. McMurry and Rev. E. A. Rector were introduced. Standing Committees were announced. The presiding elders were called and reported as follows:

Rev. Simon Shaw reported the Colorado District: Seven hundred and fifty conversions, 650 additions and collections 90 per cent up. Missions in full and \$500 excess. Woman's Missionary Society supports Miss Shelton in China. We have had a se-

vere drouth for three years. Had planned to build sixteen churches, costing \$80,000, but owing to drouth our plans have been deferred. Out of 66 organizations 59 have no houses of worship.

Rev. J. H. Story reported the Clarendon District: Good revivals, 960 conversions, 926 accessions to the Church, built five parsonages and one church. The preachers' salaries 90 per cent paid. Conference collections all paid. The preachers have been faithful, and there have been advances on all the charges in the district.

Rev. G. S. Hardy reported from Hamlin District: Eight hundred and fifty conversions, a net increase of 300 in membership. The Sunday-school enrollment equals the Church membership. General collections 90 per cent up. Salaries 80 per cent paid.

Rev. S. A. Barnes reported the Abilene District: Eight hundred and fifty conversions, 900 additions. We have 5500 members and 50 Sunday-schools, with about 5000 scholars. Collections about 90 per cent up. Nine charges have paid in full. Three years of unprecedented drouth and the most severe hail storm in the history of the country. Most disastrous fire in history of our city, yet we are hopeful, and will continue to go forward. Our preachers are real heroes. Five hundred subscribers to the Advocate.

Rev. J. G. Putman, presiding elder of the Stamford District, made his report as follows: We have had during the year between 900 and 1000 conversions, between 800 and 900 additions to Church. Sunday-school interest fine. League interest lagging somewhat. The collections about 90 per cent up. The preachers have all been faithful.

Rev. J. T. Hicks reported the Plainview District: About 750 conversions, about 700 additions, about 85 per cent of salaries, 35 good Sunday-schools. Men have done fine work.

Rev. J. G. Miller reported Vernon District: Good revivals throughout the district. Finances about 90 per cent up. Healthy gain in membership. The preachers have all done faithful work and while reports are somewhat short, the preachers have never worked harder, and when we consider the conditions of the country I regard this as the best report that has ever been made by the Vernon District.

Rev. O. P. Kiker reported the Amarillo District: Good meetings and a large number of accessions. Sunday-school interests made good advancement. Advocate list increased in every charge. Finances largely in excess of last year. This is the largest district in the State, comprising fifteen counties, and is as large as the entire North Texas Conference. This district has a great future in the history of Methodism in the Panhandle.

Several charges were called and the preachers reported.

The afternoon was given over to committee work. At night the Church Extension Board held its anniversary, and Dr. McMurry made the address.

At the morning session County Attorney Chas. Clemmens delivered a cordial address of welcome, and the Bishop replied in behalf of the conference.

Thursday morning came in with a genuine Panhandle norther, the snow covered the ground and a stiff wind swept over the plains. It was a real spell of weather.

Rev. Jerome Duncan conducted the religious exercises. Additional confectional papers were read and referred.

Rev. J. B. McConnelly, of Aspermont, reported sixty families in his charge, and sixty of them take the Advocate. Rev. G. S. Wyatt reported fifty-three Advocates.

The preachers of the Big Spring District made exceptionally good reports despite the drouth that prevailed throughout the section. The district has fifteen charges. Many revivals and conversions, and property improved. This is a new district and it has done well.

The preachers of the Clarendon District: Rev. S. E. Wasson left Clarendon Station in good care. He has transferred to North Georgia. Rev. T. F. Robeson reported Goodnight up in all matters. The Higgins charge built a parsonage costing \$2000. Rev. Z. B. Pirtle, at Lake View, had over fifty net increase in membership. Rev. J. P. Lowery had 58 net increase in membership at McLean. Rev. George S. Stover reported Clarendon College in good condition. Putting up a new building. The institution is doing good work. Said the institution was in sympathy with the Commission and the Forward Movement, and there is an enrollment of 215 students.

Colorado District preachers were

in the midst of the driest year in its history, but they reported well notwithstanding. The preachers are an heroic band, and they stood by the staff and made good showing. A. W. Hall, of Sweetwater, is building a handsome new church and \$21,000 subscribed to the enterprise.

Rev. F. S. Parker, Epworth League Secretary, was introduced and spoke of his work. So did Dr. Andrews.

In the afternoon Rev. Jerome Duncan preached to a fine congregation, and his sermon was inspiring and edifying. It left a deep spiritual glow upon the congregation.

At night the Educational Board held its anniversary, and the address was made by Dr. F. P. Culver, of Polytechnic College, and it was an eloquent and a masterful deliverance. It was his first appearance before this conference and he fully met the expectations of the brethren.

Friday morning was still cold and forbidding. The brethren did not linger round the vestibule. They hastened into the warm church where it was comfortable. Rev. H. A. Boaz opened the conference with devotional exercises.

The call of the preachers was resumed and they continued their reports. F. T. Johnson, of Peacock, did excellent work. His Sunday-school membership is equal to his Church membership. In fact, all the preachers in the Hamlin District did well. S. H. Adams had excesses in his collections and good meeting.

The Plainview District showed progress in most all departments. Rev. C. N. X. Ferguson made a remarkable report for Plainview. Had 100 conversions, 160 accessions, 99 net increase, 600 in Sunday-school, and raised for all purposes, \$18,070.

Rev. J. T. Griswold, of Stamford College, reported a fine year for that school, notwithstanding the dry weather. He has now on his roll 290 pupils and there are others to enter. They have a good plant, costing \$126,000, and about \$100,000 of this is paid. The conference pledged its hearty support to Brother Griswold in his important work.

Rev. M. Phelan gave an account of his work as missionary evangelist, and he submitted report No. 1 of the Mission Board. Dr. Jno. M. Moore followed with an interesting speech on the Department of Home Missions. Dr. C. C. Cody and Dr. Frank Seay spoke in the interest of Southwestern University. Dr. McLean spoke in behalf of the Orphanage located at Waco.

Rev. J. D. Crutchfield, the old veteran, was called and he reviewed his experience in an original poem, and it touched a responsive chord.

Rev. I. L. Mills, who for many years traveled over these plains, made a thrilling talk. He is greatly loved by the brethren.

In the afternoon Rev. R. B. Bonner conducted a very interesting Sunday-school institute. It was well attended, and a good impression was made.

At night the Mission Board held its anniversary and Bishop Atkins and Dr. Boaz and Dr. Hyer spoke on the relation that education sustains to mission work. A subscription was taken for Southern Methodist University amounting to \$4500.

W. Y. Switzer, of Tolbert, reported 110 conversions and the organization of five Bible classes.

Rev. R. B. Bonner has traveled 1700 miles, had 220 conversions, held 33 Sunday-school institutes, and delivered an average of six sermons and addresses a week. As Field Secretary for the Sunday-school work of the conference he has been doing things.

Rev. J. M. Sherman reported that his people at Hereford paid during the year \$15.20 per capita.

Rev. G. S. Wyatt, of Childress, reported 154 additions and \$500 specials on missions. He is doing some of the best work of his useful life.

Rev. W. E. Lyon reported a good year, spiritually and financially, and \$100 excess for missions.

Rev. J. W. Smith, of Roscoe, said, "I have had to care for seven motherless children, have built a parsonage, my charge has been divided into two and Roscoe becomes a \$1200 station."

Saturday morning came in with the temperature of the weather improved, but a heavy fog rested upon the face of the earth and it was damp and penetrating. Rev. J. G. Miller opened the conference with religious exercises.

The singing was inspiring. These preachers open their mouths and sing with the Spirit as well as with the understanding. The names of all the preachers having been called and passed, reports and speech-making were the order of the day, preceded by the reception of a class of young men on trial in the conference.

Dr. R. S. Hyer of the Southern Methodist University, was presented and spoke in the interest of this contemplated institution. He had close attention as he explained the origin and progress of the effort to found this great enterprise. The brethren manifested great interest in the subject, and the address of Dr. Hyer made a deep impression.

A class of ten young men having finished their two years' probation in the work of the ministry, were called to the bar and the usual questions were propounded to them and answered. The Bishop addressed them in strong terms and they were voted into the full membership of the conference. The conference is not lacking in accessions to its membership to do the work of this vast territory. This is one of the most encouraging features of the conference.

The Committee on the Bible Society reported and Rev. J. J. Morgan spoke to the report. He presented the claims of this great cause. The conference paid to the cause this year \$339.

Our Bohemian missionary student in Stamford Institute was introduced and addressed the conference. He created quite a stir in his speech, notwithstanding it was in broken English.

Memphis and Abilene asked for the next conference and the contest was spirited and Abilene won.

The Committee on Books and Periodicals reported, and the editor of the Advocate was given a hearing that was enthusiastic and spirited. These people and these preachers believe in and stand by the Advocate. The report was adopted without a dissenting voice.

Rev. J. R. Stewart, agent of our superannuate fund, was introduced and spoke in behalf of this sacred cause.

At the afternoon session Rev. Dr. Frank P. Culver conducted the religious exercises. C. E. Hamilton was elected lay leader for the conference. The statistical report showed a decrease in membership of about 4000 this year. But this is in part explained by the fact that last year there were 3000 too many reported in the statistics.

The Epworth League Board reported and it recommends that Cuba be the special mission field for the investment of League mission money.

The Board of Missions made its report. The board was able to meet all the demands made upon it by the several presiding elders for their districts. Rev. M. Phelan was appointed Conference Missionary Secretary to serve without salary.

The Joint Board of Finance made its report, showing a total raised for and disbursed to the conference claimants, \$5331.70.

The Orphanage report showed 177 inmates during the year, and recommended that the women have representation on the Board of Managers for the Home.

The committee appointed to investigate complaints against the character of Rev. G. G. Hamilton reported that the case be referred for further investigation to the presiding elder of the Vernon District. The complaints do not affect his moral character, but his administration. He is accused of inveighing against the doctrines and Discipline of the Church.

At night there was the report of the Committee on Education, and the three conference schools were represented. Brother Griswold spoke for

Dread of an Operation

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

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Stamford Collegiate Institute; Brother Slover for Clarendon College, and Brother Barcus for Seth Ward College. All these schools are in a prosperous condition and their patronage is fine.

The Temperance Committee made a strong report and commended very highly the work of the Advocate and the Anti-Saloon League.

Sunday was a great day, notwithstanding the mud and slush. It began with a love-feast conducted by Rev. J. G. Miller, and it was a deeply religious meeting. It was followed by preaching service at 11 o'clock by Bishop Atkins. He had the auditorium packed and gave them a great sermon, and then ordained a large class of deacons.

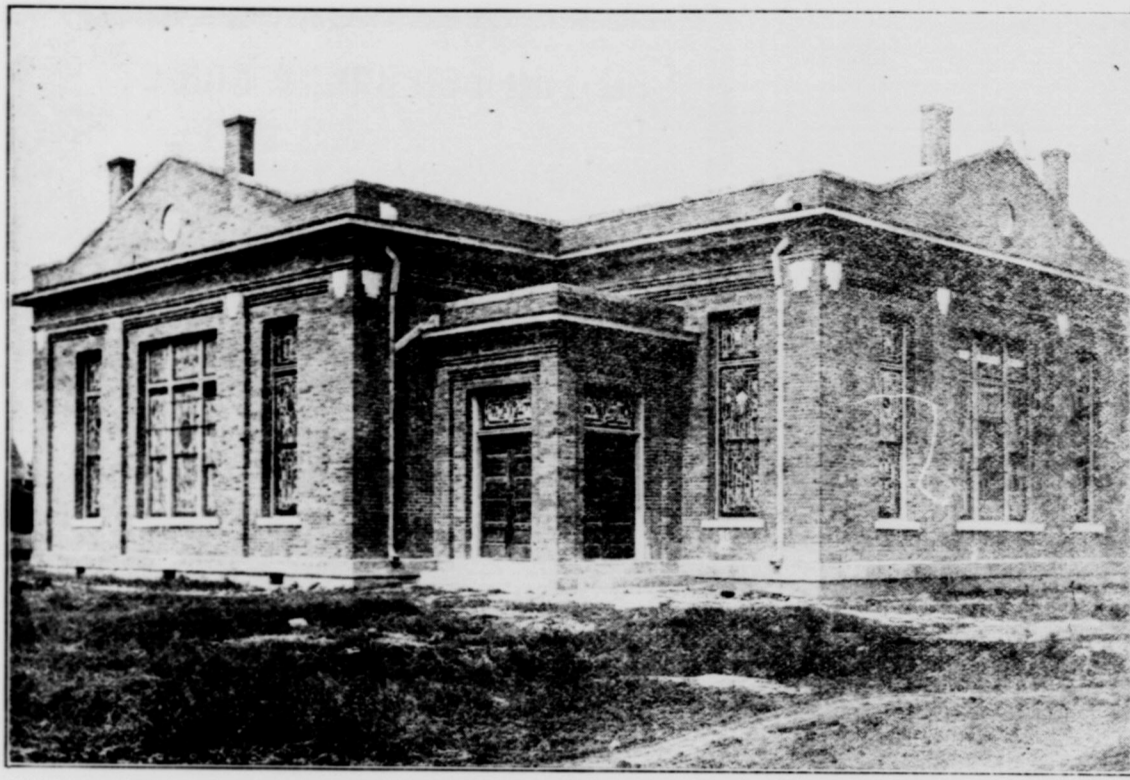
In the afternoon there was a memorial service with Rev. J. M. Sherman in the chair. Memoirs were read of Rev. J. T. L. Annis, Rev. C. M. Shuffler and Rev. Charles C. McCormick who had died during the year. Several brethren also made suitable talks touching their lives and services.

At night a great audience gathered. The elders were ordained and the Bishop delivered an address to the conference and proceeded to read the appointments for the ensuing year. The body then adjourned and the session passed into history.

MINUTES.

Of the second session of the Northwest Texas Annual Conference of the Methodist Episcopal Church, South, held at Plainview, Texas, beginning November 1, 1911; ending November 5, 1911. Bishop James Atkins, President, A. L. Moore, Secretary, Postoffice of Secretary, Vernon, Texas.

- Question 1. Who are admitted on trial? A. Lee Boyd, Edward Tharp, Arthur V. Hendrix, Geo. T. Palmer, G. H. Gattis, John F. Caperton, John L. Rucker.
2. Who remain on trial? S. H. Adams, O. M. Addison, Jno. W. Cadwell, Z. R. Fee, Frank T. Johnston, Ira C. Kiker, Frank L. Menlow, Wm. B. Mitchell, J. B. McReynolds, R. J. Osborne, T. J. Rea, Cal C. Wright, J. W. Watson and Emmett L. Yates.
3. Who are discontinued? No one.
4. Who are admitted into full connection? Donald B. Doak, Lavincie Jackson, John E. Eldridge, Daniel W. Hawkins, Almus D. Jameson, Chas. E. Jameson, Cornelius E. Lynn, Geo. Smallwood and Thos. C. Willett.
5. Who are readmitted? S. B. Cox.
6. Who are received by transfer from other conferences? J. Sam Barcus, Thos. S. Barcus, Geo. W. Shearer, G. B. Carter, T. E. Williams, H. M. Long, W. L. Caughran, Geo. Smallwood.
7. Who are received from other Churches as local preachers? No one.
8. Who are received from other Churches as traveling preachers? No one.
9. Who are the deacons of one year? James L. B. Casie, Columbus F. Carmack, James W. Smith, Luther N. Meyers, G. B. Carter, W. C. Childress.
10. What traveling preachers are elected, deacons? William I. Caughran, John E. Eldridge, Daniel Webster Hawkins, Lavincie Jackson, Almus D. Jameson, Charles E. Jameson, Cornelius E. Lynn, Thos. C. Willett.
11. What traveling preachers are ordained deacons? William I. Caughran, John E. Eldridge, Daniel W. Hawkins, Lavincie Jackson, Almus D. Jameson, Charles E. Jameson, Cornelius E. Lynn and Thos. C. Willett.
12. What local preachers are elected deacons? Joseph S. Miller, Henry Marvin Ratliff, Mark Hardin.
13. What local preachers are ordained deacons? Joseph S. Miller and Mark Hardin.
14. What traveling preachers are lectured elders? George H. Bryant, William P. Davis, Thos. E. Graham, William C. Hinds, Andrew B. Keen, James A. Laney, Charles D. Pipkin, Philip E. Riley, Watson Y. Switzer.
15. What traveling preachers are ordained elders? George H. Bryant, William P. Davis, Thos. E. Graham, William C. Hinds, Andrew B. Keen, Jas. A. Laney, Chas. D. Pipkin, Philip E. Riley and Watson Y. Switzer.
16. What local preachers are elected elders? Thos. Henry Davis, Charles Woodford Young.
17. What local preachers are ordained elders? Thos. Henry Davis, Charles Woodford Young.
18. Who are located this year? S. P. Brown, at his own request.
19. Who are supernumerary? L. E. Riddle, A. T. Culbertson, L. O. Lewis and J. D. Crockett.
20. Who are supernumerary? A. B. Roberts, Geo. F. Fair, J. L. Hollers, J. A. Crutchfield, W. L. Harris, R. S. Heizer, H. C. Jolly, C. S. McCarver, E. F. Gassaway, I. L. Mills, J. R. Mood, J. W. R. Buchanan, J. M. Baker, R. M. Morris, Sam C. Vaughan, S. E. Wilson, Levi F. Collins, J. A. Hyder, J. M. Sollen and J. R. Steele.
21. What preachers have died during the past year? J. T. L. Annis, C. C. McCormick and C. M. Shuffler.
22. Are all the preachers blameless in their life and official administration? All except G. H. Hamilton whose name was referred to the presiding elder of the Vernon District for further investigation.
23. What is the number of local preachers and members in the several circuits, stations and missions of the conference? Local preachers, 130; Members, 31,401.
24. How many infants have been baptized during the year? 696.
25. How many adults have been baptized during the year? 1884.
26. What is the number of Epworth Leagues? 128.
27. What is the number of Epworth League members? 4609.
28. What is the number of Sunday-schools? 260.
29. What is the number of Sunday-school officers and teachers?
30. What is the number of Sunday-school scholars enrolled during the conference year? 27,863.
31. What was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$5505.
32. What has been collected on the foregoing account, and how has it been applied? \$4547.18.
33. What has been contributed for missions? Foreign, \$5817.27; Domestic Missions, \$10,512.34; Specials, \$2693.25.
34. What has been contributed for Church Extension?
35. What has been contributed for the American Bible Society? \$395.22.
36. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, \$18,062.25; Preachers in Charge, \$101,186.90.
37. What has been contributed for the support of Bishops? \$1458.45.



M. E. CHURCH, SOUTH, SANGER, TEX., REV. J. W. BECK, PASTOR.

This building was begun under Bro. Roberts' pastorate three years ago; but all the finishing work has been done this year. It is one of the nicest churches to be found in a town of this size. It has a seating capacity of at least 750, with all conveniences necessary. Our work has progressed along all lines this year. Have had about forty-five conversions and additions to the Church. The Sunday-school has increased in attendance 40 or 50 per cent. The Junior League has increased in membership from 32 to about 100 and the Senior League is doing a much better work. May the blessings of God richly rest upon the faithful people of Sanger. J. W. BECK.

- 38. What is the number of societies, and of houses of worship owned by them? Number of societies, 428; Number of houses of worship, 187 1-2.
39. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$719,925; Indebtedness, \$141,494.
40. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 144; number of parsonages, 120.
41. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$81,240; indebtedness, \$24,070.19.
42. What is the number of districts, and of district parsonages? Number of districts, 9; number of district parsonages, 5.
43. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$15,709; indebtedness, \$750.
44. What number of churches 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, \$8852.50.
45. What are the insurance statistics? Insurance carried, \$405,845; losses sustained, \$8852.50; premiums paid, \$3028.40; collections on losses, \$8370.
46. What are the educational statistics? Paid on education, \$3064.53; educational Ex. \$114.64.
47. Who is elected Conference Leader? Hon. C. E. Hamilton, Childress, Texas.
48. Where shall the next session of the Conference be held? Abilene.
49. Where are the preachers stationed this year? (See appointments.)

- Wellington Station—A. L. Bowman.
Wellington Circuit—J. B. Wood.
Wheeler—G. T. Palmer.
President Clarendon College—Geo. S. Slover.
Agent Clarendon College—Z. B. Pirtle.
Professors Clarendon College—S. E. Burkhead, I. L. James, P. H. Willis, W. B. Mitchell.
Swearingen—J. L. Rucker.
Tolbert and Fargo—W. Y. Switzer.
Vernon Station—A. L. Moore; L. E. Riddle, supernumerary.
Vernon Circuit—Leon Henderson.
Conference Sunday-school Secretary—R. B. Bommer.
TRANSFERRED—J. W. Fort, J. M. Armstrong, Frank Huchen, G. F. Winfield, to Central Texas Conference; R. B. Evans, to the New Mexico Conference, and stationed at Carrizozo; Robert E. Goodrich, to the West Oklahoma Conference; S. E. Wasson, to the North Georgia Conference; R. B. McSwain, to the New Mexico Conference, and stationed at Carlbad; W. J. Lee, to the Los Angeles Conference; L. A. Webb, to the Central Texas Conference.

HAMLIN DISTRICT.

- G. S. Hardy, Presiding Elder.
Aspermont—J. B. McCarley.
Hamlin—J. E. Stephens.
Jayton—S. H. Adams.
Knox City—R. L. Jameson.
McAuley—R. E. L. Stutts.
Peacock—F. T. Johnson.
Pinkerton—O. M. Addison.
Rotan Station—P. E. Riley.
Rotan Mission—To be supplied.
Royston—L. N. Myers.
Rule—M. L. Story.
Rochester—J. H. Watts.
Silverton—A. B. Keen.
Sagerton—J. L. B. Cash.
Spur Station—M. R. A. Stewart.
Spur Mission—Mark Hardin.
Vera—T. E. Williams.

