

# TEXAS CHRISTIAN ADVOCATE

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Number 1

## The Sixtieth Anniversary of the Texas Christian Advocate

**B**Y REFERENCE to the top of this page it will be seen that we are now entered upon our sixtieth anniversary, which gives to the Advocate an age of fifty-nine years. As a matter of fact the Advocate is sixty-seven years of age, for it was projected in 1846, but prior to the Civil War it suspended publication for a time on account of financial difficulties, and during the progress of that civil strife and a year or so following, it again suspended publication; so that it lost eight years in the shuffle, and for that reason we call this number the sixtieth volume. But it was founded the year after Texas was admitted into the Union.

What changes have taken place since the Advocate was born! Sixty-seven years ago there was no railroad in Texas, wireless telegraphy was not even a dream, and telephones would have been regarded as a miracle. Outside of Galveston and San Antonio, there was no town of importance in the State, and these were small and almost insignificant. Sam Houston, the old Commoner, was alive and in his glory as a man and a politician. The population of Texas was small and vast stretches of territory now teeming with thrift and industry and occupied by towns and cities were then wild wildernesses and grass-grown prairies. Over them the buffalo, the deer, the coyote and the Indian held sway. The Church was just beginning to get a permanent foothold, and the few preachers then in the active work were only furnished with their horses, saddlebags, Bible, hymn book and rifle. Their lives were constantly in peril from robbers, wild animals and the treacherous red man.

But look at the condition of things today in Texas! We have a network of railroads, the wires, quivering with intelligence, stretch to the remotest bounds of

the State, the telephone brings almost every family in the Commonwealth into momentary communication, the wilderness and the prairie have been converted into sources of industry and wealth, the buffalo and the Indian have disappeared, and towns and cities dot the country from the center to the rim of the State. Four millions of happy people now find their homes in this great empire of the Southwest.

And what about the Church? Instead of a struggling little kingdom, with preachers scattered here and there trying to preach the gospel in private homes and under brush arbors, we now have more than a thousand Methodist preachers in pastorates, three hundred thousand members, great institutions of learning and millions of dollars invested in Church property.

If the grand men and women who lived and labored sixty-seven years ago could get up out of their graves and view the scenes as they exist today, how their eyes would open with wonder and astonishment! They would find themselves in a new world and under new and changed conditions. But we doubt if half a dozen of the grown men and women who were in the Church in 1846 can be found anywhere in Texas and this side of eternity. They lived and labored and went to their reward, transmitting their hopes and influence to the generations to follow them. Their sacred dust is sleeping here and there all over this great domain. They did not dream of the inheritance upon which we have entered as their successors in the work of Zion.

In 1846 the Texas Christian Advocate, started under another name, was then small in size and exceedingly limited in capacity. It was only a prophecy. Life, whatever that was to be, was all before it. It stood upon the threshold and looked

down the future and walked by faith and not by sight. For many years it lived a precarious existence and now and then, for lack of funds, it closed shop and seemed to wind out its career. But after a suspended vitality at given intervals, it became resuscitated and again entered the field for another doubtful struggle. This was its history until the beginning of the eighties when it emerged from the side of the doubtful into the light of hope and permanency.

But throughout all those years of vicissitude and change, activity and inactivity, the Advocate never lost hope and never surrendered the field of its doubtful contest. It struggled on amid want, poverty, burden, debt and disquietude, and persistently urged the necessity of its existence. It knew then that it had a God-given mission and that the Church was dependent upon it as an organ of communication and as an exponent of her doctrines and polity. Nearly two generations have passed since the Advocate began its perilous journey, until it is doubtful if a score of people who read its first issue can now be found among the living. But look at it to-day! It comes to its readers with this issue sparkling with life, resonant with hope, full of the choicest matter, and triumphant in its conquest. It stands forth like a strong man equipped for a still greater race. During all these years it has been faithful to every trust committed to its care and to-day it is better prepared for service than at any period in its history. It has never wavered in its stand for righteousness and it is more largely feared by the enemies of God and humanity than any other single force in Texas. It has been in the forefront of every battle waged in behalf of the faith once delivered to the saints.

That the Advocate has done its part to mold the moral and religious sentiment of

the people of this Commonwealth and to fight back the powers of evil in Church and State, none will deny. Its long history concerning these matters is read and known by multiplied thousands. As such its friends love it and honor it, and its enemies despise and fear it. It is a welcome visitor in thousands of homes and its influence continues to grow and spread with our increase in population.

It has ceased, in a certain sense, to be a prophecy. It has realized many of its dreams of the long ago. It occupies a pedestal of history and it looks back with pride and thanksgiving over the scenes of its struggles and triumphs. But in another sense, it still looks forward with a larger vision of prophecy through the coming years. If in the past it has done this well, with all its drawbacks, what, with its present advantage, may it not hope to accomplish within the range of another three-score years of progress? And the best of all is, it has labored in the past and will do so in the future, not for its own personal aggrandizement, but for the glory of God and the good of humanity. It belongs soul and body, mind and spirit to the Church of Jesus Christ, and upon his altar it rests as a sacrifice in the interest of his kingdom.

Now, what does the Advocate ask in return for its service? Nothing but the co-operation of the ministry and the membership of the Church in order that its efficiency in service may be more largely augmented. If our ministers will continue to put it into the homes of the people it will renew its pledge to redouble its energy as a factor in the successful work of our Zion. Hence the Advocate, at the age of sixty-seven, comes to you this week with the best wishes for the prosperity and success of Methodism throughout these lands.

### WORLDLINESS—CAUSE AND CURE.

**W**ORLDLINESS is conformity to the world. When one joins the Methodist Church one renounces the world, the flesh and the devil. The desires of the flesh—the natural man—and the habits and doings of worldly people are the most effective means the devil has for destroying spirituality in Christians and for weakening the power of Christ's Church.

If, therefore, one would renounce the devil and all his works, one must necessarily renounce and be on guard against his methods. The cause of worldliness in the Methodist Church is, first, a desire to be in so-called society and, second, the abandonment of self-discipline.

A Methodist woman wishes her daughters to move in what is known as the society circle. To do that they must attend the theater, dance and give card and

wine parties. The call of society is stronger than the call of conscience, hence they must do as society does. That opens up the way for satisfying the conscience while indulging the sinful desires of the flesh.

Let not such mothers be deceived. "God is not mocked."

A mother laughed at the puritanism of her pastor when he warned her against having wine on her table where her little boys sat and partook. In after years, old and broken-hearted, she wept over the grave of a son who died drunk.

The cure is to take God's Word. Read its teachings concerning separateness from the world. Not seclusion from men is taught, but fidelity to the Christ-life is urged. God's Word plainly declares that if we live according to the natural desires we cannot be Christ's followers.

Do not imagine that prayers Sunday will atone for a worldly life during the week.

### "BY THEIR FRUITS."

**T**HE advanced and liberal preacher-clergy, we should say, are having several sorts of spasms over the "horrible" spirit shown by Billy Sunday, the evangelist. The trouble with Billy Sunday, as they see it, is the fact that he is not abreast with the "forward movement of religious thought." Billy doesn't believe in evolution, and it is awful for a preacher in this day to believe the Bible on the question of creation. Billy is way behind the times. But he is more than that; he won't be put right. An evolutionist preacher undertook to make him an evolutionist and got a black eye, theologically speaking.

A noted clergyman who very lately sat in Gamaliel's seat to instruct young Methodist preachers, took up Billy Sunday at a terrible rate. He said, "Every man

whose opinions differ from those of Mr. Sunday is a liar." Mr. Sunday really meant, no doubt, in his earnest and fearless defense of God's Word, to say that any man who contradicts God's Word charges God with lying and is himself the liar. Mr. Sunday's methods cannot all be approved, and he says some things he ought not to say, but judging by the fruits of his ministry in the salvation of souls he is worth more than a thousand of the learned doctors who denounce him as a montebank.

The man who looks after the business of other people generally neglects his own; but he who cultivates his own field assiduously is the best neighbor and friend of the man who lives and labors nearest to him. If the other man really needs him that fact will become apparent without any meddling or nosing.

## "And in the Setting Thou Art Fair"

An Appreciation of Rev. Jerome Duncan.

By REV. ROBT. E. GOODRICH

In the vast Processional of Life it is the privilege and lot of all to touch the varying types of character that form the fabric of current times. The great, the small; the known, the unknown; the good, the bad—all are in that "innumerable caravan" forever moving across the continent of the years. The days of our journey are the pages in the Book of Life's Pilgrimage, and on those pages we write, in imperishable deeds, the story of what we are. Very pleasing to some may seem the sentiment—

"For all that laugh, and all that weep  
And all that breathe are one  
Slight ripple on the boundless deep  
That moves, and all is gone."

—but we protest. Such words are mockeries to reason and revelation—they are treason to the highest instincts of our natures. One hurried glance across the horizon of time will set forth evidence by which we may unflinchingly affirm that, far from being "ripples on the boundless deep that moves and all is gone," great characters are adamant rocks against which the billows of time may beat forever, but in vain. "Surely he shall not be moved forever; the righteous shall be in everlasting remembrance." The voices of the evangelists are still heard; the characters of the martyrs are still before us; the examples of the saints still lead us on, justifying this interrogation and vindicating its answer:

"And is he dead whose glorious mind  
Lifts thine on high?  
To live in lives we leave behind  
Is not to die."

This comforting truth gives us ground for saying some heartfelt things concerning our great friend, our ascended brother, the Rev. Jerome Duncan.

Let the first word be of that holy of holies, the home circle. What a sacred picture remains in our memories of him there! As husband and father and brother, he lived in the joys of an affection that was always beautiful to behold. The mutual love that always existed between him and his brothers and sister was passing tender, and many times the subject of admiring comment. As a father he lavished upon his children all the wealth of his generous heart. Without leaning to a questionable indulgence, he yet sought to comply with every reasonable wish, granting every request and bestowing every benefaction in a solicitous love and wisdom that sought his children's welfare. As a husband his life was surely adorned with the tender grace of every becoming virtue. No companionship was ever more blessed than that which he found in the faithful woman who gladly and devotedly entered with him into all the exigencies of an itinerant ministry. With her he entered into every counsel. To her he confided all his plans. By every thoughtful way he sought to make her his helpmeet indeed, and such, indeed, she was. In sorrow or in illness there was no human ministry that could approach hers for his comfort. To one who knew him in his home the beauty of his life in that sacred precinct will be a perpetual memory.

Turning from the holy circle of the home, we cannot help thinking of Brother Duncan in a wider realm, the realm of friendship. The number of those who were bound to him by that sacred tie was limited only by the scope of his acquaintance. Genial in heart, versatile in mind, gifted as a conversationalist and generous in every impulse of his nature, he easily and unconsciously drew to himself the fullest confidence of those whose pathways touched his in the walks of life. With him friendship was as sacred as a sacrament, and every trust of confidence he held inviolate. His brethren of the ministry found unceasing delights in his fellowship, and in his broad sympathies they gained the inspiration for a more devoted service to their fellowmen.

But it was as a worker in the Kingdom of God that Brother Duncan's life came to its fullest flower. In a world swept by the destructive forces of evil he found scope for the fullest exercise of all the energies of his nature. With all his heart he championed every phase of civic righteousness. It was impossible for those who knew him ever to doubt one moment his attitude in the great moral questions that rose from time to time before the people. He feared no foe. He "counted not his life dear unto himself," but with apostolic courage threw himself into the front of the ranks whenever the forces of right and wrong were waging battle.

To do the will of the Master was,

for him, a passion that ran into a consuming jealousy for the Church. Beyond his "highest joy he prized her heavenly ways," and in his zeal for Zion's welfare he pressed on past the dictates of prudence, beyond the entreaties of friends, beyond the warnings of physicians and the call of home ties till he fell a sacrifice to the trust committed to him by the Church, a trust held unprofaned to the very last.

His interest in the Church at large and his knowledge of denominational affairs were phases of the catholicity that marked every side of his life. He could never be thought of as a provincial. Not only was he known throughout the denomination, but his acquaintance extended to the last boundary of the Church. His extended interest and sympathies, however, did not diminish, in any wise, his concern for the immediate task to which his Church had assigned him. As a pastor he gave the very closest study to every detail of congregational activities, and labored in the conviction that the smallest task in the Church of Jesus Christ was enough to honor the greatest man who sought faithfully to perform that task. His nature was sympathetic to a degree far beyond that of most men. Hence, as a pastor, he "carried the griefs" of his people. Hundreds of members in the Churches served by him will remember, with deepest gratitude, his ministrations of unfeigned sympathies in the times of sore trials. As a preacher he was characterized by a sustained enthusiasm in his message, by a discerning mind that made him preeminently analytic in thought and by a facility of expression equaled by few men. He was remarkably eloquent in prayer, oftentimes rising to

St. Luke's Church, Oklahoma City.

## An Autobiography

I was the fourth child—second son—of John and Drucilla Sampey. I was born January 7, 1834, near Bellville, Conecuh County, Alabama. As I learned from my mother, at the time I was born my father was well-to-do in finances. He had his all invested in a large stock and was in debt some \$10,000. His store was burned and, having no insurance, he was left with nothing but his wife and four children, with a debt of \$10,000 hanging over him. In this condition he began buying and selling cattle, driving them to Pensacola, Florida, and by the time I was of age he had paid all his debts and possessed something like \$100,000 in various kinds of property. During the war between the States he was again broken up, having comparatively little left. I can truthfully say that I was of rich parents, reared in poverty and turned loose in affluence.

I joined the M. E. Church so early in life that I have no recollection of the event. It was before the M. E. Church, South, was organized, so I suppose I stand as one of the charter members of the M. E. Church, South. I was somewhere about fourteen years old when I was converted. Of that event I have a clear and positive remembrance. It occurred at a camp-meeting close by where I was born, about eleven o'clock at night. I had been seeking religion nearly two days, during which time all seemed dark and gloomy, and when the blessing came it was as a sudden flash of lightning, and so overpowering that for a few minutes I lost my reckoning. When I came to myself I was in my mother's arms, shouting as loud as my lungs would allow. After this I lapsed back into sin and remained mostly in this condition till I was something like eighteen years of age. At this stage I determined that I would reform my life and live religiously. There was no meeting going on at that time, so I had the whole business to myself. After thinking over the matter for some days I went off one day some half a mile from home and knelt down by an old pine tree, determined to have the matter of my restoration settled. There I wrestled for some time and finally all became bright and joyful, and I had all the rejoicing to myself.

About this time I realized that my work was to preach the Gospel. Application was made to the Church for recommendation, and soon I was before the Quarterly Conference and given license to preach. During my nineteenth and twentieth years I preached as best I could as a local preacher. Some Sundays I would ride fourteen miles to fill an appointment and ride back home that evening and report for my father's work on Monday morning. However, most

of these two years I was off at school. December 13, 1854, the Alabama Conference convened at Talladega, Alabama, and I was admitted on trial in the traveling connection. The class consisted of twenty-three and I think that I was the youngest of the class. Nearly all of these have passed to the great beyond.

January 7, 1855, I left my sister's home to begin my life work as an itinerant preacher. The charge to which I was assigned, Holmes Mission, ranged along the east side of the Choctawhatchee River, partly in Alabama and partly in Florida. At the first Quarterly Conference Rev. S. F. Pilley, our presiding elder, attached this mission to the Campbellton Circuit, lying just east of the mission. From this to the end of the year Brother Britton and I traveled this large work together. I was preacher in charge on the mission part and Brother Britton was preacher in charge of the circuit part. Thus I was junior preacher half of the time and had a junior the other half. Of the many things which happened during this year I will mention but one. In the bounds of the Campbellton Circuit there was a noted place called Rabb's Valley. This place was about eight miles west of Marianna, and I had heard much about the people there as being very proud and stuck up. I, though young, decided that I would try their metal. So on Saturday before my appointment there I fixed up for my trip to the celebrated Rabb's Valley. I had a fine outfit which I had been using while on the Choctawhatchee River. I donned suit-pants, worn nearly to a frazzle, a slouched hat, ditcher boots, and to cap it off I kept on the shirt I had been wearing all the week and had not shaved for the last eight days (I was in the habit of shaving in those days). In this garb I landed at one of the nicest homes in all that part of the country and had the privilege of spending the night. The lady oggled me as much as to say, "Who are you?" But she was one of those kind-hearted women who is willing to accommodate almost any stranger. She said that I could stay and invited me to alight and come in. That overpowered me to such an extent that I began to think of changing my plan, but I rallied and told her who I was. The family treated me better than I expected, but kept oggling me. Without making any change in my dress I went with them to church the next morning. The congregation was large and handsomely dressed, ladies having on silk dresses and fine bonnets, men in their broadcloth coats and doeskin pants. For a few minutes I looked around to see what effect I

had produced upon the crowd. No one even sought an introduction to their new preacher. I soon walked into the house, and the people all gathered at once and behaved as nice as people ever did, for they were not only rich and high-toned, but were as religious as most congregations. During the opening service they had their heads down and seemed not to know what was coming. When I started my sermon I forgot my garb and all their finery, and became very much enthused with the subject in hand. Soon everybody had their heads erect and appeared deeply interested in what I was saying. I suppose that I preached the best sermon of my life up to that time. When the congregation was dismissed there was a rush to be introduced to the young preacher, and seemed to vie with each other as to who would show me the greatest welcome. It looked like my appearance was entirely forgotten. "Come, go with me to dinner," "Come and spend the night with me," came from many lips. When I went there to preach again I was very particular to put on my best apparel. I do not know that I ever spent time more pleasantly than at Rabb's Valley.

The next Conference was held at Eutaw, and for the first time I looked upon that august assembly. There were great men there—men who filled my soul with great admiration. There for the first time, I saw a live Bishop—it was Bishop Robert Paine. He charmed me with his dignity and urbanity in the chair, his fine appearance in the pulpit and with his wonderful sermon on Sunday. I was real to Grove Hill Circuit. This circuit lay in Clarke County, Alabama.

On December 14, 1856, at a Conference held in Tuskegee, Alabama, I was ordained deacon by Bishop G. F. Pierce. This time I was sent to St. Stevens Circuit, lying on the west side of the Tombigbee River, in Washington County. Here I remained for two years. During my second year on this work I was married, February 2, 1858, to Miss Mattie Eugenia Wilson, daughter of Dr. C. H. Wilson, of Coffeeville, Clarke County, Alabama. November 13 of the same year our first child was born. Being a girl we named her Minnie Isabella. In connection with my marriage I will mention a case of fit for tat. The first couple I ever married was Rev. W. H. Carter and Miss Rebecca Cox, and then in turn I was the groom in the first couple Brother Carter ever married.

November 28, 1858, I was ordained elder by Bishop Robert Paine at a Conference held at Macon, Mississippi. I spent the year 1859 on the Pasagoula Circuit. This circuit extended from near Mobile, Alabama, out west to the Pasagoula River, thence down said river to the Gulf coast, thence along said coast and Mobile Bay back to Mobile. This was to me an eventful year, and one of these events I will attempt to describe. I had to preach at a place called Cross Roads in Mississippi. A young Baptist preacher was sent into that country as a missionary, and he seemed to think that the best way to get his Church introduced was to enlighten the people on the subject of baptism. He seemed to preach but little else. He kept on until he was getting the people up to fever heat. There were a few Baptist families in the country, and among these there was a family by the name of Davis. In this family was a young lady who posed as a fine scholar. She thought that she would down me on baptism in a Greek argument. So she made the attack one day while I was at her father's house. I soon found that she knew nothing about the Greek language only as she had picked up a few Greek words in reading Baptist authors on baptism. The battle was a short one, if, for no other reason, I had too much respect for the female sex to indulge in a long harangue with a young lady on a controverted subject, especially with the parties at daggers' points. After consulting with some of my members I decided I would have, at Cross Roads, a rally on baptism. So I set the that day, preach two sermons—one on infant baptism and the other on the mode of baptism. When the day came the people from far and near were there. The Davis family was out in force. I preached first on the subjects of baptism and gave a few minutes' intermission. Mr. Davis heard this sermon through, and during the intermission was heard to make this comment, "I've got enough of this and I'm going, but that fellow is a good scription." And to home he went, but the other members of the family remained to hear me through the next sermon. There was a class of people in that country much gifted in coming in and going out during service, and I expected to preach a long sermon that day, so I studied up a way to hold the crowd to the close of the sermon. I commenced by telling them that over in Alabama there was a preacher who had an ap-

pointment at a certain place every month, and there was a man who would come in and listen for awhile and then go out and look up a tree, then come in again for awhile and then go out and look up the tree again. The preacher, being attracted by this peculiar conduct, hunted this man up and asked why he went out so often to look up that tree. The man answered that he would sit and listen until his head could contain no more, and then we would go out and look up the tree for relief. "Now," said I, "if anybody goes out today you may all know that he has all his capacity can contain." No one dared go out after that for fear of being laughed at. Well, during the sermon my attention was attracted to Mrs. Davis. She sat near a window. She would look out through the window and then look up at me. She kept this up for quite awhile. Finally I said something about baptism. Here comes in the young lady again. In talking with me she had called my pronunciation of that word in question by saying that it was pronounced baptizo and not baptidzo-o. So as soon as I mentioned baptidzo the old lady, full as she could hold, must say something for relief, as she dare not leave the house. She turned toward me and spoke out loud enough to be heard. "Yes, you are a baptidzo fool, that's what you are." The effect of this can be better imagined than told. The laugh being over, without even smiling, I went on with my discourse. I held the crowd for some two hours, at times laughing, at other times crying, and some too mad for either. In that two hours I told the people about all that I knew about the mode of baptism. The sermon must have been a stunner, as the tide was completely turned in favor of the Methodist Church. After this scene I baptized quite a number of children and adults in that country, and not one of them by the deep-water route. One of the Davis girls had married, and a child born unto them was presented to me to be baptized.

The years 1860 and 1861 I spent on Village Circuit, which took in the suburbs of the City of Mobile. These were years pleasantly spent.

Then I was on the Monroeville Circuit—the circuit where I was born, converted, licensed to preach, and recommended to the Annual Conference for the traveling connection. The war was on, and I suppose they thought it best to send me back to my father. By this time I was somewhat noted for taking up missionary collections. I will here relate the grand failure of my life. At a country week-day appointment, having a good congregation, I preached on missions for the instruction of the people. I had no thought of taking a collection that day, but I got along well, as I thought, and at the close I called on an old brother to pray, and he seemed to have caught the spirit of the sermon, and prayed loud and long for the good Lord to send out missionaries all over the world, and prayed that the Gospel might take the wings of the morning and dwell in the uttermost parts of the earth. I decided that it would be a good time to take up my missionary collection at that place. So I called for the collection, but to my chagrin I could get no response. No one would give, nor would anyone promise to give. I did not wish to be utterly fooled, so I began calling out names to see what they would give. But no one would say anything. By this time the brother, who had made the great prayer for Foreign Missions, had his head down between his knees. I thought that he would surely give something after offering such a prayer. But to my astonishment, when I called his name, he raised his head up sideways and said, "I don't believe in Foreign Missions nohow." I had to give up the chase without getting even one cent.

Early in this year Pensacola, Florida, was surrendered to the Yankees, and our preacher there, Anson West, fled back into the interior, and was placed as junior preacher on the Monroeville Circuit, on which I was preacher in charge. I was in the habit of calling him Uncle Anson. He had his peculiarities (and what great man hasn't?), but I never knew any man truer to the line than he. If I wanted him to preach I dared not ask him in any such language as, "Will you please preach for me?" If I did I would be sure to get for answer something like this, "No, sir," with considerable stress on the "sir." But if I would walk up to him and say, "Uncle, you must preach," naming the time and walk off, I could rely on his doing so. He had more respect for authority than for the civilities of life. When he came to be my helper we made a contract that he would perform one-half of every kind of work save such as was properly placed in the hands of the preacher in charge. He hated to baptize by immersion, but he would do so if pressed simply because his Church allowed it as a proper mode. Early in the year I had baptized one

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by dipping, so the next must fall on Uncle Anson, and it came in due course of time. Some time in the summer we held a meeting together; he preached on Saturday and I had to preach on Sunday. I knew that there was a candidate for baptism, a woman, and I knew that she wished to be immersed, so I told Uncle Anson to give a lecture on the mode of baptism at 10 a. m. Sunday and baptize all who might present themselves, but was careful not to tell him that there was one who wished to be immersed. The time as appointed came, and Uncle Anson was ready to deliver his lecture. He first requested those who wished to be baptized to come up and take a front seat, as he wished to talk to them. The woman who wished to be immersed was the only one who came up. Knowing Uncle as I did and having seen the woman's budget of clothes, I was almost on tiptoe to see what was going to happen. He gave a lecture characteristic of the man. Among other good things he told us that he did not believe that John the Baptist or the apostles ever baptized by dipping, and in this connection said in substance, "If John the Baptist or Peter or Paul were to come back to the earth and see preachers wading about in creeks, mill ponds and mud-holes dipping people for baptism and learn that he—John, Peter or Paul—was held up as the authority for so doing, he would be astonished beyond measure." He wound up his lecture by saying, "I will now come down and demonstrate how the apostles performed baptism." The woman called his attention and said that she wished to be immersed. He replied, "Well, madam, we cannot dip you today." We then set the baptizing for Monday morning; it rained all the morning until near the noon hour. After taking our dinner we decided to leave and call the meeting off, but we had to pass by the church, and to our astonishment a good crowd of people were assembled and the woman there with her rigging to be immersed. I told Uncle that he must proceed at once to perform the work. They had dammed up the branch near the church so that the water was just above the knees. He gave the woman another short lecture, the substance of which was, "I do not dip you to represent the death, burial and resurrection of the Lord Jesus Christ, but to represent the descent of the Holy Spirit upon the heart in regeneration." He then led her into the water and dipped her the best he could in such a mudhole. If Uncle Anson had related this in his History of Methodism in Alabama he might, to say the least, have given his book a little more spice.

1863—This year I was on Oak Hill Circuit, which consisted of three appointments, lying in the northern part of Monroe and the southern part of Wilcox County. Up to this time I had been boarding and renting houses and now I was placed in a good parsonage. It was cumbered by a debt of \$1000, but we paid that off during the year. I enjoyed the parsonage no little.

At the annual session of the Alabama Conference of this year, held in Columbus, Mississippi, commencing November 25, the Conference, by its own action, divided into the Montgomery and Mobile Conferences. Though the action was irregular, the General Conference at its next session sanctioned the division. My lot fell in the Montgomery Conference, being sent to the Sepulga Circuit, which took in a part of Conecuh County and a part of Butler. Before passing from this Conference held at Columbus I wish to relate a circumstance which, though painful to the man concerned, was of lasting benefit to me. Thus a man's failures in the pulpit may sometimes do more good than a success might have done. Though Bishop J. O. Andrew was the presiding Bishop. Bishop Paine was in attendance. These both were to preach at different churches on Sunday. Having heard Bishop Paine in some of the grandest sermons I had ever heard I decided to hear him that day. He announced as a text, "If the Son shall make you free you shall be free indeed." After giving us an introduction of some five minutes in length he turned to Dr. A. H. Mitchell, who was seated just behind him, and, in a whisper which I suppose was heard by everyone, asked, "What's the text?" Dr. Mitchell repeated the text over in a clear voice. The Bishop replied, "No, it can't be, can't be." The Doctor said, "Well, Bishop, that's the text you announced." The Bishop, looking over the large congregation before him, said in the most emphatic way, "Error, political error, social error, but the greatest error of all is spiritual error; if the Son shall make you free you shall be free indeed." Then, with a kind of blank glare in his eyes, he looked over the congregation repeated the statement above mentioned without making a single change in the words or in the emphasis which I could detect. He then

made a statement or two of no marked importance, and then went back to his headings, "Error political error, etc." He kept this up for one solid hour, making no particular change in it anywhere. At last he took his seat, looking crest-fallen. I was sorry for him, but his magnificent failure did wonders for me. I concluded that if such a great man as Bishop Paine could make such a signal failure, I surely would be excused when I made failures. I learned from this also that preaching telling sermons was very much like financial ventures. The man who can make a venture will sometimes fail, but often succeeds. Without ventures a man may be safe, but he must content himself with small means. I find it just so in preaching. To preach a sermon of telling effect the preacher must work himself up to a very high tension and receive a divine affluatus. When these work to his advantage he can preach with ease and power, but were he to him when these drop on him, as drop they will sometimes. I have said, and I believe it is true, that a man who never makes failures never preaches anything beyond the ordinary.

1864—When I reached the Sepulga Circuit one of the Churches, Bethel Church in Butler County, wished me to give them all the time. So the following arrangement was made: I filled Bethel as a station and Bro. W. H. Ardis, a local preacher, the other appointments, but I was to make all the reports, and Brother Ardis was put down as the junior preacher.

1865—I spent on the Jacksonville Circuit in Calhoun County. The town of Jacksonville was able to be a station and wanted to be such. To accommodate this want the presiding elder placed R. J. Sampler, a local preacher, as junior preacher, and we each preached one-half of our time in Jacksonville and the other half in the country. I, however, lived five miles out from town. This year the war closed some time in the spring. I had my little girl and another, Nannie Thomas, who was staying with us, engaged in studying when I was at home. A little office in the yard was used as a studio. One day a man came and asked me to let his little boy fall in with my two girls, as it would not take much more time, for he would fall in the class with Nannie. I allowed him to come. After a few days a widow lady wanted me to take her two daughters, and I had to do or seem impolite. In a few days I had a large school; so much so the neighbors put up a schoolhouse near where I was living. This was hard work in connection with my pastoral work, but it paid in more than finances, for during the year many of these children were converted and brought into the Methodist Church.

1866—Jacksonville was made a station, filled by W. R. Kirk, and I occupied the remnant of the old Jacksonville Circuit, called Alexander Circuit, and held on to my school for six months. I had in this school quite a number of "Rebs," as they were called. These boys had gone to the war, and as that was over they wished to learn something, and they made splendid pupils. One day a man riding by cried out, "School batter." One of these "Rebs" said, "Boys, take him." In a minute I was left with the girls and very small boys. In about one hour they filed back as orderly as if nothing had happened. I said nothing, as I knew that I was powerless, and more so as I did not blame them, as the fellow ought to have had better sense than to throw an insult at a lot of soldier boys. After school I asked them what they did to the fellow. They said that they put him in a mud-hole.

During this year our second girl was born, August 26, and we named her Willie Eugenia King.

1867—This year I spent on Snow Hill Circuit, lying along the south line of Dallas and Butler Counties.

1868 and 1869—I was on Haw Ridge Circuit, lying in Coffee and Dale Counties. The first year here I conceived the idea of getting up a camp-meeting. I made the matter known to Bro. H. P. Waugh, then pastor of the Geneva Circuit, lying along by the side of my work. He favored the move and then joined in with me with a good deal of zest. By means of a good deal of hard work we succeeded in starting a large camp ground called China Grove. We even succeeded in getting Bishop W. M. Wightman to attend. The first meeting was a grand success, as were many more in after years, and had a great tendency to develop and bring into notice that country, which before that time was considered somewhat in the back-ground. The preachers had here some trouble in collecting the Bishop's fund, but after the people saw and heard a Bishop preach, in a few minutes I collected, by walking around the camp ground, the entire collection for that year, ten dollars due on the year before, and all the Bishop's ex-

penses in getting to and from the camp ground.

1870—A new circuit was formed around the above-mentioned camp ground, taking in a part of both the Haw Ridge and Geneva Circuits, and bore the name of Westville. I was placed on this circuit and lived in a parsonage. Up to this time I had boarded or had to rent a house, and I felt like I was getting up in the world. Early in this year the dreadful disease called meningitis broke out in this country, and nearly every person who took it died. My dear wife, the mother of my children, was among the first victims. Thus I was left alone to battle with the world, having two little children to look after. I could not stand this very long, and before many months I found another mother for my children, and she proved to be about all that a mother means and a noble wife included. Her maiden name was Miss Susan Elizabeth Mizell.

The General Conference held during this year changed the Conference boundaries, blotting out the Montgomery and Mobile Conferences, and making the Alabama and the North Alabama Conferences, and I fell into the Alabama Conference.

1871—This year I was pastor of Troy Circuit, in Pike County.