PLAINVIEW DISTRICT.

- J. T. Hicks, Presiding Elder.
Afton—J. A. Zinn, supply.
Barton—J. P. Calloway.
Crosbyton—C. D. Pipkin.
Dimmitt—I. A. Smith.
Floydada—G. W. Shearer.
Happy—T. Sharp.
Hale Center—J. A. Sweeney.
Kress—To be supplied.
Lubbock—W. M. Lane.
Lockney Station—L. B. Tooley.
Lockney Mission—J. T. Ross.
Lorenzo—S. R. Childress.
Matador—D. B. Doak.
Plainview Station—C. N. N. Ferguson.
Plainview Mission—D. W. Wilkins.
Petersburg—W. H. Carr.
Silverton—A. E. Butterfield, supply.
Slaton—G. B. Oretton, supply.
Tulia—M. S. Leverage.
Turkey—D. C. Ross.
President Seth Ward College—J. Sam Barcus.
Student Yale University—S. R. Taitty.
Student Seth Ward College—Z. R. Fee.
Missionary to the Bohemians—Chas. School.

STAMFORD DISTRICT.

- J. G. Putman, Presiding Elder.
Albany—O. P. Clark.
Avoca—M. M. Beavers.
Camp Springs—E. N. Anderson, supply.
Gove—J. H. Chambliss.
Haskell Station—W. P. Garvin.
Haskell Mission—S. D. Roberts, supply.
Lone Star—J. O. Little, supply.
Munday—W. C. Childress.
Seymour Station—Ben Hardy.
Seymour Mission—W. M. Merrill.
Spring Creek—J. W. Cadwell.
Stamford, St. John's—C. B. Meador.
Ward Memorial and Leaders—W. B. McKeown.
Throckmorton—F. L. Meadow.
Tuxedo—J. H. Hamlin.
Weinert—R. D. Steward.
Woodson—J. W. Watson.
President Stamford College—J. T. Griswold.
Student Emory and Henry College—Ira C. Kiker; J. D. Crockett, supernumerary.

SWEETWATER DISTRICT.

- Simcon Shaw, Presiding Elder.
Blackwell—C. C. Wright.
Camp Springs—E. N. Anderson, supply.
Colorado Station—W. E. Lyon.
Colorado Mission—W. C. Hart, supply.
Dunn—W. E. Caperton.
Fluvanna—J. D. May.
Hermleigh—G. C. Jameson.
Hylton—J. M. Slatten.
Lorraine—J. W. Smith.
Roly—T. W. Sharp.
Roscoe—M. W. Clark.
Royce Station—J. W. Hunt.
Snyder Mission—G. H. Gattis.
Sweetwater Station—A. M. Martin.
Sweetwater Mission—J. C. Moore, supply.
Westbrook—M. D. Hill.
Missionary to Cuba—J. F. Caperton.

VERNON DISTRICT.

- J. G. Miller, Presiding Elder.
Childress Station—G. S. Wyatt; A. T. Culbertson, supernumerary.
Childress Mission—J. W. Martin, supply.
Chillicothe—A. W. Waddill.
Crowell—G. J. Irwin.
Dumont—T. J. Rea.
Estelline—T. B. Hilburn.
Kirkland—J. A. Laney.
Margaret—J. E. Eldridge.
Medicine Mound—W. T. Davis.
Ockell—Leslie Robeson.
Paducah—C. S. Cameron.
Quannah Station—J. R. Henson.
Quannah Mission—R. E. Burns, supply.

GERMAN MISSION CONFERENCE.

The German Mission Conference met Nov. 2, 1911, at San Antonio, Texas, in the San Marcos Street Church, under the presidency of Bishop E. D. Mouzon, D. D.

The small San Marcos Street congregation had just finished their new church, and it is a beauty. They have done remarkably well. In an incredibly short time they have raised the money (with a little outside help) and built a neat church. Brother Muenink, the pastor, and his people are to be congratulated upon this. Bishop Mouzon on Sunday dedicated the Church to Almighty God.

Among the preachers of the conference we missed one familiar face that had been with us so many years, and that we shall see here no more; it was the face of our beloved Brother W. A. Knolle, whom the great Archbishop of heaven had transferred to the triumphant conference of heaven. How we missed him!

Bro. J. C. Winkler's health had failed during the year and he was obliged to take the superannuated relation. Bro. C. A. Lehberg had accepted the Presidency of the new Cherokee Junior College.

From the above it can readily be seen that our already small number of field-workers was considerably reduced, and the Bishop and presiding elders had a problem before them.

Our conference session was very delightful. Two men were received into full connection, and on Sunday morning ordained deacons. They were H. O. Launch and W. F. Buss.

We are grateful for the wise presidency of Bishop Mouzon, and the instructive addresses he gave us at different times. The sermon on Sunday morning on "The Obligation of Methodism to the Twentieth Century" was grand.

The next session will be held in Houston. Bro. C. A. Lehberg and C. H. Grote were elected as our representatives on the Educational Commission.

APPOINTMENTS.

- EASTERN DISTRICT.
H. W. Weise, Presiding Elder.
Houston, Bering Memorial—E. A. Korkon.
Houston Mission—H. W. Weise and F. Mummie.
East Bernard—W. F. Buss.
Galveston Immigrant Home—A. E. Rector.

WESTERN DISTRICT.

- P. H. Hensch, Presiding Elder.
Mason—R. Moerner; H. Jordan supernumerary.
Llano—F. V. Kadetzky.
Fredericksburg—W. D. Weimers.
New Fountain—J. F. Koch.
Tehuacana—To be supplied.
San Antonio—G. W. Muenink and J. A. G. Rabe.
Elm Creek—O. W. Benford; C. W. F. Lehberg supernumerary.
New Braunfels—H. O. Launch.
Bartlett and Beyersville—R. Gammertaler.
Grassville—D. G. Harsh.
Waldeck—To be supplied.
Cromo—C. H. Waltersdorf.
Belleville and Peters—J. G. Mueller.
"Der Missionsfreund"—J. A. G. Rabe, Editor.
Cherokee Junior College—C. A. Lehberg, President.
Conference Secretary of Education—C. A. Lehberg.

A BOY'S MOTHER.

By James Whitcomb Riley.
My mother, she's so good to me,
'Ef I was as good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'—men I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak and Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said
An' grabs me up an' pats my head;
An' I hug her, an' hug my pa,
An, love him put' nigh must as ma.

Amidst all the newspaper slush about the discovery of the Arctic zone, don't forget that the greatest discoverer is the man who discovers himself.

Wanted—An Assistant Matron

For the Methodist Orphanage at Waco, Texas—one who is firm, kind and not afraid to take hold. Write undersigned.
JNO. H. McLEAN, Manager.
901 Herring Ave., Waco, Texas.

THE AEROPLANE AGE.

San Antonio, Tex., Nov. 7.—(Special Telegram.)—Rev. J. H. Groseclose is mailing advance copies of West Texas Conference Journal to night, just two weeks after conference. He has also moved during same time. How is that for going some? A. K. RAGSDALE.

SUNDAY SCHOOL ITEMS

Rev. E. HIGHTOWER, Editor, Waco, Texas. Rev. A. E. RECTOR, Asst. Editor, Galveston, Texas.

ANOTHER GREAT SUNDAY-SCHOOL.

Brazil, Indiana, is a town of about ten thousand inhabitants. Twenty-five years ago Mr. W. E. Carpenter took control of the Methodist Sunday-school there which then numbered thirty-four members.

In this school there is a Bible class of 1219 members, and marvel of marvels, it is taught by the pastor. In this class a majority of the voters of the town are enrolled.

The Western Christian Advocate says of this class, "Only a few months ago Mr. Waring's boy fell and injured his leg. A physician was called in, and while treating the boy Mr. Waring was getting next to him, with the result that this man proposed they have a class of men."

What one man has done could be done by others. Mr. Carpenter has doubtless given the best of his life to his Sunday-school. But where else could he have invested it to such profit?

DO WE NEED A STATE SUNDAY-SCHOOL SECRETARY?

This question has been discussed by the Board of Directors of our State Sunday-school work for the past five years. It was finally laid aside as impracticable for many reasons.

At the recent great Sunday-school Convention in San Francisco, there were present over 500 Koreans, Chinese and Japanese from the Sunday-schools of San Francisco.

GALL STONES CURED AT HOME

Without operating. Pain in Pit of Stomach, Right Side and Under the Shoulder Blades, Stomach Trouble, Belching, Sick Headache, Bile-ness, Colic, Flatulence, Blue Constipation, Piles, Catarrh, Nervous Weakness, Headache, Loss of Energy, Stomach Fullness or Oppression, Sour Stomach or Liver, Wind or Pain in Stomach or Bowels, Arteriosclerosis Symptoms, Weak or Irritable Heart—all these symptoms are commonly caused by Gallstones or Gall Troubles. Write for our copyrighted Medical Book on Gallstones FREE and all Diseases of Stomach and Liver.

GALLSTONE REMEDY CO., Dept. 129, 219 S. Dearborn St., Chicago, Ill.

school work of each conference needs a competent man. A "State man" is not best now, and I hope the conference Sunday-school Boards will disapprove this movement.

CHAS. S. FIELD, Secretary Central Texas Conference Sunday-school Board.

At the request of Brother Field we insert the above article just as it was sent to us. Having complied with that request the editor feels it incumbent upon him as Chairman of the Executive Committee of the State Sunday-school Conference to state some facts.

Resolved, That we recommend to the Annual Conferences that the State Sunday-school work be under the direction of a committee consisting of one representative nominated by the Sunday-school Board of each of the five Texas conferences and the German Mission Conference, together with the Manager of the Branch House at Dallas and the officers of the State Sunday-school Conference as from time to time elected.

2. That the conference representatives be elected at the session of each Annual Conference next succeeding each General Conference, and that each conference fill its own vacancies if any should occur.

The above resolutions were approved by all the conferences save the Texas at which, for some reason, the report of the State Board never reached the Sunday-school Board, though it was duly forwarded to the Bishop to be referred. A majority of the conferences having approved the plan and elected their members of the Executive Committee the State work is now operated, not under the old State Board of which Brother Field was a member, but under the new Executive Committee.

3. Whenever a meeting of the State Executive Committee is called each member is notified by letter of the time and place of meeting. When the time arrives such members as are present proceed to transact business. The committee has no way to compel the attendance of its members.

4. For years the management of the State Sunday-school Conference has felt the need of a State Secretary. The difficulty has been to find the right man and make the necessary provision for his support. The plan which is now going the round of the Annual Conferences was proposed by the State Executive Committee after earnest consultation with a committee of presiding elders.

5. As this page is not a personal organ nor the organ of the State Executive Committee, but of our Texas Sunday-schools we are glad to publish the views of any Sunday-school worker on this or any other pertinent question.

A POLYGLOT SUNDAY-SCHOOL CONVENTION.

At the recent great Sunday-school Convention in San Francisco, there were present over 500 Koreans, Chinese and Japanese from the Sunday-schools of San Francisco. A quartet of Chinese young women sang, "Man of Calvary, thou hast won my heart from me!" This great demonstration gripped the hearts of men and women present with a strangely commanding force, and teachers will no doubt try to secure everything available to promote the study of missions.

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EQUIPMENT FOR EVERY ELECTRICAL NEED

DEDICATION OF ROSEBUD CHURCH.

On Sunday, October 15, the beautiful new church at Rosebud in the Texas Conference was formally opened for public worship, the writer of this preaching both morning and evening.

The church building is a beautiful and commodious structure of buff brick. It was planned and partly built under the pastoral direction of Bro. S. S. McKenney, now of Nacogdoches. Next to the beautiful auditorium is a well-arranged Sunday-school department with rooms for separate classes, the whole of which is available, by means of a movable partition, for use on special occasions.

Rev. Jas. F. Carter, the present pastor, is very evidently the fittest man that could have been chosen at the last conference to complete this enterprise. With the remarkable energy characteristic of him he began by providing for a debt of \$2000, already accrued, and then set out bravely to arrange for the speedy completion of the building.

The building cost about \$20,000. On the morning of the opening there were nine thousand dollars of this still to be raised. Bro. I. F. Betts, of Marlin, the presiding elder of the district, had charge of the collection. In a short half-hour he had secured pledges for \$7000. The remainder will be comparatively easy to secure as some members and friends who are well able to contribute were not present on the occasion; and so the noble pastor and wife as well as the congregation of the Church are very happy over the situation.

It was a great joy to the writer to have some part in this occasion, and to meet the good people of Rosebud, and it was a special delight to have a place for a while in that parsonage circle. It is a good many years now since Brother Carter and I were students together at old Emory and Henry College in Virginia. We were members of the same literary society, and participants in some of the same college contests, and I am bound to say that he won the "writer's medal" one year, over several others of us without asking any odds at all.

Happy and holy memories were awakened by the renewal of this old-time association, and I am glad to know that my dear brother, after a good many years of successful practice of the law, is now happy and unusually successful in the still higher work of the ministry. May God's blessings be upon him and his devoted people. C. M. BISHOP. Georgetown, Texas.

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DEBATE AT ST. PAUL CHURCH, ON THE BRITTON CHARGE.

For a good many years we have had no little worry about discussing the differences that are between doctrines of the Methodist Episcopal Church, South, and between the Campbellites. In the early spring our pastor, Rev. W. T. Singley, delivered a series of doctrinal sermons after he had so faithfully tried to instruct the people in our doctrines without trying to stir up any strife.

First. The Scriptures teach that infant children are proper subjects for water baptism.

Second. The Church, or kingdom, of God was established in the family of Abraham.

Third. The Scriptures teach that sprinkling and pouring are modes of water baptism.

Fourth. The Scriptures teach that the Holy Ghost operates on the hearts of sinners independent of the Word.

Affirmative—W. T. Singley. Negative—A. E. Findley.

First. The Scriptures teach that the Church or kingdom of Christ was established on the first Pentecost after Christ rose from the dead.

Second. The Scriptures teach that an alien sinner has not the right to pray for pardon, nor has a Christian the right to pray for such sinner's pardon without obedience.

Third. The Scriptures teach that immersion is the only mode of water baptism.

Fourth. The Scriptures teach that an alien sinner receives pardon only for past sins in the act of water baptism.

Affirmative—A. E. Findley. Negative—W. T. Singley.

This discussion began September 5. Brother Singley was first speaker. They discussed the several questions as they came. The debate was carried on in the best of feeling from beginning to end. Brother Singley so completely established our doctrines that our people are proud they are Methodists.

The Campbellite's speaker after hearing Brother Singley's first speech saw his inability (as did the hearers) to grapple with the strong scriptural arguments made by Brother Singley. He made no attempt to answer them. When our speaker had finished his subjects Elder Findley took the lead, and you hear the Campbellites saying the Church was not established until Pentecost, but this was one time such a thing was not mentioned.

When his own people saw his failure to establish his point one of them was heard to say, "He downed you, but he did not do it fair." One of the most amusing things

was that Elder Findley kept repeating Mr. Wesley as saying Col. 1:18 and Eph. 2:15 was a new Church, and when Brother Singley denied it he criticised Brother Singley severely, but when Brother Singley came to answer him he asked if there was one of his brethren that wanted to read what Mr. Wesley had to say. After they showed their guilt Brother Singley reread it and handing it to him (Findley) asked him to read it if he doubted. This he refused to do surrendering his contention by failing to read it.

In the discussion on baptism Elder Findley refused to take the Greek word "baptizo" every time it occurred in the New Testament, I mean with reference to Holy Ghost baptism, and baptism of suffering, but when Brother Singley read Isa. 53:12, Luke 12:50, Joel 2:28, Acts 2:17 every person present plainly saw he was dodging the truth. He asserted before the whole congregation that it only meant immersion when it referred to water. This was real funny. He also (as does all other immersionists) made the bold statement that there was not one standard Greek lexicon that ever rendered the word to mean sprinkle or pour, using some lexicon, but when Brother Singley asked him for his book and read out of it without one exception the word was rendered sprinkle and pour in his own book. It even in the Greek lexicon rendered the word, to sprinkle. This debate was a victory for our Church. I think I understand our doctrine, and if any of our preachers are ever forced to defend our doctrine you need not be uneasy when Brother Singley has charge of it, for he is sound in our doctrines. Yours for the advancement of the Church, F. M. MASEY. Britton, Texas.

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

A far-off spirit—now my idol—once said to us that love is the only earthly thing that the soul may bear beyond the sea of time; that love alone survives each severed bond.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment, and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 187, South Bend, Ind.

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DR. HILL

"WHEN I USED TO GO TO GRANNY'S."

When a kid in old Mississippi,
Where I first discovered light,
I'd hike me off to Granny's
When my ma didn't treat me right.
And goodness! how she'd pet me,
Take me up into her lap,
As she quoted fine adjectives
'Bout my mammy and my pap!
And grandpa was great also,
And I'd carry in wood and chips,
And if to me the task was irksome
Grandpa'd give me fancy tips.
Nah—uh! No lickings at granny's;
She was too kind to even scold,
But somehow anyway I'd mind her,
Granny was so thin and weak and
old.
Nevertheless, me fancied
As she'd put syrup on butter and
bread
That she understood a kid all right—
She had 'ology in her head!
And when she put some butter
On some of her "light-bread" and
jam,
I'd hike out to the woodshed,
Feeling great big, like Uncle Sam!
Oh, my granny was perfection!
The heroine of all the world to me
When I was a kid, just seven,
And granny was sixty-three!
But one day I stole some jelly
And ate it in the barn,
And when poor granny missed it
I told her a shabby yarn,
"I saw the old cat get it—
Saw her sitting on that shelf."
Then granny's face went cloudy,
And I ran out and hid myself.
"We must kill that cat at once!"
My wise old grandpa said,
And I loved old Tom-Puss greatly
And I cried till my eyes were red.
But granny came to my relief,
Just as it was her wont to do,
And she begged grandpa wait awhile
Since she'd found another clew.
That night when prayer-time came
And I knelt at granny's knee,
I pulled at her apron and whisp'rd,
"O granny, please pray for me!"
And granny smiled back forgiveness,
And I felt quite different then,
And I set a big resolution
Never again would I sin.
And I tried really hard to be faithful,
And I held out 'most a whole day,
And when prayers came at even'n,
I felt it quite useless to pray.
And when I arose late for breakfast,
Feeling that the world its-self was
bum,
In granny's arms I confessed it,
And she hugged me good, like a
chum.
"Now, darling," she said, softly,
"You must keep appointments with
God;
Nobody on earth may be happy
Save in the path that Jesus trod."
Then she told me the story of Cal'ry,
Of Christ's victory over the grave,
All about sin and our conscience,
And that dear Jesus only can save.
And then I felt an unseen presence,
And the world seemed all sunshine
and gold,
And my little old kind-faced granny
Wore a smile it was good to be-
hold.
Oh, who can forget "grandma!"
Mellow and sunny and good;
Forever doth her memory bless us,
And for this let us ever thank God.
—Clint C. Reynolds.
Pittsburg, Texas.

THE APPLICATION OF ADVERTISING TO THE ELUCIDATION AND SPREAD OF ETHICS AND RELIGION.

In order the better to make clear the subject matter of this address we shall assume that the word advertising as given means publicity. This for the reason that as generally understood the word advertising refers to paid for space while publicity may be either paid for or free. This distinction is made because of the fact that as yet not many Church organizations pay for advertising in newspapers. As Americans we stand unequivocally for the freedom of press and pul-

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pit and all persons recognize that these are two fundamental mediums for the dissemination of the principles of right living or ethics and religion. Both play so important a part in modern affairs that it is difficult to draw a line of demarcation and for the purposes of this address we will assume that the press reaches the greater audience but that the pulpit exerts a more marked impression upon the limited audience than does the press upon the greater audience, and that the pulpit is less apt to be influenced by political considerations in the giving of ethical and religious instruction than is the press.

We shall also admit that there are organizations other than the Church as represented by the pulpit giving ethical instruction but for the purposes of this address the discussion will be confined to the pulpit with the understanding that under the word pulpit we group the Sunday-school, the Y. M. C. A., the brotherhoods, the Laymen's Movement and various kindred organizations directly affiliated with what we commonly denominate as the Church.

With this preliminary understanding we come directly to the question at issue, "what influence, if any, does publicity play in the work of the pulpit?" In answer we unhesitatingly say that it is one of the great factors in advancing the work of the pulpit. The publicity of the pulpit is of two kinds: First, secular, represented by the many and various Church publications; and, second, general, represented largely by the daily and weekly newspapers and monthly periodicals. The publicity of the secular press, in addition to giving vast general and special information relative to the work of the Church in home and foreign fields, also contains departments devoted especially to prepared articles and addresses from the leading thinkers and workers of the respective denominations which it represents upon fundamental questions of doctrine and polity. The secular publication is therefore largely educational in its functions, and as it contains varied and valuable matter and more of it than the member can receive from the pulpit in the two or three hours usually allotted thereto weekly, it is pertinent to here observe that every Church member who wishes to be a factor in the work of his organization must take his Church paper. The daily and weekly newspapers, especially the daily, catering as they must needs do to a great body of readers demanding news with the human element in it, must necessarily decline to print much matter from the pulpit which while ethical and worthy of careful consideration cannot be considered as news matter.

If the daily press is limited as to news matter from the pulpit where then does it come in as a factor in the spread of ethics and religion? This can be made clear better by illustration than by explanation. Before giving this illustration, however, it is proper to say just here that the pulpit of to-day recognizes modern conditions, and that most men who are dominant in twentieth century commercial affairs are also leaders in the Church, and that through their suggestions its work is systematized and modernized just as are our great business institutions. At least this is true in the work of those denominations which are to-day foremost in the effort to extend the dominant thought of our religion, human helpfulness, to the world at home and abroad.