1872—I was sent to the Olustee Creek Circuit to preach on baptism. This work lay just west of Troy. There was a big stir in that country on the subject of baptism, brought about the Campbellites. They were getting too much water in their religion and I was sent there to dehydrate it. I spent three whole months preaching on the nature of the Church and baptism. There lived a Campbellite preacher there who had been challenging every preacher who would appear, presiding elders included. He let me alone, though I was just itching for him to make a challenge. This year I started another big camp ground, located at Hill's Chapel. The first meeting was a good one, and many more, I learn, came after.

I determined to transfer and made my arrangements accordingly. I sent to Bishop Pierce for a transfer to the North Mississippi Conference. He sent it, but it did not reach me in time for that Conference. At our Conference, held at Eufulaua, I requested Bishop D. S. Doggett to transfer me to the Northwest Texas Conference, but he declined on the ground that that Conference had been held, and he did not know that I could get an appointment there before the next meeting would be held, and told me that I would have to wait until the next year. I then told my presiding elder that I would stay provided I was sent where I would not have to put a house and buy a horse; I was willing to do either one, but could not do both. I had sold out everything. I was read out to Greenwood Circuit, way down in West Florida. They had a parsonage, but not furnished. I found it would cost me nearly as much to get there as it would cost me to get to Texas. They told me that I was sent there to preach on baptism, as it was needed, and as I had done such a good job on Olustee Creek they wanted me to do the same on Greenwood. I was thankful for the compliment, but could not bear the expense. So I was in a peck of trouble. I had well-nigh decided to go to Texas without a transfer. Just in the nick of time I boarded a train for Montgomery. I fell in with Bishop G. F. Pierce and told him my troubles. He asked me if I could do anything in Texas to make a living until the next meeting of the Northwest Texas Conference. I told him that I could live one year almost anywhere. He then told me that he left Bishop Keener that morning in New Orleans, and that Bishop Keener told him to find a preacher for Jacksboro Station, and as quickly as he could write it on a rumbling train he prepared me a transfer to the Northwest Texas Conference and stationed me at Jacksboro. I was soon on my way to that place. I landed at Dallas one night about midnight early in January and I reckon that I happened to put up at the poorest hotel in the State. Next morning I ventured out to see the town and soon found the pastor of the M. E. Church, South, Rev. R. W. Thompson. He took me and family into his house and kept us over the next Sabbath. I shall never forget his kindness to me.

1873—I spent this year in Jacksboro.

1874—I was stationed in Weatherford and had the care of the Northwest Texas Conference on my hands, which met there some time in October.

1875—This year I served the Steventonville Circuit. Rev. J. F. Neal, presiding elder, and I determined to make a raise in Foreign Missions on the district. Up to this time this collection had been very low, the assessment on the district this year

was only sixty dollars, and getting that small amount was thought doubtful. The first effort was made on my work. I was set to make the break. In that effort I raised sixty dollars. The presiding elder took up the subject with my help, and we reached the sum of \$300 on the district. These past three years were spent in the frontier country. When I went anywhere I had to carry a good gun to be prepared for the roving Comanche Indians. I was hardly safe anywhere outside the towns during the three years. I was fortunate enough not to meet up with any Indians, but they murdered several persons pretty near me. One prominent feature during these years was the cowboy. I understood the cowboy pretty well, as I had been brought up one myself. This fact was of great advantage to me. I was very far from making it known that I had been a cowboy, but understanding them I knew better how to manage them. In the cowboy, under a rough exterior, I frequently found a noble specimen of a man. They would do almost anything I wanted them to do but seek religion. Once I found myself, wife and two children some ten miles from Jacksboro attending a meeting, and the Indians out on a raid through the country. The cowboys found out that we wanted to get back to town and came to me and asked how many of them I wished to go with us. I told them that I would like to have about six. These were ready in a few minutes and more were ready if I wanted them. So off we went with these boys armed cap-a-pie, and I felt safer in their hands than if I had a company of Uncle Sam's regulars, because these boys understood the Indians better than did the soldiers.

1876—I was sent to Chatfield Circuit, far removed from the Indians. At the close of the year I was sent to the Centerville Circuit, but there had been much stir among the preachers of the Conference, which I thought was fully settled, but after the appointments were announced I found that the trouble was not entirely over, so I prevailed upon Bishop D. S. Doggett to transfer me to the East Texas Conference.

1877 and 1878—I was on the Bellview Circuit in the East Texas Conference. Here, much to my liking, I had R. W. Thompson as my presiding elder, and as I lived at Kilgore I had Rev. I. Alexander to associate with. They were used to fine preaching at Kilgore, for Brother Alexander kept a school there, and he was one of the best preachers in Texas. I never was able to show myself to much advantage when I made my first appearance in a new place. I was passing the humdrum for several months, and I saw that I was regarded far down below the standard of that town. Brother Alexander had said to me that I was preaching too much there; that the people had been preached to death anyhow. Thus matters stood until one fine Sabbath morning in the spring it looked like everybody had come out to church, and I covered all embarrassment and got off unusually well, and had soon seen that I had arrested the attention of Brother Alexander and the whole congregation. As soon as I dismissed the crowd Brother A. came rushing up to me and said, "Sampey, you do not preach here enough." I had no more difficulty in preaching at Kilgore. The people began to say that they did not care much whether I or Alec, as he was generally called, preached, as it would be well done by either of us. I mention this as the greatest compliment I ever received as a preacher.

1889-1892—I spent these four years on the San Augustine District. When Bishop J. C. Keener read me out to this district I thought that I was ruined forever. The year before it had paid the presiding elder about \$250 and raised about twenty-seven dollars and fifty cents for Foreign Missions. The presiding elder had to be supported by the Board of Missions. I did my best to get the Bishop to make a change, but he was immovable. As soon as I reached the soil of the district I got off my horse and prayed earnestly that I might be made a blessing to the district, and the prayer was doubtless answered, for when I left the district it was paying the presiding elder about \$1000 and giving to Foreign Missions about \$500 and other things in proportion. It developed into a fine district, so much so that very few of the preachers would have felt left had they been sent there as presiding elder. When I went to this district my horse failed me and got too lame to travel, and that prince of laymen, T. S. Garrison, took my horse for what he could make out of him and gave me two good ponies. Some time after one of these ponies died and he gave me another to make up the loss. During my first year on this district my older daughter married G. H. Lanier of Kilgore.

1883 and 1884—These were two

pleasant years I spent in Tyler Station. My wife's health was declining at this time, and this was the greatest trouble of my life. While on the San Augustine District a lump formed in one of her breasts, which continued to grow worse from year to year. The doctors pronounced it cancer and they performed two operations upon her while we were in Tyler, but this failed to cure her, however much she may have been relieved.

1885—This year I spent in Crockett Station. It was the bluest town I ever saw, and I reckon that I was the bluest man there. It looked like everyone was about to break. A financial crash was upon the people; several broke and many of them were greatly bent.

1886-1888—These three years I was on Troupe and Overton Circuit, years I trust, well spent.

1889—I was sent to Center and Timpson Station. These places in Shelby County were in the bounds of my old district. I rented a house from T. S. Garrison in Timpson, in which we lived until it was struck by lightning and burned. We lost nearly everything we had in the house, including my library, the collection of years. My wife continued to decline. This was a pleasant work, but it took me away from home more than my wife's condition would allow.

1890—This year I was stationed in Orange. The mosquitoes were so bad that my wife could not afford to stay here long. During this year my younger daughter was married to Mr. J. D. Ford, of Orange, thus leaving me alone with an invalid wife.

1891—I was stationed in Jacksonville. My wife was in such a condition that I had to stay at home most of the time, although Miss May Gresham, of Orange, spent the year with us to help take care of her. I bought her a rolling invalid's chair. This gave her some comfort, being able in this to move about over the house and raise or lower herself as need might require.

1892—This year I was placed on the supernumerary list so I could all time to the wants of my invalid wife. Her brother, H. P. Mizell, came to my assistance, and we managed to carry my wife to her father's, in Ellis County, Texas. I spent the year nursing. This was the hardest year of my life. What sleep I got was mostly on a cot by my wife's side, where she could touch me when she needed me, and that was pretty often. I was up and down night and day. Thus things went on until October 22, when my good, dear wife left this world for her long home. I will say this much in passing, I have seen many people suffer, but none as much as she and none more patient.

1893—I was sent to San Augustine and Sexton. Here I was well acquainted, having been their presiding elder for four years. I soon found that as a widower preacher the chances were all against me, and having found a girl to my liking I was married again, on August 22, to Miss Willie Irene Barrow, of Atascosa County, Texas. I soon found that I had found another good wife.

1894-1896—During these three years I was presiding elder on the Beaumont District, which took in all the lower end of the East Texas Conference.

1897—I was sent to Beckville Circuit. This year closed my active itinerant life. At the Conference, held in Palestine at the close of this year, I asked for and obtained a supernumerated relation.

1898—This year I spent in Timpson acting as editor of the Timpson Times.

1899—I moved to my farm in Ellis County, Texas, near Ennis, and built a house for my wife to keep, and here we have lived happily together ever since.

W. A. SAMPEY,  
R. F. D. No. 8, Ennis, Texas, October 29, 1905.

An ounce of work against a ton of wishes for the will is the deed only in embryo; it takes toil to actualize the ideal.

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## Notes From the Field

### Eyers and Charlie.

We closed a two weeks' revival at Charlie yesterday. Rev. Finis Crutchfield, of Bellevue, assisted us. He is a sane gospel preacher, using no clap-trap, sensational methods. He possesses wonderful heart power, and under his stirring appeals sinners are deeply convicted and brought home to God. In this revival we had 22 conversions and 13 accessions to the Church. We go today to assist Bro. J. D. Thomas, of the Petrolia charge, in a revival.—Chas. P. Martin, Aug. 4.

### Church Hill Circuit.

We have lately closed a meeting at Old Fountain Head on this circuit. It was indeed a wonderful occasion. Let all the people know that the day of the old-time revivals is not past. Surely God was mightily in that place. We preached for several days before we invited sinners to the altar, and when the first call was made they filled the mourners' bench. No muddying of the water was necessary for they came rapidly and freely. We had forty-two additions to the Methodist Church and several professions besides. Thirty-eight of the forty-two were received on profession of faith and thirty-four I believe of that number by baptism. Also baptized two infants. The pastor did the preaching the best he could.—Frank Platt, P. C., Aug. 4.

### Forrester.

Boarding a six o'clock Katy July 25, we reached Forrester in due time and was met by the genial pastor with a hearty welcome, and was conducted immediately to the church where a fine audience was awaiting us. The attendance increased until the spacious church was filled with earnest worshippers and listeners. Practically every service grew in interest to the close. It was a ten day's meeting, too short for the best results. There were thirty-one professions and twenty-one additions to our Church. Brother Culwell is in great favor with his good people and he is a live wire to work with in a meeting. His good wife seconds his every motion—a real helpmate. They serve a most excellent people—we have found no better. At this writing we are at Evergreen, in the Texas Conference. Large congregations, and fine prospects for a fine meeting. The echoes of Evangelist C. C. Bell are to be heard quite distinctly after two years have lapsed.—Thos. G. Whitten.

### Holliday.

We closed our revival meeting July 30th, after ten days of victory and blessing. Rev. J. W. Beck and wife, also son John Wesley, of Archer City, came to us on Tuesday, July 22, and at once entered into the meeting, full-fledged preaching and singing. Rev. Beck is a sweet Gospel preacher and a man of unusual earnestness. His preaching Spirit-filled carries conviction to the unsaved and results are manifest. Sister Beck, Miss Metta Lowry of Belton College and Sister J. W. Hanley rendered valuable help in music. Our Baptist and Presbyterian brethren feeling we were on higher ground services. We had twenty at the altar. Fifteen conversions, eight joining the Church; five baptized. Raised our Annual Conference claims in full, \$50. Made up a purse of \$30 for Brother Beck. Heard the old-time shout of victory in our camp, and the Church awakened and built up and all our brethren feeling we were on high grounds spiritually. I find a true, loyal people in Holliday and all a pastor could desire, as they are willing to make sacrifice for the Master's cause. Our Baptist and Presbyterian brethren took full part with us and we enjoyed their help and homes. We give God all the glory.—C. M. Clark, P. C. Wichita Mission.

### Rogers.

We have not written any account of our work this year, but that does not mean that we have not done anything. Our people have been very kind to us in every respect. We meet warm handshakes and encouraging words on every hand. As an expression of their kindness and interest in us they have given us a second pounding this year. Some months ago the ladies of our Home Mission Society put their heads and hearts together and determined to build a parsonage which had been needed for some time. It did not take them long to secure their plans and begin the work. As usual, when the ladies undertake to do anything it is done right. The parsonage is complete and we are moved into it. It is a real nice two-story building with all modern conveniences. They have furnished it well with good substantial furniture, most of which is new. It is

by far the best parsonage I ever saw in a small town, and our presiding elder says it is the best parsonage in the Georgetown District. Do you say how did we build such a house in a small town? It is due to the untiring energy and enthusiasm of a band of the best women in the State, backed up by our loyal men who love the Church and who want to see things done right. Now, brother preacher, when you see this picture in the Advocate, you need not think of living in it next year, for we are getting along the finest kind and there is no probability of a move.—M. W. Rogers.

### Pilot Point Circuit.

On the night of August 6 we closed our revival campaign, having been conducted for eighteen days by our pastor, L. E. Conkin, assisted by E. A. Maness, of Denison. In many respects it was a great meeting. From the first to the last every sermon was good. Brother Maness is a fearless gospel preacher, denouncing sin in the strongest terms, and we don't think our pastor can be excelled as a revivalist. Brother Lenhoff, of Pilot Point, was out several times and preached two fine sermons. Also Brothers Wood and Tinsler, of Aubrey, Murphy, of Pilot Point, and James, of Wesley, helped with their presence. Big, strong men, and up in years, let go of sin and surrendered their hearts and lives to Jesus Christ. There were about twenty-five conversions and reclamations. Fourteen joined the Church, some will go to other Churches. We are very grateful to other denominations who helped us out, especially Bro. E. L. Darnell for leading our choir, Misses Pierce and Euzbee for special songs, and Brother Young, of Wesley, who helped in the choir. We organized a Home Mission Society the last night, and the last service was about the best of all. We thank God for it all and to him give the praise.—Berta F. Elliott.

### Wellington.

I am sending you a picture of our new five-room parsonage on the Wellington Circuit, whose loyal membership gave over \$2500 to the University. They have their pastor's and elder's



PARSONAGE, WELLINGTON CIRCUIT, REV. JNO. E. ELDRIDGE, Pastor

salary practically paid up through the third quarter, and all collections are covered in cash and first class subscriptions. We have received fifty-six members this year and our revival season yet before us, having been delayed on account of my wife and I having had the pleasure of being with the S. M. U. Yellowstone party.—Jno. E. Eldridge.

### Thornton.

We worshiped in a new church, nicely seated with opera chairs. We have a fine Sabbath School Superintended by J. E. Roberts. We have a fine pastor, well received and loved. He has a good hold on our people. We had a fine meeting here, some fifteen conversions, nine additions to the Church and more to follow. Brother Winn, of Itasca, did the preaching. He is a strong man and moved our town and people as they have not moved in a long time. Our town has been on a boom in the way of improvements; two new churches, the Baptist and Christian, or Campbellites. Both have built nice houses of worship. Many fine residences have gone up, many of the old-timers have passed over the river. Pray for us that we may have a sweeping revival all over this country.—J. O. Gooden.

### College Mound.

Of the many good things that attend the life of the ministry, I surely receive my portion. We serve a people who do not forget their pastor. About the middle of June we took a trip into West Texas to visit my people. In our absence the good people decided to surprise us. They did it in good fashion, and on our return we found some much needed repair work on the par-

sonage and gave us such a pounding as you seldom see. We have been feasting ever since. The fifth Sunday in June our meeting began at this place, and of course the people were ready for it. We had Rev. L. D. Shaver from the Krum and Ponder Charge with us, who did the preaching. He surely was the right man in the right place. He did some very acceptable preaching and my people all became very much endeared to him. He preached the Bible and by the direction of the Spirit conviction was the result. The tabulated result of the meeting is a stirring revival in the Church, six conversions and reclamations and seven accessions. We believe we can do much better work the remainder of the year. We are now busy holding our other meetings. May the reading of this cause you to remember us in your prayers for yet greater results.—N. W. Oliver.

### White Deer.

The little town of White Deer is located on the Santa Fe Railroad fourteen miles east of Panhandle in one of the best portions of the Plains country. Her citizenship is of the very best. In fact, considering the newness of the country, it is the best I have ever seen. While most all denominations are represented here—Methodist, Baptist, Presbyterian, Roman Catholics—yet there is a harmony prevailing the entire community that is indeed most commendable. The Presbyterians were the first to build, then the Roman Catholics. The two buildings would do credit to a town of much greater pretensions. The Methodists and Baptists joined heart and hand with the Presbyterians in the building of their house. But they have kindly thrown open the door to us and we all worship together. Our membership is rather small, having just organized last year, but the meeting just closed has almost or quite doubled the membership of our Church. On the 12th of July I began my meeting here assisted by Rev. Ira C. Kiker, the newly appointed missionary evangelist of the Amarillo District, M. E. Church, South. He is a brother of Rev. O. P. Kiker, the popular and much beloved Presiding Elder of the Amarillo District. We carried on the battle for fifteen days. Brother Ira doing all of the preaching for ten days, at the end of which time he had to leave us to fill an engagement at Portales, N. M., where he



NEW BRAUNFELS CHURCH.

Bishop E. D. Mouzon will dedicate the New Braunfels Methodist Church on August 31, 1913; everybody invited. Almost all of Texas has helped to build this church. The value of the entire property is \$12,000. The remaining debt is secured by the trustees. It has a seating capacity of 300. The basement will, later, be divided into Sunday School rooms. The building is modern in every respect. The good seed sown here is not sown in vain. The good Lord is blessing your investment. The Church attendance is even, during these hot days, doubled and three times as large as the membership. Our number is slowly increasing. Out of nothing we have a Sunday School with an enrollment of seventy. Better things are yet to come. Our needs are pews and an organ (you see the beggar is not ready for his tombstone yet). Four years ago how hopeless was the outlook! When I look at our beautiful little church I can't help saying, "How did it all come about?" Verily, the truth of the Word of Jesus is here demonstrated, "According to your faith be it done unto you." And we now see that "All things are possible to him that believes." And the good Lord will honor his Word in our midst. Brethren, pray for us.  
H. O. LAUNCH.

positions on the scope and design of the sacrament of the Lord's Supper I most ever heard. The Baptist preacher above referred to came forward, he and his good wife, and partook of the elements. Quite a number were added to the Church by letter, baptism and otherwise. All in all, it was a great meeting. To God be all the glory.—P. G. Huffman.

### Murchison.

Our third Quarterly Conference is a thing of the past. Brother Turrentine was on hand and looked after every interest of the Church. Every place in the charge was represented. The amount raised for the support of the ministry was \$121.75; presiding elder, \$13.90; preacher in charge, \$107.85. The conference was at Red Oak and, oh my, what a dinner we did have! It was the time for our protracted meeting at this place but on account of sickness it was put off. Brother Turrentine preached three fine sermons and they did us great good. Since our last report have held two meetings, one at Wanda and the other at New Hope. We had a good revival at both places. At Wanda we had twelve conversions and seven additions. Here we failed to get help and had to do all the preaching. At New Hope we had twelve conversions and eleven additions. Bro. B. C. Ansley, of Pittsburg, preached three fine sermons which did much good. We have held four meetings, and have had forty conversions and forty additions. We have five more to hold. We hope to be able to report six hundred or more members at conference for Murchison charge, and hope to leave the charge in good condition for the next preacher.—G. M. Fletcher, P. C.

### Mt. Sylvan.

Our third Quarterly Conference, which convened at Red Springs Church, July 19, 1913, if we can be counted judges, was a great occasion for Methodism on the Mt. Sylvan Circuit. Our beloved presiding elder, Rev. J. B. Turrentine, was on hand and preached two most excellent sermons. Each Church was well represented, and both presiding elder and pastor were well remembered. The hospitality of the Red Springs people was royal and was manifested by an abundant spread of good things to eat, and was enjoyed by one of the largest assemblies that I ever saw at a Quarterly Conference. Rev. J. C. Calhoun, of Tyler, reached us on Sunday morning and did the rest of the preaching through the revival. It was of a most excellent type; earnest, and direct, not in word only, but in demonstration of the Spirit and of power. The result was that God demonstrated his promise, "My word shall not return unto me void." The

Church was greatly revived, and twenty-two souls were merged from nature's darkness into the marvelous light and liberty of the sons of God. There were eight accessions to the Methodist Church, with some to go to other Churches. I know of no place where Methodism has a brighter future than at Red Springs. It has, when completed, one of the nicest country churches in Smith County. So let us thank God and take courage.—J. S. Hendrick, P. C.

### Grandview.

We are in the midst of a gracious revival at Grandview. Brother W. J. Hearon, our pastor, is doing the preaching, which is having telling effect on both saint and sinner. The preaching is characterized by profound earnestness and a strong and uncompromising denunciation of sin in all its forms and phases. Yesterday was a great day with us. Something over two hundred at Sunday School; and the special service for the children at its close resulted in four conversions. At the eleven o'clock hour, the church was filled with a most responsive and appreciative congregation and the services were most edifying. The church was filled to its utmost capacity at the evening service. The day services are well attended and very spiritual. There have been ten conversions to date, and the prospects are bright for reaching many of the unsaved before the close. The Church is already greatly revived. Brother Hearon is doing a good work, a work that will abide.—W. C. Waters, Aug. 4.

### Decatur.

Decatur Methodism is making steady and permanent progress as the months go by. Eighty-five conversions and reclamations, and a goodly number added to the Church; all the financial obligations met, including an old debt of about \$500, were some of the encouraging things of last year and helped greatly to hearten the congregation for the fray this year. Since conference we have collected in cash and notes \$19,000 for the erection of a new house of worship. The work on this house began August 5 and it is to be completed by January 1, 1914. When finished and furnished it will cost \$21,000 or \$22,000. The balance of the money needed to pay for it will be pledged before the church is finished. To my mind that is financing a church enterprise on a safe and liberal basis. It will be a solid brick, faced with grey Elgin brick, asbestos roofing, and all the material in it the best that is on the market. The magnificent auditorium will seat between 800 and 1000. Back of the pulpit line

(Continued on page 13).

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CONFERENCE OF SUNDAY SCHOOL SUPERINTENDENTS, CORSICANA DISTRICT.

Reading from left to right, the names are as follows: Front Row—Rev. E. B. Hawk, J. H. Worley, S. W. South, V. T. Swoiford, Rev. J. O. Gore, Dr. L. Barnes. Second Row—Rev. E. Hightower, J. W. Stein, A. D. Terrell, Rev. W. S. P. McCullough, M. M. McMullan, M. M. Dickson, C. H. Thomas, Rev. J. R. Nelson, J. L. Lounford, Rev. P. M. Riley, Rev. W. H. Harris, Rev. H. P. Shrader, Wiley R. Smith, T. L. Davis, Rev. J. F. Tyson, J. H. Gable, J. C. C. Keys. Third Row—B. B. McConnick, Rev. C. S. Field, Rev. A. E. Turner, L. M. Williams, W. A. Tarver, E. W. Bridges, R. L. Patterson, Rev. Walter Griffith, Geo. T. McFadden. G. H. Ferrell, F. M. Stockton, E. F. Tittle, Jno. Magard, Sr., Rev. E. P. Williams, S. H. King. Back Row—Rev. N. W. Turner, Wesley Armstrong, Rev. G. W. Kincheloe, Rev. Gid J. Bryan, J. W. Eady, J. E. Tuitheart, Carl Waits, J. S. Renfro, Paul F. Davis, Rev. E. O. Williams, J. C. Garner.



REV. L. B. SAWYERS.  
Pastor Gatesville Circuit,  
Central Texas Conference.

Brother Sawyers is not one of the coming young men of his conference. He has arrived. That he has placed the Advocate in 20 new homes—doubling the list—and enrolled all his stewards as readers of their Church paper is but part of his enterprise. He is receiving members, raising money for Church enterprises, and the people appreciate his work and are showing it in salary and otherwise. He writes: "I serve a fine people. I can never repay their kindness to me." Rev. L. B. Sawyers is the son of Rev. S. B. Sawyers and is living up to the name.

CONFERENCE OF SUNDAY SCHOOL SUPERINTENDENTS OF THE CORSICANA DISTRICT.

Once more the Corsicana District, under the able leadership of Dr. John R. Nelson, has set the pace for Texas Methodism. In the recent campaign for Southern Methodist University, in spite of the most unfavorable circumstances, she led the entire State in subscriptions to this our greatest undertaking; and now she come up with something new under the sun in the way of Sunday School enterprise.

It came about in this way. Along in the latter part of June the idea of an all-day conference of Sunday School superintendents of the district was born in the brain of our energetic presiding elder. He disclosed the thought of his mind to the writer and asked if the Eleventh Avenue Church would come to his rescue and help to make the event a success by providing a dinner for the visitors. Upon being assured that Eleventh Avenue would do anything she was called upon to do, the further details were planned and postal card notices were at once sent to every pastor and superintendent in the district.

The program was not cut and dried, but absolutely informal. Brother Nelson presided and conducted a conference after the order of John Wesley

and his first preachers. Questions and problems were put and discussed and in order that we might have the benefit of the best information to be had on Sunday School work, there were present with us Rev. E. Hightower, Rev. W. S. P. McCullough and Rev. C. S. Field who were called upon to explain and tell to us all the latest methods and plans and equipments of the modern Sunday School. These brethren were ready at a moment's call to plunge right into the heart of a subject and in a very few minutes give the desired information. The interest ran high and often there were several on their feet at the same time.

When the noon hour arrived, instead of having to love valuable time by going to the homes for dinner, the Eleventh Avenue Church had prepared a most delightful spread of fried and baked chicken, and all the good things that go with a regular Methodist chicken dinner, served in the primary room of the church. All were filled, and that is saying a great deal, you know, and still there were baskets and boxes never opened and seven basketfuls were taken up.

This meeting was a record-breaker in that it was a Conference of Sunday School Superintendents of one district and of one denomination. The effects of it will be seen in the years to come all over the Corsicana District. NEAL W. TURNER.

book is taught and its excellencies are brought out.

In my article I admitted that many of the tunes are poor. Very few of those copyrighted are satisfactory. Brother Clark says that this is what has rendered the Hymnal unpopular. But what I might think was poor other people might consider good and vice versa. There is variety and there is an unusually large number of very fine tunes.

No one has yet proposed any large number of tunes, not in the book, that should have been inserted. Who will propose fifty popular tunes for hymns, of good musical value, to take the place of fifty now in the book of poorer musical value, the judges to be competent musical critics? If we were required to make the book more popular, and improve its musical quality so that we will no longer have what Gulliver describes as "the poorest selection of tunes south of the North Star," how shall we go about it? Let those who will disparage our present book, which I consider a great Hymnal, send in to Gulliver their lists of hymn-tunes.

Could a Hymnal be produced that would be popular? Have not our hymn-tunes been neglected so long that in many places the taste for them has been lost? That our people in many places do not know scarcely any of even the oldest hymn-tunes, must be admitted, and any book would be strange and consequently unpopular. Such illiteracy in hymn-tunes is positively disastrous to any Church. The trouble is not with the Hymnal but with the want of taste for hymn-tunes and the trouble will not be remedied in a day. It will take a generation. The question is, shall we not begin now the important work of teaching the people the hymns of the Church in the official Hymnal. This means study for the preachers: Two to four hours a week studying and singing these great hymns will be found just as valuable to the Church as the study of theology. If I may be allowed to refer to myself I would say that my keen appreciation of the hymns and tunes of our Hymnal has come just in that way and is maintained now by the short time given each week to singing these great hymns and tunes.

Brother Clark says the book is too bulky and too high priced. My opinion is different, but if he is right that trouble may be removed by using "The Little Hymn Book." Many preachers and many congregations are bewildered by the richness of the Hymnal. That can be overcome by learning one hymn at a time, using it until it becomes familiar. After that take up another, then another and so on. I confess that it is a bit distressing that the Hymnal is not more widely used and all the more so since it is rich in fine tunes and great hymns. How can we bring the people into possession of that richness of tone and fineness of thought? How can we get away from doggerel and ragtime? To me these are serious questions, for I believe thoroughly in the cultural value of music of merit and hymns of high thought. That was a great editorial in this paper (August 7) on the Hymnology of the Church. Shallow Church life will be inevitable where it is maintained on light music and frivolous words. The real question is not so much one of a book as of the use of substantial hymns and meritorious hymn tunes.

The love that can be bought is but a counterfeit. The real article must be won, as a battle, and like a battle, too, the strife may be more pleasing than the victory—the anticipation be of greater worth than the possession.

RECOLLECTIONS OF REV. W. A. SAMPEY.

I have just read your notice of his death and a feeling of loneliness comes over me. Like myself, he was a native of Monroe County, Alabama, and must have been near eighty years of age. Our fathers were both stockmen and, while we lived some fifteen miles apart, the cattle occupied the same range. From my earliest recollection the Sampeys were visitors to our home. His father was the best steward I ever knew and from him I learned the usual quartermaster and what it meant. His grandfather, Rev. William King, was perhaps one of the greatest local preachers our State ever produced.

As to when he was converted is not known, only it was in early boyhood at the Bellville campground, late at night, in his mother's arms. He was admitted into the Alabama Conference several years before the late War. I can't name many of the charges he served always with marked ability. From the start he was above the average as a preacher. Monroeville Circuit was served by him at one time. I was not there but was measuring stick and steel with W. T. Sherman and his gang over in Georgia. During the days of reconstruction we were much together, helping each other in protracted meetings. Modern evangelism had

not been heard of at that time. "In hope against all human hope—Self desperate, I believe,"

was a hymn he always sung when the congregation was hard to move. The fact that the Advocate office had no data as to his life is no surprise to me. He was peculiar about some things. He literally abhorred sham, especially in the pulpit. This is a case in point. Elaborate funerals were the order of the day and the favored brother always preached to please the family, whether it pleased the Master or not. After reading his text he said, "I am going to preach Solomon's funeral today and I feel that I can tell the whole truth in the case because there are none of his kin here to get angry." It was a risky business, but the shot hit and had the desired effect. Here in Texas he and Uncle Dick Thompson were yoke-fellows for a long time. How I would like to know what they are talking about today!

W. W. GRAHAM,  
Clarksville, Texas.

The Hymnal and the Critic

By Rev. John M. Moore, Ph.D.

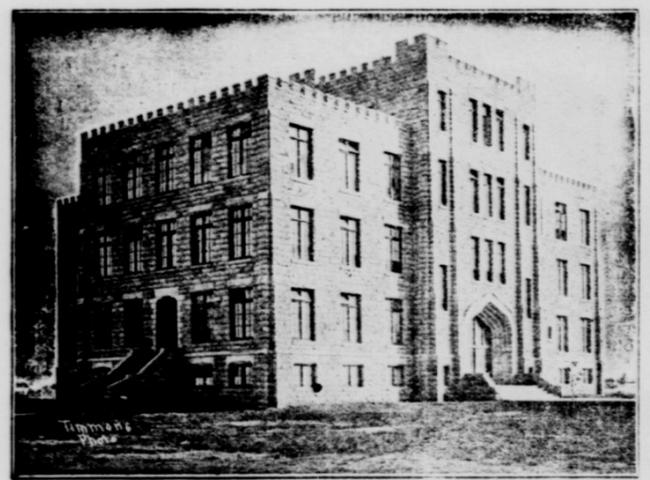
Gulliver and other brethren who have written in the Texas Christian Advocate and the general organ do not agree with me that there is nothing wrong with the Methodist Hymnal. Gulliver says: "The Methodist Church has the finest collection of hymns and the poorest selection of tunes south of the North Star." I laughed at the sally, but I did not say what some others said. "That's so." I wonder what Gulliver means. "The finest collection of hymns" in existence; "the poorest selection of tunes" imaginable? Of course, he will explain with a witticism and stamped the meeting. Nevertheless the statement has about it an extremeness.

Gulliver reflects rather severely on the committee that made the old Hymn and Tune Book. Perhaps they were not so deficient as he made it appear. However, one has to discount Gulliver just a little to get down to "historicity." He writes not merely to tell things, but to get some fun out of and into the telling. The clothes in which he makes truth parade are not always in the prevailing fashion. He says that committee had to depend upon "a lady that was teaching piano in an adjoining room." Fortunately the Joint Commission was not put to it in such manner. Prof. Karl P. Harrington, a splendid musician, though Professor of Latin in Wesleyan University, Middletown, Conn., was present during all the meetings of the Commission. Prof. J. M. Black, the composer of "When the Roll is Called Up Yonder," and other popular songs, a fine singer and leader of choruses, was a member of the Commission. Prof. C. T. Winchester, of the Chair of English in Wesleyan University, and one of the leading scholars in America, was a member of the Commission, and one of the sub-committee on tunes. He sang beautifully any time that was proposed. His taste is unquestioned by those who understand real music. Prof. C. M. Stuart, now the President of Garret Biblical Institute, then the Professor of Literature in that insti-

tution, was also a member of the sub-committee. His voice was like a flute, and even by the reading of a hymn he brought out its beauty and richness. He had more to do with the making of the Hymnal than any other one man. The superior merit of much of the music is due to his delicate musical taste.

The Southern Church was represented on this sub-committee on tunes by Dr. Paul Whitehead and Dr. F. S. Parker. Those who knew Dr. Whitehead were acquainted with his ability in music. Dr. Parker is a trained musician and is without a peer in Southern Methodism in his knowledge of hymnody and psalmody. The other members of the Commission from the Southern Church and some from the Northern Church did not claim to be musicians, and yet all except three or four persons out of the entire twenty-two members could sing at sight practically any tune presented. To be a good singer one must have a good voice, but a good voice is not necessary for a critical judgment of the value of a tune. The members of the Commission were not musical experts but all had sufficient musical ability to pass upon the merit of the tunes. By way of parenthesis it might be said that they made a fine chorus when they "turned loose on a hymn. Of the twenty-two four are now Bishops and one has gone on from the Bishop's office.

Still, the critics will say, What if these fine literary critics of high musical taste did make the Hymnal, the fact remains. The Hymnal is unpopular. No, not unpopular, only unknown. The people, and the preachers as to that, have not tried to learn the tunes. The Hymnal is popular wherever it is known, or wherever it has been studied. The trouble is not with the book and not with the inability of the people to learn the music. Taste for that music may be wanting, but it can be developed, it ought to be developed. No Hymnal can be popular until the people become acquainted with it and that will not be possible unless the



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Rev. J. B. McCarley,  
Business Manager.

Rev. W. K. Strother,  
PRESIDENT.

THE FORGIVENESS OF SINS.

When Moses lifted up the serpent in the wilderness, no doubt some of those afflicted turned up their nose and said: Humph! He's gone crazy. What can that metal snake do?

These poor, erring people did not reflect upon the fact that, as long as they kept faith with God he had taken care of them, and now he was offering terms of renewal of confidence. Certainly there could be nothing meritorious in that serpent of itself. All knew this. Doubtless there were some stubborn folk there, like some we have in the world now, who knew that serpent represented a token of God's willingness to forgive and to heal them, but then because God required them to raise their eyes and look—well, they'd show him they would not do even that! They preferred death to humiliation! Could he not heal them without their having to look at a metal snake? If he would not, then he did not care much for them anyway! So their feverish minds ran.

It is more pleasing to God for man to be humble and teachable and meek than for man to be wise and noisy and "firm."

We have wise and immovable men today who say Christianity is impractical, unnatural, visionary and impossible. We have still others who say Jonah had never swallowed the whale, and if Jesus Christ had not died and passed away like all other men. And there are yet others who say that the Bible is true, man is spiritual, Christ is a reality and heaven a possibility, but that under the present system of government no man can be a Christian. The Lord made a serious mistake in not providing proper methods and means of government for the outward man first, then he would have had no trouble governing the inner man! How regrettable that some folks from the present generation did not assist Jehovah in his plans anyway!

It does not occur to these men that if the "government"—the people—would embrace and live Christianity, one and all and every body, everywhere, that the Holy Spirit would direct all things perfectly and harmoniously. Christ would soon come in person to rule. But back to our subject. The serpent was lifted up, not to heal nor to forgive, but as a condition. If the afflicted would look in confidence upon the serpent God would forgive and heal them.

Some turned their eyes upon the serpent immediately and became whole and went about rejoicing and begging their loved ones to look and be healed, just as new converts do today, and just as new converts have always done. It ceases to be a matter of believing and becomes a matter of positive knowledge and truth; they know God will and that he does save.

The sinner's inner man—the real man—is spiritually ill. God sent his Son to be lifted up on the cross. This meditation between God and man was essential, is essential. And the blessing of forgiveness and healing comes conditionally. The Israelites had to look upon a brazen serpent. The sinner today can get salvation in only one way. He must throw aside forever all evil habits and thoughts and humble himself honestly and sincerely and profoundly. This honest and sincere humbling comes naturally from a sudden realization of the hideousness of sin and of our offense against God. Repentance deepens as the sinner gets a keener sense of his guilt, and God never throws conviction upon the sinner out of proportion to the sinner's degree of responsibility, but let me state just here that no sane man who possesses enough manhood to apologize to his neighbor for any act of wrong he has done him can get pardon and salvation by merely winking at the preacher. God is not mocked! The experience of pardoning grace goes as deep and far-reaching as one's sense of guilt and repentance, and the repentance and humility must be deep and thoroughly sincere before God can present you "whole and happy" to your neighbors. No half-hearted conversions ever result in whole-hearted devotion and life-service. The sinner could ask God every hour for forgiveness, but until he quit sinning and repented and became convicted of his actual guilt before God, God would—could not—save him. God has certain attributes of his personality to respect, whatever man may argue or believe.

The trouble with us today is, we get our heads full of religion and talk our neighbors to death on themes and issues that don't spell anything toward relief for the sin sick soul. We need to all get down in sackcloth and ashes and stay there until our own self-respect returns to us, at least. It wouldn't hurt us to get a little genuine old-fashioned Holy Ghost religion, either. It might make us "cranky" and our neighbors might shun us, but we would have regained our self-respect and God's great love, and what more could we want?

And our Father has not changed one whit. He would feed us on heavenly manna if we would let him. We don't

want it, brethren, I fear, is the trouble. Let us begin with ourselves and let's get down on the lowest place of humbleness and ask God honestly and expectantly to "revive us!" We need to do this the world over, more than a change of tariff laws, a successful business career or what not. All pray for all. God bless us everyone.  
CLINT C. REYNOLDS,  
Pine, Texas.

IS METHODISM CONNECTIONAL?

By Rev. J. C. Morris, D. D.  
City Churches everywhere are seriously perplexed by the fact that there are many persons living within their bounds who, though members elsewhere, are as separate from them as if they belonged to a different communion, or to none. The pastors of these non-resident Church members are often responsible for this. They have said to them, "You have been a long time here, and we need your names and your contributions; or you need not be in a hurry to join the Church there. Wait and look around, and later you can write for your certificates."

This difficulty of the city Church is sharply accentuated in the far West. The sense of connectionalism is very weak when a few hundred miles separate us. Some of the preachers have said to members coming West, "I doubt that our Church should be out there at all," and have preoccupied their minds with discreditable prejudices.

Any interference of the preacher such as I have indicated is unworthy, springs from a selfish motive, hinders the connectional spirit in the Church, and endangers the religious character, and, perhaps, the very salvation of those who are influenced by it, as well as that of their families. Besides, it makes the work in the West doubly difficult.

It is vitally important that our members coming to this country promptly identify themselves with the Church here. On the old cable car, when the gripman was nearing any change in his direction or in the grade, he invariably tightened his grip. It would be a wise thing for every Christian to tighten his grip on the religious life with every change in his outward condition. A change in residence is as critical from a religious point of view as it is in point of health, business or anything else.

It means a life among strangers. It is a sad but notable fact that many reputable Church members relax their Christian carefulness when they are away from home. They indulge in things which they would not allow where they are well known in the city where they are strangers they give rein to curiosity and social custom, following the crowd.

This is especially true in the far West where the people are far removed from the conservative ways of their old homes. Here the life is strongly affected by the change. The business, social and political and religious conditions are as radically different as is the climate, and there are few people who are the same as they were elsewhere.

The secular life is at high pressure. Everybody is for making more money; they are speculating. Real estate comes first, and then follows the whole train of schemes to get rich. The business life is at high pressure.

The stimulus of the climate is intoxicating, wholly unlike anything to which we have been accustomed elsewhere. The atmosphere is buoyant, the sky is always clear, there are no storms, no extremes of temperature, the land is luxuriant in flowers and fruits, and the sea with all the thousand enticements of "the beach" lies right by. There is a delirium in nature. And when business hours are over, or a holiday comes, the people betake themselves to pleasure with abandon. Sunday is the weekly fourth of July.

The religious world is sensibly affected by these things. Here are all the freaks and vagaries. And not a few of the orthodox Churches have fallen into extremely sensational methods, justifying them as efforts to countervail the general spirit of dissipation.

With all these distractions anyone who is not deeply rooted and firmly grounded in his religious life is in serious danger, and all religious people need to be exceedingly careful to keep close to God and his Church.

There is another phase of this subject even more important than protection of these individual members who are coming to the West. I mean the interest of the Church as a part of the Kingdom of Christ. Our Church is doing a monumental work in Trinity charge, has now under construction a church home—the Trinity Auditorium Building—which has not an equal in American Methodism. It is located close to the business heart of this wonderful city, combines the Auditorium (capacity 2500) and all the necessary accommodations for

its many-sided institutional work, with commodious storerooms for business and a clean home, for men, of 330 rooms with all modern conveniences; all of which will be under the immediate supervision of the Church. The cost of this building will be \$500,000.

The Church is not sectional, and although positively denominational, this enterprise is neither sectional nor sectarian. We are not here to promote any such interests. We could not justify our presence here upon such grounds. This is simply an effort upon the part of the Church to do a much needed work for the large body of homeless young men who are coming to Los Angeles. It is for the salvation of men whoever they may be, from whatever part they may come, and whatever may be their views on any secular subject. It means the advancement of the Kingdom of our Lord Jesus Christ—this and nothing more and nothing less.

This is a great undertaking, exceedingly bold in faith. I know no other like it, and I know no other city whose conditions would justify such an enterprise. For the work we need the sympathy of our entire Church. This is not an appeal for money. The enterprising men of the congregation and the business corporation which is financing it are confident of its success without any appeal to the Church at large. Rev. Robert Palne Howell, the pastor, is the wise head of the entire work. Bishop Waterhouse is giving it large inspiration and help, and the congregation is standing nobly by it. They have a right to ask the interest and prayerful sympathy of the Connection—preachers and laymen—to bring it to completion.

We appeal to every member of our Church coming to live in Los Angeles to identify himself with this work. Any believer who is not bigger than the local Church in which his name is written, is not worthy to have it written anywhere. He is a member of the whole Church. Its solidarity is as real as that of the Nation, and his removal from one place to another does not absolve him from the superior obligation to the larger service. Brethren, "Come thou with us, and we will do thee good." We seek not yours, but you.

The State Fair of Texas at Dallas, to be held this year October 18-November 2, will offer larger premiums and consequently a bigger show than ever in the history of this institution. The increase in premiums is distributed through all departments with a generous share going to the amusement features and the racing program.

The greatest permanent improvement made this year is the erection of new livestock barns at a cost of \$40,000. Constructed of steel and concrete, these new barns for the cattle, sheep and swine exhibited at the coming Fair are absolutely fireproof and modern in convenience and equipment. They have been erected along lines essentially for the showing of exhibit stock, special provisions have been made for a splendid hygienic and sanitary system. Automatic litter and feed carriers will be used exclusively, the feed carriers conforming with the big silo division of the livestock department. The barns are located immediately north and south of the livestock pavilion. In the swine division, the entire floor, including walks and alleys, will be concrete, pens will be made of steel and wire mesh, absolutely sanitary in every respect. The main drives and pedestrian ways will all be under roof, affording a protection from the weather at all times.

In the erection of a new automobile building with a floor space of nearly 40,000 square feet the management this year provides a permanent home for automobile exhibitors. Space will be provided for more than seventy exhibitors who will take part in a mammoth show to be given at Fair Park during the Fair. Elaborate decorative and entertainment features have been provided for which we assure one of the most interesting events of the kind in the history of the Southwest.

Fish hatcheries are now being installed at Fair Park by the State Government. It is expected that these will be in operation by the opening of the Fair. More than \$20,000 will be expended in this work. The plans call for a large concrete supply reservoir which will be supplied with fresh water from one of the big wells on the grounds. Two large fish ponds and several smaller ones will complete hatcheries which are installed for the purpose of restocking the lakes and streams of North Texas with fish indigenous to this section of the State. Visitors at the coming Fair will have an opportunity of studying the manner in which fish are propagated. Five thousand lineal feet of walks and 2500 lineal feet of driveways will be constructed through the hatchery section of the Park. Hon. W. C. Day, formerly State Superintendent of Public Buildings and Grounds, will be in charge.

It is a well known fact that the State Fair of Texas has one of the finest livestock shows each year in the world. Rich premiums and the fact that the State Fair is the market for Southwestern farmers and stockraisers make it a business proposition for exhibitors to come to Dallas. As a result horse and cattle shows in the livestock pavilion morning and afternoon are recognized as among the standard features of each exposition. Plans are under way to give a series of horse shows at night, which will add further interest to this department. Not only will the Southwest be represented in the showing, but Missouri, Kentucky, Tennessee, Iowa and other Northern States as well.

The ground floor of the Coliseum will be given over entirely to exhibits of an educational nature. Displays of farm products collected under the auspices of the State Agricultural and Mechanical College at Bryan will take up a large portion of this space. Lectures on farm subjects will be given daily by agricultural college professors. These lectures will deal with scientific farming and also the permanent benefits that will accrue to those engaged in the industry by devoting their energies to the raising of the best livestock.

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**ARCHAEOLOGICAL RESEARCH.**

By Marie L. La Moreaux.

Nineveh, the ancient historical city of Bible times, was founded by the grandson of Noah and uncle of Nimrod, who founded the cities of Babel and Erech and Accad and Calneh. All of these ancient cities have in recent years been excavated by American archaeologists to the depth, in some cases, of three or four different civilizations of different periods. Nineveh, we reason, was built first, or before the Chaldean cities founded by Nimrod.

Nineveh was a rich and a populous city in the time of Jonah the prophet, 862 B. C. It was the capital of Assyria and the seat of learning. All the prophets of the periods extending over nearly two hundred years, have been fulfilled concerning Nineveh. In Jonah's time it was re-prieved, because it accepted the warning message sent by God through Jonah and they repented in fasting and in sackcloth and ashes, from the highest to the lowest and besought God to spare Nineveh, and God mercifully spared Nineveh until they again forgot God and became fearfully wicked, and about 625 years B. C. Nineveh was destroyed and it has never been restored, which is in the fulfillment of prophecy.

Nineveh outrivalled any city of modern times in dimension, architecture and population; also in military defense. The recovery of her ancient arts and civilization by excavation proves this statement. In Jonah's time the population of the children of Nineveh numbered 120,000 and its entire population was recorded by millions by ancient authors. Jonah was three days journeying to the heart of the city proclaiming the warning message God gave him to deliver to the Ninevites. Some ancient authors say that the circumference of this city was 480 stadia, while its lofty walls, together with the river Tigris, rendered the place impregnable, save only to the army of God. Nahum, about a hundred years before the destruction of Nineveh, burdened himself with warning the people of their sure destruction as a nation, and the downfall of the proud, but utterly godless city of Nineveh.

Nahum further enlightens us of the state of Nineveh. "Her inhabitants, nay, her very princes, were numerous as the locusts; her wealth was endless, her idolatry made her idle; she was by pre-eminence the bloody city and her sculptures and relics prove the truth of the title. Prodigious wealth led to abounding immorality; luxury and corruption reigned paramount cruelty of the most atrocious kind characterized its rulers; and the excavated remains of Nineveh attest to all the Scriptures and tell of the fierceness and crimes of that metropolis.

At length, however, the cup of her iniquity was full. Sennacherib, the king, invaded India, and

"The Assyrians came down like a wolf on the fold, And his cohorts were gleaming in purple and gold."

and soon thereafter "Nineveh was made a desolation and dry like a wilderness, as Zephaniah prophesied about thirty years before the destruction of this city. "And he will stretch out his hand against the north, and destroy Assyria and will make Nineveh a desolation, and dry like a wilderness." This is like the description of the present site of the ruins of Nineveh as given by Layard, English archaeologist, who in 1845, or thereabout, commenced his remarkable research and excavations in behalf of the English Museum at London. He describes the surrounding country as a desert wilderness without vegetation, or even animal life, the rivers dry and water so scarce and that their work was delayed for the want of it.

Under Layard, the Museum of archaeology in London was greatly enriched. In opening some of the temples and palaces of the kings the wonderful statue of the Winged Lion was discovered and excavated with great labor and transported to England with other marbles of great value as works of ancient art. But greatest of all is the finding of the great library of over 10,000 volumes of tablets of baked clay. These ancient books have chiefly been interpreted as they consist of the most ancient expressed writing in hieroglyphics and the uniform lettering. These books reveal, not only the history of these people, their civilization, their arts and religion and mode of living, but the laws governing them.

They give a history of creation and of the flood, and traditions of the times before the deluge. They worked the metals—gold, silver and bronze. A French Assyriologist remarks in a recent work: "Of all the nations who have bequeathed written records of their lives, we may assert that none have left monuments more imperishable than Assyria and Chaldea." Their number is daily increased by new discoveries. We are convinced when all of these 10,000 volumes have been

read that the Assyro-Chaldean civilization will soon be one of the best known of antiquity. That the early Babylonians were essentially a literary people is also proved by their libraries of inscribed tablets and cylinders left in the ruins of their palaces and temples. At Sipper, the capital of Sargon I, a library of that king was found 3220 years afterwards, and many of its books on astrology and astronomy were copied for general use. By this means the date of King Sargon is fixed at 3800 B. C., and is probably the oldest which is authentically correct.

That at the very beginning of the Adamic creation mankind were in developing arts and sciences is told in Genesis. Cain was an architect and his grandsons were cunning artificers of metal. We read that Tubal originated the harp and the organ and Tubal-cain was an instructor of every artificer in brass and iron. By all traditions, Seth, the third son of Adam who was begot in the very likeness of his father, Adam, who was the son of God, was a wise man and kept the records of the times in which he lived. He was faithful and obedient and comforted the declining years of his parents who had endured such bitter disappointment in their first two sons by the tragic death of Abel, caused by the elder brother, Cain, and the exile of Cain which was a living reproach to them. It is related in Chaldean and Jewish legendary lore that the writings of Seth, with the records of the creation and history of his times which covered 912 years, were very comprehensive. These writings were preserved and handed down to his descendants and eventually fell into the hands of Noah who treasured them and finally took them into the Ark, and when the Ark was safely moored after the waters subsided Noah hid them in a cave on Mount Ararat.

There is plenty of evidence all over the face of the earth to prove in these modern times that there was a general flood as recorded in Genesis, and that the present world is peopled by the descendants of Noah, alone. It is generally stated by historians and scholars that every nation and tribe of earth have a written or traditional account of the flood, be they ever so remote from civilization, barbarous or degraded. Other material and convincing evidence are the fossil remains of sea animals that are found all over the world; on the top of the highest hills and mountains and in the depths of the valleys. Most of these fossil remains belong, not to this age, but to a former creation. It proves that at different periods the earth was entirely under water. Explorers are searching the mountain of Ararat, in Armenia for relics of the Ark but, as yet, have met with no success as the mountain, they report, is mostly inaccessible but it may be later. This may be accomplished, as this is the age of successful explorations in every direction. It seems that Noah's family was well versed in the arts and sciences and in literature to have created the noble cities and stone monuments whose ruins and relics are the admiration of the whole world of today.

A liturgy has been translated from the ruins of Babylon dated 2500 B.C., which in tone resemble those of the Hebrew Psalms. These are the words:

"In heaven who is supreme?  
Thou alone art supreme.  
On earth who is supreme?  
Thou alone art supreme.  
Thy word is proclaimed in heaven  
And the angels bow their faces down."

A remarkable feature of the religion of the Chaldeans and Assyrians has been used to explain the shape of their palaces and temples. They lifted their eyes to the hills on the northeast, the "Father of Countries," and imagined it the abode of the gods, the future of every great and good man—"a land with a sky of silver," a soil producing crops without tilling "the Mountain of Bel in the east, the land of Paradise." The type of the holy mountain was therefore produced in every temple by building an artificial mound with trees and plants. These mounds took the form of a three-sided pyramid of three, five or seven stages. Each stage being less than the one under, with a shrine at the top. The numbers three, five and seven being sacred; the three representing the divine trial, the five the five planets and the seven the seven stars of heaven. Religion being bound up with star-worship and astrology, the Akrad pyramids served as observatories, having their corners adjusted to the four cardinal points. The Mound Babel, among the ruins of Babylon, represents the temple of Bel which was a pyramid of eight square stages with a winding ascent to the top platform. There originally stood an image of gold forty feet high, two other smaller statues of gold, a table forty feet by fifteen, and two other colossal objects of the same precious metal. The hanging garden of Babylon was once one of the seven wonders of the world.

Art and civilization was transplanted

to the Grecian Archipelago from Babylonia and Assyria, and was the educational foundation of early Greece. The Bible teaches by its prophets, and history carved on stone, that the human family did not evolve from an inferior ancestry in the beginning, but descended from man who was created "a little lower than the angels." Therefore, we infer that mankind degenerated, not only intellectually, but physically, and the hope of the near future, as the Church of God has emerged from the darkness of the past ages, that through the means of higher education and research, faith may be strengthened and we believe that the twentieth century of the Christian era will be the brightest of the centuries. God is stirring the hearts of men to work in this direction. The treasures of the earth will be at the command of godly people who are furthering this education, and through this educational Church, will emanate the light of the gospel that shall illuminate the whole world.

**THE POLYTECHNIC COLLEGE.**

Future Prospects as the Woman's College of Texas Methodism.

Relation of Dr. Boaz to the College.

The Polytechnic College is now educational and will continue so for another year. It is the property of the several Annual Conferences of Texas Methodism and is held in trust by twenty-two men representing these conferences. The Texas Methodist Educational Commission, which has the general supervision of all the Methodist Schools in the State, at their first session, outlined the policy for the College in the following language: "The Polytechnic College shall continue in its present status until the opening of the University, at which time it shall be made 'The Woman's College for Texas Methodism.'" There are several Methodist schools in the State exclusive for women, but no one of them is given by the Church, or State, authority to grant degrees. The curriculum of The Woman's College at Fort Worth will be equal to the present high standard of scholarship maintained by the Polytechnic.

In addition to the regular college department there will be a great Conservatory of Music, Art and Oratory. The greatest masters to be had in the South will be engaged as teachers. There is a place here for a real conservatory that shall be excelled by nothing in this region. It is also planned to have a Department of Domestic Sciences and Arts where our young women may be taught the principles that help to make the home. At a meeting of the Commission held some time since in the city of Fort Worth, the question of permanent location of the Woman's College was raised. A resolution was promptly presented and unanimously adopted declaring that the Woman's College for Texas Methodism should be permanently located in the city of Fort Worth.

The Polytechnic has beautiful grounds and six large brick or stone buildings which form an excellent nucleus for a great Woman's College. The principal dormitory for women is now being completely remodeled by the generous gift of Mrs. Daniel Waggoner of this city. Other buildings will be remodeled in the future and everything made as good as the best to be found in the Southwest. It is my sincere and earnest desire to help build in the city of Fort Worth a Woman's College of the highest order. The young women of Texas richly deserve the very best that is to be had. Nothing is too good for our Texas girls.

In order to do this the earnest cooperation and hearty sympathy of the city of Fort Worth is absolutely essential. Without the generous aid of the citizens of this city it will be impossible to build such a Woman's College. Many of our best citizens, in some measure, lost interest in the Polytechnic when the Commission located the University at Dallas. But that is now a matter of past history and cannot be recalled. It will be the part of wisdom to rally to the institution as it now is and assist in building it into a Woman's College that shall become the pride of the entire city.

A great college for women will be of immense value to the city. There are now two female schools in Texas with an attendance of between four and five hundred young women annually. Hundreds of others go out of the State. There is no reason why there should not be in the near future five hundred young women in attendance on an institution in the city.

Eleven years ago I accepted the presidency of the Polytechnic College and undertook what seemed to be the impossible. Friends in the city

and throughout the State rallied to our cause and the school enjoyed a most remarkable growth. Six large brick or stone buildings were constructed, steam heat and electric lights and many other modern improvements of a first-class college were installed. The curriculum was raised to the accepted standard and high-class teachers secured. A town of nearly four thousand good citizens gathered about the institution.

When the University was located in Dallas, without any solicitation on my part, the Trustees of the University by unanimous vote elected me Vice-President of the institution and asked me to take charge of the campaign to raise \$500,000. With the consent of the Trustees of Polytechnic College I accepted the position because I believed I could render the Church and the State better service there than elsewhere. When the campaign in behalf of S. M. U. for \$500,000 was nearing a successful and triumphant issue the Trustees of Polytechnic re-elected me to the presidency. The Commission decided that I could render the Polytechnic College a great service and readily confirmed the election. Agreeing with their judgment I readily resumed the presidency of the Polytechnic College, hoping that I might render a much needed service to the institution.

Now, I am ready to say that if the good people of Fort Worth really desire a great Woman's College and will rally to my assistance, the authorities of the Church consenting, I agree to maintain my relation with the Woman's College so long as the Trustees of the College regard my presence necessary to the ultimate success of the institution.

From my childhood I have loved the city of Fort Worth; it has been by home! I have esteemed her good citizens! I have worked for her financial, moral and religious uplift. I am here again to do what I can as a good citizen. I ask the sympathy and cooperation of all good people in the building of a great Woman's College that shall become the pride of the city, a benediction to the young women of the State, an honor to God and the Church, and a great factor in the future good citizenship of Texas.

Sincerely,  
H. A. BOAZ.

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The Executive and Finance Committee of the Board of Church Extension has authorized the following prizes for Church Extension stories:

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1. The story must not exceed five thousand (5000) words and may be much, very much, shorter. Effectiveness is the point.
2. The story may involve all the work of the Board of Church Extension, or any one or more particular departments or phases of its work.
3. The story may be a recital of facts in connection with a church or parsonage building enterprise, part fact and part fiction, or pure fiction, as the author may elect.
4. Manuscripts must be plainly written on one side of the sheet only, and must reach the office of the Board not later than the first day of December, 1913.
5. Competent judges; these judges, not informed as to the authors, will care.
5. Manuscript will be numbered and submitted to a committee of three

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fully consider the manuscripts and award the prizes by numbers.

6. The committee reserves the right to retain manuscripts not awarded prizes, for publication; but manuscripts so retained will entitle the author to \$5.00.

Note No. 1. The literature published by the Board has received the highest commendation, but the committee is conscious of the fact that it is possible to preach the gospel of Church Extension in a form more attractive to the youth than it is now doing. The whole object in view is to create a literature attractive to the young in the Sunday Schools, the Epworth Leagues and the homes of our people. Hence the above offer.

Note No. 2. The publications of the Board will be sent on request and without charge to those who desire to study the subject of Church Extension.

All communications should be addressed to W. F. MURPHY, 1025 Brook Street, Louisville, Ky.

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OUR CONFERENCES

- Bishop Atkins, Presiding.
New Mexico, Albuquerque, N. M., Oct. 15
West Texas, San Antonio, Oct. 22
Central Texas, Temple, Nov. 12
Northwest Texas, Vernon, Nov. 19
Bishop Mouzon, Presiding.
Texas, Nacogdoches, Nov. 26
North Texas, Clarksville, Dec. 3
Bishop Kilgo, Presiding.
German Mission, Castell, Oct. 16

The Annual Report of the Board of Missions for the year 1912, covering also the Board meeting of 1913, is on our table. Coming at the end of the third year of the present quadrennium, which began with a reorganization of the Board and during which many of its policies have been recast, this report offers opportunity for taking stock of the results. It is one of the fullest and most interesting yet issued. The minutes of the Annual Meeting are given in detail, including committee reports. Our readers who wish to get a conception of the volume and momentum of the Church's missionary operations will find this report packed with information. Copies may be had free while the edition lasts by applying to Board of Missions, 810 Broadway, Nashville, Tennessee.

Since writing our editorial in defense of the Austin Preachers' Association against the insinuations and innuendoes of the Daily Statesman, we have received a copy of the Statesman of April 4, 1908, in which the Galveston episode appears. If any one of our readers thinks we overstated its import, let him get it and read it. And the strange fact in it is, the editorial commends the preachers back there for fighting the social evils and trying to exterminate. But it puts the evil of that particular sort down at Galveston in its brilliant light, so that all could read it and understand it. But the Statesman, under the control of Colonel Wolters, is too virtuous now to even permit the preachers to refer, in its columns, to this special vice! But we would not dare reproduce the "Galveston Vice" editorial in these columns, but the Austin Statesman contained it.

You may put me with your one hundred per cent list, as all my stewards are subscribers, and most of the Methodist families take the Advocate, also. J. A. SWEENEY. Hale Center, Texas.

My Official Board have been subscribers during my whole pastorate here. J. L. MEADOW. Throckmorton, Texas.

JUST ONE THING BEFORE ANOTHER

The Epworth Encampment is now in full blast. President Beall is in charge and Dr. Harrison and others are giving him full co-operation. The young people are there from many sections of the State and the program is being followed faithfully. It is largely a Texas program, and it is about the best they have had down there for several seasons. When you want things done well in Texas put Texans at the helm and the victory is already won.

Now is the time for the preachers to press their collections and their revivals. The year is rapidly coming toward a close. In a little over two months the first Conference will be in session. No time to lose, but every moment needs to be used to the very best advantage. We have prosperous times in Texas now, materially, and every interest of the Church ought to boom. It is with the preacher and his people as to whether the outcome will justify the expectation of the Church. Let us all keep busy, brethren.

The editor is at Epworth with the young people and the office is somewhat running itself. But it is so well organized and in tune that even in the absence of the editor it will keep up the lick for a week or two. He rarely ever devotes any time to recreation; he works night and day, but he has a touch of human nature just like everybody else. So for a few days he will forget his cares, his burdens, his continual grind and unbend, and imagine himself once more a youngster. But he will have something to say about the affairs at Epworth in the succeeding issues.

Gulliver passed through the city recently on his way to Epworth, and he is now down there lecturing, eating, and bathing. Bathing is especially refreshing to him, though we presume not a novelty. He had on his best clothes and seemed in his best humor, and from all outward appearances his was in good case, as Smith's old Grammar used to say about a fat horse. Doubtless our readers will hear something wise and otherwise from him when he returns, thoroughly washed and in good repair. He is always interesting, whether you agree with him or even believe what he writes, and every word he puts into print is read. Can't say that about all of us.

Dallas has a great murder mystery. Miss Florence Brown, a popular young woman working in a real estate office as stenographer, several days ago was found murdered in the back room of the office. Her head was bruised and her throat cut from ear to ear. And the strange part of the crime is that the murderer left no trace of his identity, and at this writing he has not been apprehended. About fifteen hundred dollars in rewards have been offered for his arrest and every effort is being forth to find him. The deed took place between 8:30 a. m. and 9 a. m., when no one happened to be in the office. The whole city is aroused over the crime and the entire State is taking an interest in it.

Two Pros ran for State Senator in the First District to fill out the unexpired term of Senator Vaughan, who was elected to Congress, and as might be expected one Anti ran and he was given the certificate of election. We predicted as much at the time, and did our best to get those two Pros to come to an understanding. But no, they were both going to be elected from each one's point of view. But neither one of them was successful. True, one of the Pros is contesting the election, but this is puerile. If prohibitionists could exercise a little common sense and now and then subordinate their ambition to hold office to the good of the cause, it would

serve a splendid end. You can always put it down that when two Pros run for any office in Texas with one Anti against both of them, the Anti will always be elected.