As a further preamble to my illustration it may be said that the Laymen's Movement, international and interdenominational in scope, was organized for the purpose of furthering foreign mission work, and that the first step looking to that end was made by sending a newspaper man, Wm. T. Ellis, of Philadelphia, around the world to investigate and report on missions, as only a wide-awake newspaper man could and would report.

This report made good news, as well as reading matter, and was followed by making permanent the organization of laymen in the form of a movement that was destined to reach every laymen in the United States and Canada. In this movement the newspaper and newspaper publicity have been important factors and have so contributed to the success of the undertaking that a description of the means employed to reach laymen can be interesting as well as testify to the fact that modern methods make for the success of the work of the pulpit. A first step in the movement was to plan for holding seventy-five conventions in seventy-five of the principal cities of the United States and Canada, one of which was held in our city. The plan for bringing men to this convention was the one most generally followed, in giving publicity to the local conventions, therefore in giving the details of the work leading up to our convention you will understand the plan of all and appreciate the immense amount

of publicity which this movement brought to the great work incident to the development of foreign missions.

A general committee was first selected composed of representatives from each denomination participating in the movement and these men in turn selected an executive Secretary, under whose control the entire plan and work of the organization was placed. The first step in this work was to have each minister furnish the names of his laymen and as received these names were placed on a mailing list which insured their receiving personal, written and printed information relative to the scope and plan of the work of the convention. In addition to a program brilliant with great denominational speakers, another feature of each convention was a banquet, the attendance at which tested the capacity of the largest halls in the respective cities. It will be appreciated that a work laid out and planned in this way would naturally create a great deal of matter that would be news even to the daily paper for which reason attached to the executive committee at each point was a paid press agent who was in each instance a practical newspaper man.

Planned and conducted in this modern up-to-date manner these conventions were immensely successful. The one here registered over 1600 men at one dollar or more each (the dollar going to pay the expenses of the local campaign). The local registration was very gratifying as it exceeded that of any other city in the South and over five hundred men sat down at the banquet. These banquets drew great bodies of men, the speaker attending one in Cleveland, Ohio, where more than fourteen hundred men were present.

These conventions terminated with a great congress or convention at Chicago participated in by representatives from seventy-five conventions at which reports made show that something like one hundred thousand men had registered at the various conventions. The publicity incident to these conventions not only attracted laymen as indicated, but as an actual result thereof the annual offering for the missionary work of the various denominations was more than doubled and plans were formulated the working out of which will place foreign missions upon a more substantial footing than ever before. While the plan of work for these conventions would have produced results, they would not have been anything like so successful as they were had it not been for the generous publicity accorded by the daily press.

The illustration here given relative to the Laymen's Movement holds good in the conducting of the work incident to the holding of our great State, International and World's Sunday-school conventions.

The speaker feels that no better idea of his belief in the power of publicity as an aid to the elucidation and spread of ethics and religion can be given than by citing a recent question and answer given by his Sunday-school class.

The question: If it is a fact, as it was, that a wicked King following a God-fearing, God-serving King of Israel or Judah, prostituted practically the whole nation to idolatrous worship, could a modern ruler similarly destroy the work of the pulpit of today? The answer, "No," unequivocally "No," for the reason that the pulpit is not only stronger to-day than in that day, but because of the fact that public opinion reinforced by a modern press with its splendid system for gathering and disseminating news would render futile the efforts of any ruler who would seek thus to usurp the rights of men.

Further, it is my belief that the pulpit will at no distant day systematically and practically advertise its work and that when it does congregations greater than any that we have ever known will call for vast auditoriums in which men of mighty spiritual power will make so plain the duty of human helpfulness that all the world will eventually become one great brotherhood.

R. H. WESTER.

A NEW ESTIMATE OF THE THEOLOGICAL SITUATION.

One of the most brilliant and clear estimates of the present theological situation that this writer has ever read is from the trenchant and polemic pen of Olin A. Curtis, S. T. D., LL. D., professor of theology in Drew Seminary, as published in the Methodist Review Quarterly for October, 1911.

No wide-awake student or thoughtful preacher can afford to miss this masterly article. It will put "iron in the blood" of every man that digests it. Just as an intimation of the intellectual feast before you I give the following, viz:

As to the "moral situation" the writer holds that it is due to a "failing sense of personal responsibility

for character," whilst the "Christian situation" as he terms it is due to a "failing sense of sin." Then touching upon the "theological situation" he affirms that the present universal spirit of unrest is due to the "modern mediating movement," the ostensible aim of this movement being to place a "feasible bridge between Christianity and the modern mind," or as some one has said "to relieve the present strain on faith."

But probably the deepest truth that impressed me was, as he termed it, "a serious word to the Christian preacher" which I will quote in full for the benefit of those who may not possess a copy of the Review. Says he, "In these days of change and confusion, the one thing of fundamental importance for the preacher is simply to have and to protect a vital, creative Christian experience. His own abiding peace of mind, his doctrinal convictions, the dynamic quality of his sermon, and the spiritual adequacy of his pastoral guidance, all depend, in an immeasurable degree, upon his personal life in Christ through the Holy Ghost. * * * Having this experience, the preacher must, with courageous vigilance, protect it." Then with searching power he exclaims, "Neither a desire to make denominational gains in the town, nor an ambition to rise in the Church, nor a wish for appreciation by the people of worth and standing, nor an aim to achieve recognition in pure scholarship, nor an interest in literature, or in philosophy, nor a passion for leadership in moral reform, nor a subtle entanglement, perhaps social, perhaps pecuniary, perhaps political, nor an easy toleration of new and dubious fashions in Church or home, nor an eagerness to be, or to be deemed progressive, nor a sensitiveness to all the peculiar appeals of modernity, nor a delight in the senses and problems of the world of nature, nor any other creature should be allowed to destroy or to mar or even to modify the preacher's living, personal experience of spiritual life, freedom and power in his Lord and redeemer."

One word more and then I am done. No one who is conversant with our times, I am sure, has failed to note this spirit of upheaval and

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universal unrest in our civic, social, religious and political life. Everywhere things are in a state of evolution. The whole world is astir, and portents mighty are athwart the skies. But we should not be discouraged for out of the crucible of such did the "crystal Christ" rise more than conqueror. And in the words of George Adam Smith let me say, "What was indispensable to the Redeemer must always be indispensable to the redeemed." Beyond the shadows and darkness of our age is a new age bathed in the optimism and glory of the "spirit of righteousness" when "the lost sense of sin and the lost gift of repentance will be found once again." Conversations with moral meaning will everywhere take place. Christian experience with a Christian consciousness will be common. "Then, then, Christian doctrine will be conceived and related and organized, not to satisfy the Zeitgeist, not to satisfy unregenerate men, not to satisfy the mere specialist, but to satisfy those who have full fellowship with their Redeemer through faith and the Holy Ghost."

LAWRENCE L. COHEN,
Forney, Texas.

THE BOY.

For the time when a boy is in danger
Of going a little bit wild
Is when he's too young to be married
Too old to be known as a child
A bird of the wild grass thicket
Just out of the parent tree frown
Too large to keep in the old nest,
Too small to have one of its own.
When desolate, mid his companions,
His soul is a stake to be won
'Tis then that the devil stands ready
To get a good place to catch on.
—Will Carlton

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OUR CONFERENCES

Central Texas, Bishop Atkins, Polytechnic, Nov. 8; Northwest, Bishop Meador, Gainesville, Nov. 15; Texas, Bishop Meador, Marble Falls, Nov. 22

Rev. and Mrs. J. F. Sherwood will celebrate their golden wedding anniversary on November 21, 1911, at their home in Dallas County, R. F. D. No. 5. They are among our most worthy old friends, and we congratulate them on their good fortune.

We made one mistake in our editorial last week when we said that there was not a single saloon in the territory of the conference. There is one in Oldham County, but there is already a petition to vote it out, and then all that vast territory will be free from any semblance of the liquor traffic. And the law is enforced.

BROTHER BOUNDS' DEATH.

Rev. B. H. Bounds, 71 years of age, for many years a minister and pastor in the Methodist Episcopal Church, South, died at 12:25 o'clock November 8, at the home of his son, Rev. Charles L. Bounds, pastor of the Lee Street Methodist Church, Greenville, Mr. Bounds was born in Calhoun County, Mississippi. He served in various pastorates in North Texas until last year, when he was superannuated. About one month ago he suffered a stroke of paralysis while attending the Confederate reunion at Beaumont. He served in the Confederate Army throughout the war. He came to Texas in 1875. Deceased is survived by his widow and four children. No truer man ever gave his life and strength to the ministry in our Church.

THE CENTRAL CONFERENCE.

The Central Texas Conference is now in session in Fort Worth—Polytechnic College. Bishop Atkins is in the chair and the members generally are present. It is one of the strong conferences in the State, and in its membership are many of our ablest ministers. It covers a large territory, and has leading cities and large towns within its bounds. The most of it is in the blackland belt, but it takes in also a large strip of the Western section of the State. Its territory is rich in resources and comprises much wealth. It is a thickly settled section of the State, and its membership is large. Many visitors are also present, and it presents a large body of men. The Advocate force is largely represented, and next week's issue will have a good account of its proceedings.

MAINE GOES FOR PROHIBITION.

After waiting several months the Governor of Maine and his council have at last come out in a statement announcing that Maine went for the prohibition amendment in its late vote by more than seven hundred majority. So this is official, and the matter is settled. Now, let the anti in Texas, the anti papers, like the Houston Post and the Fort Worth Record, revert to their editorials awhile back rejoicing over the overthrow of prohibition in Maine and make the correction. Maine is still a prohibition State despite the fact that the pros in that Commonwealth had to fight the combined whiskey powers of the United States in the recent conflict. No doubt but that the anti spent at least a million dollars to defeat the amendment, but they failed despite their big corruption fund. Prohibition has come to stay. It is proof that moral revolutions never roll backwards. On with the battle!

Northwest Texas Conference Notes.

O the weather, the Panhandle weather! It blowed and it snowed, it froze and it thawed and the mud and the fog made a mixture that bogged.

The people of Plainview laid themselves out to give the conference a welcome and every home was thrown wide open. Their kindness and attention more than off-set the weather, and everybody was in a good humor. Rev. C. N. N. Ferguson, Brother Hicks, the presiding elder, and the laymen left nothing undone to make the entertainment complete.

There was but one little ripple that disturbed the placidity of the conference and it lasted but a moment. Hence the harmony of the conference and the fellowship of the brethren were at a high tide. Their greetings and their good cheer were marked. Those brethren are a unit. They have no cliques or combinations. They stand together.

The presidency of Bishop Atkins gave universal satisfaction, and we have never seen such pleasure in the appointments. If anybody was not reasonably pleased with his appointment, we heard nothing of it. The Bishop was brotherly and kind to all; he was impartial and considerate and made himself agreeable both in the chair and on the platform. They were enthusiastic in wanting him to return to them again next year. He takes with the Texans.

Dr. J. H. McLean, Rev. A. C. Smith and this writer were delightfully entertained in the elegant home of Judge and Mrs. L. S. Kinder. They are stanch Methodists and leading people in the town. The Judge is Judge of the District Court of that Judicial District and it covers several counties in his jurisdiction. He has been on the district six years, and a part of the time had ten counties. They are all prohibition counties and he has had but one murder case during his Judgeship. This shows what prohibition does for a country. We had a most delightful time in that good home and regretted for the hour to come for us to bid them adieu.

Rev. George S. Wyatt, the old war-horse, did fine work at Childress last year, and he returns there for another term of service. He does not seem to age, and he is alive to every interest of the Church. He is one of the prominent members of the body and does his part in every relation to the work.

There were not a great many changes in the appointments. All the presiding elders remain. Rev. Robert Goodrich goes to the West Oklahoma Conference and is appointed to St. Luke's, Oklahoma City. He is one of the promising young men,

and prominent in his home conference, and the brethren regretted to have him leave. He is a true man, and the Oklahoma brethren will find him a real contribution to their membership.

Rev. H. M. Long, of Polytechnic Heights, Central Texas Conference, was transferred to this one and stationed at Clarendon

Rev. J. W. Fort, after two years of good work in Abilene and Rev. L. A. Webb, after a successful year at Canyon City, come to the Central Texas Conference. It will be several years before the members of these two conferences settle down and cease to cross from one to the other. They mixed so long in the one great old Northwest Texas Conference that it is hard for them to become adjusted to the changed situation.

Rev. J. B. Hall, after excellent work at Sweetwater, goes to Abilene to take the place of Brother Fort, and Rev. Bruce Meadors goes from Haskell to take the place of Brother Goodrich at Stamford. Rev. A. C. Smith, after a good year at Dalhart,

Keeps Step With The West Texas Conference

The Northwest Texas Conference passed the following resolution unanimously:

Texas Christian Advocate.

It is a source of great pleasure to note the increased prosperity of this great paper. We heartily commend the editor, Dr. G. C. Rankin, in his fearless stand on every moral issue, especially that of the liquor traffic. We regard him as champion of all our moral issues in Texas and pledge him our sympathy and co-operation. The theology of the Advocate "gives no uncertain sound."

Realizing the great worth of the Advocate in the homes of our people and in the work of our Church; therefore

Resolved, That we indorse the 30,000 Campaign and set our part of this number at 5000 new subscribers, and that we will earnestly attempt to reach this mark; and that one Sunday be set apart for this service.

Respectfully submitted,

J. W. MAYNE, Chairman. W. C. CHILDRESS, Secretary.

goes to Miami, and Rev. J. P. Lowry, whom the North Texas brethren remember well, goes from McLean to Stratford. He has taken good rank in the conference and the brethren like him.

The three conference schools, Stamford Institute, Clarendon College and Seth Ward College, are in fine fettle with their patronage. They are all full, and their work is very satisfactory. Brother Griswold has Stamford College in good hand, and is delighted with his success. Brother Slover has about the best attendance he has ever had at Clarendon, and Brother Barcus is in the first year of Seth Ward. These schools are doing fine work in that section.

Rev. A. L. Moore, of Vernon, is the efficient Secretary, and he is a good one. We are under obligation to him for many courtesies—he and his able assistants. They kept the record of the proceedings in excellent trim, and the conference is under obligation to them for their work.

We had connectional men galore, and they were all given a fine hearing. Doctors Boaz and Hyer, together with Bishop Atkins, did fine service for the Southern Methodist University. That conference is a unit on

this great movement. Dr. Culver made a fine impression on the body. He is an eloquent speaker and a very brotherly man. Dr. Cody did good work for Southwestern, and the brethren received him gladly.

The Advocate fared well among the brethren. They are Advocate people up there, and the editor and publisher were given almost an ovation. The Committee on Books and Periodicals were very flattering in their report on the Advocate and its work, and pledged the conference to the work of trying to put 5000 new subscribers into the homes of their people this year.

Major Lesesne, correspondent for the News, did good service, and Rev. W. B. Dodson for the Daily Record did likewise. These papers appreciate the importance of these conferences, and go to special expense to have their proceedings promptly wired into their columns. It adds much to the interest of our work. The people all over the State can read what we are doing in their morning papers.

Many able and useful laymen were members of the conference and took much interest in the work. Bishop Atkins told us privately that Texas excelled in the number and standing of its lay delegations in our conferences. In fact, our laymen are coming to the front and their influence tells for good.

We met many old friends of other days in that country. They are living there, and it was a treat to greet them again. They have gone there from other States and from all over Texas, and they are doing well. The conference was a great treat to them.

The following are the educational statistics:

Southwestern University—Value of property, \$569,560; endowment, \$145,057.26; professors, 35; pupils, 1123. Polytechnic College—Value of property, \$333,919; endowment, \$5000; professors, 29; pupils, 742. Clarendon College—Value of property, \$95,000; professors, 13; pupils, 215. Stamford College—Value of property, \$150,000; professors, 14; pupils, 230. Seth Ward College—Value of property, \$100,000; professors, 10; pupils, 180.

Rev. W. H. Terry, on the Big Spring District, did a fine year's work. It took a good while to get a man to stick last year to this work. Two were appointed at first and could not go to it for one reason and another. But Terry was chosen later, and he stuck like a leech to it all year. And he brought forth results. He and his preachers uniformly made good showing on all parts of the ground.

At Sweetwater, on our return, the people had services announced. There were about one hundred of the brethren present and a large congregation. Bishop Atkins preached to them, and then Rev. Simeon Shaw, the presiding elder, threw the meeting open and called on a number of us, and we had a good time. The people enjoyed it. The Bishop and this writer found delightful entertainment for a few hours at the good home of Dr. and Mrs. Bradford. They moved there two years ago from Altus, Fannin County, where we knew them in other days.

PERSONALS

Rev. F. O. Miller, of Farmersville Station, was to see us this week. He has cleared all the decks and is ready for a good report at Gainesville.

Rev. E. P. Swindell, of the DeLeon Circuit, was in to see us this week on his way to conference. He will have a good report of his charge.

Rev. O. T. Hotchkiss, of Lufkin, was in the city this week and made us a brotherly visit. He has just closed a great meeting in his charge,

and the Church received a new uplift in its work. He will report all things up in full.

We have a neat invitation to the silver wedding anniversary of Rev. and Mrs. William McIntosh, of Iuka, Miss. It will occur at their home, November 18, 1911.

During the recent session of the West Texas Conference, by oversight the name of Brother J. P. Watson was not called. He was appointed to Water Valley which place will be his address.

REPORT OF THE EDUCATIONAL COMMISSION.

To the Bishops and Members of the Several Annual Conferences of the Methodist Episcopal Church, South, in Texas:

Dear Fathers and Brethren—We, your commissioners elected by you at your last sessions and given "full power to consider and determine the question of the establishment of a university" for Texas Methodism, "to consider and determine the location of said university," and "to determine the relation of existing institutions to the proposed university," beg leave to submit the following report:

At the call of Bishops James Atkins and W. B. Murrah the Commission met in Tenth Street M. E. Church, South, Austin, Texas, at 10:00 a. m., January 18, 1911. Bishop Atkins was elected President; Dr. Jno. A. Rice, Vice-President; Dr. J. Kilgore, Secretary, and Hon. Geo. T. Jester, Treasurer. At this meeting the following paper was unanimously adopted:

Findings of the Educational Commission for the Methodist Episcopal Church, South, of the State of Texas, in Session at Austin, Texas, January 18 and 19, 1911.

Whereas, the following Annual Conferences of the Methodist Episcopal Church, South, in Texas, viz: The West Texas, the Northwest Texas, the Central Texas, the North Texas and the Texas Conferences at their sessions in 1910 passed resolutions expressing it as their judgment that the development of the State of Texas, the progress of the Methodist Episcopal Church, South, and the educational sentiment in Texas, are such that the demands for education cannot be met by existing institutions with their present facilities, and for the purpose of expressing it as their judgment that the present demands and the future growth of the Methodist Episcopal Church, South, in Texas and the Southwest, will justify the establishment of a complete university by the Methodists of this region; and

Whereas, the said conferences at their sessions in 1910 appointed this commission to duly consider this question and to take such action in the matter as it might deem wise; and

Whereas, the cities of Dallas and Fort Worth have made offers of land and money for the establishment of a University to be owned and controlled by the conferences participating in its establishment; therefore

We, the Commission representing the above named Annual Conferences, do find as follows: First. That we do, after due deliberation, unanimously agree and determine to establish such an institution.

Second. That we commend the work being done by Southwestern University at Georgetown, and declare our purpose to continue it as an "A" class college and pledge our continued support to that institution, retaining for its use all its present endowment. We urge the prompt payment of all outstanding notes and subscriptions to it.

Third. We commend the work done at Polytechnic College, and declare our purpose, in every practicable way possible, to conserve our interest in that institution.

Fourth. As soon as the new University is located we will inaugurate a campaign for securing sufficient funds with which to properly equip the same and one million dollars endowment to be held intact perpetually for the new University.

Fifth. That we proceed as soon as practicable to correlate all the institutions of learning belonging to our Church in Texas.

A second meeting of the Commission was held in Dallas, February 1, 2 and 3, 1911. After visiting several proposed sites offered by citizens of Dallas and after going to Ft. Worth and visiting various sites offered at Ft. Worth and giving due consideration to the several propositions submitted by the two cities, the following resolution was passed 14 to 4 and afterwards made unanimous: That the city of Dallas, in the opinion of the Commission offers the greatest advantages for the establishment of the proposed University, and that we therefore select the said city of Dallas for the location of the same. Provided that cash donation of three hundred thousand dollars (\$300,000) offered through the Chamber of Commerce be placed in legal and negotiable form, such as will be satisfactory to the committee appointed by this Commission to pass upon the same, and that all real estate donations shall be deeded without limitations or restrictions of any kind whatsoever, save and except the one hundred acres offered by Mrs. Armstrong, as shown in the proposition.

That as to location, we accept the North Dallas proposition. The North Dallas proposition includes negotiable notes amounting to \$300,000.00, a campus of 133 acres of land lying just north of the city of Dallas, 153.5 acres of adjoining land, and a one-half interest in 722 acres lying north of the campus.

A third meeting of the commission was held in the Methodist Publishing House in Dallas, at 10:00 a. m., April 12. At this session Judge M. M. Brooks declared satisfactory the title to land to be given the University by Dallas. The following resolution was adopted: "Resolved by the Commission of Education for the five Texas Annual Conferences of the M. E. Church, South, that the city of Dallas having met the conditions fixed by this Commission for the founding of the Methodist University in Dallas, we accept with thanks their proposition and hereby announce to the people of Texas that steps will be taken at once for establishing and endowing this University at the city of Dallas." Dr. R. S. Hyer was elected President, Dr. A. Boaz, Vice-President, and Mr. Frank Reedy, Bursar. The name selected for the new institution was "Southern Methodist University."