Senator McGregor recently gave a barbecue to the State officials, on his lawn in Austin, in an effort to get the Governor and the Legislature together in a closer relation. He thought if they would relax their official strain and meet around a table of barbecued meat, they would be in a good humor and understand one another better. But, lo and behold, the Governor in a short speech threw a red-hot brand right into the faces of the solons, and the get-together meeting was turned into a political row of the worst character. The Dallas News in an editorial accused the Governor of "indulging in boorish manners," and we partly agree with the News, if not altogether.

The Nashville Christian Advocate has stood manfully by the Church in the Vanderbilt muddle, under the direction of Dr. Ivey. He has not limped at a single turn in the progress of the controversy. He has spoken out and he did it intelligently and religiously. The General Conference made no mistake when it put Dr. Ivey in charge of the official organ. He fills the position on all parts of the ground.

At the corner of Main and Preston Streets, this city, is a place known as "The Turpentine Joint." It got the name from an old saloon that stood there for years, and because of the fact that ten or twelve years ago a man named Pate Bane dropped into it, sat down in a drunken stupor, and while in that condition a heartless barkeeper poured turpentine over him and sat him afire, and he and two other men watched him burn up and heard his agonizing cries, and put forth no effort to rescue him. He died, of course, in great pain. All three of them were arrested, tried and convicted. Two were given life sentences in the penitentiary and the other was given the death penalty. But the higher court reversed the decision and the cases were changed to Fort Worth, where they dragged along for some time and were then dismissed. Thus justice was defeated. But the curse of God rested upon that corner. Saloon after saloon opened there, but had to go out of business. After awhile a shoe store moved into it, and it remained only a short time. Then another saloon tried it, and the other day it moved out. Now they are reconstructing the building and fitting it up like a new one, with the hope that the "haunts" will lift their shadows off of it and bring to it a successful occupant.

PERSONALS

Rev. J. H. Groseclose, presiding elder of Beeville District, is having a great time at Chautauqua, New York, where he is spending his vacation.

Rev. A. W. Hall, of Vernon, Texas, was in Dallas on business for his Church and did not neglect to call on the Advocate. He has not only paid the debt on his Church, but has handsomely furnished it.

Rev. W. H. Edwards, of Emory, was a pleasant caller at this office the past week. He has built and dedicated a good church at Point and has one in contemplation for Emory. His work is prospering.

Rev. R. C. Hicks, of the Sulphur Springs District, was a pleasant visitor the other day. He says that section of the State was never so prosperous as now, and the opportunity of the Church to make progress mate-

rially was never brighter. His preachers are hard at work and will make a good showing at Conference.

We note with pleasure the election of Mr. Gus W. Thomasson to the Presidency of the State Epworth League of Texas. His long and prominent connection with this work portends a year of advancement and success.

Rev. J. W. Bond, superannuate of the South Missouri Conference, died in Little Rock, Ark., August 4, at the age of eighty. He once lived in Weatherford, Texas, and as a supply traveled the Santo Circuit. He joined the St. Louis Conference in 1858. Brother Bond leaves a wife, four boys and six girls. Rev. J. M. Bond of Central Texas Conference, is his brother, and Rev. B. F. Alsup is his son-in-law.

En route to the State Epworth League Encampment at Corpus Christi, Dr. Parker spoke in Houston and delivered a great address for our First Methodist people on the subject, "The Leadership of the Epworth League." Dr. Parker is one of the most distinguished officials of the Methodist Church. He is a son of the late Bishop Linus Parker, of New Orleans, and is known throughout the South as editor and preacher.

The Advocate had a pleasant visit the past week from two of its staunch friends, Mrs. J. T. Hutchens and Mrs. M. E. Stone. They both reside in Wylie, Texas. We were glad to greet them in the Advocate sanetum.

Rev. Charles Mundell, a young man and an evangelist in the Baptist Church, has recently conducted a successful meeting in one of their congregations in this city, and he gave to the Advocate a pleasant visit this week.

Rev. W. A. Nicholas, who is associated with Bro. I. Z. T. Morris in the work with Texas Children's Home and Aid Society, called as he passed through Dallas, Monday. To find a real home for a neglected child is certainly practical Christianity.

Rev. O. T. Hotchkiss, of the Pittsburg District, was on his way from the Yellowstone Park trip last week and he dropped in to speak to us in passing. He had a great time and the sunburn on his face showed marks of the outing.

Mrs. Nannie Finley, formerly of Myra, but now of Pecan Gap, was a delightful visitor to this office last week. She was in the Sanitarium for several days recently, where she underwent a serious operation. She is again well and strong in the faith. She loves the Advocate and reads it.

HINT TO THE LAYMEN.

A prominent layman of Louisiana sent in a club of five subscribers recently and said that it is his purpose to keep up with each of them and send in the renewals annually. He says: "I am in a better position than the pastor to do this, as we have a new preacher every year or two." If a layman in each charge would assume the responsibility of seeing that five people regularly subscribe for the Advocate, it would mean untold good to Methodism in our territory. One brother of the Franklinton (La.) Church has been sending in a large list of renewals for many years.—New Orleans Advocate.

The Passing Day

Hon. E. T. Sanford, Judge of the United States District Court, at Nashville, Tenn., holds that the Publishing House property, located in Nashville, formerly held by the Cumberland Presbyterians, goes now to the "Presbyterian Church in the United States of America." The suit grew out of

the merger of these two denominations. When some years ago this merger was effected by the consent of a large body of the Cumberland Presbyterians, a small number of them dissented and undertook to hold the property. Now, the suit is over and the "Cumberlands" lose out. But it takes a long time to get a judge's decision on such matters in Tennessee.

A saloonless nation is what the Christian Endeavor Society of the United States, at its recent meeting at Los Angeles, proposed to make of the United States by 1920, the 300th anniversary of the landing of the Pilgrims. They propose to work through all the temperance organizations of the country uniting them, if possible, on this one great end.

Islam has long appealed to the sword and won; but now, since she has appealed to the sword and lost in the Balkan War, there are in Macedonia, it is claimed, twelve thousand Mohammedans asking for Christian baptism.

Bishop J. H. McCoy had the degree of LL. D. conferred upon him by the Birmingham College recently.

Fourteen million, three hundred and eight thousand, five hundred and ninety-five copies of the Bible were circulated by Bible Societies during the past year by English speaking peoples. The American Bible Society circulated 4,839,619; the British and Foreign Bible Society, 7,899,000, and the Bible Society of Scotland, 2,359,985. It is still the "Book of Books."

Joseph Wilson, a Tennessee newspaper man and a brother of the President, is reported to have been offered positions with salaries aggregating \$200,000, all of which he declined, because the offers involved the trading upon his supposed influence as brother to the President. May his tribe increase greatly.

Effective after September 1, 1913, the railroad and steamship lines demand that cotton delivered to them for shipment shall conform to a specified standard. The bales must be standard size—24x54 inches; must be thoroughly covered; must not be wet, soiled or stained, and second-hand bagging must not be used. If any of these requirements are lacking the receiving agent will so note on the bill of lading, and such notation renders the bill non-negotiable—that is, the farmer can not secure a loan on the cotton. This is an item of interest to all of the farmers and it would be well for them to pay attention to it.

Press dispatches state that the Glenriddell manuscripts of Robert Burns have been sold by the managers of the Liverpool (England) Athenaeum to a London dealer and by him to an American millionaire, at a price in excess of \$25,000. A storm of protest has been raised in England, because these manuscripts were given to the Athenaeum in order to prevent them becoming the property of some person other than a resident of England.

A writer in the New York Sun recently compiled statistics showing the expenditure in America for music to be nearly \$600,000,000 annually. Of this amount \$220,000,000 is spent for musical education, \$170,000,000 for musical instruments, \$70,000,000 for musical sundries, \$30,000,000 for military bands, \$25,000,000 for the theater, \$25,000,000 for concerts, \$20,000,000 for Church music, and \$8,000,000 for the opera. It is interesting to note how insignificant is the amount spent for Church music in comparison with what is spent for worldly music.

Dr. H. M. Hamill is preparing a ritual for the reception of children into membership in our Church which he will submit to the General Conference for adoption. He is also at work on a catechism for children.

Sweden is soon to enter the ranks as a prohibition country. The premier of this country has announced himself as favoring prohibition for his Nation and suggests that it begin at once by placing certain restrictions upon the traffic; then to increase these restrictions until the whole country is cleared. The world is coming to it and that not many years hence. This would be a poor time for this great Nation to take a backward step and we do not believe that it will.

In the industries of the United States there are 6,616,000 workers engaged at a total cost for wages of \$3,427,039,000 while in the manufacture of liquor there are only 62,920 workers at an annual total wage of \$45,252,000. The liquor business from this showing does not employ one per

cent of the workers of America. And yet some people are trying to make it appear that the liquor interest is a big thing for the men who labor. That business put down by the side of the useful industries of this country leaves a big difference in favor of the laboring men. They, the men who labor, should of all men be in favor of that which gives them the best chance for a living wage.

The new Poet Laureate of Great Britain is Dr. Robert Bridges. He is a graduate of Corpus Christi College, Oxford, and for many years has been a practicing and consulting physician in London. He is the author of several volumes, and is now sixty-nine years old.

It is said that the negroes furnish forty per cent of the farm labor of the South; they own 218,467 farms and rent 679,000 other farms. They pay taxes on \$699,000,000 worth of property. When they were emancipated they were said to number four millions; now they number more than two and one-half times that number.

Mrs. Woodrow Wilson is the seventh minister's daughter to preside over the White House.

The deliberations of the United States government in reference to Mexico culminated on Monday in the compulsory resignation of Henry Lane Wilson as ambassador, to take effect October 14, with leave of absence meanwhile. President Wilson then appointed ex-Governor John Lind, of Minnesota, as personal representative of the President and adviser to the American embassy, to go to Mexico and try to arrange peace as a basis for holding elections. The President steadfastly refuses to consider either the recognition of the Huerta Government, or armed intervention. He still hopes to secure a peaceful settlement by mediation and conciliation.

Germany has followed the lead of Great Britain in declining to participate in the Panama Canal exposition at San Francisco in 1915, and it is feared other nations will follow. The British people, however, are not in sympathy with their government in the matter, and England may yet decide to participate.

Secretary of the Treasury McAdoo last week announced that he would deposit \$50,000,000 in Southern and Western banks, at two per cent interest, to assist in moving crops.

At the Sunday School convention at Zurich 2600 registered delegates represented seventy countries. North America sent 1344, Great Britain 288, Asia 83, Africa 56, and South America 24. Every State in the Union except Utah and New Mexico and every Canadian province except Manitoba was represented. Pennsylvania led the list, with 175 delegates, followed by New York 125, and Illinois 129.

It is very regrettable that two unusually able and modern-minded Chinese, Dr. Sun Yat Sen and Yuan Shi Kai, are on opposite sides now in Chinese national affairs. Dr. Sun was first provisional president of the Republic and then willingly gave way to Yuan. It was then expected that these two strong leaders would work together. Dr. Sun is compelled, however, to ally himself against Yuan.

The country is to be congratulated that the differences between the Eastern railroads and their employees are to be settled by arbitration, instead of industrial war. If now the "Copper Country" troubles could be similarly adjusted, that region would have cause for rejoicing. There should be compulsory arbitration in all such disputes.

The good roads idea is taking strong hold in the far West. California, Colorado, Arizona, New Mexico, Nevada and Utah legislatures and civic bodies have arranged for the raising and expending of \$40,000,000 for this purpose. California alone furnishes \$18,000,000 for two roads running north and south from the Mexican to the Oregon borders, to say nothing of the road from San Francisco to Lake Tahoe, which will pass through Sacramento and will connect at the Nevada State line with roads running through Reno to the east.

A new plan has been proposed by Senator Poindexter, of the State of Washington, for the development of Alaska's coal resources under government auspices. He has introduced a bill by which all the machinery used in the construction of the Panama Canal would be transported to Alaska and the government go into the coal mining business. Half of the coal lands are to be left for leasing to private individuals under specified regulations. The bill contains a novel



FIVE GENERATIONS.

In the above picture, which is remarkable in that it shows five generations, they appear from top to bottom as follows: Mrs. Jackson Crouch (deceased), Alvin, Texas; Mes-James L. E. Moore and R. B. Allen, Hallettsville, Texas; Mrs. Jasper Sulton and little Miss Lula Sulton, of Lawnsdale, N. C.

This picture represents five generations reaching far back into Texas history. The names are as follows: Mrs. Jackson Crouch (deceased), Alvin, Texas; Mrs. L. E. Moore and Mrs. R. B. Allen, Hallettsville, Texas; Mrs. Jasper Sulton and little Miss Lula Sulton, Lawnsdale, N. C. The one who stands at the head is Mrs. Jackson Crouch (nee Winters), who lived at Alvin for quite awhile before she died, June 8, 1913. She was ninety-five years and fifteen days old, and, as the picture shows her, she was unusually strong in old age. Not long before her death she was known to walk to her daughter's, a distance of nearly one mile, and back home in one day. She was reasonably regular in attendance upon Church services until a few months before her death.

Her connection with Texas and Texas Methodism makes very interesting reading. She was born in Tennessee in 1818, and with her father moved to Texas in the year 1834, and settled in Montgomery County. It is well to say here that Mrs. Crouch walked nearly all the way to Texas. Her father and three brothers enlisted in the war against Mexico. Her brother was an officer and was among the wounded in the battle of San Jacinto. Mrs. Crouch was in the famous "Runaway Scrape" and her father was the first to receive the news of the Mexican defeat. Soon after the War she was married to Mr. Jackson Crouch, and they lived happily together sixty-two years when he died September 8, 1900. Six children were born to this union, all of whom are now living. There are now living thirty-five grandchildren, sixty-seven great-grandchildren and seven great-great-grandchildren. Most all of these are members of the Church and are living consistent Christian lives.

This good woman lived in Texas under five flags and was in the making of events which accompanied those flags. But in conclusion it is well to mention briefly her connection with the Church. She and her husband were converted and joined the M. E. Church in a protracted meeting near Huntsville in the year 1841, under the ministry of "Bob" Alexander. This was one year after the organization of the Texas Conference and three years before the division of Methodism into North and South. The itinerants at that time numbered not more than twenty. From that day until now she has led a consistent Christian life, as far as is known, and she has been privileged to stand by the Church in many critical hours when it meant something, at least, to the Protestant Christian. As far as her oldest son knows she has been a reader of the Texas Christian Advocate from the beginning. So much could be said in connection with her life, but on account of the length of this I must refrain from speaking. It has been an inspiration to me to be associated with her. She has gone to her possession of her well-won prize.

co-operative feature by which employees in the government mines and consumers of government mined coal would share equally the profits of coal mining. It provides also for government construction, ownership and operation of railways and steamships, the location of depots on the Pacific coast for the sale of coal at cost to consumers, prohibits child labor, provides for an eight-hour day, a minimum wage and accident insurance. That would be "progressive" legislation all right.

Of fifteen millions of people in Mexico, at least ten millions are unable to read and write. This is a tribute to the parochial school and to the Roman Catholic Church, of which the parochial school is the method of education.

The United States Commission of Education is authority for the statement that during the last school year there was an apparent decrease in the average salary of public school teachers in this country.

The Huerta Regime in Mexico is not going to be recognized by President Wilson. He refuses, on moral grounds altogether. The facts going to show that Huerta and his followers were betrayers of President Madero, and accessories to his brutal murder and that he literally waded through blood

"HONOR TO WHOM HONOR IS DUE."

The foregoing caption appeared in connection with an article in the issue of the Advocate of July 31, written by Rev. M. H. Wells, of New Decatur, Alabama, whom my husband and myself knew and esteemed highly in those days, years ago, when he lived and labored as a pastor in the Northwest Texas Conference. We have read with interest his articles which have appeared in our Texas Christian Advocate from time to time, in the years which have elapsed since his removal from Texas to Alabama. The article of July 31, was read with particular interest by myself, as in it he calls attention to the tribute to myself, which Dr. Rankin in his editorial capacity so kindly gave in the issue of the Advocate of July 19, a tribute which I most sincerely prize, coming from my dear friend and brother, Dr. Rankin, now while my eyes can read it and my heart respond in humble, grateful acknowledgment for his kind words thus spoken in my behalf. Such words of kind appreciation, though unmerited in such large degree, bring cheer and comfort to me and give me a sense of renewed courage, after the period of physical weakness and disability which has weighed upon me for the past two years, or longer, and from which under the gracious Providence of God I am now recovered. Such words are like fragrant flowers placed in the hands of a tired wayfarer along life's pilgrimage which brighten the way, and the fragrance of which refreshes and revives the weary one. It is well to give flowers in this way more frequently than we do to our fellow-travelers along life's journey, to cheer and refresh them on the way, while they are alive and with us and while they are alert to the comfort and sympathy thus offered them.

In the article of Brother Wells, of date given, he calls attention to a statement made by Dr. Rankin in the tribute of which we have already spoken, connected with the work of the Woman's Foreign Missionary Society, in which the latter claims that the Woman's Foreign Missionary Society of the North Texas Conference was the first Conference Society organized in Texas and west of the Mississippi River. It has been understood by those of us connected with the organization of the Woman's Foreign Missionary Society, of the North Texas Conference, that our Conference Society was the first one organized in Texas, and the first in territory of our Church west of the Mississippi River, the work not becoming organized in the States of Louisiana and Missouri until a later date. Several years ago this writer was informed by a lady with whom she had a conversation regarding the organization of this work in Texas, and the lady who was an active worker in the Northwest Texas Conference stated that the Conference Society of the Northwest Texas Conference was organized in Corsicana, in December, 1880. In thinking over the question since reading Brother Wells' article, I have tried to recall the name of the lady, and the occasion, and was at some annual meeting, or similar occasion, when she gave me the information, but I cannot now, after the lapse of the years since then, recall the name of the sister-worker who thus made the statement to me. I have no trouble, however, in recalling the date of the organization of the Woman's Foreign Missionary Society of our own North Texas Conference with which I have been connected since its organization. Our records show that said Conference Society was organized November 17, 1880, in Dallas, during the meeting of the Annual Conference, Bishop Pierce presiding, and Rev. H. A. Bourland, now living in Dallas, being the pastor and taking an active part in organizing the Conference Society. The sessions of the Annual Conference were held in the chapel of the Dallas Female College, our Church then known as Lamar Street Church, being the only Methodist Church in Dallas at that time, and we lost the church building on Lamar Street, by fire the previous year.

Since the appearance of Brother Wells' article, however, and his question as to the date of organization of the Woman's Foreign Missionary Society in Texas, we have had access to the files of the Texas Christian Advocate, for the years 1880 and 1881, and we find the date of organization of the Society for the Northwest Texas Conference is November 19, 1880, and the place of organization, Waco, instead of Corsicana. This record as thus brought forward shows that Brother Wells is correct in his claims, and gives the Northwest Texas Conference precedence over the North Texas Conference in date of organization, having thus the first organization of a Conference Society in Texas, and as we know, the first west of the Mississippi River. We are glad to have the opportunity to thus correct the impression which has prevailed for years

in connection with our record of work in Texas, and to give honor to whom honor is due in the matter. To Brother Wells, who was pastor of the Church in Waco at that time, belongs the distinction of aiding in the organization of the first Conference Society in Texas, and to his wife, whom I knew and loved in other days long gone by, belongs the distinction of being an officer of the first Conference Society. I recall with unusual pleasure and interest the beginning of my acquaintance with Mrs. Wells. It was when she was mistress of the Methodist parsonage in Waco during the annual session of the Northwest Texas Conference, Bishop Wm. M. Wightman, of Charleston, S. C., that polished, scholarly Christian gentleman, of the "old school type," presiding. She gave an elegantly appointed dinner at the parsonage in honor of the Bishop and a number of visiting brethren, to which she invited several visiting ladies, myself among the number. I recall to mind that my escort into the dining room that day was the honored and beloved Dr. Mood, then President of the Southwestern University at Georgetown, genial, affable, cultured in mind and heart, a peer among men, whom I count it a privilege to have known.

I was glad of this opportunity to meet, also, Bishop Wightman, whom I had not before known personally, but of whom I had often heard in a very special way, through my husband, Dr. Howell, who had in his former marriage married the oldest daughter of Bishop Wightman, she living only one brief year after their marriage, and he in course of time after her death coming to Texas, and to Dallas, where we met and our destinies became united in a married life which has been of over thirty year's duration.

But I must not let my thoughts continue longer in reminiscence at this writing.

May blessings continue to come into the life of our dear Brother Wells, and may his western horizon continue to brighten more and more toward the close of day, and thus I would pray for all my friends.

MRS. FLORENCE E. HOWELL,  
3301 Swiss Avenue, Dallas, Texas.

If we were true believing disciples every day would be Easter and we would all by faith see angels at an empty grave.

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Next Place of Meeting—Greenville, June, 1914.

### CORRESPONDING SECRETARIES.

The following is a list of the Correspond-  
ing Secretaries of the League Boards of Con-  
ferences in Texas:  
Central Texas: Rev. W. T. Jones, Blanket.  
North Texas: Rev. W. B. Douglass, Forney.  
Northwest Texas: Rev. W. Y. Switzer, Tol-  
bert.  
Texas: Rev. T. R. Morehead, Houston.  
West Texas: Rev. C. B. Cross, San An-  
tonio.

### THE ENCAMPMENT OPENS.

With an attendance of one thousand  
people, the ninth annual encampment  
session of the Texas State Ep-  
worth League opened at Epworth-by-  
the-Sea, Wednesday evening, August  
6, in an informal preliminary service  
at which Rev. Sam B. Beall, president  
of the State organization, presided,  
and brief talks were made by many of  
those present, including ex-President  
A. K. Ragsdale, Rev. J. W. Hill, Dr.  
J. E. Harrison and the writer. Fol-  
lowing these talks a short while was  
devoted to hearing responses from the  
assembled delegates as to the pur-  
pose of their coming to Epworth at  
this time. The session closed with a  
social period in which old acquaint-  
ances were renewed and new ones  
formed. The opening was up to all  
expectations in every respect and by  
many regarded as the most auspicious  
one in the history of the assembly.

On Thursday morning the first lec-  
ture period was filled by Rev. Frank  
Onderdonk of Mexico, who had ar-  
rived the evening before with his wife  
and his father's family, who spoke  
upon the medical work in Mexico, pre-  
sented some highly interesting and  
instructive views of the hospital sit-  
uation throughout the Republic.  
Brother Onderdonk said that in this  
country hospitals were recognized for  
their value and efficiency and were  
patronized by the best classes. In  
Mexico the situation is reversed, the  
hospitals are inadequately equipped  
and are patronized only by the very  
poor, who cannot command the ser-  
vices of family physicians and are de-  
pendent upon the Government for  
charity treatment. It is a horror of  
horrors, he said, to be sent to a hos-  
pital in Mexico. Contrasting the at-  
titude of the Roman Catholic Church  
in this country, where great hospitals  
and elaborate equipment is provided  
by them for the alleviation of suffer-  
ing humanity and the total absence  
of the same in that country where the  
need is the greatest, the speaker de-  
clared it to be the policy of this  
Church to use hospitals in countries  
where they were not required in the  
domination of the country. No city  
in Mexico has a Catholic hospital,  
not even in the City of Mexico, he  
said. His plea was for our Methodist  
people to recognize the need of hos-  
pitals not only in Mexico but in the  
homeland and to provide for them.  
He considers this one of the great  
opportunities of Methodism today.

The second period was filled by  
Rev. J. W. Hill, of Wichita Falls, who  
is to deliver a series of doctrinal lec-  
tures during the encampment. His  
introductory talk dealt chiefly with  
an outline of his plans for the work  
he proposed to do. It was evident  
from Brother Hill's remarks that he

considers a great need of the Church  
a better knowledge of its history and  
doctrine. He was emphatic in the  
statement that he had never seen a  
Methodist who was well informed on  
the doctrine and polity of the Church  
who was not an enthusiastic and ef-  
ficient member thereof. We have been  
informed that such pressure has been  
brought to bear upon Brother Hill in  
an effort to have him write a history  
of Methodism and it is more than  
likely that this series of lectures to  
be delivered at Epworth will be made  
the basis of same if it is undertaken.

Dr. Pinson who was to have taken  
up the third period in a presentation  
of a digest of Missionary information  
was unable to get in on account of de-  
lay in travel and Rev. Glenn Flinn  
was pressed into service to supply  
same. He spoke briefly on the  
relation of the Church to missions  
and emphasized its prime importance  
in the work of the Church. The ser-  
vice at this hour closed with a pledge  
by many toward a deeper consecra-  
tion in mission work.

At the 11 o'clock hour Rev. S. P.  
Surber, who has been active in the  
encampment work for the past two  
years, occupied the pulpit and deliv-  
ered a stirring sermon. A splendid  
congregation was in attendance and  
the service was highly inspirational  
throughout.

A feature of this year's encamp-  
ment, as it has been of all encamp-  
ments from the beginning of the as-  
sembly work in 1905, is the singing,  
led by Prof. James E. Roach of First  
Church, Fort Worth, assisted by his  
wife as pianist. From the character  
of the music in the opening services  
it is apparent that Prof. Roach in-  
tends to make the old songs of Meth-  
odism prominent.

When the writer reached the  
grounds at 4 o'clock on Wednesday  
afternoon, along with the North Tex-  
as Special, he found everything in  
perfect readiness for the comfort and  
convenience of the visitors. Dr. Har-  
rison, Brother Beall, Brother Hagy  
and their corps of assistants were at  
their posts to receive and handle the  
crowds and we have never seen things  
move more smoothly. The business  
office was in charge of Treasurer W.  
N. Hagy and Secretary Leslie Booth,  
the Inn in charge of Mrs. Callans and  
Mrs. Hodges, and the three places soon  
were centers of activity, while the  
delegates and visitors were receiving  
their respective assignments, but the  
plans were so well made that their  
execution came easily and rapidly,  
so that in an incredible short space of  
time everyone was comfortably quar-  
tered. A splendid system of details  
has been worked out and a well order-  
ed camp is the result.

The writer finds much interest be-  
ing manifested in the camp and in  
the city of Corpus Christi by the citi-  
zens there regarding the proposed  
sale and removal of the assembly  
grounds. Undoubtedly this is going  
to be one of the most prominent fea-  
tures of the business session of the  
encampment and it is difficult to fore-  
cast at this time (August 7) what the  
outcome will be. The Board itself,  
as we learn, is divided upon the ques-  
tion, and there are conditions so very  
unusual which have developed of late  
that the problem is not going to be  
one of easy solution. An invitation  
has been extended by the business  
men of Corpus Christi to the members  
of the Board of Trustees for a joint  
conference which this and other mat-  
ters of mutual interest will be consid-  
ered. This meeting will probably be  
held following the annual meeting of  
the Board, and probably no definite  
policy will be agreed upon until well  
toward the close of the encampment,  
when everyone will have had oppor-  
tunity of a full investigation and a de-  
liberate decision.

The presence of ex-President Rags-  
dale has already been mentioned. He  
insists that he is here taking life-  
easy for once and enjoying himself,  
but it is noticed that he is turning  
his hands to many tasks as of old. He  
was called upon, as stated, for some  
remarks at the opening service, and  
lived things up by one of his usual  
lectures on the extravagant use of  
jewelry and other articles of personal  
adornment. He will be in and out  
during the encampment session and  
exhibits his old time interest in all  
affairs pertaining to Epworth.

A daily paper is being published  
this year which is on a much more  
pretentious scale than heretofore. It  
is a real newspaper in size and make-  
up, carrying, in addition to all the  
camp news, much in the way of as-  
sociated press items. Mr. H. L. Rock-  
wood of Corpus Christi is the editor.  
While there are very many here  
who have been familiar attendants  
upon former sessions, there are also

very many faces to be observed in  
the crowds. B. A. Platt who enjoys  
the distinction of stretching the first  
tent in the grounds, is here and is as  
enthusiastic over the assembly as  
ever. Rev. T. S. Armstrong, after an  
absence of three years, is again in  
attendance. L. E. Appleby and wife  
are up from Bishop, both looking well  
and happy. Rev. G. Onderdonk, a  
familiar figure at every encampment,  
is on hand and seems to be the same  
happy young-old man he has always  
been. And there are Mr. and Mrs. J.  
H. Bowman, Mr. and Mrs. John Rus-  
sell, and many others. Altogether the  
crowd is thoroughly representative  
of the best type of our membership  
and the session will undoubtedly  
prove to be a thoroughly successful  
one. G. W. T.

Epworth-by-the-Sea.

### FINANCIAL STATEMENT, TEXAS STATE EPWORTH LEAGUE. RUBY KENDRICK MEMO- RIAL HALL FUND.

Balance on hand last report.	\$475.21
Geo. E. Kemp, Georgetown.	5.00
Mrs. Clara Kemp, Georgetown.	5.00
	\$485.21
Paid out for postage.	2.00
	\$483.21

The above fund is on deposit in the  
American Exchange National Bank,  
Dallas, to the credit of Gus. W. Thom-  
asson, Chairman.

GUS. W. THOMASSON,  
MRS. DORA E. BOWMAN,  
BASIL E. RYAN,  
Committee.

AUGUST 4, 1913.

### ANNUAL REPORT OF RUBY KEND- RICK MEMORIAL HALL COMMITTEE.

To the President and members of the  
Texas State Epworth League, in  
Ninth Annual Encampment assem-  
bled, Aug. 6-17, 1913, at Epworth-by-  
the-Sea:

We, your committee on the raising  
of funds with which to erect a suitable  
memorial hall in memory of our de-  
parted comrade, Miss Ruby Kendrick,  
beg to submit herewith a summary of  
the work at this time.

#### Personnel of the Committee.

At the 1912 session of the Encamp-  
ment your Chairman was authorized  
to designate the third member of the  
committee to serve with himself and  
Mrs. Dora E. Bowman. After a care-  
ful consideration of the matter, Mr.  
Basil E. Ryan of San Antonio, was  
proffered the appointment and accept-  
ed. Mr. W. N. Hagy, also of San An-  
tonio, has been retained by the com-  
mittee as Consulting Architect and  
has prepared and submitted plans for  
the proposed building.

#### Financial Statement.

The amount of funds on hand at our  
last Encampment was \$231.26, since  
which time we have paid out \$11.00 on  
incidental expenses and collected  
\$262.95, having on hand at this time,  
deposited in the American Exchange  
National Bank, Dallas, to the credit of  
Gus. W. Thomasson, Chairman, the  
sum of \$483.21. There is outstanding  
in subscriptions at this time the sum  
of \$741.25. We have been hindered in  
our collections by the disturbed con-  
dition of affairs growing out of the  
proposal to sell our grounds at Epworth-  
by-the-Sea, and while the larger part  
of the outstanding subscriptions are  
good, there is but little hope of mak-  
ing collections against them until this  
matter of a permanent location is set-  
tled. It is the belief of your commit-  
tee that all the money that we will  
need can be promptly raised when  
the assurance is had that the building  
can be erected, and we hope the way  
may be paved for this by the time of  
our 1914 Encampment.

#### Recommendations.

We would urge the prosecution of  
this work so that our plans as origi-  
nally adopted in 1910, to build a  
Memorial Hall, be continued, but we  
do not favor the beginning of its  
erection until at least the sum of  
\$1,500.00 in cash is in hand. Pending  
the realization of this sum, we recom-  
mend that your Chairman be author-  
ized to place the amount now on hand,  
together with other funds which may  
come in, on interest deposit until such  
time as same will be needed for use.

All of which is respectfully sub-  
mitted,

GUS. W. THOMASSON,  
MRS. DORA E. BOWMAN,  
BASIL E. RYAN,  
Committee.

Aug. 6, 1913.

### REV. C. T. COLLYER IN OKLAHOMA

By Rev. E. M. Sweet, Jr.

For three years Vinita District, chief-  
ly through its Sunday Schools, has  
been taking half the support of Rev.  
C. T. Collyer in Korea, the other half  
being cared for by the Epworth  
Leagues of the North Texas Confer-

ence. This is the explanation why on  
Brother Collyer's recent visit most of  
his time was given to Vinita District.

The presiding elder has planned a  
stereopticon campaign, touching as  
many points as the three weeks would  
afford time for. At nearly every point  
we had a near-full house—on week  
nights. At some places we could not  
seat the people. The missionary not  
only told us of his work, but illustrated  
his words with views of landscapes,  
street scenes, schools, churches, homes  
and people of Korea. Many got a new  
point of view toward foreign missions.  
Opponents became converts, and indif-  
ferent well-wishers became different.

While this was not planned as a  
money-raising campaign, but merely  
an educational one, a number of the  
congregations will increase their defi-  
nite undertakings in behalf of foreign  
missions. Welch and Pryor already  
support each a native preacher. Others  
will do the like. Grove will send  
Brother Collyer a regular Oklahoma  
cowboy saddle—built for riding—to  
make the rounds on his work.

Welch's preacher's photograph ap-  
peared on the screen as part of the  
story—as also his brother, the silver-  
smith making the wedding present—  
with whom the preacher left the busi-  
ness when he heard the call to preach  
the gospel to his people. It cost only  
\$100 to support a man like that a  
whole year in Korea. Wasn't Welch  
glad in heart because of what they had  
been privileged to do? When people  
see these things they realize how prac-  
ticable a thing the world for Christ is.  
This presiding elder has long been a  
believer in the stereopticon as a means  
of eliminating the "foreign" from mis-  
sions and bringing the subject "home"  
to the people. I have used it sparingly  
in my pastorates for several years.  
Its possibilities have not begun to be  
fathomed by the Church.

Brother Collyer is a rare man. Edu-  
cated for big business in German and  
French—as well as in English, Chi-  
nese and Korean—he turned down a  
salary in London that the average  
young American would consider fabu-  
lous—twenty times what he is now  
getting as a missionary after twenty-  
five years' service—in order to make  
the love of his Lord known among  
those who knew it not. At the age of  
twenty-one he went to China, where  
he served eight years. When our mis-  
sion was founded in Korea in 1885, he  
became one of our pioneer missionar-  
ies to the Hermit Kingdom. He was  
a part of that great revival. He has  
had the joy of baptizing 3000 Korean  
converts.

He does that work because he loves  
to—not because he has to do it in or-  
der to escape hell. He does it because  
he is persuaded that neither height  
nor depth nor any other creature shall  
separate him from the love of Christ.  
Some of his experience stories read  
like the Acts of the Apostles. They  
are. To know him intimately is to  
add greatly to one's wealth. So with  
many of our missionaries. What an  
honor to be a part of such work!  
What an infinite genius the Lord  
Jehovah was to invent a scheme by  
which everyone of us can participate  
vitality in it! To be able to convert  
the proceeds of our daily toil into such  
history-making and kingdom-bringing  
service is a privilege and joy that no  
converted man or woman will consent  
to be deprived of—when they know—  
Western Methodist.

### TEXAS OBJECTS.

Dr. E. H. Rawlings is a favorite  
with our North Carolina Leaguers.  
If he continues to visit us there will  
be a motion made to adopt him down  
here. He made a truly great address  
at Burlington.—Rev. J. H. Frizzelle,  
League Editor, in Raleigh Christian  
Advocate.

No, no, Brother Frizzelle, you can  
not adopt Dr. Rawlings. Texas has  
already arranged to take charge of  
him as soon as the Connectional de-  
partments will release him. Confid-  
entially, he says he likes Texas fine,  
and is a favorite here, too, of long  
standing. No, we can not let you  
have him. G. W. T.

### ENGAGEMENTS THAT INTERFERE WITH ATTENDANCE UPON THE LEAGUE.

Perhaps there is no one thing which  
affects the attendance upon the  
League services as the practice in-  
dulged in by many of our young peo-  
ple of making social engagements  
which are given preference in their  
plans. On this subject an article re-  
cently appeared in the Raleigh Chris-  
tian Advocate, as an editorial from  
the pen of League Editor J. H. Friz-  
zelle, which we reproduce herewith.  
We believe that a proper regard ought  
to be observed for one's obligation  
toward the League and that no young  
man or young woman will fail in the  
strengthening of their character who  
gives first thought to that which so

## PUDDINGS



made from  
**JELL-O**  
**ICE CREAM**  
**Powder**

Are the easiest made and most deli-  
cious ever served by the finest cooks.  
Simply stir the powder into milk,  
boil a few minutes, and it's done.  
Anyone can do it. Directions printed  
on the package.

Ice Cream made from Jell-O Ice  
Cream Powder costs only one cent a  
dish.

Flavors: Vanilla, Strawberry,  
Lemon, Chocolate, and Unflavored.  
At Grocers', 10 cents a package.  
Beautiful Recipe Book Free. Ad-  
dress,  
The Genesee Pure Food Co., Le Roy, N. Y.

vitality affects the Christian life as the  
Epworth League. Here is the edi-  
torial by Brother Frizzelle, viz:

"No real Leaguer will make any en-  
gagement that will interfere with  
their punctual attendance at the  
League. The League provides for the  
best type of social life, and no young  
man is at all polite who interferes  
with your attendance and no young  
lady is worth while who prefers some  
other and more exciting place on  
League evenings. Our parents could  
do a good service here in seeing to  
it that no plans be laid by your  
young people that keeps them away  
from the League. This is not intend-  
ed to suggest lessening the pleasure  
of our young people, but is intended  
to call attention to the fact that the  
Church provides for the best recrea-  
tion in the League and that it is such  
entertainment and recreation as to  
lead to purer and better living among  
our young people."

### BIBLE QUESTIONS FOR LEAGUERS. Old Testament.

1. How many books in the Old Testa-  
ment. Thirty-nine books.
2. Name the divisions in the Old  
Testament. Law, historical, poetical  
and prophetic books.
3. Name the number of law books?  
Five.
4. Name the law books. Genesis,  
Exodus, Leviticus, Numbers, Deuter-  
onomy.
5. By what other name are these  
books known? The Pentateuch.
6. Who wrote the Pentateuch?  
Moses.
7. What do the law books contain?  
God's laws and rules for His people,  
the building of the tabernacle and the  
ceremonial rules in worship.
8. Give the number of historical  
books. Twelve.
9. Name the historical books. Josh-  
ua, Judges, Ruth, I. Samuel, II. Sam-  
uel, Chronicles, Ezra, Nehemiah, Es-  
ther.
10. What do we learn from the his-  
torical books? How the children of  
Israel entered the promised land, how  
they established a kingdom, their dis-  
obedience, exile and return.
11. Give the number of poetical  
books. Job, Psalms, Proverbs, Eccle-  
siastes, Song of Solomon.
12. How are the prophetic books  
divided. Into the Major and Minor  
Prophets.
13. Give the number of Major  
prophets. Five.
14. Name the Major Prophets. Isa-  
iah, Jeremiah, Lamentations, Ezekiel,  
Daniel.
15. Give the number of Minor  
Prophets. Twelve.
16. Name the Minor Prophets. Ho-  
sea, Joel, Amos, Obadiah, Jonah, Mi-  
cah, Nahum, Habakkuk, Zephaniah,  
Haggai, Zechariah, Malachi.
17. Repeat the books of the Old  
Testament. In the answer to the  
eighth question say First and Second  
Samuel First and Second Kings, etc.  
—Rev. O. P. Ader, in North Carolina  
Christian Advocate.

Lust is like a natural fire, self-con-  
suming and soon burned out; but true  
love is like Moses' burning bush, that  
glowed and burned yet was not con-  
sumed, because God himself was the  
very essence of the flame. Surely  
"God is love," and again, "He that  
dwelleth in love dwelleth in God and  
God in him."

### Piles Cured at Home By New Absorption Method

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 today to Mrs. M. Sam-  
mons, Box 187, South Bend, Ind.

**STATE INSTITUTION FOR TRAINING OF JUVENILES.**

The State of Texas was wise in changing this institution in name and character from Reformatory to School. It is in fact a school. It is now a matter of general recognition that to teach books and only books and nothing more is to miss the fundamental fact of education. Availability and practical push is the demand of these strenuous days, and woe to any book-learned, impractical misfit. I mean no reflection on culture and refinement, but writing plain facts of practical life. Here we teach both books and practical life.

This is no small question. Fact is, Church and State is up against a proposition. A late Advocate contained an article of sense and good judgment, "The Boy Problem." There is a girl problem, too, and don't forget that. I can't discuss that now. One thing among many others is certain: the father and the mother, one or the other, or both, must control the boy or else the sheriff just a little later. The choice is open. Society must of necessity protect itself from ruin. The State of Texas, among other States, is doing in this behalf a missionary work. I am glad to state the fact. Sunday is a stirring day with us morally and religiously—Sunday School, preaching and song services. Our day school is opened every morning in the church building with appropriate services. We prefer to begin the day aright. During July, August and the first half of September we especially emphasize school and have the largest attendance save in dead of winter. Our teachers understand their business, too.

Our best success is with the juvenile proper, say under thirteen years. That is not only according to the law of grace, but also the law of nature, so to speak. God charged Abraham particularly on this point. Let any boy or girl go wild till they are thirteen years old, and the devil will surely collect a large bill of interest on his mortgage. Don't doubt it. It is folly, nonsense and madness to dispute that proposition. You might as well dispute the law of the tides and the law of chemical affinity. But, Mr. Chaplain, some will allow their boys and girls to grow up wild, and some of them, poor things, just can not help it. The pity is that this is true. But somebody is to blame all the same. It ought not to be so. I know full well the story of poor Hagar, turned loose in the wilderness with her boy, a loaf of bread and a bottle of water. I wish this was ancient history, but it is not. Sometimes the poor thing does not even get so much as a loaf or bread and a bottle of water. It is a shame, but a fact. The officers bring Ishmael to us and we are trying to do the best we can with him and for him. The good God and Father kindly showed the original Hagar a spring of water. He is also kind to us seeking to lead to the spring. Well, thank the God of our fathers, some of the boys on leaving us do well. They write back thanking us for kindness, a kindness that led them to quit playing the fool and get at life in a sensible way. I do not know what the called session of the Legislature can and will do for us, but I hope for a fair consideration. Our needs are pressing, and we can not do the work that ought to be done in our condition of finances.

J. A. STAFFORD,  
Chaplain.

**LAYMEN'S MOVEMENT, NORTHWEST TEXAS CONFERENCE.**

Heretofore I have contented myself with an occasional letter by mail to the district lay leaders and presiding elders of our Conference, but I now crave a few words with our laymen at large.

I have contented since my first connection with this work that our laymen would act nobly and meet liberally the just demands of our Church if they were only made to understand the facts of the situation and to appreciate the demands and opportunities now pressing upon us—in fact, to my thinking, our slogan might well be, "Inform, Enlighten and Educate," more than so much begging and pleading for needed cash, being assured that when our people are truly enlightened and informed their giving will not only be more liberal, but will be intelligent and duty-loving, and such as to merit and secure blessing divine.

Being of this mind, I was especially struck with the following statement of Dr. C. F. Reid in reference to the late General Missionary Conference: "It makes one's heart ache to think of the vast wealth in the Church that might be available by the preparation of proper conditions and an intelligent presentation of facts and needs. The laymen of Southern Methodism are not mean or disloyal. They simply do

not know." We also find encouragement in Dr. Reid's next statement that "the vigorous educational campaign carried on the past three years by the laymen's missionary movement and the Board of Missions is beginning to bear fruit."

Owing to the fact that most of our Conference is sparsely settled territory, we suggested to our presiding elders and district lay leaders, early in the year, the county-unit plan of organization—that is, the formation of a Central County Committee in and about each county seat, with the Chairman residing in the county seat and the pastor of the county seat Church and all local lay leaders of the county ex-officio members of this Central Committee. By co-operating with the pastors of the county and the presiding elder this Central Committee can keep in touch with the religious status and needs of every part of the county, and can readily adopt such material as is accessible to the aid and assistance of the neglected and weaker places in their county. In some of our counties where this plan has been pursued splendid results have been achieved. Of course, no plan is of any value if not worked, and it is hoped that others of our district lay leaders and presiding elders may be encouraged to perfect this or some other plan of organization by suggestions and offers of service on the part of our consecrated laymen throughout this wide extended Conference territory. A great and much-needed work could be easily done by our men offering their services to such a Central County Committee and then seeing to it that every schoolhouse, church and cross roads in every county within the bounds of this Conference have some kind of religious services regularly. Such men could and should organize and assist in maintaining Sunday Schools, prayer meetings, Bible readings, sacred singings, laymen's meetings and such other services as may be adapted and helpful to each particular locality and especially the weaker places. They should assist local lay leaders and committees to understand and do their work, distribute information, literature and enthusiasm, and help in every possible way to further the cause of the Master and his Church. Especially during the revival season sensible and material assistance should be given in arranging for as many revival meetings as possible. Here, as in other lines of work suggested, the benefits of united effort and co-operation will be apparent. The plan of organization submitted is not intended as exclusive, but we urge the doing of the work of a faithful layman upon all of our men and the adoption and execution of such plans as may be best suited to each locality and the surrounding circumstances, bearing in mind that our mission is to do the work of assisting our pastors in all lines of Church work, by whatever name known.

I shall be glad to assist in all possible ways within my power and pledge a like assistance on the part of our presiding elders and district lay leaders, to the end that the golden opportunities which are passing us for the last and only time may be improved to at least some appreciable degree. Let it also be remembered that the very best of helpful literature will be gladly furnished on request addressed to The Laymen's Missionary Movement, at Nashville or Dallas, and that this literature is adapted to and will be furnished in conformity with any particular line of service that may be indicated. Yours for service,  
F. P. WORKS,  
C. L. L. N. W. Tex. Conf.

**RESOLUTIONS.**

The Central Texas Conference at its last session passed a resolution agreeing that each pastor would take a voluntary or hat collection in each congregation for the purpose of keeping up the repairs, insurance and other needs of our Superannuate Homes. I now urge each brother to do that as soon as possible. I have been unable to do anything for several months and have passed through a severe ordeal and am still in Dallas under the care of a doctor, and have been unable to care for my correspondence. I am glad to state now that I am pulling up slowly and hope to again recover my strength.

We have a good Home in Fort Worth that was given to the Church by Bro. W. J. Boaz, and is occupied by Sister Rogers. The city has paved the street in front of this property and we owe our tax for this paving, and the city now makes the last call for it, and I have promised if they would not make a levy against the property I would pay it by Conference, so, brethren, explain to your people the value and need of this work, and then pass the hat and send the money to Bro. J. H. Whitehurst, President of the Board of Trust. Don't fail in this urgent matter. You may get only a few dollars, but if

each pastor will do it we will have enough to relieve us.

Let me urge a more liberal policy all around toward our superannuates. They are depending on the active preacher to care for their interest.

I am glad to announce the addition of another Home, through the bounty and leadership of Bro. Abe Mulkey. A good Home has been built and the noble women at Corsicana have furnished it, and is occupied by our faithful Brother Shrader and family. Brethren, this is a great work. Let us care for it and help it. At present, 2525 Fairmount Avenue, Dallas.

CHAS. E. BROWN,  
Conference Agent.

**RESOLUTIONS.**

Whereas, It has pleased an All-Wise God to call from earth our beloved and honored member, Sister Henry Ayers, whose name was ever an echo of good deeds.

We are indeed bereft; she was always ready and willing to do her Master's will, and where duty called her feet trod the way gladly. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

We, The Woman's Missionary Society, do resolve:

First, That in the death of our Sister Ayers we have lost one of our most faithful members.

Second, That our community and Church have lost one of our most loyal members.

Third, That we endeavor to emulate her in our daily walk, that we may follow as closely the teachings of Christ.

Fourth, That these resolutions be published in the Ford County News and Texas Christian Advocate and a copy be sent to the family of deceased.

MRS. JNO. WESLEY, Pres.  
MRS. LUTHER JAMESON, Sec.  
MRS. GEO. MONROE, Press Reporter.

**WHY WAS CHRIST BAPTIZED BY JOHN?**

I read your reply to Dr. Gambrel's defense of the Baptist Bible, in the Advocate of May 15th, and I want to suggest a few thoughts upon the "Baptism of Christ," by John the Baptist.

We read of a priest by the name of Zacharias, that, while he executed the priest's office before God, that an angel of the Lord stood at the right side of the altar and said to Zacharias: "Thy prayer is heard, and thy wife shall bear thee a son; and thou shalt call his name John, and he shall be filled with the Holy Ghost and shall go forth in the Spirit and power of Elias, to make ready a people prepared for the Lord." He was that "voice crying in the wilderness and preaching repentance for the remission of sins."

After the multitudes had been baptized, Jesus came to John, desiring baptism. And John declined, knowing that he could not administer the same baptism to Jesus that he had administered to the multitude, and said: "I have need to be baptized of thee." But Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Jesus was a loyal Jew, John was a loyal Jew; and they would both adhere strictly to the Jewish ritual. John's baptism was unto repentance for remission of sins—Jesus had committed no sin, therefore could not profess repentance. Neither could he profess to believe in a coming Messiah.

The question arises, not so much as to how was Jesus baptized, but why did he need baptism? He was circumcised at eight days old, as were all male Jews, therefore he was already a member of the Jewish Church. But why has Jesus waited till about thirty years old? And for what righteousness was Jesus purposing that he and John Baptist should fulfill? Heb. 4:14. Seeing that God had chosen him to be our great high priest, we suggest that this was his priestly washing; and as suggested, Jesus was a loyal Jew, as was John; they would both adhere strictly to the Jewish ritual in which John as the son of a priest was well informed; and we know that all the cleansing, purifying and consecrating services in the Jewish ceremonies were by sprinkling and pouring, and never a suggestion leading to the thought of immersion. Let it be reminded that the gospel was not written for several years after Jesus had ascended to heaven, so that there was no suggestion of mode other than the ritual governing the old Jewish ceremonies.

Jesus and John both lived under the old law. Jesus said, "It becometh us to fulfill all righteousness." "I came not to destroy the law, but

to fulfill the law." He said further: "Not one jot or tittle of the law" should pass until it was fulfilled. Thus we conclude that Jesus was inducted into the priestly office at thirty years of age by sprinkling, according to the Jewish law.

And when asked by the Jews, by what authority he was doing these things, he referred them to the authority he had received at John's baptism—and his authority was not questioned further.

In the face of the Jewish law for purification and cleansing, some contend that the expression "going down into the water," and "coming out of the water," can only be construed to mean immersion. But nothing in the language to indicate whether they were waist-deep, knee-deep, ankle-deep, or just where they could stoop and dip the water and sprinkle it on the head. Some go into the water to be baptized face foremost; some to kneel and have water dipped with the hand and sprinkled on the head; others kneel just at the edge of water and are sprinkled—all are baptized with water according to the gospel.

Jesus said to John: "It becometh us to fulfill all righteousness;" and we suppose they followed the ritual. Jesus acknowledges John's authority to induct him into his priestly office.

But if the Doctor thinks the Word will bear tampering with, just to strengthen their creed, suppose we make it read, "When Jesus was baptized in Jordan, he came straightway up from the water," which will do the Word no more violence than the change that our Baptist brethren are wont to make.

E. S. JOHNSON,  
Elcampo, Texas.

**AN OPEN LETTER.**

Grand Saline, Texas, August 6, 1913.  
Rev. G. C. Rankin,  
Dallas, Texas.

Dear Sir: My attention has just been called to a communication from G. C. R. in the Texas Christian Advocate of July 31, headed "A Sunday in Nacogdoches," in which you use the following language: "Nacogdoches was the home of General Rusk, one of the brightest men and ablest statesmen of the Sam Houston regime. He filled high places in the Republic and after that in the State of Texas. However, his only son broke his heart by his habits of dissipation, and in a fit of mental aberration on account of this disappointment the General died at his own hand, etc.," in which statement you were partly in error. The facts are that General Rusk and wife had six sons and one daughter born to them of whom four sons and the daughter survive their father and mother. If the tragedy that ended the General's life was brought about by the dissipation of either of his sons, it is more than his immediate family know.

It was a fact, however, that all of his sons drank to some extent but so far as I have been able to learn none of them, (with possibly the exception of the oldest) drank excessively until after their father's death. All four of his sons did service in the War between the States, one of whom lost his life in that bloody conflict at about thirty years of age. Another died a natural death a few years after the close of the War at about the same age. His oldest son died by his own hand in the Insane Asylum at Austin at something near fifty-five years of age. It is my information that strong drink ruined him. The other one of the four was my mother's father and died at the age of sixty-nine. My grandfather spent the last twenty-five or thirty years of his life in this county and was as well known as any man in the county. Your statement does him an injustice as everybody knew he was the son of General Rusk and very few know but that he was the only son.

It is true, however, that grandfather became a victim of strong drink and allowed it to ruin him but up to and for sometime after his father's death his record was such that any father might well feel proud of him.

Some twelve or fifteen years prior to grandfather's death he gave his heart and life to God and by his help tore loose from the habit that wrought his ruin and wielded as great an influence for good, perhaps, as any man in the county for that period of time.

I want you to understand that this is not written with any feeling of ill-will as I, together with most all of the descendants of General Rusk, am lending you my moral support in your effort to end the liquor business in Texas. Yours very truly,

H. E. TUNNELL.

The above letter, given as written, speaks for itself. When we penned the lines to which exception is taken, it had been our impression from time immemorial that General Rusk was led to his tragic act by the waywardness of one of his sons. We were told

that by a man who seemed to know about what he was talking. In any event we give this letter publicity from the pen of a great-grandson of the General. It contains matter of interest apart from our question of difference as to the one point of history.—Editor.

**GOOD NEWS FROM THE MEXICANS**

Two campmeetings and the District Conference have been held in the San Antonio District of the Mexican Border Conference. The results were very gratifying and encouraging.

Although the district is so large it covers practically the whole of West Texas Conference, there was a good attendance of preachers at the District Conference. It met near Bastrop and in connection with it we held a campmeeting for a week. Eleven families were camped and the attendance reached as high as 250. The reports showed even 200 members added to the Church since last conference. In addition to this number eleven were added at the campmeeting. One local preacher was given license and the reports of the others showed harmony and a good degree of activity all over the district. Prof. H. L. Gray, of Southwestern University, attended and gave us four fine informing lectures on the doctrine of "Retribution." He has an excellent command of Spanish and his work gave much satisfaction.

The second campmeeting was held ten miles below Austin near the Colorado River. The weather was fine, the attendance large and the results very gratifying. Some fifteen families were camped and the attendance reached as high as 300. The order was perfect, the preaching earnest and spiritual, and as one of the results thirty-five were baptized and received into the Church on this occasion, making an increase so far this year of 247 members, not counting a large number of children baptized.

So convinced are we of the value of these meetings that the District Conference took steps to buy a large tent for use in the district. Each pastoral charge is to pay one dollar per month till the whole is raised.

D. W. CARTER,  
Georgetown, Texas.

**MARRIED.**

Richardson-Cooper.—August 5, 1913, in County Clerk's office, Fort Worth, Texas, Mr. J. L. Richardson and Miss Effie Cooper, Rev. Thos. Reece officiating.

Ware-Arnold.—August 5, 1913, in County Clerk's office, Fort Worth, Texas, Mr. Merideth Ware and Miss Carrie Arnold, Rev. Thos. Reece officiating.

McKamy-Wellhofer.—At the Methodist parsonage, Lewisville, Texas, Sunday afternoon, August 3, 1913, Mr. Lee McKamy and Miss Hattie Wellhofer, Rev. W. R. McCarter officiating.

Caraway-Swan.—At the home of the bride's grandmother, Leesville, Texas, July 16, Mr. Julius Caraway and Miss Mattie Swan, Rev. J. D. May officiating.

**THE "BLUES"**

**A Lady Finds Help from Simple Food.**  
Civilization brings blessings and also responsibilities.

The more highly organized we become the more need there is for regularity and natural simplicity in the food we eat.

The laws of body nutrition should be carefully obeyed, and the finer more highly developed brain and nervous system not hampered by a complicated, unwholesome dietary.

A lady of high nervous tension says: "For fifteen years I was a sufferer from dyspepsia. I confess that an improperly regulated diet was the chief cause of my suffering. Finally, nothing that I ate seemed to agree with my stomach, and life, at times, did not seem worth living.

"I began to take a pessimistic view of everything and see life through dark blue glass, so to speak. My head became affected with a heavy creeping sensation and I feared paralysis.

"Palpitation of the heart caused me to fear that I might die suddenly. Two years ago, hearing Grape-Nuts so highly spoken of by some estimable friends of mine, I determined to try it.

"The change in my condition was little less than miraculous. In a short time the palpitation, bad feeling in head and body began to disappear and the improvement has continued until at the present time I find myself in better health than I have ever enjoyed.

"My weight has increased 20 lbs. in the last year and life looks bright and sunny to me as it did when I was a child."

Name given by the Postum Co., Battle Creek, Mich.

"There's a Reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

# 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.

## JUNIORS FIRST: WHY NOT?

Mrs. W. L. Perry and daughter, Miss Irene, have been visiting in Mangum, Texas. While there they discovered there was no Missionary Society there. Miss Irene went to work at once to organize a Junior Missionary Society. They now have a splendid Junior Missionary Society with Miss Jennie Earnest as lady manager. This is the first time I have ever known where the Juniors were organized before the women. Irene Perry is a live wire and the youngest First Vice-President in the Central Texas Conference. God grant us more of her kind among the young people. MRS. J. H. STEWART.

## HARWELL AUXILIARY.

Our Society was discussing the "pros and cons" of a social meeting when one of our charter members arose, and suggested that we hold said meeting at her home on the first day of August, as that was her birthday. One member asked her how old she would be? She replied, "sweet sixteen." We repaired to that pleasant home at the appointed time. Devotional exercises were led by our President, after which mite box opening was in order. Our members were so full of "birthday" that only three remembered to take their mite boxes; when our hostess placed hers on the table it made four; their united contents amounted to \$5.39. The last mentioned contained about three-fourths of the amount. At this juncture our Fourth Vice-President arose, and speaking for the Society in a few pleasant words, congratulated our hostess and hoped she would live to enjoy many more sixteenth birthdays. Without a moment's intermission the daughter of our hostess presented each of us with a slip of paper on which a number was written. When that number was called the person holding it was expected to go to a table on which was placed a dish of zoobers and a knife. Each person was allowed two minutes to carry zoobers from that room to another; we forgot we were women and became children for a time. It was funny to see staid, middle aged women running like children. The prize, a handsome China bowl, was won by a visitor from Weatherford, and the booby prize by the last person who joined our Society. At this time our youngest member, in an appropriate speech, presented the gift of the Society, a silver and gold sugar spoon; several other gifts were presented by individual members proving how highly we esteem our co-worker.

Invited to the dining room we discussed ice cream, cake and many other subjects, or objects. On the cool veranda we talked about a bazaar we expect to have next month, the proceeds of which may go to help on the work of our beloved Methodism; so far we do not seem to have done much for the Church. I think, however, we are all beginning to have a wider vision as regards missions, and that our work will eventually stretch out in all directions. That pleasant evening closed with a kodak of the Society. If you will come to see us we will give you one of the pictures.

MRS. FANNIE ALFORD,  
Publicity Superintendent.

## BUGLE BLASTS FROM THE FIRING LINE.

### Unanswered Appeals That Wring the Heart.

Some people do not understand why the Board of Missions is always complaining of the inadequacy of funds and asking for more. The extracts quoted below from recent letters from our missionaries will be a sufficient answer to any man whose heart responds to the inspiration of opportunity and the call of need.

What opportunities! Would that I could sound it aloud from every housetop in the homeland! China's salvation is in the hands of the Christian Church. Will the Church fail in this day of her opportunity?—Rev. John C. Hawk, Changchow, China.

We are in the very midst of heathenism. It rolls like an ocean all around us. We cannot step out to our front gate without seeing a half-score of people who know absolutely nothing of our God and His Christ. If we walk a few blocks we see hundreds. There are seventy-five thousand people in Sungkiang and only two hundred and fifty Christians. There are more than a hundred heathen temples, and only three Christian Churches. For seventy-five thousand people there are only

five ordained preachers. Oh, that the Church at home could but see the fields as we see them! "The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."—Rev. L. D. Patterson, Sungkiang, China.

Since our last conference more than a hundred people have joined the Church. There is a great stir and move in this land toward the Church of God. All of our chapels are entirely too small to meet the rapidly increasing needs. Do let our people know!—Rev. J. L. Hendry, Huchow, China.

We are turning patients away, all for lack of room, and I am averaging one major operation a day. I do not know what we are to do. We need our new doctor and new hospital at once.—Dr. John A. Snell, Soochow, China.

In Japan there yet remains 25,000,000 wholly unevangelized farmers, 1,000,000 fishermen, 8,000,000 practically untouched business men, 743,000 factory employees, 300,000 army and navy men in active service, and a large body of students, who are still without God, and most of them know too little to be called in any sense evangelized. — Maud Bonnell, Kobe, Japan.

In the villages in reach of Kyoto there are more than two hundred thousand people who have no one to give them the gospel. My heart is going out toward these people, but what am I and my small force "among so many?" We pray and trust that the Lord will multiply the leaves as we hand them out to the people.—W. A. Davis, Kyoto, Japan.

There isn't anything needing attention more than the villages, and there is almost nothing being done in them. I need a tent, a phonograph, a cornet, and a Japanese worker to assist me in this work. I simply must be placed in a position to do it, and you are the man for me. What do you say?—Rev. T. W. B. Demaree, Matsuyama, Japan.

## CONFERENCE REVIVAL WORK.

John M. Moore, D. D.

No. One.

Credo.

Revivalism and evangelism are as much the work of a Conference as missions, education, or Church extension. A Conference is as much under obligation to promote revival campaigns and direct and control revival and evangelistic services as it is to promote and direct and even control missionary and educational work. The conference should be the unit of Methodism in revival work as much as in any other work. Evangelists should be under the direction and control of Conferences, as much as pastors. If any Methodist preacher should give all his time to evangelistic work, it is the Conference that should say so. Conferences should pass upon the character, qualities, and the methods of the men who are to lead in their revivals. Methodist pastors in selecting evangelistic assistants should have, when they desire it, the aid of a Conference Committee on Revivalism in the country should be from objectionable men and assist them in securing competent, sane, mature pastoral or special evangelists. Revivalism in the country should be brought to the standard that is desired by our best pastors, whether in town, city, or country, for the attitude of the people toward all evangelism is affected by the attitude of the Church toward an evangelism. The standardizing of revival work can be accomplished only through Conference direction and control.

### Some Reasons.

1. Revivals Discounted. Some Churches never attempt to hold revival services. That revival work is becoming increasingly difficult is the testimony of all evangelists. An official of a prominent Church remarked recently: "Revivals are out of date." Revivals are looked upon by many good and faithful Christian men and women as high pressure, sensational, fanatical, hypnotic affairs with after effects more detrimental than beneficial. Somebody must bear the blame for such conditions, such opinions, such disasters; for true revivals are of God, and should be sought as the manifestations of the Holy Spirit. The Church must be held responsible for the revivals and the men who conduct

them in her congregations. If fanaticism, sensationalism, coarseness, vehement emotionalism have at any time crept in she has only herself to blame. She has jealously guarded the door of her pastoral office and set standards for the mental and moral character of the shepherds of her flocks, but she has said not one word regarding those who may conduct her revivals. Her bishops are required to inquire into the administrative work of her pastors and presiding elders and to appoint these men to their labors, but they have no requirements to fulfill as to the proper men or proper methods to be used in revivals. This is due to the false assumption that any preacher can conduct a revival, and conduct it properly.

2. False Assumption. Methodism in this country has well-nigh universally proceeded upon the assumption that any man who claims to be called God to preach the Gospel is competent to conduct a revival and carry on evangelistic services. He may be a raw youth, fresh from the fields or the shops, lacking in the elements of a common education, unable to speak without doing violence to his mother tongue, utterly wanting in knowledge of the Bible or Christian doctrines, wholly uncouth in appearance and manner, yet because he has no "experience" he is not only allowed but **encouraged, if not commanded, to go out into the country and hold "meetings."** It seems to have been taken for granted that all that is needed to produce a revivalist is a "sound conversion," a "call to preach," and the "fire." Too often the revival sermon is little more than a vehement appeal to the emotions of the people, and the great revivalist is not he who can preach a truth-bearing, conviction-producing, soul-winning sermon, but he who can "move" the congregation by the exhortation and in the altar service. It must be admitted that many conversions result from such efforts, but the Churches that have annually these "old-fashioned" revivals support their pastors poorly, contribute little or nothing to the benevolences, and show almost no improvement from year to year. The question arises as to the desirability of such revivals and the advisability of continuing them upon the old plan. Should not a mature directive force be employed in this most important determinative work of the Church?