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Epworth League Department

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Dallas, Texas.

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

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LEAGUE TOPICS FOR NOVEMBER.

Thought for the month: "The Ideal Life."
November 5: "The Standard of Thought and Life." (Phil. 4:8; 2 Cor. 7:1.)
November 12: "(Personal Evangelism. The Fellow-Workers' Covenant.) The Injunction with the Invitation." (Rev. 22:17; Dan. 12:3.)
November 19: "Giving Christ the Right of Way." (Gal. 2:20; 6:14; Col. 3:3.)
November 26: (Home Missions.) "Methodism's Responsibility to America." (Num. 14:14; Ps. 33:12; Ps. 147:20.)

STATE NOTES.

Texas Leaguers are or should be very much interested in Dr. Parker's month in Texas in attendance upon our Annual Conference. It was my pleasure to be with him at Houston and San Antonio and also at San Marcos at the West Texas Conference.

At Houston we had a fine rally at First Church, well attended by Houston District Leaguers. Dr. Smith, the live presiding elder, was on hand and keenly interested in district organization and plans for a large attendance at Epworth next year. District officers were elected and plans for one or two institutes laid and the newly elected officers pledged to start a movement for one hundred delegates at Epworth next August.

At San Antonio an afternoon round table was held and a rally at night. Bro. Ben Lane, State Secretary, and Miss Miller, Third Vice-President, were out with a good delegation of San Antonio city union folk and Dr. Parker made them an excellent address. We will sure have at least a hundred Leaguers at Epworth from San Antonio District. Brother Pittman, President of Beeville District, will organize for that many from Beeville District, so we have in sight a good beginning for the thousand Leaguers at the next Assembly.

Dr. Parker has definitely promised us the annual meeting of the General Epworth League Board at Epworth next summer headed by Bishop McCoy; this was voted at their last meeting, and after consulting with our Program Committee and Dr. Harrison, Chairman of the Board, he agreed that they would be with us. He is in Texas to push the organization of the various Conference League Boards for active service and a more aggressive policy for League work between conferences. The West Texas Board entered heartily into his plans, and Rev. C. B. Cross, of San Antonio, was elected Corresponding Secretary of the Conference Board to cooperate with the central office in pushing the ten-cent assessment collection, the collection of the Cuba special, and holding League institutes in the various districts. The State officers are heartily in favor of this

and have promised their entire support as it gives them something definite to work on. The various boards will have representatives at Epworth and work to make League work in Texas go.

Bro. V. G. Thomas, of Corpus, was definitely appointed by the Bishop as Financial Agent for Epworth-by-the-Sea, and will enter the field at once to secure needed funds for clearing our plant of the small indebtedness, and the further improvement of the place. Let's give him a cordial welcome, and you who are interested in Epworth help him to the limit in raising the needed funds. All Texas should have a small part in this work for the young people.

At a joint meeting of the League and Sunday-school Program Committees at San Marcos last week it was decided to hold the Methodist Sunday-school Assembly at Epworth, July 18 to 28, and the Epworth League Assembly August 1 to 11. Each will open on Thursday and last for ten days, giving about four days intermission to straighten up and get ready to receive the new crowd. Each committee pledged to secure a strong program and to organize for a big delegation of workers. Announcement will be made at a later date as to accommodations, etc. We trust that every pastor in Texas will lay his plans so that he may at some time during the summer spend a few days at Epworth. You will enjoy the rest and the surf even if you don't like to fish and, by all means, see to it that a few of your best League and Sunday-school workers come and get the inspiration of the camp. This is a Methodist meeting run for the good of Methodism and any pastor who is really interested in the good of his Church certainly ought to give us his support. Seven years' operation has demonstrated that the plan is a good one, and that the place cannot be excelled. Give us your support, please, until we succeed in making this the best equipped place on the coast, and you will then be sure to enjoy every phase of it.

We would like to get in communication with some good woman who is an expert in operating a first-class boarding house. Such a woman can take charge of Epworth Inn under a reasonable contract with the board and build up a good paying business there the year round. The new Beach Hotel near the grounds is rapidly nearing completion, and when that is in operation and the car line giving a good schedule such a place at Epworth ought to pay. It will take a first-class, experienced woman to properly build up the place.

DR. PARKER IN TEXAS.

Dr. F. S. Parker, General Secretary of the Epworth League and editor of the Epworth Era, has been spending some time in Texas this fall in attendance upon the several Annual Conferences, meeting with and laying plans before the Conference Epworth League Boards for a more active and definite scope of work by them. From reports which have reached us we learn that the boards are responding enthusiastically to Dr. Parker's plans. If a closer relationship can be developed between these Conference Boards and the general work surely greater ends may be accomplished in the cause at large. Dr. Parker is yet to visit the remaining Texas conferences and while he is in the State he is meeting from time to time with the local chapters wherever accessible and rallies have been held at a number of places, notably in Houston and in San Marcos. The Dallas Leaguers, where he is to be around the middle of the present month are planning a rousing reception to him. He will speak before the Chapter at Trinity Church on the evening of the 12th. If any of the chapters in towns adjacent to Dallas will arrange an evening for Dr. Parker, and advise the editor of this department, who is in touch with him, it is more than likely that he can fill a number of engagements while in North Texas. Prompt action will, however, be necessary, as the time for concluding these arrangements is short.

NOTES.

Brother Moreland Whaling sent us a note for the Advocate, but it failed to reach us in some way in time for the purpose for which it was intended. It related to the rally then being planned in Houston for Dr. Parker. We hear that a great time was had.

Miss Mabel Montgomery, League

Editor of the Southern Christian Advocate, Marion, S. C., is absent from her State for a while, and her work is being looked after by Miss Irene Prince, State Second Vice-President. It is being ably done.

President Ragdale paid us his usual pop call last week. He is as enthusiastic as ever over prospects for Epworth-by-the-Sea, and is as full of plans for its further development as an egg is of goody. The vision of freedom from debt is making him step a little more lightly and a bit higher just now. Our best wish is that his wishes may be realized.

We understand that the Sunday-school folks will hold their institute a week or ten days in advance of the League Encampment next year and that a brief intermission will come before the arrival of the Leaguers. The Encampment will, as usual, be held in August.

Brother R. D. White from Calallen sends in \$5.00 for the Ruby Kendrick Memorial Hall Fund, pledged at Epworth. There should be a speedy payment of all subscriptions made on this fund. Remit to the Editor of the League Department or to Mrs. Dora E. Bowman, Plano.

Report the names of your new officers for publication.

G. W. T.

THE CUBA SPECIAL.

What is the Cuba special? It is the undertaking of the Epworth Leagues to raise by special gifts fifty thousand dollars with which to carry on the missionary work of our Church in the island of Cuba.

Why should the Epworth Leagues assume this great financial obligation?

Because the Board of Missions is so heavily burdened with sustaining our missionaries, Churches, schools, and colleges in the five other foreign mission fields in which we are at work, and in responding to calls for advanced work, that its income is short of what is required. Moreover, a mission in Africa must be opened soon. Bishop Lambuth and Professor Gilbert are now doing the work of founding the mission. If the Epworth League assumes the support of the work of our Church in the Cuba mission field, the Board of Missions will be able to answer many urgent calls to advance that it must now refuse because of lack of money.

Is there any especial fitness in the League's undertaking to support the Cuba Mission rather than any other?

This reason: Thirteen years ago the Epworth Leagues provided the money by means of which Bishop Candler was enabled to begin mission work in Cuba. Many of the League Chapters have continued to contribute to the Cuba Mission, and there is an exquisite appropriateness in the League's now undertaking the entire support of that mission.

How can a League find out more about Cuba as a mission field and of the work of our own Church there?

By writing to the Educational Department of the Board of Missions for one free copy of "Our Mission in Cuba," by Bishop Candler, and giving it a careful reading. Better still, purchase a copy of "Advance in the Antilles" (paper, 35 cents; cloth, 50 cents), which is accompanied by a copy of "Our Mission in Cuba," and make a thorough study of both. Best of all, organize a mission study class and have each member buy his own book.

How shall a League go about raising its part of the special?

Have a meeting of the Council as soon as possible; decide, with the consent of the pastor, to lay the matter before the Chapter for its adoption of the Cuba special. Have your pastor or one of your best leaders appointed to present the subject at a devotional meeting of the League, and there open a subscription for the Cuba special. Decide in advance how many shares your Chapter ought to take at ten dollars a share, and work up to that objective. Do not leave the matter at loose ends. Have an aim: work toward it and attain it. Every Chapter, including the juniors, can take at least one share; most Chapters can take more than one; not a few can take as many as ten or twenty. All must do their best to succeed in this great undertaking.

At the meeting put a subscription card in the hands of every one present. Then let all pray for divine direction. Afterwards have the subscription cards signed and placed in the hands of the Fourth Vice-President.

Let a monthly offering be made in envelopes prepared for the purpose, and collections be made of all installments in arrears. The Treasurer's record book will afford a means of



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keeping the record of monthly payments, or cards for that purpose, each having space for ten names, may be purchased of Smith & Lamar at seventy-five cents a hundred.

Subscription cards and collection envelopes and one copy of "Our Mission in Cuba" may be had without charge by writing for them to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

A certificate will be sent to each Chapter reporting to Dr. Rawlings that it has assumed a part in the Cuba special.

Report at once. Do not wait until the money is paid. Let us know now what you are going to do.

What else is necessary besides planning liberally and working diligently in order to raise the Cuba special?

Prayer is the most important of all means for accomplishing God's work. Let all our Leaguers be included in a covenant of prayer for our Cuba Mission and for the Cuba special.

Has the Cuba special been adopted by any of the League Conferences?

By all of them except the Holston Conference, which already has its own special, the mission to the Italians in the coal fields, under the care of Rev. I. T. Cameron, the Epworth League missionary to Italians; but the Holston Conference will take some part in the Cuba special, the more heartily since one of our great missionaries in Cuba was once President of the Holston Conference League and in it received his training and his call.

Have we any reason to believe that the League can succeed in this great undertaking?

Last year the Leagues raised for various missionary specials thirty thousand dollars. By concentration and better organization they can raise fifty thousand. To come under the responsibility of financing our most promising and successful mission field should encourage the Leagues to do greater things than they have ever done before. Let us "attempt great things for God, expect great things of God."

What is to be done with the money when it is collected?

Remit by exchange, postal order, or express order to J. D. Hamilton, 810 Broadway, Nashville, Tenn., and report to your pastor, or hand to your pastor, specifying that it is to be reported on the Cuba special.

The Secretaries of the Epworth League (810 Broadway, Nashville, Tenn.), or the Educational Secretary of the Board of Missions (same address) solicit correspondence, and shall be glad to give further information by letter to those who desire it.

To Sum Up.

1. Plan for the special.
2. Write for literature and subscription cards.

WEATHERFORD COLLEGE OPENING.

Some of our friends and those that are interested in Weatherford College would probably like to know how we are moving out this year; so we take this means of imparting the information. As all know this is one of the oldest schools in this part of the State, and has made a splendid record in the past. The opening this year far surpassed all expectations, there being in all departments about fifty per cent increase in enrollment.

September 12 was the day of opening, and before the hour arrived the beautiful auditorium was well-filled with business men, patrons and friends of the school.

For the opening song President L. G. White announced the "Doxology." All joined heartily in singing. Invocation was led by Rev. Sterling Richardson, pastor of Coats Memorial, Mr. G. A. Holland, President of the Board of Trustees, and President of the Citizens National Bank, was introduced and delivered a splendid address of welcome in his earnest, attractive way to the appreciation of all that heard it. Rev. W. B. Wilson, pastor of First Church, addressed the students for the Churches of the city, inviting them to place their membership with the Church of their choice the following Sunday. His remarks were to the point, freighted with suggestion and encouragement. The opening address was delivered by Rev. A. D. Porter, pastor of our Church at

Waxahachie, and was pronounced by all to be the best address ever delivered in the city; it was inspiring, instructive and very entertaining. The students were visibly affected, the business men pleased and the parents delighted. He spoke of the elements that go to make a school: First, the student; second, the instructor; third, the Christian school. He advised the students to be awake to their duties, responsibilities and privileges of life; to observe the little things; to be courteous; to take care of their bodies, which are the temples of God, and the dwelling place of the Holy Ghost. Following the song, "Keep On the Sunny Side of Life," the benediction was pronounced by Rev. R. J. Tooley.

In the evening the Fine Arts Department gave a short program, followed by an informal reception. The large auditorium was crowded to its utmost capacity.

When over this way just pull the latch-string; you will find some one inside and you will be welcome.

L. G. WHITE.

JACKSONVILLE STATION AND ALEXANDER COLLEGIATE INSTITUTE.

After six months' work at this double-barrel job I ask space for a short report. Our experience has contradicted the adage, "He that chases two hares shall catch neither," for we have caught both. This is due, however, to the fact that in the mind of the Jacksonville Station the interests of the Church and school are so intimately blended that the success of either is their success. The work of the station was well started by Brother Burroughs, and all I had to do was to keep it going and I feel sure that the report at conference will show everything to be in good condition. With reference to the school we found much to be done, and everybody from the President to old Jim, the general roustabout, was kept as busy as a cranberry merchant at Christmas time getting ready for the opening in September. So much in the way of renovating and refurbishing the buildings, getting out catalogs, selecting a faculty, etc., had to be done in a short time that we had not much time or opportunity to canvass for students. But when opening day came everything was in good shape, and we had an encouraging number of fine students to begin with. Since then a number have matriculated, and now we have a fine lot of studious, obedient, happy and contented young people and everything is running like well-oiled machinery. My reception by the brethren of the Texas Conference has been all that I could ask. They have not regarded me as an interloper, but have taken my hand as a fellow-worker. Of course the main work I came here to do is to build up the school. I thought the possibilities were great when I consented to undertake it, and their magnitude has grown upon me. There is certainly no better opportunity in Texas or elsewhere to build a great school for the masses of the people. We have an ideal location—beautiful, healthy, moral and refined. The young people are here by the hundreds. Our greatest task is to get them and their parents to see that they need an education. This task, I am sure, will grow easier as our students go out from us and show others what our training will do for them. A country that is capable of producing such men as Jim Hogg, John H. Reagan and Seth Ward has plenty of material which, if we can get hold of it and polish, will shine like diamonds in any sphere into which it may be called.

To dig these out is the task to which I am set and the ideal for our school. I ask an interest in the prayers of my brethren of my old conference and of the new one to which I am come.

JNO. M. BARCUS.

After all, these latter days are sadly respectable.

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BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted by M. L. PINER, Denison, Texas

DISEASES OF CIVILIZATION.

That the savage loses much that is good and acquires much that is bad is true if he enters civilized life or even comes into contact with civilized peoples.

The diseases that are common in civilized countries, and many of which are not only not fatal, but very mild usually, become deadly when first introduced among less civilized peoples.

Until civilization touched the negroes in Ethiopia, there was no tuberculosis among them. At this time it is claimed that every other negro is dying of consumption. The American had never suffered from this disease till the European peoples mingled with them. Consumption and whiskey has destroyed the Indian more than any other two causes.

The Fiji Islanders never had measles till it was introduced by whites. This disease among these people was very fatal. In a single epidemic more than fifty thousand of them died. In the Faro Islands in 1846 after the coming of whites measles attacked 6000 out of about 8000 total population. Strangely in this case old persons were immune.

The Micmac Indians are perhaps the hardest race in all the world. Consumption and rum, both carried to them by the whites, are destroying this strong people. The Comanche Indian illustrates a noble example of savage common sense. As soon as he discovered that "fire water" made "big fool" of the Indian he never drank whiskey again. That is, not while in the savage state. When they came more closely into contact with our own people they drank, and they became more degraded.

STRANGE INFLUENCE OF BOOKS.

According as literature from the United States has been read in Canada have our trade relations with that section of the continent flourished. Our Consul at Charlottstown says that our commerce has followed our books instead of our flag up there.

He considers American literature "the most potent promoter of American trade in Canada." This same authority declares that the people of the Dominion prefer books and magazines from the United States rather than those from England. During 1909 Canada imported about \$3,500,000 worth of literature, and of this amount more than \$2,500,000 worth of it was from the United States. In the matter of text books and scientific works the books from the United States outnumber those from England by more than five to one. England, however, led in Bibles. It seems that while English magazines as well as books are superb for solid subject matter, the literature of the United States captures the millions with its infinite variety, its sparkling modern spirit, its beautiful illustrations and its human interest.

AN AMERICAN SCULPTOR.

One of the most notable of all those who have tried their genius in marble is J. Q. A. Ward, born in Urbana, Ohio, in 1839. He died at the ripe age of eighty last year.

Mr. Ward did all his work in this country, and is therefore known as a distinctively American artist. His birthplace was, at the time of his birth, a primitive western village, and the ban of his strict old Presbyterian parents was upon all kinds of art as foolishness. So that the lad toiled alone with his clay models, and hungered without food for ambition till he visited a kindly relative in Brook-

lyn. He had previously seen a statue by Hiram Powers in Cincinnati, and this had fixed his purpose that he would some day express himself in stone.

Genius has always had hard struggles. Scarcely a single man has distinguished himself in the history of the world in any line without hardship and opposition somewhere to his great life-purpose. Thomas Carlyle said that every great work was at first impossible. But it was not impossible to Ward. Here he began to study with the sculptor, Henry Kirke Brown, who was then at work on a statue of Washington. It was an equestrian statue, and the details required much labor from subordinates as well as the master. The workmen struck for higher wages, and Brown was in great trouble. Ward was sympathetic and loyal. He boldly declared to Brown that he and Brown alone could finish every particle of the work. His suggestion was accepted and thus the miniature strike was squashed and the statue finished. The statue of which we here speak was bronze, and was the first bronze statue ever cast in this country.

During the six years spent with Brown, Ward made his famous statue, The Indian Hunter, which stands in Central Park, New York. This statue shows the influence of the ancient masters upon the mind of its maker. After the exhibition of this great work, Ward was never without liberal patronage from moneyed people.

The Freedman, now on the steps of the Capitol in Washington, is his work. This statue elicited the most extravagant praise from European artists. There are three of his works in Boston. His "Horace Greeley" stands in front of the Tribune Building in New York. He was engaged by the army of the Cumberland to make a statue of General Sheridan. When it was finished, the society was perfectly satisfied and accepted it, but it did not suit the sculptor himself. He actually destroyed it and made another. This last was rejected by Sheridan's widow, and though he sued for \$32,000, he lost the case. This model is now in the Metropolitan Museum.

TINY TOWN.

A section of the city of London is inhabited by dwarfs. They came to be under certain promoters who intended to make money out of the midgets, but the project was not so successful very long.

However, the pygmies remain segregated in a certain section of the city, and the section is known as Tiny Town. Many causes, some of them known, and more of them unknown, have contributed to the making of these midgets. It is an illustrated living example of arrested development.

It is remarkable that most of these little folks have child-like faces, and that, since they have not put a developed character into their facial expression, they resemble one another marvelously. Their heads are disproportionately large, the voices are thin and squeaky, their faces are short and flat, and their noses incline to the celestial type of the infant. From among these came the wife of Tom Thumb.

EAST TEXAS RUMBLINGS.

The Advocate is a welcome visitor to our house. We like to keep up with the work of the Church, though we are no longer on the firing line. However, we do not see much from our end of the vineyard; perhaps there is not much doing down this way. Our town, Jefferson, is moving on nicely in a material way. Some splendid new brick business houses, a State bank and many improvements in streets and residences. But I am sorry to say there is much stagnation in Church affairs. Brother Hayes, pastor of the Methodist Church, South, has been away nearly all summer nursing a very sick wife. Sister Hayes at last accounts was at Marlin very low, but was thought to be a little better. They deserve the sympathy and prayers of the Church. Like Dallas, Jefferson is looking forward to water navigation with great and golden anticipations, but hope deferred maketh the heart sick! If we will trust and hustle we can accomplish wonders.

From reading the Advocate for some months past it seems many of the brethren are greatly troubled about the spiritual state of the babies. There don't seem to be much harmony among them for men of the same Church, but a great desire to

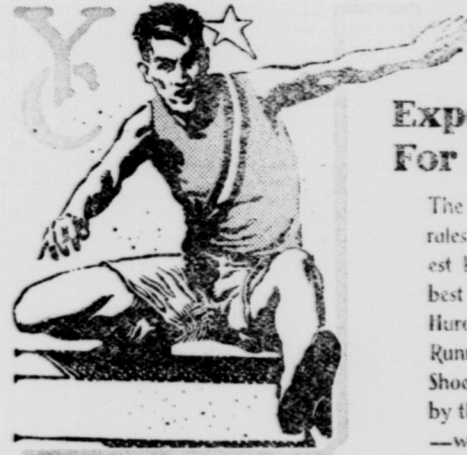
get rid of the doctrine of depravity. I rather think we will do well to stick to Methodist doctrines as taught by Wesley, Fletcher, Watson and others. The dear little babies are not giving me any trouble or uneasiness, but these great, big, cussing, tobacco-chewing, drinking babies keep me busy. Some of us old-timers have to stop occasionally and take our bearings to see where we are at.

One brother asserts that depravity is the effect of actual transgression and not the cause! Ugh! Another says we don't have any and never did have, and then some old-time Methodist pops up and says, "Yes, we do, got it yet." Well, well, who is right?

Nearly thirty years ago when the writer was an undergraduate in the North Texas Conference the Campbellite was in the land in a very belligerent mood crying for much water; because when buried in the liquid grave all of our sins were washed away in the water. Our teachers, the examining committee (and there were intellectual as well as spiritual giants in Methodism in those days), instructed us that when battling with the mighty Campbellite hosts to keep out of the water, but to pitch our battle on the rugged hills of depravity and fight it out there, and we would invariably win. Dr. Howell used to say, "The world do move," and he must have been right about it. For, lo and behold, many Methodist preachers have given up our seventh and eighth articles and Wesley's sermon on original sin, but I hope they will keep out of the bogs of water regeneration.