3. Inexperienced Men Need Help. The Church should furnish to its immature and inexperienced pastors trained and competent help for their revival services. The most serious and momentous commission given to man is entrusted to the revivalist or the evangelist. Immaturity, illiteracy, or unfamiliarity with the Word of God, the doctrines of Christianity, and the real nature and needs of the human soul should bar any man from leadership in this divinely human and ultimately divine work. Emotionalism is ephemeral; sensationalism is irrational; undue commotion is immoral; and these cannot be the ends, or scarcely legitimate means, of a revival. Men must be converted to something. When Wesley, Edwards, and Finney spoke, men heard God's voice and were mightily aroused by the vital Gospel truth in the delivered message. Chalmers emphasized "the expulsive power of a new affection." The desirability of revivals will depend not little upon their character and the type of revivalist that directs them. There is as great need for training of men for the office of evangelist as for the work of pastor or teacher. If Methodist revivals are to retain their place and power in the religious life of the world, they must be conducted with sanity and intelligence, such as the Holy Spirit can employ and empower.

4. Pastors Must Have Assistance. "Every pastor his own evangelist," is a common commendable sentiment. It is frequently expressed by men who are neither pastors nor evangelists. It is true, nevertheless, that seventy-five per cent of our pastors greatly need and wisely desire evangelists to assist them in their revivals. Under our present order the evangelists in most cases are brother pastors, but they are the pastors who have marked revivalistic and evangelistic gifts, and are in reality evangelists. Pastors who have genuine evangelistic gifts are in great demand by their brethren in all the Conferences. When such pastors cannot be secured, then independent, Conference, or Missionary evangelists are engaged. A few men have the physical strength, the mental vigor, an dthe organizing ability to carry on their own services, but such men are not numerous. There are too many things to be done in a revival for one man, as a rule, to work alone. The preaching, if well done, is very exacting. The visiting during a revival should be a tremendous task. The private interviews should be so numerous as to prove a severe strain.

A genuine revival, whether in town, city, or country, will make demands which one man is seldom able to satisfy. The evangelist, whether he be a brother pastor or some one else almost a necessity.

5. Many Pastors Undeveloped. The revivalistic gifts of many excellent preachers and pastors have not been properly developed. Some of the most cultured, most prominent, most capable preachers in Methodism are never invited to conduct revivals, simply because they are not revivalists or evangelists. They have not been trained by experience for carrying on the kind of revivals which they would indorse. Sane evangelism by mature revivalists is what they want, but what they themselves cannot give, because their gifts for such work have been allowed to atrophy. The Church has employed all the pastoral and preaching, and possibly all the administrative gifts of these men, but it has failed to develop the powers of evangelistic appeal, and the Church, as well as they, has been the sufferer. If revivalism and evangelism are possible to great preachers and prominent Church leaders, then questions will naturally arise as to the reason for this condition, as to the place of evangelism in Church life, and as to the cause of the neglect of so important a function of the ministry. If revivalism is to the Church what Methodism has always claimed that it was and is then some new and strenuous measures should be taken to restore its powers to all our preachers and all our town and city churches.

6. Revival Methods Need Conference Consideration. Some good men regard revivals as abnormal developments in the life of the Church. Some question the individualism which they emphasize and develop. Some look upon their methods as hurtful, in the end, to the religious life of a community. The number and character of the persons who hold these views should cause Church leaders to give revivals and revival methods new study. Is there an orthodox method of conducting a revival which all Methodist preachers must indorse and use, or be subjected to criticism? Does Methodism use John Wesley's methods? What were Jonathan Edwards' methods? Charles G. Finney's? Lorenzo Dow's? Dwight L. Moody's? Censy Smith's? Charles L. Goodell's? The criticism of revivals by many persons is in reality a criticism of certain methods which usually characterize them. Sometimes the work of the revival is not considered "deep enough." Not infrequently that is a matter of demonstration. What results should be expected from a genuine revival? What should be done in the meetings in order to secure these desired results? Revivals must reach certain standards in their spirit, their conduct, and their results if they are to appeal to the most intelligent and most substantial members of our Churches. These standards can be established and reached only through Conference scrutiny, direction and control. Conference responsibility for revivals and revival campaigns if assumed and conscientiously met will unquestionably result in improved methods, enlarged plans, and more inspiring and satisfactory fruits of the revival.

Let no one suppose that I would have the rights, prerogatives and responsibilities of any pastor or pastors assumed or interfered with in the least degree by any Conference Committee. There is no thought that anything would be attempted in any charge except by the pastors invitation. What is proposed is that the Conference through a competent committee provide such evangelistic help as will meet the needs of any pastor in the

conference, and which can be secured upon application to the committee. Any pastor could seek help elsewhere if he wished.

There are now sixty-three cardinals in all. Most are men of mature age. The youngest, Merry del Val, papal secretary of state, is 47; the oldest, Capecestrato, is 88. Five are 80 or more, eight, 75 or more; nine, 70 or more, and only a few are below 60. Thirty of the sixty-three are Italians, and it is from these that the popes are usually selected. In the college of cardinals there are six Spaniards, six Frenchmen, four Americans (including Falconio, of Italian birth, but naturalized in America) and three Austrians and one each of nine other nationalities, including English, Irish, Dutch and German. Merry del Val has been mentioned as probable successor of the pope, but as a Spaniard and Englishman by birth he would not be acceptable.

## OUR MINISTERIAL DEMAND AND SUPPLY.

Brother E. V. Cox wrote plainly and interestingly on this subject, and offered many reasons why the ministerial demand is greater than the supply, broadly hinting and indirectly suggesting that there is a demand for tone and quality in those who have responded to the call, as well as a demand for quantity. Then comes Brother E. A. Hunter with an article offering two other reasons for the dearth of ministers, demanding more buoyancy and praise from the old ministers, and more spirituality in the homes. We can agree with Brother Cox, and with Brother Hunter in part, but the latter reminds us of the darkey who began his letter with the word "therefore," just to have a "starter."

His reference to the old ministers was cruel. It is our opinion that Brother E. Hightower, in his article on "Has Methodism Fulfilled Her Mission?" stated a better reason for the scarcity of ministers: Preachers are not living the holy life and preaching the necessity of the new birth as they ought. Too many are holding to the Church formally, but actually running with the world, birth as they ought. Too many have no Wesleys, no Whitefield, no Moody; few men like Jowett, Broughton, Campbell Morgan, George Stuart; not enough like Knickerbocker, Truett and Adair, who are constantly winning souls for Christ and men for the ministry. Too many land dealers, speculators, secretaries, pleasure-seekers, "agents," "forty-two" players, tobacco fiends.

We need the evangelistic heart, a new vision of duty and conditions, a deeper love for humanity, a greater love sincerity of purpose, an earnestness that will compel. Too many ministers are too much like the world and too much unlike him who said: "If any man will come after me, let him deny himself, and take up his cross and follow me." When we have better ministers we will have more ministers, and the problem will have been solved.

GEO. F. KORNEGAY,  
Britton, Texas.



Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00

machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured.

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### THE ADVOCATE MACHINE

for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$25.50

Address with the Price

BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.

NOTES FROM THE FIELD.

(Continued from page 4).

there will be four splendid rooms on the lower floor and four on the upper floor. Basement large enough for furnace and fuel. This church when completed would be a credit to a city and congregation three or four times larger than ours. It will stand for two or more generations as a monument of the devotion and liberality of the Methodist men and women of our day. May the great head of the Church continuously send his richest blessings upon these liberal-hearted people. We closed a good meeting a week ago. The Church was greatly revived and its working capacity increased. About twelve or fourteen conversions and eight accessions. Rev. M. B. Johnston and the pastor did the preaching five days, and Rev. W. H. Galloway, local preacher, led the singing. Brother Johnston still preaches with great power as in his younger days, and Brother Galloway is a real evangelistic singer in the true sense of that term. Rev. T. M. Kirk, of Sherman, did the preaching the last twelve days. His work in Decatur will abide. His preaching was strong, plain and spiritual. Both the membership of the church and sinners bowed at the altar and confessed their sins, and God heard their cries and reclaimed the backsliders and saved sinners. Better things for Decatur Methodism are in sight and we are sure they will come in the near future. Rev. S. C. Riddle, our presiding elder, who does more work on his district than any presiding elder this preacher ever had, assisted very materially in many ways in making it possible for us to achieve the degree of success we have in Decatur Station. To God be all the glory for all the progress we have made.—A. R. Nash.

Pattonville.

Am in a meeting at Shady Grove with Rev. W. J. Lemons, of Pattonville charge. More than twenty conversions reported up to date. Congregations are large. Am sure I preach to a thousand people at the night services. Interest in the meeting is good, and growing. I was with Brother Lemons in his recent meeting at Sylvan. Was also with Rev. C. W. Glanville at Nelta. Those meetings were good. My time is all taken until the first of September. A cloud of sorrow hangs over Brother Lemons and his home. A recent message brings the sad news from far off California of the death of his oldest son. May the Lord comfort and bless dear Brother Lemons and his family in their hour of sorrow. He is doing a good work here and is very popular with his people.—J. D. Odom, Aug. 8.

Myra.

We have just closed one of the greatest meetings in many respects at Myra that I have ever witnessed. A number reclaimed, several converted, and nine accessions, four by certificate and five by baptism. The greatest work was in the Church. Old differences were settled, and the whole church powerfully lifted up. One of our best young ladies, Miss Grace Gatewood, offered herself for special work to go anywhere the Church would send her and, to prepare herself, she will soon enter the Scarritt Bible and Training School, Kansas City, Mo. One of our leading laymen, before Miss Grace yielded to her call, expressed himself to his pastor and to Brother Tally that if God would call some young man or woman to special work out of this meeting, and if such a call was heeded and should need his financial help, he would render such assistance gladly. So when God was working on the heart of this young lady, he was also working on the heart of this godly layman. Oh, there were many things that happened that would make one think of the Church in the apostolic days. Rev. C. T. Tally of Jacksonville came to us and did all the preaching of the meeting, except the last day. He captured our people from the first and grew upon them to the last. His preaching is Scriptural, convincing and full of the Holy Spirit and power. Our people showed their appreciation of his services in a substantial way, making him a farewell offering of about \$90.00. Then they made the pastor a present of about \$30.00. We feel that the lines are fallen to us in pleasant places; we take courage and move forward. Rev. C. C. Childress is my predecessor on this work. By his wise, prudent and safe management, it is possible for me to carry on the work. Then we have one of the most substantial Board of Stewards I have ever worked with; strong, agreeable, and perfectly loyal

to every interest of the Church. With such loyal membership as the Myra and Hood Churches, and such an able presiding elder as Rev. J. F. Pierce, surely anyone ought to succeed. We enjoyed having the best editor of the best Advocate in the wide world, so far as we are concerned, stop over with us a night as he was on his way to Marysville last Saturday. We expect to commence our meeting at Hood 2nd Sunday. Dr. J. L. Pierce of Denton Street, Gainesville, will do the singing at Sylvan. Was also with Rev. C. W. Miller of Frisco who was among us and preached for our people at Hood last Sunday. We enjoyed his association very much.—J. T. Bludworth.

Lindale.

Our town has recently been blessed with one of the greatest revival meetings in its history. For many years the spiritual life of the Church and community were at a low ebb. From the very beginning it became evident that we were to have a revival. The revival was conducted by Rev. J. B. DeLaye, and Jno. M. Adams, as choir leader, both of Tyler, Texas. Brother DeLaye is a consecrated minister of the Methodist Church. He is well educated, genuinely in earnest and has a way of putting things before the people that will cause the laziest sinner to think on his ways. He has a broad view of life, understands folks, and having a deep knowledge of the Bible, his services will be a benefit to Lindale for years to come. The effects of the meeting were far reaching. There were one hundred and nine conversions and reclamations, many of them young people of the Church, were converted and consecrated their lives to the service of God. We received twenty-three into the Methodist Church with several to follow soon. Fully as many will join the other Churches of the town. Denominational lines were wiped out and all co-operated in the meeting. The meeting was conducted under a large tabernacle built for the occasion. People came for ten miles around and were blessed. Fully fifteen hundred people were present the last Sunday night of the meeting. The majority of those saved were grown people. We feel grateful to Brother DeLaye for preaching and laboring with us. While he attacked sin of every kind in the severest terms, yet the great crowds would come again, and repent of their sins and many be saved. Brother DeLaye is "a workman that needeth not to be ashamed." His sermons are clear, direct and pointed. He binds pastor and people together.—W. S. Easterling, P. C.

BOOK NOTICE.

The New Testament life of Christ, by Rev. W. R. Earp, pastor of the Baptist Church at Brownwood, Texas. This is not a sectarian book. It is a compilation of the consecutive life of Christ in the language of the Evangelists. When we read the gospels, we do not find the events there recorded in their historical order; but one writer gives us one phase of the Christ-life and so on. But Dr. Earp has taken the four gospels, studied them out in the order of their events and in the language of the gospel writers; every event as nearly as possible, is given in its exact order in point of time. Hence, the value of the book to the Christian student. With it in your hand, you do not have to turn from one gospel to the other and compare the statements of the four writers; but all this has been faithfully done and the result is put in such form that when you read the book, you read the gospel story in its regular order without a solitary break in the continuity.

AN ANNOUNCEMENT UNAUTHORIZED.

Dallas, Texas, August 12, 1913. Recently the Publicity Department of the M. K. & T. Railway announced through the press the closing of a contract amounting to over \$1,000,000 for burnt ballast. President C. E. Schaff, to whom the article was referred, advises the announcement is inadvertent and unauthorized and Mr. Schaff admits that the Publicity Department were advised some time ago of plans that were formulated, contemplating substantial investments in Texas, but that this action had necessarily been suspended pending the outcome of the very serious litigation which the State is now prosecuting against the Katy.

President Schaff, in positive terms, reiterated his former statement that it would be unwise and imprudent for the railroad company to make further investments in Texas in face of the hostility of the State's administration, or until such time as the rights of the M. K. & T. had been determined by the courts.

KEEP SINGING.

Don't let the song die out of your heart. When the clouds hang low, and the way looks dark, And it seems in life's blessings you have no part— Keep singing, still— Keep singing.

Don't let the lovelight die out of your eyes, For moments pass, time swiftly flies, And heart-chill comes when the lovelight dies— Keep loving still— Keep loving.

Don't let the hope die in your breast. When your soul is filled with a vague unrest, And your life seems a common-place thing at best— Keep hoping still— Keep hoping.

Don't let the joy die out of your life. Mid ceaseless burdens and endless strife; 'Tis brave hearts that win in the battle of life— Keep singing, still— Keep singing.

—Bessie B. Beever.

DEDICATION.

Carrolls Chapel will be dedicated Sunday morning, August 17. Sermon will be preached by Rev. Joseph Price Rodgers. All former pastor invited. This Church was destroyed by the cyclone of September, 1912.

A CORRECTION.

H. G. H. writes us that in his article last week "Mexican Antipathy," we put it "Americans do not like the Gringo," when it should have been "Mexicans do not like the Gringo." Also he wrote La Salle settled on Lavaca River in "1682," and not "1862."

POSTOFFICE ADDRESS.

Rev. I. C. Kiker, Honey Grove, Tex.

Certainly, in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work—it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow men. But still it is good to know that we can be something for them; to know (and this we may know surely), that no man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Waco District—Fourth Round.

- Fifth Street, Aug. 31. Bruceville and Eddy, Sept. 7. South Bosque and Horn, Sept. 10. Aquilla, at Wesley, Sept. 13, 14. West, at West, Sept. 20, 21. Herring Ave., Sept. 21. Riesel and Avell, at Riesel, Sept. 27, 28. Mart, Sept. 28. Hertz and Spring Valley, at Hewitt, Oct. 4, 5. Clay Street, Oct. 5. Lorena, at Lorena, Oct. 11, 12. Mt. Calm, Oct. 18, 19. Bossenville, at Wesley, Oct. 25, 26. China, at China, Oct. 26, 27. Morrow Street, Nov. 2. Elm Street, Nov. 2. Austin Avenue, Nov. 6.

Trustees and Women's Societies make annual reports on this round. Will the stewards please be prepared to make full reports? W. B. ANDREWS, P. E.

Beeville District—Fourth Round.

- Aug. 24, Corpus Christi. Aug. 24, Robstown. Aug. 25, Mission. Sept. 1, 10 a. m., McAllen. Sept. 1, 8 p. m., Pharr. Sept. 2, 10 a. m., Mercedes. Sept. 2, 8 p. m., Harlingen. Sept. 3, 3 p. m., San Benito. Sept. 3, 8 p. m., Brownsville. Sept. 6-7, Oakville at Lebanon. Sept. 19, Beeville. Sept. 13, 14, Taft, at Gregory. Sept. 20, Kenedy, 3 p. m. Sept. 20, 21, Floresville. Sept. 21, 22, Karnes City. Sept. 24, Berclair. Sept. 27, 28, Rockport. Sept. 28, 29, Arkansas Pass. Oct. 1, Mathis, at Mathis. Oct. 4, 5, Skidmore, at Woodshoro. Oct. 5, 6, Sinton, at Sinton. Oct. 9, Falfurrias, 8 p. m. Oct. 10, 10 a. m., Alice. Oct. 10, 8 p. m., Bishop. Oct. 11, 12, Calallen, at Calallen. Oct. 12, 13, Kingsville.

Gatesville District—Fourth Round.

- Gatesville Sta., Aug. 31, O. C. Sept. 23, 8 p. m. Meridian Circuit at Grapevine, Sept. 6-7. Meridian Sta., Sept. 7-8. Turnersville, at T., Sept. 13-14. Moody, Sept. 20-21. Ogleby at Station Creek, Sept. 27-28. Fairy and Lanham, at F., Oct. 4-5. Copparrs Cove, at C. C. Oct. 11-12.

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 10 cents. Cash must accompany all orders. In figuring cost of advertisement each letter, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

AGENTS WANTED.

AGENTS—\$40 a week should be made. Write at once, learn our extraordinary offer giving absolutely free our reliable 8-piece kitchen set with every order for 6 Rogers Southern Rose pattern teaspoons, fully guaranteed. You should be able to make 10 to 20 sales a day offering the 8-piece kitchen set free. \$7 to \$10 a day can be made. Everybody needs teaspoons. Every woman will buy. One of our agents sold 7 sets in less than 2 hours. Customers delighted. Remember we give a kitchen set with six Rogers teaspoons at our own expense to help our agents to quickly introduce this Rose Pattern. Write today for terms and free outfit to workers. THE McADAMS Co., 803 First Ave., Dallas, Texas.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, 1-551 Marden Building, Washington, D. C.

MISCELLANEOUS.

WANTED—One energetic lady, each town, manage advertising, and demonstrate new kerosene iron; make man's salary, easy work, no peddling. ALTO LIGHT COMPANY, Dallas, Texas.

IF ANY of your readers has a good text to sell I would be glad to hear from him, or if anyone wants to help buy this text I should be equally glad of his gift. D. W. CARTER, Georgetown, Texas.

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

REAL ESTATE.

MR. RENTER—We will sell you open prairie, black land farm, Matagorda County, in rain belt, that will make bale cotton and forty bushels of corn per acre, on 10 years' time; no cash payment on land, provided you can make your own improvements. MAGILL BROS., Owners, Bay City, Texas.

FOR SALE—Nice residence with half block land, well improved, in Clarendon, Texas, a splendid school and Church town. Address C. J. PARKER, Clarendon, Texas.

SINGER.

Personal worker and singer open for engagements either to assist workers or to evangelize, good tenor voice, soloist preferred. References, J. F. Carter, Fort Worth, Tex.; S. W. Thomas, P. E., Brenham, A. C. Burrough, Waco; IRWIN E. JOLLY, Bay City, Texas.

EVANGELISTIC HELP.

I AM in the Evangelistic work and am ready to help any preacher in the West Texas Conference. Have been working in the Uvalde and San Antonio Districts. Address Box 126, Fowlerton, Texas, J. C. HARRIS.

FOR SALE.

FOR SALE—One or three choice lots near Main Building Southern Methodist University at bargain if sold at once. C. M. COCKE, Dallas, Texas.

GEORGETOWN HOME FOR SALE—Six rooms, bath, large halls and porches, 3 fireplaces with cabinet mantels, electric lights. House and fences newly painted. Cement walks and concrete cellar. Corner lot 120x150. Located in 3 blocks of city school and business district. Georgetown is the best home and school town in the State. Address H. A. HODGES, Georgetown, Texas.

GOSPEL SINGER.

GEO. P. BLEDSOE, of Gilmer, has an open date. Could begin August 22. If you want to write or wire him at Nevada, Tex., for next few days.

HELP WANTED.

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

- Killeen Circuit, at —, Oct. 13, 11 a. m. Killeen Station, Oct. 13, 8 p. m. Nolanville, at N., Oct. 14, 11 a. m. Jonesboro, at Sardin, Oct. 18-19. Hamilton Cir., at Wmfield, Oct. 22, 11 a. m. Hamilton Sta., Oct. 20-22. Exant, at Bee House, Oct. 29, 11 a. m. McGregor, Nov. 1-2. Valley Mills, at V. M., Nov. 3, 2 p. m. Graford, Nov. 4, 2 p. m. Dear brethren, recognizing God's goodness to us, and our dependence on Him, let us show our appreciation of this boundless mercy by liberally and cheerfully paying all the obligations of the Church. If a steward neglects his duty, the pastor and his family suffer. As far as possible, let us report everything paid by the fourth Quarterly Conference. S. J. VAUGHAN, P. E.

Austin District—Fourth Round.

- Weimar Circuit, Aug. 23-24. Garwood Circuit, Aug. 25-29. Eagle Lake, Aug. 30-31. Columbus, Sept. 6-7. Flatonia, Sept. 7-8. Lagrange, Sept. 13-14. McDade Circuit at McDade, Sept. 20-21. South Austin, Sept. 21-22. Liberty Hill and Leander, Sept. 26-27. Walnut, Sept. 28, 11 a. m. Elgin, Sept. 28, 8 p. m. Webberville, Oct. 4-5, 11 a. m. Manor, Oct. 5, 8 p. m. St. Luke's, Oct. 8. Smithville, Oct. 11-12. West Point Circuit at Muldoon, Oct. 13. Bastrop, Oct. 15, 8 p. m. University Church, Oct. 16, 8 p. m. First Church, Oct. 19, 11 a. m. Ward Memorial, Oct. 19, 8 p. m. St. Luke's, Oct. 19, 8 p. m. Pastors and official members are earnestly requested to see that the finances are in full by the time the Quarterly Conference meet. Let every official member be on hand at the Quarterly meetings. The Trustees and representatives from the Woman's Missionary Society report at the fourth Quarterly Conference, and the new officers of the Church will be elected for the ensuing year, so this will be a very important conference. V. A. GODBEY, P. E.

Clarendon District—Fourth Round.

- Newlin Cir., at Indian Creek, Aug. 28. Lakeview Cir., at Union Hill, Aug. 29. Memphis Sta., Aug. 30-31. Catalina Cir., at Brown S. H., Sept. 6-7. Shamrock Sta., Sept. 13-14. Plymouth Miss., at Meriden, Sept. 16. Wellington Sta., Sept. 20-21. Wellington Cir., at Fresno, Sept. 22. McLean Sta., Sept. 27-28. Groom Miss., Sept. 29. Mobette Cir., at Mobette, Oct. 4-5. Canadian Sta., Oct. 11-12. Miami and Tampa, at Miami, Oct. 13. Wheeler Cir., at Keaton, Oct. 18-19. Washburn Miss., at Llano, Oct. 25-26. Claude Sta., Oct. 26-27. Goodnight, at Goodnight, Oct. 28. Hedley Cir., at Naylor, Nov. 1-2. Ouall Cir., at Ring, Nov. 8-9. Ward Memorial, Nov. 15-16. Clarendon Sta., Nov. 15-16. J. W. STORY, P. E.

Sherman District—Fourth Round.

- Whitewright Station, Sept. 14. Travis Street, Sept. 21, 11 a. m. Harless Chapel, 8 p. m., Sept. 21. Waples Memorial, 11 a. m., Sept. 28. Trinity, 8 p. m., Sept. 28. Collinsville and Tioga at Tioga, Oct. 4-5. Whitshoro, 8 p. m., Oct. 5. Howe Circuit, at Howe, Oct. 11-12. Van Alstyne, 8 p. m., Oct. 12.

Pecos Valley District—Fourth Round.

- Blacktower, Aug. 9-10. Malaga, Aug. 16-17. Carlbad, Aug. 17-18. Lovington, Aug. 23-24. Hope, Aug. 30-31. Sacramento, Miss., Aug. 31-Sept. 1. Rogers, Sept. 6-7. Portales, Sept. 7-8. Elda, Sept. 13-14. Hagerman, Sept. 14-15. Olesia, Sept. 20-21. Pecos, Sept. 21-22. Saragosa, Sept. 23-24. Dayton, Sept. 27-28. Artesia, Sept. 28-29. Roswell, Oct. 5-6. Dexter, Oct. 5-6. Texaco, Oct. 11-12. Clovis, Oct. 12-13. J. B. COCHRAN, P. E.

ROUND TRIPS.

Galveston \$5.80

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The Short Line. For Reservations Phone Bell M. 1986; Aut. M. 1984. City Office Southwestern Life Bldg. Depot Phones: Bell M. 93, Aut. M. 1244, Commerce and Lamar Streets.

DROPSY TREATED. Give quick relief soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment free. DR. GREEN'S SONS, Box P. Atlanta, Ga.

# Devotional--Spiritual

## TO BE CHALLENGED.

In every age God has worked with men of force. It is true that he may welcome weaklings into his kingdom, but it is only that he may thereafter make them strong to do his will. Christianity spells not effeminacy, but efficiency. When someone expressed surprise at the energy and initiative displayed by a certain servant of God, the latter explained his course by saying, "When I became converted I put off the old man, but I did not put on the old woman!" To be a Christian is not to be coddled, petted or exempted, but to be challenged, demanded, mobilized with others for service. Christianity is not a lullaby or a sleeping potion, but a bugle call summoning to attack and to advance.—Zion's Herald.

## HEROIC SOULS.

The true aim of life is not a dream, but a deed. Heroic souls in every age have felt the truth, and responded to this call for action. David Lloyd George, the noted English statesman, perhaps the coming Premier of Great Britain, in speaking to a friend regarding some reflective poems, once said: "Yes, sweet, meditative verse! Beautiful for occasional use. It is like a shelter on the mountainside when you are caught in a storm. You are grateful for it, but you cannot stay in it long. You must get out into the freer air, and the wind, and even the hail!" Such a tonic utterance is a timely counsel for many dreamy, detached people, who are not so much reflective and thoughtful as they are timid, ease-loving and averse to responsibility.—Exchange.

## WHERE THEY FAIL.

There are many who theoretically admit that "the life is more than meat," but who fail practically and broadly to make the application in social life. These are they who sacrifice others in mill, or shop, or kitchen, in order that they themselves may make bigger profits, escape the burdens of care, or dine with an epicurean luxury. It has been truly said that a civilization "which loses life in providing the means to live is not highly moral," and that a society "which can afford luxuries for some cannot easily justify unhealthy conditions of production or lack of general education." Neither for society nor for the individual can wealth, property, ease or enjoyment be considered as ultimates. These things at best are not what we live for, but what we live with.—Selected.

## MAN'S GREATNESS.

The Bible exalts our human estate to a realm of grandeur and a divine dignity which would have seemed an assumption, the climax of all sacrilegious ambitions. "Beloved, now are we children of God, and it is not yet made manifest what we shall be." Who would dare present so stupendous a claim for even regenerated human nature, did not inspired writ declare it? No man can unfold the potentialities and possibilities involved in this inexpressible revelation. Divine sonship causes all the glory of

earthly royalty to pale into insignificance. The kings and emperors of earth return to their dust, and their pomp and power remain but a memory. The humblest disciple of the Lord Jesus Christ inherits a destiny beyond the power of words to define. His outlook is into the endless eternities and the boundless infinities. Reason has no plummet to sound its depths, and fancy no pinions to pierce its heights. "It is not yet made manifest what we shall be." Merely to exist by virtue of the indestructibility of matter would be mockery. A conscious individuality, eternized and beatified, alone answers the longings of a heaven-born soul, and meets the implications of divine Sonship.

And that eternal life is even now begun in us. Death no longer spells doom. Christ translates its meaning into a heavenly transfiguration. The children of God disappear, but they do not die. Death strikes no discord in the harp of life. It chords with God's harmony of the universe of things. Death is but birth into the fullness of life in the unmanifest "shall be" of the soul. "Seeing that these things are thus, . . . what manner of persons ought ye to be in all holy living and godliness." Heed the challenge, O my soul!—Rev. John C. Jackson, D. D.

## FINISHING ONE'S RUN.

The public is quick to blame the engineer, in case of a railroad wreck, and too often the driver of the locomotive does not survive such a disaster to state his side of the case. There is often, too, a disposition on the part of the "big fellows" of the railroad to seek a scapegoat from among the "little fellows." But the public should be just as ready to praise an act of quick thought and quiet heroism as it is to blame an employe for a disaster. Such devotion to duty was illustrated in an inconspicuous way recently, when Joseph Bligh, an engineer in charge of the Milford express bound for the South Station, was knocked unconscious when the connecting rod of the big engine broke, and crashed through the floor of the cab. The snapping of the rod was noticed by Bligh, who applied the "air" and shut off steam, only to be thrown to the floor of the cab the next moment. On regaining consciousness Bligh, though suffering injuries to back, leg and arm, refused to go to a hospital, but repaired his engine, and brought the train into Boston. So Bligh "finished his run."

The Christian believer is placed in this world with a glorious destiny before him, and a definite course to run. That course may not be indicated so clearly to the physical eye as are the "ribs of steel" to the vision of the locomotive engineer, but its direction may be learned by prayerful inquiry as Providence discovers stage by stage the successive laps of the journey. It ought to be the sacred ambition of every believer to complete each day's stage with faithful devotion to duty, and persevering through all risks, and continuing despite all sufferings and losses, finally to "finish" his life's "run," with joy and everlasting honor. "So run that ye may obtain!"—Zion's Herald.

# For Old and Young

## A BOY I KNOW.

I know a boy who has a watch,  
But never thinks to wind it,  
And when he ought to be on time,  
He's always just behind it.  
And when he has a task to do,  
He says, "Wait till tomorrow,"  
And when he cannot find his things,  
He simply says, "I'll borrow."  
That boy may make a business man—  
I know he wants to do it—  
But he must mend his careless ways—  
Or he will live to rue it.  
That boy must do his work today,  
And plan work for tomorrow;  
Good habits, everybody knows,  
Are something boys can't borrow.  
Rebecca B. Foresman.

## BRIN.

Dr. Wilfred T. Grenfell tells the story of the instinct for following the trail of one of the Northern dogs. Dr. Grenfell is the wonderful doctor-missionary and leader of the people on the Labrador coast. He tells this story in the St. Nicholas:  
One evening, as he was feeding his dogs, there came upon them suddenly another team driven by Joe, who had

come to call the doctor to Island Harbor, where there was a case of sickness and "they doesn't know what t' sickness be." It was sixty miles across the country, and twice that distance around the shore, but there was no trail over the cross-country route.

Around the fire that night they were discussing the cross-country trip when Harry, an old acquaintance, came in, beating the snow off himself as he entered. Harry, who was familiar with the route, had an errand over part of the route to bring in two stags that he had killed, and so it was agreed to make the attempt to go that way.

Dr. Grenfell and his fellow-doctor had left their experienced dogs at the hospital, and were breaking in a new team. The only dog of their last years team was a yellowish-brown animal, with black-striped markings somewhat like a tiger. These lent to his face the suggestion that he was eternally grinning—an impression intensified by an odd way he had of turning up the corners of his mouth when he caught one's eye. The dog was named "Brin."

Long before daylight the next morning they were astir, for it would require all the day to drive the sixty

or seventy miles. Harry, with his good team and knowing the route well, led the way until about ten o'clock, when he had to turn aside to bring in his game. Before they parted all halted under some spruce trees to boil "a mug of tea."