In those good old days the old-fashioned mourners' bench was the right thing, but now the great evangelist comes along and tells us no need to weep over sin now; no need of the convicting and regenerating power of the Holy Spirit; hold up your hand, sign a card, join the Church and you are all right. Sure, the world do move—sometimes backward—I fear. With hundreds of new hymn books and as many new tunes for the grand old hymns, a ritual as long as your arm, one Methodist preacher preaching one doctrine, another a different doctrine on the same subject, we do get "kinder" bewildered.

Sometimes in high-steeple Churches with their long ritual, new songs, or at least new tunes, and if communion day with a basket full of little cups a plain, old-time Methodist like this scribe becomes rather nervous, fear-



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THE YOUTH'S COMPANION, BOSTON, MASS.

ing he may do some awkward, foolish thing.

Well, I hope the dear old Advocate will steer safely through all these doctrinal fogs, her prow always pointing straight to the truth as her goal.

her lights of Methodist doctrine, shining far and wide and safely weathering every storm will safely land her many passengers (readers) in the haven of rest. Amen and amen.

J. WOODSON.

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THE WOMAN'S DEPARTMENT

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

WOMAN'S MISSIONARY JUBILEE TO BE IN DALLAS, NOV. 16 AND 17.

Experts to Be With Us.
Bringing to the women of the Missionary Societies of North Texas, one of the modern movements among the religious women of the United States, a team of prominent women speakers will be in Dallas, Nov. 16 and 17 to lead in a Woman's Missionary Jubilee celebration of the fiftieth anniversary of the beginning of women's missionary societies in America. The movement, started in Oakland, Cal., Oct. 12, 1861, has already swept through the important cities of the North, Northwest and East and part of the South and is now to be introduced into Texas. Afterward jubilee meetings will be held at Houston and San Antonio.

To arrange for the reception of the hundreds of women who are expected in Dallas from all North Texas during the two-day jubilee, a committee of about one hundred and fifty Dallas women has been at work. A meeting of this general committee of arrangements, which Mrs. F. S. Davis is chairman, was held yesterday morning at the First Baptist Church to hear the reports of eleven sub-committees and to discuss the coming jubilee.

While the details of all the two-days' program are not yet completed, a general program has been arranged as follows:

Thursday, Nov. 16.
7:45 a. m.—Workers' conference in charge of public speakers.
8:30 p. m.—Drawing room meetings in several sections of the city. Address, "Voices of the Women," by public speakers, at the First Baptist Church.

7:45 p. m.—Inaugural service of the golden jubilee celebration. First meeting for men and women at the First Baptist Church. Address of welcome, by Rev. G. W. Truett. Special music by the grand chorals. Addresses by public speakers. Benediction by Dr. W. M. Anderson.

Friday, Nov. 17.
7:45 a. m.—Denominational rallies: Methodist, First Church, corner Commerce and Prather, U. S. A. Presbyterian, Central Presbyterian, corner Harwood and Commerce, S. P. Presbyterian, First Presbyterian Church, Harwood and Main Streets, Congregational, corner Main and Main Streets, Christian, Central Christian Church, corner Masten and Patterson, Episcopal, St. Matthew's Cathedral, corner Ervay and Canton, Baptist, First Baptist Church, corner N. Ervay and San Jacinto.
10 p. m.—Luncheon at First Baptist Church. Toasts and responses by visiting jubilee speakers.

7:45 p. m.—Devotional exercises. Special music. Grand processional of young women. Addresses by jubilee speakers. Reports from denominational rallies. Closing.
Among the speakers to lead in the Dallas Jubilee are missionaries who have seen active service in the East and prominent workers in the home land. A notice says:

"Dionessess Hart of the Episcopal Church, who is principal of a Bible school for women in Hankow, China.
"Miss Lindley of the same Church will also be one of the speakers.
"Miss Layona Glenn of the Methodist Church, South, missionary from Brazil.
"Miss J. L. Graf, the representative from the Congregational Church, is a missionary in Marlin, Turkey.

"Miss Belle H. Bennett, President of the Women's Missionary Council of the Methodist Episcopal Church, South, will be one of the strongest members of the jubilee troupe.
"Miss Florence Miller was for five years interdenominational secretary of the Kentucky Missionary Union and later spent two years doing active work for the mountaineers of Kentucky. Since then she has done effective work as the field secretary of the Christian women's board of missions. She has been in all the jubilee meetings.
"Miss Daisy Davies, as Field Secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South, has impressed her earnest personality upon thousands of the young women of the South. She is preeminently qualified to give out to others her own intense love for missions.

"Mrs. W. E. Engeter, who has recently returned from the interior of China, will tell of conditions facing women of the Orient."
Special railroad rates have been secured for the two days from North Texas points north of Waco.

TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.
We are going to celebrate our golden jubilee in Houston, November 18, 19, 20.
Extensive preparations are being made and we expect this to be the greatest missionary meeting ever held in South Texas.
Many elect ladies are to be with us. We want to make our denominational rally a great one. It is likely Miss Belle Bennett will be here. Miss Davies is a member of the jubilee party and Miss Glenn, a missionary from Brazil, will speak at the denominational rally. She is fresh from the field and is one of our most effective workers. She will make a fine speech that will be instructive and entertaining. I send this notice to insist upon every woman who possibly can to attend this meeting. For information address,
MRS. J. E. GREEN,
2702 Chenover St., Houston, Texas.

ANNUAL MEETING OF W. H. M. S. OF THE NORTH TEXAS CONFERENCE, WICHITA FALLS.
The twenty-fifth annual session of the W. H. M. S. of the North Texas Conference was a notable meeting. It was notable because it was the silver anniversary of the society. Its last meeting was a distinctly home mission organization. It met on the western border of the Conference at Wichita Falls, a city that exemplifies to the fullest the enterprise characteristic of that section. It was founded by a city of broad, paved streets with miles of concrete sidewalks, a city of railroads and factories and splendid business buildings, a city of magnificent schools and handsome churches, the most beautiful and commodious of which is the Southern Methodist, where the meeting was held. It is called the "City of Conventions" and is noted for its hospitality, which was extended without measure on this occasion. Though so far away the attendance of officers, delegates and visitors was large. The weather was delightful, the session full of interest and the meeting one of the most successful in the history of the society.

Thursday evening, October 5, the body assembled for the opening meeting. After the hymns, "O for a Thousand Tongues to Sing," and "Blest Be the Tie That Binds" and the reciting of the Apostles' Creed, Rev. J. E. Roach led a devotional service, closing for his theme, "The Commission of the Savior." Mrs. Wm. J. Nolen welcomed the conference in behalf of the people of Wichita Falls and Miss Flora Thomas responded for the W. H.

M. S. The Treasurer, Mrs. Frank Bennett, made an encouraging report of the finances for the year. The Corresponding Secretary, Mrs. P. C. Archer, made her annual report which showed that in spite of the confusion arising from recent changes a great work had been done.

The Sabbath was a great day in Israel. At the Sunday-school service Dr. Henry B. Carre, of Vanderbilt University, addressed a large class of women on "Social Service Problems." The chief subjects of inquiry were, "What is done for the young man or woman who leaves the rural districts for the city? What is done by the Church for the boys and girls in the small towns?"

At the eleven o'clock hour after an impressive musical program Bishop Key, delivered a sermon on "The Jew of Today," taking for his text, "My heart's desire and prayer for Israel is that they might be saved." It was a most interesting and thought-compelling discourse on our duty toward God's chosen people.

Supper evening a young people's service was held by Mr. J. H. Matthews, assisted by Mrs. L. P. Smith, Mrs. Henry Dorsey and Miss Wilson. The evening sermon was preached by Dr. Carre, who read the words of Paul, "I am not ashamed of the gospel of Christ. It is the power of God unto salvation." Most forcefully he presented a world-wide, present-day gospel, as suited to every need as the waters of a lake fit the shore.

On Monday evening occurred the anniversary service. A message was given from Mrs. Viola Hunt, First Corresponding Secretary, and from Mrs. R. W. Thompson, first elected President. The anniversary address was delivered by our beloved President, Mrs. L. P. Smith. She reviewed the work from the beginning, telling of the first H. M. S. in Texas, organized by Mrs. Hunt, at Frankford, near Dallas, of the first thought of a Rescue Home, developing into a \$30,000 plant, of the King's Messenger, the endowment of a scholarship at Scarritt, value \$2500, establishment of missionary work in Dallas with Wesley Chapel, valued at \$4000 and the Wesley Home, valued at \$4000, of the Denton Dormitory, valued at \$50,000, and the last achievement, the Virginia K. Johnson Mission Home, York CBB, Dallas, just completed at a cost of \$25,000.

The noon hour each day was devoted to a series of Bible studies conducted by Dr. H. B. Carre, using as his theme, "Light on Present Day Problems from the Life and Letters of Paul." The speaker illuminated the social service problems in which we are vitally interested and brought a message invaluable to the Christian worker. On Monday afternoon Dr. Carre addressed the ladies of the conference and of Wichita Falls on "Woman's Place in the World's Work of Today." He assigned to her the high task of the education and spiritual development of the race in the home, the school, the Church and the State.

It was decided by unanimous vote to unite with the W. F. M. S. so the officers were elected to serve till May, when the Executive Committees of both societies are to meet and arrange the details of union.

By the adoption of strong resolutions the conference stood for compulsory education, for the rights of the laity for women, for the appointing of women as advisory members on boards of institutions affecting the welfare of women and children and against liquor traffic.

FLORA THOMAS,
Recording Secretary.

W. H. M. SOCIETY, MARLIN.
The Woman's Home Mission Society of the First M. E. Church, South, of Marlin observed the Week of Prayer from October 2 to October 5 in a delightful and profitable manner.

The leaders for the four meetings were, respectively, Mrs. J. W. Spivey, Mrs. J. W. Bergin, Mrs. A. C. Ferguson and Mrs. S. H. Johnson. As each one presented her subject as outlined in the programs sent out for this occasion, we felt that we were provided a feast of good things, indeed, by good able leaders and their willing helpers. We learned much that was new to many of us, and were reminded of many things which we hope in future we may not forget.

Special music of a high and inspiring order was provided, and much enjoyed.
We had an average attendance of twenty-five, and the offering taken in the interest of Brevard School amounted to \$31.32.
We feel that the Week of Prayer has been a season of great benefit, of spiritual uplift to our auxiliary, and has given us better and broader views of our work and of our obligations to those less fortunate than ourselves.

The Marlin Auxiliary, under the leadership of our efficient and much-loved President, Mrs. J. W. Spivey, is moving upward to better and greater things, and the conference year just closing has been the best in our history. We have sixty-eight members and a good working force, each one ready to perform any service which may be required of her.

Although we have had no special campaign, new members are being added at almost every meeting, and a sweet spirit of harmony prevails throughout the society.

MRS. J. H. BENNETT,
Recording Secretary.

TERRELL SOCIETIES HOLD JOINT MEETING.
The Woman's Home and Foreign Missionary Societies of Terrell District convened in joint session in the M. E. Church, South, Terrell, Texas, Thursday, September 14, 1911, at 10 a. m. Devotional exercises, conducted by Mrs. A. R. Nash, were opened by singing the Doxology. Silent prayer, followed by prayer by Rev. M. L. Hamilton, followed, after which we sang the "Council Hymn." Our Scripture lesson was Ezekiel 47:1-9. Mrs. Nash spoke of the beauty and grandeur of the two visions of Ezekiel. She dwelt on the vision of the holy waters, and compared it to the missionary spirit and movement of today. First, the true source of power of God; second, the tiny beginning; third, the amazing growth; fourth, life-giving power of God.

Mrs. McKee, of Roysse, was asked to come forward and take the minutes of the sessions. The morning session was to be devoted to the foreign work, with Mrs. A. R. Nash presiding, the afternoon session to the home mission work, with Mrs. A. S. Holmes presiding.

The District Secretary, Mrs. A. R. Nash, read her report. She earnestly asked for more prayers and more work. She made us realize that we are losing our opportunities in not organizing our young people. The trouble seems to be the lack of lady managers.

Roll call and reports from the delegates then followed.
Prayer was offered by Rev. Griffin, of Elmo, asking God's divine blessing and guidance on the work.

An excellent paper by Mrs. Turney, setting forth the duties and responsibilities of Auxiliary officers, was so clear and forcible that we wish every Auxiliary officer in the confer-

ence could have heard it and thus have been inspired and strengthened. More personal, persistent effort is needed.
Mrs. Rudolph, of Dallas, gave us a stirring and enthusiastic talk regarding Christian stewardship and the Mission Study Course. We think if we could always have a Mrs. Rudolph with us it would never be hard to organize or to study.

The next was a discussion, "How Can We Personally Aid to the Interest of Our Meetings?" led by Mrs. G. F. Powell.
A good attendant and a prepared listener seemed to be two of the best things we could do personally to add to the interest of the society; laziness and indifference two of the greatest hindrances; but above all of these things soared the necessity of prayer.

An organ selection by Miss Watkin was beautifully rendered and very much enjoyed. Benediction by Rev. Hamilton.
The afternoon session convened at 2 p. m. Devotional exercises, conducted by Mrs. Holmes, opened by singing "O For a Thousand Tongues to Sing My Great Redeemer's Name."

Mrs. Holmes gave us a beautiful and inspiring talk on soul-winning, dwelling on the necessities required to be a soul-winner, after which she read John 15. We were then led in prayer by Rev. Nash, of Kaufman.
Mrs. Holmes, District Secretary, read her report, showing an increase from ten Auxiliaries to fourteen.

Roll call of delegates then followed, and reports from different auxiliaries were read.
Mrs. Rudolph asked the question, Why are the subscribers to the Missionary Voice so few? but very readily answered her own question by telling one of her many stories.
A motion put before the body for the District Secretary to assess the different Auxiliaries for the district parsonage fund, was unanimously carried.

Mrs. Rudolph gave us a talk on the Virginia K. Johnson Home, inspiring us to do

more and greater things for the Home in the future than in the past.
Prayer was offered up by Rev. D. H. Aston, asking that we be guided aright.
The solo by Mrs. E. F. Morrow, with organ accompaniment by Miss Watkin, was beautiful and very much appreciated.

A letter from Mrs. C. M. Abbott was read by the Secretary, in regard to furnishing a room in the Virginia K. Johnson Home, Rockwall reported \$30 sent, and Terrell and Roysse will each furnish a room.
Miss Deacon, from Wesley Chapel, told of the awful, awful conditions existing in the locality of the Chapel, and of some of the things they were doing to alleviate these conditions. We could not listen to her without resolving to send her a box full of things, with every crvice filled with love and sympathy. She did not take up a collection, but somehow, before she was through, \$14.55 had found its way into her hand, which was received with gratitude.

Mrs. Rudolph gave us a splendid talk on unification. We could plainly tell by her talk that she wanted us to be up-to-date societies and be united. Also a fine talk on finances, winding up on her beloved theme, Christian stewardship.
A motion carried to have Mrs. Turney's paper published in the Texas Christian Advocate.

A rising vote of thanks was given the ladies who so royally entertained the visitors and delegates.
The welcome, the hospitality, the peaceful, restful appearance of the church, the fragrance of the lovely flowers, the peals of the pipe organ—all blended and harmonized into a beautiful background that brought out in vivid colors the work and the workers, which, framed by the prayers of the ministers, made a picture that time will never erase.

Benediction by Rev. O. P. Thomas.
MRS. MARVIN McKEE,
Recording Secretary.

THE HOME CIRCLE

Said To A Friend

Hear me, good friend,
When on my ear,
From out the dark
That shadows what we call
The end of life,
Shall fall that word
Which, coming,
Bids each one of us
Lay down his task
And give place to another,
I would have you speak
With those who come
Saying farewell to me
Who can not answer them,
Say thou, "Smother not
His resting place
With blossomed blanket,
Nor cover his poor clay
With flowers
He can not see or smell,
But rather
Carry these rich tokens
To some home
Where fever is,
And heat and pain;
Where some poor head
Is tossing restlessly
Upon a pillow
Where sleep does not come;
That there these blooms
May bring back memories
Of yards and fields
Long vanished,
And make some weary one
To walk once more
In childhood's ways."

And lay it near to me
For friendship's sake,
Then leave that token
As an act of worship,
For I shall never be
So far away
But such a gift
Will bring me joy,
With this simple flower
For my adornment,
Leave my tenement
And I know I am at peace.

If then, in days to come,
Some one shall ask,
"How shall we keep
His memory?"
Be not silent,
But speak out and say:
"He would not
That friendly hands
Should pile up stone
Or chisel marble
In his name,
But rather
That some gift might go
Among the living
To help, and bless and comfort
For his sake."

And for an epitaph
Write not extravagantly
Of what I did or said,
For these are all too common
When I compare them
With my hopes and dreams:
But in some place
Where friends may read who will,
Write these words for me,
"He was a friend of folks."

LOST AND FOUND.

"Why, Anton, where have you been? We've missed you from church lately. Won't you come up nearer the front?"
The young man's face grew pale and hardened a little.
"I don't belong up there any more. Don't you know that I'm a thief?" he said with almost brutal bluntness.
"What do you mean?"
"Just that. I'm under arrest now."
"And where is George?"
"He's in jail. We were in together. I got bail and he couldn't."
There was not time for further explanations. The minister was reading the hymn and the deaconess moved away, but all through the service her thoughts were with the boy—he was scarcely 19—sitting down there by the door, and his companion in jail. She had hoped so much from those boys. Her thoughts went back to that evening a few months before when, in the crowded church, she had pleaded with them to take the first step toward Christ by going to the altar. They were evidently moved; they wanted to go—they would go—some time—not just now. She had left them, feeling a little disheartened at their refusal. Then they had looked at each other and nodded with the boyish understanding that needs few words. Each had emptied his pockets of cards and bottles and other things which they would not confess to the deaconess, but which they felt that they could not carry with them on such an errand, and then they had gone up to the front and knelt with the others.
For a while they had taken their

places with Christian young people and their friend hoped that their conversion was real and lasting. Then she saw less and less of them. And now it had come to this.
Next day she called at the boys' home and learned the story. Shops had closed and the boys had been thrown out of work. Idle hands meant lack of money, and hard, pinching times at home. Hungry and idle, they fell an easy prey to temptation. A gang of thieves had its headquarters in the neighborhood, and scarcely knowing at first what they were, the boys were drawn into their company. An old woman was the Fagin of the establishment, where dozens of boys were regularly trained and sent out to steal and bring home everything they could lay their hands on that had any value. Then her agents with covered "milk wagons" and "grocery wagons" conveyed them to a place of safety, from whence they could be disposed of. Fortunately these two boys had been detected in one of their earlier attempts. One had made his escape, but after haunting the hiding places of a great city for several days had given himself up and was let out on bail. The den was broken up and the proprietors arrested.
It was no small task the deaconess set herself to win these boys back to Christ and their place in the world. The one in jail was, through her intercession, dismissed on suspended sentence, the magistrate recognizing that he had been more sinned against than sinning. Idleness would be doubly dangerous for them now, while the chances for getting honest work were correspondingly lessened. But thank

heaven for Christian agencies to meet such emergencies. The deaconess appealed to one of these and was able to interest friends in their behalf. All her personal influence was exerted to bring them to a dependence upon Christ for a new and better life. The boys, on their part, confided to her their own trials and discouragements.

One day she came from a long interview with one of them, pale and exhausted, but with hope shining in her eyes. The boy had made his decision, and on his knees beside her consecrated his life to God. His companion had already set the example, and the deaconess felt that the decision had been made with all the strength of their natures.

The story is not ended yet; it can not be until death writes "Finitis." Temptations, fierce and cruel, must be faced—temptations before which older and stronger souls have gone down.

But none the less a great crisis has been met and a victory won where the lack of a helping hand must have meant utter defeat and swift ruin for two young lives.—By Miss Isabelle Horton, in Central Methodist.

A SINGING MOUSE.

"A friendly collier," writes a correspondent of the Raja Yoga "Messenger," "once told me of a singing mouse which crept out at luncheon-time and shared his meal with him, and he offered to catch the little songstress and send her up to me.

"A few days after I received a common-looking housemouse, to which I gave the name of Lizzie. She soon became quite tame, so that she would run over my shoulders, hide up my sleeve and nibble crumbs on the palm of my hand.

"Sometimes as she was thus eating I covered her over with the other hand, and if she felt this arrangement too warm she would gently pinch my skin between her teeth as a hint that she wanted more air.

"I kept her in a wire cage which stood upon the mantelpiece of my bedroom, and, not thinking it quite fair to condemn her to solitary confinement, I trapped another mouse to keep her company.

"One morning I saw them giving one another a splendid wash and brush-up with their tongues and claws. Each mouse meekly submitted to being groomed in turn, and, in fact, they seemed to like the operation.

"When her family of blind, pink, blunt-nosed, naked mouslings were born she went almost wild with excitement and joy. She darted in and out of her nest box, singing at the top of her voice, and carried a helpless baby in her mouth.

"Her song was very sweet, but consisted of only two notes delivered with rapid alternation. She would sing even when sitting at rest in her bed, but when in active exercise the notes were poured forth in a shrill, rapid stream, which one admirer compared to the sound of a distant nightingale. An old collier in whose room I once left the mouse declared that her singing was 'simply sublime.' Many singing mice have been found, but no one quite understands them.

"Lizzie lived with me four years, and to the last was always active, cheerful and contented; but little by little old age began to steal upon her. Her lively trot had lost nothing of its activity, but it became unsteady. Her little pink paws began to show wrinkles. Her teeth were now unable to crack hemp-seed, and so she lived on bread and milk. One day I found her stiff and cold in the doorway of her nest. Her song will never cheer my heart again."—Pittsburg Christian Advocate.

And today any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of His life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength.—Robert E. Speer.

Could Not Write

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

THE HUMOR OF JOHN WESLEY.

It was in March, 1738, when Mr. Wesley was groping for the light and striving to his utmost to save his soul by works, that he renewed his resolution "to labor after continual seriousness, not willingly indulging myself in any, the least levity of behavior, or in laughter—no, not for a moment." But after his "mouth was filled with laughter and his tongue with singing," by that "strange warming of heart," which saving faith kindled nature and grace had sportive times together. The intellectual subtlety and clean, cold analysis which characterized his reasoning revealed a cast of mind where wit would flash as naturally as the play of lightning in a storm cloud. For this he was characterized among his contemporaries. But his lively imagination and his ready sympathy disclosed a state of heart where humor, with its playful fancy, its ready pleasantry, and its innocent appreciation of the ludicrous, must have arisen as naturally to the surface as a trout would for a fly. While nothing was allowed to interfere with his ever dominant concern for a lost world, still the perennial undercurrent of freedom from anxiety, and his abounding optimism gave such color to all his comings and goings as to make it possible for humor to be a sort of sixth sense. Not the kind which degenerates into jocularity, but rather shyly shows itself in a spirit of pleasantry; and that only as a spirit, as a kind of infusion. To discern his humor one must himself sometimes bring his own sense of humor into play first. He must sense it as if he himself were describing it.

Now and then he records a manifestly humorous incident so soberly as to make one wonder how he could refrain. But we can better judge of characteristics and limitations by the examples exemplifying them. The ludicrousness of the situation is so apparent in the following incident, that Mr. Wesley must have roared with laughter when he narrated it to a company of his preachers.

On his way to pay the last office of friendship to Miss Cowper, "whose soul was on the wing for eternity," he says: "I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were, therefore I said nothing to contradict them. But that did not content him: he was quite uneasy to know whether I held the doctrine of the decrees as he did; but I told him over and over, 'We had better keep to practical things lest we become angry at one another.' And so we did for two miles until he caught me unawares, and dragged me into a dispute before I knew where I was. He then grew warmer and warmer; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him, 'No, I am John Wesley himself.' Upon which, 'as one who has unawares trodden upon a snake,' he would gladly have run away outright. But being the better mounted of the two, I kept close to his side to show him his heart, till we came into the street of Northampton."

What a contribution to the cartoons of the times, and of all times it would have been could a snapshot have been taken of the fleeing "serious man," as he jerked the reins and belabored the back of his halting Rosinante, if happily he might shield his "decreed" heart, as, rowling the flanks of his better mount, the great preacher pressed hard after his prey, and kept thrusting him with the sword of the truth, until, lathered with perspiration, they drew rein in the streets of the town! What courage! What cowardice! What zeal! In antithesis to this is another highway affair, of which he says, "On the road we overtook a clergyman and his servant, but the toothache quite shut my mouth," because of which, I suppose, he held his jaw.

There Are Prophets and Prophets.

In November, 1742, he writes: "Two of those who are called prophets desired to speak with me. They told me they were sent from God with a message for me, which was that very shortly I should be born'd again. One of them added they would stay in the house till it was done, unless I turned them out. I answered gravely (see the twinkle in his grey eye), 'I will not turn you out,' and showed them down into the society room. It was tolerably cold, and they had neither meat nor drink; however, there they sat from morning to evening. They then went quietly away, and I have heard nothing from them since."

What a scheme was that to put cranks into cold storage! He does not tell whether he was warily on the lookout for the predicted cataclysm, while they shivered and listened and waited in the lower regions. Telepathy must have felt its way up the stairs in a vain quest for news from the front. But yonder they go, slouching homeward, deploring the wiles of Satan, who had wrought their discomfiture.

Drunken Men

Frequently made entertaining contributions to his services. And while,

with a divine pity, he deplored their condition, the humor of their performances did not escape him. April, 1748, he says:

"I talked with a very warm man who was always very zealous for the Church when he was very drunk, and just able to stammer out the Irish proverb, 'No gown, no crown.' He was quickly convinced that no matter what we were, he was himself a child of the devil. We left him full of good resolutions which held several days." At a service where the singing especially pleased him he writes:

"I know not when I have heard so agreeable a sound. It was indeed the voice of melody. But we had one jarring string: a drunken gentleman was a little noisy till he was carried away." In June, 1870, describing one of his great outdoor services, he says:

"Only one big man, exceedingly drunk, was very noisy and turbulent till his wife, 'the bravest Amazonian of her race,' seized him by the collar, gave him two or three hearty boxes on the ear, and dragged him away like a calf. But at length he got out of her hands, crept in among the people, and stood as quiet as a lamb." Poor calf, he surely needed lamming.

There Are Omelets and Omelets. And no doubt he enjoyed the one to which we shall now refer as much as any that ever came his way. In October, 1763, he gives the account:

"The beasts of the people were tolerable quiet till I had nearly finished my sermon. They then lifted up their voice, especially one called a gentleman, who had filled his pockets with rotten eggs. But a young man coming unawares clapped his hands on each side and mashed them all at once. In an instant he was perfume all over, though it was not so sweet as balsam!"

It is something of a comfort to know that there were times when Mr. Wesley felt bored, though I suppose he was too polite to yawn. It was in May, 1776, great things were agog in state, when he says:

"I attended an ordination service at Arbroath. The service lasted about four hours, but it did not strike me. It was doubtless very grave, but I thought it was very dull." Good!

But there were times when he did not yield to the temptation to be humorous when one wonders how he could refrain. Of a certain John Cowmeadow, one of his preachers who had gone to his crown, he writes:

"Another martyr to loud and long preaching!" How could he resist the impulse to write, "A martyr to bawling!" But the case was too grave. But when the white heat of his service was on, the sense of humor was never allowed to assert itself, as this concluding incident shows: In the midst of the sermon a large cat, frightened out of a chamber, leaped down upon a woman's head, and ran over the heads or shoulders of many more, but none of them moved or cried out any more than if it had been a butterfly. What an amazing solemnity must have pervaded that service.—Rev. W. A. Robison, D. D., in Western Christian Advocate.

RESOLUTIONS ADOPTED BY FOURTH QUARTERLY CONFERENCE OF GREENWOOD, TEXAS.

Whereas, Rev. L. S. Barton has served the Decatur District for the past four years as its presiding elder, and this relationship is about to be dissolved; and Whereas, the congregations composing this charge desire to place themselves on record, attesting him as a man, his zeal and Christian endeavor as a presiding elder, and his tiring minister of the gospel; therefore be it Resolved, by this Fourth Quarterly Conference that Bro. Barton has on all occasions been true to his calling and earnestly and conscientiously labored for his Master's cause and amply leading and guiding his people to the fold of eternal life. We pray that God's richest blessings and benedictions may attend him and his wife.

A. C. KEY, REV. M. B. RHOADS, L. M. STAICHP, J. C. STONE, M. F. SPEARS, P. H. BROOKS, T. H. WICK, W. M. WILEY, W. S. ALEXANDER, U. A. MAULDIN, H. WILLIAMSON, J. H. WILHITE, J. E. WALLER, R. L. AARON, H. S. RHOADS, E. C. GREEN, J. L. JOHNSON, P. C.

BOWIE DISTRICT AUDITOR.

Rev. J. Leonard Rea has been appointed Auditor for Bowie District. Let the preachers of this district have their reports in his hands by Tuesday, November 14.

AUDITOR SULPHUR SPRINGS DISTRICT.

Rev. W. L. Tittle is appointed Auditor of Sulphur Springs District.

AUDITOR APPOINTED.

In compliance with the rule of the conference I appoint Rev. C. A. Long as auditor for Dallas District.

MARRIED.

Lefevre-Martin.—November 5, 1911, at Live Oak Cottage, Glen Rose, Tex., Mr. J. T. Lefevre and Miss Lizzie Martin, Rev. F. M. Winburn officiating.

WEST TEXAS CONFERENCE—CHURCH EXTENSION.

Table with columns: Received from all pastoral charges, current year, by districts; Assessed; Paid. Includes San Marcos, San Antonio, Cuero, Beeville, San Angelo, Llano, Austin, Uvalde.

Total \$5000.00 \$4192.12 An increase of \$944.05 over last year. Last year assessed \$3540.00; paid \$3254.20, which was 97 per cent of assessment.

Table with columns: Retained by Conference Board; Balance from last year; Expenses of Ex. Com.; Printing Minutes; Balance in Treasury. Includes Victoria Church, Port O'Connor Church, Beeville Church, Donna Church, Garden City Church, St Paul Church, Central Point Church, Charco Church, Christine Church.

Total for Churches \$1550.00 And following donations and loans to parsonages: Medina parsonage, donation; West Point parsonage, loan; Batesville parsonage, loan; Eldorado parsonage, loan.

Table with columns: Victoria Church, donation; Victoria Church, loan; Carrizo Springs Church, donation; Sinton Church, donation; Robstown Church, donation; Robstown Church, loan.

Total for parsonages \$425.00 At March meeting of Executive Committee following applications to General Board were approved: Victoria Church, donation; Victoria Church, loan; Carrizo Springs Church, donation; Sinton Church, donation; Robstown Church, donation; Robstown Church, loan.

Total for Churches \$2700.00 And for parsonages: Aransas Pass, donation; Aransas Pass, loan; McAllen, loan; Robstown, donation; Robstown, loan.

Total for parsonages \$1050.00 The Secretary carries for free distribution blank applications to all boards for donations and loans to churches and parsonages. Also blank deeds with trust clause. One-fifth of collections are used for parsonages after division with General Board on 50 per cent basis.

General Board has increased our assessment to \$5300.00, which has been apportioned to districts as follows: San Marcos District; San Antonio District; Cuero District; Beeville District; San Angelo District; Llano District; Austin District; Uvalde District.

Total \$5300.00 THOS. GREGORY, Pres. H. G. HORTON, Sec.

THE REPORT OF FUNDS RECEIVED DURING THE MONTH OF OCTOBER.

BY L. L. JESTER, TREASURER OF TEXAS CONFERENCE. Beaumont District; San Antonio District; Cuero District; Beeville District; San Angelo District; Llano District; Austin District; Uvalde District.

Marlin District; Elgin District; Seymour District; Taylor District; Tyler District; Waco District; Waxahatchee District; West District; Wichita Falls District.

Marshall District; Marshall District; Marshall District; Marshall District; Marshall District; Marshall District; Marshall District; Marshall District.

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CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED.

1000 agents wanted at once to sell a self-heating food from labor and fuel. Pay salary or commission. Agents make from \$15.00 to \$20.00 per day.

HELP WANTED.

ANY INTELLIGENT PERSON MAY EARN steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

HONEY.

HONEY—Absolutely pure extracted honey. Good quality; two 60-pound cans at 9 cents, delivered your station 10c per pound. Small sample mailed free.

LOCAL REPRESENTATIVE WANTED.

WANTED—Intelligent Christian men and women in every county in the State to solicit funds for the Texas Children's Home Society.

FREE—'Inventing for Profit' Magazine.

Send your name and I will mail you this magazine absolutely free. Before you send a dollar, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month.

THE BOARD OF EDUCATION OF THE NORTH TEXAS ANNUAL CONFERENCE.

The Board of Education of the North Texas Annual Conference will hold its anniversary meeting in the Denton Street Church, Gainesville, Texas, on Friday night, November 17, 1911.

THE COMMITTEE OF EXAMINATION AT DENTON STREET CHURCH, GAINESVILLE, TEXAS.

The class of the fourth year will meet in Denton Street Church, Gainesville, Texas, on Tuesday morning, November 14, at 10 o'clock.

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THE CLASS OF THE SECOND YEAR OF THE NORTH TEXAS CONFERENCE.

Let all the class who have certificates from Correspondent School or from Georgetown bring them to the committee.

ACCORDING TO A NEW STANDING RULE.

According to a new standing rule adopted at our last session, each district is to have a District Auditor, to whom the statistical reports of that district will be handed to be audited before they are turned over to the Statistical Secretary.

NORTHWEST TEXAS AND CENTRAL TEXAS CONFERENCE BROTHERHOOD ATTENTION.

Rev. J. T. L. Amis, a member of the Central Texas Conference, Brotherly, died at his home in Merkle, Texas, October 21, 1911.

AUSTIN DISTRICT MISSIONARY INSTITUTE.

The pastors, Sunday-school superintendents and Church leaders of Austin District will meet at Elgin, Texas, Dec. 5 and 6, for a two days conference.

ANNUAL CONFERENCE NOTICES.

RAILROAD RATES.

The roads traversing our territory have authorized a rate of one and one-third fares for the session of the conference.

BOARD OF MISSIONS.

The Board of Missions of the Texas Conference will meet in the Baraca room of the Methodist Church, Marlin, Tuesday afternoon, 2:30 o'clock.

ADMISSION NOTICE.

The Committee on Admission will meet in the Methodist Church at Marlin, Tuesday, 7:30 p. m., November 21.

AN ENGLISH AUTHOR WROTE.

"No shade, no shine, no fruit, no leaves November." Many Americans would add "no freedom from catarrh," which is so aggravated during this month that it becomes constantly troublesome.

TO THE MEMBERS AND FRIENDS OF THE NORTH TEXAS CONFERENCE.

Dear Brethren and Sisters.—The books are closed. We cannot furnish a home during the conference for any man, woman or child whose name has not already been sent in for entertainment.

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A PROTEST.

By Rev. R. P. Shuler.

I note from the account of the Tennessee Conference, which convened October 11, 1911, that seven members of that body were silenced, three of whom not only withdrew from the ministry but also from the membership of the Methodist Church.

Whether these men were forced to step down and out, I do not know. This I do know, however: Something is radically wrong when that number of men are compelled by their own consciences or by their brethren to quit the sacred work of the ministry at one time.

If you will study carefully the minutes of the Tennessee Annual Conference I think that you will find that body afflicted with other records strangely and pathetically like the one made this year. Now, the question is, what is wrong?

In the summer of 1901, after having completed my course in Emory and Henry College the preceding spring, I went to Nashville and attended a summer school at Vanderbilt University. It was my purpose to enter that institution the following autumn and complete the theological course there given, if conditions should permit.

I spent something like a month upon the campus of the University, associated with those who were there for a like purpose, three-fourths of whom I would judge were members of the Tennessee Conference.

While there I learned more than I had ever dreamed I would ever learn in my whole life. I learned that there was no sane and reasonable foundation for the account of creation as given in Genesis. I learned that it was impossible for Moses to have chronicled the early account of God's relation to humanity and humanity's relation to God, as we find these things recorded in the first books of the Bible.

I learned that the parting of the sea, the falling of the walls of Jericho and various other supposed-to-be miraculous events were nothing but natural consequences of natural laws. I learned that the Book of Ruth was a religious novel. I learned that Daniel was a myth, Jonah a humbug of first-water and Job a hatched-up product of a fertile brain.

I learned that there were books in the Bible that ought never to have been there. I learned that the part that had a right to a place in the Book was all mixed up, so that an ordinary man could tell neither heads nor tails. I learned about a great number of Isaiah's, the color of their hair, the length of their beard and the parts of the Book they wrote.

single champion among Christian men. It is not real scholarship that is to be feared. It is the pretention of the venerated type, which realizes that its only road to recognition is by antagonizing the fundamentals.

The scholarly champion of faith is as safe to the Church to-day as he has ever been. The objectionable man is the boasting knight of doubt who rides his charger rough-shod into the sacred places, disgusting and discouraging oftentimes the truest in the Church.

I am glad that the Bishops of the Church have taken up arms against this condition and the creators of such a condition. Bishops Candler, Hoss, Kilgo, and others, are aiming their guns truly and with good effect. It is high time. The spirit of infidelity within our body can bring no blessing. It takes a believing Church and a believing individual to bring a message and do a work of power.

The Midland Methodist, organ of the Tennessee Conference, has this to say of Bishop Kilgo's opening charge to the conference: "After the prayer, Bishop Kilgo delivered his opening charge to the conference. Seldom has a more eloquent or more powerful address been heard by a Methodist body.

It was a powerful plea for the old faith, the old ideals, the old religion. He declared that those who had done God's work were the real history makers. He said that science was a good thing in its place, but it would not save souls or make great personalities. He took several raps at 'higher criticism' and pleaded for the simple faith of the fathers."

In the meantime it would be well for us to keep an eye on every theological school of the Church. Find out, by your presence if possible, what our summer schools are giving to our young men. We have no time to play at this matter. It might surprise some who read this article to know how many schoolmen in Southern Methodism are not sound on the things once delivered to the saints. These are the men who are training the future ministry of the Church, and I, for one, believe that their faith as well as their intelligence should be a test of their acceptability in the positions which they hold.

When a man comes into contact with a body of young ministers and finds them shaken to the very foundation by the teachings of a man or men placed by the Church as their instructors, his heart becomes troubled for the future of things. God grant that the experience of the grand old Tennessee Conference may not be inherited by the other conferences of Southern Methodism. And to this end, it might be well for us to guard against those very forces that have multiplied themselves within that territory of the Church, to the destruction of the faith of many.

Later News.

I have just noticed the minutes of the West Texas Conference. The question, "Who are discontinued?" is answered, "None!" Texas Methodism has been criticised because of its so-called extreme position against "higher criticism."

Methodism in this State is as near orthodox as anywhere in the connection. Watch carefully the reports of the Texas conferences and see how this State, with more than 1000 itinerant ministers, compares with the Tennessee Conference in point of number of men who step down and out of the ministry this autumn. R. P. S.

A VINDICATION OF WESLEY AND METHODISM.

From the incipency of Methodism until the present day, small-minded men animated by a spirit of narrowness and sectarian jealousy have been trying their best to overthrow the Methodist Church, and to discredit our teachings, and to stir up the prejudices of the people against us.

walter, and contains several false and misleading statements, which ought to be corrected.

Now, I wish to give the exact facts in the case without a particle of bitterness or sectarian feeling in my heart. As a great poet has said,

"I will nothing extenuate, Or aught set down in malice."

Now let us look at this report and see whether it is true or not. Mr. Showalter says, "Brother Nichol showed from good authority that the Methodist Church was established in England, 1729; in America, 1736, and after leaving America for England Mr. Wesley says of himself that he then was 'a child of wrath, an heir of hell,' thus showing that the founder of Methodism was an unconverted man at the time he did the act."

Now here are several errors in that short sentence. What are facts in the case?

- 1. The Methodist Church was not established in England in 1729.
2. The Methodist Church was not established in America in 1736.
3. Wesley was not an unconverted man when the Methodist Church was established, either in England or America.

Let us look at the real facts: It is a fact that in 1729 Wesley and his brother and two others at Oxford met together to study the Bible, to read and pray, and to enjoy conversing together about spiritual things. It is a further fact that in 1732 Mr. Clayton joined with Wesley in their studies and Bible reading. It is further true that in October, 1735, Wesley and others embarked for America, and, after his arrival, he taught and preached in Georgia. But be it remembered that the Methodist Church was not yet established up to that date, either in England or America.

It is further true that a few societies were organized by Wesley as early as 1739 for the purpose of studying the Bible more closely and of reviving pure New Testament Christianity. But let it be understood that those societies were organized, not as Churches, but simply as working bands of Christians to labor for the promotion of a higher standard of religion, and that Wesley and the members of the societies were members of the Established Church of England, and that neither he or they had any intention whatever of organizing a new sect or Church.

As authority for these statements I refer the reader to "A Short History of the People Called Methodists," by Wesley himself in his own works, Vol. 7, pages 345-397. But Mr. Showalter says that Wesley was an unconverted man when the Methodist Church was established. That statement is absolutely untrue as I proceed to show by incontestible evidence. Let us see the truth.

Wesley's Conversion.

It is said by some writers that Wesley was not converted until after he returned to England from America. That he did experience a wonderful change after his return to England is absolutely true. But whether it was conversion or sanctification that he received in that marvelous change is a matter about which there is a difference of opinion among the writers of Methodist history. I give the account of that change in his own language and you may call it what you will. Here are his words. Under date of May 24, 1738, he writes, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. * * * After my return home I was much buffeted with temptation, but cried out and they fled away. They returned again and again. I, as often, lifted up my eyes and he 'sent me from his holy place.' And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror."—Wesley's Journal, Vol. 1, Page 74.

Now, readers, bear in mind this wonderful change in Wesley's heart took place on May 24, 1738, and the first societies were not organized by Wesley until 1739! And that was not the establishment of the Methodist Church! And yet both Mr. Nichol and Mr. Showalter assert that Wesley was an unconverted man when he organized the Methodist Church! O shame, where is thy blush!

I will now ask this question, was there ever a Campbellite preacher who had a clearer case of conversion than did Wesley? Was the conversion of Mr. Nichol, or Mr. Showalter, either

Facts for Weak Women

Nine-tenths of all the sickness of women is due to some derangement or disease of the organs distinctly feminine. Such sickness can be cured—is cured every day by

Dr. Pierce's Favorite Prescription

It Makes Weak Women Strong, Sick Women Well.

It acts directly on the organs affected and is at the same time a general restorative tonic for the whole system. It cures female complaint right in the privacy of home. It makes unnecessary the disagreeable questioning, examinations and local treatment so universally insisted upon by doctors, and so abhorrent to every modest woman.

We shall not particularize here as to the symptoms of those peculiar affections incident to women, but those wanting full information as to their symptoms and means of positive cure are referred to the People's Common Sense Medical Adviser—1008 pages, newly revised and up-to-date Edition, sent free on receipt of 21 one-cent stamps to cover cost of mailing only; or, in cloth binding for 31 stamps.

Address Dr. R. V. Pierce, Buffalo, N. Y.



one, as sound, as clear, as scriptural as that of Mr. Wesley's?

Now let us refer to that expression about Wesley being a "child of the devil and an heir of hell" so often quoted by the bitter enemies of Methodism, and the other expression that although he went to America to convert the Indians he was not himself converted.