Then the doctor and his companion set out on an unmarked trail. Their only assets were their pocket compasses, giving the general direction; their axes to clear a path when they should get stogged; a hopeful disposition which never spoiled for troubles until they should come along, and—Brin. A trackless marsh lay before them. Dr. Grenfell's companion said: "Don't say a word. Let's see if Brin will head right—across the marsh, anyhow."

"All right," replied the doctor. "Mum is the word. Go!" Brin, with his good team, led off in a gallop in the direction the compass indicated should be the course.

Their friend Harry had told them of certain landmarks—a tall, lone spruce at one place; at another, a forked juniper tree from which the top boughs had been stripped and the skull and antlers of an old caribou placed in the forks. As the galloping dogs ran on Brin led them by the lone spruce. Some ten miles farther the doctor's companion shouted, "There she is! There is what?" exclaimed the doctor. "Why, the skull in the tree," he responded. As they passed this they both thought that Brin looked around and grinned, but if the dog did not the doctors did, for their spirits were high than another ten miles lay behind them.

The shadows of evening were falling, and between them and their goal were miles of rolling forest. How much longer could they trust Brin? At one point he swung off almost at right angles from the direction in which they had been traveling. Passing down a long slope they came to a long lake, on to which they ran at right angles. Facing them was a steep bluff, and the lake seemed to end in a narrow defile, through which they supposed the river had escaped, and toward which they expected to turn, but no such notion entered Brin's head. He made exactly for the opposite direction, and then, crossing a narrow portion of the lake, he started to climb the hill in front of them. The travelers had hoped before this to come upon the snow-shoe tracks of hunters, but nothing of the kind could be seen.

As they swung around a big drift of snow a fresh fox track ran directly down a bluff. Without looking back Brin jumped right into the track and followed it. The men found it hard not to "butt in" and tell a mere dog that he was probably foolish in following a fox track, but the men did not know just which way they did want to go, and on they went.

It was now almost dark, and if they meant to take a camp for the night it had to be done. The team was stopped, and they were about to gather wood for a fire when the doctor's companion said: "I am for giving Brin another chance." "All right," replied Grenfell, and Brin was given the signal to go. Running into a tree they were compelled to stop. Getting out of the sledge, Dr. Grenfell found they were in a well-cut path. Taking this trail, they were soon at the Gray Cove, and by eight o'clock had reached the patient's house.

Before turning in that night Dr. Grenfell went out to see if the dogs were all safe, and as he was about to re-enter the cottage door something warm and furry rubbed against his leg. By the light that streamed from the open door he found himself looking into Brin's eyes. They were asking, "How did I please you today, master?"

"I could not help putting my arms around his neck and hugging him," says Dr. Grenfell. "Then we both went off to our beds the happier for it."

The extension of the parcel post service now makes it possible to send parcels C. O. D. through the United States mails. The Postoffice Department has issued a bulletin outlining the regulations of the new plan. A distinctive tag is to be attached to the C. O. D. package and the sender is instructed to fill in as many items on the tag as possible, including the items showing the amount due him. The plan extends to rural deliveries as well as to the cities. Rural mail carriers may accept C. O. D. parcels and the receipt to be given the sender shall be sent him after the parcels are numbered at the postoffice. C. O. D. parcels cannot be sent to the Philippine Islands or to the Canal Zone until further notice is given.

**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 pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement.)

# IN GIRLHOOD WOMANHOOD OR MOTHERHOOD

Assist Nature now and then, with a gentle cathartic Dr. Pierce's Pleasant and Potent laxative and bowels. Be sure you get what you ask for.

The women who have used Dr. Pierce's Favorite Prescription will tell you that it freed them from pain—helped them over painful periods in their life—and saved them many a day of anguish and misery. This tonic, in liquid form, was devised over 40 years ago for the womanly system, by R. V. Pierce, M. D., and has been sold ever since by dealers in medicine to the benefit of many thousand women.

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# Obituaries

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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.

## IN MEMORIAM—DR. P. M. KUYKENDALL.

In his late home in Moody, Texas, June 28, 1913, there passed from this life to the life eternal one of the most prominent citizens, professionally, socially, financially and morally in this part of Texas. Dr. Kuykendall was truly a noble and magnanimous character; and scores of lives were ennobled and enriched by his. Moody is indebted to him. Many improvements in his home town bear witness to his generosity and public spirit, he being a leader in all movements for the advancement of his town and its best interests. His health had been poor for eight years and his death was not unexpected, but we are never prepared for the loss of such a man. His influence continues a benediction in his community and home. Dr. Kuykendall was born in Belton, Texas, October 14, 1855. His literary education was taken in Trinity University. He graduated in the Medical Department of Vanderbilt University, finishing also a post graduate medical course at Tulane University in 1881. Since that time until his health failed he has been a very popular and successful doctor in this locality. He was married in 1881 to Miss Laura Payne of this city, to which union one child, Laura, was born. His wife died in 1884. In 1888 he was again married, his bride being Mrs. Ella McCleod. She had one daughter, Anna Byrd, by her first marriage, who is now the wife of Mayor Fred Aeree, of this city. Anna Byrd McCleod and Laura Kuykendall being of the same age were a congenial and loving pair, and have ever been in their hearts very devoted sisters. Each parent took the other one's child as his or her own and loved and cared for the two little girls alike. No couple was ever more happily mated. To this union were born two sons, P. M. Kuykendall, Jr., and Chas. Parker Kuykendall. Dr. Kuykendall was a prominent Mason member of the Methodist Church, but more than anything else he was a Christian. Through his long sickness he lived close to God and his life was a benediction and inspiration to all. At the beautiful funeral service Presiding Elder S. J. Vaughan preached an impressive and appropriate sermon, bringing out the fact that death is only a door through which a good man steps from this world of suffering to a land of joy eternal. The beautiful message "There Will Be No Tears in Paradise" was sung, giving consolation to hearts that were breaking; for while tears were flowing it brought the thought that the parting will not be forever. HIS FRIEND.

**STILE.**—Sam Stile, who did so much for the development of this section of Texas, passed away July 25, 1913, and was quietly laid to rest in Live Oak Cemetery amidst an immense crowd of sorrowing friends and loved ones. He was born in Louisiana in 1837, served in the Confederate Army, and came to Texas at an early day. In 1872 he was married to Miss Miriam Poindexter, at Mansfield, Texas. In 1874 he located at Ohio, Hamilton County, Texas, where he has since continuously resided. The finger of time can point to the history of few, very few, men who have done more for the development of Texas than he. He served for years as a "Ranger" in protection against Indians, thieves and outlaws. And the ennobling influence he has always wielded in his firm stand for God and the right, has done untold good for the young people. He was a long time consistent member of the Methodist Church. He spent forty years with the people of this section, and his death is an irreparable loss. "Thus another landmark that has stood the storms of life and been a blessing to his country is gone." His loss is mourned, not only by a host of friends and relatives, but by all who knew him. He was one man who died without an enemy. A FRIEND.

happiness, they have walked hand in hand. Faithful to each other and true to God, they have fought life's battles and stemmed its storms. He was converted and united with the M. E. Church, South, in early life. He was a charter member of the First Methodist Church organized in Pine Hill, and perhaps, for half a century he was the leader in Church work. Of this world's goods much was committed to his care, which he always shared with his less fortunate brother, as none who were worthy ever went away empty handed. Six children, one boy and five girls, preceded him to the other world and behind he leaves the devoted wife and four children who would sorrow but for the fact that in the "Sweet bye and bye they shall meet on that beautiful shore." His name was the very synonym of pleasantness, patience and kindness. Though the physical man be dead his influence for righteousness will live on to bless and sweeten the lives of friends and loved ones. His pastor, A. J. McCARY, Pine Hill, Texas.

**YOUNG.**—Henry Nease Young was born April, 1848, in North Carolina and came to Texas in 1862, locating in Italy, Ellis County. Thirteen years ago he moved to Farmer, Young County, at which place he lived until the time of his death, July 31, 1913. He was stricken three years ago with paralysis. This long useful life came to an end surrounded by those who loved him. He was married to Gertrude Paschall in June, 1865, and to this union five sons and five daughters were born, all of whom are living useful members of the Church. It has been my pleasure to know Nease Young for the past twenty years. I was his pastor in 1892 and 1893, counting him one of my most loyal members and truest friends, always ready to forward the interest of the Church, being at all times lined up on the right side of every question. I have recently held a meeting in his town and again stayed at his home as has been my custom whenever possible to stop with him. He was unable to attend the meetings, being confined to his bed, patiently waiting for the end, steadfast in the hope which has been his consolation for so many years. I mourn his death with those that are left behind. And I have no doubt as to his future, for I know the life he lived. JAS. A. WALKUP.

**STILE.**—Sam Stile, who did so much for the development of this section of Texas, passed away July 25, 1913, and was quietly laid to rest in Live Oak Cemetery amidst an immense crowd of sorrowing friends and loved ones. He was born in Louisiana in 1837, served in the Confederate Army, and came to Texas at an early day. In 1872 he was married to Miss Miriam Poindexter, at Mansfield, Texas. In 1874 he located at Ohio, Hamilton County, Texas, where he has since continuously resided. The finger of time can point to the history of few, very few, men who have done more for the development of Texas than he. He served for years as a "Ranger" in protection against Indians, thieves and outlaws. And the ennobling influence he has always wielded in his firm stand for God and the right, has done untold good for the young people. He was a long time consistent member of the Methodist Church. He spent forty years with the people of this section, and his death is an irreparable loss. "Thus another landmark that has stood the storms of life and been a blessing to his country is gone." His loss is mourned, not only by a host of friends and relatives, but by all who knew him. He was one man who died without an enemy. A FRIEND.

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**GREEN**—On July 7, 1913, the sweet spirit of Mrs. May Green (nee Crutchfield) left its earthly tenement, at the home of her father, Rev. I. N. Crutchfield, Bellevue, Texas, for its heavenly home. May was born in Coffeetown, Texas, Sept. 22, 1880. On Nov. 22, 1903, she was married to Mr. J. W. Green by Rev. F. O. Miller in the parsonage at Bellevue, her father at that time being our pastor. With the exception of the last year of her life, which was spent in Mineral Wells for her health, she had lived her married life in Bellevue. To this union two children were born, Roy and Olive; their love and devotion to mama was so pure and sweet. Many times their little hearts will be lonely, and while papa, grandparents and loved ones will do all they can yet that vacant place can never be filled. Her husband was true and faithful, willing to make any sacrifice for her benefit. May was converted and joined the M. E. Church under the ministry of her father, at the age of eleven years. She was proud of being the daughter of a man truly called of God; also her brother, Rev. F. A. Crutchfield, our present pastor, is one chosen of God to tell the "Old, Old Story;" she was raised in the lap of the gospel. May's mother died when she and Finis were little folks but they are fortunate in having a stepmother who is the very embodiment of love, and with her willing mind and great tender heart did all her hands could find to do to alleviate the sufferer. Besides these mentioned, she leaves one half-brother and four sisters and a number of other relatives to mourn their loss. She loved the Lord and besides serving Him as wife and mother in the home, she served two years President of the Mission Society, and a number of years as teacher of a young ladies' class in Sunday School. She was happiest when about the Master's business. Her faith was strong in the Lord. God saw it was enough and said to the weary sufferer come and rest. As husband, children and loved ones and friends, we say good-bye. We expect to meet her in that great company of the redeemed. Her body rests in the Bellevue Cemetery. God bless the loved ones left to battle with the things of this life. May his grace at all times be sufficient for them, is the prayer of one who loved her.

MRS. W. F. MONNING.

**DAMRON**—H. C. Damron died at his home at Temple, Texas, July, 1913, at the age of sixty-eight years, of apoplexy. The death was very sudden and a shock to his numerous friends and family. Mr. Damron was born in Dyars County, Kentucky, July 29, 1844. His parents moved to Bell County in 1849, and located at what is now Midway. The property upon which they settled has been retained in the family ever since, or for fifty-four years. Mr. Damron enlisted in the Confederate army at the outbreak of the Civil War at the age of seventeen, and served for two years, being mustered out at Houston, in 1863. He married Miss Mary Cain on June 25, 1865. Mr. Damron has resided in Temple for the past twenty-six years. He went to work for the Santa Fe on April 13, 1888, and has been continuously employed by this corporation ever since in various capacities. He was regarded with great esteem by officials and employes alike. He is survived by his wife and six children—Mrs. W. B. Boyd of Gatesville, Mrs. W. H. Hurd of Lorena, J. C. Damron of Sparta, Mrs. Emma Cooksey of Sunset, Douglas Damron of Dallas, Mrs. Julian Swindell of San Francisco. Besides these he has four sisters and two brothers. He was laid to rest by many loving friends in the City Cemetery after services conducted by his pastor, the writer.

E. V. COX.

**SESSIONS**—Egbert G. Sessions was born Nov. 10, 1840, in Mississippi. His parents moved to Texas in 1846 and settled in Navarro County, within a few miles of Rice. Bro. Sessions professed religion when he was sixteen years old, but did not join the Church until he was grown and married. For fully fifty years he was an acceptable member of the Methodist Episcopal Church, South. He was a steward for twenty years. The first church in Rice was built largely through his efforts and liberality. He was a Confederate soldier, being a member of Hood's famous brigade. He was also a Master Mason and for many years was active in the affairs of his lodge. For a number of years Bro. Sessions was in bad health—much of the time a sufferer. He knew his life was slipping away. While he had a desire to live, yet he always claimed an assurance as to the future. With loved ones and friends present he passed away at 7 o'clock on the morning of July 5, 1913, at his home in Rice, Texas. His funeral was conducted from the Methodist Church at Rice, Sunday afternoon by his pastor, Rev. P. M. Riley, and Rev. Jno. R. Nelson, Presiding Elder. The Masons concluded the services.

P. M. RILEY, Pastor.

**HOLDER**—Mrs. Charlotte Holder (nee Howard) was born Jan. 1, 1830; died near Era, Cooke County, Texas, July 12, 1913. She was married to Joel Holder in 1845 and to them were born eleven children, five of whom preceded her to the better world. She leaves six children, forty-nine grandchildren, eighty-six great-grandchildren and seven great-great-grandchildren. Sister Holder moved to Texas with her husband in 1860. She was converted and joined the Methodist Church more than fifty years ago. Although she suffered the hardships of early settlement life in Texas, she endured as serving Him who is invisible. The most of the last year of her life was one of constant suffering, yet she realized the presence and strength of her Lord. In speaking to her about her hopes she replied, "Blessed assurance, Jesus is mine." Having lived in this community for fifty-three years, the people knew her and the testimony of all is that Grandma lived and died in Jesus. We bid her good-bye but for a season. Let us live to meet her in realms of bliss with the redeemed of the Lord.

J. W. SLAGLE, Pastor.

**McCARY**—Little J. R. McCary was born in San Augustine, Texas, Jan. 29, 1910; departed this life June 19, 1913. Short was his stay on earth. His life in the home made many days of sunshine and joy. For weeks we looked in his face and knew that he must soon leave us, but he went about singing, "Jesus is Knocking at the Door." At last the hour came when angels came to bear little J. R.'s spirit home to heaven. To us his going was sad, but it must have been a happy occasion with him when he met so many of those saintly relatives gone before. We laid his little body to rest in old Mt. Zion Cemetery to await that glorious day when Jesus shall make the last display of His authority. Father and mother, look up; little J. R. is waiting and watching for you up yonder, and some day you can meet him again.

J. L. ROSS, P. C.

**TABOR**—At the home of her daughter, Mrs. Lella Brice, of Leakey, Texas, on July 5, 1913, Mrs. Susan Tabor departed this life. Sister Tabor was born in Arkansas, Jan. 1, 1836, and came to Texas in 1874. She was married in 1853, and was the mother of thirteen children, four of whom have preceded her to the better world. Sister Tabor joined the M. E. Church, South, in 1873, and lived from that time until her death an earnest and consistent member of that Church. While her suffering was great, she was through it all patient and uncomplaining. She yielded her life into His hands with that perfect trust that had always characterized her Christian life. Her loved ones and many friends will miss her presence in this world, but our hearts take consolation in the knowledge that she awaits our coming to the city that is not made with hands. We laid her to rest in the cemetery at Leakey, Texas, on July 7, 1913. May the blessing of the loving Father rest upon the heart-broken children, and so comfort their hearts as to lead them to trust their mother's God.

HER PASTOR.

**CARPENTER**—Mrs. Laura E. Carpenter (nee Truly) was born in Holmes County, Miss., Aug. 18, 1837; came to Texas with her parents in 1868; married in 1869 to Brother Carpenter. To this union were born two children, both of whom survive her—Rev. Jessie Carpenter and Mrs. Hannah Smith. She joined the Methodist Episcopal Church, South, at eleven years of age and remained faithful till called to her reward, July 28, 1913. Sister Carpenter was the daughter of a local preacher. Her son, Rev. Jesse Carpenter, is now a member of the Northwest Texas Conference. She had been a great sufferer for several years, but she has gone where suffering and death never come. She will be missed by husband and children. Weep not, she cannot come back, but you can go where she has gone to part no more. Your loss is heaven's gain.

A. B. CHAPMAN, P. C.  
Bertram, Texas.

Quarterly Conferences

NEW MEXICO

- El Paso District—Fourth Round.**  
El Paso, Mission, Aug. 15.  
Alamogordo, Aug. 17.  
El Paso, H. Park, Aug. 18.  
Sanderson, at M. Aug. 25.  
Alpine, Aug. 27.  
Marfa, Aug. 28.  
Ft. Davis, Aug. 31.  
Deming, Sept. 7.  
La Cruces, Sept. 13-14.  
La Mesa, Sept. 14-15.  
 Lordsburg, Sept. 21-22.  
Clarendon, Sept. 28.
- J. ALLEN RAY, P. E.**
- Albuquerque District—Fourth Round.**  
Magdalena, Aug. 16, 17.  
San Marcial, Aug. 23, 24.  
Rioardo, Aug. 27, 28.

- Melrose, Aug. 30, 31.  
Cerrillos, Sept. 3, 4.  
Corona, Sept. 6, 7.  
Albuquerque, Sept. 13, 14.  
Star, Sept. 17, 18.  
Carrizozo, Sept. 20, 21.  
Tucuman, Sept. 24, 25.  
Cimarron, Sept. 24, 25.  
Tucumcari Cir., Sept. 27, 28.  
San Jon, Oct. 1, 2.  
McAllister, Oct. 4, 5.  
Clayton, Oct. 11, 12.
- J. H. MESSER, P. E.**

WEST TEXAS

- Llano District—Fourth Round.**  
Kempner Cir., at Kempner, Aug. 16, 17.  
Blanco Cir., at Blanco, Aug. 23, 24.  
Johnson City Cir., at Johnson City, Aug. 24, 25.  
Marble Falls Sta., Aug. 30, 31.  
Lampasas Sta., Aug. 31, Sept. 3.  
Goldthwaite Sta., Sept. 6, 7.  
Mullin Cir., at Mullin, Aug. 7, 8.  
San Saba Cir., at Chapel, Sept. 13, 14.  
Lometa Cir., at Lometa, Sept. 14, 15.  
Mason Cir., at Mason, Sept. 20, 21.  
Fredonia Cir., at Fredonia, Sept. 21, 22.  
Richland Springs Cir., at Richland Springs, Sept. 27, 28.  
San Saba Sta., Sept. 28, 29.  
Llano Cir., at Moore's Chapel, Oct. 4, 5.  
Llano Sta., Oct. 5, 6.  
Star Cir., at Star, Oct. 11, 12.  
Center City Cir., at Center City, Oct. 12, 13.
- I. W. COWAN, P. E.**

- San Angelo District—Fourth Round.**  
San Angelo, First Church, Aug. 24, a. m.  
Chadbourne St., Aug. 24, p. m.  
Rochelle, at Live Oak, Aug. 30, 31, a. m.  
Brady, Aug. 31, p. m.  
Lom Cir., Sept. 1.  
Somora, Sept. 6, 7, a. m.  
Eldorado, Sept. 7, p. m.  
Miles, Sept. 10.  
Eden, Sept. 12.  
Junction, Sept. 13, 14, a. m.  
Menard, Sept. 14, p. m.  
Edith, Sept. 17, 18.  
Sherwood, at Sertout, Sept. 20, 21.  
Ozona, Sept. 24.  
Garden City, Sept. 27, 28.  
Midland, Sept. 29, 30.  
Paint Rock, Oct. 4, 5.  
Sterling City, Oct. 11.  
Water Valley, Oct. 12.
- F. B. BUCHANAN, P. E.**

- Cuero District—Fourth Round.**  
Edna, Aug. 16, 17.  
Ganado and Louise, at Louise, Aug. 17, 18.  
Victoria, Aug. 23, 24.  
Nursery, at Thomaston, Aug. 30, 31.  
Yoakum, Sept. 6, 7.  
Hallettsville, at Hallettsville, Sept. 7, 8.  
Port O'Connor, at Seadrift, Sept. 11.  
Port Lavaca and Traylor, at P., Sept. 13, 14.  
Smiley, at Rocky, Sept. 20, 21.  
Nixon, 3 p. m., Sept. 22.  
El Campo, 8 p. m., Sept. 25.  
Midfield, at Dunbar, Sept. 27, 28.  
Palacios, Sept. 28, 29.  
Provident, at Cordele, Oct. 1.  
Pandora, at Dewville, Oct. 4, 5.  
Stockdale, 2 p. m., Monday, Oct. 6.  
Lavernia, at Parita, Oct. 11, 12.  
Cuero, Oct. 18, 19.  
Runge, Oct. 19, 20.
- JOHN M. ALEXANDER, P. E.**

- San Marcos District—Fourth Round.**  
Dripping Springs, at Drippingwood, Aug. 16, 17.  
Lytton Springs, at Lytton, Aug. 23, 24.  
Wylie, at Kyle, Aug. 30, 31.  
Waelder and Thomsonville, at Waelder, Sept. 6, 7.  
Gonzales, at Gonzales, Sept. 8.  
Luling, at Luling, Sept. 10.  
Seguin, at Seguin, Sept. 13, 14.  
Manchaca, at Manchaca, Sept. 20, 21.  
San Marcos, at San Marcos, Sept. 28.  
Staples, at Staples, Oct. 4, 5.  
Martindale, at Martindale, Oct. 6.  
Lockhart, at Lockhart, Oct. 10.  
Leesville, at Wrightsboro, Oct. 11, 12.  
Belmont, at Belmont, Oct. 15.
- THOMAS GREGORY, P. E.**

- Cuero District—Third Round.**  
Edna, Aug. 16, 17.
- JOHN M. ALEXANDER, P. E.**

CENTRAL TEXAS

- Cisco District—Fourth Round.**  
Breckenridge, 11 a. m., Sept. 10.  
Strawn and Mingo at M., Sept. 13, 14.  
Gordon at G., Sept. 14, 15.  
Thurber, 8 p. m., Sept. 15.  
Gorman, 11 a. m., Sept. 17.  
Rising Star, Sept. 20, 21.  
May M., Sept. 21, 22.  
Pioneer at P., Sept. 27, 28.  
Sipes Springs at S., 11 a. m., Oct. 1.  
Eastland, Oct. 4, 5.  
Ranger at R., 11 a. m., Oct. 8.  
Scranton at Pisgah, Oct. 11, 12.  
Caddo at Cedar Springs, Oct. 19.  
Wayland, 11 a. m., Oct. 21.  
Eolian, 11 a. m., Oct. 22.  
Dessdemona at D., Oct. 25, 26.  
Staff at Flatwood, Oct. 26, 27.  
Cisco Mis., 11 a. m., Oct. 30.  
Carbon at C., Nov. 1, 2.  
Cisco, 7:30 p. m., Nov. 5.

The salaries of the preachers are so small that no Church member much less a steward—should be satisfied until the last dollar of the assessment is paid.

**C. E. LINDSEY, P. E.**

- Brownwood District—Fourth Round.**  
Winchell at Winchell, Sept. 6, 7.  
Bronze at Bronze, Sept. 13, 14.  
Robert Lee at Robert Lee, Sept. 14, 15.  
Coleman Mission at Fairfield, Sept. 20, 21.  
Bangs at Bangs, Sept. 21, 22.  
Wingate at Oak Creek, Sept. 26.  
Norton at Pleasant Retreat, Sept. 27, 28.  
Winters Sta., Sept. 27, 28.  
Glenclave at Novice, Oct. 4, 5.  
Ballinger Sta., Oct. 11, 12.  
Talpa at Talpa, Oct. 12, 13.  
Indian Creek at Indian Creek, Oct. 19, 20.  
Brownwood Mission at Turkey Peak, Oct. 22.  
Santa Anna Sta., Oct. 24, 26.  
Gouldbusk at Hardin, Oct. 25, 26.  
Blanket, Oct. 29.  
Coleman Sta., Nov. 2, 3.  
Brownwood Sta., Nov. 9, 10.
- J. H. STEWART, P. E.**

- Cleburne District—Fourth Round.**  
Anglin Street, Aug. 17.  
Venus, Aug. 23, 24.  
Alvarado, Aug. 24, 25.  
Grandview Sta., Aug. 31.  
Burlinson, Sept. 6, 7.  
Grandview Cir., at Price's Chapel, Sept. 13, 14.  
Brazos Avenue, Sept. 14, 8 p. m.  
Lillian at L., Sept. 20, 21.  
Godley at G., Sept. 27, 28.  
Joshua at J., Oct. 4, 5.  
Cresson at A., Oct. 11, 12.  
George's Creek at White Chapel, Oct. 18, 19.  
Glen Rose, Oct. 19, 20.  
Main Street, Cleburne, Oct. 21.  
Granbury Cir. at Fairview, Oct. 25, 26.  
Granbury Sta., Oct. 26, 27.  
Walnut Springs, Nov. 1, 2.  
Morgan, Nov. 2, 3.  
Blum, Nov. 9, 10.
- W. W. MOSS, P. E.**

- Waxahachie District—Fourth Round.**  
Milford at Midway, Sept. 6-7.  
Britton at Britton, Sept. 13-14.  
Trumbull at Bristol, Sept. 20-21.  
Perrin Sta., Sept. 19-21.  
Palmer at Alma, Sept. 27-28.  
Ovilla at Sardis, Oct. 4-5.  
Bardwell at Bardwell, Oct. 11-12.  
Ennis Sta., Oct. 12-13.  
Millolthian Sta., Oct. 19-20.  
Mansfield Sta., Oct. 29-30.  
Forreston at Forreston, Oct. 25-26.  
Italy Sta., Oct. 26-27.  
Maypearl at Maypearl, Oct. 28.  
Red Oak at Chapel Hill, Nov. 1-2.  
Waxahachie Sta., Nov. 7-9.  
Bethel Sta., Nov. 8-9.
- J. A. WHITEHURST, P. E.**

- Hillsboro District—Fourth Round.**  
Munger Charge at Callina, Aug. 30, 31.  
Collidge Charge, at C. evening, Aug. 30, 31.  
Malone Charge, at Malone, Sept. 6, 7.  
Irene Charge, at Mertens, Sept. 7-8.  
Covington and Osceola, at Covington, Sept. 13, 14.  
Abbott Charge, at Abbott, Sept. 20, 21.  
Itasca Charge, at Itasca, Sept. 27, 28.  
Brandon Charge, at Brandon, Oct. 4, 5.  
Line Charge, at L. St., evening, Oct. 6.  
First Church, at First Church, evening, Oct. 7.  
Kirk Charge, at Kirk, evening, Oct. 11, 12.  
Delia Charge, at Delia, Oct. 12, 13.  
Huron Charge, at Bethel, Oct. 18, 19.  
Whitney Charge, at Whitney, Oct. 19, 20.  
Peoria Charge, at Peoria, Oct. 25, 26.  
Penelope Charge, at Penelope, Oct. 29.  
Hubbard Charge, at Hubbard, Oct. 30.  
Lovelace Charge, at Lovelace, Nov. 1, 2.
- HORACE BISHOP, P. E.**

- Georgetown District—Fourth Round.**  
Hutto, at Hutto, Sept. 13, 14.  
Granger, Sept. 20, 21.  
Bartlett, Sept. 21, 22.  
Thrall, at Lawrence Chapel, Sept. 27, 28.  
Taylor, Sept. 28, 29.  
Belton Circuit, at Cedar Creek, Oct. 4, 5.  
Belton Station, Oct. 5, 6.  
Jarrell & Weir, at Weir, Oct. 11, 12.  
Holland, at Holland, Oct. 12, 13.  
Rogers, Oct. 18, 19.  
Salado, at Goodville, Oct. 25, 26.  
Florence, at Florence, Oct. 26, 27.  
Troy, at Troy, Nov. 1, 2.  
Georgetown, Nov. 2, 3.  
Temple 1st Church, Nov. 8, 9.  
Temple 7th St., Nov. 8, 9.

Please remember that the Stewards of the following year will be elected this round and also the renewal of exhorters' license and the report from the Missionary Societies. Let the Stewards bend every effort to bring the pastor's salary up in full and let us round out with a fine report. Let us make one united effort to make this the greatest year the District has ever known. God has prospered us this year and we should respond with liberal efforts and liberal offerings.