In regard to this latter expression he himself said in parenthesis (I am not sure of this) that is, he was not sure that he was not converted. And in a footnote he says, "I had even then the faith of a servant, though not that of a son." (See Wesley's Journal, Vol. 1, page 56.)

Now the facts are that Wesley during all of his stay in Georgia and up till May 24, 1738, lived a much holier, purer, better life than the majority of his opponents who assail him so bitterly are living even now in this age of the world. But here is an explanation by Dr. J. O. A. Clark of this period of Wesley's life which is very clear and satisfactory: "What if Wesley, after his departure from Georgia, did say that he who went to America to convert Indians was not himself converted? When Paul, in his Epistle to the Ephesians, called himself 'less than the least of all saints,' or when writing to Timothy he called himself 'the chief of sinners,' was St. Paul an unconverted man? The first he wrote of himself eighteen years after he was caught up into paradise; the second he wrote in his last prison, after his last battle was fought, the race ended and the goal gained. He was not sure that he was right when he denied his conversion. 'Neither are we,' says Mr. Tyerman. 'Indeed,' Mr. Tyerman adds, 'Wesley's assertion was too strong; in after life he felt it so, and those who quote it so, ought in all fairness to add what he himself appended. Hence, while he had not the confidence and joy of an assured son, Mr. Tyerman believes that 'Wesley in Georgia was accepted of God through Christ.'" (See the Wesley Memorial, volume by Dr. Clark, pages 617-619.)

So we see here the falsity of the charges alleged by our Campbellite opponents against Wesley and they are without any foundation in fact. Mr. Showalter says that Nichol showed by good authority that the Methodist Church was established in England in 1729. Now I ask Messrs. Nichol and Showalter to tell us who that good authority was? Give us the book and page. I am sure they will never do it, for no such authority exists. Mr. Showalter also asserts that Mr. Nichol affirmed the doctrine of the M. E. Church, South, to be a production of the ruler of darkness—Satan himself—and for this reason he fought it.

Now my only reply to this is, that both these men are so utterly lacking in Bible knowledge and the real facts of history that they are unworthy of belief and that they are so much under the blinding influence of deep-seated, sectarian prejudice that they cannot see the truth!

W. W. HORNER.

Hempstead, Texas.

KITTEN AND I.

One of the things that every visitor to Chicago should see is the City Board of Trade where pandemonium reigns from eleven o'clock in the morning until a few minutes after one in the afternoon. The sight must be seen to be appreciated. The "pit," which is a small amphitheater some thirty feet in diameter, is literally filled with a wild, gesticulating throng of men representing millions of money. To stand in that narrow circle means that the occupant has back of him great sums of money. The business carried on there looks more like a "Kilkenny-cat-fight" than anything else we have seen. The deals are made entirely by signs and gesticulations. No mortal who does not understand these signs has any idea of what is transpiring. The men seem to be furiously mad, and at times it appears

that there may be some serious clashes among them, but it is a part of the game, and no harm comes of it further than the loss of thousands of dollars which may be lost in the deals. Upon leaving the place one cannot say that he has learned a thing in the world, but can only say that he has seen the thing at work.

As our business in this world is soul saving, the place that attracted our attention was the Pacific Garden Mission on Monroe Street, where the inimitable Harry Monroe with his lot of workers are struggling with that great problem of redeeming the submerged masses. This wonderful mission is of National fame, and is one of the places that every one interested in Christian work should visit. When we went in the service was ready to begin. "Harry," as he is called, had things in charge. They have no song books, but in their stead hymns are printed on sheets of paper and these are distributed in all the chairs. The songs are such as deal with the essentials of salvation and the singing is inspiring in the extreme. Monroe is no mean singer himself, and his big, sunshiny face, through which the great soul of the man shines, simply makes the people sing. The music is inspiring, and we felt that we were in a sacred place, for the Spirit of the Lord was present. After a short sermon by some visiting brother, the Christian people were asked to stand. The object of this was to "spot" the unsaved, which was done by the ardent workers present. The audience was dismissed, but before any one could leave the house, one of those workers was beside every person who did not stand, and at work for the salvation of the soul. Some of these people were drunk, and nearly all of them hard cases. Some were taken to the altar, really assisted by the workers, for they were too drunk to walk alone. Instruction was given and earnest prayer made for them, not a few of whom appeared to be saved. It should be said, however, that at the conclusion of the sermon, there is a live testimony meeting. This is by way of approving the truth of the power of the blood of Christ to save. It is worth going a long way to hear the ringing testimonies of these men, who were formerly as bad as any of the worst who hear their words, and who now are well dressed and enjoy the confidence of all who know them. Surely the Lord's blessing has attended this movement, for hundreds have been saved from the deepest depths of sin to a life of beauty and power.

The now famous "Billy" Sunday was converted under the power of a street service held by Harry Monroe in Chicago. While some fellow-worker was talking, Harry saw three fellows coming down the street. They were baseball "fans" gaily dressed. Harry felt strangely impressed to reach them for Christ, but he says that he feared the fellow who was preaching could not "catch" them. He literally pulled him from the goods box that served as a pulpit, and mounting the stand himself began a most hearty exhortation. The three stopped and listened. Harry kept on talking and praying. After a little two of the men walked on while the third sat upon the curbstone, burying his face in his hands. At the close of the exhortation, Harry went to the fellow and succeeded in leading him to Christ. This was "Billy" Sunday, who has, in his own peculiar way, held some of the greatest meetings since the palmy days of Sam Jones.

On Friday night we again attended the Pacific Garden Mission, and at a late hour boarded the Grand Trunk train for Canada. We have traveled over many of the great roads of the South and North, but are free to say that we have never been on a better roadbed than this great company provides for its patrons. They have a double-track road all the way from Chicago to Montreal, Canada, and their trains are ideals of comfort and

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swiftness. They operate about five thousand miles of track in Canada and the United States, reaching all the principal districts and cities of the Dominion. They are now completing their trans-continental line to Vancouver, and when completed will be a wonder in railroading. Their lines reach to Quebec on the East, and when finished will extend, as said, from this city to the Pacific coast.

On Saturday we reached Ingersoll, the home of our good friend, Mr. Roger Miller, to whom we owe so much of the pleasure and profit of this magnificent trip. Sunday was a rainy day, but seventy people gathered in the church for morning worship. We did our best on a sermon which, to all appearances, was enjoyed by the faithful. We feel sure in venturing that there are not many places where that number of people would have gone through a downpour of rain to attend divine service.

The reverence of the people of Canada in their Churches has greatly impressed us. Nearly all the people follow that beautiful custom of bowing or kneeling in prayer as they enter the Church. There is no talking or laughing when in Church. The service is conducted much the same as our own, with the exception that the Scripture reading comes before the prayer. The service begins with singing "Praise God from Whom All Blessings Flow," after which there is a short invocation. Then the singing of the first hymn, reading of Scripture lessons and prayer. Special music is interspersed as is wished. Nothing but their Standard Hymn Book is used and the people all sing. It is an inspiration to hear a congregation sing in this country. We have never attended a Church where there was not a creditable choir, but in no case does the choir have a monopoly of the music. They invariably sing every stanza of the hymns, sometimes eight in number. After the benediction the people all sit down and bow in silent prayer while the organ plays softly; then silently leave the building to the louder strains of the organ.

We could not help contrasting this reverence with its lack in our Southern Churches. Such training must begin with childhood, and it would not be an easy matter for our people, except on new mission fields, to learn what seems to us, this better way.

Of the great Ecumenical Conference we will have something to say in our next.

FRANK S. ONDERDONK.

Content yourself with the flight of time and the silvery tinging of the hair. The ravages of the years are forever irreparable.

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.

REV. HENRY DICEMAN.

Rev. Henry Diceman was born in Ontario, Canada, March 6, 1836. He was converted in early youth and joined the Wesleyan Methodist Church in his native country. In his young manhood he entered the ministry as a lay preacher where he rendered faithful and efficient service. He was married to Susannah Preterman April 14, 1857, whose release came about thirty years prior to his own. To this union were born twelve children, nine of whom survive him and were by his bedside during his late illness and remained there until the end came. Of these there are three sons and six daughters, viz: John Diceman, Fred Diceman, Lewis Diceman, Miss Anna Diceman, Miss Ethel Diceman, Mrs. Susie Day and Mrs. Nellie Wickert, all of Dallas County, and Mrs. Polly Lawler, of Chicago, Ill., and Mrs. Bertha Kepka, of Brown, Texas. He removed to Texas in 1882 and settled in Dallas County where he has since resided, until he fell on sleep September 19, 1911. Soon after coming to this State he united with the M. E. Church, South, as a local preacher, where he was faithful to the end. Bro. Diceman was the friend and helper of all his pastors. He was steward as well as local preacher and in this office his faithfulness could not be surpassed. He was always in his place at every service and was never known to miss a Quarterly Conference. His presence was always a benediction to the preacher and his home was always the preacher's home where he administered his hospitality without stint. Truly Bro. Diceman was a friend of God, a friend of the Church and a friend of the preacher. Truly a great man in Israel has fallen. Yes, we'll miss him here, but it will only cause us to desire heaven the more. Having tasted his companionship here we desire it through eternity. His body becoming enfeebled as the end approached, he spoke no words which could be regarded as a dying testimony, but he did much more, he left a living testimony of seventy-five years which is an open book where all who have known him read this message: "His life was in perfect harmony with his profession. We never saw children more devoted to a father than his were. To these we would say father is not dead, but sleepeth. If you will all walk in father's steps you shall all go where he has gone and one bright, glorious day there shall be an unbroken family at God's throne where you will praise him for Father, for a Savior and for salvation forever and ever. Amen!" G. W. WHISLER, Reinhardt, Texas.

BOOTHE.—Joe Henry Boothe died at his home in Gonzales, August 28, 1911. Brother Boothe was born in Wade County, North Carolina, November 20, 1851, and came to Gonzales County when he was twenty-two years of age. He was a graduate of the Rabin-Badger Institute. He taught school in Gonzales and DeWitt Counties for eight years, then entered the stock business at which he was very successful. In 1886 he represented his county in the Legislature; and in 1890 he was elected County Clerk of Gonzales County. For the last fifteen years he has been a very successful business man. Brother Boothe was honest, sincere, candid, generous; not generous with money only, but generous also in his judgment of his fellowmen. He bore with the infirmities of others, made allowance for frailties, never said harsh things. He was a true friend, and valued friendship for what there was in it and not for what it could get out of it. Nearly twenty years ago he modestly, yet firmly, took his stand by the cross of Calvary. No one who knew him will for a single moment call in question that in the highest and best sense of the word, he was a good man. This is the witness of those who knew him best and those who knew him best loved him the best. GASTON HARTSFIELD, Pastor, Gonzales, Texas.

POWELL.—On October 5, 1911, the Methodist Church in Bastrop, Texas, lost one of its oldest and most devoted members, in the person of Mrs. Sarah McGehee Powell, daughter of Mr. and Mrs. A. W. Hill. Born in Bastrop County, Texas, October 22, 1839, she lacked only a few days being seventy-two years old. All these years, except one, were spent in this country. At the age of twenty she happily married to Mr. W. C. Powell, with whom she lived for forty years, sharing the responsibilities of domestic life. She loved her home and was indeed largely the light and life of that home. In 1899 her husband died. Since that time she has lived with their only child and daughter, Mrs. W. A. McCord. Sister Powell was a great sufferer, but through it all she "endured as seeing Him who is invisible." "Looking not at the things which seen," her affliction worked for her a far more exceeding and eternal weight of glory. Everything that medical skill, good nursing and kind and loving care could do was done. No more devoted attention could have been given. For thirty-six years she had been a member of the Methodist Church in Bastrop, and her love for and devotion to the Church can be attested by all the pastors through those long years. Having large means she was a liberal and cheerful supporter of the Church, kind and considerate to the poor. She will be greatly missed in the Church and in all the circles of life in the community. On October 6 the funeral service was conducted by Rev. C. H. Booth, of San Marcos, one of her former pastors, assisted by the writer. Attended by a large concourse of friends and relatives her body was laid to rest in the beautiful cemetery overlooking the town in which she had spent so many years and the home she loved so well. I. T. MORRIS.

LEA.—Mrs. D. P. Lea, who was born in Maury County, Tenn., September 29, 1824, died at her home near Gonzales, at the age of 87 years, 8 months and 7 days. She was married to James K. Lea, April 29, 1847, in Carroll County, Miss. Her life was an open book, and her character was as transparent as a crystal stream. She was a woman of good mental parts. She read a great deal, and understood the fundamental doctrines of her Church (Methodist). She loved God and humanity; and the whole purpose of her life was to do good and make the world better. No one can say aught against her name. She has answered the roll call beyond the grave. The world is poorer because she has departed, but she has left a name that cannot be estimated in value. Her children, grandchildren and friends will miss her, but the power of her influence will linger with them all their days. Sister Lea lived a glorious life and her death was triumphant, for she had found in the Bible her title deed of an inheritance incorruptible and full of glory. GASTON HARTSFIELD, Pastor, Gonzales, Texas.

MORTON.—Miss Lavinia Ethel Morton, daughter of M. E. Morton, was born in Morgan Mills, Erath County, Texas, September 19, 1886. She was converted in July, 1898, and united with the M. E. Church, South, the same date. She moved with her parents to Fisher County, Texas, in 1908, where she lived until her death, which came October 28, 1911. Miss Ethel was a sweet-spirited character; hers was a beautiful Christian spirit. She was universally beloved by all who knew her. She leaves a heart-broken father, mother, brothers and sisters. Weep not, dear ones, you will see her again. C. S. CAMERON.

KIRCHHOFF.—Mrs. Hattie Kirchhoff was born June 22, 1880, in Greenville, Ohio, and died in San Antonio, Texas, leaving a husband and five little children. Mrs. Kirchhoff was our near neighbor and her home was less life and her devotion to her family were the esteem of all who knew her. She was a Christian of the highest type and a member of the Lutheran Church. May heaven's blessings rest upon her bereft family. M. G. JENKINS.

OREAR.—Mattie A. Orear (nee Tinkle) was born December, 1848, in Panola County, Miss., and died October 23, 1911, in Erath County, Texas. On October 6, 1874, she was married to Bro. J. M. Orear in the State of Mississippi. To this union seven children were born—four boys and three girls. One of these preceded her to the glory world. The family moved from Mississippi to Arkansas in 1881, thence to Texas in 1900, where they have since resided. In early life she gave her heart to God and united with the Lutheran Episcopal Church, South. Her life was consistent, her death triumphant. A few days before the end came she told her daughter, Mrs. Lech, that her time on earth was short, but when the summons should come she was ready to go. While the family is separated now, some in heaven, some on earth, the same Christ who was her pilot, if taken as your guide, will make you an unbroken family in heaven, where sorrows and death do not come, and partings are no more. H. B. CLARK.

TREITHART.—Walter Edward Treithart was born March 4, 1889, and on the evening of June 16, 1911, the shadow of death fell over our home. The death angels came and took our Walter. God only knows how we loved and miss him. It was the saddest hour of our lives. The Bible tells us God does all things for the best, but I can't understand why God took my only boy. He was so pure, so good and so sweet. He joined the Methodist Church January, 1909, under the ministry of Bro. E. P. Williams. He had received a gold button for attending Sunday-school one year without missing and a Bible for going two years. Everything was done for him that could be done, but God knew best. God grant that I may live to meet him in heaven. His Sunday-school class was his all bearers. The flowers were many and beautiful. He has gone from our home, but not from our hearts. HIS MOTHER.

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

OUR GOD FOREVERMORE.

'Tis hard to take the burden up,
When these have laid it down;
They brighten all the joy of life,
They soften every frown.
But oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Though they are here no more!
More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forevermore.

—Selected.

WEST TEXAS CONFERENCE

Austin District—First Round.
Manor Sta., at Manor, Nov. 11, 12.
Elgin Sta., at Elgin, Nov. 13.
McDade Cir., at McDade, Nov. 18, 19.
Smithville Sta., at Smithville, Nov. 19, 20.
Striberville Cir., at W., Nov. 25, 26.
Weimar Cir., Dec. 2, 3.
Columbus Sta., at Columbus, Dec. 3, 4.
Flotonia Sta., Flotonia, Dec. 9, 10.
Eagle Lake and Altair, at E. L., Dec. 16, 17.
West Point Miss., at W. P., Dec. 16, 17.
Lagrange and Winchester, at L., Dec. 17, 18.
Liberty Hill and Legader, Dec. 23, 24.
McDade Miss., at McDade, Dec. 27.
Pflugerville Miss., at P., Dec. 30, 31.
First Church, at Austin, Jan. 2.
South Austin, at Austin, Jan. 4.
St. Luke's and Walnut, St. Luke's, Jan. 6, 7.
University Church, Austin, Jan. 8.
Word Memorial, at Austin, Jan. 9.
The District Stewards will meet at the First Methodist Church, Austin, Nov. 22, 9 a. m. NAT B. READ, P. E.

San Angelo District—First Round.
Miles, Nov. 11, 12.
San Angelo, First Church, a. m., Nov. 19.
San Angelo, Chadbourne St., p. m., Nov. 19.
Brady, Nov. 25, 26.
Lohn, Nov. 28.
Eien, Nov. 30.
Menard, Dec. 2, 3.
Junction, Dec. 5, 10.
Rochelle, Dec. 9, 10.
Sonora, Dec. 15.
Eldorado, Dec. 16, 17.
Ozona, Dec. 20.
Water Valley, Dec. 23, 24.
Sherwood, Dec. 30, 31.
Sterling, Jan. 3.
Garden City, Jan. 6, 7.
Midland, Jan. 13, 14.
Paint Rock, Jan. 20, 21.
San Angelo Circuit, Jan. 27, 28.
District stewards' meeting, San Angelo, First Church, Tuesday, Nov. 14, at 7:30 p. m. L. C. MATHIS, P. E.

San Marcos District—First Round.
Kyle & Maxwell, at Kyle, 3 p. m., Nov. 11.
Manchaca Cir., at M., 3 p. m., Nov. 18.
Buda Cir., at Buda, a. m., Nov. 20.
Beechmont Cir., at Nixon, 3 p. m., Nov. 25.
Luling Sta., at Luling, 10 a. m., Nov. 27.
Waelder Cir., at Thompsonville, 3 p. m., Dec. 2.
Gonzales Sta., 9 a. m., Dec. 11.
Seguin Sta., 9 a. m., Dec. 2.
Sangles Cir., at Sangles, 3 p. m., Dec. 23.
Martindale Cir., Fentress, 10 a. m., Dec. 25.
Dripping Springs Cir., at Dripping, 3 p. m., Dec. 30.
San Marcos Sta., 7 p. m., Jan. 9.
The District Stewards will meet at Lockhart Monday, Nov. 5, 7 p. m. W. H. H. BIGGS, P. E.

Cuero District—First Round.
Edna, Nov. 18, 19.
Victoria, Nov. 19, 20.
Hallettsville, Nov. 25, 26.
Rock Island, at R. I., Nov. 26, 27.
Ganado, at Ganado, Dec. 2, 3.
El Campo, Dec. 3, 4.
Provident, at Provident, Tues., Dec. 5.
Port Lavaca and Traylor, at P. L., Dec. 9, 10.
Nursery, at Nursery, Dec. 10, 11.
Port Oyster, at P. O., Dec. 16, 17.
Cuero, 7 p. m., Wednesday, Dec. 20.
Yoakum, Dec. 23, 24.
Shiner, at Shiner, Dec. 24, 25.
Midfield, at Midfield, Dec. 30, 31.
Palacios, Dec. 31, Jan. 1.
Smiley, at Smiley, Jan. 6, 7.
Nixon, Jan. 7, 8.
Leesville, at Bebe, Tuesday, Jan. 9.
Ruessing, Jan. 13, 14.
Pandora, at Pandora, Jan. 20, 21.
Stockdale, at Stockdale, Jan. 21, 22.
Lavernia, at Lavernia, Jan. 23, 24.
The District Stewards will meet at the Methodist Church, Cuero, 7 p. m., Nov. 21, Tuesday. JOHN M. ALEXANDER, P. E.

Uvalde District—First Round.
Moore, at Moore, Nov. 8.
Pausal Sta., Nov. 11, 12.
Millett, at Millett, Nov. 18, 19.
Dilley, at Dilley, Nov. 25, 26.
Utopia Sta., Dec. 2, 3.
Crystal City, Dec. 9, 10.
Carrizo Springs, at C. S., Dec. 10, 11.
Batesville, at B., Dec. 16, 17.
Uvalde Sta., Dec. 17, 18.
Cottulla Sta., Dec. 20.
Devine and Lytle, at D., Dec. 23, 24.
Laredo Sta., Dec. 30, 31.
Del Rio Sta., Jan. 6, 7.
Eagle Pass Sta., Jan. 7, 8.
Sabinal Sta., Jan. 13, 14.
Hondo Sta., Jan. 20, 21.
Rock Springs, at R. S., Jan. 28, 29.
S. B. BEALL, P. E.

San Antonio District—First Round.
Laurel Heights, Nov. 5.
Tabernacle, Nov. 5.
West End, Nov. 12.
Kerrville, Nov. 12.
Boerne, at B., Nov. 19.
Pleasanton, at P., Nov. 21.
Harper, at H., Dec. 3.
Center Point, Dec. 3.
San Antonio Cir., at Oak Island, Dec. 10.
Government Hill, Dec. 10.
Bandera, at B., Dec. 17.
Medina, at M., Dec. 17.
Prospect Hill, Dec. 24.
South Heights, Dec. 24.
Jourdanton, Dec. 31.
Potter Cir., at P., Jan. 7.
Travis Park, Jan. 14.
S. H. C. BURGIN, P. E.