**T. S. ARMSTRONG, P. E.**

- Gatesville District—Third Round.**  
Killen Cir., Browns Creek, Aug. 16, 17.  
Hamilton Sta., 8 p. m., Aug. 20.  
Hamilton Cir., at Leesville, Aug. 23, 24.
- S. J. VAUGHAN, P. E.**

- Cisco District—Third Round.**  
Caddo, at Pecan, Aug. 16, 17.  
Wayland, at Acker, Aug. 23, 24.  
Carbon, at Bear Springs, Aug. 30, 31.
- C. E. LINDSEY, P. E.**

- San Augustine District—Third Round.**  
Livingston Cir., at Providence, Aug. 16.  
Mt. Enterprise, at Concord, Aug. 23.  
Garrison, at Arlem, Aug. 24.  
Appleby, at Appleby, Aug. 30.  
Nacogdoches, Aug. 31.  
Timpson, Sept. 3.
- J. W. MILLS, P. E.**

- Navasota District—Third Round.**  
Cleveland and Shepherd, Shepherd, Aug. 16, 17.  
Willis, New Waverly, Aug. 23, 24.  
Huntsville Station, August 4, 25.  
Bryan Mission, Millican, August 30, 31.  
Bryan Station, August 31.
- E. L. SHETTLES, P. E.**

- Jacksonville District—Third Round.**  
Frankston, at Frankston, Aug. 16, 17.  
Brushey, at Brushey, Aug. 20, 21.  
Huntington, at —, Aug. 23, 24.
- J. T. SMITH, P. E.**

NORTHWEST TEXAS

- Amarillo District—Fourth Round.**  
Hereford, Sept. 6, 7.  
Bovina, Sept. 13, 14.  
Canyon, Sept. 20, 21.  
Texline, Sept. 27, 28.  
Stratford, Oct. 4, 5.  
Dumas, Oct. 8.  
Channing, Oct. 11, 12.  
Ranger, Oct. 18, 19.  
Higgins, Oct. 22.  
Ochiltree, Oct. 25, 26.  
Hansford, Oct. 27, 28.  
Plemons, Oct. 29.  
Pantahandle, Nov. 1, 2.  
Vega, Nov. 8, 9.  
B. and H., Amarillo, Nov. 11.  
Folk St., Amarillo, Nov. 13.  
Dalhart, Nov. 15, 16.
- O. P. KIKER, P. E.**

- Abilene District—Fourth Round.**  
Tye, at Tye, Aug. 16, 17.  
Clyde Mission, at Bell Plains, Aug. 23, 24.  
Clyde, at Hubbard, Aug. 30, 31.  
Cross Plains, at Cross Plains, Sept. 6, 7.  
View, at Elm Grove, Sept. 13, 14.  
Trent, at White Church, Sept. 20, 21.  
Hawley, at New Hope, Sept. 27, 28.  
Anson, Sept. 30.  
Merkel, Oct. 4, 5.  
Caps, at Caps, Oct. 11, 12.  
Ovalo, at Bradshaw, Oct. 18, 19.  
Nugent, at Nugent, Oct. 25, 26.  
Putnam, at Putnam, Nov. 1, 2.  
Baird, Nov. 8, 9.  
First Church, Abilene, Nov. 15, 16.
- C. N. N. FERGUSON, P. E.**

- Sweetwater District—Fourth Round.**  
Roscoe, at R., Aug. 23.  
Colorado Mis., at Herbert, Sept. 6.  
Hermleigh, at Plainview, 11 a. m., Sept. 13.  
Dunn, at D., Sept. 13, 14.  
Blackwell at Mary Neal, Sept. 20, 21.  
Sweetwater Sta., Sept. 30, at 8 p. m.  
Westbrook, at Union, Oct. 4, 5.  
Roby, at Claytonville, Oct. 11, 12.  
Colorado Sta., Oct. 18, 19.  
Sweetwater, M. Gannon, Oct. 25, 26.  
Snider Sta., Nov. 2, 3.  
Lorraine, Nov. 5.  
Fluvanna, at F., Nov. 8, 9.
- J. M. SHERMAN, P. E.**

- Hamilton District—Third Round.**  
Royston, at Fisher, Aug. 16, 17.  
Sagerton, at Dover, Aug. 23, 24.  
Knox City, Aug. 30, 31.  
Rochester, Sept. 4, 5.  
Vera, at Gilleland, Sept. 11, 12.
- G. S. HARDY, P. E.**
- Stamford District—Third Round.**  
Throckmorton Mis., Aug. 16, 17.
- J. G. PUTMAN, P. E.**

- Vernon District—Third Round.**  
Odell Mis., Aug. 16, 17.  
Vernon Sta., Aug. 24, 25.  
Crowell Sta., Aug. 30, 31.
- J. G. MILLER, P. E.**
- Plainview District—Third Round.**  
Lubbock Sta., Aug. 16, 17.  
Lubbock Mis., at Carlyle, Aug. 17, 18.  
Plainview Sta., Aug. 24, 25.
- J. T. HICKS, P. E.**

TEXAS

- Pittsburg District—Third Round.**  
Dalby Springs, at Sims, Aug. 16, 17.  
Redwater, at Concord, Aug. 17, 18.  
Cookville, at Talco, Aug. 23, 24.  
Douglassville, at Jones' Chapel, Aug. 30, 31.  
Linden, at Pearl Hill, Aug. 31, Sept. 1.  
Pittsburg Cir., at New Hope, Sept. 6, 7.  
Pittsburg Sta., Sept. 7, 8.  
Naples and Omaha, at Omaha, Sept. 10, 11.  
Cornett, at Nolan's Chapel, Sept. 14, 15.
- O. T. HOTCHKISS, P. E.**

- Brenham District—Third Round.**  
Wallis and Fulmer, at F., Aug. 16, 17.  
Brookshire and Pattison, at B., Aug. 17, 18.  
Richmond, Aug. 23, 24.  
Rosenberg, Aug. 24, 25.  
Somerville, Aug. 28.
- S. W. THOMAS, P. E.**

- Houston District—Third Round.**  
St. Paul's, Aug. 17.  
Brunner, Aug. 17.  
McAhan, Aug. 20.  
Humble, Aug. 24.
- J. KILGORE, P. E.**

- Marshall District—Third Round.**  
Kellyville Cir., at Kellyville, Aug. 16, 17.  
Jefferson, Aug. 21.  
Beckville Cir., at Rehoboth, Aug. 23, 24.  
Hallville Cir., at Summerfield, Aug. 26.  
Longview, Aug. 27.  
Laneville Cir., at Glenfawn, Aug. 30, 31.  
Marshall, First Church, Sept. 2.  
Marshall, Summit St., Sept. 3.  
Gilmer, Sept. 6, 7.
- F. M. BOYLES, P. E.**

- Tyler District—Third Round.**  
Wills Point Ct., Fruittvale, Aug. 16.  
Tyler Ct., East Tyler, Aug. 17.  
Tyler, Cedar Street, Aug. 18.  
Quitman Ct., at Olive Branch, Aug. 23.  
Mineola Station, Aug. 24.  
Alba Ct., Aug. 30.  
Lindale Station, Aug. 31.  
Edgewood Station, Sept. 6.
- J. B. TURRENTINE, P. E.**

- Marlin District—Third Round.**  
Leon Mis., at Cow's Store, Aug. 16, 17.  
Wheelock, at Alexander, Aug. 23, 24.  
Kosse, at —, Aug. 26.  
Milano, at —, Aug. 30, 31.
- I. F. BETTS, P. E.**  
510 Chambers St., Marlin, Tex.

- Beaumont District—Third Round.**  
Nederland, at —, Aug. 16, 17.  
Port Arthur, Aug. 20.  
Woodville, at Woodville, Aug. 21.  
Warren, at Village Mills, Aug. 22.  
Port Bolivar, at —, Aug. 23, 24.
- E. W. SOLOMON, P. E.**

NORTH TEXAS

- Bowie District—Third Round.**  
Dundee, at Eagle Bend, Aug. 16, 17.  
Wichita Falls Sta., Aug. 17, 18.
- T. H. MORRIS, P. E.**

- Greenville District—Third Round.**  
Kingston Mission, at Ballard Grove, August 16, 17.  
Wolfe City Station, August 24, 25.  
Caddo Mills, at Union Hill, August 29-31.
- C. M. HARLESS, P. E.**

- Bonham District—Third Round.**  
Forest Hill and Bells, at Bells, Aug. 16, 17.  
Ravenna Cir., at Mt. Pleasant, Aug. 23, 24.  
Petty and Whitecock, at Whitecock, Aug. 30, 31.  
Ladonia, Sept. 7.  
Bailey Cir., at Bailey, Sept. 13, 14.  
Telephone, at Lamasco, Sept. 20, 21.  
Windom Cir., at Hale, Sept. 27, 28.
- O. S. THOMAS, P. E.**

- Paris District—Third Round.**  
Bogata, at Fulbright, Aug. 16, 17.  
Lamar Avenue, Aug. 17.  
Bagwell, at Albion, Aug. 30, 31.  
Deport Cir., Sept. 6, 7.  
Avery at Shawnee, Sept. 13, 14.  
Paris Cir., at Reno, Sept. 14, 15.
- W. F. BRYAN, P. E.**

- Dallas District—Third Round.**  
**Preaching Services.**  
Trinity, 11 a. m., Aug. 17.  
Grace, 8 p. m., Aug. 17.  
**Quarterly Conference.**  
Wheatland, Aug. 16, 17.  
Erway Street, Aug. 19.  
Grace, Aug. 20.  
Irving, Aug. 23, 24.
- O. F. SENSABAUGH, P. E.**

- Sulphur Springs District—Third Round.**  
Purley, at Pleasant Hill, Aug. 16, 17.  
Birthright and Tira, at Birthright, Aug. 23, 24.  
Sulphur Hill, Aug. 30, 31.  
Sulphur Springs, Sept. 6, 7.
- J. G. HICKS, P. E.**

- Terrell District—Third Round.**  
Hutchins and Wilmer, at W., Aug. 16, 17.  
Lancaster, Aug. 17, 18.
- A. L. ANDREWS, P. E.**

- Gainesville District—Third Round.**  
Rooston Mis., at Rooston, Aug. 16, 17.
- J. F. PIERCE, P. E.**

- Decatur District—Third Round.**  
Oak Dale Cir., at Perrin, Aug. 16, 17.  
Boyd Cir., at Fairview, Aug. 23, 24.  
Rhome Cir., at Dido, Aug. 24, 25.  
Greenwood, at Slidell, Aug. 30, 31.  
Justin and Roanoke, at J., Aug. 31, Sept. 1.  
Bridgeport, at Mt. Zion, Sept. 6, 7.  
Mexican Mis., Sept. 7, 8.
- S. C. RIDDLE, P. E.**
- Sherman District—Third Round.**  
Harless Chapel, August 10, 11.  
Van Alstyne, August 16, 17.  
Trinity, August 23, 24.  
Sherman Cir., August 30, 31.  
Whitesboro, Sept. 6, 7.
- R. G. MOOD, P. E.**

- McKinney District—Third Round.**  
Blue Ridge, at Verona, Aug. 16, 17.  
McKinney, 8:30 p. m., Aug. 17.  
Celma, Aug. 23, 24.  
Wylie, at P. V., Aug. 30, 31.  
Nevada, Sept. 6, 7.  
Piano, 8:30 p. m., Sept. 7.  
Josephine, at H., Sept. 13, 14.  
Farmersville, Sept. 14, 15.  
Carrollton and F. B., at F. B., Sept. 20, 21.  
McKinney Cir., Sept. 27, 28.
- CHAS. A. SPRAGINS, P. E.**

### Stamford College

By W. K. Strother, President.

The first eight days of the campaign to raise the indebtedness against Stamford College has resulted in raising \$35,000. Of this amount Stamford has given \$25,000 and Stamford District outside the town of Stamford \$5,000. Abilene District to date \$5,000. We have no reports from the other districts, but feel sure they will do their part. Stamford District will raise all that it has been asked to do, which is half or more of the indebtedness.

The results up to date show that Stamford College is going to be saved. These subscriptions are taken in note form, five annual installments, the first due this fall, but not until the total amount is secured. All subscription notes bear eight per cent.

Here are some of the strong points: 1. By order of the conference the school cannot again encumber its property with debt, after present debts are paid.

2. The present administration is self-sustaining, not only paid all of current expenses last year, but paid \$500 on old debts.

3. No subscription note is valid unless the entire indebtedness is provided for in notes acceptable to the Committee.

Dr. Boaz is giving this campaign his personal supervision and he is demonstrating over and over his great use of Church and the cause of Christian Education. Do you know a man more useful than Boaz? J. D. Young and Rev. L. S. Barton with our J. B. McCarley are hard at work and getting splendid results.

Bishop Atkins has called in to this service some of the pastors, and by this systematic close campaign all over the Northwest Texas Conference we will be able to raise the entire debt and save the best equipped Junior College in Southern Methodist Church. Prospects for the coming school year are good.

#### CAMPAIGN SUCCESSFUL.

Of the sum of seven thousand and five hundred dollars assigned to the Abilene District to be raised during the month of August for Stamford College five thousand dollars had been raised at high noon Monday, August 11. The balance will be forthcoming in due time. Brothers Boaz, Young and R. A. Clements have pushed the canvass with great vigor. Every loyal Methodist within the bounds of the Northwest Texas Conference should make a liberal contribution to save this valuable plant to Methodism and save the good name of the Church in these parts. "Every man a beam."

C. N. N. FERGUSON, Presiding Elder.

#### STAMFORD COLLEGE—FIRST WEEK.

Last Monday we reported \$23,000. Rev. J. G. Putnam, W. K. Strother, J. B. McCarley, O. P. Clark and A. L. Moore with Dr. H. A. Boaz have been working in the Stamford District and J. D. Young and R. A. Clements in the Abilene and we now report \$35,000. We have had no reports from Rev. L. S. Barton, of the Vernon District, C. M. Woodward, of the Clarendon; O. P. Kiker, of the Amarillo; J. E. Stephens, of the Plainview; G. S. Hardy, of the Hamlin; J. T. Griswold, of the Sweetwater.

The people are responding nobly and we hope to have reports from all the districts before long.

A. L. MOORE.

#### REIGN OF THE SPIRIT.

Number Two.

By Rev. W. P. Wilson, Dallas, Texas. The first paragraph of this article belongs to the closing paragraph of the article published in the Advocate of the seventh instant. One who read that article may have noticed that it closed with a comma; hence, this begins at that point.

"It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; and when you spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers I will not hear." These quotations from Isaiah reveal God's estimate of that kind of service that appeals to the senses. It may be put down as an underlying principal that any service that appeals to the senses or that can be seen of men, is not worship. They may be innocent within themselves, but sinful as to acts of worship. Here is a more consoling statement: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." That very many Christians get neither comfort nor strength by their prayers, may be accounted for

on the ground that they pray with their bodies and not with their spirits.

Pentecost was a great festival with the Jews. It is claimed to have been established on the fiftieth day after the departure from Egypt and on the day the law was given. At any rate this festival was greatly praised by the Jews and its celebration gathered that scattered people from all parts of the then known world. This great day was to be, and was, the Inaugural Day of the reign of the Holy Spirit. Anything short of recognition, of the absolute sovereignty of the Spirit over and in every matter that concerns humanity, does violence to the purpose of God, in his endeavor to right the wrongs of this world. There is really nothing wrong with this world, only as wrong comes from man, and the sum of man's sins spring from selfishness. Fundamentally we need to understand that this world is God's world, and everything in it and on it belongs to God. In a general way this fact is subscribed to, but it needs to go farther and be dominant in the life and conduct of men. A certain man says, "I own these broad acres, this land is mine." The fact is no man has absolute sovereignty to a foot of land. At most he is a tenant at will. The owner may call him off at any moment. It was never the purpose of the Almighty that godless men should rule over Nations or States. Nevertheless, they do rule, but it is in spite of the Divine purpose. Slowly but surely the Divine Father through his representative, the Holy Spirit is working out his plan. That view is far too narrow which thinks of God as mainly, if not entirely concerned about man's moral and spiritual interests. Everything that affects man's destiny here and hereafter commands the Divine help. The Holy Spirit would dictate the policy of every ruler on the face of the earth, if allowed to do so. Unfortunately for this world self-appointed men have assumed to represent God as vicegerent, ignoring the Holy Spirit. They have set back the benign movement of our Christ hundreds of years, by their unwise and often diabolic teachings and acts making it seem incompatible for God to rule both State and Church. Reader, allow me to suggest just here that God's representative will never let up until every promise in the Scriptures is fulfilled. One of the prophets has said the time would come when all nations should desire our Christ. Here is some good reading, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Just as sure as we live that condition of things is coming, and thank God the signs are pointing that way more and more daily. Two men fall out it may be over a trivial matter, they fight, one kills the other, that is murder; two nations fall out over a trivial matter, go to war, they kill one another, that is murder. Under the ministrations of the Spirit this estimate of war is like seed sown in good ground. They are springing up in minds over the civilized world with astonishing rapidity. The Holy Spirit is calling in many efficient agencies for working out the Divine plan. Notably the Red Cross, born in peaceful Switzerland at a time when we were on the throes of fratricidal war, has made a record for world peace, and brotherly love. Its ministrations of love and mercy has won a place in the hearts of all classes of men, infidels or pagan and heathens. It was recently stated in the newspapers, that the people in one of the European States were holding meetings and pledging themselves to never fight in war. Any international matter that can not be adjusted by diplomacy, nor arbitration is plainly diabolic, and needs but the combined treatment of the nations that have already consented to enter into plans for universal peace. The balance of power has been for ages on the side of the devil, but the scale is turning and the movement is on and God is behind it and in it and it will come to glorious fruition. We of this country should thank God devoutly that he has seen fit to put upon our Nation the glorious privilege of leadership in bringing about this movement for world peace under the reign of the Spirit.

#### A MEMORABLE HOUR.

That was a memorable hour in the meeting of the Board of Missions in Dallas when Bishop Lambuth made his report on his African trip and the location of the Mission. When he told his wonderful story of adventure and his reception by the heathen and cannibal people, he called to the platform beside him three missionaries who, with their wives, are soon to go to this far-away land. No language was so eloquent as the silent language of the lives of sur-render as pictured in the faces of these consecrated men, and as Bishop

## One Hundred Per Cent Board of Stewards

### THIS LIST IS COMPILED TO DATE

In the following charges all the Stewards take the Texas Christian Advocate

#### NORTH TEXAS CONFERENCE.

- Dallas District:
    - Arday Street—Rev. W. D. Thompson.
    - Oak Lawn—Rev. J. A. Old.
    - First Church—Rev. Geo. M. Gibson.
    - Forest Avenue—Rev. E. L. Wright.
    - St. John Rev. C. A. Long.
    - Cedar Hill and Duncanville—Rev. O. T. Rogers.
  - Trinity—Rev. New Harris.
  - Grace—Rev. J. L. Morris.
  - Oak Cliff—Rev. E. R. Barcus.
  - Tyler St. Oak Cliff—Rev. J. B. Davis.
  - Fairland—Rev. J. H. Taylor.
  - Grand Prairie—Rev. I. W. Clark.
  - Irving—Rev. A. T. Bridges.
  - Wheatland and DeSoto—Rev. H. H. Liles.
  - Cochran and Maple Ave.—Rev. J. H. Averitt.
- Bonham District:
    - Center Circuit—Rev. C. O. Shugart.
    - Honey Grove—Rev. C. H. Buchanan.
    - Whitlock and Petty—Rev. I. M. Woodward.
  - Bowie District:
    - Archer City Sta.—Rev. J. W. Beck.
    - Bellevue Station—Rev. E. A. Crutchfield.
    - Bowie—Rev. W. C. Howell.
    - Byers—Rev. C. P. Martin.
    - Megargel—Rev. A. Wall.
    - Ringgold—Rev. W. R. Kirkpatrick.
    - Wichita Falls—Rev. J. W. Hill.
  - Decatur District:
    - Justin and Roanoke—Rev. E. H. Crandall.
  - Gainesville District:
    - Era and Spring Creek—Rev. J. W. Slagle.
    - Marysville—Rev. M. A. Stout.
    - Myra—Rev. J. T. Bladworth.
    - Pilot Point Circuit—Rev. L. E. Conkin.
    - Rosston Mis.—Rev. J. E. Henderson.
    - St. Jo Mis.—Rev. E. V. Cole.
  - Greenville District:
    - Saddo Mills—Rev. R. N. Hockabee.
    - Acobia and Wesley—Rev. S. L. Cronson.
    - Kingston—Rev. C. H. Russell.
    - Wolfe City—Rev. J. H. McLean.
  - McKinney District:
    - Lewisville—Rev. W. R. McCarter.
    - McKinney Circuit—Rev. E. F. Lancaster.
    - Nixa—Rev. T. N. Weeks.
    - Plano—Rev. Rev. B. Wilkes.
  - Paris District:
    - Avery—Rev. C. L. Bowen.
    - Blossom—Rev. A. F. Hendrix.
    - Roxton—Rev. W. J. Bludworth.
    - Woodland and Kanawha—Rev. T. L. Huffstutler.
  - Sherman District:
    - Whitesboro—Rev. L. L. Cohen.
  - Sulphur Springs District:
    - Como—Rev. W. L. Tittle.
    - Cumby and Miller Grove—Rev. Leonard Rea.
    - Sulphur Springs—Rev. I. E. Guber.
    - Yowell Cir.—Rev. S. L. Habern.
  - Terrell District:
    - College Mound—Rev. N. W. Oliver.
    - Fate Cir.—Rev. I. H. Scrimshire.
    - Hutchins and Amer.—Rev. J. R. Adair.
    - Pleasant M. and Rose Hill—Rev. A. C. Scurry.
    - R. H. B. Chambers.

#### WEST TEXAS CONFERENCE.

- Austin District:
  - Victory Ward Memorial—Rev. F. A. White.
  - Flotonia—Rev. L. C. Lotts.
  - Liberty Hill—Rev. M. J. Allen.
  - Smithville—Rev. R. A. Waltrip.
  - Webberville—Rev. S. J. Franks.
  - West Point—Rev. R. G. Rader.
- Beville District:
  - Aransas Pass—Rev. E. Y. S. Hubbard.
  - Floness—Rev. C. M. Bopd.
  - Mathis—Rev. R. I. Flowers.
- Cuero District:
  - Edna—Rev. M. L. Darby.
  - El Campo—Rev. E. A. Williams.
  - Goliad and Fanning—Rev. J. E. Buck.
  - Hallettsville—Rev. N. W. Carter.
  - Leesville—Rev. J. D. May.
  - Nixon—Rev. J. W. Rowland.
  - Runge—Rev. J. M. Lynn.
  - Yokum—Rev. J. F. Webb.
- Llano District:
  - Burnet—Rev. M. T. Allen.
  - Goldthwaite—Rev. R. S. Pierce.
  - Llano Sta.—Rev. J. F. Lawlis.
- San Angelo District:
  - Brady—Rev. I. T. Morris.
  - Eden—Rev. N. E. Bragg.
  - Garden City—Rev. I. W. Watson.
  - Junction Cir.—Rev. C. W. Rylander.
  - Midland—Rev. J. S. Bowles.
  - Midland Circuit—Rev. J. S. Moore.
  - Yngona—Rev. W. M. Crutchfield.
  - Sherwood—Rev. S. M. Hull.
- Antonio District:
  - Alamo Street—Rev. A. N. James.
  - Alamo Heights—Rev. Gaston Hartfield.
  - Government Hill—Rev. J. W. Shoemaker.
  - Laurel Heights—Rev. C. H. Booth.
  - McKee Avenue—Rev. S. B. Johnston.
  - Potter—Rev. A. Grimes.
  - Prospect Hill—Rev. N. R. Read.
  - South Heights—Rev. F. M. Jackson.
  - Travis Park—Rev. D. E. Hawk.
  - West End—Rev. L. E. Booth.
  - San Antonio Circuit—Rev. S. L. Batchelor.
  - Boerne—Rev. R. W. Fischer.
  - Center Point—Rev. R. E. Duke.
  - Kerville—Rev. S. J. Drake.
- San Marcos District:
  - Gonzales—Rev. A. B. Davidson.
  - Manchaca—Rev. A. Y. Old.
  - Martindale—Rev. Lewis McVea.
- Uvalde District:
  - Asherton—Rev. T. G. Woolls.
  - Batesville—Rev. R. E. Parker.
  - Carrizo Springs Station—Rev. C. E. Wheat.
  - Crystal City—Rev. W. N. Vernon.
  - Eagle Pass—Rev. J. W. Black.
  - Hondo—Rev. M. K. Fred.
  - Laredo—Rev. B. W. Allen.
  - Moore Circuit—Rev. W. G. Callihan.
  - Peasall—Rev. E. Swanson.
  - Sabinal—Rev. W. L. Barr.
  - Tehuacana and Friotown—Rev. J. A. Plett.
  - Utopia—Rev. J. H. Stuckey.

#### NORTHWEST TEXAS CONFERENCE.

- Abilene District:
  - Capo—Rev. R. E. L. Stotts.
- Amarillo District:
  - Amarillo, Polk St.—Rev. E. E. Robinson.
  - Amarillo, Buchanan and Houston Streets—Rev. W. T. Caughran.
  - Dumas—Rev. B. J. Osborn.
  - Hansford—Rev. C. R. Thomas.
  - Higgins—Rev. Z. B. Pirtle.

Candler, presiding, poured forth the depths of his heart's feeling and led the congregation in "Amazing Grace," there was scarcely a dry eye in the house. The power of God came down and men and women wept as they thanked God for the old-time religion still leading his children to count not their lives dear unto themselves that they might testify to the

- Big Spring District:
  - Plains—Rev. S. B. Cox.
  - Post City—Rev. J. T. Howell.
  - Stanton—Rev. W. C. Hinds.
- Clarendon District:
  - Clarendon—Rev. H. M. Long.
  - Shamrock—Rev. W. M. Pope.
  - Washburn—Rev. A. H. Hussey.
  - Wellington—Rev. A. L. Bowman.
  - Wellington Cir.—Rev. J. E. Eldridge.
- Hamlin District:
  - Aspermont—Rev. M. M. Beavers.
  - Royston—Rev. J. N. Myers.
  - Tuxedo—Rev. V. H. Trammell.
- Plainview District:
  - Crosbyton—Rev. C. B. Pipkin.
  - Hale Center—Rev. J. A. Sweeney.
  - Lubbock Mission—Rev. G. B. Overton.
  - Petersburg—Rev. W. H. Carr.
  - Plainview—Rev. S. A. Barnes.
- Stamford District:
  - Munday—Rev. W. C. Childress.
  - Throckmorton Sta.—Rev. F. L. McAdoo.
  - Westover—Rev. Ed. Tharp.
  - Woodson—Rev. J. W. Watson.
  - Sweetwater District:
    - Colorado Mis.—Rev. J. R. Plant.
    - Dunn—Rev. W. E. Caernton.

#### CENTRAL TEXAS CONFERENCE.

- Brownwood District:
  - Bronte—Rev. B. R. Wagner.
  - Goldbush—Rev. W. L. Conell.
  - Winchell—Rev. C. S. Reese.
- Cisco District:
  - Breckenridge—Rev. J. H. Baldrige.
  - Carbon—Rev. W. T. Singsley.
  - Cisco—Rev. K. P. Barton.
  - Deademon—Rev. W. H. Whitworth.
- Cleburne District:
  - Anglin Street—Rev. H. F. Brooks.
  - Venus—Rev. T. E. Bowman.
- Corsicana District:
  - Corsicana, Eleventh Avenue—Rev. N. W. Turner.
  - Corsicana Cir.—Rev. G. W. Kinchebe.
  - Frost—Rev. W. H. Harris.
  - Furdon—Rev. T. H. Burton.
  - Rice—Rev. P. M. Riley.
- Dubin District:
  - Bunyan—Rev. M. M. Smith.
  - Carlton—Rev. A. Clarke.
  - Comanche Cir.—Rev. H. R. Clark.
  - Dubin—Rev. E. J. Singleton.
  - Harbin and Green's Creek—Rev. E. F. Hudgens.
- Iredell and Clairette—Rev. J. F. Clark.
- Tolar and Lipan—Rev. S. C. Baird.
- Fort Worth District:
  - Brookly Heights—Rev. J. W. Glance.
  - Boulevard—Rev. Ed. R. Wallace.
  - Glenwood—Rev. L. G. White.
  - Hemphill Heights—Rev. W. S. P. McCulloch.
  - McKinley Avenue—Rev. I. E. Crawford.
  - Weatherford Street—Rev. C. A. Bickley.
- Gatesville District:
  - Clifton—Rev. W. J. Mayhew.
  - Corvett—Rev. L. B. Sawyers.
  - Evant—Rev. J. W. Bowden.
  - Moody—Rev. R. A. Walker.
- Georgetown District:
  - Hutto—Rev. J. F. Matlock.
  - Temple, Seventh Street—Rev. E. V. Cox.
- Hillburo District:
  - Hubbard—Rev. L. A. Webb.
  - Peoria—Rev. R. T. Capps.
- Waco District:
  - Waco—Rev. O. C. Swinney.
  - China Springs—Rev. M. L. Lathan.
  - He Witt—Rev. M. A. Turner.
- Waxahachie District:
  - Bethel Station—Rev. S. B. Sawyers.
  - Britton—Rev. F. J. Korrugay.
  - Italy—Rev. H. L. Mungler.
  - Maypearl—Rev. R. F. Dunn.
  - Midlothian—Rev. R. F. Brown.
  - Red Oak—Rev. Josephus Lee.
- Weatherford District:
  - Arlow—Rev. M. Bond.
  - Elginville—Rev. M. M. Chunn.
  - Geard—Rev. B. S. Cross.
  - Mineral Wells—Rev. M. S. Hotchkiss.

#### TEXAS CONFERENCE.

- Beaumont District:
  - Boston and Saratoga—Rev. E. L. Harris.
  - Jasper Station—Rev. W. C. Morris.
  - Kountze—Rev. A. G. Scruggs.
  - Silsbee—Rev. I. B. Manly.
- Brenham District:
  - Bay City—Rev. J. F. Carter.
  - Brenham—Rev. C. F. Smith.
  - Hempstead—Rev. J. E. Buttrell.
  - Lexington—Rev. C. M. Myers.
  - Wallis and Fulshear—Rev. W. W. Houser.
- Houston District:
  - First Church—Rev. W. F. Beckard.
  - Seabrook and Pasadena—Rev. A. E. Conner.
  - Woodland Heights—Rev. H. M. Whaling, Jr.
- Jacksonville District:
  - Alto Sta.—Rev. M. F. Daniel.
  - Eustace—Rev. Preston Fignere.
  - Frankston—Rev. S. W. Stokely.
  - Gallatin—Rev. J. F. Jewell.
  - Kellys—Rev. J. M. Mills.
  - Manning—Rev. J. M. Cochran.
- Marlin District:
  - Lott and Chilton—Rev. D. W. Gardner.
  - Normange—Rev. R. H. Lewelling.
  - Roseland—Rev. A. A. Kidd.
- Marshall District:
  - Harleton—Rev. J. M. Smith.
  - Henderson Station—Rev. C. A. Tower.
- Navasota District:
  - Crockett Station—Rev. D. H. Hotchkiss.
  - Madisonville—(Rev. Jesse Lee) Rev. G. H. Collins.
  - Navasota—Rev. W. D. White.
  - Trinity—Rev. J. L. Massey.
- Pittsburg District:
  - New Boston and DeKalb—Rev. J. W. Goodwin.
- San Augustine District:
  - Burke—Rev. I. F. Smith.
  - Center—Rev. C. B. Garrett.
  - Nacogoches—Rev. S. S. McKenney.

#### NEW MEXICO CONFERENCE.

- El Paso District:
  - Lordsburg, N. M.—Rev. W. S. Huggert.
  - Van Horn—Rev. E. D. Lewis.

If any pastor or presiding elder can add to this list we will be glad to hear from him at once.

gospel of the grace of God. The congregation with one accord moved forward to press the hands of these who have volunteered to "go down while we hold the ropes." The names of these three men who go back to Africa with Bishop Lambuth are: Dr. J. L. Mumpower, Missouri; Rev. C. E. Bush, Virginia; Rev. J. A. Stockwell, Louisiana.



REV. W. A. SAMPEY: A GOLDEN DEED.

I became acquainted with Brother Sampey in 1874, which acquaintance ripened into friendship during the year of our Lord 1875. He was a man of fine judgment. His good common sense made him a valuable companion for junior preachers, while his deep piety sensibly affected all with whom he came into close association. He was not only a student of men and things, but of books also.

I once remarked to Bishop Pierce that I considered the doctrines of the Bible safe in the hands of W. A. Sampey against all comers whomsoever. He replied that Brother Sampey bore the reputation in Alabama of being a safe and strong preacher.

But the golden deed of which I write was done at the session of the Steventonville District Conference while Brother Sampey was in charge of Stonewall Circuit. Knowing that he dealt with every great subject from a scriptural standpoint without resort to the clap-trap arguments of the stage, he was requested to take the collection for missions. He pressed St. Paul's great Corinthian argument on the hearts and consciences of preachers and people so strongly that the auditors were thrilled with missionary zeal. The climax came when the preacher exclaimed: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The collection which followed was spontaneous and liberal.

It will be interesting to note the missionary assessments apportioned to the various districts in the Northwest Texas Annual Conference for the year 1875:

District	Assessed.	Collected
Belton District	\$450	\$582.00
Waco District	150	340.00
Corsicana District	400	600.75
Waxahachie District	400	348.00
Weatherford District	300	356.30
Stevenville District	75	406.85
Comanche District	75	170.25

I cannot point out the choice spirits who, on the Belton and Corsicana Districts, contributed most to the rolling up of those handsome excesses in advance of their assessments, the one \$132, and the other \$200.75. But I can point to the very man who did most to cause the frontier mission district of Steventonville in 1875 to become the banner district of the entire conference raising in excess of the assessment \$331.85, and that man was Wm. A. Sampey.

We are now thirty-eight years removed from that event. Most of the brave men who went out from that District Conference determined to bring things to pass have gone on before us. But it is befitting that their names be here recorded with the amounts collected for missions in each charge.

Name	Collected
1. Steventonville, W. A. Sampey	\$70.85
2. Paluxy, E. W. Simmons	40.00
3. North Housque, N. F. Law	37.50
4. Meridian, J. R. Randle	35.25
5. Jonesboro, Wm. E. Weaver	31.50
6. Eastland, J. R. Barden	24.55
7. Fort Griffin, L. F. Collins	36.25
8. Palo Pinto, W. R. Robinson	12.00
9. Bosqueville, W. C. Collins	73.00
10. Jacksboro, T. G. A. Tharp	29.95
11. Black Springs, N. A. Duckett	14.80

Deductions! God uses a man in proportion as he is given up to his service.

One man who is the embodiment of missionary zeal may so fire a body of Christian workers as to send back to their respective places of labor flaming evangelists who shall quicken every enterprise of the Church. Such a man was Wm. A. Sampey and the above is a chronicle of one of the golden deeds he did.

JOHN FREEMAN NEAL, Lytle, Texas.

He who blushes at the discovery and approval of his own hidden virtues is a true gentleman.