NORTH TEXAS CONFERENCE

Sherman District—Fourth Round.
Southmayde Cir., Nov. 11.
A. L. ANDREWS, P. E.
Sulphur Springs District—Fourth Round.
Sulphur Springs Sta., Nov. 11, 12.
W. D. MOUNTCASTLE, P. E.

Greenville District—Fourth Round.
Fairlie and Wesley Chapel, at W. C., Nov. 11, 12. (Business session at Fairlie, Oct. 21.)
Merit Cir., at —, Nov. 12, 13.
R. G. MOOD, P. E.

Paris District—Fourth Round.
Lamar Ave., Nov. 11, 12.
Centenary, Nov. 12, 13.
J. M. SWEETON, P. E.

Dallas District—Fourth Round.
Grand Prairie, 11 a. m., Nov. 12.
Fairland, 3 p. m., Nov. 12.
J. M. PETERSON, P. E.

Terrell District—Fourth Round.
Kaufman, Nov. 11, 12.
M. L. HAMILTON, P. E.

Bonham District—Fourth Round.
Direct, at Maxey, Nov. 11, 12.
J. B. GOBER, P. E.

McKinney District—Fourth Round.
Renner, Nov. 11, 12.
Farmers Branch and C., Nov. 12, 13.
CHAS. A. SPRAGINS, P. E.

Gainesville District—Fourth Round.
Rosston Mission, at Forresterburg, Nov. 11, 12.
St. Jo at St. Jo, Nov. 12, 13.
E. H. CASEY, P. E.

TEXAS CONFERENCE

San Augustine District—Fourth Round.
Livingston Sta., Nov. 19.
Livingston Cir., Nov. 11.
Lufkin Sta., Nov. 13.
Center Cir., at S. G., Nov. 18.
J. W. MILLS, P. E.

Jacksonville District—Fourth Round.
Bullard, Nov. 11, 12.
Rusk, Nov. 12.
Pushy, at Mt. Vernon, Nov. 15.
Mt. Selman, at Mt. Selman, Nov. 18, 19.
Jacksonville Sta., Nov. 19, 29.
J. T. SMITH, P. E.

Pittsburg District—Fourth Round.
Naples and Omaha, Nov. 11, 12.
Redwater, Nov. 12, 13.
Atlanta Sta., Nov. 16.
Avinger Cir., at Mims, Nov. 18, 19.
R. A. BURROUGHS, P. E.

Marshall District—Fourth Round.
Henderson Cir., Griffin, Nov. 11, 12.
Henderson Sta., Monday, p. m., Nov. 12.
Church Hill, London, Tuesday, Nov. 14.
Marshall, First Ch., Wednesday, Nov. 15.
North Marshall, Friday, p. m., Nov. 17.
Harleton, Harleton, Friday, a. m., Nov. 17.
Harrison, Union Chapel, Nov. 18, 19.
H. T. CUNNINGHAM, P. E.

Brenham District—Fourth Round.
Somerville, Nov. 11, 12.
Brenham, Nov. 18, 19.
A. A. WAGNON, P. E.

Houston District—Fourth Round.
Velasco, Nov. 12.
Anketon, Nov. 12.
Humble, Nov. 15.
Brazoria, Nov. 19.
Alvin, Nov. 19.
ELLES SMITH, P. E.

Beaumont District—Fourth Round.
Liberty, 10 a. m., Nov. 11.
Dayton, 7:20 p. m., Nov. 11.
Cartwright, Nov. 18, 19.
First Church, Beaumont, Nov. 19.
D. H. HOTCHKISS, P. E.

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Tyler District—Fourth Round.
Whitehouse, at Lane's Ch., Nov. 11, 12.
White Point Sta., Nov. 17.
Edgewood, at Edgewood, Nov. 14.
Grand Salline, Nov. 16.
Mineola, Nov. 16.
Marvin Church, Nov. 17.
Tyler Cir., at Bascom, Nov. 18, 19.
C. B. GARRETT, P. E.

Navasota District—Fourth Round.
Willis Cir., at Willis, Nov. 11, 12.
Anderson Cir., Nov. 18.
Bryan Sta., Nov. 17.
Bryan Cir., Nov. 18, 19.
F. M. BOYLES, P. E.

Marlin District—Fourth Round.
Travis, at Cedar Spgs., Nov. 11, 12.
Maysfield, Nov. 14.
Whitlock, Nov. 18, 19.
I. F. BETTS, P. E.

NEW MEXICO CONFERENCE

Pecos Valley District—First Round.
Dexter, Nov. 11, 12.
Hagerman, Nov. 12, 13.
Elida, Nov. 18, 19.
Portales, Nov. 25, 26.
Rovers, Dec. 2, 3.
Clovis, Dec. 9, 10.
Blacktown, Dec. 10, 11.
Texico, Nov. 16, 17.
Malaga, Dec. 23, 24.
Carlsbad, Dec. 24, 25.
Lovington, Dec. 30, 31.
Pecos, Jan. 6, 7.
Togoli, Jan. 7, 8.
Fort Stockton, Jan. 10.
Odessa, Jan. 15, 14.
Artesia, Jan. 17.
Hope, Jan. 20, 21.
Sacramento Miss., Jan. 24.
Roswell, Jan. 27, 28.
I. B. COCHRAN, P. E.
Postoffice, Artesia, N. M.

Albuquerque District—First Round.
Gallup, Nov. 4, 5.
Albuquerque, Nov. 11, 12.
San Marcial, Nov. 18, 19.
Mandalay, Nov. 25, 26.
Mortuary, Dec. 2, 3.
Watrous, Dec. 9, 10.
McIntosh, Dec. 16, 17.
McAlister, Dec. 20, 21.
Carrizozo, Dec. 23, 24.
Cerrillos, Dec. 30, 31.
Star, Jan. 13, 14.
Tucumanari, Jan. 20, 21.
Tucumanari Cir., Jan. 22, 23.
San Jon, Jan. 25.
Chamilton, Jan. 27, 28.
Clayton Cir., Feb. 3, 4.
Let the stewards increase the assessments
for pastors' salaries in each charge this year.
Failure to do this will cripple the work in
your charge for the whole year and perhaps
for years to come. J. H. MESSER, P. E.

If We Were To Say
That nowhere on earth is there to be found a Sewing Machine equal in all respects to the
Advocate Machine
You would think our statement an exaggeration. But there are hundreds of good women in Texas who believe it. WE DO SAY that our New Model, Drop Head, Automatic Lift is the equal of machines that usually sell for \$75.00. The reason we can sell this Machine for less is because we ship direct from the factory to your station. It escapes the usual ramification from factory to consumer and gathers no cost en route.
THE ADVOCATE MACHINE is sold with a double-edged guarantee; that is, we back the factory, and you are thus secure in your purchase.
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Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

Edited by REV. H. A. SOAZ, D. D.

SOUTHERN METHODIST UNIVERSITY GETS \$200,000.

It has already been announced that the General Board of Education of New York City, New York, has made a donation of two hundred thousand dollars to Southern Methodist University. In some respects this is a very exceptional thing that has been done in this instance, as it is the first time in the history of the board that a donation has been made to an institution not already founded and with a record for great work in its past. The exception has been made by reason of the fact that Dr. Buttrick, the Secretary of the board, who has spent many years in carefully studying the conditions for higher education throughout the United States, regards Dallas as the best unoccupied territory to-day for a real university.

Like all gifts of the board, this is a conditional donation. The conditions are as follows: The sum of eight hundred thousand dollars must first be secured by notes and subscriptions satisfactory to the board. The time allowed for securing this subscription is eighteen months. The time for the collection of these notes and subscriptions is limited to five years. The donation of three hundred thousand dollars by the city of Dallas has been accepted by the board as satisfactory, so that to meet the conditions the Methodists of the State must add five hundred thousand dollars to the amount which Dallas has given. The payments made by the General Board are in proportion to the sums collected in cash from other sources. A further condition is that, of the million dollars to be raised in this manner only five hundred thousand can be used in buildings, and the other five hundred thousand to be reserved as an endowment fund, and to be invested in some productive securities other than University property. An additional condition is that the money donated by the General Board cannot be used for specific theological instruction, but must be applied to the department of the arts and sciences of Southern Methodist University. This exclusion of specific theological work would not forbid the establishment of the chairs of New Testament Greek, Hebrew, Biblical Literature and Church History, as parts of the academic department.

Elsewhere in this issue are stated the conditions of the gift of \$200,000 by the General Board of Education of New York City to Southern Methodist University. This is unquestionably one of the highest tributes possible to the spirit and gift of the people of Dallas, and the loyal enthusiasm of the Methodists of Texas. It is believed that it is unprecedented in the history of denominational schools. The conditions imposed should not be misunderstood and upon careful study seem most reasonable. As a non-sectarian board they cannot in any instance promote sectarianism.

Some friends may not understand this, however. To such we would say that the revenue from this money could certainly be used for such work as is done in our Theological Department at Georgetown, but could not be set aside specifically for teaching Methodist doctrines. Doubtless such friends will not hesitate in assisting us in raising funds that may be used for such specific purposes. To be sure we must study and teach Methodism, and must promote it every moment, and in every instance, but just as certainly ought we to raise among ourselves the endowment for that purpose. Methodist pride would not allow us to use the General Board's money for that purpose even if they were willing. Let us build wisely and largely so that we may elicit gifts from everybody everywhere, but for the specific purposes of doctrinal training let it be our pleasure to furnish the endowment ourselves.

The Southern Methodist University Officials have pleasure in reporting a most pleasant and profitable visit to the Northwest Texas Conference session at Plainview, Texas. The weather was about the most varied assortment possible, but the wonderfully cheerful and optimistic spirit of that equally wonderful country prevailed, and consequently the session was a great success. Plainview deserves high rank among Texas cities, as is shown by a rigid enforcement of the local option law, a beautiful new Methodist church and strong support of the Junior College at that place. Seth Ward College is a typical Texas Methodist school—well-equipped for the work contemplated by an experienced Methodist-preacher-president, Rev. J. Sam Barcus, and a faculty composed almost totally of graduates of Southwestern University. The student body is unexcelled in spirit and personnel. Quite a number voluntarily stated an ambition to complete their education in Southern Methodist University and are shaping their courses to that end. We shall not hesitate to do all in our power to offer them, each and all, just such opportunities as they so much deserve.

The least of our fears as to the opening of the University is the lack of patronage. We have made no effort whatever to pledge students, and it seems that the contrary will be the necessary course before the University opens. From every section of the State and from schools, both in and out of our Church control, we are constantly receiving assurances of heavy patronage. Young men and women are asking as to the courses they should take in preparation for entrance—fathers and mothers are considering the matter of sending or boarding their sons and daughters—teachers are talking matters of correlation—and numerous subscribers state that they are glad to assist financially the institution that proposes to do so much for their children. A prominent citizen upon making a study of the matter of patron-

age is quoted as saying that whatever the accommodations offered by the boarding departments may be, they will be overwhelmed. If such is the case with the Dormitories, what might be the condition of the teaching departments? If the University represents all Texas it must be built upon great proportions.

Our great laymen representatives on the Board of Commissioners from Northwest Texas Conference, Hon. T. F. Turner, of Amarillo, and L. G. Hawkins, of Vernon, were prevented from attendance upon the conference, but have not been idle. No truer or more loyal men are in our Church and they are determined to see Methodism own and control a great University at Dallas, Texas.

The clerical members of the Commission from that conference are Revs. J. G. Putman and G. S. Slover, and this quartette realize that they are holding the responsibility of handling the greatest opportunity for a University ever offered to any Church. This responsibility is no small matter. Our high schools and junior colleges are crowded with the best sons and daughters of our land, and our Churches are constantly pleading for more gifted, consecrated and loyal laity to meet the demands of the present to say nothing of the future.

The matter of accepting or rejecting a gift of a million dollars for the use of the Church is a small matter as compared to the wasting or misdirection of this opportunity to begin a new era in the great Southland.

There are never any doubters among those who visit the grounds of the University. Whatever questions the visitors may have as to the value of the gift of Dallas, there are no words of doubt when they leave. There have been many enterprises located upon lands that had no other value—simply depending upon the new enterprise to create value, but this is an exception to the rule. There is no sort of doubt but that the lands that have been given to the University would easily bring in the course of a few years without the University a million dollars. Bishop Atkins has repeatedly said that if he owned them now, and was at liberty to dispose of them as he wished, he would not accept a million dollars for them. With such a gift in lands and \$300,000 in good notes as a bonus, what ought Texas Methodism do in accepting it?

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

REPORT OF THE JOINT BOARD OF FINANCE.

To the Bishop and Members of the Northwest Texas Annual Conference, 1911:

Dear Fathers and Brethren—The Treasurer of the board has received from various charges during the year, for Bishops' fund, \$193. Have received from the Conference Teller the sum of \$1426.37, making a total of \$1529.37, which amount we remit to our agents, Smith & Lamar.

The Treasurer has received during the year for conference claimants, the sum of \$366. We have received from L. Blaylock, \$105.25. We have received our pro rata of the Marquis fund, \$138.47. The superannuate endowment fund, \$84. Reserve fund carried over from last year, \$344.44. We have received from the Conference Teller, \$4167.58; Smith & Lamar, \$126; making a grand total of \$5331.74. From the Calvin fund, \$10, which we have apportioned among the widows and orphans of our deceased traveling preachers.

We recommend that a reserve fund be left with our Treasurer, of not less than 5 per cent of the total collections, said fund to be paid out during the year to any preacher who may become disabled during the year, and not otherwise provided for, or the wife of any preacher who may die during the year, and not otherwise provided for, in a sum not exceeding \$100 to any one claimant, upon the written order of the presiding elder within whose bounds such claimant may reside.

The assessment upon this conference for Bishops' fund during the year, amounts to \$1943.00, and we estimate the amount necessary for Conference Claimants the present year, \$6000. We are assessed delegates' expenses, \$1000; one-half of which we have distributed among the several districts, together with all other assessments, as per scale furnished us by the presiding elders. We recommend that the different boards be assessed as follows, for printing the journal of this session: Mission Board, \$200; Church Extension Board, \$80; Board of Education, \$80; Sunday-school Board, \$25; American Bi-

ble Society Board, \$15; making total of \$400. After prayerful and careful consideration of the needs of all the claimants upon this board, we have apportioned to them as follows:

Mrs. J. T. L. Annis.....	\$171 00
Rev. J. M. Baker.....	235 00
Rev. J. W. R. Bachman.....	240 00
R. L. F. Collins.....	250 00
Mrs. W. F. Compton.....	111 00
Rev. J. A. Crutchfield.....	225 00
Rev. J. P. Calloway.....	150 00
Rev. F. G. Fair.....	100 00
Mrs. W. B. Ford.....	201 00
Mrs. J. W. Gibbons.....	327 00
Rev. B. F. Gassaway.....	185 00
Rev. J. A. Hyder.....	185 85
Mrs. S. E. Hauk.....	101 00
Rev. R. S. Hizer.....	200 00
Rev. W. L. Harris.....
Rev. J. S. Jolley.....	270 00
Mrs. W. W. Kizer.....	151 00
Mrs. J. S. Lane.....	101 00
Rev. C. S. McCarver.....
Rev. I. L. Mills.....	125 00
Rev. R. M. Morris.....	150 00
Rev. W. B. McKeown.....	75 00
Rev. J. R. Mood.....	375 00
Rev. J. R. Steel.....	114 12
Miss Amelia Steel.....	150 00
Mrs. C. M. Shuffler.....	241 00
Mrs. E. W. Simmons.....	101 00
Rev. J. M. Sollir.....
Rev. S. C. Vaughan.....
Rev. S. E. Wilson.....	250 00

Dr. John R. Stewart appeared before your board and represented the interest of the endowment fund, concerning which we offer the following recommendation. That we urge each presiding elder to see that this matter is brought before each congregation and an offering asked for before the second Quarterly Conference, and the amount of the offering sent to the Treasurer of this board.

Respectfully submitted,
L. A. WEBB,
Chairman.
R. A. CLEMENTS,
Treasurer.

GEORGIA LETTER.

By George G. Smith.

The printers do wonderful work in deciphering my chirography, but sometimes they misread my letters. I do not complain, or correct, but in my last letter a trivial mistake in two places really spoils a little poem. Instead of pointing out the error I will simply give the verses again, as I intended they should be:

"Are they the blest who, while their brothers,
Weighed with anguish bend them down,
Cannot weep as do the others,
For no pang their hearts have known."

"Walketh bravely to the altar,
To the garden, to the cross,
As he walked there without falter—
Others gaining by his loss."

The words, "weighted and life," instead of "weighed and loss" destroyed the poem.

The Council.

I received on Saturday my New York Advocate and read yesterday, with great interest, the accurate report of the proceedings of its first day.

I cannot say that the outlook is all that I would like. Especially I am disturbed by the prospect of the Canadian Methodists as a separate body ceasing to exist. The desire to do a service and carry out the scheme of some academics will lead, I fear, to a sad conflict, which will result in a greater disintegration. The sturdy Scotch Covenanter and the impulsive Welch or Cornwall Methodist, with his loud amens and joyous hallelujahs, are not going to mix. No, not more than oil and water. I trust, though, the conferences by a majority have sent the question to the congregations and that they will defeat it even now and go on their way.

I did not relish Mr. Hughes' utterances anent "Criticisms," and the benefit coming from it, at all. This captious criticism called the "Higher" has done up to the present time untold harm, and is bound to do more. The assurance of its friends that it will do good and only good in the end is belied by the history of Germany, Holland, Switzerland and England, and especially New England.

The Last Review.

Dr. Alexander holds certainly an open court, but save one stationed preacher in Tennessee and one Georgia negro, the Southern Methodists have little to say in the court. Dr. Curtis' article is, as far as the North is concerned, fearfully true, and fearfully chilling. I fear his prophecy is likely to be fulfilled, and I fear the coming of the same conditions down this way as we get better learned.

If our preachers who read the Review don't become posted on Jewish Rabbism and Advanced Thought, and French Athelism, and German Rationalism, it will not be the fault of

the Review. It gives them all a hearing. There is certainly ground to be grateful to the Congregationalist, Dr. King, for the respectful way he speaks of Jesus.

Dr. Granbury, who ought to know, says the hopes we have had of a reaction in Germany are baseless, and the dreams that Prof. Harnack is becoming orthodox is a vain one. It is not much comfort to know the land of Melancthon is a land of atheists, or at best of deists.

Dr. Warfield gives perhaps as fine an essay on "Exclusive Immersion" as is to be found unless the question has been finally and forever settled by Bro. Mahaffey, of the Clinton Circuit, South Carolina, who says he has said the word needed now.

Dr. Mudge, the New England mystic, whose articles are so frequently found in our journals, gives a very laudatory article on Horace Bushnell. He has evidently full sympathy with this Hartford philosopher in his views on Christian nurture and the atonement. It may be possible to bring up children so they will never sin, or repent, but grow up like lilies and roses only to be fair and sweet. I have heard of such in Texas and New England, but I have never seen any in Georgia, and all Dr. Bushnell's philosophy goes awry down this way. The fact is, Bushnell's anti-Calvinism is so attractive to the Arminians of the land of Edward, that they are willing to follow him all the way.

Professor Stowe.

One of the most notable articles is from the son of Harriet Beecher Stowe. He, I am glad to see, never speaks of the Civil War, but of the "War Between the States," and says his good mother wrote "Uncle Tom's Cabin" in the interest of peace, and because she loved the South and its people.

The Rabbi and the Jews.

The clever Jew who writes of the Jews and their ethics, like all of his class I have ever known, complacently takes all in sight, and gives nothing in return. There has been much cajoling and hobnobbing with rabbis in these late years, and they have smilingly accepted it as a tribute to their worth.

The Catholics.

The ex-Catholic priest who tells of the naughty doings of the old Pope toward the Modernists writes with a diamond-pointed pen, but one can see little joy in swapping Catholic superstition for German neology.

One's religious fervor is not much advanced by the general tone of doubt and unrest which mark the writings of our modern essayist. We are evidently trying to make a landing from a very stormy sea. In the meantime, the revelry of the goddess go on. While the academics are overturning things, the Devil is holding high carnival. The one great question is, how not to settle the issues between critics and philosophers, but to keep this world from going to the Devil. Men are not sinners because they believe in Kant or Hegel, but because they are not afraid of God and retribution for gross animalism. The poor fellow on a frontier circuit who gathers five hundred rustics into God's fold is worth a whole regiment of these piddlers in philosophy or criticism.

The news comes from little Holston of near ten thousand conversions and none of them were led to the Savior by arguments against the standards. The old-time religion revealed not to the wise or prudent but to babes, which makes one a little child, is good enough for me.

Llano District—First Round.

- Goldthwaite Cir., Bethel, Nov. 11, 12.
- Goldthwaite Sta., Nov. 12, 13.
- Mullen, Nov. 14.
- Lampasas, Nov. 15.
- San Saba, Nov. 16.
- Lometa, Lometa, Nov. 17.
- Center City, Center City, Nov. 18, 19.
- Marble Falls Cir., Walnut, Nov. 26, 27.
- Marble Falls Sta., Nov. 26, 27.
- Valley Springs, Dec. 2, 3.
- Llano Sta., Dec. 4.
- District Stewards' Meeting, Dec. 5.
- Llano Cir., Llano, Dec. 6.
- Bertram, Bertram, Dec. 10, 11.
- Burnet, Burnet, Dec. 11, 12.
- Kempner, Oak Ridge, Dec. 17, 18.
- San Saba Cir., China, Dec. 30, 31.
- Richland Springs, Dec. 31, Jan. 1.
- Fredonia, Fredonia, Jan. 6, 7.
- Mason, Mason, Jan. 7, 8.
- Blanco, Blanco, Jan. 13, 14.
- Johnson City, Jan. 14, 15.

J. D. SCOTT, P. E.

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